

# THE NIGHT OF THE GODS

AN INQUIRY INTO  
COSMIC AND COSMOGONIC MYTHOLOGY  
AND SYMBOLISM

By JOHN O'NEILL

ΝΥΞ ΜΑΛΛΑ ΜΑΚΡΗ ΛΘΕΟΦΑΤΟΣ

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Volume I

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*Quòd si non hic tantus fructus ostenderetur, et si ex his studiis delectatio sola peteretur; tamen, ut opinor, hanc animi remissionem, humanissimam ac liberalissimam judicaretis. At hæc studia adolescentiam agunt, senectutem oblectant; delectant domi, non impediunt foris; pernoctant nobiscum, peregrinantur, rusticantur; adversis perfugium ac solatium præbent.*

—Cicero *Pro A. Licinio Archia poeta*, vii.

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FROM A PHOTOGRAPH BY A. BONFILS.]

PYLON AT KARNAK (NORTH SIDE).

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Now entertain conjecture of a Time  
when creeping murmur and the poring Dark  
fills the wide vessel of the Universe. (*Hen.* V. iv, 1, 1.)

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# The Night of the Gods.

## Disputatio Circularis.

*All things that move between the quiet Poles.*

(Marlowe's *Faustus* i, 1, 54.)

ALMOST beyond belief is the endless number of human sacred ideas founded in a supreme reverence for the revolution of the Universe round the Axis of the Earth, and for the almighty Power that accomplishes that stupendous All-containing motion.

Many of these ideas are still extant as concrete and ineradicable expressions in the languages, liturgies, and sciences of men.

*The Heavens  
are telling.* } Every text-book on astronomy is written in the terminology, and the Society that is named Royal talks the idiom. Words and phrases and theories begotten of those ideas have become compacted into the constitution of our minds; and they are all of them—it is a mightiest satire upon the insane pride of the intellect—all of them founded upon a universal Fact which is a Lie.

Let any reader who here hesitates at the very threshold, try and put that most simple and useful of untruths “the sun-rises” into words that accurately convey the facts of the case; or explain the origin of the word ‘heaven’; or get to the Ding an Sich of the Atlas myth on any other than the Axis theory favoured in this *Inquiry*.

It is hard luck that a book like this, which aims at some sort of scientific system, should thus have to start from, and base its investigations on, a falsity; that its author should have to reverse

*In endless  
error hurled.* } the “E pur si muove”; to constantly maintain (but only in Myth) that the heavens *do* move round; to make that supposititious motion the primum mobile of his theories; and to argue and re-argue from positions that are untrue in

Nature ; although all the learned to a man believed in them not so very long ago, and the huge majority of human beings do so believe invincibly at this moment.

It is here maintained that the everlasting, stupendous, unfailing rotation of the Heavens round the Earth—which was an ever and everywhere present overpowering universe-fact—must, from the earliest times when human intelligence had grown-up to the notice of it, have exercised an enormous and fascinating and abiding influence upon the observant and reflective, upon the devout portion of mankind ; and must have provided the supreme initial origin of the greater Cosmic Myths which concern themselves with the genesis and mechanism of the Universe.

The earliest and simplest leading conclusion formulated as to this rotation, by the inhabitants of our hemisphere, must have been

*The point  
quiescent.*

} that it was accomplished around a fixed point, the North Pole ; and the next deduction was that in that point, that pivot, there terminated a fixed and rigid Axis, about which the rotation was effected. "The Nature of Man," wrote Bacon when treating of Logic, "doth extremely covet to have somewhat in his Understanding fixed and immoveable, and as a rest and support of the mind. And therefore, as Aristotle

*Nirvana.*

} endeavoureth to prove that in all Motion there is some point quiescent ; and as he elegantly expoundeth the ancient fable of AtLas (that stood fixed and bare up the heaven from falling) to be meant of the Poles or Axle-tree of heaven, whereupon the conversion is accomplished,—so, assuredly, men have a desire to have an AtLas or Axle-tree within, to keep them from fluctuation," and so forth.

It is thus that, seizing the typical instance of the first motion imparted by the Japanese creator-gods, this *Inquiry* starts from the

*Creation-myth.*

} churning of the universe-ocean with the Spear-axis ; and so endeavours to bring forth the Deus ex machinâ, and to evolve system out of the chaotic empuddlement of myths with which it has to deal.

Thus, too, is here posited as it were a division of Cycletic or

*Cycletic  
Mythology.*

} Helissal or Kinetic Mythology, a mythology of cosmic Machinery-in-motion, which may disclose to us even archaic glimmerings in China of palpitating nebulae, and in Phœnicia of meteoric clashings in space.

The next step of admiring, if not awe-struck and adoring, human minds would have been to seek for the Power that was compelling the rotation ; and it will perhaps be conceded as natural that the Director, the Swayer of the Whole should be placed in imagination

*In Calo quies.* } at its sole and highest point quiescent, its pivot, its cheville ouvrière, the Northern Pole.

Anyhow, that was what was done ; and one of the main objects of this *Inquiry* is to identify the Polar Deity with the oldest, the

*The Polar God.* } supremest, of the cosmic gods of all early Northern religions ; with the Ptah of the Egyptians, the Kronos of the Greeks, the Shang-Ti of the Taoists and the Tai-Ki and Tai-Yi of the philosophic Chinese, with the Ame no miNaka-Nushi of archaic Japan. This is attempted in the chapters concerned with the Polestar and the mythic sacredness of the North ; where also the Eye of Heaven and the Omphalos myths find their local habitation. There too—at the end of the Axis—are placed those Triune emblems, the fleur-de-lis and the trident ; while the Axis itself becomes the Spear, Lance, or Dart of so many classic myths, the δόρυ of Kronos, the trident-handle of Poseidon, the typical Rod of rhabdomancy (which is also a branch of the Universe-Tree).

The Magnetic Pole further gives occasion for the connexion of the North with the natural Magnet, and thence with all sacred

*The Magnet.* } animated Stones : with meteorites, the touchstone and bēth-Ēls ; and thus is stone-worship centered in the Polar Deity.

Closely connected with the pole, and more closely with a former Polestar, by their position and their revolutions, the Seven stars of Ursa Major are shown to have been the originators of the

*The Number Seven.* } holiness of the inevitable Number Seven. And to this I have been driven, almost against my will, to conjoin a somewhat full discussion of the Cabiric gods.

All the Atlas-myths, endless and worldwide, are referred to the Axis ; which is also made the Pillar of the heavens, and the type and original of all the sacred pillars of the world. From the Pillar

*Irish Round Towers.* } the *Inquiry* naturally proceeds to the Tower ; and claims all obelisks, towers, and steeples as having been initially sacred worship-symbols of the great tower of Kronos, of the mainstay of the Universe.

Other chapters pursue the symbolism of the Axis in the trunk

of the Universe-Tree, and in the Bridge to the other world ; which are two of the commonest and most wide-spread "properties" in the world-myths. The Tree in combination with the Seven stars is made to give us the Seven-branched Candlestick ; and the Bridge is also treated-of as the Ladder.

The revolution of the heavens is more directly figured forth in the *Winged Sphere*, which it is here maintained is the true significance of what has been viewed, by a greatly too limited interpretation, as merely a winged "disk," in the Egyptian, Assyrian, and other mythologies. With the Winged Sphere too are connected all the divine birds and man-birds, and the winged scarab, and all the divine feathers worn by Egyptian deities. To this category, and also to that of the triple emblems, belongs the Prince of Wales's plume. The Universe-Egg can scarcely be separated from the consideration of the divine Bird.

The Dance of the Stars is another figure for the revolution of the heavens ; and that leads to the discussion of religious and Round Dances. } "round" Dancing, which is found among all races of men, together with circular worship by walking round Trees, Shrines, and other objects ; all of which, it is maintained, are ritualistic practices in the archaic worship of the revolving heavens and their god. With this subject the chapters on the Salii and the Dactyli also connect themselves.

The transition to the sacred symbolism of the rotating (but not the rolling) Wheel is here easy ; and I do my best to convince my readers that the Wheel-god of Assyrian and other symbolism is the Compeller of the Universe, and that the turning of the "Praying"-wheel is a devout practice in his worship. The Fire-wheel then leads to an important conclusion as to the production of Fire in religious ceremonies ; and the wheel of Fortune is identified with the revolution of Time which brings in his revenges. The Buddhist wheel of the Law is also referred to the revolution of the heavens, while the Law is that of the universe they enclose. And so the Suastika becomes a skeleton symbol of the wheel or the whirligig, and is connected also with the Labyrinth. Attention must also be directed to the new Romaunt of the Rose, which seeks to identify that famous symbol also with the Wheel.

The conception of revolving Time leads to a somewhat full

discussion of the archaic gods who personified Endless Time and its circular symbols. The Old Man of the Mountain belongs to this section.

That very common mythic figure for the heavens-vault—a supremely holy Mountain—is treated at some length; and leads us to the Cone in religious symbolism.

The starry heavens are also sought to be identified with white Argos and with the White Wall of Memphis as well as with the (mythic) city of Grecian Thebes. They are also the Veil of the universe, to which the chapter headed Weaving is devoted. The quadripartite division of the Chinese sphere is made to accord with the Four Living Creatures of Hebrew mysticism; and the heavens-River is demonstrated in the Milky Way and in the perennial circulation of the atmospheric and terrestrial waters.

It is impossible to do more in this place than briefly catalogue the other subjects treated-of. Such are, under the heading of the

<i>Et hoc genus omne.</i>	}	Heavens-mountain, the Parsî Dakhmas; the heavens-Boat of Egyptian and other mythologies, with which are grouped all Arks and the good ship Argo; the stone-weapons of the gods, the Hindû Chakra, and the Flaming Sword; the Cherubim of the Hebrews and Assyrians; the ȚaȚ of Ptah, as an axis-symbol of stability; the Round Towers of Ireland. The Seven Churches, the Seven Sleepers, and the Week are dwelt-on under the heading of the Number Seven. The heavenly Dogs of the passage to the next world are sought to be connected with the Egyptian 'jackals', and other sacred dogs. The significance of Right and Left in worship, and the Hindû Conchshell, complete this list.
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But it still remains to direct the attention of the reader more especially to the pages which deal with the names and myths of PalLas, AtLas, Latinus, Magnês, Œdipus, and Battos; of Sisyphus and TanTalos; of the god Picus; of Daphnê, AgLauros and Danaê; of Numa Pompilius, of the Bees, of the Arcana, and of the Labyrinth. The genesis of Rhodes from the Rose(wheel), with the Colossus and the Colophon, also claim perusal; as do the sections on Buddha's and all the other Footprints; on the Gods of the Druids; on the Dokana, which is brought down to the Lychgate; and on the Omphalos and the Rock of Ages.

But I must cease fretting the reader with this mere table of contents.

“COMPARATIVE mythology,” which already calls itself a science, is as yet very much like the mythic young Bears } with which it has in this *Inquiry* (under the heading  
*Comparative } of The Number Seven and elsewhere) a good deal*  
*mythology.* } to do: it is amorphous. And even all its more shapely works must somehow resemble the patchwork quilts—‘crazy quilts’ they call them still in Ole Virginny—which were the Penelope’s webs of our great-grandmothers. It is a science of shreds and patches, which all lie in a sort of gigantic lucky-bag, out of which everyone pulls very much what comes next to hand. The patches used to  
*The tailor } get sorted (by our grandmothers) according to colour,*  
*patched.* } or size, or texture, or chance; and so sartor was resartus, the tailor was patched, perhaps over and over again.

The scraps of mythological fact have also been sorted in various ways. There are the racial and the lingual classifications; and the migratory system, which purports to be an advance on these. There is the divine or personal classification (not neglected here) which concentrates on the lay-figure of some one deity all the home and foreign drapery that seems to belong to him and to his analogues; and there is the sorting of the myth-scraps according to their obvious identities: at times very much regardless of the individual divine entities they now purport to clothe.

This last is the method chiefly followed here; and it originally suggested itself doubtless because of the evidently heterogeneous  
*Method.* } mass of rags (borrowed, stolen, and honestly come  
 } by) which even the oldest and most respectable gods had managed in the course of ages to darn and work up into their harlequin suits. This particular method endeavours to pick-over the rags and, if not ever to reconstitute the first new coat, at least to predicate the loom or factory and the trade-mark of the fabric to which the scrap belongs.

To do this on a large scale would require an expenditure of time and other resources which it would take several ‘golden dustmen’ to command; and consequently, and also for the urgent reason that life is short, the present *Inquiry* is sadly defective in every direction.

All is fish that comes to this net. On fait flèche de tout bois. The etymologist, the dreamist and nightmarist, the *timorite*, are all welcome here, to meet Euhemerus ; who may even worship his ancestors, and be frightened of their ghosts, in his moments perdus. Nor, in an Inquiry into matter which is mainly the product of the human fancy, can the theorist who draws upon his own imagination be excluded. But there is no rule without an exception, and one

*The migrationist.* } exclusion alone is made : the geographer—so to call him—who regards every myth as a migration, finds little or no admittance, even on business. The world is wide, though not so wide as it was ; there is still room for all ; and no cosmic myth is asked whence it came on the map of the world, but only on the chart of the imagination of the human race.

Given a small planet, and an evolution of life and living things thereon ; and of men who, wherever they be on that planet, see the same heavens, and the same phases of those heavens—not, may be, at the same precise hour of the twenty-four, nor on the same exact day of the 360 and odd, nor even in the same year of the cycle—given these men and their (within planet limits) same mode of evolution, propagation, cerebral organisation, and nutriment ; with the sameness of their non-planetary objects of sense and thought ; and there would seem to be no reason why they should not every where—as naturally as any one where—evolve the same or very similar theories, mythological or otherwise, of their cosmic surroundings. “The human mind,” writes Sir M. Monier-Williams about the religious thought of India, “like the body, goes through similar phases everywhere, develops similar proclivities, and is liable to similar diseases.”

By “planet limits” of course the accidents of latitude and of climate are chiefly meant ; and if a man will place himself in imagination at such a distance in space as will reduce this earth to the apparent size, say, of the moon, he will see at once that all these “limits” are, roughly speaking, mere accidents in so far as the relations of the planet to the heavens are concerned.

Or take a metaphysical illustration, and let earthly man identify himself with his planet as *the Subject* ; and then all the rest of the visible (and invisible) universe becomes for him *the Objective*, the same objective which every other *subject* on the planet has to represent to himself. What wonder is it then that all these (by the hypothesis) identical *subjects* should take similar views of the

same objective. Nay, one might carry it farther, and, presuming similar conditions—that is, (as may be seen in the course of the *Inquiry*) presuming a like inclination of the planetary axis, one might say that there is no reason why possible “men” on some other solar planet should not have evolved the self-same theories or cosmic myths (more or less) of the same objective heavens.

The greatest objection that can be urged against the “geographer” or migrationist—and it is a fatal one—is that his theories

<i>The migrationist.</i>	}	are forcedly exclusive. One migrationist says all
		astrognosy and myth arose in Egypt, and went to
		Chaldea ; another says Chaldean lore came from far Cathay ; yet
		another says the Greek gods came from India, or the reverse—for
		it isn't twopence matter. Each of these wants the field, or the
		shield, for himself ; and may hold it for a time ; but one fine day
		some latent old scintilla of fact is discovered and blown-upon,
		blazes up anew, and explodes him and his theory in a jiffy. It is
		just the old Nursery Rhyme over again :

The Lion and the Unicorn fighting for the Crown ;  
Up jumps the little Dog, and knocks 'em both down.

Nor can I see how it gets us any more forward even to prove indubitably that the Cosmic myths of country A did come from place B. Very well. Granted. Glad to hear it, even. And what of it? What then? It makes in reality no more approach upon the kernel of the question, upon the Ding an Sich that the myth enholds, than if you indubitably proved exactly the reverse. As

<i>The Egg.</i>	}	Lobeck <sup>1</sup> remarked about the origin-spot of the cosmic
		Egg, quaerere ludicrum est ; for the conception is
		one of the earliest theories that would occur to the rudest imagination.
		Such a quest is like asking : Which side of an egg is first
		feathered?—a cryptic way of putting another universal sphinx-
		riddle : Which came first, the hen or the egg?

Prove to me, indeed, that the celestial myths of this Earth came from outside the planet, and you excite an interest far other than dilettante ; and that is the origin that every heavens-myth of the whole human world and of all human prehistory has been always trying, and is still trying, and will perhaps for ever try to prove, till the last syllable of recorded time.

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<sup>1</sup> *Aglaophamus*, i, 473.

It has been said that the Imagination shall not here be denied its help. Much mythology has grown doubtless, *Vain* } as much language grows, by some guess innate  
*Imagination.* } power of growing and grafting and tangling; but the great mass of mythological stuff has been projected by the human imagination. Why then should the imagination be écartée in its analysis? The mind of starkly scientific mould is not the best outfitted for poetical explorations; and mythology and poetry have always been irredeemably intermingled. Who would give much value to the word Science in such a phrase as "the science of Comparative Poetry"; and the only justification of a *science* of comparative mythology lies in the fact that there must be method even in the fine frenzy of the poet, if he would charm the imaginations even of the most poetical minds.

It is written above that the etymologist was received with open arms in these speculations; but this free admission has *The* } unhappily to be clogged with one important re-  
*Etymologist.* } striction. Philologia had to come rather as a handmaiden than as a mistress to Mythologia.

It will be seen indeed throughout that the skeleton of a myth is employed as the masterkey of a verbal lock much oftener than any reverse operation is attempted. For it is now at last dawning upon a good few that the linguistic fetters—Sanskrit or other—in which divine Mythology has been, for a many recent years, forced to caper for our amazement, might well be hung-up with other old traps of torture, to edify the generations.

Words are emphatically *not* the prime authors of *thoughts*. The name of a god cannot—you may swear it by the god—be the maker of the god himself. This would be, in mythological jargon, to have the Deity proceed from his own Word; to subordinate the cerebrating power to the organs of speech. That there is a subsequent reflex action of the formed word upon the thinking brain that produced it is another matter altogether—just so does every other product of the brain react upon it; just so does everything else in Nature act, switchback, upon the brain: as (may be) the brain does in its turn upon the Will that evolved it. But to say, and to found a cardinal theory

upon the saying, that a certain concatenation of sounds in one human speech naturally and habitually produced or reproduced a divine ideal in the brains of men of the same *or of another* speech, is to heap-up impalpable sand, and build a card-house city on it.

Most god-names, like all their titles, are adjectival, descriptive.

*The name of God.* } Thus these names and titles irrefragably have, quite naturally, their analogues, their coevals, perhaps their predecessors, in the ordinary words of the language in which they arose. By taking a whole class of resemblant divine and sacred words—first in one, and then in two or more tongues—and running them down backwards into their myths and meanings and roots, it is often found that a marvellous, an electric, light is diffused over the whole class.

As examples of such a mode of treatment, the reader must mercilessly be requested to follow, step by critical step, the pages which deal with words in *ma-*, *me-* and *mag-*; in *the-*; in *pal-*, *dor-* and *lat-*; in *mel-*, in *dru-*; in *lab-*; in *ag-*, *ak-* and *arc-*.

It is in fact contended here that the functions of a cosmic Nature-god and his consequent name and titles had an immense and far-reaching influence on (often) a whole class of other deities and their names, and upon the words of the ritual and the 'properties,' and the names of the properties, of his and their worship. This broadly defines the chief purpose for which Etymology is summoned as a witness in this *Inquiry* where the nature, that is the function, of the god is made to account for his etymon, instead of the reverse process—his name educating his nature—being imposed upon the student.

Poetry ever clings fast to old words, long long after they have dropped out of the workaday tongue. "If we take a piece of Old-English prose, say the *Tales* translated by Alfred, or Ælfric's *Homilies*, or a chapter of *the Bible*, we shall find that we keep to this day three out of four of all the nouns, adverbs, and verbs employed by the old writer. But of the nouns, adverbs, and verbs used in any poem from the *Beowulf* to the *Song* on Edward the Confessor's death, about half have dropped for ever."<sup>1</sup> That is to say that only 25 words in the 100 of prose were then old, while 50 (or twice as many) were archaic in poetry.

The same is true of myth and fairy-tale and, in an infinitely greater degree, of religious nomenclature. In no division of speech

<sup>1</sup> T. L. Kington Oliphant's *Old and Middle English*, 1878, p. 489.

is the conservative spirit so strong ; and it is in divine names and sacred terms that we must seek for some of the earliest, the most gnarled, and the doziest old roots of every tongue. This to a great extent explains why our philological canons exclude such proper names from consideration. If the Gods were not—like the Rex Romanus—above grammar, they are at least older than philology.<sup>1</sup>

It is quite possible that those big conjuring-words Esoteric and Exoteric, with which comparative religionites and mythologians are wont to frighten each other, may not be nearly so big as we think they look and sound. A great deal of the ambitious theory about the elaborate invention—as if anything greatly religious was ever invented!—the elaborate invention of two sacred beliefs: “one to face the world with, one to show” to the initiated, must perhaps be exploded. I would especially indicate chapters 8 and 9 of the 5th Book of Clement of Alexandria's *Stromata* as a first-rate instance of the glib and transparent *boniments* pattered to us from all time about these Esoteric and Exoteric peas and thimbles.

There are at least three (or more) possible sources for this double view of any myth. (1) A sacred fact being stated, defined, as an extremely naked thing in very naked words by those who completely comprehend it and all its analogues. (2) This statement's expounding, amplification (in order that it may be understood of those who do not comprehend), by an analogy ; by one or many analogies or allegories ; or by paraphrases of the naked words ; or by parables. (3) By the true sense of the naked definition (or the true drift of the analogy or the allegory or the parable) getting lost in the process of time, or in the ebb and flow of the generations and revolutions of men and of nations.

Now in case (1), the more recondite any matter defined, and the more naked any definition is, the more difficult is it also to be completely understood without study of its context, or viva voce exposition of its full meaning. Here is one fruitful cause of the esoteric and exoteric bifurcation. As to case (2), here we have

<sup>1</sup> “It may be observed that the proper names of the mythological and heroic times contain elements of the Greek language which sometimes cannot be traced elsewhere—cf. Zeus, Seirios, etc.” (Preface of October 1882 to 7th ed. 1883 of Liddell and Scott's *Lexicon*.) But as to Seirios, see now pp. 24, 453, 584 *infra*.

ample room and verge enough for all the mythological fables and legends ever handed down : if we besides give their full scope to the secretive dog-and-jackdaw faculty of the human brain, which delights in making *caches* and in cultivating covertness ; and also to the innate unlimited power and bent of the same organ for uttering and receiving the thing which is not : for 'telling stories,' in point of fact ; and listening to them.

This it is, too, that explains why, as one fire or one nail, so nothing but one god or one mystery drives out another.

As to case (3), we need seek no further for the origin of that  
Mysteries. } adorable bugbear of the pietistic and ritualistic mind  
} in all and every race, in all and every creed, the  
 'mystery of revealed religion' ; which is never any more than a sphinx-riddle, and generally some mere archaic devinaille. But even that last word enholds the divine as well as the divining ; for there was an early time in all breeds of men when, in the matter of divines and diviners, six of one were half-a-dozen of the other, for their pious frequenters.<sup>1</sup>

Does it not seem that these are sufficient ways of accounting for the Esoteric and Exoteric pieces of business ? And then, if we add on Euhemerism (which flourished long before *Εὐήμερος*) and its reverse, and Platonic abstraction and idealizing, we get an immeasurable distance on the way towards a comprehension of the divagation, superfoetation, and overgrowth, of the Mythic Universe.<sup>2</sup>

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Lobeck<sup>3</sup> speaks of the "absurd symbolism" of the Platonists. At all events, if they proved nothing else, they were convincing as  
Platonian  
webs. } to the marvellous inventiveness of their speculative  
} powers, and their unlimited spider-faculty for emitting the tenuous cobweb. And myths are perhaps more maniable by us than in Plato's time. We are at least emancipating, if we can never

<sup>1</sup> To the mystery of revealed religion belongs Taboo, which might be defined as a silencing of the brain by the feelings—that is by the Will. It is a not-speaking-of, a not-thinking-of, a not-enquiring-into the thing felt. So is intense and helpless reverence for the uttermost absurdities fostered ; so does it grow up and remain.

<sup>2</sup> In Miss J. E. Harrison's *Mythology of Ancient Athens* (1890) p. iii, the accomplished writer says : "In many, even in the large majority of cases, ritual practice misunderstood explains the elaboration of myth." But this theory will not explain the elaboration of the ritual practice.

<sup>3</sup> *Aglaophamus*, p. 550.

wholly set free, our tremulous little minds from the theological dreads and trammels which enveloped him. That is a very consoling passage in Mr. Lang's most valuable *Myth, Ritual and Religion* (ii, 202) where he, competent over many, boldly declares that "in fact the classical writers knew rather less than we do about the origin of many of their religious peculiarities." But from another point of view—that of the extreme difficulty of the subject—we must still agree with that subtle and powerful brain of Plato's<sup>1</sup> that it required a man of great zeal and industry, and without any sanguine hope of good fortune, to undertake the task of its investigation. On this K. O. Müller<sup>2</sup> (too highly appraising the total gratitude of men) said that the more difficult this task, and the less clear gain it promises, the more ought we to thank those who undertake it.

In all mythologies, the complications, the overlappings, the reticulations, which reflect back the secular and multiple complexities of Life, and of the Universe with its manifold machinery, are ultra-infinite, infra-infinitesimal. And yet a mythologist is called upon unfailingly to expound the whole of the one, of the Reflection (or be for ever silent); while who is expected to explain the other, the Reality—Life and the Universe?

The pursuit of a clear idea through the tangled mass is too often all but impossible. When the chase is at its hottest, one is continually thrown out, as though whole barrels of red herrings were scattered across the track; and then again, when after many a bootless cast the scent once more is breast-high, all at once there comes a grand frost, and it all vanishes into thinnest air.

It was a saying of Jacob Grimm's: "I explain what I can; I cannot explain everything." Mr. Andrew Lang says merrily of one of his admirable books: "this is *not* a Key to all Mythologies"; and I shall, over and above that, even venture to hold that the key we are in quest of is a whole bunch.

A valuable remark of the late accomplished Vicomte Emmanuel de Rougé finds its place here. Of course it applies equally to every other land under the heavens, as well as to Egypt; and it is unfortunately almost ignored by students of myth, instead of being constantly kept in the very forefront of

<sup>1</sup> *Phaed.* 229.

<sup>2</sup> *Mythol.* ch. x.

their work : " The Egyptian religion was a reunion of local cults. We consequently find in it a repetition of the same ideas under different types, and with important variants." It should be added to this that apparently incongruous qualities and functions are, for the same reason, foisted on to individual types.

There is no myth or legend into which scraps of others have not strayed ; and there is perhaps none in which there are not details which seem to clash with its general central idea, its backbone, its axis. With these apparent " faults "—to talk geology—there is no pretension here otherwise to deal ; but what is attempted is to co-ordinate the similar incidents and characteristics common to a vast and widespread number of myths, dissimilar it may be in their apparent general drift ; and thence to educe, to build up—or rather to re-edify—a system (of Heavens-worship) which has long either fallen to ruin, or been defaced, blocked in, overbuilt, by a long series of subsequent mythical, theological, and religious constructions.

The anatomical truth—learnt only from comparative study—that no organ ever remains (that is, continues to survive) unemployed, is true also of mythology and theology. The disused, neglected, played-out personage or rite decays, becomes decadent, and disappears. The altar to " an Unknown God " could not have been the shrine of an undiscovered deity. He was a fallen god, whose very name had been forgotten. And that is why the reconstruction of a vanished cult is like the building up of the form of an extinct organism. Fortunately, the comparative method of treatment planes the way, taking now a fact from one and now a hint from another of the innumerable species and varieties of myths and creeds ; and even, again, finding some almost whole and sound—and now therefore startling—survival to illustrate the

*Polestar  
worship.*

} general theory. Such is, in the case of the Polestar-worship theory, the extremely interesting subsistence

of the Mandoyo, Mendaite, or Sûbban community ; a still contemporary continuation of the old Sabæans, far more striking than the romantic fables about the secluded persistence amid the recesses of the Lebanon of the attaching idolatry of ancient Greece. Here, in these Mandoyo, we strike not the coarse ore of the South-Sea savage, but a genuine old vein of solid metal ; worn indeed and

*Bear  
worship.*

} long-worked, but still unmistakeable in the crucible of the comparative student. Such again

are the startling survivals of the worship of the Great Bear in China and elsewhere, pointed out in the section on the Number Seven.

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Some mythological Axioms might be usefully sketched out in  
*Axioms.* } a book which concerns itself so much with Axial  
 } mythological facts :

(1) There is such a thing as mythological Time ; and it is a very long time.

(2) Old gods, like the Roman Empire and most other terrestrial things, have had their Rise, as well as their Decline and Fall.

(3) The leading myths of these three periods of a divine existence in mythological Time may generally be separated, and should be carefully kept separate.

(4) An infernal god has generally been a supernal deity ; and thus every " devil " is possibly a fallen god. *Victa jacit Pietas !*

(5) The tendency is for the young generation to oust the old, whether among animals, men, or gods.

(6) The genealogies of the gods are therefore important.

(7) It is generally the rising generation that makes the  
*War in* } successful " war in heaven," and sends the oldsters to  
*heaven.* } rule in hell. Sometimes however the rebel is not a family relation, and is defeated. It was the merest sycophancy in the poets to say that the gods know all, but have suffered nothing.

(On this subject the *Inquiry* is necessarily busied here and there throughout ; but there is a section on Fallen Gods in the chapter headed " Kronos and Ptah.")

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As to the paternal relation of the gods—the idea of the " father of gods and of men," to whom human sacrifice was made, who ate  
*Le Père* } his own children—it is needless to seek any origin  
*Éternel.* } for it other than the natural human love, reverence, and real fear, if not hate, felt in turn for the producing, protecting and walloping, the often killing, and the once eating, parent. Matriarchy would have given worship of the Great Mother.

" Honour thy father and thy mother, that thy days may be long in the land " was the beginning of " the fear of the Lord " ; and that honour and that fear were hammered into human children

from the beginning—from the beginning of the race as well as of the individual child—until the feelings have, so far as we can eliminate them for analysis, become that for which we have formed the word Instinct.

Ancestor-worship is a mere extension of father and mother reverence ; at need only an inherited father and mother worship.

*Ancestor  
worship.* } I have seen my father and mother revering their  
father and mother from my tenderest years ; and  
so I have learned to revere them too. There are accessory  
causes (as there are in everything) but it is practically needless  
to pother about them here, as we are only discussing the parental  
idea.

The head of the tribe being the father of his people,—which he was at first in the actual physical sense,—and the divine right of kings, are easy natural stepping-stones of the firmest kind to the terms used in honouring the gods. To this day the Mikado of Japan is regarded, in Chinese phrase, as “the father and mother

*Pedigree.* } of his people.” Thus, too, the gods got their genealo-  
gies, and these dovetail into the genealogies of men ;  
for actual generative communion and procreation between gods  
and women, goddesses and men, is superabundant in all mytholo-  
gies. Man—perhaps it was woman?—made gods in his own image  
and likeness.

Refinements upon the gross conceptions of genealogy began to arise later ; as when Phanes “appears,” or Unkulunkulu “came to be.” The first god of all is then without parents ; he is the great “I am” merely. But these were, by the nature of the considerant, mere unfilling figments of the brain. The human understanding is still incapable, and may always remain incapable, of conceiving a beginning out of Nothing, except as a form of words.

So the Egyptians said that Ra was born but not engendered, or again that he engendered himself. The Phœnician Rûa'h becomes enamoured of his own principle, and calls the mystic coalescence Hîpesh. Or again, in order to reconcile the belief in divine immortality with the practice of human generation, the Egyptian tied his mind into a knot, and said that Amen was the fecundator of his own mother. Aditi (Space) the Deva-mâtr, the mother of the gods, is said to be at once the mother and the daughter of Daksha. Daksha sprang from Aditi and Aditi from Daksha, who is the Right, the Lawgiver, the trident-bearing creator.

The "common form" in Irish mythology of the reappearance of an ancestor-god in the person of his divine descendant<sup>1</sup> is the same idea differently expressed. (The subject of god-genesis is pursued under the heading of "The Three Kabeiroi.")

MANY a reader will have already detected that the Revolving-Heavens, the Axis, the Polestar, and the Great } Bear theories very considerably neglect the Sun ;  
*Sun-worship.* } and may have been wondering why the Sun has as yet been scarcely mentioned. The fact is that the present student is not a Sun-worshipper, in so far as Cosmic and Cosmogonic mainspring myths are radically concerned ; and it was the manifest insufficiency of the solar theories to account for such myths that first prompted the elaboration of this *Inquiry*.

The most recent and valuable résumé of this subject that I am aware of is in the chapter on Aryan myths in Dr. Isaac Taylor's *Origin of the Aryans*. In my section on "Polar versus Solar Worship" this subject is also touched upon ; and a great deal of further matter upon the point is even kept out ; for it is really beyond the present scope of this *Inquiry*. But it may here be noted that it is now a good long while since Eusebius in the *Præparatio Evangelica* ridiculed, with a good deal of humour, the old theories which resolved so many mythical heroes into the Sun. He remarked that while one school was contented to regard Zeus as mere fire and air, another school recognised him as the higher Reason ; while Héraklès, Dionusos, Apollo and Asklêpios (father and child) were all indifferently the Sun. Mr. Lang has seized upon this in his *Myth, Ritual, and Religion* (i, 17).

Professor Rhys in his Hibbert Lectures on Celtic Heathendom (of which I venture to predict that the more they are studied the

<sup>1</sup> Prof. Rhys's *Hibbert Lectures*, 431.

greater will their value appear) says (p. 435) that the divine hero "Cúchulainn is the Sun, but the sun as a person about whom a mass of stories have gathered, some of which probably never had any reference to the sun. So it is in vain to search for a solar key to all the literature about him." This is true not alone of Cúchulainn but of every so-called Solar hero and god in the pantheon.

Professor Rhys has some further natural and cogent observations (pp. 379, 466) about the group of mythic beings loosely called dawn-goddesses; and suggests that at least some of them would be as correctly named dusk-goddesses. He even goes so far as to say that Derborgaill behaves in the same way as "a goddess of dawn *and* dusk."

The dawn-myth is a sweetly poetical and entrancing fantasy; but it has been done to death. Athenè springing from the  
*The Dawn.* } forehead of Zeus was "the light of dawn flashing out with sudden splendour" (which it doesn't) "at the edge of the Eastern sky"; and Hephaistos splitting open that forehead with his axe personified the unrisen Sun. Romulus was the dawn and Remus was the twilight. Saoshyant the Zoroastrian Messiah is to come from the region of the Dawn. The same might be maintained of most of the stars in the heavens: they too rise "from the region of the Dawn"! Astarté (Ashtoreth and Ishtarit) the queen of heaven, was the goddess of the Dawn. Mélusine and Raimond de Toulouse were the dawn and the sun. Hermès was a dawn-god or the son of the dawn, or else twilight. Prokris and Kephalos were the dawn and the sun. Erinnyes was the dawn, and so was Daphnê. Cinderella "grey and dark and dull," was "Aurora the Dawn with the fairy Prince who is the morning Sun ever pursuing her to claim her for his bride." Saramâ, the Dog of Indra, and the mother of dogs, was (like Ushas and Aruna!) the dawn. Penelope was the dawn; and her fortune was the golden clouds of dawn; and she was also the twilight; and her Web was the dawn also, which is perhaps the reductio of the whole thing ad absurdum. The Web (as here viewed in the chapter headed "Weaving") is the gorgeous Veil of the Universe-god:

So schaff' ich am sausenden Webstuhl der Zeit,  
 Und wirke der Gottheit lebendiges Kleid.

Thus the dawn-maidens and the sun-heroes are now farther to

seek than ever ; and (contrary to what was once believed, as above) Aphrodité's identification with Istar has, says Dr. Isaac Taylor, put an end to her appearance in the part of the Dawn ; while Athênê, instead of being the same dawn "creeping over the sky," is now "thought to be" the lightning. In the case of all these dawn and solar explanations of the supremest deities, it always seems to be forgotten that the day, the period of the heavens-revolution, not alone included the night, but began with it. That the dawn, the clouds, twilight, and so forth, which are mere transient though striking phases of the Sphere, should (in the firm belief of modern scientists) have not alone masked but blotted out the Eternal reality of the Heavens from the great body of human worshippers in ages long vanished, and so have got the upper hand in myth-ravelling, may well give us pause.

However, one must be cautious not to swing-back with the pendulum too far in the other direction ; but to admit the Sun to its full share (and no more) of original and syncreted and assimilated mythic significance and symbolism.

Dr. Isaac Taylor, in one of his masterly résumés in the *Origin of the Aryans*, says that of all the Sanskrit analogies, that of Ouranos and Varuna has alone survived. But before sounding the *Hallali!* over even this, we might humbly trust that it may be given to us to see why there was a Zeus Οὐριος ; why οὐρὸς was a socket and οὐρὰ a tail ; why οὐρος was a term or boundary as well as a mountain ; why οὐρον was a boundary as well as space ; and why (Ursa Major and Minor being roundabout the Pole) ursus<sup>1</sup>, ursa, ours (French) and ors (Provençal) are so close to οὐρος ; and why ΚυνὸςΟὐρὰ, Dog-Tail, was a name for the Little Bear and the Polar star. Why should not Οὐρανὸς and Οὐρανία be the dual deity of the Extreme of the heavens, like the Chinese Great-Extreme, Tai-Ki the Polar deity? This would make plain all these points, and also explain (as is shown in the course of this *Inquiry*) the name of ΠαλίνΟὐρος. Οὐρανὸς would thus have been the deity of the highest polar extreme heavens, before his name came to signify by extension the whole sky. Dr. O. Schrader

<sup>1</sup> Ursus is now, I believe, considered to be certainly identified with the Greek, ἄρκτος, see p. 46.

says that "an Indo-European<sup>1</sup> form for Greek Οὐρανός = Sanskrit Várūṇa has not yet been found."<sup>2</sup>

The farbackest instance now extant of this idea of the Tail of the heavens is perhaps to be found in the explanation of the stellar universe preserved to us in the *Vishnu-purāṇa*, where it has the shape of a porpoise, Sisumāra, at the heart of which is Vishnu, while Dhruva the Polestar-god is in its tail. "As Dhruva turns he causes the sun moon and other planets to revolve also ; and the lunar asterisms follow in his circular course, for all the celestial lights are in fact bound to the Polestar by airy cords."<sup>3</sup> Thus—not to be irreverent—it was the tail that wagged the dog.

<sup>1</sup> It is proposed in this *Inquiry* to employ Mr. E. R. Wharton's convenient and logical term Celtindic instead of Indo-Celtic, Indo-Germanic, Indo-European or Aryan. Under the heading of "The White Wall" it is also suggested that the genuine original signification of the *Aryans* was the *bright, white, shining* star-gods of the heavens ; and that the adjectival name was taken by priests and people from their gods, from whom, by a universal human bent, they claimed and traced their descent.

<sup>2</sup> Jevons's *Prehist. Aryan Antiq.* 412. See also the note at p. 46.

<sup>3</sup> See what is said elsewhere as to Seirios (Sirius).

THE practical labour in composing this Book has been to collect and focus on the several salient points of the general subject some of the endless traces of the Divinities of the Universe-machine, its Axis, and its Poles, which are to be found scattered and lost or in the curious condition of the open secret in myth, legend, etymon, sacred literature, or common idioms. That this task is a practically endless one has been often forced in upon the writer ; but the best that could be done in a limited number of years has been done ; and now that the snowball has once been set rolling it may perhaps more rapidly accrete. One-man-power is a sadly insufficient force (sadly inefficient too, as the writer keenly feels) to apply to such a mass of matter.

