

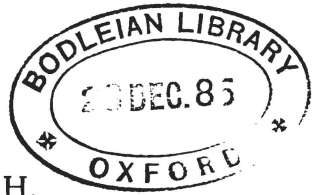
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# WAS ENOCH A SOLAR MYTH?

191.

A CONTRIBUTION TO  
BIBLICAL SOLAR MYTHOLOGY.

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## CHAPTER I.

### OF BIBLICAL SOLAR MYTHS IN GENERAL.

*"I am all that has been, that is, and that is to come, and my veil hath no mortal ever lifted."*—Inscription on the Temple of Isis at Sais.

§ 1. BEFORE proceeding with the special subject of this treatise, it seems necessary to glance rapidly at the general subject of Biblical Solar Myths.

§ 2. It was once, we believe, generally considered that the narratives of the Old Testament, even those of the earlier books, were historical records of the matters they profess to relate. This view, which may be called the Literal Theory, and once met with almost universal acceptance, is still maintained by a few educated persons, but of late years it has become more and more the exclusive property of the illiterate and conservative rustic.

§ 3. On the other hand, side by side with this theory, there has existed from very early times a conviction that the form in which the Biblical narratives are cast is simply designed as a shell to contain an inner or esoteric meaning, and a cloak to conceal its mysteries from the too inquisitive gaze of the uninitiated. This is the explanation of that system of secret tradition which in all ages prevailed so extensively in the Jewish schools, of which the Midrash and the Kabbala are the ripened fruit. We do not suggest that even the most profound of the Jewish doctors ever attained to

the full truth respecting the meaning of the primitive records, because the conservative spirit of oral tradition was too strong to allow them to cast away altogether the exegesis of the literalist school, and to strike out an original line of their own, unhampered by the spell of what they considered orthodox interpretation. Still they conferred an inestimable benefit upon modern critical science, first by unconsciously preserving in their writings many a mythological legend and explanation, and secondly, by entering an emphatic protest against the bare literalism of the historical school, and drawing attention to the hidden depths which lay concealed beneath the narratives of the Sacred Books.

§ 4. Thus we find them not unfrequently warning the uninitiated against endeavouring to penetrate beneath the veil which shrouded the secret mysteries, whose depths those alone were privileged to explore who had received the gift of intellectual illumination.

Thus R. Abba, on the authority of ben Sira, said: "Into what is too great for thee inquire not, into what is too hard for thee investigate not, into what is too wonderful for thee look not (lit. 'do not know<sup>a</sup>')."

And again,—

"It is not allowed to inquire into the 'Acts of Creation' in the presence of two, nor into the 'Chariot' [Ezekiel] in the presence of one, unless he be a sage and understands from his own knowledge. He who studies these four things, it were good for him if he had not been born; what is

<sup>a</sup> *Bereshith Rabba*, § 1. viii. 2.



above and what is below, what is before and what is behind<sup>b</sup>."

§ 5. Such injunctions were not without reason, for the ancient Hebrew Scriptures are indeed but a gigantic cryptogram, which will yield its secret to him who holds the key of the characters in which it is composed, and the clue to the cypher in which the Great Secret is written.

Secret, however, it is no longer. The patient labour of the comparative mythologist, constructing a whole solar myth from a single sentence, just as the comparative anatomist will recreate an extinct monster from a single bone, has at length brought to light the treasures so long and so skilfully concealed. Who would have dreamt that these secrets were contained in the books we had all known from childhood, to which as containing the voice of heaven we have been wont to look for guidance and instruction?

§ 6. To give anything like a comprehensive survey of the 'Solar Theory' as applied to the Pentateuch and other books of the Old Testament would far exceed the limits of these pages; it will only be necessary to make such general remarks as may serve as an introduction to the second chapter.

The mythical element in the Old Testament has been dealt with in a very thorough manner by Dr. Ignez Goldziher in a book which bears the promising title, "Mythology among the Hebrews<sup>c</sup>." As we shall have occasion to refer to

<sup>b</sup> *Mishnah Chagigah*, ii. 1.