The divine Plato and the marvellous Kant (wrote Schopenhauer)<sup>1</sup> unite their mighty voices in recommending a rule to serve as the method of all philosophising, as well as of all other science. Two laws, they tell us : the law of homogeneity and the law of specification, should be equally observed, neither to the disadvantage of the other. The first law directs us to collect things together into kinds, by observing their resemblances and correspondences ; to collect kinds again into species, species into genera, and so on, till at last we come to the highest all-comprehensive conception. As for the law of specification, it requires that we should clearly distinguish one from another the different genera collected under one comprehensive conception ; likewise that we should not confound the higher and lower species comprised in each genus ; that we should be careful not to overleap any—and so forth.

The first of these rules (which, Plato answers for it, were flung down from the seat of the gods with the Promethean fire) is, it is trusted, fairly well observed in this *Inquiry* ; but as for the second—well, the gigantic Octopus of mythology will not rule out as straight as the avenues of a brand-new American city. It is impossible even to arrange the chapters and sub-sections in an

<sup>1</sup> Two Essays by Arthur Schopenhauer. (Bohn's Series, 1889.) An admirable anonymous translation.

ascending order of relative importance, or to prevent every chapter and sub-section from tangling its tentaculæ into every other.

It is feared also that the constant struggle towards such a logical arrangement, and the endless cross-references indispensable to the student that wrote and the students that read, have ruined all literary effect, and so ensured the fatigue of the most willing reader. For this, the indulgence of his second thoughts is craved. However strong the original desire may have been to make this Book light reading, it was very soon found out in the practical composition of it that the desire was to be another of the myriads that remain unsatisfied. However, by condemning the driest of the stuff to a smaller type, I often venture to invite the reader to that blessed pastime of skipping, which has so much to do with the flourishing of circulating libraries ; and even—it is sad to think—with the popularity of “our best authors.”

To provide an antidote, in the absence of a preventive of all this faultiness, a very full Index is offered. And thus, to those who

<i>The Index.</i>	}	find the book dislocated and discursive, and therefore obscure, I shall not have the assurance to say, as Stephenson did of the Drinkwater Canal, “Puddle it again!”; but shall in all humility ask them to read-up any puzzling point by the Index, which (E. and O. E.) is as good as I could make it.
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A tentative and suggestive rather than a demonstrative treatment of the very complicated and treacherous subjects dealt-with has generally proved imperative. This may convey a sensation of lack of definiteness ; but even that reproach is in such speculations preferable to an accusation of cocksuredness and dogmatism. It has been the constant desire, too, to invite the Reader to draw his own conclusions, rather than to hammer away at him with perpetual and perhaps superfluous pointing of the moral. Every student of mythology must still say, as Sheffield said of his writings : *dubius, sed non improbus*—full of doubt, but open to proof. And, of course, it goes without telling that the term “*Disputatio*” is here used in its mildest classic sense of examination, consideration.

While everywhere “making for” accuracy, endeavours have been also made to avoid *iotacismus*. As the late and justly honoured François Lenormant wrote<sup>1</sup> of one of his books : *Sans aucun doute on relevera dans ce livre des fautes, des erreurs. Elles*

<sup>1</sup> *Origines de l'histoire* (1880) i, xxi.

étaient inévitables dans une recherche aussi étendue, sur des matières aussi difficiles. Mais du moins, ce que devront je crois reconnaître les censeurs même les plus sévères, c'est que l'étude a été poursuivie consciencieusement . . . J'ai pu me tromper, mais ç'a été toujours avec une entière bonne foi, et en me défendant de mon mieux contre l'esprit de système. Hume justly admired Rousseau's lament that half a man's life was too short a time for writing a book ; while the other half was too brief for correcting it.

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I shall feel very grateful to every one who has the patience to go through this Book in a critical and enquiring frame of mind, *Read me and be } especially if he will be so good as to communicate not worth. }* to me (either privately or publicly) the errors and difficulties which must infallibly be detected. The more searching and unsparing the criticisms are, the better will they be for the final result of the *Inquiry* which is their object. One leading reason for two heads with four eyes being better than one head with two, is that they enjoy the faculty, now generally denied to Sir Boyle Roche's notorious bird, of being in two places at once ; and thus possibly getting independent views of any one object.

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It must be in great part an author's indigestible prejudice for his own production ; but I cannot help thinking that there is something that will remain even after the most destructive criticism of the theories here advocated. One éclatante proof of their likelihood is the universal encounter, the endless ramifications and persistent up-cropping throughout mythology, of the evidences on which they are based. It is hardly credible, either, that false unfounded suppositions should be so coherent in their numerous phases.

Should any of these theories survive the ordeal to which they are now surrendered, it is hoped that it may be even possible for some few wide readers of critical and willing minds to come together and help in indicating and collecting further evidences of Heavens and Polestar Worship, either in the directions here inadequately sketched out, or in others.

JOHN O'NEILL.

TRAFALGAR HOUSE, SELLING,  
BY FAVERSHAM,  
12th February 1891.

A SHORT series of brief articles on a few of the theories here urged appeared in print some three years ago<sup>1</sup>; and I trust I do not commit too great a breach of etiquette in here thanking so eminent a publicist as my kind friend Mr. Frederick Greenwood for the space which he afforded them.

That one writer on any subject human or divine should borrow from others has, at this stage of the literature of the world become inevitable; and a comparative study like the present necessarily borrows its materials from innumerable quarters; but nothing has been wittingly taken or set down without acknowledgment (in so far as reasonable space would admit). The crime has been committed from time to time, in matters not of primary importance, of copying references in trustworthy books without actually running them down in the original authorities. And it would have been an endless and fruitless work of repetition to have given individual references to the mere mythological-dictionary matter throughout.

This *Inquiry* owes much to many friends and to many other writers; though they are in no way answerable for the present deductions from their facts, and would perhaps hasten to repudiate my theories. There is as yet, thank Heavens, no such thing as orthodoxy in Mythology; its field is one vast prairie or rolling veldt, where every man may "put out" and trek and lager for himself.

Some names have already been mentioned, and to these must be added Dr. W. F. Warren, the able and versatile president of Boston University (Mass.), whose books on Cosmology are a mass of erudition and suggestion,<sup>2</sup> although many may regret they cannot go all the way with him in some of his conclusions. His active readiness to assist students is well known, and I have often acknowledged my separate obligations throughout this *Inquiry*.

It was subsequently to an examination of the late Lazarus Geiger's *Development of the Human Race*<sup>3</sup> and M. Henri Gaidoz's *Le Dieu Gaulois du Soleil et le symbolisme de la Roue*,<sup>4</sup> that the Wheel and Winged Sphere theories here advocated took their final shape. The name of the latter distinguished mythologist and Celtic scholar is frequently invoked; and his criticisms have been highly valued.

To Professor Sayce of Oxford and Professor Gustav Schlegel of Leiden I am indebted for kind encouragement, interest in my labours, and suggestions. To the latter's wonderful *Uranographie Chinoise* most of the matter on the Chinese Sphere is due; and with great generosity he has read my proof-sheets.

My manuscript was indexed before reading Professor Robertson Smith's

<sup>1</sup> "Northern Lights," in the *St. James's Gazette*, December 1887.

<sup>2</sup> E.g. *The true Key to ancient Cosmology and Mythical Geography, and Paradise Found: The cradle of the human race at the North Pole*.

<sup>3</sup> *Lectures and Dissertations*. Translation of Dr. David Asher: Trübner s 1880.

<sup>4</sup> Paris, Leroux, 1886.

*Religion of the Semites* (vol. i). The valuable corroborative references to that very able book have therefore been inserted after this Book was practically complete. I owe him besides my thanks for his personal encouragement and criticism.

Some of Sir G. Birdwood's work upon symbol questions was still, he regrets to confess, unstudied by the writer when the MS. was ready for the press ; still, several references (notably as to the deduction of the number Seven from Ursa Major) have, even so been inserted ; and the writer has besides to express his indebtedness to that authority upon Indian symbolism for excellent suggestions and much too indulgent criticism.

Mr. Herbert D. Darbishire of St. John's College, Cambridge, an expert in classical etymology, has been good enough to go through some of the work, and to point out the most erratic of my views. Of course he is in no way answerable for any of my aberrations.

Japanese mythology has been taken as the starting-point of the *Inquiry*, partly because of a slender acquaintance of some years' standing with Japanese,<sup>1</sup> and chiefly because of its aptness to the matter in hand, and its general neglect. In this I have to acknowledge the greatest obligations to my old friends Mr. E. M. Satow and Mr. W. G. Aston, the authorities on the subject, whose patience in bearing with me is far beyond the return of ordinary gratitude. Attention is also frequently drawn to Professor B. H. Chamberlain's labours, especially his great translation of the *Kojiki*, so profitable to the student.

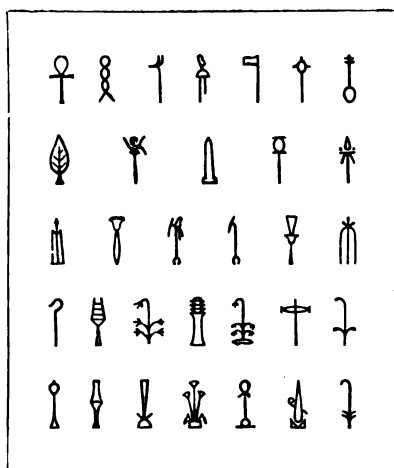
It is hoped that the Chinese characters and Egyptian hieroglyphs scattered through the book will not frighten people away. They are often inserted only to save certain students the trouble of referring to other books. The writer's acquaintance with either language is limited in the extreme, and he has here to express his obligations to his old friend Professor R. K. Douglas and Mr. E. A. Wallis Budge of the British Museum for their very kind correction of his blunders in these matters.

All the facts relating to the Dervishes have been submitted to the excellent Shêikh of the Mevlevî Tekkê of Cyprus, the devout and kindly Essêid Mustafa Safvet Dêdê, to whom I am indebted for many facts, and for the stones of the Dervishes which are here figured.

The lowest deep of ingratitude would be reached by anyone who works steadily at myth, symbol, and religion if he did not again and again declare the fruit he has at every handsturn gathered from Professor F. Max Müller's valiant undertaking and great achievement, *The Sacred Books of the East*. The valuable work especially of M. James Darmesteter, Dr. Legge, and Mr. E. W. West in the volumes of that series has been perpetually used and referred-to throughout. And in this connection should again be mentioned another most important Japanese sacred book (which is not in the Series) Mr. B. H. Chamberlain's *Kojiki*.<sup>2</sup>

<sup>1</sup> Nishi-Higashi Kotoba no Yenishi ; A first Japanese Book for English students, by John O'Neill ; London, Harrison & Sons, 1874.

<sup>2</sup> *Trans. As. Soc. Japan*, vol. x.



## Axis Myths.

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- 1 The Axis as Spear, Pike, or Pal.
  2. The God Picus.
  3. Divine names in Pal-.
  - 4 The Rod and Rhabdomancy.
  5. The Fleur-de-Lis at the Axis-point.
  6. The Trident.
  7. The *Δόρυ* and *Ἄρπη* of Kronos.
  8. Divine Names in Harp- and Dor-.
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### 1.—The Spear, Pike, or Pal.

IN the cosmogony which the Japanese fondly believe to be purely native, all the heavenly gods, the Kami, designate two of their number, Izanagi and Izanami, male and female, brother and sister, to “make, consolidate, and give birth” to the land of Japan. For this purpose they are provided with a heavenly spear made of “a jewel.” The pair stood on the “floating Bridge of Heaven,” and stirred round the ocean with the spear<sup>1</sup> until the brine was churned into the foam which has given their German name to Meerschaum pipes. As the spear was withdrawn, some of this coagulated matter, or curdled foam, dropped from its point, and was heaped-up until it became an island, the name of which means self-curdled, Onogoro.

This Island has long been our property in Greek myth. Dêlos was the centre or hub of the Cyclades, which were so called “from a wheel,” *ἀπὸ κύκλου*, and were situated *περὶ αὐτὴν τὴν Δῆλον*, around this very Dêlos; and *Δῆλος* (*δέελος*) also meaning manifest, it was said that the island was so called because it became manifest, suddenly emerged from the sea. This seems a truly extraordinary parallel to Onogoro the “self-formed” (or curdled) island; and as for its churning there is the similar operation, the “cycling” of the

<sup>1</sup> Mr. B. H. Chamberlain's *Kojiki*, pp. 18, 19.

Cyclades, of which Dêlos was the nucleus, the centre. One account of its origin said Poseidôn with one blow of his trident made it surge from the bottom of the ocean, a still further amazing coincidence with the Japanese legend, for it gives us the spear of Izanagi. Dêlos floated at first, but became fixed when Latô had brought forth, at the (Universe) Olive-tree there, or else when her son Apollo fixed it. The coming of Latô to the island, if the name be understood of a stone-pillar, an al-Lât, is a reproduction of the pillar of the Japanese island.

[The Reader must get at least as far as "Divine names in Lat-" before giving its full weight to this.]

The orders to the Japanese pair were "to make, consolidate, and give birth to this drifting land."<sup>1</sup> Hatori Nakatsune, a celebrated native commentator, said that Onogoro was originally at the North Pole but was subsequently moved to its present position.<sup>2</sup>

Another name of Dêlos, *Ὀρτυγία*, may have nothing to do with the *ὄρτυξ* or quail, as an old construing would have it. It may be, I suggest, from *ὄρω* to stir-up, to rise (we have exactly what we want in the Latin *ortus*, from *orior*) and *γη* or *γέα* or *γαία*, the Earth (although I believe that under the philological rules of letter-changes as they stand there is no way in which either *γαία* or *γη* could become *-γία*). If however *Ὀρτυγία* and *ὄρτυξ* are to be referred to a same origin, we should have to take the sense of "dancing" or twirling: Latin *verto*, Lithuanian *wersti* turn, Welsh *gwerthyd* spindle, Sanskrit *vart* turn, *vartakas* quail; which would make it the turned land; and would entail a meaning absolutely similar to that of all the Varshas of Hindû mythic cosmogony. It would thus be the churned, or the up-risen land. Yet another Dêlos origin-myth is this: Asteriê was the daughter of Polos (the polar deity?) and mother of Hêrâklês; or *altrò* she was daughter of the Titan Koïos—the hollower (of the heavens)?, and sister of Latô. Zeus cast her into the Cosmic Ocean—the fate of innumerable deities—and where she fell arose the island of Asteria or Ortugia or Dêlos. Asteriê was also changed into a quail, which is a variant of the muddle already mentioned, and really means that Asteriê and Ortugia were one and the same.

Again we have the churning idea in the Strophadês, the turning-islands, of the Argo-voyage. They were also called Plôtês, the Floaters: "And so it is that men call those isles the isles of

<sup>1</sup> *Kojiki*, p. 18.

<sup>2</sup> Mr. E. M. Satow's *Fure Shintô*, 68.

turning, though aforetime they called them the floating isles."<sup>1</sup> The change of name was connected with the descent of the bird-gods, the harpies.

Rhodes, spun on the golden spindle of Lachesis at the prayer of Hêlios, is I venture to suggest a similar myth (see "The Romaunt of the Rose," later on); and so is Corcyra (Corfu) whose name *Κόρκυρα* comes from *κερκίς*, a spindle. *Εὐρύπυλος* son of Poseidôn, or a Triton, gave a *clod of earth* to *Εὐφημος*, another son of Poseidôn, and an Argo-sailor, light in the course, skilful in chariot-driving. This clod fell into the Ocean, or was thrown into it by Euphêmos on the counsel of Jason (*Îêsôn*); and on the instant became the island Kallistê. Here, though we have no spear, we have a *trident-god*, the *Triton*.

In the *Argonautikôn* (iv, 1552, 1562) Tritôn, in the guise of a youth, takes up the clod, and Euphêmos (The Good Word?) accepts it, and has a very strange vision about it (1734 etc.) which recalls the union of heavens and earth. The clod speaks as a woman, says she is the daughter of Tritôn, and asks to be given back to the deep nigh unto the Isle of Appearing, *Ἀνάφη*, "and I will come back to the sunlight." He flings the clod, the *βῶλος*, into the deep (1756), and therefrom arose the island Kallistê (that is the most beauteous, simply) also called Thêrês or Thêra; which is one of our Divine names in The-. Thêras son of Autesiôn (Self-made?) brought men there, after the time of Euphêmos. This brings the voyage of the Argo (in the *Argonautikôn*) somewhat abruptly to an end. But the event and the ending may be thought perfectly appropriate, if it be looked upon as a legend of the creation of the Earth by the divine Word. The previous voyage of the Argo would thus be a pre-terrestrial series of celestial cosmic legends; and if this view be novel, it is not devoid of supports.

[See too what is said of Crete under the head of the Loadstone mountain.]

I think no other interpretation of any of these "islands" will suffice, except that which views them all as allegories of the Earth itself. And I now (upon the completion of the MS. of this *Inquiry*) add the deliberate conclusion that this churning of the Island is a *leading and world-wide Creation-myth, of which the real significance is the spinning, stirring-round, or churning of the Earth (figured-forth as insulated in the Universe) by Deity, out of the Cosmic Ocean of the Waters, the Chaos of other cosmogonies.* The

<sup>1</sup> *Argonautikôn*, ii, 296.

Hindû Bhârata (or Churned?) Varsha may be another example of the myth.

Another island, which must reluctantly be left for future investigation is "the isle of Êlektra daughter of Atlas" where the Argo was beached in order that her crew might be initiated.<sup>1</sup> This island is explained as SamoThrakê, the mysteries being those of the Kabeiroi, patrons of mariners. But it was also nigh to the heavens-river Êridanos,<sup>2</sup> was sacred, and was the chiefest of isles. The Argonauts also visited the island of Kirkê, and in describing their visit to Korkura (Corcyra) Apollonius<sup>3</sup> gave us its oldest name of Drepanê, and the legend of the origin of that name, which was that beneath it lay the drepanê or sickle with which Kronos mutilated his sire, alias the harpê in fact. This sickle was also said to be the "harpê" of Δῖω Χθόνια, that is the Earth-goddess DêMêtêr; for Dêô once lived in that land, and taught the Titans to reap the corn-crop for her love of Makris (which is too cryptic and perhaps corrupt to arrest us). Makris was also a name of the island, and so was Scheriê or Scheria (Order? Law, Tâo). However much these incidents and names have got muddled, they indicate the Earth, as an island in the Universe-Ocean. Its inhabitants the Phaiêkês were of the blood of Ouranos.

We have the island turning up later in Japano-Buddhic myth when an Apsaras appears in the clouds over the spot inhabited by a dragon. An island suddenly rises up out of the sea, she descends upon it and there espouses the dragon who is thus becalmed.<sup>4</sup>

"According to Babylonian thought, the Earth came forth from the waters, and rested on the waters."<sup>5</sup>

The island Hawaiki, the only land then known, perhaps, is clearly put for the Earth in a New Zealand hymn which says "the sky that floats above dwelt with Hawaiki and produced" certain other islands. Hawaiki here is for Papa the Earth-goddess, and the sky for Rangi the heavens-god.<sup>6</sup>

There is another curious parallel to part of the Japanese creation-legend, in the Hindû allegory in which the gods and the demons, standing opposite to each other, use the great serpent Vâsukî as a rope, and the mountain Meru or Mandara as a pivot and a churning-rod—the "properties" have got mixed—and churn the milky ocean of the universe violently until fourteen inestimable typical objects emerge.<sup>7</sup> One of these is the Universe-Tree Pârijâti, bearing all the objects of desire.

Plate 49 in Moor's *Hindû Pantheon* clearly makes the mountain a central

<sup>1</sup> *Argon.*, i, 916.

<sup>2</sup> *Argon.*, iv, 505.

<sup>3</sup> *Argon.*, iv, 990.

<sup>4</sup> Satow and Hawes's *Handbook*.

<sup>5</sup> Dr. E. G. King's *Akkadian Genesis* (1888), p. 32.

<sup>6</sup> Taylor: *New Zealand*, p. 110.

<sup>7</sup> Guignaut's *Creuzer's Relig. de l'Antiq.*, i, 184. Sir Monier Williams: *Hindûism*, 105; *Rel. Thought and Life in India*, i, 108, 344.

conical axial peak. It rests on the Tortoise (Vishnu in the *Kurmāvatāra*), and Vishnu in youthful human form is seated on the summit of Mandara. Vishnu is also seen among the gods who, pull-devil-pull-baker fashion, haul the serpent Vāsukī against the horned Asurās.

The modern Japanese commentator Hirata Atsutane (1776–1843) said that the stirring round with the spear was the origin of the revolution of the earth.<sup>1</sup> Sir Edward Reed<sup>2</sup> repeated this theory of the spear being the Axis from Hatori Nakatsune; and Dr. Warren<sup>3</sup> cites Sir E. Reed. It would be extremely interesting if we could consider this to be an indigenous idea; but it must not be forgotten that there was one important modern source of information as to Western Ptolemaic Astronomy which was doubtless open to Hirata, in the treatises written in Chinese by the Jesuit Missionaries to China, by Sabatin de Ursin in 1611 and Emmanuel Diaz in 1614, and by others later.<sup>4</sup> Hirata too may have acquired at Nagasaki some further tincture of Western learning.

Another case of creation by the spear is the achievement of Athênê when she struck the ground and brought forth the Olive. Here we get the two axis-symbols of the tree and spear together; and the spear-axis not merely produces the Earth but the whole Universe, which the tree figures forth. And was not the aged stump of this fallen miracle shown in the temple of Erechtheus on the Acropolis of Athens,<sup>5</sup> as the original of all the olive-trees in the world?

There is yet another strange parallel to the Japanese spear-myth in Garcilasso de la Vega.<sup>6</sup> The Inca told him that Our Father (the Sun) sent down from heaven two of his children, son and daughter, near the Marsh (Japanese Ashihara) of Titicaca; and when they desired to rest anywhere, they were to stick into the ground a golden rod, two fingers thick and half-an-ell long, which he expressly gave them as an infallible sign of his will that wherever it would enter the earth at one push, there he desired that they should halt, establish themselves, and hold their court. After several fruitless efforts, the golden rod pierced the ground at the site of Cuzco, and embedded itself so completely that they never saw it more. We shall see that Cuzco was an omphalos.

Hatori's and Hirata's gloss that Onogoro, when formed, lay under the Pivot of the vault of heaven, the North Pole, although it has since moved to the present latitude of Japan—may (or may not) conceal a recognition of the revolution of the equatorial round the equinoctial pole, which revolution is completed in about 25,868 years. Of course this causes no change of the terrestrial pole.

<sup>1</sup> *Pure Shintō*, 68.

<sup>2</sup> *Japan*, i, 31.

<sup>3</sup> *Paradise Found*, 141.

<sup>4</sup> Wylie: *Notes on Chinese Literature*, 87.

<sup>5</sup> Bötticher: *Baumcult*, 107, 423.

<sup>6</sup> Baudoin's French edition, Amsterdam 1704, i, 63, 66.

It is at least curious that the churning legend could also be fitted to the theory of the evolution of solar systems from revolving nebulous matter, to which attention will again be directed farther on as regards a Chinese speculation.

[Professor Oliver Lodge,<sup>1</sup> in adopting Sir Wm. Thomson's theory of vortex atoms, has suggested a universal substance in space, some portions of which are either at rest, or in simple irrotational motion, while others are in rotational motion—in vortices, that is. These whirling portions constitute what we call matter; their motion gives them rigidity. This is a modern view of Ether and its functions.—*Nature* 1 Feb. 1883, p. 330.]

This mythic Spear may be recognised again in the shadowless lance<sup>2</sup> which in the Alexander legends the hero plucks either out of Atlas or out of the topmost peak of the Taurus mountains; and in the golden blade with which the Irânian Jemshîd pierced the bosom of the earth.<sup>3</sup>

The Nagelring sword of Nithathr and of Hotherus in Saxo Grammaticus (*Hist. Dan.* p. 110) belongs to the same armoury.<sup>4</sup> It is made by Volund (that is Weyland the smith, Hephaistos) and is of untold value; getting possession of it puts the Asa-gods to flight; it is in the remote regions of the direst frost; in a subterranean cave (that is, plunged in the Earth); Nithathr surprises Volund and takes the sword; its companion is a marvellous Ring, which becomes an arm-ring in the myths, and is called Draupnir, from which eight rings (making nine) drop every ninth night. Volund's smithy (the heavens) is therefore full of rings.

The hasta set up in the ground during the judicial debates of the centumvires is another re-appearance of the Axis, at the point of which sits the world-judge. (*Hasta posita pro æde Jovis Statoris. Cicero, Phil. ii, 26, 64*) and the Sheriff's javelin-men doubtless give us a relict of the Roman curis, of the spear of the Judge of heaven.

The pair of Japanese Kami immediately took possession of their island—which, as above, we must by extension, understand as the Earth—and having firmly planted their spear therein, made a heavens-Pillar of it.<sup>5</sup> Heaven and earth were then very close to each other, we are told, and so, when this divine couple sent their daughter, Amaterasu, or Heaven-shine, to rule as goddess of the Sun the lofty expanse of heaven, she went up the Pillar or

<sup>1</sup> Lecture at London Institution, December 1882.

<sup>2</sup> *Paradise Found*, 135.

<sup>3</sup> Guignaut's *Creuzer's Relig. de l'Ant.*, i, 335, 375.

<sup>4</sup> Rydberg's *Teut. Myth.*, 1889, p. 430.

<sup>5</sup> Chamberlain's *Kojiki*, 19, 322.

Hashira.<sup>1</sup> The name Amaterasu has as strong a likeness as can well be expected to Pasi-phaê (see Index); note, too, that the Japanese legend recognises her existing *before* she was made sun-goddess. Heaven-shine is thus her name; the Greek being "to-All-shine." It is notable that in the *Satapatha-Brâhmana*<sup>2</sup> it is said that "in the beginning, yonder sun was verily here on earth."

The thesis favoured throughout this *Inquiry* will be that *this spear and pillar are but symbols of the Earth-axis and its prolongation, that is of the Universe-axis itself as it seemed (and still seems) to be when the Earth was quite naturally taken to be the centre of the cosmos which perpetually revolved round that axis.* It must be remembered that this supreme, sublime, motion of the megacosm was patent only at night, and that its majestic progress could be noted only by the stars. The Axis upon which the stupendous machine turned itself thus became an all-important origin of endless symbols in, as is here suggested, a heavens-worship of the very remotest and most faded antiquity, a worship which culminates in the adoration of the Polar deity's self.

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Eventually when Ninigi, the first divine ruler of Japan, had been duly appointed, and had descended, Heaven and Earth drew apart, and actual connection between them ceased.<sup>3</sup> "The separation of Heavens and Earth" is the Japanese phrase which answers to our "beginning of the world."<sup>4</sup> The Chinesy preface to the *Kozhiki* makes an exposition of this cosmical philosophy as follows: "I Yasumaro<sup>5</sup> say: Now when Chaos had begun to condense, but force and form were not yet manifest, and there was naught named, naught done; who could know its shape? Nevertheless Heavens and Earth first parted, and the Three Kami<sup>6</sup> performed the commencement of creation. The Passive and Active essences then developed, and the Two Spirits became the ancestors of all things." The passive and active

<sup>1</sup> *Trans. As. Soc. Jap.*, vii, 419.

<sup>2</sup> Eggeling's, ii, 309.

<sup>3</sup> *Pure Shintô*, 51.

<sup>4</sup> Mr. Chamberlain's *Kojiki*, pp. xxi, 4, 15.

<sup>5</sup> Futo no Yasumaro, a pure Japanese imbued with Chinese culture, and editing the *Kozhiki*, here writes. His death is recorded on 30th August A.D. 723.

<sup>6</sup> This triad is the Lord of the awful Mid-heavens Ame no Minaka-Nushi, the Lofty-Dread-Producer Taka Mi-Musubi, and the Divine-Producer Kami-Musubi. "These three Kami were all alone-born Kami, and hid their beings."

powers are here the Chinese Yin and Yang ; and the two Spirits with whom Yasumaro identified them were Izanami and Izanagi.

In a New Zealand myth, Rangi and Papa, Heavens and Earth the universal parents, were once closely joined (see Index) but were at length separated by one of their children, the god of forests<sup>1</sup> ; a reminder of Goethe's saying : Order has been taken that the trees shall not grow through the sky.

[It is odd that in archaic Japanese the modern *haha* (mother) is supposed to have been *papa*, which word is remarkable, says Mr. B. H. Chamberlain ; "for most languages possessing it or a similar one, use it not to denote mother but father." Ukko and Akka are the names which were given among the Finns to father heavens and mother earth.<sup>2</sup>]

The idea of the former union and later separation of heaven and earth is also to be found in the *Aitareya-brâhmana*<sup>3</sup> ; and it is, of course, ever present in Chinese cosmical philosophy. Another form or off-shoot of the myth is the union of Kronos with Rhea, who in Phrygia and generally in Asia Minor was the goddess of forests and mountains.<sup>4</sup>

Photius (citing Eutychius Proclus of Sicca) said the Greek epic cycle began with the fabled union of heaven and earth.<sup>5</sup> The conceit is still too the common property of the poets as part of the ubiquitous idea of a Fall :

In the Morning of the World,  
when Earth was nigher Heaven than now.—(*Pippa Passes.*)

We still uphold in our "Mother-Earth" half the idea which is completed by the Sanskrit dyâus-Pitâ, the Greek Zeus-Patêr and the Latin Ju-Piter = Father-Sky (or Heavens). The Finnish Mother-Earth, Maa-emaie or Maan-emo is consort of Ukka,<sup>7</sup> as Jordh is of Odin, Papa of Rangi, or Gê of Ouranos.

[The subject of the Spear, Lance, pal, curis, spike, pike, and sword, runs through the whole *Inquiry* like a file through its leaves ; and the Reader is requested to refer to the pages treating on Ares and the Curetes ; and above all to the Index, to which patient attention cannot too often be invited.]

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[The chain of gold fastened from heaven, by which Zeus boasts in the *Iliad* (viii) that he could hang gods and earth and sea to a pinnacle of Olympus, may be a variant of the Universe-axis myth.

<sup>1</sup> Lang's *Custom and Myth*, 48 ; Tylor's *Prim. Culture*, i, 290.

<sup>2</sup> *Trans. As. Soc. Japan*, xvi, 262.

<sup>3</sup> Castren : *Finnische Mythologie*, pp. 32, 86.

<sup>4</sup> Muir's *Sanskrit Texts*, v, 23.

<sup>5</sup> Tiele : *Kronos*, p. 26.

<sup>6</sup> Bibl. Didot : *Cycli epici reliquia*, p. 581.

<sup>7</sup> Crawford's *Kalevala* (1889), p. xx.

A chain or thread of gold was part of the head-gear of Great Maine, the mythic ancestor of the HyMany, and the son of Niall of the Nine hostages, who appears in so many Irish pedigrees, but must be equated with the equally mythic Welsh Neol. Maine, Mane or Mani, again, is identical with the Welsh Menyw of Arthur's Court.<sup>1</sup>]

<sup>1</sup> Prof. Rhys's *Hibbert Lectures*, 374, 375.

## 2.—The God Picus.

**P**ICUS the father of Faunus (=Pan?) seems to be a Pike, Spear, or Axis god. He was the son of Saturnus (=Kronos). Faunus was also said to be the son of Mars, which equates Picus the pike-god and Mars the spear-god. He was also father of Fauna the Bona Dea, (whose true name was taboo) an alias of Cybele.

Fauna also meant *good*, and thus of course, being connected with *faure* to be propitious, implied good fortune, which gives me a desired connection with the central lucky emblems. Faunus it was said became a serpent in his relations with Fauna,<sup>1</sup> which gives us a connection with the Egyptian Arâ serpent.

The changing of Picus into a *picus-bird*, a pie, is a muddling of words, favoured by the archaic conditions which have brought *peck* and *beak* from the same root as *pike*. It is odd that there is a similar contact—not to call it confusion—in the case of *ἄρπη* (see later) which means both a weapon and a bird.

Dr. O. Schrader makes the *picus* (OHG *specht*) into the woodpecker. Mr. E. R. Wharton says OHG *speh magpie* goes rather with *speciô*; but he too makes *picus* a woodpecker.

The following is a philological table of the matter as regards Picus:

Latin . . . .	Picus . . . .	The Pike-god.
" . . . .	picea . . . .	<i>pinus silvestris</i> .
French . . . .	pic . . . .	peak.
" . . . .	bec . . . .	beak.
Celtic. Irish . . . .	pice . . . .	pike, <i>fork</i> .
" . . . .	picidh . . . .	pike, long spear.
Gaelic . . . .	pic . . . .	pike, weapon.
Welsh . . . .	picell . . . .	javelin.
" . . . .	pig . . . .	pike, beak.
" . . . .	pigo . . . .	<i>to pick, peck, prick</i> .
Cornish . . . .	piga . . . .	<i>to prick</i> .
Breton . . . .	pfk . . . .	a pick.
English . . . .	pike . . . .	pointed staff.
" . . . .	peak . . . .	variant of pike.
" . . . .	<i>to peck</i> . . . .	variant of <i>to pick</i> .
" . . . .	beak . . . .	variant of pike.
Mid-English . . . .	pic . . . .	spike.

<sup>1</sup> Preller: Röm. Mythol., pp. 340, 352; and Gerhard.

Pitchfork or pikforke thus compares with the Trident and Bident. [It is needless here to run down spike, spica &c., which are almost certainly connected, as there was a moveable prefix, s.]

Picus was king of the Ab-origines, that is he was a First-Man. He was besought by all the nymphs of the land (an incident which needs no commentary) but gave his choice to the sweet-voiced Canente (singing), clearly a heavens-harmony goddess, the daughter of Ianus and Venilia (ocean-nymph of the Venus class; also consort of Neptune, and otherwise called Salacia). When the enchantress Circe changed Picus into a picus, Canente faded away in grief, and became (what she always was) vox et præterea nihil. The fact that she and Picus take their places among the Indigetes, whose real names were taboo, "dii quorum nomina vulgari non licet" (*Festus*) proves their archaically lofty rank.

Were the Indigetes indicated by mudras, by a sort of sacred talking on the fingers? Were they thus worshipped as Hindû gods are at this day? This would make mudras of the indigitamenta. The verb was indigito and indigeto.

Circe struck Picus with her Wand to metamorphose him, in revenge for his insensibility. Here we have two figures of the Universe-Axis in actual contact. Picus was, according to Virgil (*Æn.* vii, 189), a horsey god, a horse-lover, which is a central centaureal note of a heavens-deity.

The province of Picenum took its name from Picus (sabini . . . in vexillo eorum picus consederit—*Festus*; where picus must be a pike). In the most extended, that is the mythic, sense, Picenum was the northernmost seat of the Picentes (that is to say the Ab-origines) the Sabines, the Pelasgi and the Umbri, who were all comprised under this general designation.<sup>1</sup> With Picus must be catalogued the brothers Picumnus and Pilumnus, the companions of Mars (with whom we have above equated Picus). According to Varro and Nonius and every one else they were conjugal gods, beds being set-up for them in the temples; and they were sons of Jupiter. When a child was born it was stood on the ground with a recommendation to these Axis-gods (*statuebatur in terra, ut auspicaretur rectus esse—Varro*). Picumnus was an Etruscan god. His partner Pilumnus invented the grinding or pounding of corn, whence he is seen to be a pestle-god (and as such has his double in Japan<sup>2</sup>), and was thus the patron-saint of millers, and said by

<sup>1</sup> Freund und Theil.

<sup>2</sup> The Eastern pestle for pounding rice is about five feet long, and is of wood tipped with iron. It is found in every house, and is connected with many superstitions and

insufficient mythologists to be an actual personification of the pilum, while Picumnus was made a personification of the picus-bird, the pie, quod est absurdum. Pil-umnus deserves contrasting with Col-umnus. The pilum of course was both a javelin and a pestle, whence confusion in sacred words; Pilumnus poploe in the hymns of the Salii (*Festus*) is a good instance of this; and Mount Pilatus and the superstitions connected with it must be put in the same category.

Piliat-chuchi seems to be a supreme heavens-god of the Kamschatkans, and Picollus an ancient Prussian divinity.

I place here on record, without satisfying myself on the subject, the picataphorus or Eighth house of the astrologer's heavens. It is also the "upper gate," the "idle place," and the "house of death"; terms which apply to the northern heavens-omphalos. Predictions touching deaths and inheritances are made from it (*Noël*). To this is appended the Picati whose feet are sphinx-formed (?): Picati appellantur quidam quorum pedes formati sunt in speciem Sphingum: quod eas Dori *picas* vocant (*Festus*). This "Dori" gives us a connection with the δόρυ-spear of Kronos (see later).

As to the bird pica and picus it must however be borne in mind that it was augural, and was also a sort of fabulous griffin or gryphon, which was called γρὺψ (an eagle-winged lion, which is one of the four heavens-beasts, see Index). Pici divitiis qui aureos montes (that is the heavens) colunt.<sup>1</sup>

ceremonies. (Hardy: *Manual of Buddhism*, 154.) The Japanese name for it surikogi.

<sup>1</sup> Nonius, 152, 7.

## 3.—Divine Names in Pal-.

**P**ALLAS, I think, must be explained alongside of *πάλλειν* to brandish (a spear), to hurl, wield, drive, cast lots, vibrate, palpitate. The Pal- must be that preserved to us in the French pal a stake or pole, and our own word pale: Latin *pālus* and *pālus*. [See *Pallas* again, lower down.]

*Palace.* It is strange, in view of the myths here set out as to the spear or pal forming the tent-pal or pole, the palace-pillar, that a derivation of pal-ace from pal is impregnable. The *Palatium*, *Παλάτιον*, *Παλλάντιον*, was said to be the first hill built-on in Rome,<sup>1</sup> and ought to be connected with *palātum* the vault of the heavens, upheld by the pal, which must be considered as the real significance of the word. *Palato* (or *Palanto* or *Palanta* or *Palatia*) daughter of Hyperboreus (that is, of the Extreme-North where the axis-pal is), and consort of Latinus, lived there; and there was Pallas buried (*Festus*), which is clearly a doublet of the same legend; which was also perpetuated in the worship of the tutelary goddess of the hill, *Palatua*, with the palatual or palatuar sacrifices. Her priest had the same title as her sacrifices. It is all old, old as the hills.

If pal alone will not do for pal-atium and pal-atinus; pal+latium and pal+latinus would; if we could only get rid of the important difficulty of the single *l* and the double *ll*, with which Mr. Herbert D. Darbishire here blocks my unorthodox way. All I can urge in extenuation is that we are here engaged upon extremely ancient compound proper names; which, as Mr. E. R. Wharton states,<sup>2</sup> "all writers of etymological dictionaries have agreed to exclude"; on ne sait pas trop pourquoi. (See also words in *lat-*, which have to be treated separately).

On to the Pal-Latinus hill were the divine twins Romulus and Remus (who are thus doublets of the *Palici* twins) brought by Faustulus. Thence Romulus saw the Twelve Vultures; that is, saw the zodiacal signs from the centre of the heavens. (Remus seeing only six vultures from the *Aventine* Bird-hill requires pursuit). An old theory, revived by Prof. F. M. Müller,<sup>3</sup> brought palatinus from the goddess Pales; but that is a mere half-way-house, a stage on the journey, just like *Palato* or *Pallas*. There was a *Palatina laurus* before the palace of the Cæsars (*Ovid*, *Fast.* iv,

<sup>1</sup> Varro, *L.L.* v, 8, 53.<sup>2</sup> *Etyma Latina* (1890) p. vi.<sup>3</sup> *Lects. on Lang.*, ii, 276.

593), which would have represented the universe-laurel-tree (see "AgLauros"). An inscription found in Provence called Cybelê the great Palatina of Ida. The Salii were called palatini, and this was not from the hill; both had their names from the same source, and the Salii carried spears, or pals.

Παλαίμων son of Athamas and Ino (or of Hephaistos or of Hêraklê) was an argonaut, and was at first called Melikertês, a Bee-god. His mother was precipitated with him into the Cosmic Ocean, which gives us his and her Fall. Children were sacrificed to him in Tenedos. At Corinth Pausanias recorded an underground chapel of his, to which the descent was by a secret stair. He hid there (being thus like many Axis-gods within the Earth), and punished perjury instant, which makes a central Truth-god of him. The Etruscan *Portunus* (wrongly *Portumnus*) clearly a heavens-gate god, was called Palæmon also in Rome. The name divides either as παλ-αίμων or πάλαι-μων; the latter however is the easier of the two, and would mean the Old-One. He is also called Palaimônios (*Apollonius*).

*Pal-aeno* was a Danaïd (Hyginus, *Fab.* 170).

*PalaMêdês* is a doublet of Kadmos, in so far as the invention of either four or six letters goes. This he did observing the flight of cranes, which is strangely like the Chinese Fuh-hi discovering the six classes of trigrams or written characters on the back of a heavenly dragon-horse (see Index).

François Lenormant, upon a careful analysis of all the legends, pronounced for the four letters of *PalaMêdês* being, upon the balance of evidence: Ξ, Φ, X and Ψ. Note that the first is the character for the heavens-ocean or river in both Chinese and Egyptian; that the last is the trident or fleur-de-lis; that X is the cardinal cross slewed round 45°; and that Φ is the universe pierced by its axis.

There was a saying about losing the birds of *PalaMêdês*, which Martial (xiii, 75) put into a cryptic verse:

Turbabis versus nec litera tota volabit,  
unam perdidideris si Palamedis avem.

Besides, he invented numbers, weights and measures, and the regulation of time. He thus still more resembles the Chinese mythic ruler whom I have suggested to be a central primæval god, and the same suggestion is also now made as to Palamedes, whose poems were even said by Suidas to have been suppressed by Homer. He was a descendant of Bel, and it is all in the part that a treasure should be found in his tent, and that he should

have his fall, his doom of the gods, by being precipitated into the Cosmic Ocean. The name is probably *πάλαι-Μήδης*, the Old-Central-God. (See Me-Deus).

Palai(o)polis in the island of Andros had a magic fountain whose water became wine for seven days at the beginning of the year, in January. It was a temple-miracle this; and the wine re-became water if taken out of the sacred precincts. So was the suspicious inspector then dished by the wily. Palai here is clearly "old." Paleia was also a name of the town *Δύμη* or Dymæ, a very archaic word, which seems to have survived otherwise only in compounds of *δύω*, *δύμι*, to go under, sink, set (the sun).

Palaistinos (or -us?) precipitated himself into the waters (river Canosus or Palæstinus or Strymon).

The *Palici* form one of the endless celestial pairs of twins. Sons of Jupiter and Thalia or Ætna, their mother, pregnant of them, was at her own prayer swallowed-up by the Earth, whence the twins came forth at the proper time. It is a clear dual-axis-pillar myth. They were also gods of the breakless oath. Macrobius (*Sat.* v, 19) and Servius gave this account from a Sicilian poet; and the derivation of the name from *παλιν-ἵκεο* is amusing. Hesychius called them sons of Adramus or Adranus (said to be an indigenous Sicilian god); but Æschylus made them sons of Zeus. The boiling lake of sulphurous water, near which their temple was placed, was always full but never overflowed, like the fountain of the Peri Banu. The temple was also a sanctuary for maltreated slaves, which reminds of Orestes taking refuge at the Omphalos. There were oracles also given, and human sacrifices made—always a note of supreme central gods. The Palici seem to be a doublet of Romulus and Remus.

*Palilicium sidus.* This star was said to be the constellation of the Hyades, because clearly seen on the feast of the Palilia (21 April). Could any reason well be more insufficient (Pliny xviii, 26, 66, § 247).

*Palilia* or Parilia, the feast of the foundation of Rome, at the beginning of Spring (that is, for both reasons, the creation of the world). Perfumes mixed with horse-blood (which would give a central horse-god connection), and ashes from a whole-burnt unborn calf obtained Cæsar-ways, and from burnt beanstalks, were used for purification at this spring-feast.

[The ashes still survive in the pagan ritual of Ash-Wednesday, for which the ashes should be obtained from the palms of the previous palm-Sunday. The Jews purified with ashes of the burnt red-Cow (*Numbers*, xix). The Parsis still use ashes from the Bahrām fire mixed with bull's urine (gomez).]

The worshippers also jumped through the flamma Palilis—no

doubt of the fire from which these ashes were obtained ; and straw and hay were also burnt for the purpose of this flame (Ovid, *Fast.* iv, 798). The shepherd's crook, the pedum, which is just the same as the augur's lituus (see Index), must have helped to make the *palilia* a shepherd's feast also.

*palea*, straw. I think *pal* was a reed before *palea* was a straw, and that *that* is the true explanation of the worldwide ritualistic use of straw, which has been an object of my searches for many years. Instances are the ancient feudal oath by a straw (France) ; the yule (*i.e.*, wheel) straw (Scotland and N. of Ireland) ; the rice-straw roping of sacred trees, shrines and private houses (Japan) and so forth. The great Reed (as in Japan and elsewhere, see Index) represented the Spear (for which it no doubt served in archaic times) that is the axis-pal. And the straw and rush came later to replace or suffice in ritual for the reed, especially in reedless countries. Japan is the Ashi-hara no naka tsu Kuni, the mid-Land of the Reed-expanse, that is the Earth on the axis of the Universe.

*παλιούρος* the thorn-tree, *paliūrus*, Christ's-thorn. I was near omitting this word, which must be analysed, it is suggested, into *παλ* and *ούρος* the extremity.

*Παλίνουρος*. It is strange that this sky-pilot also fell into the Ocean, like so many other gods in Pal-. Martial's shocking pun (iii, 78) ought to be a warning to audacious etymologists :

Minxisti currente semel, Paulline, carina :  
meiere vis iterum, jam Palinurus eris.

Natheless will I suggest that *ούρος* is the heavens-mountain, and that *πάλιν*, "again," might have actually taken its fullest significance from repetitions of the turning of the Universe round its *pal*. And I here especially draw attention to the connection between *ούρος*, groove or socket (compare what is said about the axis-socket elsewhere) ; *ούρος*, mountain ; *ούρος*, term, boundary ; *ούρα*, tail ; *ούρον*, space, boundary ; Zeus *Ούριος*<sup>1</sup> ; *Ούρίας* (Heb. UriYah = fire of Yah, a companion name to UriËl ; ur = fire, light. Recollect *urim* and *thummim* = lights and truths) ; *ούρος*, *Ούρεὺς* a watcher ; *Ούρανός*<sup>2</sup> the heavens, the heavens-god. The cape of Palinurus would thus be the North pole.

<sup>1</sup> The French ours (Latin *ursus*, Provençal *ors*) is now, it would seem, identified with *ἄρκτος* ; Sanskrit *rkshas*, Irish *art*, Welsh *arth*.

<sup>2</sup> Mr. E. R. Wharton (in *Etyma Græca* and *Latina*) puts together Sanskrit *vār sea*, and *vāris* water, Zend *vairis*, Old Norse *ver*, Anglosaxon *vār sea*, Latin *ūrīna*, with *ούρον* water, *ούρανός* (rainy) sky, and *ούράνη* pot. The now favoured explanation of *ούρανός*

*Pálion*, it is well to remember, was an alias of Mount Pélion.

*παλία*, the wedding morrow-morn. The sancta simplicitas of the old derivation of this "from *πάλω ἔναι*, because they then returned to the feast," *feit rire comme ung tas de mousches au soleil*. It must be connected with *παλ-λάξ*, a youth just fit to use his pal; *παλ-λα*, *παλ-λακή*, *πάλ-λαγμα*, and so forth. And here there must be a connection with *φαλ-λός*. The maiden idea is here secondary; and one is sorry to think that K. O. Müller seems quite put out of court with his "*παλλάς* simply meaning *virgin*, just as Persephoné was called the Eleusinian *κόρα, virgin*."<sup>1</sup> But there are no two ways about it; *πᾶλλειν* is to wheel, to wield, a spear; and there is perhaps some small modicum of compensating comfort in thinking of the giant that made Rosalind as a Pallas.

Apollonios of Rhodes names *εὐμμελῆς Φάληρος* as one of the argonauts.<sup>2</sup> This is rendered "Phalêros of the stout ashen spear," or it may be "expert with the ashen spear." We cannot (according to the system followed in this *Inquiry*) consider his name without all the other divine words in *φαλ-* for which there is now neither time nor space; ce sera pour une autre fois. This brings us to

*Palla* an amazon killed by Hêraklê; and the superlatively famous

*palladium*. The *παλλάδιον* fell from heaven in the reign of Ἴλος (that is Îl or Êl = Kronos) the son of Τρώς (= *τρεῖς*, three?) the namer of Τροία, which would thus be a Trinidad. Τρῶ-Ἴλος unites the two god-names, and in that resembles El-i-Yah. The palladion was an upright image of Pallas Athênê uplifting a pal or pike in the right hand. Apollodorus said it was an automaton, like the more modern winking pictures. By another legend it was given to Dard-anos, an obvious dart or spear-god, by his mother Ἥλέκτρα, daughter of Atlas, and one of The Seven. By yet other accounts Asios (a surname of Zeus) gave it to Dardanos or to Trôs.

Æneas (Aineias), it must be remembered, was a Dardanian prince; Anchisê having been the King of the Dardanians. Ἀγχίστης and Ancus (Marti-us) may be connected. Æneas fought with the Dardanians at the war-in-heaven of the siege of Troy, and was clearly the Achilles of the Trojan side.

Dardanos made a copy of the Zeus-given palladium, "and the same with intent to deceive," like the counterfeit bucklers of the Sali; but this doubling of the palladium must contain a dual pillar conception. The Romans were also said to have made several

as rainy, because of *οὐρέω* to sprinkle, does not seem to fill the mind. Might it not be urged that the expounding of *οὐρον* (urina) as tail-water is possible and useful? Consider the Indian and Iranian still over-mastering superstitions as to the gomez of the celestial cow, and the fact that the heavens-river comes from the supreme, the terminal, quarter of the heavens on which we are engaged.

<sup>1</sup> *Mythol.* ch. xii.

<sup>2</sup> *Argon.* i, 96.

counterfeits of the palladium which Æneas brought from Troy, the original being hid in a place unknown ("except to the priests" is another touch of the hoax); and this had its rise in the elusive nature of the Axis, often referred to in this *Inquiry*. Many towns contested the possession of the palladium, just as there were ever-so-many navels. The allegory by which the palladium was made of the bones (? the spine) of Pelops is significant, for the white shoulder of Pelops was the white heavens; the rapt of the palladium by Dio-Médês, clearly a central god-name, has also genuine meaning.

"The Palladion (called Diopetês, that is heaven-dropped) which Diomédês and Odusseus (Ulysses) carried off from Troy to Dêmophoôn was made of the bones of Pelops, as Olympian Zeus of the bones of the Indian wild beast."<sup>1</sup> This last may point to images of bone or ivory.

*Palladia arx*, the citadel protected by Pallas (Propertius, iii, 7, 42), is primarily the arx (see Index) of the highest heavens, which is thus again identified with the celestial counterpart of terrestrial Troy. Palladia Alba is thus also the white (see Index) heavens. Palladia pinus, too, is not Argo navis, as is falsely said, but its mast (Val. Flacc. i, 475) or its keel. Note that palladia lotos (Martial viii, 51) was a lotus-flute. Invita Pallade, "in spite of Pallas," was a profane oath the reverse of the pious "Not without Theseus."

*Pallas* (again). Weigh well the fact that no other line of explanation than that I am now hammering-at will expound for us the number Seven being called pallas. The endeavour to explain it as the virgin number, quia nullum ex se parit numerum duplicatus, qui intra denarium coarctetur, (Macrobius, *Somn. Scip.* i, 6; Martius Capella, vii, 241) seems childish. The reason is, it is suggested, because the Sevens of the two Bears (especially of Ursa Major, of course) are at the top of the pal which is the Universe-axis. This alone also fully explains the name and import of the giant.

*Pallas*, son by Eurubia of the Titan Krios (Crius) (who also wedded Styx daughter of Ôkeanos—a myth which may refer to the axis passing down through the infernal waters); or (Apollodoros<sup>2</sup> gave the choice) otherwise Pallas was one of the fifty sons of Lukaôn. Or again, he was one of the four sons of PanDion. And here "I do now let loose my opinion, hold it no longer:" this giant's name comes from παλ a pal (in fact) and λᾶς a stone or stone-pillar.

Coupling such words as pal + λᾶς here, and pal + Lat-inus before, is perhaps committing the philological crime of compounding roots. But in arrest of judgment it might be pleaded that the premises of the present arguments are

<sup>1</sup> Clem. Alex. *Exhortn. to the Hellenes* (citing the *Cycle* (part 5) of Dionysius).

<sup>2</sup> Apoll. *Bibl.*, i, 2, 2; iii, 8, 1; iii, 15, 5.

taken from a period of the world's pre-history much older than that which any philological canons propose to embrace. Reference is requested to what is said later on as to PolLux being perhaps also a compound; and the existence of the divine name DoruLas (which see) as a straight verbal parallel to PallLas, seems sufficiently striking.

The 50 sons of Pallas who warred with Theseus must take their place, as chronologicals, with all the other "fifties" of Greek Mythology (see Index). The slaying and flaying of Pallas<sup>1</sup> the Titan by Pallas the goddess, who donned his skin, would connect itself perhaps with the Indian lingam incidents (see Meru); and the male and female deities called Pallas would be originally a dual axis-god. Cicero gives a legend which is another form of this; making Minerva the daughter of Pallas, whom she kills on his offering her sexual violence. *Pallênēos* was (the same or another?) an Attic giant, killed by Athênê. Apollodoros<sup>2</sup> gave a legend which clearly makes Athênê and Pallas two goddesses; Pallas being daughter of Tritôn and killed by Athênê, who then makes a counterfeit image of her, which image, flung down to the Iliadan land, (*εἰς τὴν Ἰλιάδα χώραν—ἰλύς*=mud) was the Palladion which Ilos there enshrined. All the *gods* called Pallas are, it is suggested, clearly due to one monster type; one legend makes Pallas the son of Lycaon, another, the son of Pan-Dion; another, the son of Hêraklê the axis-god and Δύνα daughter of Euandros. Virgil makes Pallas son of Evander or Evandrus, whom some mythologists have equated with Saturn or Kronos. (Recollect that Evan or Εὐάν was a surname of Bacchus). Nor must we forget that Zeus was called Pallantios.

*Pallênê* in Ovid is a northern land wherein is a marsh called *Triton*, in which bathing nine times gives feathers and "the right to fly." A vagary upon the Trinity-House of the Northern Cosmic Ocean, and souls becoming birds in the same quarter. The idea of the "marsh" may come from a confusion of *pālus pāli* a stake, the axis, with *pālūs pāludis* a marsh or pond; but *pālus* also was a reed or rush (see p. 46), and that may even have been the earlier signification. (Recollect the Japanese *ashihara*, reed-expanse). The mythic palus Mæotis (*Μαιώτις*) may thus meet with its elucidation. Apollodoros<sup>3</sup> said that, according to some, the Gigantes, sons of Ouranos and Gê, dwelt in *Pallênê*.

*Pallor*. This goddess was a companion of Mars; a dog and a

<sup>1</sup> Apoll. *Bibl.*, i, 6, 2.

<sup>2</sup> *Bibl.*, iii, 12, 3.

<sup>3</sup> *Bibl.*, i, 6, 1.

sheep were her sacrifice, and she had her pallorian priests, the Salii. Pallor is always said to be pallor personified; but that pallor is not the paleness of the face; that is not how gods are made. In view of all that is here to be urged as to *white* being an adjectival term for the heavens, I shall suggest that it was from the whiteness of the celestial displays that Pallor took her first colour-signification. Plautus has a pun (*Men.* iv, 2, 46) which serves slightly here: *palla pallorem incutit*; where *palla* is actually a cloak, but may have sub-intended a weapon. Pallor was used of the shades of Hades, and pallor amantium was especially common; so that the paleness of fright was not a primary meaning of pallor, and the companioning of Pallor with Mars would have been not because she turned the runaway pale, but because, like the male and female Greek Pallas, they were both spear deities; the connection with the Salii seems conclusive. She was an ancient goddess in Pal-. *Palleō* meant am pale (in the face) from any cause—age, sickness, superexcitement, or passion.

*Palomantia*, the divination which resembled rhabdomancy, used to be explained in the dictionaries as coming from *πάλλειν* to shake. Of course the source of both, and of *πάλος* a lot, is *pal* a rod or spear.

*Πάλαι*, the adverb which means long ago, of yore, erst, aforetime, may perhaps have had a connection with the Old One whose position in so many mythologies is at the end of the universe-pal; *παλαιομήτωρ*=ancient Mother; and see *Palaimōn* and *PalaMédēs* above. The affectionate expression "old pal" which superior persons are now pleased to dub as slang, and which is said to be Rommany,<sup>1</sup> might claim descent from the same great origin.

*Palæstra*, *παλαίστρα*. I believe the connection between *pal* a pole, and *πάλη* wrestling, might be attempted by means of the locality *Παλαίστρα* where, in the time of Pausanias, tradition still had it that the struggle between *Thêseus*, the god, and *Kerkuōn* took place. *Kerkuōn* obviously, like *Korkura* (Corcyra), belongs to *κερκὶς* a spindle. He was a central revolving universe-god, and his wrestling with *Thêseus* would have taken place at the *pal* or axis. Plato made *Kerkuōn* one of the inventors of wrestling. The bending down of the tops of the trees which is attributed to him, would again make him central, as referring to the overarching

<sup>1</sup> *pal* a plank. Grellman's *Hist. des Bohémiens* (French ed.). Paris 1810, p. 296. *pala* lord prince; *palam* my lord; *pale* straw; *pali* lady princess; *palim* madam; *palifo* magnificent; *palo* post prop. (Vaillant's *Langue Rommane*, Paris 1861, p. 120). But there is nothing analogous in Paspatis (*Tchinghians de l'empire Ottoman*, Constantinople, 1870, p. 401) who only gives *palé* behind.

and pendulous heavens-branches of the Universe-tree. Add that he was son of Agamêdês, the central Impeller-God, and there is but little question left. If Sinis, who was also killed by Thêseus, and to whom is credited the same tree-trick, be indeed as is thought the same as Kerkuôn, we should by joining the two names have the *sinister* idea of *turning* to the *left*, or endeavouring to reverse the motion of the heavens (which claims so much attention in this *Inquiry*). Thêseus, the heavens-god, thus fought "for the *right*," for the Law and Order of the Universe, and won. Kerkios the charioteer of Castor and Pollux has obviously a similar etymological signification, from his driving circularly round the heavens. And it is hoped that no one's feelings will be over-shocked by explaining the name of the great enchantress-goddess Circe Κίρκη in the same way. It falls almost too patly into my theory (later on) about turning the wheel of Fortune. Her skill, so supreme as to bring down the stars from heaven, is then prosaically explained away as their bringing low, as they set when she has turned the heavens round to that extent. That explains her connection with Picus the axis-god, and her wand. The remaining a year with Circe (as Ulysses did) then merely refers to the revolution of the annus of the year. This subject might be pursued indefinitely, but not now.

Etymologists have invented no root that will afford us straight-away this indubitably radical and ubiquitous word pal, a stake. This is a fact which may well give us pause. They however say that pale is a doublet of pole; and bring pole from a "root *kar*, later *kal*, to go, to drive";<sup>1</sup> a derivation as to which it may be safe to suspend final judgment until further orders, as *r* and *l* can scarcely be permitted to interchange in philological roots.

<sup>1</sup> Skeat's *Etym. Dict.* (1st ed.), p. 454.

## 4.—The Rod and Rhabdomancy.

FOR some future occasion must be reserved the wide-branching subject of the divining-rod and rhabdomancy. It would seem, however, that the magic rod or wand must be connected with the symbolism of the Universe-Axis. Prof. Robertson Smith says that "No doubt the divining-rod, in which a spirit or life is supposed to reside, so that it moves and gives indications apart from the will of the man who holds it, is a superstition cognate to the belief in sacred trees."<sup>1</sup> Philo-Sanconiathon says rods as well as pillars were worshipped at an annual Phœnician feast.<sup>2</sup> If the rod, pole, and pillar were identical emblems of the Universe-Axis, it would account for the Romans worshipping peeled posts as gods,<sup>3</sup> and would throw a flood of light on Jacob's peeling white strakes in rods of fresh storax, almond, and plane trees (*Gen.* xxx, 37). The rod of Aaron (mountain) that grew, bloomed, and fruited, must clearly be connected with the marvellous Tree, the Mountain, and the Axis.

The middle-age writers on the Occult<sup>4</sup> put the divining-rod in the same category with the rod of Moses, with which he struck the rock and brought forth water; with the golden sceptre of Ahasuerus, of which Esther no sooner touched the tip than she obtained all her desires; and even with the line in Psalm xxiii: "thy rod and staff, they comfort me." It was also the rod or wand of Pallas Athênê with which she metamorphosed Odysseus in the 13th and 16th—it is golden in the 16th—books of the *Odyssey*. In *Ezekiel* xxi, 21 the king of Babylon "stood at the parting of the way, at the head of the two ways" [at the fork of the roads] "to use divination. He shook the arrows to and fro." Cicero (*De off.* i, 44, 158) in writing to his son used the expression of providing for one's wants as if by the divining-rod: quasi Virgulâ divinâ, ut aiunt. Varro is said (Nonius 550, 12) to have written a satire called *Virgula Divina*. Tacitus described the Germans<sup>5</sup> as cutting into several pieces a rod (virga) from a fruit-bearing tree,

<sup>1</sup> *Relig. of Semites*, 179.<sup>3</sup> Festus, s.v. *delubrum*.<sup>5</sup> *De Mor. Germ.* x.<sup>2</sup> Eusebius: *Præp. Ev.* i, 10, 11.<sup>4</sup> de Vallemont's *Physique occulte*, 1696, p. 10.

marking the pieces different ways, and casting them pell-mell and at hazard on a white garment. The priest or the father of the family then drew conclusions from the lie of the sticks. Ammianus Marcellinus (*l.* 31) described a similar practice of the women among the Alans who foretold the future by very straight rods, cut with secret enchantments at certain times and marked very carefully.

The divining-rod, which in France 200 years ago was generally such a young sapling of the coudrier or nut as sprang naturally forked from near the ground, was to be cut with a single sweep of the knife on Mercury's day (Wednesday) at the planetary hour of Mercury. It was inscribed with certain characters and enchanted with a prayer, now lost to us. Pierre Belon of Mans called it the caducée which in Latin is named *virga divina*, and which the Germans use in spying out veins of ore.<sup>1</sup> Matthias Willenus wrote on the divining-rod a tractate which he called *De vera Virgulæ Mercurialis relatione* (Jena, 1672?). This use of the divining-rod for the discovery of mines must have been of extremely ancient date. The German Benedictine Basilius Valentinus gave seven chapters to it in his *Testamentum* (circa 1490), stating that it was in very common use among the miners of Germany. Georgius Agricola in his *De re metallicâ*, 1550, also treated of it as an ordinary appliance of the German miners.<sup>2</sup>

Were Hermès, as the emissary of the gods, a messenger who went up and down the Universe-Axis between heavens and earth, it would accord with many points about him: as, his winged wand of gold,<sup>3</sup> which would be the symbol of the Axis itself; his phallic symbolism, which also belongs to the Axis; his musical accomplishments, for we have numerous Axis-gods who are musical; his dispensing of good luck, for Fortune's wheel (of the Universe) turns upon his wand, three-leafed and golden; his head-dress, for as Paul de Saint-Victor says<sup>4</sup>: "two light wings quiver on his rounded cap, the vault of heaven in little" (see also "The Winged Sphere").




A remark of Festus here aids me. He said the Greeks used *herma*, ἑρμα, pro firmamento, and one of its significations clearly was a prop or support. This seems to me to be referable to the axis. Festus (as garbled) went on to say that the name of Mercurius—




<sup>1</sup> *Observations*, (1553) i, 50, 16.    <sup>2</sup> de Vallemont's *Physique occulte*, 1696, p. 10.

<sup>3</sup> *Odyssey*, xxiv, 2.

<sup>4</sup> *Les deux masques* (in *Myth, Rit. and Rel.*, ii, 259).

he must have meant Ἑρμῆς—came from this ἔρμα; and this in my view would make Hermès an axis-, an Atlas-god.

Indeed I think there can be little doubt that the winged caduceus is the winged Axis which turns, or upon which turns, the whole gigantic machine. Perrot and Chipiez (iv, fig. 353) give a "Hittite" caduceus of the Phœnician type <sup>1</sup> where the round part is a sphere in relief, the sphere on the axis in point of fact. A similar instance is pointed out by M. Goblet d'Alviella<sup>2</sup> in De Witte and Lenormant's *Monuments Céramographiques*. The wings of the Rod-axis must be allowed the same import as those of the Winged Sphere (see that section) and of Kronos, that is to say the impelling-round, the flying-round, of the Universal Sphere upon its axis. On the (Phœnician colonial) coins of Carthage the  interchanges with the winged sphere  above the horse.<sup>3</sup> On stelae of similar origin, the same "caduceus" permutes with the ring (or wheel-tire?) at either side of the cone<sup>4</sup> (or triangle?). The possibility and significance of this mutation explains itself tout seul on the Universe-rotation theory—and on no other.

M. Ph. Berger connects the Phœnician  with the Hebrew ashêrah,<sup>5</sup> that is of course (as here abundantly shown) with the Universe-Tree whose trunk is the axis. That the  was used as a war-standard and as a battle-axe—a god's celestial weapon—is clear from M. Goblet's<sup>6</sup> book above quoted, pp. 288 to 291. Like the , the dokana (which see), and many other supreme symbols, it was sacred and ritualistic, and was also taken to the

<sup>1</sup> As to this symbol, see "The Trident."

<sup>2</sup> *Migration des Symboles* (1891) 286.

<sup>3</sup> *Ibid.* 289 (citing Hunter, table xv, 14; and Lajard pl. xlv, 5).

<sup>4</sup> *Ibid.* (citing *Corp. inscrip. Semitic.* tab. liv, 368).

<sup>5</sup> *Gaz. Archéol.* 1880, 127.

<sup>6</sup> I have to thank M. Henri Gaidoz for drawing my attention to this just-published book (Paris, Leroux, 1891) on the occasion of a visit to Paris (18th April 1891) when this first volume of this *Inquiry* was partly in print. I have much pleasure in directing the attention of students to its numerous well-winnowed, well-grouped, and clearly-presented facts and illustrations. Even setting aside its migration theories altogether (as to which liberavi animam meam in the *Disputatio Circularis*), it is a most able and useful publication. Here and there I kept on fancying as I read on, that M. Goblet d'Alviella was nearing some of the theories of this *Inquiry*; but no: he passed by on the other side.

battle as a talisman, a representative of the great god (of war). Here in this double function, religious and warlike, we have the whole genesis of the inviolability of insignia of authority: the standard, le drapeau, the flag, the ensign, the rod of empire, the regalia, the sceptre, the mace, the wand, the staff of office, le bâton de Maréchal, le verge du Sergent, and even the truncheon truncated of its emblems. In spite of all that, Mercury favouring, the winged ♂ (save for the persistent attachment of ♂ to the planet Mercury, and of ♂ to Taurus, in the almanacks) has now sunk down to a mere dummy stereo or cliché in engravings of Industry and Commerce.

Of course it is the merest puerility to derive Mercurius from merx merchandise, as Festus did. The word is doubtless mer + curius; and curius comes from curis, an Osk word, the Sabine spear (see Index). Merus means pure and, as also meaning "central essential," is put by Mr. E. R. Wharton<sup>1</sup> with the Old Irish medōn, and is so compared with Latin medius, as follows:

"Merus unadulterated: 'central, essential,' = \*medus MEDH- μεθώνη a town, OIr. medōn μέσον, cf. MEDH-J- medius."

"μέσος middle: \*μέθ-jos, Lat. medius, OIr. medōn, Got. midjis Eng., OSlav. meždinu."

Now here we are at once taken to the MeDea class of words (which see), and MerCurius becomes the central-Speargod. There is an old recognition of the first syllable mer- meaning middle in Arnobius (iii, 118)<sup>2</sup>: Mercurius etiam quasi quidam medi-currius dictus. That is middle-runner (medius + curro).

Mer- is to be found in the names of many other divinities. Μῆρος Meros Merus was the Indian Mt. Meru, which the classic ancients considered sacred to Jupiter and Mercury.

A friend has here favoured me with the following note, which seems to run counter to my speculations: "Latin medius (Greek μέσος, Sanskrit madhyas) contains original *dh* which never becomes *r* in Latin. *d* it is true sometimes becomes *r* in Latin, but in that case no Greek or Indian word would show the *r* (as in Μῆρος and Meru)."

Merops Μέροψ the putative father of Φαέθων the Brilliant (who was really the son of Hēlios) may perhaps be put in the category of gods in Mer-, as must Meropē daughter of Atlas (or one of the Pleiades, or the daughter of Sol and sister of Phaethōn).

<sup>1</sup> *Etyma Latina and Græca.*

<sup>2</sup> See also S. Augustine *Civ. Dei*, vii, 14, and Isid. *Orig.* viii, 11.










*μέροψ* bee-eater, and *μέροπες* men, are here very puzzling. (A god of the West would be a bee-eater, a star-eater, as the constellations set.)

So must Mermeros the Centaur. Here it is impossible to avoid reference to all that is said elsewhere as to Marmar (see Index).

Yama (= restrainer?) the first man is titled Dandī or Dandadhara, the Rod-bearer. The celestial Dandaka forest lies between the heavens-rivers Godāvarī and Narmadā.

The lituus of the sheep-shepherd was called a pedom (seizer?). It is found in the hands of Pan, the Fauni, Acteon, Ganymede, Attis, Paris, and so forth. But the lituus with which the Roman augur traced his divination templum was the distinctive ensign of an augur, and had been in use time immemorial, as the fact that lituus is an Etruscan word and the preservation of the lituus "of Romulus" in the curia of the Salii<sup>1</sup> might attest. A drawing of it will be found farther on.

The nio-i (Chinese ju-i) is a short curved wand commonly ending in a kind of trefoil. It is used in Japan chiefly by the Buddhist high priests of the Zen sect, and it is generally carved from jade or some other precious stuff.<sup>2</sup>


The Egyptian rod or wand was some five feet in length, and held thus . It ended in a flower or a knob, and was a token of command and distinction.<sup>3</sup> The god Nefer-Atmu (Ptah's son) rests upon his shoulder the magic wand which looks like a horned serpent , and would thus give a pregnant gloss upon the bible-story of the rods of Aaron and the other magicians. However, the head is said to be a ram's, and its name is ur hekau . It replaced the instrument  in the ceremony of opening the mummy's mouth.<sup>4</sup> The lituus which was the Roman augur's crooked "crozier"-wand  is found upon the divine headdress  net or  which connects an Egyptian deity with the North, and also upon that  sextet which implies power over both North and South (see Sesennu); but *not* upon that which indicates gods of the south alone, the nefer . This seems an important series of facts, as connecting the lituus specially with

<sup>1</sup> Cicero, *Divin.* i, 17.

<sup>2</sup> Anderson's (most valuable) *Cat. of Jap. paintings in Brit. Mus.*, pp. 32, 66.

<sup>3</sup> Pierret: *Dict. d'Arch. Egypt.* 112, 213.

<sup>4</sup> Pierret: *Vocab.* 111, 380.

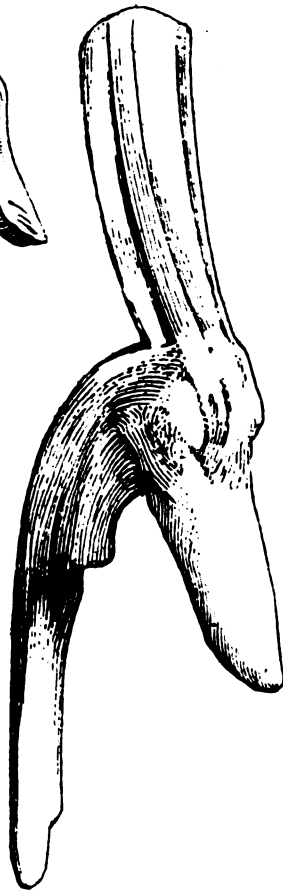
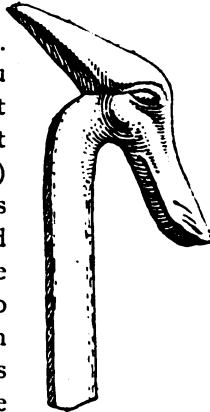
the North and, as I should be disposed to maintain, with the Northern end of the Universe-Axis ; while the pristine type of all magic rods would be the axis itself. The Egyptian rods were also standards (with or without flags?) in the priest's hands in sacred processions and ceremonies ; and they were then topped with a god's hat, a sacred animal, a naos, a lotus-flower, a sacred barque, and so forth.<sup>1</sup> The uas  or sceptre borne by some gods is clearly a variety of the wand. The "greyhound's" head with ears laid-back which tops it may refer to the dog at the North end of the Axis?

As to these ears, however, Mr. Flinders Petrie's remarkable exhibition of 1890 contained a lintel from the temple of Tehutimes III at Gurob which seemed to me so forcibly to suggest an ass's head on the uas that I



ventured to take a rough sketch of it. (Portion of the Axiu have the uas ears.) It is strange enough that in Ovid's (*Met.* xi, 85)





legend of Pan's companion Midas we have both the ass's ears and the wand (under the alias of the reeds that whisper). There is also a horse-eared or ass-eared Irish Lynch. Mr. Flinders Petrie has also in the kindest way lent me for engraving the two examples of animal staff-heads which here follow, of the full size. They were probably held in the hands of statuettes of gods or kings. The face of the smaller, which is of bronze, looks like some antelope, and when contrasted with the ass-head drawing seems to add point to W. Pleyte's somewhat vague statement that "provisionally we might theorise the symbolic head of the god Set to be composed of the oryx or the ass, with the two feathers of Set-nehes."<sup>2</sup> The monstrous conventional ears




<sup>1</sup> Pierret, *Dict.* 112, 213.

<sup>2</sup> *Lettre à Th. Devéria*, Leide, 1863, p. 53.




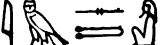
which form the top of the other (a wooden) staff-head, do seem almost to differentiate off into the two feathers of head-dresses. In this case the face is unmistakably like a greyhound; and no one can possibly say that all the three types were taken from any one animal. The connection of Set with this staff or sceptre is of course a moot point, and more may perhaps be said about it under the heading "Set."

The heq  or pedum is even more like a bishop's crozier than the lituus. It was a sign of authority (joined to the scourge) in the hands of Osiris and the Pharaohs; and heq meant to govern, direct, conduct; and also prince, regent. The uat' sceptre , with the lotus-flower, is peculiar to goddesses, and is rendered σκήπτρον in the Decree of Canopus. The word also meant pillar, prop, and adoration. The Sceptre  of King Semempsês  of the first dynasty sometimes differs from the uas at the wrong end of the stick, the South. Mr. Petrie remarks that this figure of Semempsês is the regulation Ptah.

But M. Pierret says (*Dict.* 496) "there was no royal sceptre properly so-called." De Rougé said (*Notice Sommaire*, 86) "the recurved stick has the simple form of the royal sceptre."

This "sceptre"  is still now often carried as a "stick" by the Bedawin of the Sinai peninsula;<sup>1</sup> and Mr. Petrie says it is evidently a natural branch with the thick stem-part carved into a head. If there be anything in my conjectures about Set (see also Index), this may be important.






M. Pierret<sup>2</sup> remarks that the use of the head of the stick in the Egyptian oath, to which Chabas drew attention in the Abbott papyrus, remains to be explained. I shall just note down the following coincidences for future examination:

-  apt, stick, measuring-rod, plank.
-  apt or Apet, the goddess Thoueris.
-  âms, stick or ensign.
-  Âmseth, "funeral genius."



Will it turn-out that there is any connection between the Egyptian name of (the Greek) Osiris, and this uas sceptre? Devéria gave Osiris as Uasri


<sup>1</sup> Baedeker: *Lower Egypt*, 468.


<sup>2</sup> *Vocab.* 405.






 and it is also given<sup>1</sup> as As-ra, . Is the god's name compounded of Uas and Ra? As itself  is Isis, and as was also a dwelling ; but she was also called Hes  which was too the name of the sacred heifer adored from the most ancient times of the Egyptian empire; hes was also a vase.

Uas as the sceptre  was written .

Uash, to invoke  .


Uas, a greyhound,  (see also Index).

Uat, Thebes, .

M. Pierret says  was not always read as uas, and gives as examples   
uab and  smu. Dr. Birch gives uab and us for  and .

The following transcriptions of Osiris are from Dr. Birch's *Egyptian Texts*.<sup>2</sup>


Asar (twice)  . . . . . 4th dynasty.

Asar (once) and Hesar (thrice)  . . . . . 18th „





Hesar  . . . . . 18th „

Asar (four times)   . . . . . 18th „

Asar (four times)  . . . . . 12th, 20th, and 26th dynasty.

Asar  . . . . . 18th dynasty.

Asar  . . . . . 28th „

The god Ân-Ra   occurs in the *Per-em-hru*, i.e., "The Book of Coming Forth by day" (Book of the Dead) xlii, 2;<sup>3</sup> Wiedemann<sup>4</sup> gives (among other readings) Hëseri for Osiris; Äuser has also been proposed (as well as Äuset for Isis); and the latest and nearest reading for Osiris is Mr. Budge's Äusares  .

To these magic wands belong the Staff of Solomon given to King Bahrâm Guhr in the Persian tale by the lord of one of the four cardinal Kâf-mountains of the Universe. It caused any door to fly open, no matter how strong it might be, and even if guarded

<sup>1</sup> Pierret's *Vocab.* 48, 109.

<sup>2</sup> Bagster and Sons, *n. d.*

<sup>3</sup> Pierret, *Vocab.* 37.

<sup>4</sup> Wiedemann, *Aegyptisches Geschichte*, p. 108.

<sup>5</sup> Brit. Mus. Papyrus 10, 188, Col. xxviii. l. 21. Ed. Budge, *On the Hieratic Papyrus of Nesi-Amsu*, in *Archæologia*, vol. lii. p. 166.

by talismans and enchantments. In the *Kathā Sarit Sāgara* whatever is written on the staff of the (male) Asura Maya comes true. In Stanislas Julien's Indian tales from the Chinese the enemies of the Two (demon) Pisashas yield humbly to their staves. In the Tamil *Madana Kāmarāja Kadaī*, one cudgel can belabour enemies if aimed at them, and another can put a vast army to death in the twinkling of an eye. In a Norse tale the North-Wind gives the Lad a stick which lays-on when told-to.

It might be asked whether the sortes Virgilianæ, the consulting of Vergilius in preference to other authors for omens, may not have been due to a connection of his name with *virga* which, though a common word, was applied to the caduceus of Mercury. This would be one way of accounting for his reputation as a diviner. De Quincey suggested that his necromancing character grew out of the fact that his mother's father was called Magus.<sup>1</sup> But Homer was resorted to for the same purpose.

A strange revival of the rhabdomantic craze is just now in progress; and the *Fortnightly Review* for August 1890 furnished some interesting information about it. The advancers of this kind of thing are by no means to be set down as "dotty in the crumpet" (as they say in East Kent): very very far from it indeed, one would guess. "A patient who is not put to sleep, or in any way placed under hypnotism, places his hands on those of a 'subject' who is hypnotised, while an assistant moves a big magnetised rod with three branches for a minute or two in front of the arms of the patient and subject. . . . If the 'subject' is a woman and the patient a man, she becomes convinced that she is a man, and talks about her whiskers" [risum teneatis, amici!] "With the aid of a dynamometer you can measure the exact amount of power transferred from the subject to the patient" (!) Remark however the trident reappearing at the end of the Rod.