<sup>c</sup> An English translation of this has been published by Messrs. Longman.

this work later on, it will be enough to state here that the author proves to his own complete satisfaction such propositions as the following :—

Abram or Abh-ram, High Father, is the heaven at night, the dark and cloudy sky.

Isaac, the laughing one, is the shining sun.

“The smiling one whom the ‘High Father’ intends to slay (Gen. xxii.) is the smiling day, or more closely defined, the smiling sunset, which gets the worst of the contest with the night sky, and disappears.” (p. 96.)

Sarah is the Princess or Queen of Heaven, i.e. the Moon. Hagar is the Sun in a feminine form. (p. 119.)

And so, on and on, until nearly all the Biblical narratives are shewn to be not histories but myths, or legends describing (under the form of history) the rising of the sun in the morning, his journey across the sky, his sinking in the west, his conflict with the night in which he is indeed vanquished, but falls only to rise again more glorious when the Day-star heralds his return from the world of darkness, and the rays of his burning disc glancing bright over the mountain-tops put to flight the dark shadows of the dread mysterious night.

§ 7. But even in this work, as in others of its kind, we feel that something is wanting.

The writer deals only in generalities; we have the general theory and the general outline of the narrative corresponding thereto.

Our difficulty relates to the *details* of the narratives. Them we regard as King George III. regarded the apples in the dumplings, as unexplained

phenomena. There are the dumplings, and there are the apples inside them, but the process by which they were introduced is as yet enveloped in mystery.

The obvious way of settling this question is to go through the records as related in the text in detail, examining carefully all the *minutiæ* and endeavouring to ascertain their relation to the whole, and their place in the myth of which the narrative is the garment.

§ 8. It is therefore proposed to lay down the three following Canons to serve as a guide in interpreting the Hebrew myths,

CANONS OF INTERPRETATION :—

(1.) Where a solar myth is simply disguised in poetical language (i.e. as history) the meaning may be frequently discovered at a glance by the help of analogous myths from Egyptian or other ancient sources.

(2.) The symbolism of numbers plays a very important part in the interpretation of Solar Myths.

(3.) The Rabbinical principle of interpretation known as *Gematria* may, when necessary, be resorted to<sup>d</sup>.

<sup>d</sup> The rule is as follows: Every letter in Hebrew has its corresponding numerical value, accordingly the numerical value of any word is equal to the sum of the values of the letters composing it. The use of this principle in Rabbinic exegesis is best shewn by one or two examples taken from Rabbinical writings. "As thou hast extolled me in the presence of sixty myriads, so I will extol thee in the presence of fifty-five myriads of saints made perfect, as it is said 'Behold.'" (The Hebrew word meaning "behold" consists of two letters, H and N: the value of H is 5, that of N 50, total 55.) [*Debarim Rabba*, § xi. 6.]

Again it is proved that the expression "a lion's whelp," in

By the light of these Canons we now proceed to explain—with what success our readers must judge—the Solar character of one of the heroes of Biblical antiquity, Enoch, the son of Jared, the father of Methuselah.

## CHAPTER II.

### OF ONE BIBLICAL SOLAR MYTH IN PARTICULAR.

*“One cannot help observing that the years of Enoch's life are equal to the number of days in the Solar Year.”—*

Extract from an Unpublished Lecture.

§ 1. “AND Enoch lived sixty and five years and begat Methuselah: and Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: and all the days of Enoch were three hundred and sixty-five years.”—  
(Gen. v. 21—23.)

Such is the statement that the writer makes. The question we have to ask ourselves is what is the truth which underlies this apparently historical notice of a person named Enoch. We are first told that Enoch lived for sixty-five years, and at the end of that time begat a son whose name was Methuselah; then that he lived after this event for a period of 300 years, which statements are followed in v. 23 by a calculation of the writer (he must not be called the author—it would be un-

Gen. xlix. 9, refers to the Messiah, because the numerical value of the words is 425, and this is also the value of the words “Messiah ben David” in Hebrew. (*Yalkut Rubeni* on Gen. xlix. 9.)

scientific to do so) in order to prove what was the entire age of Enoch. This, as ascertained by the mathematical process of Simple Addition, is found to be 365 years, a number which some learned men have observed to be that of the days of the solar year. Thus it appears that this Enoch is connected with the Sun. He is, in fact, no other than the Sun-God.