And, after all, multitudes of very worthy folk still piously and literally believe that the Egyptian magicians "cast down every man his Rod, and they became serpents"; while the greater magician "Aaron's Rod swallowed up their Rods".<sup>2</sup> Readers of this *Inquiry* should carefully note that Aaron equals Mountain or The High, and that the Universe Mountain-Rod is in all legends the unique Atlas-Axis; several axis-deities are also seen to be swallowed up by the Earth in the course of the *Inquiry*. The connection of the Serpent and the Rod is also a universal myth, and no instance of it is unimportant.

The blossoming rod is paralleled by the brazen club of Hēraklēs, which (apud Lampridium) sweated at Minucia. Another of his cudgels was of wild-olive, and he dedicated it to Hermēs after the war with the giants. It took root, and became a monster tree. Euripides called the club of Thêseus EpiDaurian because he won it from the giant PeriPhêtēs whom he killed in

<sup>1</sup> One traditional distortion of his name is the Irish hedge-schoolboy's reading of P. Vergilli Maronis as Paddy Virgil the Mariner.

<sup>2</sup> *Exodus*, vii, 12.

EpiDauros. And Dauros of course is cognate with *δόρυ*, the spear of Kronos.

The riding of witches on sticks, if one reflects upon it, seems groundless nonsense until connected with the axis conception of the Rod. Of the two omentum-spits (*vapâshrapanîs*) for roasting the navel-fat at the sacrifices in the *Satapatha-brâhmana*,<sup>1</sup> one was quite straight, the other bifurcate on the top, which is like the rod used for water-finding and the uas sceptre.

The beating of bounds (or of boys round bounds) with rods must not be forgotten. At the annual festival of Dêmêtêr at Pheneos in Arcadia the priest hid his face with the round cover of the *petroma* (—the custom of looking in the hat is still kept up in English churches—) and beat with rods the worshippers who filed before him.<sup>2</sup> But this beating is also to be connected with some prior human sacrifice—perhaps beating to death with clubs.

Ascension-Thursday is the date for bounds-beating with long willow wands peeled or not; and the three days before it are rogation or asking days. The week is called the gang- (*gangan*, to go) or procession-week, a name as archaic as these pagan perambulations, which halted for worship at holy trees and wells. The connection of these processions with the ascension or re-ascension of a heaven-descended deity must again claim attention under the heading of "The Dokana."

<sup>1</sup> J. Eggeling's, ii, 194.

<sup>2</sup> *Paus.* viii, 15, 1.

### 5.—The *Fleur-de-Lis* at the point of the Universe-*Axis*.

**S**URMOUNTED by the fleur-de-Lis, the earth-Axis is depicted pointing to the North on almost every map of every country; and the same symbol of the fleur-de-Lis is found universally on the needles of the most ancient mariner's compasses. "This Mariners Compasse," said Henry Peacham in his *Compleat Gentleman* (1627) "hath the needle in manner of a Flowre-deluce which pointeth still to the North" (p. 65). With this must be bracketed the three-leaved wand of Hermès. Passing by for the moment its by no means inconsistent significance as the masculine emblem of fecundity, the most ancient Egyptian, Assyrian, Persian, Arabic, Armenian, Byzantine, and European examples; whether on sceptres, crowns, helmets, coins, seals, or monuments; whether in mosques or in tombs; in art, in heraldry, in industry, or on playing-cards, show the fleur-de-Lis to be no lily-flower but a triple unison, the emblem of a triad. Its French renown is a mere modern vulgarisation, an adoption during the crusades and dating from Louis VII, about A.D. 1137. It is amusing to find that it was popularly believed that the directors of the Musée du Louvre had added the fleur-de-Lis to the first arrival of Nineveh antiquities as a base flattery of Louis XVIII. It is, I suggest, briefly the emblem of the Chinese Tai-Ki, the origin of all things, with the dual co-principles yin and yang, into which that origin opened or divided.


Tai-ki, the Yin, and the Yang—in Japan the In-yô—form the triad represented by Hatori and Hirata in their cosmic diagrams. The primitive mode chosen by these Japanese commentators for the representation of the triad consists in three black spots shown at the upper portion of a large circle which figures the heavens. The pole-star is the upper part of the heavens, said Hirata,<sup>1</sup> and must therefore have been the habitation of the three primeval kami or gods, who are (1) Ame no Minaka-Nushi, Lord of the Awful-centre of Heaven (not simply "of the middle," or "in the very centre," as it has been rendered), (2) Taka Mimusubi, and (3) Kamu Mimusubi, or

<sup>1</sup> Mr. Satow's *Pure Shintô*, 60, 61.

the ineffably-begotten Taka and Kamu, who can have no connection with the Sun, as has been surmised, but correspond to the Chinese yin and yang, while Tai-Ki is represented by the Japanese Centre-Lord. The true root-signification of Kamu is to be sought in *kami* upper, whence god, and Taka is no more than *taka* height; but both words are obviously adjectival names, and not empty honorifics, as the Japanese Shintôists now seem to think.

It would be impossible fully to develop the remoteness and universality of the fleur-de-Lis emblem without reproducing a great portion of M. Adalbert de Beaumont's Essay on the subject, and some of its 438 well-chosen designs.<sup>1</sup> Suffice it to say that the emblem is here traced farther even than he has followed it, for preoccupied by the flower idea he—in common with the late François Lenormant—makes it the hom or haoma, the sacred plant, the tree of life of Mazdeism. As the haoma or world-Tree myth is in this *Inquiry* identified with that of the Universe-Axis, the conclusion reached by a totally independent path is, I find not without satisfaction, practically the same as that of M. de Beaumont, whose captivating Essay I did not read until this chapter was far advanced. If previous speculations be consulted<sup>2</sup> it will probably be concluded that we have here too the long-sought origin of the Prince of Wales's Plume (as to which see also the heading of "Feathers").

The Irish emblem too, as well as the French, still retains its triune significance; and thus, though it now grows underfoot, the Shamrock—the word is also in Persian—is to be carried back to the same supernal, universal origin. Wherever the white-skinned yellow-haired Welsh Olwen trod there sprang up four white trefoils.<sup>3</sup> Here we have the shamrock and the footprint together. The symbolism of the four-leaved shamrock would refer to the cardinal points (see "The Four Living  
BREAST  
CREATURES"). It may be seen in the palms and (more conventionally) on the breast of "the Buddha of Bengal, as a Brahminical avatar," in Moor's  
HANDS  
*Hindû Pantheon* (plate 75).


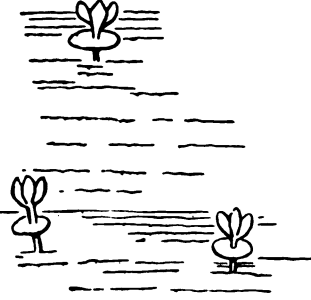






[It should be noted that the Egyptian hieroglyph for East is  which might be thought to be the needle-point. This point is not clear to me.]

<sup>1</sup> *Recherches sur l'origine du Blason; et en particulier sur la Fleur de Lis.* Paris, Leleux, 1853.

<sup>2</sup> See, for instance, *Fraser's Magazine* for 1881.

<sup>3</sup> Rhys's *Hib. Lects.* 490.

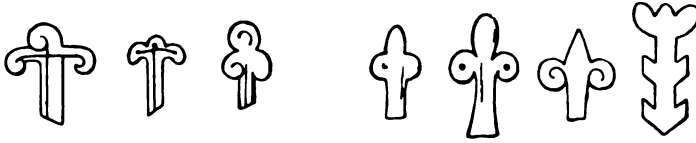
The following emblems, analogous to or identical with the fleur-de-Lis are taken from Moor's *Hindû Pantheon*.

1. pendant lotus-blossom held by four-handed Vishnu (plate 75) . . . . . 
2. lotus-blossoms, chaliced flowers that lie, on the surface of the waters whereon floats Nârâyana the Supreme Spirit "moving on the waters"<sup>1</sup> (plate 20) . . . . . 
3. held in left hand of Dêvi (goddess) consort of Shiva (plate 41) . . . . . 
4. these appear right and left of the head of the man-bird-god Garuda (plate 40) . . . . . 
5. three of the numerous sect-marks of Vishnu-worshippers (plate 2) . 
6. held by four-handed Dêvi-Bhavânî . . . . . 
7. on head-dress of Shiva-Bhairava (plate 95). Compare helmet from Nineveh, p. 64. . . . . 
8. held by four-handed Vyâghra Yâyi (plate 40) . 

In the Rev. Dr. Wm. Wright's *Empire of the Hittites*, are drawings of several of the triple emblems resembling the fleur-de-Lis and the shamrock which are found among the Khetan ("Hittite") sculptured characters of Asia Minor:



<sup>1</sup> Sir Monier Williams, *Hindûism*, 101 ; Manu, i, 10.

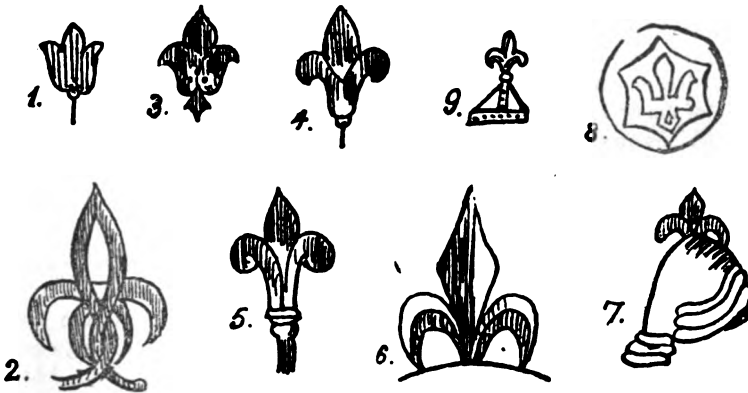


There is another distinct type of flower-and-leaf "Hittite" emblems which may also have a triple significance, as well as a connection with the haoma or soma plant of eternal life :



[Capt. Conder<sup>1</sup> suggests that the first group (of three) mean *life*, and the second group (of three) signify *male*. The fourth of the third group he considers an Aaron's rod or sceptre ; and the fourth group mean *growth* he believes, or *to live*.]

The fleur-de-Lis is shown clearly on the helmet-top of one of the colossal figures at an entrance of Kuyunjik, as engraved by Layard<sup>2</sup> and now in the British Museum. See also No. 7 just below. Capt Conder notes the fleur-de-Lis as a frequent mason's-mark in Syria.<sup>3</sup> A few ancient examples of the fleur-de-Lis are here added from De Beaumont :





No. 1 is from a tomb at Teheran ;

2, from a Maroccan MS. of the Koran, xiith century ;

3, from a Kufic MS of the viiith century ;

<sup>1</sup> *Altai Hieroglyphs*, 65, 57, 102. <sup>2</sup> *Nineveh and Babylon*, 462. <sup>3</sup> *Hath and Moab*, 56

- No. 4, Egyptian gold collar ornament ;  
 5, handle of an Egyptian wooden spoon ;  
 6, on crown of a sphinx ;  
 7, Royal helmet, Nineveh ;  
 8, Arab coin (from Marsden) ;  
 9, crown of King David—Saxon MS. of xith century, Brit. Mus. (from Twining's *Symbols of Christian Art*, 1885).

The North and South emblems for Lower  and Upper  Egypt are triple (and tri-triple) like the fleur-de-Lis, and deserve notice.<sup>1</sup>



What is called by the art-experts a "lily" on a bishop's mitre of the xiii<sup>th</sup> century given by Du Sommerard in *Les Arts du Moyen Age*, is clearly a fleur-de-Lis.

An Arabic name for the star Arcturus (Somech-haramach) is properly Al-simāk al-rāmih, "the prop that carries a spear"-head. Rumh<sup>2</sup> means the spear-head itself, and I think we thus have the clue to the true origin of the rhumbs of the compass, which has been such a fruitful source of discussions.

The transfer of the word in treatises on navigation from the radius (spear) of the compass to the corresponding line steered on the globe by a ship seems to have been the origin of much of the confusion. Hues says (p. 127) that "those lines which a ship, following the direction of the magnetical needle, describeth on the surface of the sea, Petrus Nonius (Pedro Nunez, 1567) calleth in the Latin Rumbos, borrowing the appellation of his countrymen the Portugals ; which word, since it is now (1594-1638) generally received by learned writers to express them by, we also will use the same." And again (p. 130) "when a ship saileth according to one and the same rumbe (except it be one of the four principal and cardinal rumbes) it is a crooked and spiral line" she describes on the globe.

Another similarly named star is Spica, the corrupt Arabic name for which, Hazimath al-hacel, is for Al-simak-al-a'zal, the unarmed prop.

The Egyptian Ptah was the embodiment of organising motive power, the symbol of the ever-active fashioning generative energy developed from moisture, and M. de Beaumont easily identifies the fleur-de-Lis as the symbol of humidity, fecundity, strength, and kingly power. This accessory significance is attendant upon and concordant with the world-Axis conception. At times the two run parallel, and again they converge and coalesce. Thus while the Japanese savant Hirata, commenting on the collection of Ancient Matters called the *Koshi*, represents the spear of Izanagi and Izanami as the earth-Axis, he also gives it the form of the lingam.<sup>3</sup> A leading incident in this myth is

<sup>1</sup> Pierret : *Dict.* 199.

<sup>2</sup> Hues's *Tractatus de Globis* (Hakluyt Soc. 1889), p. 209.



<sup>3</sup> *Pure Shintō*, 67.

the bad form of the goddess Izanami in "proposing" to the god Izanagi. There is a straight parallel in the remarkable Vedic dialogue-hymn in which Yamī urges cohabitation upon her twin-brother Yama.

In the *Nihongi* (Japan-Chronicle) the smith Ama tsu Mara forges a spear in the reign of the second mythical Mikado Suizei. In the *Koshiki* (Ancient-Affairs-Chronicle), however, this smith is called in to the aid of the eighty or eight hundred myriads of deities met in divine assembly in the bed of the tranquil Heavens-river. The straight translation of the smith's name (which, as Mr. B. H. Chamberlain has pointed out,<sup>1</sup> is slurred over by every native commentator) is phallus of heaven. Mr. Chamberlain also connects this Mara deity of heaven with the deity One-Eye of heaven (Ama no Ma-hitotsu); and we shall see elsewhere that the Eye of heaven is at the end of the spear-axis. Again Hirata Atsutane in his *Koshi Den* (Ancient-Affairs Commentary) supposing the spear, Nu-hoko, to have been of iron in the form of the lingam (as above), interprets the syllable *nu* to mean *tama*, which signifies both jewel and ball; the rest of the compound word being *hoko*, a kind of lance or spear. Hephaistos too was a heavenly smith, and made the Zodiac-shield of Achilles and the palace all of brass and sprinkled with brilliant stars which is clearly the firmament; and in his character as the male principle was the mate of Aphrodite herself. On this subject Creuzer made the following observation; without, of course, any knowledge of the Japanese facts:

"Hermes is *the* divine minister par excellence. He is a mediator-god who puts heaven and earth in communication, and thus conduces to the finishing of the work of universal creation. Such ought to have been the hidden meaning of the mysterious phallos in the religions of Samothrace."<sup>2</sup>

The Universe-axis is also the connector of heaven and earth.

M. de Beaumont pointed out that the fleur-de-Lis crowns Osiris and Isis as being engendered from the Primeval Ptah,  the most ancient of the Egyptian gods, the Lord of Heaven, the king of the world. It might be added that it is also, in sceptre form, in the glyphic of Ptah himself, the head of the gods, the greatest of them; whose black Apis bull bore a white triangle on its forehead. 

Just as the Chinese Ti (see Index) has been detected in the Scythian Tivus, so M. de Beaumont would see in the fleur-de-lis the Chinese *li*, a governor. I transcribe his remarks:

*Li* en Celtique signifie *roi, souverain* (page 83, ii<sup>e</sup> vol. du *Dictionnaire Celtique*). *Li* en Chinois signifie *gouverneur*, et a dû signifier aussi *souverain*, puisque *lie* signifie *loi impériale* (page 83, *id.*). *Llys* en Celtique veut dire *salle, cour, palais*; Gwer-Lys, homme de cour. En Chinois *palLY*, cour, demeure du souverain (voy. le même Dictionnaire). Faisons remarquer que la manière

<sup>1</sup> *Ko-ji-ki, or Records of Ancient Matters*, p. 55.

<sup>2</sup> Guignaut's Creuzer, ii, 298.

dont on prononce le mot *fleur ae lis*, sans faire sentir l's est parfaitement d'accord avec l'orthographie Celtique (p. 105).

As to this question of French pronunciation the dropping of the s may be only an archaism, and such is M. Henry Gaidoz's opinion.<sup>1</sup> The English version "flowre-deluce," as above (p. 62) seems to show that the s was pronounced. Altogether, we must not lay more stress than they will bear on these speculations of M. de Beaumont's. It might however be added that the two Rivers (the only rivers then in the Universe) which Brân's ships sailed over, were called the Lli and the Archan.<sup>2</sup> If we choose to make these the heavens-rivers, we have a water-lily, a lotus (see drawing on p. 64) for the fleur-de-Lli. But this is still much too vague for anything but a mere indication. The Irish "Lochlann like the Welsh Llychlyn denoted a mysterious country in the lochs or the sea,"<sup>3</sup> which I should interpret as the Universe-Ocean, the Waters. The name Llian or Lliaws occurs in the Welsh Triads;<sup>4</sup> and the bursting of the Llyn Llion or Llivon's Lake caused the Welsh deluge. "One of the tarns on Snowdon, several of which have very uncanny associations, is called Llyn Llydaw or the Lake of Llydaw. What can the meaning of the name have been?" asks Prof. Rhys.<sup>5</sup> Llyr is also a name in the Triads<sup>6</sup> and so is Lleu, whose eagle-avatar would make him a central heavens-bird-god

We seem to detect the transition of the sceptral form of the fleur-de-lis into the trident-weapon in the following instances taken from Moor's *Hindû Pantheon*:—

- 1, held by the four-handed goddess Palyanga Bhavâni  
(plate 40) . . . . .



- 2, held by four-handed Rudrâni (plate 40) . . . . .



- 3, held by four-handed Dêvî (goddess) consort of Shiva  
(plate 38) . . . . .



<sup>1</sup> Letter of 21 janvier 1888.

<sup>3</sup> *Ibid.* 355.

<sup>5</sup> *Ibid.* 168.

<sup>2</sup> Rhys's *Hibbert Lectures*, 96.

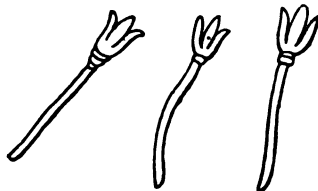
<sup>4</sup> *Ibid.* 180, 463, 583.

<sup>6</sup> *Ibid.* 249, 425, 405.

- 4, held in the uppermost right one of the eight hands of  
Durgā (plate 35). . . . .



- 5, these three are held in the hands  
of "very ancient brass casts" of  
unidentified deities (plate 99) .



- 6, held, right and left, in two of the four hands of  
Dēvi (plate 37) . . . . .



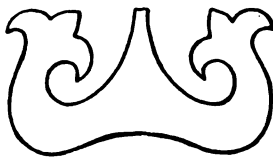
- 7, held by six-handed Durgā "killing" (?)  
Mahishāsura (plate 37). [Moor does not  
seem to have fully apprehended this group,  
which may be phallic] . . .



## 6.—The Trident.

“THE trisûla or trident emblem which crowns the gateways of the tope at Sanchi may be, and I am inclined to believe does,” wrote Fergusson,<sup>1</sup> “represent Buddha himself.” This is a recognition of the supremacy of the emblem certainly; but it cannot be admitted that a triple emblem means but one, unless that one be a three-in-one; and Fergusson put himself a little straighter where he (p. 102) recognised the Buddhist trinity of Buddha Dharma and Sanga, which would parallel the Chinese Tai-Ki Yin and Yang.

Here is a typical outline of the top of the “Buddhist” trisûla.



This particular example (from which the minute ornamentation is here omitted) occurs in the sculptures of Amravati. It is of course ab initio one of the emblems of a triune supreme heavens-god. Siva is commonly represented “holding in his hand a trisûla or trident called Pinâka.”<sup>2</sup> Colebrook<sup>3</sup> pointed out that Trisûla was a surname of the 24th Tirthankara of the Jainas; and they figured the tree-of-knowledge or Kalpavriksha as a three-branched stem on the mitres of the Tirthankaras carved in the Gwalior caves.<sup>4</sup> This connects the trisûla with the Universe-tree.

In his *Migration des Symboles*,<sup>5</sup> M. Goblet d'Alviella unluckily adopts the misapprehension which lumps together under the name of trisûla the trisûla or trident itself and the winged wheel (see his pages 294 to 324); and his conclusion is (p. 323) that “la signification propre du triçula reste donc à l'état conjectural.” He admits however one of my contentions in these words—“the trisûla might as well figure in the hands of Hadês or Poseidon,” as among the attributes of Siva. Of course the straight and only strict meaning of tri-sûla is threepointed-pal or spear. He points out how it appears on sword-scabbards [which would be symbolic of a divine weapon]; on banner poles [see my remarks on battle-standards at p. 55]; on the back of the elephant; above the throne of Buddha at Barhut; on Buddha's footprint [over the winged wheel]; on an altar where it is worshipped; on a pillar enclosed in a stupa; and as crowning staircases [which must be connected with the heavens-

<sup>1</sup> *Ind. Arch.* p. 97.

<sup>2</sup> Dowson's *Dict.* 299.

<sup>3</sup> *As. Researches* (1809) vii, 306.

<sup>4</sup> A. Rivett-Carnac in *Proceedgs. As. Soc. Bengal* xliv.

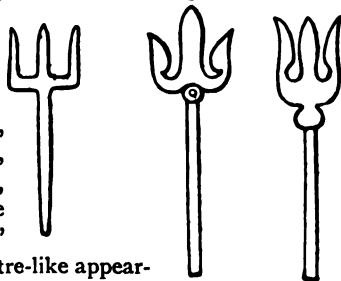
<sup>5</sup> Paris, Leroux, 1891.

ladder]. It also opens and closes cave-inscriptions, and forms earrings and neck-pendants [which are simply amulets].

That the compound symbol consists of the trident and wheel was recognised by M. E. Sénart in his *Essai sur la légende du Bouddha*,<sup>1</sup> and the rational simplicity of this explanation is partly admitted by M. Goblet (pp. 300, 301), who also points to Eug. Burnouf's<sup>2</sup> description of Buddha's head of hair as a ball topped in Ceylon by a sort of trident, while in Java<sup>3</sup> the trident surmounts the "rosette" [which I endeavour to identify with the wheel]. Mr. E. Thomas<sup>4</sup> also has detected *in* the compound symbol [misnamed after the trisûla which is only one of its components] the emblem of Dharma the Law; and Mr. Pincott saw in it the Dharma-chakra or wheel-of-the-Law.<sup>5</sup> But this compound symbol is, as I have stated above, the winged sphere or wheel applied on to the trident or trisûla proper, the stem of which is even represented as a pillar or post fixed in its pediment. This is completely accordant with the theories urged in this *Inquiry*, which equate the spear-handle with the cosmic pillar. But we are now anticipating portion of the section on "The Winged Sphere," and it shall therefore only be added here that Brugsch has pointed out in the text of an Edfu inscription that Horus, when transformed into the winged sphere to combat the armies of Set, has a three-pointed spear for his weapon.<sup>6</sup> The trisûla is seen above the ring (or wheel-tire? but certainly not "the sun") on a carving at Budh Gayâ<sup>7</sup> and, what is stranger still, on an archaic Grecian amphora,<sup>8</sup> where it seems to usurp the place of the biform caduceus. These latter references are also taken from M. Goblet's new and valuable book, which is hereby again recommended to students in symbology.

[The ancient trident-weapons of India the *pindka* or *trisûla* are in great numbers and of different forms. Mr. Râjendralâla Mitra gives the three following forms in his *Indo-Aryans* (i, 313).

It is impossible to blink the likeness to the fleur-de-Lis in two out of the three; and my theory, in accordance with what has already been said about that emblem, would be that if they really were weapons, they were also insignia of command. "One, of a short mace-like form mounted with three prongs and a small axe-blade, is peculiar."



The sceptre-like appearance of this "weapon," and the presence of the fleur-de-Lis, are alike for me unmistakable.

<sup>1</sup> *Journal Asiatique* 1875, p. 184.

<sup>2</sup> *Lotus de la Bonne Loi*, 539.

<sup>3</sup> *Boro-Boedoe op het eiland Java*, Leiden, 1873, plate cclxxx, fig. 100.

<sup>4</sup> *Numismat. Chron.* iv (new series) 282.

<sup>5</sup> *The Tri-ratna in Jour. R.A.S.* xix (new series) 242.

<sup>6</sup> *Migration des Symboles*, 314.

<sup>7</sup> *Numismat. Chron.* xx (new series) pl. ii, fig. 37.

<sup>8</sup> *Étude des Mon. Céramogr.* (1868), iii, pl. 91.

Huc<sup>1</sup> saw at Angti, near the Chinese frontier of Tibet, soldiers carrying tridents for weapons. Tridents, pikes, matchlocks and old carbines form the arms of the Chinese "braves" in South Yunnan; to these are added at times huge horse-pistols and a kind of hammer or axe.<sup>2</sup>

In connection with the subject of the trident may be mentioned the Sanko, or Three-Ancients (?) which is a small brass instrument with three prongs at each end, held when praying by the priests of I know not which particular Japanese Buddhist sect.<sup>3</sup> Mr. W. G. Aston informs me there are specimens of the sanko in the British Museum, but I have missed examining them. It is manifestly like what M. Goblet d'Alviella<sup>4</sup> calls the dordj of the "lamas and bonzes," and it is found in the Sanchi sculptures. This also recalls the Parsi *baresma*. It is well-known also that the Indian temples of Śiva are marked by a trisûla.

In fact the mind should be thoroughly cleared of the fixed idea that the trident is the exclusive personal property of either Neptune or Poseidon.

"We passed a temple," writes Mr. Consul Bourne,<sup>5</sup> "containing a horrid image seated on a white ox, with a sash composed of human heads round its breast, and armed with a trident and bell. It had six arms covered with snakes, and three faces, with the usual scar in the middle of the forehead replaced by an Eye. An intelligent native told us it was the local god."

I draw attention here not only to the trident but to the bell, and also to the Eye and to the three faces and six arms which denote a triad of deities in one. All these points are dwelt on again and again in the present *Inquiry*; and here we find them all combined on the image of a "local" god in an out-of-the-way corner of South West China, at Ssü-mao-T'ing, among the Pai-i Shans, on 9th January. 1886. I cannot help thinking this a little extraordinary.

The trident survives otherwise in the same locality among the Chinese braves. To an adverse criticism of the arm they carried (writes Mr. Bourne)—the *ch'a* or trident, a 3-pronged fork stuck on the end of a 6-foot pole—one of them objected emphatically; and continued much as follows: "Those old barbarians [the Shans and Lolos] are very tough; sword won't cut nor bullet pierce them; what you do is to tie the man up; then you lay his back on a flat stone, and run this trident into him. If one man can't get it through him, two

<sup>1</sup> Travels (Hazlitt's translation) ii, 286.

<sup>2</sup> A. R. Colquhoun's *Across Chryse*, ii, 53, 57.

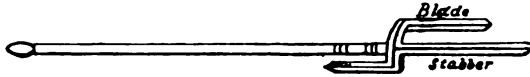
<sup>3</sup> Hepburn's *Dictionary*, sub voce.

<sup>4</sup> *Migr. des Symboles*, 126.

<sup>5</sup> *Journey in South West China*. Parly. Paper C. 5371 (1888), p. 19.

or three can ; therefore the old barbarians fear the trident, and it is indispensable to us who guard the frontier" (p. 21). If one were to allow one's imagination to run away, here is a parallel naturalistic to grotesqueness of the treatment meted out with his *ἀπην* by Kronos to Ouranos.

A curious trident, with one prong turned back, is figured in the modern imperial Chinese edition of the *Chow Li*, the ceremonial repertory of the Chow dynasty 3,000 years



ago. The prong called the blade is knife-edged on the outer side, and is three-fourths of a (Chinese) foot long ; the stabber is longer and thicker, and the recurved prong is the strongest of the three.<sup>1</sup> (See also "The Weapons of the Gods.")

On p. 68 have been given some transitional examples connecting the fleur-de-lis sceptre with the trident. The following, which complete the series and the connection, seem more decidedly tridential. They are all from Moor's *Hindû Pantheon*. I trust that I am not out-tiring the reader ; but I know not of any better aid to the comparative study of symbolism than the grouping of its forms in this manner :

1. held by four-handed Kande Rao (*i.e.* the great-god Mahâdêva) plate 23 . . . . .



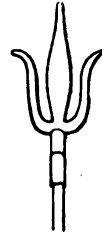
2. held by four-handed Bhairava, the destroying Shiva (plate 24) . . . . .



3. held by ten-handed ape-headed Hanuman, the Ape-man-god (plate 93) . . . . .

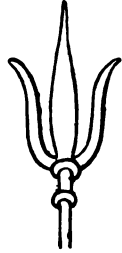


4. held by a four-armed Shiva (plate 13)



<sup>1</sup> Biot : *Le Tchou-Li*, 1851, ii, 495.

5. held by four-armed five-faced Mahâdêva-Panchamukhî (plate 15). One of these five heads is placed above the other four which face the cardinal points, thus giving us the Chinese view of the five quarters (see Index).



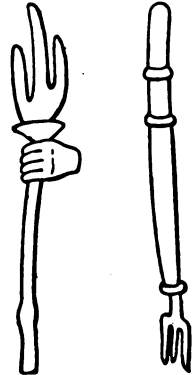
6. held by four-handed elephant-headed Ganêsa (plate 45). It is also found in two of the four hands of Indra seated as Mahût on the three-trunked elephant of the Universe. The recurving shows it to be the ankus goad of the Mahût which, used as a shepherd's crook over the setting-on of the elephant's ear, makes him lie down.



7. held in left hand of Dêvî (goddess) consort of Shiva (plate 41). This form seems highly archaic . . . . .



8. sort of flesh-fork held downwards by Durgâ slaying Mahishâsura (plate 34).



These three tridential forehead sect-marks of Vishnu-worshippers are also from Moor (plate 2).



It is impossible to quit the trident-symbols without any mention of the *bident*, which we must intimately connect with the dual conception of the supreme deity. Here are four other sect-marks of Vishnu-worshippers (Moor, plate 2), of which two seem to indicate the transition to the triune sect-marks just given. A bident sceptre or weapon as held by Vishnu (plate 10) is added. The bident (*δίκελλα*, *bidens*) and the horn of plenty were attributes of Ploutôn or Plouteus, the source of riches.<sup>1</sup>



<sup>1</sup> F. Lenormant in Saglio, *Dict. des Antiq.* i, 632.

Mr. Aston informs me he has seen the trident carried before a Korean ambassador in Japan ; and he rather thinks the trident was formerly not uncommon in Japan itself.

The Gái-Bolga or barbed weapon of the Irish Cúchulainn, which he wields from below or from above, and with his feet or with his hands,<sup>1</sup> seems to be an Axis-Trident ; probably that double trident, North and South, ☸-☹ which archeologists call "the thunderbolt."

When the Satyr attempts violence upon Amumônê, daughter of Danaüs and Elephantis, Poseidon throws his trident at him, and, missing the Satyr, implants the weapon in a neighbouring rock whence issue three water-jets (a Moses-miracle) that become the Lernian fountain.<sup>2</sup>

The (Phœnician colonial) "caduceus" of Carthage ☿ is a bident on the sphere (see "The Rod") ; or rather, taking in the stem, a *dvisûla* (to manufacture a word for comparison with *trisûla*) compounded with a sphere. Remember *sûla* = spear or pal ; the *dvisûla* is thus a twy-pointed spear. There can be no doubt whatever, from the monuments, that the resemblance of the *trisûla* to this "*dvisûla*" or caduceus is (as this *Inquiry* seeks to expound matters) due to the one being a symbol of divine duality, the other of a divine triad. M. Goblet d'Alviella, in contrasting the two, adds on in each case<sup>3</sup> the O which seems to me to indicate the sphere, orb, or wheel ; and in the case of two *trisûlas* he adds on the sidewings of the wheel or ring ; but he also duly records<sup>4</sup> how M. Ch. Lenormant and the baron de Witte recognised the idea of sexual duality, of an HermAphroditê in a single divine entity, as being conveyed by the caduceus. For me, the duality, sexual or other, is indicated in the simplest way by the dual termination of the stem, just as the triple end indicates a triad.

Caduceum was a herald's staff, but its conjectural formation "quasi from *cădūcus*, stick of *fallen* wood,"<sup>4</sup> is most unsatisfying. Caduceus being (like the Greek *κηρύκειος*) adjectival, *baculus* or *baculum* was supposed to be understood. *Bac-ulum* is compared with *βάκ-τρον* staff and *βάκ-της* strong, which are both (by an unconvincing etymology) brought from *βαίνω* I walk. It seems to

<sup>1</sup> Rhys's *Hib. Lects.* 441, 481.

<sup>2</sup> Hygin. *Fab.* 169.

<sup>3</sup> *Migr. des Symboles*, 304, 316.

<sup>4</sup> Wharton's *Etyma Latina*.

me that we must not here wilfully shut our eyes to the obvious *Βάκ-χος*, nor to the fact that Bactria holds the same relation to *βάκτρον* and *βακτηρία* (staff of office, prop) that Doria does to *δόρυ* shaft. We thus unfold an important connection between the great, the supreme, god Bacchus and the stability of the axis-Shaft, in which he accords with Ptah and the *ṣaṭ*.

"Odinn died in his bed in Sweden," says the *Inglinga saga*, "and when he was near his death he made himself be marked with the point of a spear, and said he was going to Godheim."

[The twelve *godes* or *diar* or *drotnar* of Odinn were obviously cognate to our *god*, as the name of a deity. They (or the priests who represented them) directed sacrifices and judged the people, and all the people served and obeyed them.]

"Niord died on the bed of sickness, and before he died made himself be marked for Odinn with the spear-point."<sup>1</sup>

There is a useful illustration of Athenaia and Poseidon (from a vase in the Bibliothèque Nationale) given in Harrison and Verrall's manual on the Mythology and Monuments of Ancient Athens.<sup>2</sup> The spear and trident are there unmistakeably important.

The Finnish Hephaistos, Ilmarinen, forges for his brother Wainamoinen, in the 46th rune of the *Kalevala*, a spear of wondrous beauty out of magic metals, and a triple pointed lancet with a copper handle, for fighting the great bear Otso of the North-land.<sup>3</sup> This is a clear trident.

It would however be satisfactory if, while upon this subject, the trident of Neptune could in any sufficient way be accounted for as being connected with that of Assur and that of Saturn, and therefore, as I venture to maintain, with the Polar deity. The most ancient Cretan coins show the Phœnician god *Tân* (translated Poseidon by Philo of Byblos) with a fish-tail, that is as a fish-god, and holding a Neptune's trident. The name of this god is found, too, in composition in the Cretan *Itanos*, from *i-tân*, isle of *Tân*. Now *Tân* was son of *Yâm*, son of *Ba'al*, son of *Il* (or *Kronos*).<sup>4</sup> Did the trident thus descend from *Kronos* or *Saturn* to the sea-god Poseidon or Neptune? That *Kronos* was prominent in the worship of Crete is abundantly clear from the fact of human sacrifices having been there, as in Rhodes, offered to him.<sup>5</sup>

<sup>1</sup> *Heimskringla* (Laing and Anderson) 1889, i, pp. 281, 282, 267, 270.

<sup>2</sup> Macmillan, 1890, p. xxvii.

<sup>3</sup> Crawford's *Kalevala*, pp. 661, 662.

<sup>4</sup> F. Lenormant: *Orig. de l'Hist.* ii, 544, 545.

<sup>5</sup> Porphyry: *De Abst.* ii, 197, 202.

Again, in the *Satapatha-brâhmana* a fish appears to Manu, is adored by him, and tows Manu's ship during the deluge over the Mountain of the North. Manu came down as the waters receded, and that is what is called the descent of Manu on the Mountain of the North.<sup>1</sup> This fish-god becomes Brâhmâ in the Mahâbhârata, and Vishnu in the *Purânas* (Matsyavatara).

But in the Chaldean account of the deluge, the fish's part is taken by the god Êa (also qualified as Shalman, that is Saver) who is essentially the Assyrio-Babylonian ichthyomorphic god.<sup>2</sup> Now, that Êa and Kronos are parallels admits of little doubt,<sup>3</sup> for the Greeks translated Êa by Kronos, as they did Bel by Zeus. And not alone is Êa spoken of on the Chaldean tablets as the "Lord with the clear-seeing Eye," but also as "the motionless Lord"<sup>4</sup>—which seem to me to be epithets peculiar to the polar divinity.

Furthermore, Êa is the male of one of the primitive pairs that issue from the primordial humidity which affords the farthest-back connection possible in mythological time with an Ocean parentage and habitat.

It is not likely now that anything can ever be safely based upon the lost Black Stone of Susa, but that clearly, in General Monteith's drawing,<sup>5</sup> exhibits a trident in a prominent position.

Poseidôn says in the *Iliad* (xv) : three brethren are we and sons of Kronos, whom Rhea bare : Zeus and myself, and Hades is the third, the ruler of the folk in the underworld. [This seems to give Poseidon the earth ; Zeus keeping the heavens.]

Poseidôn in the Orphic hymn to Equity is called the marine Zeus : *πόντιος ἐνάλιος Ζεὺς* ; and in the explanation of his trident given by Olympiodorus (on the Gorgias), Zeus is called celestial, Ploutôn terrestrial, and Poseidôn of a nature between these. This in fact gives us what Proclus (in *Theol. Plat.*, 367) also says upon the subject. Zeus holds a sceptre because of his ruling judicial powers ; and Poseidôn has a trident because of his middle situation.<sup>6</sup> If this means anything at all it must mean that he is the middle prong of the trident representing a three-fold Zeus, a triad of supreme gods, and that that is why he holds the emblem.

Homer (*Il.* xiv) makes Hera say to Aphrodite : "I am going to the limits of the earth, and Ôkeanos father of the gods, and mother Têthys who reared me duly and nurtured me in their halls, when far-seeing Zeus imprisoned Kronos beneath the earth and the unvintaged sea." Here are recognitions of the springing even of the gods from moisture, and of the infernal position of the fallen Kronos.

Münter<sup>5</sup> recognised a relation between Poseidôn and Ôgenos,

<sup>1</sup> Prof. Max Müller : *Skt. Lit.* p. 425. Muir : *Skt. Texts*, ii, 324.

<sup>2</sup> *Orig. de l'Hist.* i, 422 ; 387, 564 ; 505, 393.

<sup>3</sup> Walpole's *Travels in Turkey*, ii, 426.

<sup>4</sup> Taylor's *Paus.* iii, 254, 268, 269 (notes).

<sup>5</sup> *Relig. der Karthager*, p. 57.

the archaic god-name (indicated by Suidas) from which Ôkeanos seems to have come. Poseidôn, says K. O. Müller, seems clearly connected with *pontos pontios potos potamos*, used for sea rivers and waters generally. The radical weakness of all the theories of Neptunus (Poseidon) and his trident seems to lie in the total ignoring in this connection of the Universe-ocean, and the limiting of the mythologist's purview to some earthly pond like the MediTerranean sea.

The horses of Poseidon cannot be disconnected from the legend in the Iliad (xxiii, 346) of his changing into a horse, while Demeter became a mare. In those forms they begat the horse Ariôn. Poseidon's position as a supreme central deity of the first rank is here evident in his being mated with Demeter.

Mr. Gladstone in his *Homerology*,<sup>1</sup> points out that "Poseidon is the god who may specially be called the god of horses in Homer; and the relation is one which it is quite idle to refer to the metaphorical relation between the foam of waves and the mane of the animal, or between the ship and his [the horse's] uses on land."

This seems to me to be one more element in the proof of Poseidon's being originally a central supernal god, the deity of the Universe-ocean—not merely of terrestrial seas—the god of moisture, the ruler of Water, the earliest co-productor (with heat) of life, the deity of the Watery Sphere surrounding the Universe, which was borne along in the general revolution by the horses of Poseidon. Virgil calls Neptunus "Saturnius domitor maris" (*Æn.* v. 799).

If the word *napât*, water, does indeed turn out to be of kin with *Neptunus*, as some German scholars theorise, it would be a help to my arguments, when the central idea of *Apâm-napât* is kept in mind. And again, if the OldIrish *triath* sea "helps to explain the Greek Triton, the Sanskrit *trita*, and the Zend *thrîta*,"<sup>2</sup> I think we must go a little farther and attach the whole of these, as well as the trident, to the central triad conception.

Dr. Schrader says that Sanskrit *nápât*, *náptar* = 1, grandson; 2, son; 3, descendant in general. Avestan *napât* = grandson. Vedic *apâm napât* = offspring of water, cannot = Neptunus, for *napât* has nought to do with water;<sup>3</sup> unless indeed (as I shall add) Neptunus = simply "son of" (god). Does -Unus in Nept-unus, Port-unus, and so on, mean simply One?

<sup>1</sup> *Contemp. Rev.* xxvii, 811 (1876).

<sup>2</sup> Dr. I. Taylor's *Orig. of the Aryans*, p. 306; *Rel. Thought and Life in India*, i, 346.

<sup>3</sup> Jevons's Schrader's *Prehist. Antiq. of Aryans* (1890), pp. 374, 412

This ordinary term of apâm napât appears as âptya (also son of the waters) in Trita âptya<sup>1</sup> or Traitana, the Firegod, which gives some sort of a connection of napât with Neptunus through Tritôn.

Thêbês is called Tritônian in the *Argonautikôn* (iv, 260). There is also the Tritônian river of seven streams (iv, 269). When Athênê sprang in bright armour from her father's head she was washed at the waters of Tritôn (iv, 1311). From a rock near the lake Tritônis (iv, 1444), when kicked by a giant, instantly gushes forth a spring (another Moses-miracle). Tritôn (iv, 1552) bestows the clod of earth which makes the island Kallistê (alias the Earth). Tritôn is here unmistakeably a water-god, and his name indicates the trident which Poseidon carries.

And have not the place and functions of Poseidon at long last descended to the Eastern St. Nicholas, many of whose churches replace the former sanctuaries of the Greek god ; the Greek sailors praying to the Saint in tempests or for a fair wind, just as their progenitors did to the sea-deity.

Darmeatetor's *Zend Avesta*, i, lxiii.

## 7.—The Δόρυ and ἄρπη of Kronos.

WITH IZANAĞI's spear when combined with the triple emblem must, I would further suggest, be classed also the δόρυ and the ἄρπη of Kronos. According to Hesiod, the weapon of Kronos was a scythe of astonishing size, made of a shining diamond; and it was made for the god by his mother Γῆ the Earth. Sanchoniathon said that Kronos caused to be made a ἄρπη and a δόρυ of iron. It is well-known that the Greek word for diamond ἀδάμας really means adamant, that which is indestructible; and such I suggest—and not diamond—may be its real significance as the material of the weapon of Kronos.

The first mention of ἀδάμας is said to be in Hesiod<sup>1</sup>; and then and thenceforward, in the sense of an everlasting substance which was a trade secret with the gods, it remained confined to theological poetry. Of it were made the helmet of Hēraklēs,<sup>1</sup> the ἄρπη of Kronos,<sup>2</sup> the chains of Prometheus,<sup>3</sup> and the plough of Aîêtēs.<sup>4</sup> There is no doubt that the term was applied to the natural magnet, although Pliny<sup>5</sup> gave the adamas an antimagnetic virtue.

I do not desire to press too hard the other meaning, loadstone; though it is tempting and (especially in connection with the iron, σίδηρος, which Philo-Sanchoniathon reported as the material) would come to the support of the theory mentioned farther on as to natural magnets. It must be added that the original meaning of the Japanese word for the spear material, which is rendered "jewel," is also doubtful.

The ἄρπη of Kronos, generally rendered scythe or sickle, whether in translations or in works of art representing the god, has often been presumed to have given the astronomical sign of the planet Saturn, ♄.

The ἄρπη is I think susceptible of another very archaic interpretation. Our *harpoon* comes from the same root, and the meaning of an agricultural instrument may be comparatively modern: it would not suit a nomad people for example. This line of thought might give us something resembling the trident which is found as the emblem of Saturn on Roman medals, and thus the epithet sharp-toothed *καρχαρόδους*, which describes the object in

<sup>1</sup> *Scutum Herc.* 137.<sup>2</sup> *Id. Theogon.* 161, 188.<sup>3</sup> *Æschylus, Prom.* 6<sup>4</sup> Pindar, *Pyth.* iv, 397; *Argonaut.* iii, 1285, 1325.<sup>5</sup> *Hist. Nat.* xxxvii, 61.

Hesiod, would present no difficulty. What I suggest is that the ἄρπη must have been the head of the δόρυ or spear, and that the triple point of the head would thus connect it with the "fleur-de-Lis," the emblem of the triad, at the Northern point of the Universe-Axis.

Pausanias (vii, 23) gives us the scythe or sickle idea in the legend about Kronos throwing the instrument with which he mutilated Ouranos into the sea from a promontory named Drepanon near the mouth of the river Bolinaios. But this legend seems to contain a mere nominis umbra.

The ithyphallic statues of gardens had a wooden scythe or reapinghook which Columella joked at as a scarethief—"prædoni falce minetur."<sup>1</sup> It is also mentioned in the *Priapeia*, xxix—"falce minax;" and there was also a long overtopping pole behind the figure, which was used to hang a scarecrow on, apparently; for Horace says:

Ast importunas volucres in vertice arundo  
Terret fixa (*Sat.* viii, 6).

Hermês beheaded Argos with a harpê, which is shown as a sickle on a gem of green jasper.<sup>2</sup> According to one account, Hermês first put Argos to sleep with the sound of his flute, and then cut off his head with the harpê;<sup>3</sup> by another report he simply killed him with a blow of a stone. Hermês also gave Perseus an adamantine harpê to kill Medousa.<sup>4</sup>

Dr. O. Schrader equates the "sickle-shaped knife" for cutting corn, ἄρπη, with the Old-Slavonic srŭpŭ; and Mr. Wharton adds Old-Latin sarpo to prune, and OHG sarf sharp.

Apollodorus preserved a myth which makes the serpent Typhon despoil Zeus of his thunder, and also of the harpê which had been before him the weapon of his father Kronos<sup>5</sup>; another myth makes Zeus fight and lop Typhon with the harpê. The Thracian gladiators used a harpê in the public games.

The δόρυ spear or dart is constant in the myth of Prokris and Kephalos (to which we must not turn aside), and the custom of planting a spear in the grave at a funeral (ἐπενέγκειν δόρυ) is even connected with this myth. "Some say that it was EreChtheus who made the spear be driven into the grave."<sup>6</sup> But we can afford a smile at these conjectures, when we find the similar custom, with poles, among the Tartars (see Index).

The Thracians, wrote Clemens Alexandrinus<sup>7</sup>, first invented what is called a ἄρπη—it is a curved sword.

<sup>1</sup> De cultu hortorum, x.

<sup>2</sup> Tassie-Raspe, *Catalogue of gems*, 1182.

<sup>3</sup> Ovid, *Met.* i, 671, 721.

<sup>4</sup> Apoll. *Bibl.* ii, 3, 2; ii, 4, 2, 8.

<sup>5</sup> *Bibl.* i, 6, 3, 8.

<sup>6</sup> Istros, *Frag.* 19 (Didot i, 420).

<sup>7</sup> *Stromata*, i, ch. 16.


Here are given illustrations of :



"The mutilation harpê of Kronos or of Saturn," from Winckelmann, *Pierres gravées de Stosch*, p. 24, No. 5; Schlichtegroll, *ibid.* xv.



"The harpê of an antique form (ensis falcatus) and the globe;" from an Etruscan scarabeus. Tassie, *Catalogue*, pl. xiv, No. 758; Böttiger, *Kunstmythologie*, i, tab. i, 4. This is the sign of the planet Saturn?

Harpê in a bas-relief of the quondam Musée royale of Paris. Millin, *Monum. Antiq. inedit.* i, pl. 23. It looks somewhat like the Egyptian reaping-hook, the ma , which we now know (thanks to Mr. Flinders



Petrie) to have been originally a sickle made of the jawbone of an animal, with the teeth left in.

One of the leading myths which we have not hitherto been able to explain to ourselves is the sowing of the serpent's teeth by Kadmos son of AgEnor. Apollonios of Rhodes said<sup>1</sup> that thereafter he "founded a race of earthborn γαιγενεῖς men from the remnant left after the harvesting of Arês' spear;"<sup>2</sup> which is not self-explanatory. Can it refer to teeth having been archaically used for spearheads (for we are certain that they were used in these Egyptian reaping-hooks); and also to the flint weapon-points being found everywhere as if sown broadcast? And would this throw any new light on Samson's (reaping?) exploit with the "new jawbone-of-an-ass?"<sup>3</sup> (Compare the beaks, claws and horns, p. 91.)

On correcting the proof of the foregoing sentence, I find in Seyffert's *Mythological Dictionary*<sup>4</sup> that "the invention of the saw, which he copied from the chinbone of a snake," is ascribed to Talôs, the nephew of DaiDalos. Now when Kadmos, helped by Athênê Ὀυκα, killed the monstrous python-serpent of Arês—for this drakôn was depicted as a great boa in ancient art—either the goddess or he (by her advice) sowed its teeth,<sup>5</sup> which produced the armed Theban giants called Spartoi, whose name was brought, by what I suggest was a punning shot, from σπείρω, sow.

The root is *spar*, but another view may be held, that the real origin of Spartoi, and also of σπάρος esparto-grass, still exists in the obvious English

<sup>1</sup> *Argon.* iii, 1187.

<sup>2</sup> Mr. E. P. Coleridge's version, p. 138.

<sup>3</sup> *Judges* xv, 15.

<sup>4</sup> English ed. (1891) by Nettleship and Sandys, p. 171. (No authority cited.)

<sup>5</sup> Eurip. *Phoen.* 667, 670; Apoll. *Bibl.* iii, 4, 1, 4.

words spar (a bar, pole, yard), spear, spur, "Aryan" *spara* a dart. Nor does the original sense of *σπείρω*, *σπαίρω*, to beget, to shake, seem to have been merely the scattering of vegetable seeds with the hand. The words may have existed before agriculture was dreamt of.

The idea I throw out is that what were fabled to have been sown were the flint weapons, the dartheads and spearheads, that were found in the soil as if they had been sown broadcast.

Arma antiqua manus ungues dentesque fuerunt,  
et lapides et item silvarum fragmina rami.

(Lucretius v, 1282.)

(This, in one aspect, is a doublet of Deukalion and Pyrrha's creation of mankind by throwing stones.) The next step in my theory is that these flints were mixed up with those put into jawbone-sickles (and saws) to replace the natural teeth, and that something like this is the rationale of the myth. And we must not forget that Dêmêtêr, as the universal mother, πάντων μήτηρ,<sup>1</sup> παμμήτωρ,<sup>2</sup> παμμήτειρα,<sup>3</sup> produced the first men, χαμανγενεῖς ἄνθρωποι.<sup>4</sup>

The sowing of the Roman Campus Martius by Tarquinius Superbus (the High Turner of the heavens) is an obvious mythic doublet of this story of Kadmos.

If there be anything in this speculating, then we may perhaps flash another light on the above "harvesting" in the *Argonautika*. A legend of Corcyra (see p. 33) anciently Drepanê, related by Aristotle, said that Dêmêtêr there taught the Titans to harvest with a *δρεπάνη* or sickle that she had begged of Poseidôn, which drepanê she then buried, and so gave its name to the island.

In the following century however, Timaios<sup>5</sup> (260 B.C.) said that the name came from the drepanê with which Kronos maimed Ouranos, or Zeus cut Kronos.

A similar story was told of Cape Drepanon in Sicily; and we here may clearly have what was wanting, the putting into the ground of the teeth or flint-teeth in the jaw-sickle. The drepanê, plucker, from *δρέπω* pluck, must have been a very primitive article, its name belonging to a previous hand-plucking of the ears.

If we are to see a celestial meaning in the Titan's harvest, it was perhaps a doublet of the shearing or skinning idea, of the golden fleece, and was thus a figure for the golden grain of the starry heavens.

I must not omit to note that the helper of Kadmos was probably not Athênê at all, but some local goddess who became absorbed in Athênê; for the name Ὀγκα is the obvious feminine

<sup>1</sup> Hesiod *Op. et D.* 565.

<sup>2</sup> Æsch. *Prom.* 90.

<sup>3</sup> Homer *Hymn* xxxiii, 1.

<sup>4</sup> Hesiod *Theog.* 879; Homer *Hymn in Cer.* 352.

<sup>5</sup> *Frag.* 54 (in Didot, i, 203).

of Ὀγκος, who was similarly made a son of Apollo. Now one sense of ὄγκος was a barb—modern Greek ἀγκάθι thorn (compare ἄκανθα), ἀγκίστρι hook. We still say “toothed” for barbed, which in modern Greek is ὀδοντατός.

There still survive such strange human weapons that I think it may be said that he who would identify the ἀρη with a sickle, and a sickle only, must be a bold man indeed. Mr. Consul F. S. A. Bourne<sup>1</sup> describes one weapon as being very common all over the Yünnan province: It is a rod of iron about 3 feet long, with a sword-handle at one end, and at the other a bar at right angles to the rod about 5 inches long, pointed, and sharpened on the inner edge. Asked what it was for and how used, one man replied: for men or wild beasts; it would give a stab by striking or a cut by pulling. This weapon is called *kou-lien* (hook).

The thyrsus of Bacchus was frequently considered as hiding a spear-head under its foliage.<sup>2</sup> A bas-relief in the Vatican shows the point coming through, and the correct term seems then to have been θυρσόλογχος (Diod. Sic. iv, 4). This blade became a lanceolate leaf. Note (see p. 92) the connexion here between Βάκχος and βάκ-τρον.

Professor Tiele duly rejects the “crescent” interpretation of the weapon of Kronos, though Arjuna uses a crescent-tipped arrow in killing Karna; and it is scarcely necessary to allude to the theories which make the harpê either the rainbow or the Milky Way. It has also been rendered scimitar, which would bring us round to the supreme god of the ancient Scythians, Tivus, the Brilliant, the Heavens, who was also, like the supreme deity of the Jews, their god-of-battles, and was represented by a dart or a lance fixed on the mound of assembly and sacrifice,<sup>3</sup> whence Tivus had also the names of Dart (Scyth., Kaizus; Goth., Gaîsus<sup>4</sup>) and Lance (Kaztus and Gazds). Herodotus (iv, 62) however made the Scythian god's emblem a very ancient sword-blade, which was actually worshipped; and this opens out a wide field for comparisons with the divine swords of Japan.

Apart from the well-worn old Western cliché about the turning of the sword into the ploughshare, we have the mythic sword of the god Susa no Wo the Impetuous-Male of Japan, which sword is called the grass-cutter (kusanagi no tsurugi *or* tachi), and in it we must see the sickle into which the divine harpê also dwindles. It

<sup>1</sup> *Journey in S.W. China*. Parly. Paper C. 5371 (1888) p. 9.





<sup>2</sup> Macrob. *Sat.* i, 19; Diod. Sic. iii, 65; Lucian, *Bacch.* 3.




<sup>3</sup> Bergmann's *Gylfa Ginning*, p. 270.



<sup>4</sup> See also Mr. Wharton's *Etyma Latina*, s. v. *gaesum*

reappears as the heavenly sword sent down to Yamato-Take, and is one of the three treasures (with the mirror and the stone) of the regalia of Japan.



The Fire deity in Japan has for one of his names the Kagu-hammer of Fire, Hi no Kagu-tsuchi (as to which see Index); he was the son of Izanagi and Izanami, and his father cut off his head with a ten-handed sword (to-tsuka tsurugi) which was called both the Wohabari of the heavens and the strong or sacred Wohabari (Ame no Wohabari and Itsu no Wohabari). Wo-ha-bari is dimly explained as Point-blade-extended,<sup>1</sup> which would suit the Axis-spear. This sword is deified afterwards as a Kami who dwells in the Rock-Palace (ihaya) by the source of the heavens-river.<sup>2</sup> He also blocks up and turns back the heavens-river, and blocks up the road to his abode, so that no other god can get to him. Here is a reminder of the Flaming Sword of the Hebrews.


The Egyptian royal blade called χepesh  was compared by Champollion to the harpê. The word χepesh also means the ox's foreleg, shoulder, , of which it is said to have the form (though this is not explained). It is royal, and thus perhaps an executioner's as well as a sacrificial knife. The god Mentu holds it (as war-god?). According to the ancient Amhurst Papyrus "the august mummy of the king" (in a record of the opening of a royal tomb) was "found near the divine χepesh." This χepesh knife (or leg-of-beef) is also mentioned in the funereal rituals as a northern constellation; and the leg-of-beef  "has given its name to the constellation of the Great Bear" says Pierret.<sup>3</sup> There may thus not be much danger in suggesting that this hieroglyph  may have originally meant the Great Bear, the form of which it resembles. Have we not here too a supreme connexion with that most widespread custom of divination by the sacred sacrificial shoulder-blade-bone? We have

 χep, thigh.      χepesh, shoulder (fore-thigh).

 mā, shoulder.     mā, to immolate.

 χepesh, Ursa Major.

 \* and  χepesh, royal blade.

 χepesh, power, strength.

The Berosus account of the production of Heavens and Earth is old and strange, but quite on the lines of the theories I here advance; and it was confirmed by one of the Chaldean tablets discovered by the late Mr. George Smith. The demi-urgos Bêlos or Bel-Maruduk struggles with the goddess Tiamat, one of the personifications of primordial humidity, darkness, and mist, and cuts her in

<sup>1</sup> *Kojiki*, pp. 34, 31, 29.

<sup>2</sup> *Ibid.* 100.

<sup>3</sup> *Dict.* p. 165; *Vocab.* p. 237.

two ; making of the lower half the Earth, and of the upper the Heavens. The tablet says "he made also the scimitar (*sapara*) to pierce the body of Tiamat," and "the Lord also drew his scimitar, he struck her ; he brought to the front the cutting weapon ; he broke her stomach, her inside he cut, he split her heart."<sup>1</sup> This has a strong resemblance to the weapon of Kronos, and also to the Egg and the egg-opening ideas.

The Scythian dart or lance, too, at once recalls the magic lance of Alexander at p. 36 ; and according to the guide-book of Pausanias (i, 1 & 2) an Athenian statue of Poseidôn represented him hurling a spear at the giant PoluBôtês. In the temple of Athênê at the Piræus too, he adds, the statue of the goddess held a spear (as did the Trojan Palladium).

The Chairôneans, further wrote Pausanias (ix, 40), venerate above all the gods the sceptre which Homer (*Iliad*, ii) says Hephaistos made for Zeus. This sceptre Hermes received from Zeus and gave to Pelops, Pelops left it to Atreus, Atreus to Thyestes, and from Thyestes it came to Agamemnon. This sceptre, too, they call *The Spear* (*δόρυ*) ; and indeed that it contains something of a nature more divine than usual is evident from hence, that a certain splendour is seen proceeding from it. The Chairôneans say that this sceptre was found in the borders of the Panopeans (Πάνυ, Ops?) in Phocis. There is not any temple publicly raised for this sceptre ; but every year the person to whose care this sacred sceptre is committed, places it in a building destined to this purpose ; and the people sacrifice to it every day, and place near it a table full of all kinds of flesh and sweetmeats.

There is a passage in Justinus (xliii, 3) which clearly refers to this. At the origin of things, he says, the men of old adored lances as immortal gods ; in memory of which worship, lances are added to the statues of the gods to this day. (Ab origine rerum, pro diis immortalibus veteres hastas coluere ; cujus religionis ob memoriam adhuc deorum simulacris hastae adduntur.)

The horse-god Aswatthâman, son of Drôna the son of Bharad-wâja, threatened Phâlguna (Arjuna) with the spear of Brahmâ ; but Phâlguna "opposed the spear of Brahmâ to the spear of Brâhma."<sup>2</sup> This spear of the son of Drôna is pointed with red-hot iron and directed against Uttarâ (goddess of the North?) ; it seems to become five spears ; but Bhagavat opposes to it his own spear Sudarsana

<sup>1</sup> F. Lenormant's *Orig. de l'Hist.* i, 124, 506, 508, 511, 512.

<sup>2</sup> *Bhâg-purâna*, i, 7, 29 ; 8, 8, &c. ; 8, 24 ; 12, 1 ; 15, 12.

(which is also the name of the chakra of Krishna, which is also called Vajra-Nābha = the Navel-Vajra ; the vajra being a circular weapon with a central hole. It was given to Krishna by Agni).

The spear of Brahmā is called Brahmasiras, and is appeased on encountering the splendour of Vishnu (Bhagavat). Hari is praised for saving from the spear of the son of Drōna. The burning spear Brahmasiras, thrown by Aswatthāman, burns and kills the child Parikshit that Uttarā was bearing in her womb, but the child was recalled to life by Bhagavat (Krishna).<sup>1</sup> Siva (or Indra) gave his spear to Sūta, "the charioteer" (Karna), in exchange for his divine cuirass. But all this conception of the spear (while in the divine names used a connection with the North and the heavens-omphalos are made certain) dovetails inseparably into those of the divine chakra-weapon, and the trident ; as is excellently illustrated in the last passage here taken from the *Bhāgavata* :

Like one who wants to cast a curse at a Brāhman, Hiranyāksha [golden-eye, the chief of the Dāityas : demon-giants who are scarcely to be distinguished from the Dānavas] seized his spear armed with three points, resplendent, insatiable as fire, and directed it against Yajna [sacrifice, who had taken a visible form ; victim ?] This weapon, launched with vigour by the great hero of the Dāityas, and shining in the mid-heavens with a splendour that was immense, the god severed with the keen edge of his Chakra (iii, 19, 13).

The Phœnician heavens-god Baal-shāmayim by ʾĪl ; Osiris by Typhon (Tebh ?) ; Typhon and Set by Horus ; Ouranos by Kronos ; Kronos and Typhon by Zeus ; Dionusos by the two other Kabeiroi ;<sup>2</sup> Adonis and Odin by boars ; Attis and Odin and ʿĒshmūn and Ra<sup>3</sup> by themselves or others ; the Herm-Aphroditean dæmon Agdistis by all the gods,<sup>4</sup> were each and all similarly mutilated. The disablement was common towards captives in all ages, and was probably enforced against the older males by the younger in the days of pristine innocence. The usual mystic explanation of this typical mutilation of the god now current is the fall of the year, the winter fall of the sun. But another is easily possible.

The Samoan heavens at first fell down and lay upon the Earth until the arrowroot and another plant, or the god Ti-iti-i, pushed the heavens up.<sup>5</sup> The Mangaian sky was in a similar position until the sky-supporting god Ru set to work.<sup>6</sup> In New Zealand, says Mr. Lang,<sup>7</sup> the heavens and earth were regarded as a real pair, Rangi and Papa, of bodily parts and passions, united in a secular embrace. Dr. Wallis Budge here suggests to me the apposite and happy

<sup>1</sup> *Bhāg.-purāna*, i, 18, 1 ; iii, 3, 17.

<sup>2</sup> Clem. of Alex.

<sup>3</sup> *Peremhru*, ch. 17. Th. Deveria : *Cat. des MSS.* 42.

<sup>4</sup> Pausanias, vii, 18. There is a curious parallel to the myth of Attis and his bride in a Japanese myth of Amaterasu and Susanowo (Chamberlain's *Kojiki*, p. 54) which would bear investigation.

<sup>5</sup> Turner's *Samoa*, p. 198.

<sup>6</sup> Gill's *Myths and Songs*, p. 59.

<sup>7</sup> *Myth. Rit. and Rel.* i, 253, 302.

parallel of "the Egyptian idea that the (feminine) heavens came down and lay upon the Earth all night until Shu (the sunlight?) lifted her up each morning. Sky was Nut; Earth, Seb." [The incorrigible gardener's connexion of the moon with the sowing of seeds comes in here too.] The Heavens and Earth are in the Veda, says Dr. Muir, constantly styled the parents not only of men but of the gods. Mr. Lang applies the same explanation to Kronos and Gaia; and cites the Maori's god Tane-Mahuta sundering the heavens and the earth by cruelly severing the sinews that united them. This view of the mutilation of Kronos fits in admirably with the phallic view of the pillar that represents the Axis which joins heavens and earth; and the mutilation of the heavens-god would then be "another account" of the separation of heavens and earth; both accounts being fused into one perfect account in the Maori myth and also in Hesiod (*Theog.* 175-185) where Ouranos approaches Gaia *from a distance*, and Kronos then commits the mutilation. This seems to me to be of first-rate importance in expounding these myths; and I owe the idea to Mr. Lang, who, however, does not carry it into the axis-myths. The myth of Attis and Kubelê would then be only a variant, and the eunuch-priests of the Earth-goddess would explain themselves.

See also p. 38 *ante*, to which the following addition may here be made. The Earth was adored in China, says De Groot<sup>1</sup>, under the name of Ti K'i 地祇, for which he selects the equivalent Earth-goddess, because 氏 after a proper name is a female determinative. Another name for the Earth was Heou T'ou 后土 Empress-Earth. In combination with the heavens-deity, the expression "Emperor-heavens and Empress-Earth," was used, 皇天后土.

*Fêtes d'Emoui*, i, 147.

## 8.—Divine Names in Harp- and Dor-

**H**ARPA was the spouse of Kleinis, who sacrificed asses in the temple of Apollo among the Hyperboreans (that is at the farthest north, the pole). This Apollo forbad—showing how ancient the accusations about ass-worship are—but two of the children of Kleinis continued the sacrifices, while two others—Ortugios and Artémichê or -cha—became converts. Apollo raged, and father and children were (all equity has been muddled out of the myth) changed into birds; Ortugios not into an ortux or quail as one would have expected (which supports the derivation of Ortygia as a name of Dêlos which has been given on p. 32, above) but into an aigithalos (titmouse) a bird hostile to Bees, and Artémichê into a piphinx (lark). [Note that these bird-names were foreign to Greece, and that the nymph Klêis and her sisters brought up Bacchus in Naxos, and that Kleia was a daughter of Atlas; also that kleidomantia was divination by a key or keys. Can all such names, and the terminal syllable of so many god-names, -κλῆς, have to do with key in the sense of the key of the arch (κλῆις, bar, key; Old-Irish clúi nails; English slot bolt)? I return to this in the section on "The Arcana."]

*Harpasos* was another son of Kleinis.

*Harpagos* (or is it Har-pagos?) was a horse of the Dioscures.

*Harpalê* (or Har-palê?) and *Harpiaia* (?) were a dog and bitch of Aktaïôn's.

*Harpalukos* and *Harpalukê* must be a pair. The first taught HêraKlê's, so that he was an ancient of the ancients. Of Pelasgos and Meliboia (the heavens Bee-goddess?—daughter of Ôkeanos), or else of Pelasgos and the nymph Kullênê, was born Lukaôn, king of the Arcadians, who had by many wives fifty boys that in pride and impiety surpassed all mortals. Among them were *Pallas*, *Harpaleus*, *Harpalukos*, Titanas, Kleitor, and Orchomenos.<sup>1</sup> One myth makes Harpalukos father of Harpalukê, who lived on mare's milk and was an amazon. She was otherwise the most beauteous daughter of Klumenos, king of Argos the heavens, or of Arkadia the polar heavens. Pherecydes<sup>2</sup> said Klumenos was one of the numerous sons of HêraKlê's and Megara. He was thus one of the Idaian Hêraklidês. Apollodoros<sup>3</sup> made Klumenos son of Oineus (king of Kaludôn) and Althaia (daughter of Thestios). Other genealogies are numerous. He was king of Orchomenos and son of Presbon (*i.e.*, The Old One), and was killed by a Theban with a stone; or the son of Phorôneus (= the hidden?), father of mortals, and Chthonia (daughter of Kolontas, or by other accounts the sister of Klumenos). He was also king of Êlis, driven therefrom by Endymion. Or again, Klumenos was the son of Hêlios and father of Phaithôn by Meropê (or Phaithôn was the son of Hêlios by Klumenê the wife of Merops). Klumenos was also a companion of Phineus and killed by Oditês (a centaur) at the wedding of Perseus. These must all be differing accounts of the same divine personage, and the genealogical inextricability is typical of his earliness. It gives me great satisfaction to be

<sup>1</sup> Apoll. *Bibl.* ii, 1, 7; iii, 8, 1.

<sup>2</sup> *Frag.* ii, 30.

<sup>3</sup> *Bibl.* i, 8.

here able to quote F. Lenormant's endorsement of both K. O. Müller and Preller: "Il ne faut pas, comme l'ont très bien vu Ottfried Müller et Preller, attacher plus d'importance qu'elles ne méritent à ces variations de généalogies." (He is dealing with ErusiChthôn's parentage.)<sup>1</sup> Ploutôn was also called Klumenos; but Pausanias (ii, 35, 3 to 7) described a field of Klumenos as well as a field of Ploutôn behind the temple of Dêmêtêr at Hermionê of the Δρύονες. F. Lenormant<sup>2</sup> interpreted κλυμένος as "heard not seen" (which would be The Word, the wind?). The divine names in κλυ- badly want a threshing-out.

*Harpalukê* (who was espoused to Alastôr)<sup>3</sup> was possessed by Klumenos her father, but she killed her son (also her brother) and served him up to her (and his) father in a Pelops, sacrificial-cannibalism, myth. Or again, she was the daughter of (the heavens-) Law-bearer Luko-urgos (Lycurgus). She became a bird. There was a girl's song called *harpalukê* which was perhaps comparable to the men's song *harmodios* mentioned elsewhere.

*Harpaleus*—see Harpalukos.

*Harpalion* (or Har-palion?) son of Pulaimênês king of the Paphlagonians (compare Paphos).

*Harpê*, one of the amazons who helped Aiêtês king of Colchis.

*harpê* (ἄρπη) the weapon of Kronos, Hermês, and Perseus; the sword curved at an obtuse angle of the Thracian gladiators. Hermês was called harpêdophoros. Also a kite or falco gentilis.

*harpax* (ἄρπαξ) drawing to itself, a thief; but

*harpacticon*, sulphur (Pliny xxxv, 25, 50) possessed the virtue of drawing things to itself.

*Harpês* was one of the Cyclops (sons of Ouranos and Gê, or of Koïlos and Titaia).

*Harpinna*, daughter of Asôpos and spouse of Arês.

*Harpies* (Ἀρπυιαί, Harpyiae). Hag-visaged vulture-bodied monsters with hooked beak and claws and pendant dugs. (See more of them under the head of "Divine Birds.") Harrison and Verrall's *Ancient Athens* (p. lxxx) says:

"they are called Arepuiai in early art;" but may there not here have been some confusion with the feather-shooting birds of Arês in the *Argonautika* (ii, 1033, 1083)? Apollodoros<sup>4</sup> made the two Harpuiai begotten by Thauimas (son of Pontos and Gê) out of Êlektra. He also named them Aellô (storm?)

<sup>1</sup> Saglio's *Dict.* i, 1039.

<sup>2</sup> Art. on Ceres, in Saglio's *Dict.* i, 1025.

<sup>3</sup> Mr. E. R. Wharton gives "ἀλάστωρ avenger, accursed: ἄλῃ \*ἀλάζω, 'making or made to wander'" (*Etyma Græca*). The Alastôrês were inimical genii. We seem to have here a straight parallel to the Avestan notion of the evil-working pairikas, the wandering planets. Alastôr would thus be a Vagabond (planet). He was also a horse-god (of Ploutôn's). His brothers, by Nêleus out of Chlôris, were Asterios, Radios, the protean PeriKlumenos, and eight more (a Twelve in all) with a sister Πηρώ, who has a strange resemblance to peri = pairika.

<sup>4</sup> *Bibl.* i, 2, 6; i, 9, 21.

and Ôkupetê (swift-flight), alias Ôkuthoê (swift-swift) or, according to Hesiod, Ôkupodê (swift-footed).

The connexion between the artificial weapon harpê and the natural weapons of the prey-birds is what strikes me most in these words. We have it in the totally independent myths of the Harpies and of Harpa, Harpasos. The identical same thing in another form of words is seen in the close connexion and confusion of Picus the pike-god with picus the pie-bird. Is the conclusion to be that the beaks and claws of birds were some of the first, as the most ready, of the spear-points used by primæval men? (See also what is said a little lower down as to the horn of the δόρξ tipping the δόρυ spear, and as to teeth on p. 82.)

The flight of the Harpies and their swooping and snatching of their food, and their defouling habits as they fly, must be taken from the great predaceous night fruit-bats; as anyone who has lived among these last may testify. The chasing of the Harpies by the prodromoi (the precursors of day?) also proves them night-hags. The bird-vampire idea of the Striges among the Romans<sup>1</sup> may have had a similar origin (strix screechowl; striga witch).

[Harpocratês or Harpocras is omitted, being a Greek misconception of Egyptian mythology.]

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δόρυ. Let us first take δούρας, δόρας, δόρυ, a spear, lance, pole, beam, timber; and (δούρον) δούρα, timber, poles, spears. Here is a resemblance to the Latin axis, which meant plank as well as axle. It is worth noting that δορίπαλτος, a brandishing of the spear, is a duplication containing both δόρυ and παλ and thus showing—what is in fact evident—that these two terms for the spear came from different languages or tribes. Δόρυ is matched by the Avestan dâura which meant timber also (see “The Gods of the Druids”).

δόρξ a gazelle, antelope, wild-goat, would be so-called from the horns, which may also have tipped the spear. This word also appears as δόρκη δόρκος δόρκων and δόρκας (Latin dorca and dorcās) which last gives

Δόρκας (Hebrew, Tabitha) a woman's name. This we must connect with the worship of Ashtoreth and Artemis. Wild-goats were sacred to the Arab unmarried goddess at whose shrine women, whom the Arabs compare to antelopes, prostituted themselves; and the bovine antelope botha was in South Arabia connected with the worship of Athtar, the male counterpart of Ashtoreth. On Phœnician gems the gazelle is a symbol of Ashtoreth. There were golden gazelles

<sup>1</sup> Ovid, *Fast.* vi, 101, etc.

at the Zem-Zem well of Mecca.<sup>1</sup> This explains why the prostitute's quarter was called, as in Rhodes, Keratohori, horned-village; and also the depositing of horns (cornua) against the doors of the Roman meretrices as late as the 15th and 16th centuries;<sup>2</sup> and further the whole grotesque symbolism in the laughing to scorn of the horn, the horn, the lusty horn,<sup>3</sup> which thus primarily luded to the wife, and only by a ricochet to the husband. [I am of course here abandoning the gladness of the soft black eye, and the derivation of δόρξ κ.τ.λ. from δέρκω to see; Old-Irish derc eye, Sanskrit darç see.]

Δορκεύς was a dog of Aktaïôn's. Was it a deer-hound?

Δορκεύς was also a son of Hippokoôn, and named a fountain in Sparta.

Δόρδιον a phallic deity to whom, said Athenæus (citing Plato's *Phædo*), women made offerings.

*Doris* daughter of Ôkeanos, sister and wife of Nêreus, and mother of the fifty Nêréides or Dorides. (She was mother of Suma or Sumê, mother of Chthonios.)

Δωριεῖς, the Dorians, claimed descent from Dorus the son of Hellên, son of Deukalion. The Three Eyes that were the guides of the Dorians, and the Triopon promontory, are notable. The Rhodians spoke Doric. There was the Dorian nox and the Dorian ignes. Note here the insuppressible relation of the Dorian tribe-name to the δόρυ shaft or spear, which closely belongs to the connexion (p. 84) of the Bactrians with βάκτρον βακτηρία a staff or prop.

*Dorion* was a Danaïd.

*Dorippê* was mother of Spermo (query related to spear, spar a pole, sparus) Οἶνο (= vine?) and Elaïs or Elaia (= olive-tree). The father of these three nymphs, who all changed to doves, was Anius king and high-priest of Dêlos. (Anius must be connected with the Semitic An, Anu?) This myth is extremely like that of the Hesperidês.

*Doritidê* was a name of the Gnidians for Aphroditê.

*Dorpeia*, the first day, the feast-day, of the mysterious Apatouroi; a commentary on which here would interrupt the connexion.

*dorsum* or dorsus, the spine. This word is said by the etymologists to be related to δειπάς, δειρή, δερή a mountain ridge;<sup>4</sup> but surely δόρυ is the next-of-kin? Mr. Wharton compares the Old-Irish druim with both dorsum back and δειρή as neck<sup>5</sup>—the word that means neck ought to be a subordinate word to that which implies back (bone) and neck.

*DoriKlês*, one of the numerous "heroes" in -klês. DoriKlos son of Priamos (Priam) was killed by Ajax.

*DoruKleus* was the son of Hippokoôn, and both father and son were killed by HêraKlês (Apoll. Bibl. iii, 10, 5).

Δορύ-λαιον the Phrygian place-name seems to be compounded of spear + stone, λᾶς. And so does the name which was perhaps its origin, that of

<sup>1</sup> Prof. Robertson Smith. *Kinship and Marriage*, 194, 195, 298.

<sup>2</sup> *Statuta urbis Romæ*, etc. 1558, lib. iv, cap. 23.

<sup>3</sup> *As You Like It*, iv, 2.

<sup>4</sup> Curtius i, 291; Fick i, 616—cited by Prof. Skeat.

<sup>5</sup> *Etyma Græca and Latina*.

*Doru-las*, the companion of Perseus and Peirithoös—the latter the son of Ixion, the king of the Lapithai, and the consort of Hippodamia. DoruLas was a centaur, killed by Theseus or by Alkuonê (also changed to a bird). Compare DoruLas with Pal-Las, *ante*.

δορυφόρος, the spear-bearer, was a famous statue by Poluklêtês.

## 9.—Natural Magnets ; Meteorites ; Bêth-Êls.

**NATURAL MAGNETS.** The existence of the so-called fleur-de-Lis on the northern point of the magnetic needle, as here explained, may point to a far-back time, long before that needle was thought of, when natural magnets of magnetic oxyde of iron—so common a mineral in Northern Europe—were sacrosanct symbols, holy stones, dedicated to the worship and instinct with the divinity of Tai-Ki, Tai-Yi, or Shang-Ti, the Great Supreme, the Great First, the Uppermost, the Polar centre of the Universe, during long ages before it dawned upon men to turn their mysterious properties, all so gradually ascertained, to the traveller's and to the mariner's use. These magnets would have been first devoted to acts of worship, and to the definition of the sacrificial worshipping position ; and the periods of their deflections to west or to east may, it is scarcely fanciful to reflect, have boded calamities or the reverse, while their direct pointing to the Polar Star would have been of happiest augury.

Let us adventure such a supposition as that the production of sound in a piece of iron when suddenly magnetised or demagnetised—which *we* have now for some time known to be a scientific fact—could have been demonstrated to the deeply reverent generations of far-back men who “invented bêth-Êls, manufacturing animated stones.” What an irrefragable confirmation it might have been to them of the faith that was in them. Add this to the fact that magnetism disappears at a high temperature (say in the sacrificial fire), and we should have—if we could permit ourselves to think it—not alone Êl entering the bêth, the god entering the stone, but leaving it, and re-ascending into heaven, with the smoke and savour of the burnt offering.