§ 2. The name Enoch, or rather Henoch, is explained by Gesenius and others to mean "Initiator," a fact of which the full significance is little understood. The Sun is in fact the initiator of all things. As he rises in the eastern sky, to initiate and enliven the day, his glancing beams dispelling the night-shadows quicken the world with life; when he sinks into the bosom of the west, it is as though the life of the world had left the earth. Hence it is that the Sun-God plays such a prominent part in the Egyptian cultus; hence it is that we find passages such as the following in the Egyptian liturgies:—

"I am Tum, the only being in Nu. I am the Sun when he rises. . . . I am yesterday; I know the morning<sup>e</sup>."

"O Tum, O Tum, coming forth from the great place within the celestial abyss, lighted by the Lion-Gods<sup>f</sup>."

"O Tum! Give me the delicious breath of thy nostril! I am the Egg of the Great Cackler<sup>g</sup>."

§ 3. Here, however, we observe that Henoch is not the Sun-God in the same sense as Ra or Helios; he is the Sun-God of one year only, viz. the year

<sup>a</sup> *Book of the Dead*, ch. xvii.

<sup>f</sup> *Ibid.*, ch. iii.

<sup>g</sup> *Ibid.*, ch. liv.

of Gen. v. 23, which consisted, according to the calculation made by the writer, of 365 days. In other words, the 365 years of Henoch's life are the 365 days making up the solar year to which is given the name of Henoch, that name applying both to the year itself and also to the Sun-God who ruled and regulated that year, being in fact an *eponym*.

§ 4. This year is the year from the creation 588, as we prove beyond all question thus. The numerical value of the name Henoch in Hebrew is by Gematria 84<sup>h</sup>; remembering the fact that Henoch was the *seventh* from Adam, we multiply 84 by 7. Thus we find the year, or Sun-cycle, which is denoted by the name Henoch, viz. A.M. 588. Here we notice that the year A.M. 588 is by Jewish reckoning the year 3172 B.C. This goes to substantiate the chronology of Ussher rather than that of Hales, Ussher's date for the birth of Methuselah being 3317 B.C., only wrong by 145 years.

§ 5. These are highly satisfactory results to have obtained. But we now come to the most important part of the subject. We are told that "Henoch lived sixty-five years and begat Methuselah." Now we have established the fact that Henoch is simply the name of the year A.M. 588, and the 365 years of his life the 365 days of that year. Hence it is plain that the 65 years mentioned in the text also denote 65 days. When the writer says that Henoch lived 65 years we know he means that 65 days of the solar year had passed before the event he describes took place. Reckoning onwards from Jan. 1st, 65 days bring us to March 6th. On the 6th of March,

<sup>h</sup> See Canon 3, page 7, *subr.*

then, in the year A.M. 588, an event took place which in the symbolic language of the text is called the birth of Methuselah. What is the meaning of these words? If we attempt to explain them literally, they are mere nonsense; consequently we have every reason to believe that the language in which the statement is made is simply designed as a vehicle for conveying the secret meaning in such a form as should be intelligible only to the initiated.

Now the numerical values of the letters composing the words וילד את מתושלה ("and begat Methuselah") will be found to amount to 1241<sup>1</sup>. This number again is exactly represented by the numerical value of the following words, במו' לאדר, ויחשך השמש ("and the sun was darkened, i. e. eclipsed, on the 15th of (the month) Adar"). Hence we prove, by an undeniable Rabbinic process of argument, that the words of the text "and begat Methuselah" simply convey the information of an eclipse of the sun. This eclipse took place, as we have seen, on the 65th day of the year, that is on the 6th of March, and we learn from the record that this was the 15th of Adar.

§ 6. It is extremely interesting to observe that the ancient astronomer who recorded this eclipse was acquainted with both methods of arranging the calendar, viz. that adopted by the Assyrians, Babylonians, and Hebrews, according to which the year consisted of 12 lunar months, with an intercalary month added when necessary, and that used by the Romans and in modern times, which makes the year solar, and dates its commencement from

<sup>1</sup> See Canon 3, page 7, *supr.*

Jan. 1st. He uses the former in the actual record of the eclipse, the latter when he states that it took place on the 65th day of the year, or on the 6th of March.

It is scarcely necessary to point out the immense importance of this ancient astronomical record, the earliest, in fact, which history has preserved to us. The occurrence of the eclipse at the time stated in the record will, we doubt not, be verified by the first person who undertakes the necessary astronomical calculations.

§ 7. With this clue we are now prepared to explain the statement in v. 22, that after the birth of Methuselah Enoch lived 300 years and begat *sons* and *daughters*. The meaning indeed is now obvious enough. After the eclipse of the 15th Adar, or the 6th of March, there remained 300 days of the solar year, during which there occurred other eclipses of the sun (*sons*) and also of the moon (*daughters*), of which the writer does not think it worth his while to give us the dates, a fact which all astronomers and chronologists will deplore.

§ 8. It only remains to call attention to the number 84, the numerical value, as we have seen, of the letters composing the Hebrew word Henoch (חֲנוֹךְ).

Let us remember that  $84 = 4 \times 7 \times 3$ .

Now let us analyse the product.

The number 4 refers to the four great seasons of the year, the Equinoxes and the Solstices, which are also severally denoted by the four Hebrew letters composing the name Henoch.

Thus  $\pi$  (value 8) refers to the Vernal Equinox, and shews that it fell on the 8th of March. [The



early fall of the Equinox at this remote period is due to Precession.]

2 (value 50) denotes the Summer Solstice. But inasmuch as the number of the letter exceeds that of the days of the month, it is necessary to subtract the latter from it in order to find on what day of the month the Solstice fell. Now as  $50 - 30 = 20$ , the date is June 20th.

1 (value 6) denotes the Autumnal Equinox, which accordingly must have fallen on the 6th of September.

2 (value 20) denotes the Winter Solstice, which, therefore, must have fallen on the 20th of December.

The remaining numbers 7 and 3 are of course both mystical numbers.

Seven is the number of the days of the week. Compare the following passage in the Jewish Pass-over Service<sup>1</sup>.

“Who knoweth seven? I know seven. Seven days of the week, six sections of the Mishnah, five books of the Law, four matrons, three patriarchs, two tables of the covenant, One is our God, who is in heaven and earth.”

We remember too that Enoch is the *seventh* from Adam.

Again, we find the following passage in the Kabbalistic book known as the Sepher Jetsirah :—“And these are the stars in the world, seven: the Sun, Venus, Mercury, the Moon, Saturn, Jupiter, Mars. And these are the days in the year, the seven days of creation; and the seven gates of issue in the soul, two eyes, two ears, and a mouth, and the two nostrils. And with them were drawn the seven

<sup>1</sup> *Haggadah shel Pesach.*

firmaments, and the seven earths, and the seven times; therefore loved He the seventh above all that is of delight under the heavens<sup>k</sup>."

Seven is also a mystic number in Accadian. Compare the ancient Accadian hymn "They are seven," of which a more recent poem "We are seven" is a modern recension.

§ 9. But, by the way, it is possible that this statement may not be allowed to pass unchallenged, it is therefore advisable to set the question at rest for ever by calling attention to the following striking parallels between the two recensions of the myth:—

ACCADIAN VERSION.	ENGLISH VERSION.
<i>cir.</i> 2000 B.C.	1798 A.D.
"They are seven: they are seven."	"We are seven."
"Into the hollows of the earth do they penetrate."	"Two of us in the church-yard lie."
"In the depths of the ocean they are seven."	"And two are gone to sea."
"In the heights of the heaven they are seven <sup>l</sup> ."	"How many are you then, said I, If they two are in heaven?"

The captious critic will not fail to observe the discrepancy in the last two parallels. It is however after all more apparent than real.

The Accadian version speaks of the Spirits as all dwelling successively in the ocean and in the heaven, the later version places two in one place and two in the other as permanent abodes.