F. Lenormant identified the god El Gabal (whose name was taken by the frantic fanatic Heliogabalus, as high-priest of the sacred stone) with the old Chaldean god of cosmic fire, Gibil, who was also called the god of the black stone. The Semitic word *gabal* too means lofty, and is used in Aramean and Syrian place-names to imply heights.<sup>1</sup> (See also p. 116). Here the central fire of the

<sup>1</sup> Reville, *Relig. sous les S.âtres*, 242.

Universe-wheel (which I have to defer till later on), the black stone, and the height of heaven, are all brought together.

The extremely early religious relation which is here sought to be established between, let us say, ironstone and fire would naturally have led to the presence of both stone and fire at in or on the sacrificial altar where victims were first burnt to the supreme cosmic Northern ruler and Swayer of the Universe. And we do actually find in archaic China "a precious stone" and the victim ordered to be both placed upon the pyre for the "smoking sacrifice."<sup>1</sup> The Chinese cyclopedia called the *Wu tsa tsu* (end of 16th century) mentioned that "if the magnet-stone be heated, its fluid evaporates, and it is no longer sensitive."<sup>2</sup> And this theory of mine may even point to the manner of the first smelting of an iron ore as an accident in the sacrificial fire.

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*Meteorites.* I would not here be misunderstood as controverting, in favour of the natural magnet, the other and the hitherto favourite meteoric origin of sacred stones, meteors containing as much as 90 per cent. of iron. The two origins would have been independent, it is true, but not antagonistic. They are not alone compatible, but would have been mutually-supporting tenets, facts, of primeval stone-worship. One class of stones came from heaven; the other pointed there. "So shakes the Needle, and so stands the Pole."<sup>3</sup>

"A diamond-bearing meteorite recently fell in Siberia; while in the Deesa meteorite we have a splinter from a vein of iron injected, it would appear, into a previously existing rock on some unknown planetary globe."<sup>4</sup>

Münter's well-known dissertation on bethels and heaven-fallen stones did not suggest the magnetic theory of "animation" which I have here started. He points out how they were, both great and small, preserved in temples for worship; and how the smaller, as being less potent, served as domestic talismans or as charms and gri-gris of the diviners and astrologers. Creuzer quoted Mone's authority for the suspension of many ærolites in our day in the German churches.<sup>5</sup>

The fall of ærolites, generally accompanied by the visible luminousness of the meteor and an explosion, was confounded in past times with thunder,<sup>6</sup> and the popular belief still is that the thunder-

<sup>1</sup> G. Schlegel: *Uranog. Chinoise*, 277.

<sup>2</sup> Klaproth, *La Boussole*, 97.

<sup>3</sup> *Don Juan*, i, 196.



<sup>4</sup> *The System of the Stars*, by Agnes M. Clerke, 1890, p. 87.

<sup>5</sup> Guignaut's Creuzer, i, 90, 555.

<sup>6</sup> Th. H. Martin: *La foudre etc. chez les anciens*, 175, 178, 195, 206.

bolt is a stone. Böttiger<sup>1</sup> and F. Lenormant considered that the Cretan legend of the Kronos-swallowed divine Zeus-stone arose in an ærolitic baitulos there adored as an image of Zeus or as Zeus himself. The stone adored on Ida appears to have had the same origin.<sup>2</sup> At Pessinonte a stone fallen from the heavens was adored as the image of Cybelê,<sup>3</sup> being afterwards removed to Rome by order of Attalus of Pergamos.<sup>4</sup> It later formed the face of her statue and was silvered over.<sup>5</sup> It was small, dark, with projecting angles, and of irregular shape; an ærolite, doubtless. Pindar, seeing a stone fall with flames and noise, devoted it to the Mother of the Gods.<sup>6</sup> "I have seen the baitulia flying in the heavens," wrote Damascius; and it was even believed that the stones retained after their fall the divine power of again at times flying through the air in the midst of a globe of fire. A very strange (and questionable) instance is the colossal emerald of the temple of Melqarth at Tyre (Herod. ii, 44) which (according to F. Lenormant) was described in the Sanchoniathon fragments as a star which fell from heaven—*ἀεροπετῆ ἀστέρη*—and was picked up by Astartê. But Herodotus speaks of two columns, the one of gold, the other of "smaragd which shines by night mightily."<sup>7</sup>

[The Brontes, Cerauniæ, and Ombriæ of the Greeks and Romans are dealt with later on.]

*The Loadstone.* Abel Remusat, in the *Mémoires* which he published in 1824, said that the polarity of the loadstone had been discovered and put into operation from the remotest antiquity in China, and this the Abbé Huc endorsed.<sup>8</sup> But the earliest use of the magnetic needle in China is not, as it seems to me, to be sought for in a *mariner's* compass, but in the geomantic instrument used in the Feng-Shui hocus-pocus which still exercises a supreme hold over the whole nation. This consists of the 8 glyphs or graphs or grams or changes of the *Y-King*, from  (S. or N.W.) to  (N. or S.W.), ranged round a circle, with inner compartments indicating planetary, elementary, stellar and animalistic lucky or disastrous influences. The whole 64 (8 x

<sup>1</sup> *Ideen zur Kunstmyth.* ii, 17.

<sup>2</sup> Claudian, *De rapt. Proserp.*, i, 201.

<sup>3</sup> Appian, vii, 56. Herodian i, 11. Amm. Marcell., xxii, 22.

<sup>4</sup> Livy, xxix, 2; 10, 4; 11, 5, 8.

<sup>5</sup> Arnob. vii, 49; Prudentius.

<sup>6</sup> Saglio, *Dict. des Antiq.* i, 643, 644.

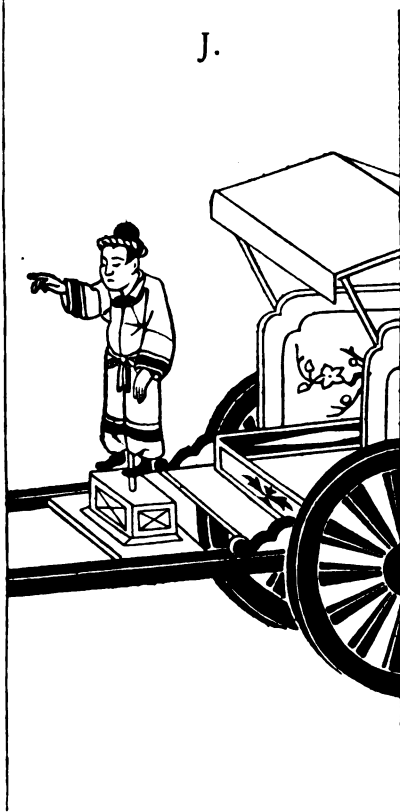
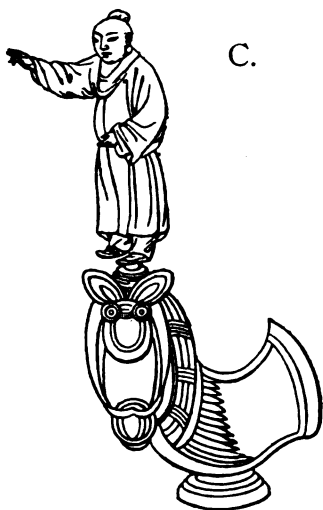
<sup>7</sup> See also Pliny *Hist. Nat.* xxxvii, 5, 19; Movers *Phoen.* i, 345, 80.

<sup>8</sup> Huc's *Travels*, i, 244.

8) of the doubled or reinforced signs are sometimes displayed; and in their centre pivots the magnetic needle,<sup>1</sup> which thus has (and may from an untold antiquity have had) no connexion whatever with navigation, but only with Earth (and Heavens) worship. Does not this view considerably change the venue as to the "invention" of the mariner's compass, or rather move (for the first time?) a previous question?

Klaproth (as I now find on this 18th of May 1891) had approximated to this in 1834,<sup>2</sup> but without formulating a conclusion of the leading sacred importance that I am inclined to lend to my own theory.

The more modern employment of the loadstone in China, he says, was to make compasses with needles that, either floating on water or suitably pivoted, turned in every direction. The more ancient usage was to employ loadstones and magnetised iron in the south-pointing cars, the *nan k'ü* (or *ch'ê*) 指南車, on the axle or front of which pivoted a small upright figure carved in jade or wood, whose right arm extended in front always pointed south, by means of course of a magnet concealed in that limb. Such a wagon always preceded the chariot of the Emperor, said the *Tsin chi*



<sup>1</sup> Eitel's *Feng Shui*, pp. 35 to 43.

<sup>2</sup> Lettre à A. von Humboldt sur la *Boussole*, p. 71.

(? shu), and the *How chow luh* (by Ts'ui Paou) says they were given as Emperor's presents to the great dignitaries of the kingdom (319 to 351 A.D.). These carts or wagons were also used in journeys, and indeed it stands to reason that the land-traveller's use of the magnet may well have been older than the mariner's. Here are figured after Klaproth these little mannequins, one C the Chinese in Jade (16 inches high), from Wang K'e's cyclopedia the *Santsai fu-hwuy* (1609); the other J the Japanese, from the great Japanese Encyclopedia (vol. 33), but doubtless there copied from a Chinese print.

These figures were also used for laying out temples, as the Chinese cyclopedia (v. 10) says: "In the years Yanyow (1314 to 1320 A.D.) it was desired to fix the aspect of the monastery of Yao-mu-ngan, and it was used for determining its position." Here, I think, fengshui, of which Klaproth knew nothing, must also come in: Biot<sup>1</sup> added that the cars were kept in the imperial palace, which was always regularly aspected in all its parts.

We seem to have an exact parallel to this Chinese usage, by which diviners work the astrological compass for laying out buildings, in the notorious fact that the Roman land-surveyors plotted out their ground exactly in the same way as the augurs did their templum; and it is pointed out under the head of "The North" how we even still owe the cross-walks of our kitchen-gardens to that very practice.

But Klaproth also named the Chinese "astrological compass," which shows the eight famous Kwa round the needle, and which I here figure after him.

It is called, he says, lo king 羅經 or 徑, the regulated directions; or lo king 羅鏡 the regulating mirror; and also fung kian 風鑑 winds-mirror. Lo king is also used of the nautical compass. Biot (p. 827) mentioned the *Lo-king Kiai*, a description of this lo king published in 1618, which Stanislas Julien brought to his notice.

According to the "Grand Mirror of the Manchu and Chinese Tongues," it was used by the diviners in constructing a house, to determine whether its situation was happily chosen.<sup>2</sup> But the figure I give is simple compared with the greater compass given also by Klaproth. Its elaborate complication forbids reproduction here at present. It consists, outside the needle, of 15 concentric circles each separated by radii into from 8 to 360 divisions, making 1368 divisions in all. Of these 168 are blank, leaving 1200 with astro-nomical and -logical characters. Klaproth (p. 116) said he knew nothing whatever of the use of this instrument.

These land geomantic or fengshui compasses must be what are called in Annam and Tonkin *d'ia bân*, earth-plates, 地盤, Chinese *tifan*.<sup>3</sup>

<sup>1</sup> P. 825 of his *Note*.

<sup>2</sup> Klaproth, *ut sup.* 109.

<sup>3</sup> Klaproth, *ibid.* 36.

Ed. Biot, who verified every fact here compulsé by me from Klaproth,<sup>1</sup> added some important facts of his own seeking on this subject. The *Yü-hai*, a cyclopedia of the early 12th century (first printed edition 1351), is one of the best works of its class,



(Next the needle are the 8 kwa,<sup>2</sup> then come the 12 cyclic signs or double-hours, then their animals, then the animals' names, then the 8 chief rhumbs.)

<sup>1</sup> See Biot's *Note* in the *Comptes rendus* of the Académie des Sciences (1844), xix, 822 sq.

<sup>2</sup> It will be seen that the positions here of the four which correspond to the four on the Corean flag in the section on "The Tomoye," are not identical with the positions of these last. This is because there was a posterior recasting of all the eight in China by Wên Wang, which is the arrangement given in this compass. (See both in *Mayers's Manual*, p. 385.) The character 丑 in the ring outside the kwa is shaky.

said Wylie,<sup>1</sup> though requiring to be read with discrimination. This *Yü-hai*<sup>2</sup> quoted from Han Fei (who lived in the 3rd century B.C. said Wylie p. 74; who was a Taöist philosopher of the middle of the 4th century B.C. said Biot p. 824) the following passage: "The ancient sovereigns established sse-nan (point-south) to distinguish the morning-side from the evening-side"; and a commentator adds in the *Yü-hai*: "the sse-nan is the che-nan-ch'ê" (point-south-car). [On this Biot remarked that sse-nan and che-nan are still employed without the word needle (chin) as names for the compass.]

Biot's conclusion distinctly stated (p. 824) was that the knowledge of the magnetised needle in China from at least the first centuries of our era is denoted by their books; and it is not easy to overestimate the value of Ed. Biot's opinion on Chinese matters.

But the complications of the Chinese points or rhumbs are even still greater than above shown, and the inevitable conviction which a sustained study of them brings home is the illimitable stretch of time during which they must have been slowly developing. And this unavoidable and overwhelming fact, to which there is nothing else of the kind at all comparable, gives in itself an antiquity of irreversible title to the compass that no other nation whatever on the face of the globe can now contest with China.<sup>3</sup> For example here follows a tabulation of four separate lists of separate designations of the points; which are in addition to the ordinary

E Tung (or chang, upper). This must be *left*.

S Nan (or tsian, *front*).

W Si (or hia, lower). This must be *right*.

N Peh (or how, *back*).

These second names show that the fixture of the points was supposed to be made in looking *from* the N.

<sup>1</sup> *Notes on Chi. Lit.* 1867, p. 148.

<sup>2</sup> In the section on Cars, article Sse-nan-ch'ê.

<sup>3</sup> There is one other analogous monument of archaic cosmic divination in the *tarot* cards, of which it may be possible some day to treat. Meanwhile I throw out the suggestion that they may have partly had their Italian origin from the Chaldaei (as they called themselves) who "worked the oracle" with the teachings of Berosus and of his Χαλδαῖκὰ.

The 8 kwa of Fu-Hi.	The 16 horizons geographical and hydrographical.	The 24 nautical Chow.	The 12 animal signs.
E. Chin	Mao	Mao	Mao — hare.
ESE. . . . .	mao-shln . .	$\frac{1}{2}$ S. . . . i $\frac{1}{2}$ S. . . . shln	Shln — dragon.
S.E. Sun	shln-szu	Sun	
SSE. . . . .	szu-u. . . . .	$\frac{2}{3}$ S. . . . szu $\frac{1}{3}$ S. . . . ping	Szu — serpent.
S. Li	U	U	U — horse.
SSW. . . . .	u-wei. . . . .	$\frac{1}{2}$ W. . . . ting $\frac{1}{2}$ W. . . . wei	Wei — sheep.
S.W. Khuen	wei-shin	Khuen	
WSW. . . . .	shin-yow . .	$\frac{2}{3}$ W. . . . shin $\frac{1}{3}$ W. . . . keng	Shin — ape.
W. Tui	Yow	Yow	Yow — cock.
WNW. . . . .	yow-siu . .	$\frac{1}{2}$ N. . . . sin $\frac{1}{2}$ N. . . . siu	Siu — dog.
N.W. Khian	siu-hai	Khian	
NNW. . . . .	hai-tsu . .	$\frac{2}{3}$ N. . . . hai $\frac{1}{3}$ N. . . . jin	Hai — pig.
N. Khan	Tsu	Tsu	Tsu — rat.
NNE. . . . .	tsu-chow . .	$\frac{1}{2}$ E. . . . kwei $\frac{1}{2}$ E. . . . chow	Chow — ox.
N.E. Ken	chow-in	Ken	
ENE. . . . .	in-mao , . .	$\frac{2}{3}$ E. . . . in $\frac{1}{3}$ E. . . . kia	In — tiger.
These have also another arrangement.	Same as the Malay rhumbs.	These begin at the South.	These begin at the North (used also in Japan).

Klaproth says (p. 71) that many Chinese authors have confounded the magnetic-car and the compass, being followed in this error by Dr. R. Morrison's Dictionary, which rendered che nan ch'ê as "a compass."

So vast must be the antiquity of the che-nan-ch'ê that its invention is attributed to Hwang-Ti,<sup>1</sup> the fabulous Emperor whom

<sup>1</sup> In the Great Annals, *T'ung Kien Kang Muh*. The *Kokinshu* gives an almost identical account.

I maintain to have been a universe-god. He used the invention against the rebel rival power Ch'ih Yeo, a sort of Satan or Typhon, and also the chief of 81 beast-bodied *iron*-browed man-voiced dust-eating brothers. Note the good god using the magnet against the evil iron, which is quite an Egyptian conception. He pursued his enemy and seized him. This is of course all celestial myth; and there is a further curious parallel to the Egyptian allegory in the legend that the corpse of Ch'ih Yeo was cut up (like that of Osiris) and its limbs sent to various places.<sup>1</sup>

The invention of the cars was also credited to Chow Kung to serve in guiding back to their country the envoys who came B.C. 1110 to offer homage from regions which were, perhaps, those now known as Tonquin. This is treated in Dr. Legge's *Shoo King*, ii, 245, as a fable devised long after date. But Prof. G. Schlegel informs me that the annals of Annam corroborate the Chinese record as to this or a similar incident.<sup>2</sup> Of course we need not credit Chow Kung with the actual invention, but with the employment of the chariots on this occasion. It is stated in Chu-Hi's compilation noted below that the assertion was made about Chow Kung in the *She K'i* (Historical Records) of Sze-ma Ts'ien (B.C. 163 to 85?) but Klaproth (p. 82) could not find it there. There seems to have been another attribution of new cars to a Chang Hêng the astronomer under the later Hans<sup>3</sup> (from A.D. 220), and also of a re-invention to Ma-Kün a mechanician of the 3rd century A.D., Kiai-fei and Yao-hing are also said in the Treatise on Ceremonies in the Book of Sung, *Sung-shu*, to have made such carts circa A.D. 340.<sup>4</sup> So did one Tsu chung chi in the period 479 to 510 A.D.

Biot stated (p. 824) that "in the middle of the 3rd century of our era (3rd year of ts'ing-lung, A.D. 235) the annals of Wei mention the cars indicators of the South, made after the model of the preceding dynasty, that of the Han. These cars are cited in the official history of the Tsin dynasty which reigned from 265 to 419 of our era; in that of the Tartar prince Shi-hu who occupied the North of China from 335 to 349; and finally in the official history of the first Sung dynasty, which reigned in the South from 420 to 477. The cars are described anew, said Biot continuing, in the reigns of the Emperors Hien Tsung (806 to 820 A.D.) and Jên Tsung, under the dates 1027 and 1053.

So much as to the land-compass-wagon that may have preceded the ship-compass. But there is in K'ang Hi's modern Dictionary, and in many other Chinese dictionaries, a quotation from the earliest dictionary (by radicals) called the *Shwō wăn* (by Hiu Shîn, A.D. 100) which under the character Tsze 子 defines the word as "the name of a stone with which the needle is directed," 石名可

<sup>1</sup> *T'ung Kien Kang Mûh* (superintended by Chu Hi himself).

<sup>2</sup> *Cours d'histoire Annamite* par P. J. B. Truong-Vinh-Ky, Saigon, 1875, i, 11.

<sup>3</sup> Ts'ui-Pao's *Ko-Kin-Chu* (Ancient and Modern Commentary, 4th century A.D., authenticity doubtful).

<sup>4</sup> Klaproth, 85, 90.

以引 鐵<sup>1</sup> The *Pei wân yun fu* (1711), the most extensive lexicon ever published (110 thick volumes) says there were during the Tsin dynasty (265 to 419 A.D.) *ships* indicating the south.<sup>2</sup>

Gaubil<sup>3</sup> pointed out a passage in the *Mung k'i peth t'an*, a first-rate book of the 11th century, which Biot (p. 825) gave in full : "Diviners rub a needle with the loadstone ; then it can mark the South. Still it constantly declines a little to the East ; it does not indicate the exact South. When this needle floats on water it is much shaken ; it is better to hang it. They take a new cotton thread and with a little wax fix it to the exact middle of the needle, and hang it where there is no wind ; then the needle continuously shows the South. Among these needles are some which being rubbed mark the North." [This statement shows that the compiler had no practical technical knowledge, for it is absurd in itself. "Our diviners have some which mark the South, and others which mark the North," or, may this have been part of the patter of these jugglers?] "Of this property which the loadstone possesses for showing the South (as the cypress shows the West) no one has been able to give the origin." (Bk. 24, *Tsa-shi*.)

Klaproth (p. 67) gave the first sentence of the above but took it at second-hand from the *Pei wân yun fu* already mentioned. Part of the remainder he quoted from the *Pun ts'au yan i*, a medical natural-history by Kow tsung shi<sup>4</sup> dating from A.D. 1111 or 1117. In the *Chinla* (= Cambodia) *fung t'u ki*, a description of Cambodia and a voyage thereto by Chow Takwan in A.D. 1295, the ship's course is always indicated by the chin or rhumbs 針 of the compass as shown in column 3 on p. 101.

The great superiority of the Chinese mariner's compass to any then known in Europe was pointed out by Sir John Barrow in 1797<sup>5</sup> ; the manner in which the needle was hung quite defeating the vertical dip, and the pivoting arrangement being both complex and perfect. These were not water-compasses, but they too must have been ancient in China, and had clearly gone out of use in the end of the 16th century, when the *W'u tsa tsu* cyclopedia said that the compass was generally used, but that diviners still worked with chin pan or plates, the needle of which rested on water.<sup>6</sup>

The Sinico-Japanese name for the magnet is the Chinese 磁石 *tsu-shih* love-stone, which in Japan is pronounced *ji-shaku* ; the loadstone itself they even call *jishaku-seki*, where *seki* is a re-duplication, for it = *shaku* = stone. Klaproth

<sup>1</sup> I here revise Klaproth by Ed. Biot, and add that the Japanese dictionary *Shin-sô jibiki* gives for 子 the meaning *tsugu-nan ji* = tell-south time.

<sup>2</sup> Klaproth, 66, 67 ; Biot, 824. <sup>3</sup> *Astronomic Chinoise*, p. 100. <sup>4</sup> Klaproth, 68, 95.

<sup>5</sup> *Embassy to Emperor of China*, by Sir G. Staunton, i, 441. <sup>6</sup> Klaproth, 97.

<sup>7</sup> This is the character in the *Shin-sô jibiki* and in Hepburn's *Dict.* Prof. Douglas points out that it ought to be (in Chinese) 慈, and that is the character Klaproth used (p. 21).

gave a pure Japanese name for the loadstone, hari-suri ishi (he mis-wrote it fari soufi issi) = needle-rubbing stone, which I do not find elsewhere. Shi nan, which he gave (as si nan) for the Chinese che nan 指南 point-south, is not a Japanese word for the compass, so far as I know; that is merely how a Japanese would read those Chinese words; and in fact the Sino-Japanese word shinan, written with those characters, means oshiye, that is teaching or instruction. The same must be said for Klaproth's kaku ban (he printed kak ban) as representing the Chinese keh fan 格盤; for rakiyô as representing lo king; and for ji shin (Klaproth's zi sin) as representing tsu chin = love-needle. And Klaproth in giving zi siak-no fari as a translation of this tsu chin did not know that it was really ji-shaku no hari the needle of the tsu-shih, of the love-stone, as above. I also find tetsu-sui ishi (iron-sucking stone) for ji-shaku in the Japanese Dictionary called *Shin-sô jibiki*. I have also pointed out, under the heading of "The Number Eight," the archaic mythic place-name Idzu-shi, magic-stone, as being possibly intended for the magnet. The vulgar name of tokei, given by the Japanese *Wakan Sansai dzu ye* for the compass, means really a watch or clock, and the reason of the confusion is obvious to anyone who compares their dial-plates with their compass-rhumbs. Hôbari, directions-needle 方針, is the common term for the compass; and rashim ban 羅針盤 (where shim = shin = hari, needle) is a scientific term for a mariner's or "field compass."<sup>1</sup> Rashin = magnetic needle.<sup>1</sup>

The Japanese statements about the guide-carts, shirube-kuruma, which Klaproth quoted from the *Wa ji shi* (Japanese Things origin) of 1696, which again quoted from the *Nihongi* (Japan-Chronicle, A.D. 720), are unimportant and look like borrowings from Chinese records. The first is under the date of A.D. 658 (4th year of the Mikado Saimei) and says that Chi Yu, a shamán or Buddhist priest, made a 指南車 (which are the Chinese characters for che nan k'ü or ch'ê, point-south-cart). Under the year 666 (5th year of Tenji) it is again stated that the Chinese shamon Chi Yu offered a similar cart. The Japanese translation of che nan k'ü here is given as shirube kuruma = show-way cart (and shirube in Japan is written 知音). It is the name Chi Yu however that suggests or betrays the source. In the first case it is written 智踰, and in the second 知由 (?source of wisdom), but it sounds like a garbling of the Chinese Ch'ih Yeo, 蚩尤, whose myth we have had before, and into whose name the character for mountain 山 enters.

No literary record of the use of the mariner's compass in Europe goes farther back than the end of the 12th century. In the satirical poem called *La Bible*, by Guyot de Provins (circa 1190), the magnet is mentioned as "une pierre laide et brunière, où li fers volontiers se joint," (with which iron readily unites). He describes (for a comparison) how a needle, when touched with the loadstone and fixed in a straw or chip (festu) floating on the water, turns its point right against (toute contre) The Star; that is the polestar. He mentions the lighting up of the ship's needle also (after dark). But this describes no invention, but is a mere ordinary allusion in a poem to a well-known fact.

<sup>1</sup> Hepburn, 4th ed. 1888.

Jacques de Vitry in his *Description de la Palestine* (1218 ?) also made a passing reference to the adamas as touching a pointed iron which turned to the north star, whence it was very necessary to navigators on sea.<sup>1</sup> Again, towards 1260 the grammarian Brunetto Latini, Dante's teacher, wrote his *Trésor* in French ; and therein mentioned a needle d'yamant, which is calamite, that turns its ends north and south, adding that mariners must carefully note these ends lest they be deceived. Brunetto was in England, and seems to have been shown his first magnet and magnetised needle by Roger Bacon at Oxford. This was before he wrote his *Trésor*, and he described it in a letter which was published in the *Monthly Magazine* for June 1802 ; but the words of his description are a close prose equivalent of the passage in *La Bible*. No one seems to have detected this, but either Brunetto drew on *La Bible* or else (which is perhaps equally probable) he and Guyot drew on some previous identical source. As this is of some import, and as I shall want them again for the section on "The Polestar" I give the two passages in full.

"De nostre Père l'Apostole<sup>2</sup> | vousisse qu'il semblast l'Estoile | qui ne se meut ; mout bien la voient | li marinier qui si navoient<sup>3</sup> | Par cele Estoile vont et viennent, | et lor sens et lor voie tînent. | Il l'appellent la *Tresmontaigne*.<sup>4</sup> | Celle est atachie et certaine ; | toutes les autres se removent, | et lor leus<sup>5</sup> eschangent et muevent, | mais cele estoile ne se meut. |

Un art font qui mentir ne puet, | par la vertu de *la maniere*.<sup>6</sup> | Une *pierre laide et brunière*, | où li *fers volontiers se joint*, | ont ; si esgardent le droit point. | Puis c'une aguile i ont touchie, | et en un festu l'ont fichie, | en l'esve la mettent sanz plus, | et li festus la tient desus ; | puis se torne la pointe toute | contre l'Estoile, si sanz doute<sup>7</sup> | que ja nus hom n'en doutera, | ne ja por rien ne faussera. | Quant la mer est obscure et brune, | c'on ne voit estoile ne lune, | dont font à l'aiguille alumer ; | puis n'ont il garde d'esgarer.

Contre l'Estoile va la pointe ; | por ce sont li *marinier* cointe | de la *droite voie tenir* ; | c'est un ars qui ne peut fallir. | Molt est l'Estoile et bele et clere ; | tiex devroit estre nostre Père." [*La Bible*, by Guyot de Provins, circa A.D. 1190. Méon, *Fabliaux*, ii, 328.]

"Il [Roger Bacon] me montra la magnete, *pierre laide et noire*, ob ele *sef volontiers se joint*. L'on touche ob une aiguillet, et en festue l'on fiche ; puis l'on met en l'aigue, et se tient dessus, et la pointe se tourne contre l'Estoile. Quant la nuit fut tembrous, et l'on ne voie estoille ni lune, poet li *marinier tenir droite voie*." [Brunetto Latini's letter, before A.D. 1260.]

This "ugly and black" description may come down from the fifth Idyll of Claudianus (circa 400 A.D.), where the stone is mentioned in these words : "Lapis est cognomine Magnes, decolor, obscurus, vilis." Claudianus also versified the ancient theory that the magnet lived on iron, which renewed its strength.

To these I add the passage from the Bishop of Acre, Jacques de Vitry

<sup>1</sup> *Historiae Hierosolimitanae*, cap. 89.

<sup>2</sup> The Pope.

<sup>3</sup> ainsi naviguent.

<sup>4</sup> In another MS. "la tres-montaine ;" and he also calls it tresmontaine at line 827. I fear I shall not have the important 13th century *Dit de la Tresmontaigne* in my hands in time to extend this note.

<sup>5</sup> lieux.

<sup>6</sup> In another MS. "la manete." M. Paulin Paris made it l'amanière.

<sup>7</sup> so undoubtedly.

(1180-1240?) : Adamas in India reperitur . . . ferrum occultâ quâdam naturâ ad se trahit. Acus ferrea postquam adamantem contigerit, ad Stellam Septentrionalem (quae velut axis firmamenti, aliis vergentibus, non movetur) semper convertitur ; unde valde necessarius est navigantibus in mari [*Historiae Hierosolimitanae*, cap. 89, circa A.D. 1218].

Tiraboschi's "Italian Literature" (iv, 171), had fully established in Hallam's opinion that the polarity of the Magnet was well-known in the 13th century ; and a poet of that period, Guido Guinizzelli, had the following lines :

In quelle parti sotto Tramontana  
sono li monti della Calamita,<sup>1</sup>  
che dan virtute all' aere  
di trarre il ferro ; ma perché lontana  
vole di simil pietra aver aita,  
a far la adoperare,  
e dirizzar lo ago in ver la Stella.<sup>2</sup>

Klaproth<sup>3</sup> was convinced that the aquatic compass was written of as early as 1242 among the Arabs as a thing generally known ; and he quoted *The Merchant's Treasure of Stonelore*, by Bailak of Kibjak (A.D. 1282), who *de visu* described the needle of the Syrian pilots as "facing by its two points the South and the North." Bailak had also *heard of* a hollow iron fish used for the same purpose by the ship-captains of the Indian seas. We have already had a mention of the aquatic compass in China in 1117, which is the earliest by some 80 years of all modern dates about the subject.

Nala a monkey-god has in the *Râmâyana* the power of making stones float in water. A too vivid imagination might here pretend to see a natural-magnet floated (on timber?) so as to admit of its nothing.

"Meckel arrives quite empirically and impartially at the conclusion that vegetative existence in animals, the first growth of the embryo, the assimilation of nourishment, and plant-life, ought all properly to be considered as manifestations of the Will ; *nay that even the inclinations of the magnetic needle* seem to be something of the same kind."<sup>4</sup> I take that passage from Schopenhauer's *Will in Nature*,<sup>5</sup> where Schopenhauer says it is just possible the general idea of Meckel may have been taken from him, Schopenhauer. I should rather believe that, as to the natural magnet, it first arose as an idea of a deus absconditus in pre-historic times.

One of my important facts here is the extreme holiness of the natural magnet, that is of magnetic iron-ore in Egypt. It was supposed to come from Horus.

Dr. Birch gave baa-n-pet  (Coptic, benipi, penipe) as






<sup>1</sup> See p. 129 *infra*.

<sup>2</sup> Guinguené, *Hist. Littér. de l'Italie*, i, 413. See also *Hist. Litt. de la France*, par les Bénédictins, xviii, 813.

<sup>3</sup> *Ut sup.* pp. 57, 64.

<sup>4</sup> *Archiv. für die Physiologie* (1819), v, 195-198.

and Sons (1889), p. 248.

ferrum ;<sup>1</sup> but Devéria said it was "aimant, pierre d'aimant, fer aimantée."<sup>2</sup> Does the determinative for heaven  also embrace here the meteoric heaven-fallen idea ; or only, with , imply the northern heavens? Devéria and Chabas said baa    was iron.







A result of this reverence was the evil reputation of non-magnetic iron which, although known in Egypt from the highest antiquity, had always been rare. It belonged to the evil god Set, and was therefore employed in some liturgies, which must have been those of black magic, for it could not be used in common life without contempt for sacred things, and thus with great repugnance.<sup>3</sup> It must be concluded from this that the possibility of magnetising iron was unknown when these fancies took their deep roots.

Iron, says Maspero,<sup>4</sup> was pure or impure according to circumstances. Some traditions made it evil, and the "bones of Typhon;" others said it was the very substance of the canopy of heaven, baa-n-pet = celestial metal. But Théodule Devéria gave the obvious explanation of this last when he said baa-n-pet, iron of heaven, must be meteoric ironstone. M. Maspero thinks the rare finding of iron objects in Egypt is due not to its ancient absence but because it has got oxidised away in the lapse of time. But this is not a sufficing reason. Manethon<sup>5</sup> called the magnet (σιδηρίτις λίθος) the bone of Horus, and iron (σίδηρος) the bone of Typhon.

Mr. King figured 17 "Gnostic gems" cut on loadstones (haematite?) in his *The Gnostics* (1864).

In order to show how the superstitions about the loadstone stood among the savants of 250 years ago, I condense from Van Boot's *Le Parfait Joaillier* (Lyons, 1644, pp. 564, &c.) as follows:—

By reason of the admirable nature, *by which it appears animated*, and by which it knows the regions of the heavens . . . the aimant [the French term is purposely retained] ought with justice and reason to be preferred to all other precious stones. The part of the aimant which repulses and throws off iron was called *theamedes*<sup>6</sup> by the ancients and ein Bleser in Germany. There was believed to be a male and a female aimant [which is not so very far off our

<sup>1</sup> Other forms are    and   . (Wallis-Budge).

<sup>2</sup> Pierret, *Vocab.* 119, 120.

<sup>3</sup> Th. Devéria : *Le fer et l'aimant*.

<sup>4</sup> *Egypt. Arch.* (Edwards), 191.

<sup>5</sup> Didot's *Frag. Hist. Græc.* ii, 613.

<sup>6</sup> See what is said later on as to sacred words in *the-* (consult Index); and the Egyptian beliefs as to magnet and iron, just above. Theamedes was supposed also to be he tourmaline; and see P'liny, xxxvi, 16, 25.

modern terms of positive and negative electricity.]. The aimant showed the quarters (plages) of the world, and attracted iron, or else the iron's better part, which is steel. Many thought that it sought the iron because it fed upon it, and so was conserved, and even increased its force : which was proved true by experiment ; for when buried in iron filings the aimant became more lively and efficient, the filings changing little by little to rust. It knew and felt the diversity of parts and directions. Van Boot said also : "I doubt, for my part, whether the aimant tends to the Pole or to the Axis ; and it seems more like the truth that it tends to the Axis, because of its divers declinations."

Paracelsus used it in surgical plasters, because of its power of drawing iron ; and it cured in a very short time all sword-wounds whether of edge or point. But this plaster was a complex one, consisting of beeswax, resin, olive-oil and chelidoine ; oak-leaf juice, alchimille juice, and veronica juice ; ammoniac, galbanum, and opopanax ; colophonina, amber, mastic, myrrh, incense, and sarcocolle ; saffron of Mars, saffron of Venus, prepared thutia, and calaminary stone ; vitriol and powdered loadstone.

Aristotle indeed, added Van Boot's commentator, Andrew Toll, was not ignorant that the loadstone possessed the faculty of attracting iron, but he was wholly ignorant that it was proper for navigation. [This comes from an Arabic pseudo-Aristotle.]

We do not seem to have advanced much since then. The following is an extract from the address of the President of the Institution of Electrical Engineers, Dr. J. Hopkinson, on 9th January, 1890 :

The President, in his inaugural address, which was on the subject of "Magnetism," discussed Poisson's hypothesis that each molecule of a magnet contained two magnetic fluids which are separated from each other under the influence of magnetic force. But this theory gives no hint that there is a limit to the magnetisation of iron—a point of saturation ; none of hysteresis ; no hint of any connexion between the magnetism of iron and any other property of that substance ; no hint why magnetism disappears at a high temperature. It does however give more than a hint that the permeability of iron cannot exceed a limit much less than its actual value ; and that it must be constant for the material, and independent of the force applied,

Weber's theory, which was a very distinct advance on Poisson's, thoroughly explains the limiting value of magnetisation, since nothing more could be done than to direct all the molecular axes in the same direction. But Weber's theory does not touch the root of the matter by connecting the magnetic property with any other property of iron, nor does it give any hint as to why the moment of the molecules disappears so rapidly at a certain temperature.

Ampère's theory might be said to be a development of Weber's ; but so far as he (the President) knew, nothing that has ever been proposed even attempts to explain the fundamental anomaly, "Why do iron, nickel, and cobalt possess a property which we have found nowhere else in Nature?" It might be that at a lower temperature other metals would be magnetic, but of this we have at present no indication. For the present the magnetic properties of iron, nickel, and cobalt stand exceptional as a breach of that continuity which we are in the habit of regarding as a well-proved law of Nature.—(*Morning Post*, 10/1/90.)

The late Mr. Croll<sup>1</sup> quoted quite recently from Sir Henry Roscoe the theory that internal "masses of metallic iron may go far to explain the well-known magnetic condition of our planet." This may account for the Earth's being a possible magnet; but of course not one little bit for a magnet (Earth or other) being magnetic.

Mesmer expounded that his subtle fluid, the general agent of all changes in the Cosmos, in its properties much resembled the loadstone. He therefore called his bodily effluvium or influence "Animal Magnetism." The Jesuit astronomical professor Maximinius Hell, the Hungarian (1720-1792), vaunted his cures by the agency of magnetised iron.

In the *Quarterly Review* (of all places in the world) for July 1890 is the following: "There is nothing inherently absurd in supposing that living creatures possess a property analogous to magnetism, by virtue of which they may act and react on each other; and there is not a little in the most recent experiments, particularly those with magnets, which go some way towards proving it."

But listen to the *boniment* now pattered by the hypnotic mystifiers who ensleep others while resting very wide-awake themselves. "If the hypnotised subject in a state of lethargy grasps the North pole of a magnet, he is filled with intense joy, and sees beautiful" (!) "flames issuing from the end of the magnet. If, however, he is connected with the South pole he is profoundly miserable, and *usually* flings the magnet away in horror."<sup>2</sup>

Do I sleep, do I dream, or is Visions about?

We know very well that Borrow is not a witness that can safely be called to prove very much more than his own breezy and inventive genius, but he said that "if the Gitânos in general be addicted to any one superstition, it is certainly with respect to *la bar lachi*, the loadstone, to which they attribute all kinds of miraculous powers."<sup>3</sup> Elsewhere he says they looked on the book of his "Gypsy Luke" in the light of a charm; every woman "wished to have one in her pocket, especially in thieving expeditions. Some even went so far as to say that it was as efficacious as the *bar lachi*, which they are in general so desirous of possessing." Vaillant<sup>4</sup> calls it *bar i lashi*, in the "langue Rommane des Sigans," *bar* meaning stone, but he does not translate the rest, unless *ilashi*, like *ileski*, means "of the heart, cordial."