The last line of the Accadian version, as trans-

<sup>k</sup> *Sepher Jetsirah*, *Perek*. iv. § 4.

<sup>l</sup> *Records of the Past*, vol. iii. p. 143.

lated in the Records of the Past, reads "Twice over they are Seven." This rendering is obviously an error. To say that the spirits are "seven twice over" is simply to assert that they are in number fourteen and not seven at all. The words should be rendered "By twos, or in pairs, they are seven." Now we see the correspondence in the recent Ode :—

*"Two* of us at Conway dwell,  
 And *two* are gone to sea  
 \*   \*   \*   \*   \*   \*  
*Two* of us in the churchyard lie,"

making six in all, or with the speaker, seven.

§ 10. But to return. Three is of course another mystic number. Here it has reference to the three patriarchs, Abraham, Isaac, and Jacob<sup>m</sup>.

On the two numbers, three and seven, compare the following passage from the Sepher Jetsirah :—  
 "Three are one that standeth alone : seven are divided, three against three, and the statute intermediate between them<sup>n</sup>."

Again, seven and three together make ten, the number of the Sephiroth or Divine Emanations in the Cabbalistic system. See Ginsburg's Cabbala, and compare the following passage from Sepher Jetsirah :—"Ten Sephiroth absolute, ten and not nine, ten and not eleven, be informed in wisdom, and be wise in understanding<sup>o</sup>."

<sup>m</sup> See the passage in the Passover Service quoted above p. 13.

<sup>n</sup> *Perek* vi. § 3.

<sup>o</sup> *Perek* i. § 4.

## CHAPTER III.

### NOTES ON SELECT PASSAGES FROM GENESIS.

§ 1. WE proceed to illustrate the foregoing pages from the Book of Genesis.

Gen. i. 1 foll. The first verse has already been rendered according to its true meaning by merely altering the vowel-points, and dividing some of the words differently. This, of course, is a perfectly allowable proceeding, because, as every one knows, the vowel-points and the breaking up of sentences are comparatively modern inventions.

We read, then, thus: "O Creator Seth, O Creator Divine, thou art the heaven and thou art the earth," (i.e. thou art the all in all).

V. 2. "But (really) the earth art thou, O Tum," (Hiatus). "But passion (lit. tumult) and frowning (lit. darkness) were on the face of Tum; and a wind towards the sea (i.e. the Nile, as in Isaiah xviii. 2, and elsewhere) didst thou cause to flutter, (yea) over the face of the waters."

V. 3. "And he said (note change of person) to the sea, Hasten, O Nile, and the Nile hastened."

V. 4. "And he looked to the sea [and said] 'Thou art light, for thou art good.'" (The rest of the verse is almost certainly an interpolation; see below.)

V. 5. "And he cried to the sea [and] to Ur-Yom (the God of Day), and sang a magic song (lit. muttered) like a partridge at night; . . . ((And there was evening and there was morning, one day.))"

## THE TEXT RESTORED.

1. בָּרָא שֵׁת בְּרֵא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:
2. וְהָאָרֶץ יְחִינִית יִתְחַוֵּן (Hiatus) . . . וּבָחַו וְחָשַׁךְ עַל פְּנֵי תְּחֻם וְרָחַו אֶל תֵּיִם יִרְחַפַּת עַל פְּנֵי הַמַּיִם:
3. וַיֹּאמֶר אֶל תֵּיִם יִחַו יִחַר וִיחַ [ת] יִחַר:
4. וִיחַ אֶל תֵּיִם [וַיֹּאמֶר] אֶתְחַו אֶרֶץ כִּי מִזֵּב «וַיִּבְדֵּל אֶל תֵּיִם בֵּין הָאֶרֶץ וּבֵין הַחַשֶּׁךְ»
5. וַיִּקְרָא אֶל תֵּיִם [וַ] לְאֶרֶצִּים וְ[וִ] לְחַשׁ יִכְקֹרָא לִילֵחַ ((. . . וַיְחִי עֶרֶב וַיְחִי בֹקֶר יוֹם אֶחָד))

The explanation of this passage is as follows:—

Verse 1 is spoken by a person who represents the original Asiatic cult. His supreme God is Seth, of whom Bunsen says, "Seth was the primeval name of God in Asia." The speaker declares his belief that this primitive God is the true creator.

He is answered in v. 2 by another speaker

י, "Thou wert," or "hast become," i.e. "thou really art." The Massoretic text has דִּיחָו, a reading which is due to the carelessness of a copyist who accidentally transposed the letters י and ח and wrote דִּיחָו, which was afterwards softened into דִּיחָו.

י. Textus Receptus תְּחֻו without the final מ. The origin of the error is obvious. In the exemplar from which the scribe copied, the word תְּחֻו stood over the word רְחַפַּת in the line below, but slightly in advance of it, thus, . . . תְּחֻו . . .

so

that the last letter of תְּחֻו became accidentally transferred from the end of one word to the beginning of the other, changing the words into תְּחֻו and מְרַחַפַּת respectively. Compare a somewhat similar transference of the letter ל in Ps. xvi. 3; on which see Delitzsch's note *in loc.*, p. 221 of the English edition. The error in the present case is the more natural because תְּחֻו by losing the מ became assimilated in form and sound to the word בָּחַו which follows.

י. רְחַפַּת is piel. The reading has already been satisfactorily accounted for in the preceding note on תְּחֻו.

י. כְּקֹרָא is to be read כְּקֹרָא, "like a partridge."

who represents the orthodox Egyptian worship, and is probably a priest. The latter immediately proceeds to claim the title of creator for the god Tum, of whom we have the following notice in the Book of the Dead: "I am Tum, maker of the Heaven, creator of beings coming forth from the world, giving birth to the gods; creating himself, Lord of Life, supplying the gods".

The same speaker then proceeds with an account, of which the greater part is lost, of the contest between Osiris and Seth, who had come to be looked upon, in course of time, as an evil principle. The description of the slaying of Osiris by Seth, Set, or Typhon, is lost, as is also the account of the search of Isis for the fragments of her husband's body, which Set had torn in pieces and cast into the Nile; and the Genesis narrative proceeds in v. 2b with a description of the anger of Tum at the success of Typhon. The writer then proceeds to relate how Tum assisted Isis to recover the body of Osiris. He causes a wind to spring up and blow over the waters so as to lay bare the bed of the river and enable Isis to collect the fragments of her husband's mutilated body; while at the same time he entreats the River-god to assist in the search by voluntarily retiring, which he finally consents to do (v. 3). The entreaty of Tum, the Rising Sun, to the River-god is, of course, simply a lively way of expressing the power of the solar heat in drying up the overflowing waters of the river. As the waters recede, Tum cries out to the River-god in thankfulness, "Thou art light, for (thou art) good." That is

<sup>u</sup> Chap. lxxix.

to say, "thou deservest to be called light because thou bringest to light the body of Osiris." It will be scarcely necessary to remind the Hebrew reader that there is a play upon the words "Or" (light) and "Yeor" (Nile).

Such plays on words are by no means unfrequent even in the most ancient documents. For example, Mesha, king of Moab, says that he erected the monument commonly known as the "Moabite Stone" as a monument of "Salvation" (משע), evidently using the word משע ('Mesha') with a punning allusion to his own name<sup>\*</sup>.

The concluding words of v. 4, which are bracketed in the Restored Text, have been omitted in the translation as an obvious interpolation. They read, "And there was a division (niphal) in the direction of the sea (Nile) between the light and between the darkness." They have evidently been added for the purpose of explaining the speech of 'Tum, "thou art light," by stating that a marked separation took place between the part of the river-bed laid bare and the rest which was still covered by the water.

The narrative continues in v. 5 with a reference to a magic spell or incantation uttered by Tum in order to accelerate the withdrawal of the Nile from the body of Osiris. The reference to the partridge is interesting and curious as shewing that the Egyptians attached a magical significance to the cry of the partridge, as did the Greeks to that of the corn-crake.