Borrow goes on to say that the Spanish Gypsy-smugglers and horsecopers are particularly anxious for a loadstone, which they carry on them in their ventures. It causes clouds of dust to rise and conceal them from the pursuing police or gaugers. They always succeed when they have this precious stone about them. They also lend it occult erotic virtues, and Gypsy women will do anything to get such stones in their natural state, which is difficult. Borrow stated that many attempts had—he wrote about 1839—been made by them to steal a large piece of American loadstone from the Madrid museum. Their

<sup>1</sup> *Stellar Evolution*, by James Croll, LL.D., F.R.S., 1889, p. 12.

<sup>2</sup> *Fortnightly Review*, August 1890.

<sup>3</sup> *The Zincoli* (1888), pp. 185, 199. "Brother," said a Spanish Gypsy-woman to Borrow, "you tell us strange things, though perhaps you do not lie" (*ibid.*, 131).

<sup>4</sup> *Grammaire*, Paris 1861, 97.

loadstone philter is, he said, its powder swallowed in ardent spirits at bedtime, while a magic rhyme is repeated about three black kids, three carts, three black cheeses, and the loadstone.

The gypsy name seems to be parallel perhaps to the Malayan batu barâni or brâni = courage-stone.<sup>1</sup>

There is a curious passage in the fragments of Xanthos<sup>2</sup> which says that the Magnetes (*i.e.* that people) regarded Magnês (or the magnet?) as evil, because he inspired the Magnesians with love.

I think the myth of Mahomet's coffin must undoubtedly be not only magnetic but cosmic, that is some very archaic symbolic allegory of the suspension of the Earth (in which Mahomet was buried at Medina) in space, between the N. and S. celestial magnetic poles. The pious Moslem belief that the coffin is upheld by 4 angels tells for this cosmic theory (see "The Cardinal Points").

Though I have never met with this cosmic suggestion, the idea about the manner of the suspension of the coffin by magnetic force is by no means novel. It will be found in van Boot's (= Anselmi Boetii) *Historia gemmarum et lapidum*.<sup>3</sup> And Pliny<sup>4</sup> in A.D. 77 told a tale that Dinocrates, the famous architect and engineer of Alexander and of Alexandria, circa 280 B.C., had projected building of loadstone the vault of the temple of Arsinoë ("Venus Zephyritis," daughter of Lysimachus, and first wife of Ptolemy Philadelphus) so as thus to support in mid-air the iron statue of Egypt's deified queen. Two other resemblant (Chinese) legends are told of the tombs of Confucius and Chu-Ko Liang.

In nearer times, Tsong-Kaba, the reformer of the Thibetan Lamas, became Buddha in 1419; and his coffin, in the Lamasery of Khaldan, remains unsupported, save by perennial miracle, a little way above the ground.<sup>5</sup>

<sup>1</sup> Klaproth's *Boussole*, p. 22.    <sup>2</sup> No. 19, p. 40 of Didot's *Frag. Hist. Græc.* vol. i.

<sup>3</sup> 1598 (?) ii, cap. 254.

<sup>4</sup> *Nat. hist.* xxxiv, 14.

<sup>5</sup> Hazlitt's *Huc*, ii, 50.

**BÊTH-ÊLS.** The fragments of Sanchoniathon (as translated by Philo) say that Ouranos the father of Kronos also had a son named Βετύλος, which François Lenormant put back into Phœnician as Bêth-ûl; and again it is said that Ouranos "invented Βαιτύλια, manufacturing animated stones. The myths of Δαίδαλος (divided-stone? and will that explain δαί-μων, δαί-μονος as a dual-one?) and Pygmalion making animated statues are parallel.

M. Maspero says of the Egyptian sacred statues that "they were animated and, in addition to their bodies of stone metal or wood, had each a soul magically derived from the soul of the divinity they represented. They spoke moved acted, not metaphorically but actually."<sup>1</sup>

It is not always easy to decide, writes Dr. J. J. M. de Groot,<sup>2</sup> whether a Chinaman views the tablets of his ancestors (Ke-Shin-pai, family-soul-plank) as the dwelling of one of the three souls (compare the Egyptian ba, ka, and khu) which they give to every human being, or only as a visible souvenir of the dead. But certain ceremonies after a death evidently have the object of inviting the soul of the dead to come and inhabit the tablet. The son in a loud voice invites the soul of the dead father to come out from the tomb 起來 and pass into the tablet. (See Manalis lapis, p. 118.)

These statements of Sanchoniathon cannot be kept separate from the Cretan myth, first found in Hesiod, that Rhea deceived Kronos with a stone wrapped in swaddling-clothes (Pausanias viii, 8) when he was about to devour the "Ιov of Philo-Sanchoniathon, the Jove of later times.

In the temple of Hêrê at Plataea of Boiôtia was a statue of Rhea presenting Kronos with the stone wrapped in swaddling-clothes, and near Delphos<sup>3</sup> was the stone itself, afterwards vomited by Kronos, which was anointed with oil every day, and covered with new-shorn wool on every festival.

According to Hesiod, when Zeus was grown up, he, by some means suggested by Gaia—Apollodoros (i, 2) says Mêtis supplied a drug—compelled Kronos to disgorge all his children (Dêmêtêr, Hêra, Hades, Poseidôn and the foisted stone), "and he vomited out the stone first, as he had swallowed it last."<sup>4</sup> Zeus fixed the stone at Pytho (Delphi) where Pausanias (x, 245) saw it, and where (says

<sup>1</sup> *Egypt. Arch.* (Edwards), 106.

<sup>2</sup> *Fêtes d'Émoui*, i, 20.

<sup>3</sup> Paus. ix, 2; x, 24.

<sup>4</sup> *Theog.* 498.

Mr. Andrew Lang<sup>1</sup> with witty irreverence), as it did not tempt the cupidity of barbarous invaders, it probably still exists.

Zeus (apud Hesiod and Apollodoros<sup>2</sup>) subsequently swallowed his pregnant spouse Métis, child and all. The name Métis (counsel) requires investigation. Her lights were superior to those of all the other gods and of men; which makes the feat of Zeus a reminder of Mirabeau humant toutes les formules; and this meal of Zeus resulted in his producing Athênê.

The Mongolian account of the origin of the Chinese gives us a striking version of the stone of Kronos. A poor Bandê meets two men quarrelling over a precious stone as big as a sheep's eye. He swallows the stone and it causes him to disappear, and also to spit gold. A daughter of the Khân has him bound with a horse-girth, dosed with salt-water, and flogged with a whip; when out flies the stone from his stomach. The Bandê becomes a Thibetan Buddhist Lama. The Khân's daughter next swallows the stone, and so becomes pregnant; and with her maids goes out to play at the White Tree. She gives birth to boy-twins, one good the other evil; the following generations likewise are all twins. (Here we have a new view of the Chinese mythical duality.) They are all rich, and from them come the Chinese.<sup>3</sup> (Note the white Universe Haoma Tree, and compare the myth of Latona.)

The holiest of Oaths among the Romans—swearing by Jupiter with a stone—must be connected with these early legends; and this oath was actually sworn on a flint hatchet (lapis silex) preserved with the sceptre of the god in the temple of Jupiter Feretrius.<sup>4</sup> This stone was the god his very self, Jupiter Lapis.<sup>5</sup> Those who had to swear by Jove, said Festus,<sup>6</sup> held a flint: lapidem silicem tenebant juratori per Jovem. But he goes on at once, in giving the formula of the oath, to disclose that they really swore not by Iu (Iou, Iove) nor by IuPiter, but by DisPiter: "tum me Dispiter" etc.

In Keuchen's Cornelius Nepos (Hannibal) is a note stating that a Phœnician took a most solemn oath holding a lamb with the left hand and a silex knife with the other. He prayed his gods to strike him dead even as he killed the victim with the knife, should he violate his oath.<sup>7</sup> In the Saga of Gudrun they swore by the holy white stone, "at enom hvita helga steini."<sup>8</sup> At Pheneos in Arcadia oaths were taken by the *petroma* of Dêmêtêr which con-

<sup>1</sup> *Myth. Rit. and Rel.* i, 303.

<sup>2</sup> *Bibl.* i, 3, 6.

<sup>3</sup> *Folklore Journal*, iv, 23.

<sup>4</sup> Preller: *Röm. Myth.* iii, 2, b, 220 etc. Festus, *feretrius*.

<sup>5</sup> *Æneid*, xii, 200; Cicero, *Ad. fam.* vii, 12.

<sup>6</sup> In voce *Lapidem silicem*.

<sup>7</sup> Sven Nilsson's *Age de la Pierre*, 3rd ed. 1868, p. 130.

<sup>8</sup> *Edda Saemundar Hinns Frôda*, Stockholm 1818, p. 237 (in Goblet d'Alviella's *Mig. des Symboles* 1891, p. 135).

sisted of two large stones exactly laid one to the other, inside which the mystic books of Dêmêtêr were inscribed,<sup>1</sup> and the stones were thus a parallel to the Hebrew Tables of the Law. At the annual festival the stones were turned on a pivot so as to show the writing ; and when closed they were covered with a round cap bearing a mask of Dêmêtêr Kidaria (? κίδαρις Persian tiara).

The myth of Attius Navius cutting a flint, *cos*, with a sharp knife, *novacula*,<sup>2</sup> has its fuller doublet in the Praenestine, that is Latin, myth of Numerius Suffucius cutting or splitting a *silex*-stone in two and finding therein decrees of fate, *sortes*, engraved in pristine letters on oak. This again is as like as may be to the *petroma* of Dêmêtêr. These divination *sortes* or lots were, on discovery, put for safety in an ark made out of an olivetree which at the same time and place began to flow with honey. And *there* was the temple founded in the town of Praeneste, where the dual infants Jove and Juno were represented as suckled at the breasts of Fortuna.<sup>3</sup> In the adjectival name Suffucius (or Suffisium) we must see the supreme Judge (*Sufes*, *suffes*, a Punic word), and Numerius must be congeneric with Numa. The Alban Metius Fufetius<sup>4</sup> killed by Tullus Hostilius (= Tellus Hastilius) would give us a Central-Judge and a war-in-heaven, if we read Sufetius.

But let me take up once again the fragmentary record that Ouranos "invented *βαιτύλια*, manufacturing animated stones." ("Ἐτι δέ, φησὶν, ἐπενόησε θεὸς Οὐρανὸς βαιτύλια, λίθους ἐμψύχους μηχανησάμενος.")<sup>5</sup> Here the epithet "animated," *ἐμψυχος*, inspirited, alive, would be applied by early man with startling truthfulness to the mineral natural magnet, ever turning towards the Polar seat of supreme power. And it thus seems to me that we have in the natural magnets the Beth-Êls which Professor W. Robertson Smith has called *baetylia*. or god-boxes ;<sup>6</sup> sacred stones instinct with divinity, in which the god was supposed to reside, and which are found almost all over the world. "The living stone which is inhabited by a divine soul meets us wherever we turn in studying the Asiatic mythologies of a period when 'all our fathers worshipped stocks and stones,'" writes Capt. Conder.<sup>7</sup>

<sup>1</sup> Pausanias viii, 14, 8 ; 15, 1.

<sup>2</sup> Is this not really, as *nova-acula* (where *acula* is a diminutive of *acus*) a new-pointed stone tool? The reference, I consider, must really be to the then long lost art of the cleavage of flints in weapon-making.

<sup>3</sup> Cicero *De Div.* i, 17 ; ii, 42.

<sup>4</sup> Livy i, 23, 4.

<sup>5</sup> Eusebius *Præp. Ev.* i, 10.

<sup>6</sup> *Kinship and Marriage in Early Arabia*, p. 50.

<sup>7</sup> *Heth and Moab*, p. 197.

The Greek derivation of *βαῦλῖα* or *βαῖνυλοι* from *βαῖρα* or *βαῖρη*, a sheepskin coat, because Kronos was tricked into swallowing the stone—Priscian's *abadir*—wrapped up in a *βαῖρη*, instead of making a meal of Zeus himself, is of the amusing and amazing style of philology. The Phœnician *bêth-ûl* is doubtless the origin.

The name *Abadir*<sup>1</sup> clearly proves the Semitic origin of this particular stone-myth; for *abadir* means "great (or glorious or venerable) father," and is thus at once an alias of Zeus or Jupiter and the title of the holy stone or *betylus*. It also shows that we should read into the myth, as the earliest names we can now find, those Phœnician ones of *Ammâ*, *Îl*, *Ba'al*, and *Bêth-ûl*, instead of *Rhea*, { *SaTurnus*, *Jupiter*, } and *Betylus*. This is confirmed for us by St. Augustin (Ep. 17) who mentions the African *Abbadires* as divinities that were *baitulia*, and explains their name as "powerful fathers." Their priests were called *Encaddires*.

Pity that the passage about *Bactyls* in Damascius's life of *Isidorus*, to which Professor W. Robertson Smith has kindly given me a reference, is so scant and indefinite. Many of them were seen by *Asclepiades*, and by *Isidorus*, on the *Lebanon* near *Heliopolis*—καὶ ἰδεῖν πολλὰ τῶν λεγόμενων βαῖτυλίων ἢ βαῖτύλων, περὶ ὧν μυρία τερατολογεῖ ἄξια γλώσσης ἀσεβούσης. Westermann's version of this is: et (ait *Asclepiades*) vidisse multa *bætylia* vel *bætyla*, de quibus multa impio ore digna jactat. (Didot's *Classics*, vol. x, 1862, pp. 129, 130.)

One regrets not having particulars of what some of the *μυρία ἄξια* were; but I am inclined to add here (as commentary) that the *βαλλήτης* or *τύπαι* of the Eleusinian mysteries was a mock-fight with stones in honour of *Dēmophoôn*.<sup>2</sup> "It would be very difficult to attempt now to penetrate the meaning of this," said F. Lenormant; but I venture to suggest that it was in pious imitation of the war-in-heaven of the Gods who heaved rocks and flung celts at each other. (See the section on "Weapons of the Gods.") Just in the same way, the assault on and killing of the *rex nemorensis*, the sacrificing-priest (*rex*) of *Diana* in the *Nemus* near *Aricia* (now *Riccia*), by his challenger and successor, may have been a sacred simulacrum of the victories of *Jupiter* over *SaTurnus*, *Kronos* over *Ouranos*, and *Zeus* in turn over *Kronos*. The *rex*-priests had been originally *rex*-kings, and this particular master-butcher and prizefighter had always to be armed to guard his post and his life. There was also a *lithobolia* or stone-fight<sup>3</sup> at

<sup>1</sup> Priscianus, *L. L.* p. 647 (Putsch.) and F. Lenormant.

<sup>2</sup> Hesychius. Guignaut's *Creuzer*, iii, 610, 1109.

<sup>3</sup> Paus. ii, 32, 3.

the festival of Damia and Auxêsia at Troizên. From blows they got to words ; and in the similar festival of the same goddesses at Aigina the stones were replaced by offensive and jocular words<sup>1</sup>—coarse chaff in point of fact. Similar schools of abuse were the *gephurismoï* at the return from the Eleusinian celebrations, and the *stênia* of the Attic Thesmophoria, and that (comic and satirical) between men and women at the women's seven-day feast of Dêmêtêr *Musia* at Pellênê.<sup>2</sup> Does this extract any fresh light out of the passage in Damascius ?

I take the following from *The Times* of 8th September 1891 :

The Corean correspondent of a Japan paper gives an account of a curious popular practice in Corea. Kite-flying, which is universal in that country, ceases suddenly on the 15th of the first Corean month ; and the next day Stone-Fights take its place as the chief public pastime. The first stone-fight of the present season at Seoul, the capital, was rather more disastrous than usual ; it is reported that six men were killed.

If we regard these fights as ritualistic, coming as they do with the regularity of the ecclesiastical seasons of Western calendars, so must we regard the flying of kites in the form of hawks as ritualistic too. And then this would seem to lend a real significance to the coming in and going out of season of others of our own (possibly Cosmic) boys' games, such as trundling the hoop, spinning the top, hop-Scotch, and so forth.

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Bêth-Êl must, it would seem, be simply taken and treated as Êl-dwelling, Êl-holder. It is the only neutral, scientific, way to *écarter* all controversial theories and their embarrassments. It is a word all the same as bêth-Dagon or bêth-Peor ; only that the Hebrews and their Christian issue favoured Êl, and made devils of the other gods. Thus the stone that was Jacob's pillow, and that he set up and oiled (*Gen.* xxviii, 18), and called an Êl-container, is the same of which the messenger of the Êlohim in *Gen.* xxxi, 13, says to him : " I am the god of the bêth-Êl that you consecrated with oiling."

Bêth-Êl was, as by its name it ought to have been, the chief sanctuary of Israel in the North.<sup>3</sup> In the earlier name, Luz (almond-tree), of the place of Jacob's Bêth-Êl (*Gen.* xxviii, 19 ; xxxv, 6 ; xlviii, 3 ; *Judges* i, 23) we have the very ordinary junction of tree-worship and stone-worship on the same spot. We have even bull-worship (golden calf) added " in Beth-el " in i *Kings* xii, 29, and ii *Kings* x, 29.

Nothing can be more direct than the declaration of this stone-deity to Jacob : " I am the Êl of bêth-Êl " (*Gen.* xxxi, 13) ; but it gives occasion for

<sup>1</sup> Herod. v, 82.

<sup>2</sup> Hesych. and Phot. (*στῆνια*). Paus. vii, 27, 4.

<sup>3</sup> *Relig. of Semites*, 229

lamenting the timidity of the Revised Version of the Bible, which here renders the first Êl as "God." Throughout the Book (except in deference to ancient caprice, in some very few instances) the Hebrew god-names Adonai, Êl, Êl-Êlîon, Êl-Shaddai, Eloah, Elohîm, "Jah," "Jehovah," and so forth, are all concealed from our attention under the uniformity of this Teutonic and unrelated word God, assisted by the words Lord and Almighty. The American Revisers made a partial and ineffectual protest against this, as may be seen from their first remark in the Appendix to the English Revised Version. The Right Rev. Dr. Hellmuth has stated that אֱלֹהִים Êl (God), with or without an additional adjective or a term designating the deity (as for instance שַׁדַּי *Shaddai*, Almighty) occurs 225 times; and the poetical [and therefore perhaps older] form אֱלֹהִי *Eloah*, 57 times.<sup>1</sup>

Some other passages where the word "god" is especially unfortunate are: And *God*<sup>s</sup> said to Jacob 'Arise, go up to Beth-el, and dwell there' (*Gen.* xxxv, 1). Samuel says to Saul (*i Sam.* x, 3) 'Thou shalt come to the oak (or "terebinth") of Tabor [= a hill], and there thou shalt meet with three men going up to *God* to Beth-el . . . after that thou shalt come to the hill of *God*.'

Herodian (v. 5) thus described the stone of Emesa called Elagabalus: "In the temple there is seen a great stone, round at the base, pointed above, conical in form, and black in colour, which they say fell from heaven;" F. Lenormant, citing authorities,<sup>2</sup> explained the word as "elah-gabal (see also p. 94), the god of the mountain or le dieu montagne." Would it not be more satisfactory and direct to render it the Mountain-Êl or Eloah?

The singular Ashêrah, for the divine post or pole, has in the Hebrew sacred books its plural Ashêrîm (as in Exodus xxxiv, 13: "break down their altars, dash in pieces their obelisks, and cut down their Asherim"). And Eloah in like manner has its plural Elohîm. May I suggest that Ashêrîm and Elohîm are parallel words; and that, bearing in mind the bêth-Êl, the Elohîm אֱלֹהִים were stone-gods, just as the Ashêrîm were tree-gods? This is firmly supported by *Deuteronomy* xxxii, 15: "Jeshurun forsook Eloah which made him, and lightly esteemed the Rock of his salvation." Eloah is here "the Rock;" and to substitute for it the word "god" is to part with the meaning. Ashêrah seems to be formed from Asshur, as Eloah from Êl, though the roots of the two last are held to differ. (See also p. 196 *infra*.)

Dr. E. G. King, D.D., shows "that God was worshipped by the Israelites under the name of Ān or On up to the days of the captivity." In Hosea he renders as follows: iv, 15, "neither go up to beth-Ān" (Septuagint: τὸν οἶκον ὦν); v, 8, "sound an alarm in beth-Ān (ἐν τῷ οἴκῳ ὦν); x, 5, "unto the calves of beth-Ān the Samaritans (come with) fear;" x, 8, "the high-places of Ān" (βωμοὶ ὦν); xii, 5, for beth-El read in Septuagint house of Ān. "I suggest," he

<sup>1</sup> *Biblical Thesaurus* (1884), p. 2. See also the notes to the Revised Version pp. 2 and 10, as to the expedient of capital letters; and the statements at pp. vi and 681.

<sup>2</sup> The Hebrew here is Elohîm = the Êls or the Eloahs.

<sup>3</sup> Herodian v, 3, 10; Pliny *Hist. Nat.* xxxvi, 8.

writes "that the Septuagint has here preserved the right reading, and that beth-On was the ancient name of Bethel." He also suggests that Amos (v. 5 and elsewhere) "only knew beth-El under the name beth-Ân, and that wherever the former name occurs in his writings it is due to later correction . . . The modern name of Bethel is Beitân, which thus preserves the original form of the name." The Akkadian Ân (= heavens, god) had its Semitic form in Anu, as in Anammelech (read Anu-malik) = Anu-is-prince; and the female counterpart of Anu was Anath. Thus we have the city beth-Anath twice (Josh. xix, 38; Judg. i, 33).<sup>1</sup>

"The stone of the Sakrah which Allah (be he exalted and glorified) commanded Moses to institute as the Kiblah" of Jerusalem, or direction to be faced at prayer, had the Aksa mosque, built round about it by Solomon—this is the Kubbat as Sakhrâh or famous Dome of the Rock—Mahomet likewise at first recognised this Rock as his kiblah, but was afterwards commanded to substitute the Kaabah stone at Mecca.<sup>2</sup> This stone-worship lasts supreme to this day.

The great mosque round the kaaba at Mecca is still called the Beit-Ullah, Allah-house; and the black stone is a pebble of basalt (?) set in a silver plate, and encrusted in one of the angles of the kaaba; which is a quadrangular tower 11 metres 10 high, and covered-over with the well-known black stuff pall called the tob-el-kaaba, or shirt of the kaaba.<sup>3</sup>

The ἐκτύπωμα or impression of Aphroditê, which Byzantine writers pointed out on this Black Stone of Mecca,<sup>4</sup> may be a similarity to the *kreis* over-distinctly shown on the conical stone of Elagabalus upon a celebrated (aureus) coin of the Emperor Uranius Antoninus.<sup>5</sup> This is significant as affording a very ancient link with the yoni-worship of India.

"Svegder made a solemn vow to seek Godheim" (the home of the godes) "and Odinn the Old. He went with twelve" (zodiacal) "men through the world, and came to Tyrkland" (Troy was its chief town). "He came to a mansion called Stein, where there was" (? which was) "a stone as big as a large house. Svegder cast his eye on the stone, and saw a dwarf standing in the door, who called to him and told him to come in and he should see Odinn. Svegder ran into the stone, which instantly closed behind him, and he never came back."<sup>6</sup> Here is a clear turning to stone,

<sup>1</sup> *Akkadian Genesis* (1888), pp. 1, 2, 3.

<sup>2</sup> Nasir-i-Khusrau's *Journey*, Pal. Pilgrims' Text Soc. (1888), pp. 27, 28, 43, 45. Sale's *Koran*, ch. ii, note p.; ch. iii, note r.

<sup>3</sup> Perrot and Chipiez, *Art dans l'Ant.* iii, 316.

<sup>4</sup> F. Lenormant, *Lettres Assyriol.* ii, 126.

<sup>5</sup> Saglio, *Dict. des antiq.* i, 644.

<sup>6</sup> HeimsKringla (1889), vol. i, p. 285.

or an enclosing in stone, like Osiris in the tree; and also a bêth-Êl, a stone Odinn-house.

When Halfdan the Black was drowned he was quartered; the head being laid in a mound at Stein (stone), and the other parts in other mounds which have since been called Halfdan's mounds.<sup>1</sup> This is a reminder of the cutting-up of Osiris. And if we here add on the Cymric legend of the head of Brân, the son of Llyr, being buried in a hill at Llundain,<sup>2</sup> we possibly get at the rationale of the "London stone."

I detect a curious survival of the animated stone in a Portuguese legend.<sup>3</sup> A farmer was in the habit of weighting his harrow with a heavy squared stone, all unwitting that it was a Moorish woman compelled by magic to assume that shape. One day when driving the harrow, a voice in the air bade him break off a piece of the stone, carry it home, and then throw the rest into a deep pool in the river Sabor. This he did, and the fragment turned to a lump of pure gold in his house.

F. Lenormant considered that the Semitic notions of the "beith-el," the βαίτύλος, reached the Greeks in Crete from the Phœnicians. In the "certainly Cretan" legend of Rhea making Kronos swallow the stone, he saw a form of the Phœnician myth in which El (or Êl), the god assimilated to Kronos, immolated his son.

[The full references to the most exact authorities about this are important. Lenormant gives them: Orelli's *Sanchon.* 36; Euseb. *Præp. evang.* i, 10, p. 40; iv, 16, p. 157; Euseb. *Theophan.* ii, 54 and 59; Porphy. *De abst. Carn.* ii, 56; F. Lenormant, *Lettres Assyriol.* ii, 209 to 218. I add Lenormant's translation of Eusebius's report of Philo's translation of Sanchoniathon: La famine et la mortalité étant survenues, Kronos sacrifia à son père Ouranos son fils unique; il se circoncit lui-même, et il ordonne à tous les soldats de son armée de faire la même chose. According to the same version of Sanchoniathon Betulos (=Bêth-ül or beith-El) was the brother of Kronos.]

He also considered that this legend of the infancy of Zeus is the sole example of the introduction of the Semitic baitulos into the general Greek mythology, although baitulia are to be traced in particular local cults.

I think the Roman *manalis lapis* veritably meant the anima-ted, the manes-having stone. It was thought to be the stone-gate of Orcus by which the animae below, who are called manes, ascended (*Festus*). It was near the temple of Mars outside the Capena gate, and was drawn through the city in droughts, in order to bring rain. (They do the same with a statue of the Virgin among the Cypriot Greeks of Nikosia at this day.) This may have been from the

<sup>1</sup> *HeimsKringla* (1889), vol. i, p. 341.

<sup>2</sup> J. Loth, *Les Mabinogion* (1889), i, 90.

<sup>3</sup> *Round the Calendar in Portugal*, by Oswald Crawford, 1890.

fancied connexion of manalis with mano, flow, which also induced Festus and Varro to explain a manalis fons as an ever-flowing fountain, which is dull nonsense. All Eastern wells hold jinn; as every boy who has ever read *The Thousand and One* knows. [May I here throw in my bracketing of manes with maneo, because of their permanence?] As to Orcus, Verrius said that this god's name among the ancients was Urgus, because he urges us most, maxime nos urgeat (*Festus*). He was in fact, as my theories maintain, the urger of the universe, the god of the machine. And I now employ him to urge that theory, and to aid in explaining Δημιουργός or Δαμιουργός or ΔημιΟεργός (δῆμος = earth). Orcus was a god of Truth, like all the polar gods; he guaranteed oaths and avenged perjury. LukoUrgos or LukOurgos is a cognate word.

Recalling to the Reader's attention what I have said as to λᾶς under the heading of "Divine names in pal-" (p. 48), and taking up the myth of DeuKaliôn's creation of men out of stones, I even go so far as to suggest that λαός means people because of λᾶς being a stone-god; peoples everywhere calling themselves after their gods. And this I theorise to be (when coupled with the idea of the "animated stones") the Ding an Sich of the stones, cast by DeuKaliôn and Purra overhead, turning into men and women. In fact this derivation of λαός has been staring us in the face at least ever since Apollodoros<sup>1</sup> wrote: ὅθεν καὶ λαοὶ μεταφορικῶς ὠνομάσθησαν ἀπὸ τοῦ λᾶς, ὁ λίθος.

MeneLas or MeneLaos must it is presumed be treated in the same way. The old explanation of his name (from μένω remain, and λαός people) as 'support of the people' is insufficient. I suggest Lasting-stone, 'rock of ages' in fact. His 'brother' was a divine person, a force if you will, in Ag-, AgaMemnon, where the same idea of permanence is given in μέμνω remain. AgaMemnon (it was a title of Zeus) = Eternal-urges? Their uncle Atreus (ἀ-τρέω) = Immoveable, unshakeable (inébranlable). The father Pleisthenês should mean (πλεῖος, σθένος) complete-strength; but πλήμνη = nave of wheel. He was son of Pelops; and Tantalos was a near relation. As to στῦλος, see the heading "Magnês," where (under MeDousa, p. 144) I make it standing-stone; λος being = λᾶς, λαός, λᾶς, stone. There was also a Plistenus who shared with his brother Faustulus the rearing of Romulus and Remus. See also TaLaos, p. 134, and AtLas under the heading of

<sup>1</sup> *Bibl.* i, 7, 2, 6.

"The Mountain," in vol. 2. There is also, of course, a long list of such stone-gods in Lao-, for which the reader has only to turn to a mythological index. Such are Lao-Dikê, Dokos, Goras, Gorê, Nutos, Phontê, Thoê, Thoês, and so on.

It is impossible to be satisfied with the explanation of Apollo Ἀγνιεύς or Ἀγνιάτης as "the protector of the streets," a sort of watchman or policeman. We must go farther back to get at the supernal origin which, as I conceive, is indicated with sufficiency in the word ἀγ-υιά. Here, I suggest, we have the Latin *uia* a way; and the particular way meant is the great Way of the Gods, the Shin-Tô or Kami no Michi of Japan. It may also point to the Via Lactea. In ἀγνιά we have besides the syllable Ag- which denotes the impelling of the universe, and about which so much is said in this *Inquiry*. It was from this Way that Apollo descended into the streets, and the very name of the stones put up to this Ἀγνιάτης at the house-doors, the street-doors, ἀργοὶ λίθοι, clearly denotes, for anyone who follows me in making Argos the bright heavens (see Index), the celestial nature of these stone-symbols, which were a round or a square pillar, diminishing towards the top.<sup>1</sup> On these, sweet-smelling oils were poured, just as sacred stones were smeared in Arabia. This pillar was the altar or βωμὸς ἀγνιεύς mentioned often by ancient authors.

Other argoi lithoi were the sacred stones of implacability (ἀναιδείας) and of injury (ὀβρεως), of which the remains are still traced—so it is thought—on the platform of the areopagus at Athens. On the first the accuser, on the other the accused, placed his foot; a sort of swearing by Jupiter with a stone to the truth of their case. The judges also voted with stones which they dropped in the ballot-urns.

E. Saglio's derivation of Ἀργοὶ λίθοι from ἀ + ἔργοι, unworked stones,<sup>2</sup> as contrasted with the agalmata, cannot now be accepted for one moment. They are simply stones from Argos, from the heavens; meteors, aerolites. Τὰ δὲ ἔτι παλαιότερα καὶ τοῖς πᾶσιν Ἑλληνσι τιμὰς θεῶν ἀντὶ ἀγαλμάτων εἶχον Ἀργοὶ Λίθοι (Paus. vii, 22, 4). Pausanias (iii, 22, 1) also calls an Argos lithos the stone called Zeus Kappôtas (or Katapautês, the Appeaser) at Gythium (Guthion) in Laconia, on which Orestês sat to be cured of his madness. He also (x, 24, 6) indicated the stone at Delphi which Kronos had swallowed for Zeus. It was oiled and swaddled. Rome also claimed to have this same stone (which Rhea had

<sup>1</sup> Bekker, *Anecd.* p. 331.

<sup>2</sup> *Dict. des antiq.* i, 413.

given to Saturn) in the shapeless stone of Jupiter Terminus which stood on the capitol.<sup>1</sup> The catalogue of the other holy stones seen by Pausanias is: Hêra Klês, in his temple at Hyettos in Boiôtia—the stone represented the god; three stones, fallen from heaven, adored in the temple of the Charîtês or Graces at Orchomenos in Boiôtia; at Thespiæ (Argos was born there, and the Muses were called Thespian) or Thespeia or Thespeiai (which give us a parallel name to Thebes ?) a stone was the most ancient and revered image of Erôs; at Pharai or Phêrai in Achaia Pausanias further recorded the Thirty (compare the tri-decades of Hindu gods) squared stones which were the symbols of thirty gods; at Tegea (Atalanta was called Tegeatis); in Arcadia Zeus Teleios was represented by a squared stone<sup>2</sup>; and Pausanias gave others, which are mentioned here under the heads of the Pillar and the Pyramid. At Cyzicum (Kuzikos) was a triangular block “the work of a primitive age,” which was a gift of Athênê.<sup>3</sup>

Actæon (Aktaiôn) when weary of the chase, slept on a stone near a fountain not far from Megara in Boiôtia.<sup>4</sup> They say, wrote Clemens of Alexandria,<sup>5</sup> that at Delphi a stone was shown beside the Oracle, on which it is said the first Sibyl sat, who came from Helicon.

Apollonius Rhodius mentions the setting up of a stone as holy (as was right) in the temple of Athênê who was with Iêsôn (Jason).<sup>6</sup> He also describes how the altar of Arês stands outside the roofless temple built of small stones (*στιάων*). Within is a black stone planted, the holy stone to which the Amazons prayed (ii, 1171). This recalls the Phœnician Giganteja at Malta.

At Palaio-kastro (Oldcastle) on the south slopes of the earthly Mount Pelion is a place still called Mavri-Pêtrais (Black-stones) where M. Alfred Mézières found nothing but shapeless stones (*des pierres informes*).<sup>7</sup>

Ephesos could still be described in the time of Saint Paul as “a worshipper of the great goddess,” that is the great Mother-goddess Cybelê. There, and at Pessinus in Phrygia, she was adored under the form of a black and rugged meteoric stone which had fallen from heaven.<sup>8</sup>

One of the chief gods of the Aramean peoples was Qaçiou (so

<sup>1</sup> Lactantius, *Div. Inst.* i, 20.

<sup>2</sup> Paus. ix, 24, 3; 38, 1; 27, 1; vii, 22, 4; viii, 48, 4.

<sup>3</sup> *Anth. pal.* vi, 342.

<sup>4</sup> Paus. ix, 2, 24.

<sup>5</sup> *Stromata*, i, ch. xv.

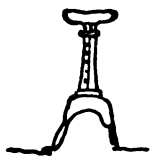
<sup>6</sup> *Argon.* i, 960.

<sup>7</sup> *Le Pelion et l'Ossa*, Paris (1853), p. 17.

<sup>8</sup> Prof. Sayce, *Hittites*, p. 113.

F. Lenormant wrote it) the ærolite god, as his name indicates ; and he was adored in many places as a mountain-god. The Greeks turned him into a Zeus Kasios. At Selucia in Syria he was a heavens-fallen conical stone, and he was thus also confused with Zeus Keraunios. Mount Casius near Antioch was one of the seats of Qaçiou, and was regarded by the people as the god himself. On the summit was a sacred enclosure and his open-air altar without a temple. There Hadrian sacrificed. He was also worshipped at another Mount Casius at Pelusium (frontiers of Egypt and Palestine) where his idol was a young man holding a pomegranate, the symbol of the god Rimmôn.<sup>1</sup>

Sir A. H. Layard in *Nineveh and Babylon* (p. 539) engraves a British Museum Babylonian cylinder which shows "a priest wearing the sacrificial dress standing at a table, before an altar bearing a crescent, and a smaller altar on which stands a cock." I reproduce the "table," as accurately as I can ; and ask if we are to see in it a bêth-Êl, and whether it is not placed on a pillar standing on a mountain.



F. Lenormant (referring to the notes of Vilhoison on Cornutus *De natur. deor.* (Osann.) pp. 245, 280) said that the Greeks assigned cubic stones to Cybêlê and parallelopipeds to Hermês. Thus did the cube-shaped temple even come to be regarded itself as the divine image ;<sup>2</sup> a true bêth-Êl or Êl-house indeed ; which connects us with today's kaaba (see p. 117). The Semites, he said, gave rectangular stones (Petra and elsewhere in Nabatene) to the god Dusares and to the goddess Alath or Allât. These last were multiplied numerously among the Arabs, as Herodotus, Maximus of Tyre and Clemens of Alexandria recorded. They were called *ansab*, and Musulman authors related that whilst they were divine images, victims were sometimes killed on them or they were at least daubed with their blood, which Herodotus and Porphyry also told. In the 6th century of our era Antoninus Martyr (*Itin.* 38) saw the neighbouring Saracens adore a stone on Mount Horeb, as the simulacrum of a lunar deity.

Among other famous stones were the lapides qui divi dicuntur at Seleucia ; the seven black stones at Uruk which typified the seven chief gods, the mystic καβείροι or Great Ones ;<sup>3</sup> and it may

<sup>1</sup> F. Lenormant in Saglio's *Dict.* i, 935.

<sup>2</sup> F. Lenormant, *Lettres Assyriol.* ii, 306. <sup>3</sup> Conder's *Heth and Moab*, pp. 210, 209.

turn out that all such *black* sacred stones were natural magnets or ærolites. Jacob's memorial stone or bêth-Êl was made a metzebah or massebah, which is rendered pillar in the English.<sup>1</sup>

Others were, among the Israelites, the witness pillar of Mizpeh; the memorial pillar over Rachel's grave; Joshua's pillar under the oak at Shechem, in memory of the oath taken to serve Jehovah; the stones of Bethshemesh, Ezel, and Ebenezer. Saul and Absalom erected each a *hand* or memorial cippus, and Josiah found such pillars at Bethel. The pillars or cippi erected by the Canaanites, and connected with the worship of Baal, were destroyed by the reforming kings Hezekiah and Josiah. "Standing images," "images of stone,"<sup>2</sup> are forbidden in Leviticus (xxvi, 1). The sacred character of the pillar among Israelites and Canaanites alike is sufficiently illustrated. The Nabatheans at Petra worshipped a black stone about four feet high and two square, called Dhu Shera, Lord of Desire.<sup>3</sup> The Ansâb or Menhirs are specially condemned in the Korân (Sura v, 92). "Smeared stones"—that is anointed—are often found in Syria. One Menhir group of about 150 dolmens is called el Mareighât, the smeared.<sup>4</sup>

"A perforated stone to which the Jews come every year and anoint it" is mentioned at Jerusalem by the Bordeaux pilgrim<sup>5</sup> (333 A.D.?) and by no one else. "The 12 stones which the children of Israel brought out of Jordan" are mentioned at the site of Jericho by the same pilgrim.<sup>6</sup> Arculfus in A.D. 670 "saw six of them lying on the right of the church in Galgal, and an equal number on the north side."<sup>6</sup> Outside the walls of Cæsarea, the *Citez de Jherusalem* (1187 A.D.) described "a very fair stone of marble, great and long, which is called the Table of Jesus Christ; and there are two little stones which are round, large below and pointed above, which are called the Candlesticks of our Lord."<sup>7</sup>

Theophrastus (*Char.* 16) depicted the superstitious who were scrupulous to pour oil on the stones of the *cross-roads* and to bend the knee to them; and Socrates<sup>8</sup> talked of the ultra devout who adored all the stones, all the stocks, and all the animals they met. Lucian also (*Pseudom.* 30) exhibits a man who bows and prays to the stones he sees oiled and hung with wreaths. "What was not my blindness!" confesses the christened Arnobius,<sup>9</sup> "when I perceived a stone running with oil of olives, I invoked it, I addressed it praise and prayers, I adored it as a divinity!"

Finn Magnússen said<sup>10</sup> that in parts of the Norwegian Alps the peasants until the end of the 18th century enshrined and

<sup>1</sup> Conder's *Heth and Moab*, pp. 210, 209.

<sup>2</sup> In the Revised Version, "pillar" or obelisk, and "figured stone."

<sup>3</sup> Conder's *Heth and Moab*, pp. 211, 255, 258.

<sup>4</sup> Pal. Pilgrims' Text Soc. (1887), pp. 22, 26.

<sup>5</sup> *Ibid.* pp. 22, 26.

<sup>6</sup> *Ibid.* (1889), p. 36.