The latter half of verse 5, "And there was evening and there was morning, one day," has no con-

<sup>\*</sup> The reading is given from Ginsburg's *Moabite Stone*, see p. 37.

nexion with what precedes. It is part of a fragment which runs through the whole of the first chapter, and when picked out and put together is found to contain an account of the Descent of Ishtar or Proserpine into Hades. It should be compared with the Babylonian legend of the Descent of Ishtar which has been found among the cuneiform inscriptions, and is translated in the *Records of the Past*.

§ 2. Gen i. 28. "And God blessed them" (Adam and Eve). The solar reference here has been lost from the text, but is preserved in the Midrash. In *Bereshith Rabba* § *Bereshith viii. 15*, we read, "R. Jose bar R. Simon said, Michael and Gabriel were the groomsmen of the first man."

This is explained by the following passage from an Assyrian Hymn to the Sun,

"The archangels of the abyss, every one of them contemplate eagerly thy face. . . . . The host of their heads seek the light of the Sun in the South. Like a bridegroom thou retest joyful and gracious".

§ 3. Gen. ii. 7. "And breathed into his nostrils the breath of life." Compare "O Tum, give me the delicious breath of thy nostril." (*Book of the Dead*.)

§ 4. Exodus ii. Moses in the Ark of Papyrus (A.V. 'Bulrushes'). That this description of Moses in the ark of Papyrus is simply a solar myth referring to the Sun will, we think, be readily admitted on the ground of the following remarkable parallel.

"O Shepherd (Moses is afterwards described as a shepherd), Lord Tammuz, Bridegroom of Ishtar, Lord of Hades, Lord of Tul-Sukhba. Understand-

† *Records of the Past*, vol. xi. p. 123.



ing one, who *among the papyri* the water drinks not, . . . . . O god of the world who *among the papyri* the water drinks not<sup>2</sup>."

§ 5. In conclusion, a few words upon the great work before mentioned, "Mythology among the Hebrews," may not be out of place.

(1.) Cain and Abel. In commenting upon the Solar character of this myth, in which the Sun in the character of a 'smith,' like the Greek Hephaistos, is (so to speak) 'killed' by the storm-cloud of the night, the Author remarks, "The battle of the day with the night is still more frequently represented as a *quarrel between brothers*." It would be an interesting occupation for a mythologist to calculate how many '*solar myths*' of this description might be gathered from the Police Reports of the "Times" in the course, say, of one solar year.

(2.) Of Enoch he says, "The solar character of Enoch admits of no doubt. He is brought into connexion (Gen. iv. 17) with the building of towns—a solar feature," (p. 127). It will be for future ages to determine how far the Prince of Wales, as a Mason and a layer of foundation-stones, is entitled to be considered as a founder of cities, and consequently as a Solar Hero.

(3.) Jephthah, the 'opener,' according to our author, is the sun who opens or unlocks the morning. "This conception of the sun as 'Opener' receives a remarkable illustration in a passage of the Persian national Epic by Firdusi. . . . The sun is there actually a *golden key* which is lost during the night<sup>3</sup>." Without stopping to dwell

<sup>2</sup> *Records of the Past*, vol. xi. p. 131.

<sup>3</sup> *Goldziher ut supra*, p. 98.

upon the passage in Sophocles<sup>b</sup>, "whose *golden key* is on the lips of the attendant Eumolpidæ," we merely pause to inquire whether the custom of preserving sardines in tins which have to be cut open with a knife or "Opener" may not be connected with this aspect of the solar myth. The sardines irresistibly suggest the sea whence the bright-smiling Aphrodite rises bathed with morning dew. The dark box in which the sardines are hidden till liberated by the "Opener" is a fitting symbol of the dark night which shrouds and hides the morning, till its darkness is cleft by the piercing rays of the "Opening" sun.

We shall shortly approach this subject from another point of view, meanwhile we beg our readers to meditate upon what we have said, and to *verify their references*. They will then find, we predict, that a dissyllabic word (in Hebrew חמבב) beginning with *h* and ending with *g* will describe 'Biblical Solar Mythology' as well as a good many other -ologies that are brought to bear upon the Bible.

<sup>b</sup> *Œdipus Col.*, l. 1053.