<sup>7</sup> *Ibid.* (1888), p. 32.

<sup>8</sup> Xenophon, *Memor.* i, 1, 14.

<sup>9</sup> *Advers. nationes*, i, 39.

<sup>10</sup> *Annaler for Nordisk Oldkyudighed* (1838-9), p. 133.

worshipped round stones. Every Thursday evening they washed them, anointed them at the fire with butter, and placed them in fresh straw in the seat of honour at the head of the table. At times they washed them in whey, and at the winter solstice in beer.

At the consecration of the *holy oils* in the Roman Pontifical, there must be a bishop, 12 priests fully vested, 7 deacons, 7 subdeacons, and many other assistants. This is "a vestige of the ancient discipline ; and ancient usages usually maintain themselves without much change in the great ceremonies."<sup>1</sup> All breathe thrice on *the oils*. This ceremony was certainly in use as early as the 6th century ; and "we know not of its commencement"—the memory and tradition of the Church run not to the contrary. In the blessing of a bell 7 unctions are made with *the Oil* on the outside, and 4 with Chrism on the inside as the sound should be heard to the 4 quarters.

"Since a long time ago the Church forbids the offering of the holy Sacrifice [of the Mass] elsewhere than on an altar of stone."<sup>2</sup> Portable stone altars for Mass are first found mentioned by Bede (*Hist.* v. 11) in the 7th century. Hincmar, archbishop of Reims, writes of them in the 9th century. Do we find a reminiscence of the origin in the *Lavabo* of the Mass, where we read : "*circumdabo altare tuum, Domine . . . Domine, dilexi domûs tuæ, et locum habitationis gloriæ tuæ ?*"<sup>3</sup> *Domus* and *habitatio domini* are straight equivalents of Bêth-Êl. The priest kisses the altar at least thrice during the Mass.

The canons say that an altar should be of stone ; *altare debet esse lapideum*, If the altar is not wholly of stone, but of wood for example, it suffices that there be an altarlet (*altariolus*) of stone or a *lapis sacratus*, holy stone, in it. This the Roman Ordo calls a *tabula itineraria*, or a *viaticum*, or an *antimensium*. It is in fact a portable stone altar, without which no priest can celebrate unless by Papal dispensation, which, for example, is accorded to missionaries in cases of absolute necessity.<sup>4</sup>

In the Gallican ritual (which was in use certainly as far back as the 8th century) the bishop, at the consecration of a new church, makes with holy-water, in which some chrism has been dropped, the mortar for cementing or sealing-up the altar-stone.<sup>5</sup> Under the stone are first placed the relics of the saint, and the stone is then thrice over anointed in the middle and at the four corners.<sup>6</sup> This insertion of the relics, to actually represent a canonised saint-in-heaven, was, I suggest, at first a substitution for the pagan

<sup>1</sup> *Montpellier Catechisme* (1751), iii, 255 to 266.

<sup>2</sup> *Ibid.* iii, 129.

<sup>3</sup> *Psalm* xxv (English xxvi ; *habitatio* = tabernacle in R.V.).

<sup>4</sup> *Hierolexicon* (Roma 1677), pp. 25, 26.

<sup>5</sup> Duchesne : *Orig. du Culte Chrétien* (1889), p. 391.

<sup>6</sup> *Ibid.* 392, 397, 468.

god (id est Christian devil) who was believed to reside in, to animate, the stone (—and may even have been to oust, to eject, to cast out that devil). And so the altar-stone is still viewed as the tombstone of the saint.<sup>1</sup> It is a sort of lesser or “little bêth-Êl” in point of fact.

In the Syriac version of the *Theophania* (ii, 62) attributed to Eusebius,<sup>2</sup> it is stated that “the Dumatians (Dumatioi) of Arabia sacrificed a boy annually. Him they buried beneath the altar, and this they used as an Idol.”

The Gallican bishop in the lustration of the new altar makes crosses at the four angles with holy lustral water, and then walks seven times round the altar, sprinkling it from a bunch of hyssop with the same water.<sup>3</sup> It seems very important for my arguments that an antiphon sung during the ceremony of the anointing is: “Erexit Jacob lapidem in titulum, fundens oleum desuper,” etc.;<sup>4</sup> and that during the unctions a priest continually walks round the altar fumigating it with incense.<sup>5</sup> (But my reader will not be able to give its full weight to this until the section on “Circular Worship” is reached.) The bishop finally places ignited burning incense on the altar in the shape of a cross, which is an obvious perpetuation, and celebration once-for-all, of the burnt offerings on pre-Christian altars.<sup>6</sup> In the Byzantine ritual the altar-stone is sometimes cemented on to supporting pillars by the bishop, sometimes on to a solid base; and it is washed first with baptismal water and then with wine, and then anointed with chrism, *μύρον*.<sup>7</sup>

The bruxas are the evil-spirits or witches of Portugal. Some people always wear as a protection against them a little bag which hangs round the neck by a string and contains a chip of stone from an altar, a bayleaf, a leaf of rue and of the olive, and a sprig of the Herva da Injeva.<sup>8</sup>

The legend of the adjective “Venerabilis” in Bede’s name—which has just been cited as an excellent authority—deserves recording in this section on animated stones. Two stories are told. In the first, Bede is blind and is taken by some scoffer in bad faith into a certain valley to preach, where there was nothing to preach to but the stones around. When he ended his sermon with the words *per omnia sæcula sæculorum*, the stones reverberated “Amen, Venerabilis Pater.” Others added that the angels said over and above “*Benè dixisti Venerabilis Pater.*” The other tale is that after Bede’s holy death a certain cleric, having to cut his epitaph on a stone, began thus: *Hac sunt in fossa*. But he could think of no other words to add than *Beda’s ossa*, which would not make a scanning verse; and there he stuck. Tired with cudgelling

<sup>1</sup> Duchesne: *Orig. du Culte Chrétien* (1889), p. 392.

<sup>2</sup> Dr. S. Lee’s translation, 1843, p. 122.

<sup>3</sup> Duchesne, 396.

<sup>4</sup> See *Genesis* xxxv, 15.

<sup>5</sup> Duchesne, 397.

<sup>6</sup> *Ibid.* 398.

<sup>7</sup> *Ibid.* 401.

<sup>8</sup> O. Crawford’s *Round the Calendar in Portugal*, p. 91.

his brains he fell asleep, and when he awoke he found the stone cut by angels with :

Hac sunt in fossa Bedæ Venerabilis ossa.<sup>1</sup>

We have talking stones also in the Arabian Night's tale of the Peri Banu. They have been men, which is a reversion of the Deukaliôn myth. Numbers of Greek deities are changed to stone (see Index).

There are a black lake, a black precipice, and a Black Stone of the Swarthy—Llyn Dur, Clogwyn Dur, and Maen Dur Arddu—near Lower Llanberris;<sup>2</sup> and I have come across the (fallen) worship of the Black Stone in an out-of-the-way place. In Kilian's Flemish-Latin etymological dictionary, 1574, under the word Alve, is given from some nameless rhymester a long catalogue of all the terms for demons known to the writer. Among these figures "zwarte Piet," black Pete. But it is obvious that Peter has naught to do here except, as in saltpetre (sal petræ), in the sense of rock, stone. "Zwarte piet" is thus simply the Black Stone of ancient stone-worship. Oddly enough this leads me to an explanation of the word Pet in the "Pet au Diable" of the octave lxxviii of Villon's *Grand Testament*. There was a tower of the Pet au Diable in the enclosure of Philippe-Auguste in Paris; but the clever and learned Villonist M. Marcel Schwob has actually discovered proof of a stone of that name, and has kindly communicated to me the following particulars on the subject.

In 1453 some 30 or 40 students were arrested in Paris for an unusual outburst. In the criminal registers of the parliament of Paris le Lieutenant Criminel deposes, on 9th May, 1453, que plusieurs escoliers ont fait plusieurs grans excès; comme . . . ont arraché *une pierre* appelée *Pet-au-Diable* de l'ostel d'une damoiselle de ceste ville qui faisoit bourne; et [l'ont] portée au Mont Saint-Hilaire . . . Derechief ont esté querir en l'ostel de ladite damoiselle *une autre pierre* qu'elle avoit fait mettre . . . ont atachié . . . *la dite grosse pierre* ou Mont Sainte-Genevieve; et toutes les nuyts y ont fait danses à fleutes et à bedons . . . et *la grosse pierre* ont baillié ung chapeau tous les dimanches et autres festes. Et quant le Prevost et lui [le Lieutenant Criminel] y alèrent pour l'avoir, [la pierre] avoit ung chapeau de romarin.

It seems to me most likely that the original fundamental meaning of this *Pet-au-Diable* was the Devil's Stone; and that the students' racket was a survival of some older saturnalia in stone-worship.

Students also played high jinks at a "Druidical stone" near Poitiers; a fact which Rabelais (ii, 5) dressed up thus: De fait vint [Pantagruel] à Poitiers pour estudier, et y profita beaucoup. Auquel lieu voyant que les escoliers estoient aucunes fois de loisir, et ne savoient à quoy passer temps, il en eut compassion. Et un jour prit, d'un grand rochier qu'on nomme Passelourdin, une grosse roche ayant environ de douze toises en carré, et d'épaisseur quatorze pans, et la mit sur quatre pilliers au milieu d'un champ, bien à son aise; afin que lesdits escoliers, quand ilz ne sauroient autre chose faire, passassent temps à monter sur ladite

<sup>1</sup> *Hieroglyphicon* (Roma 1677), p. 649. See also p. 141 *infra*.

<sup>2</sup> Prof. Rhys in *XIXth Century*, Oct. 1891, p. 568.

Pierre, et là banqueter à force flacons jambons et pastés, et écrire leurs noms dessus avec un coustEAU ; et de present l'appelle-on la Pierre Levée. Et en memoire de ce, n'est aujourd'huy passé aucun en la matricule de ladite université de Poitiers sinon qu'il ait beu en la Fontaine caballine<sup>1</sup> de Croustelles, passé à Passelourdin,<sup>2</sup> et monté sur la Pierre Levée.<sup>3</sup>

In Brinton's Annals of the Cakchiquels of Central America there is an important, mysterious, primeval and animated obsidian stone. The Mexican goddess Citlalicue gave birth to a flint-knife which was flung down from heaven and became 1,600 gods.

Mr. J. P. Brown in his book on *The Dervishes* (Trübner, 1868) gave the following information (in the larger type): The Rufâî dervishes (and also the kadirî of Cyprus), our "howling dervishes," wear a "stone of contentment" kanâ'at tâshi, in the middle of their belts.

It is thus at the Omphalos, and deserves especial notice in reference to my theories about the ☉ symbol. It is either a round or a twelve-cornered stone ; and the girdle in which it is worn is called the taibend, not the kamberieh. This stone seems to be also called a pelenk.

In the girdle of the Bektâshî is a seven-pointed stone, the pelenk.

So Mr. Brown, p. 145 ; but on the most careful examination and cross-examination of Mevlevî and Bektâshî dervishes in Cyprus, with the kind help of the Island Treasurer, Mr. Frank G. Glossop, no trace whatever of a seven-angled stone can be obtained ; although I have secured specimens of every stone worn, through the agency of a Turkish gentleman who got them for me with great difficulty in Ştambûl.

And there is another round or oblong crystal stone, the nejef, which is worn by any dervish, but the Bektâshî are more particular in wearing it.

This stone is either an egg or pear shaped agate (the pelenk kamberieh) or an elongated crystal octahedron (the nejef kamberieh). I have a specimen of each, mounted in silver, and hung by strong silken cords.

Nejef is the name of the mine or quarry whence the stone so-called comes, and it is held to contain a sign of the hair of Hussein. It is tied round the waist with the three-knotted cord called kamberieh, which denotes a follower of Ali. The stone, say these dervishes, which Moses wore he called dervish-dervishân, and it had

<sup>1</sup> A horse-fountain, like Hippokrênê, at Croustelles near Poitiers.

<sup>2</sup> Belleforest also mentions this in his *Bandello's 32nd Tale* : "passé sur le roc Passe-Lourdin à Poitiers pour se bien former la cervelle."

<sup>3</sup> Engraved in the *Magasin pittoresque* for January 1845, from Georges Braun's *Theatrum urbium*, as seen at the close of the 16th century. Several students are seen on the stone.

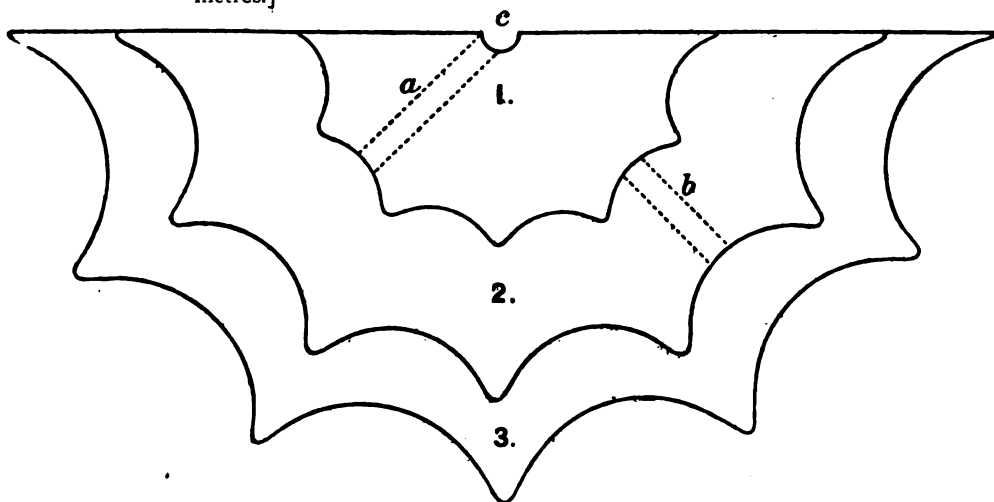
twelve holes [compare the breast-plate of Aaron. I. O'N.]. The Bektâshî have yet another stone, worn round the neck, the teslîm tâshi or stone of submission to the twelve Imâms. The cord which passes through the teslîm tâshi is connected by passing the nejef through its ends, and then fastening round the waist to the kamberieh.

These stones are also twelve-angled—everything in the order, says a Bektâshî, is twelve. The larger stone is the teslîm tâshi bâlim; the smaller is called the teslîm tâshi simply. I give full-sized superposed half-outlines of these, and of the kanâ'at tâshi; with their weights.

The stone of the Bektâshî's convent-hall is eight-angled, and has a candle in its centre or Eye. Upon it the postulant is received into the Path.

As to this I have no corroboration.

1. Crystal. Teslîm tâshi of the Bektâshî dervishes. Weight as mounted 67 grammes. The dotted lines *a* show the tubular transverse hole of suspension.
  2. Greenish agate. Teslîm tâshi bâlim of the Bektâshî. Weight as mounted 196 grammes. Dotted lines *b* as No. 1.
  3. Whitish agate, with round suspension hole through the middle, *c*. (This hole, as drawn, only belongs to this biggest stone). There is no transverse piercing. Weight unmounted 394 grammes.
- [Average thickness of Nos. 1 and 2 is 10 decimètres. Of No. 3, 12 decimètres.]



## 10.—The Loadstone Mountain.

THERE is a curious Orissa legend about the temple of Kanârak (Black-pagoda). In front of the gate stands an octagonal pillar of black stone, fifty *gaz* (yards) high. The numerous shipwrecks on the coast of the Bay of Bengal near Kanârak were assigned by the legend to a "huge lodestone, kumbha-pâthar, on the summit of the tower," which drew the vessels on the sands until "a musalmân crew scaled the temple" [*i.e.* the tower of the temple?] and carried off the magnet.<sup>1</sup> This is a variant of the loadstone mountain in Sindbad's voyages, and in the legend of Oger le Danois.<sup>2</sup> Another is the Monte Calamitico, the mediæval magnetic Northern mountain in the Ocean, told of by Olaus Magnus<sup>3</sup> and referred to in Humboldt's *Cosmos* (ii, 659; v, 55).

Monte Calamitico (*see also* p. 106 *supra*) must mean Calamitous Mountain, unless it means Calamus or Reed Mountain, which is not impossible. Calamita is still the name for the magnet in Italian, and Littré says that was because the magnetic needle was put in a reed to float on the water. *Kalamîra* in modern Greek may be *lingua Franca*, but *κάλamos* was equally a reed in ancient Greek. I believe קלמיש khallâmish means a hard stone or rock, and that קלמיטה kalammitah, which is found for the magnet in ancient Jewish prayers, may be European.<sup>4</sup> As for pursuing the *calamitous* interpretation, it is not easy, and honestly I give it up.

The myth was widespread. Innocent IV's envoy brought back in 1246 a tale that the Caspian mountains were of adamantine stone, and drew unto them the iron arrows and weapons of the invading host of Jinghis Khan.<sup>5</sup> Now all these seem to be natural-magnet and not meteoric myths.

*The Post Angel, or the Athenian Mercury*, an old magazine published in 1701, in its "Answers to Correspondents" had the following: "Q. Why does the needle in the sea-compass always turn to the North? A. The most received opinion is that there is under our North pole a huge black Rock, from under which the Ocean issueth in 4 currents answerable to the 4 corners of the Earth or 4 winds; which rock is thought to be all of a Loadstone, so that by a kind of affinity it draweth all such like stones or other metals touched by them towards it." Here we have also the heavens-rivers, and the Four Points.

<sup>1</sup> Hunter's *Orissa*, pp. 289, *seq.*

<sup>2</sup> Keary: *Outlines of Prim. Beliefs*, 453.

<sup>3</sup> I. B. della Porta, *Magia Naturalis*, 1651, p. 288.

<sup>4</sup> Klaproth, *La Boussole*, 15, 24.

<sup>5</sup> Hakluyt: *Voy. of J. de Plano Carpini*, ch. xii.

Klaproth quoted the following from the *Nan-chuan i-weh chi*, "Notes on Southern Marvels," (of our 11th century, or before): "At the capes and headlands of the chang hai (sea) the waters are shoal and there are many loadstones, so that if the great foreign ships which are clad with iron plates approach them, they are arrested, and none of them can pass by these places, which are said to be very numerous in the South sea."

Note the ignorance here. The narrator of this North-polar fable clearly knew not that the South end of the magnet is repellent of iron; and was following merely the Chinese name for the compass: "the wheel that shows *the South*." He is thus wrong *toto cœlo* in fact.

It is strange that Ptolemy<sup>1</sup> (first century?) related almost the same thing of the same seas. His source must have been also that of the Chinese tale. "They relate," he says, "that at the Manioles islands ships with iron bolts are arrested, and that for that reason they build ships with wooden pegs, so that the Heraklean stone which there grows may not attract them."

In the *De Moribus Brachmanorum*,<sup>2</sup> attributed to St. Ambrose (4th century), "the stone called Magnes is found at the Mammoles<sup>3</sup> islands. They say it attracts by its strength the nature of iron. Consequently if a ship which has iron nails draw near, it is there held, and can no more depart for other where, by I know not what hidden hinderment of this stone. For this reason they employ none but wooden pegs in the building of ships." These old lies must have partly arisen in a bad shot at the reason for the timber nails.

In the Arabic Geography of Sherif Edrisi,<sup>4</sup> "El Mandeb is a mountain surrounded on all sides by the sea, and highest on *the Southern* side [that is the side which *looks* South, as the Polar deity was bound to do]. A mountain which extends transversely on the South they call Murukéin, and it is a continuous mass of rocks. The author of the Book of Wonders [odd reminder of the Chinese treatise] relates that no vessel furnished with iron nails can pass near this mountain without being drawn and retained by it, insomuch that the ship can never again escape therefrom." Elsewhere this Abu Abdallah Mohammed al Edrisi describes a

<sup>1</sup> *Geog.* vii, 2.

<sup>2</sup> Palladius, S. Ambrosius (et cætera); editio Bissæus. Londini, 1665, p. 59.

<sup>3</sup> See what is said p. 146 of Lydius as a name for the loadstone. Lyde, Λύδη, was great-breasted (Juvenal ii, 140). *Lydiæ tumentes* occurs in the *Silvia* of Statius i, 6, 70.

<sup>4</sup> Written 1153. Arabic, Rome 1592. French (Amédée Jaubert) 1836.

great gulf extending towards the South, and a high mountain which forces voyagers out of their straight course. The mountain is called Adjerad [which may be for al jerid, the palm-stick, the *Spear-mountain* of the Universe], "whose flanks are furrowed on all sides by waters which fall with a terrific noise" [which might be a straight description of the descent of the rivers of the Northern heavens-mountain]. "This mountain draws unto it the vessels that come near, and so mariners have a care to give it a wide berth."

In the Arabic treatise on Stones which pretended to be by Aristotle, "there is in the sea a mountain formed of this stone. If ships approach it they lose their nails and their ironwork, which separate of themselves and fly like birds towards the mountain, without the force of their cohesion [in the timbers] being able to retain them. That is why they do not bolt-together with iron nails the ships that sail this sea, but employ for binding their parts ropes made of cocoatree fibres, which are then fastened with pegs of a soft wood that swells-up in the water." Another instance of the snapshot conjecture. This is found again in Vincent de Beauvais, who curiously quoted for it another apocryphal Book on Stones which he attributed to Galen.<sup>1</sup>

In the French story of the Chevalier Berinus and his son Champion Aigres de l'Aimant, ships are drawn towards the huge Rock of Aimant, and adhere to it. An inscription on the rock says that if one man consents to remain behind, and then throws the Ring which is on the rock into the sea, the ships will be freed. The lot falls on Aigres, who subsequently escapes (on finding a substitute in another fleet of doom), and carries off a horse, a sword, and armour.<sup>2</sup>

The mountain in the sixth voyage of Sindbad is a mass of treasure. All the stones that lie about are rock-crystal, rubies, emeralds and so forth. And a great river of soft-water runs from the sea into a dark grotto in the mountain, whose opening is extremely lofty and wide. In the Third Kalender's story the Black Mountain is an aimant-mine which attracts the fleet of ships, because of their nails and ironworks, for two days before the catastrophe; which ensues upon the drawing-out and flight to the mountain of all the bolts that hold the keels together. All these irons strike the rock with a horrible noise and stick on to its

<sup>1</sup> Klaproth, *La Boussole*, 1834, 123.

<sup>2</sup> Clouston's *Pop. Tales*, i, 104.

surface. The ships then fall to pieces, and their contents sink to the bottom of the plumbless deep. The whole seaside of the mountain is thus a mass of nails which preserve and augment its virtue. The mountain is very steep, and on its summit is a dome of bronze upheld by columns of bronze. On the top of the dome again, is a *bronze* horse bearing a rider who has a *leaden* plate on his breast covered with talismanic characters. This statue is the cause of the magnetism.

[Must we not here detect some survival of a *lost* knowledge as to the electric action of pairs of metals?]

The stairway to the mountain-top is so narrow, steep, and difficult as to be all but impracticable by the one man who finds salvation, Ajib, the Kalender, son of Kassib. He, advised by a venerable Old Man in a dream, digs for a *bronze* bow and three arrows of *lead* made under certain constellations. These arrows he fires at the statue, and at the third bolt the horseman falls into the sea, the horse tumbles-down, and is buried by order in the hole where the bow-and-arrows came from. The sea then rises to the top of the mountain, a man of bronze rows-up in a boat and saves Ajib, under the condition (announced by the Old Man) that he utter not the name of Allah. On the ninth day he does however say "Allah be blessed and praised," and the boat sinks under him.<sup>1</sup>

Here we clearly have (as the Reader will prove in the course of the *Inquiry*) the northern jewelled heavens-mountain and dome; the heavens-river; the pillars of the heavens; the central centaur-gods fallen from their high estate (because inimical to Allah); the Old Man of the Mountain; the heavens-ladder or stairs; and the heavens-boat—all subjects here necessarily treated-of before this Tale was here analysed. The bow and the ring, too, are of the commonest figures for the heavens.

It is well known that there exist on the shores of the globe natural facts which furnish a commonplace foundation for this Loadstone-mountain legend. H.M.S. "Serpent" was totally wrecked in November 1890 off the Spanish coast near Camarinas, on a reef called Laja del Buey or Bullock's Ledge; and an experienced officer of the Spanish admiralty, who knew the spot of the wreck well, said that the Serpent's compasses may have been disturbed by the vast masses of iron on the coast. She went down a few moments after she struck on the rocks, and only three sailors were cast ashore alive.<sup>2</sup> Great numbers of wrecks attributable to this cause take place on the North West

<sup>1</sup> Galland's *1,001 Nuits*, Paris, 1806.

<sup>2</sup> *Morning Post*, 14 Nov. 1890.

Spanish coasts ; and it is very noteworthy what an influence the enormous quantities of iron in some of the Galician mountains exercise on the needles of ships' compasses ; necessarily at a very considerable distance too.

The earliest origin for this Metal Man on the Mountain that I have found is in the *Argonautika* of Apollonios of Rhodes (iv, 1638 etc.). Brazen Talôs prevents the Argo from mooring at the Diktaion haven by breaking-off rocks to hurl down from the hard cliff. He was a demigod of the brazen stock of men sprung from ash-trees (μελιγγενέων). The son of Kronos gave him to Europa to be warden of Crete (Κρήτη) where he roamed with *brazen* feet. (A Magnês incident which also clearly brackets him with Œdipus.) He was of brass unbreakable ; only at the ankle was a thinskinne'd vein of blood where lay the issues of life and death (an Achilles incident).<sup>1</sup> Mêdeia however bewitched the sight of brazen Talôs with her evil eye ; and he scratched his ankle against the rock. Forth gushed the stream of life *like molten lead* ; and like some towering pine the mighty giant stood awhile upright on his tireless (iv, 1687) feet, then fell at last with weighty crash.

[Here again we have the pair of metals ; and I think it is worthy of all notice that they were brass and lead, χαλκός and μόλιβδος, while Volta made his pile of copper and zinc.]

In another myth of Talôs, his uncle and master DaiDalos, the supreme architect (ἀρχι-τέκτων ἄριστος) and first inventor of statues, jealous of his rivalry (a clear war-in-heaven) cast him down from the Acropolis,<sup>2</sup> or heavens-palace ; by fraud said Hellanikos (*frag.* 82).

Here we clearly have the Creator of the Universe making man, as is shown here under the heading of "The Tree." DaiDalos also invented the drill which is worked by revolution (the centrebit), and Talôs the potter's wheel and the turning lathe. These three rotating machines complete a connexion of both these divine powers with the inventor of the rotating machine of the Universe.

I think we must inevitably take Τάλως to be identical with Ταλαός, and that the origin of both stares us in the face in the second, which is ΤΑ-Λαός = stretched-stone, that is tall-stone. Prof. Skeat having said in his Dictionary (to which I am throughout this *Inquiry* so deeply and widely indebted) that "further light is desired as to this difficult word, tall," I suggest that we have it here and in the Welsh and Cornish *tal* = high, *tal carn* = high rock, as well as in the Irish *tealach* a hillock. The French talus, too, still retains the sense of a steep. If there be anything in all this, it may afford us the true clue to *talisman*, as originally a holy stone. The genealogy of DaiDalos and Talôs was as follows :

<sup>1</sup> See also Apoll. *Bibl.* i, 9, 26, 4.

<sup>2</sup> Apoll. *Bibl.* iii, 15, 8, 10, etc.



not yet done with "the majestic progress of the spheres." This indeed may be the true clue to the now hidden meaning of all the footprint legends which are so fully treated of under the heading "Buddha's Footprint."

Thus we should have the Talôs myth englobing (as the majority of myths do) a confusion of conceptions—of the firmly planted feet of the heavens-axis god, and of the tireless feet of the running-heavens god. The "tireless" idea we come upon again in the derivation (by the scholiast on Euripides) of Atlas from ἀ-τλάν un-fatiguable, which is dealt-with under "Atlas." The connection of Talôs or Talaos with Atlas and Ephialtês seems inevitable.

TanTalos seems to me to be a form of Talos, where τάν belongs to τάνω and means outstretched, or else is τάν, Sir; like Dan Sol, for example. In the first case, we should have TAN-TA-Λαός, where the first two root-syllables would be a reduplication; for TA is now taken as = TAN, stretched.

Mighty, μέγας, Talaos and Arêios (an Arês-name) came forth from Argos (the heavens) and were the sons of Bias.<sup>1</sup> Talaos was father of six sons (and a daughter who married AmphiAraos) among whom were Mêkisteus (the longest or tallest, perhaps an Axis-name),<sup>2</sup> AristoMachos (best-mechanism) and Adrastos.<sup>3</sup> HippoMedôn (a central horse-god) was also, as others said,<sup>4</sup> a son of Talaos. The *Iliad* (xxiii, 677) makes Mêkisteus come to Thebes after the burial of OidiPous (with whom I have already bracketed Talôs) and overcome all the sons of Kadmos. MelamPous (blackfoot) was brother of Bias<sup>5</sup> (and uncle of Talaos), so that the feet were, as we should expect, in the family; and note, in reference to what I advance elsewhere as to Aiguptos being a celestial spot, that it was previously called the place (χώρα) of MelamPous.<sup>6</sup>

Hesychius mentions Greek games in honour of Zeus Talaos. AmphiAraos, who killed Talaos (MelamPous also killed him), and so usurped the rule of Argos, has the Spear and Universe-tree in his myth. An eagle swoops down upon the lance, carries it off, and where it lets it fall again it sticks-in and becomes a laurel. The Earth opens and receives AmphiAraos with his chariot and his horses—a note, as I believe, of an axis-god. Talos was a partisan of Turnus, and was killed by Æneas. Here the connection with

<sup>1</sup> *Argon.* i, 118; ii, 63.

<sup>2</sup> Might also = μη (mid) + κίστη (see "The Arcana").

<sup>3</sup> *Apoll. Bibl.* i, 9, 13.

<sup>4</sup> *Ibid.* iii, 6, 3.

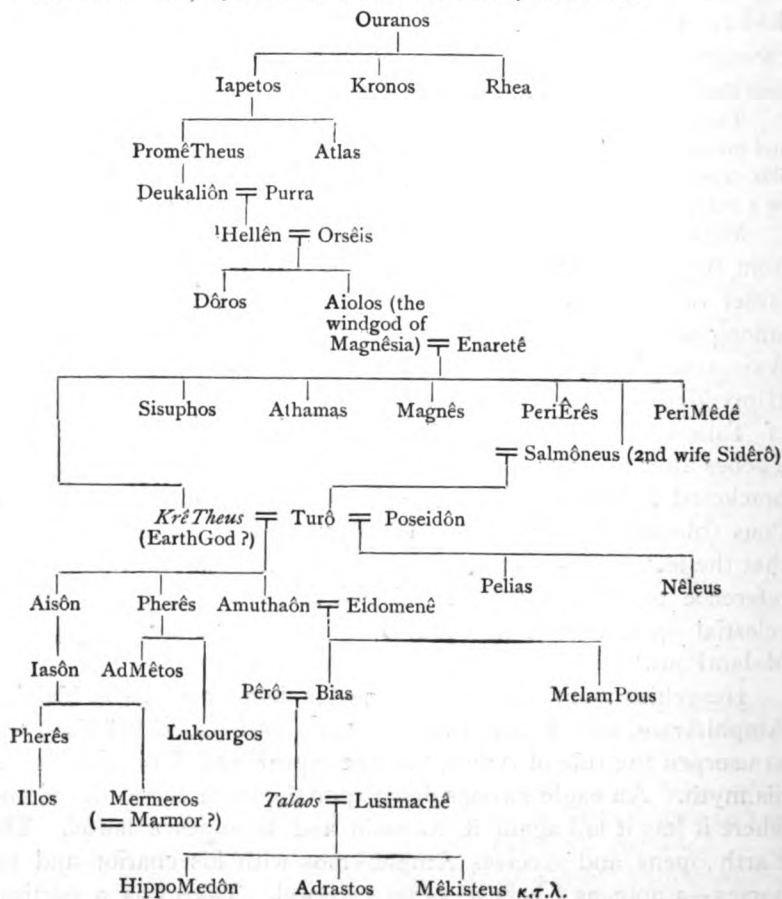
<sup>5</sup> Pherecydes *frag.* 75.

<sup>6</sup> *Apoll. Bibl.* ii, 1, 4, 5.

Turnus (a turning-heavens god, as I maintain) again points to Talôs as an axis or socket god.

The name crops-up again in Dionysius of Halicarnassus (bk. ii) where the Sabine Τάλλος ὑράνος is mentioned as an ally of Tatius; which confirms me in my connection of Tatius with the axis; for this name is merely an adjectival form of the above root-word TA, outstretched, tall. Festus also said Talus was a Sabine prename. Spenser revived Talus as an iron man in the *Faëry Queen* (v, i).

The connection of Talaos with the island of Krêtê and thus with Talôs may be made another way by his descent from KrêTheus, as follows;



[It will be observed that Dôros a spear-axis-god, Aiolos the Ether-god of Magnêsia, Magnês, Turô (a tower-axis-goddess?), Poseidôn, and Iasôn, are all in this most respectable family. Salmôneus (? the salt one) may be a mere

<sup>1</sup> Hellên was also son "of Zeus" (= Dios).

alias of Poseidôn; and Turô's being the consort both of Poseidôn and KrêTheus (Earth-god?) could be interpreted as the axis extending from Earth to Cosmic Ocean.]

There is one of the islands of Mailduin's voyage that seems to present us with some Cosmic allusions to the revolutions of the several spheres, and also to the myth of Talôs. The island has a wall (the firmament?) round it. An animal of vast size, with thick rough skin, runs round the island with the swiftness of the wind, and then betakes himself to a large flat stone on a high point, where he daily turns himself completely round and round within his skin which remains at rest. Next he turns his skin continually round his body, down one side and up on the other like a mill-wheel, but the body itself moves not. Again, he whirls the skin of his upper half round and round like a flat-lying mill-stone, while the skin of the lower half remains without motion. When Mailduin and his companions, in terror of him, take to flight, he flings round stones at them,<sup>1</sup> like the Kuklops at Odusseus.

(See the section on "The River" for the loadstone at the bottom of the river Llinon, which makes it impossible to cross over in a keel.)

<sup>1</sup> Dr. Joyce's *Celtic Romances*, 127, 128.

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**CRETE.** Plato in his explanation, or rather in his explaining-away of the Talôs myth, gave the additional incident that Talôs had to make the round of the island of Crete three times to engrave on brass the Law of Minôs. Apollodoros<sup>1</sup> said Talôs ran thrice daily round the island, 'watching it. Here we have the tireless feet again, and this brass is thus the brazen heavens, and the Law is the Tao, the Order, of the Universe; and *Krêê must be, like all the other similar mythic islands, a figure of the Earth* (see p. 33). If we admit this interpretation, it sheds a flood of light on the grand total of all the Cretan most archaic myths and worship. Note too that Crete was called Chthonia insula.

And then where are we to search for the meaning of the word Krêê? The etymology ought also to give us that of the Latin creta chalk, which is at present a philologist's blind alley; and I think the true sense is still to be tracked in our own word *accrete*; for creta as a portion of the verb crescere to appear, surge-up, sprout, receive existence, be born (earliest meanings, which are confined to the poets), is just what we want. And we are thus not so very far off our own English *create* (as a past participle) and the Latin creata; the root of all which is said to be *kar* to make; but that sense does not embrace the appearing, surging-up, ideas.

The OldIrish crê clay does not seem to stand in the way here, but rather to help me out. Mr. E. R. Wharton alleges crêtus, the participle of cernō I separate; but must we not see in this crêtus and in crêtus from cresco the identically same word?

Crete is thus the uprisen island, and the name of the island-god Crete-born "Zeus," Ζᾶν Κρηταγένης, takes a new and supreme significance. More than 2,000 years ago Herodotus (iii, 122) remarked that the Cretan Law-giver Minôs of Knôssos (where we must see gnôsis and knowledge) was anterior to the generations of men. This fully accords with Hesiod's saying that the King of Crete (Minôs) was "the mightiest king of all mortals," and ruled with the sceptre of Zeus. The facts that his consort was PasiPhaê (= to-all-shine, the heavens), and that she was the daughter of Hêlios (not the sun?) and Perséis, also place him in a very high divine position.

Asklêpiadês gave Minôs for consort Krêê the daughter of Asterios, which is also Cosmic and therefore genuine.<sup>2</sup> Krêê was otherwise the daughter of

<sup>1</sup> *Bibl.* i. 9, 26, 5.

<sup>2</sup> *Apoll. Bibl.* iii. 1, 2, 6.

Deukaliôn.<sup>1</sup> Note too that a place in Rhodes was called Krêtênia after her.<sup>2</sup> This gives us a connection between two of the Cosmic typical island-symbols of the Earth, Krêtê and Rodos (see "The Romaunt of the Rose" later on).

The mythic Dorians (that is, as I theorise, the spear-axis gods) possessed the island of Crete (the Earth) in times later than those of Minôs (Herod. i, 173). If 'PaδάMavθvς (-θoς or -θα) his brother could be made into 'PóδαMavθvς, we should have the Wheel-Seer or magician (from μανθάγω, μάντις), and a connection with the wheel-island of Rhodes. It is thus quite natural to learn that the equally mythic LukoUrgos long dwelt in Crete, and adopted its Law.<sup>3</sup> Manthos then too becomes a parallel to the fraternal Knôssos. Plato<sup>4</sup> tells us that the laws of Crete, being inspired by Deity, could not be discussed by the immature. The fact that the ten chief magistrates were called kosmoi and their president the protokosmos is important, though we need not to lay too much stress on it. The kosmoi all belonged to one family the Aithalêi, which name seems to indicate a fire-god's priesthood. Aithalidês, the famous son of Hermês and Eupolemeia was the swift (flame? flash?) herald of the Argonauts<sup>5</sup> who transmigrated into Pythagoras.

[Are not the isle of Aithaliê in the *Argonautika* (iv, 654), which seems to have escaped the scholiasts and commentators, and the puzzling passage about it, to be referred to Crete?]

But we must push on farther, and hope to fare no worse. Κρής, Κρήσσα, Cretan and Cretaness, contain the first syllable of crescere; so does the adjective κρήσιος, which was applied to the Bacchus of Argos. Κρής the son of Zan reigned in Crete, and according to one legend gave his name to the island, which is not too very far off my etymology, which would lend somewhat of a new intensity to the epithet of Jupiter Crescens. There was a nymph Krêsêis. Pasiphaê, sister of Kirkê (the spindle), spouse of Minôs, and mother of AndroGeôs (Man-Earth?), was called Cressa bos.<sup>6</sup> And may not this etymology, too, unveil for us the true hidden meaning of the inexhaustible riches of Cræsus, Kroisos, the Universe-King? And we must take into this family of words Κρέουσα, the spouse of Iêsôn, and her father Κρέων, King of Κόρινθος. And can creta chalk, the Cretan earth, have thus ever been the protoplast of the speculations of

<sup>1</sup> Apoll. *Bibl.* iii, 3, 1.

<sup>2</sup> *Ibid.* iii, 2, 1.

<sup>3</sup> Plutarch, *Lycurg.* 4.

<sup>4</sup> *Leges* I. D. 270, 31.

<sup>5</sup> *Argonautikôn*, i, 54, 641, 649; iii, 174.

<sup>6</sup> Propertius iv, 7, 57.

"the ancients?" Marl (marga, margila) was also so called. The use of creta in medicine had most probably a ritualistic origin.

There are passages in the *Argonautika* (iv, 1577) which I read as a possible relict of the Earth-myth of Crete: "Yonder sea, that has naught but air around (*ὑπὲριον*) reaches above Crete to the divine land of Pelops."<sup>1</sup> The realm of Pelops, as is often pointed out here, is the heavens; and the "sea" here is the Universe-ocean. Again (iv, 1636): "Crete stands out above all other isles upon the sea." Again: "As they were hasting o'er the wide gulf of Crete" [the Universe-ocean. as above] "night scared them, that night men call the shroud of gloom . . . It was black chaos come from heaven, or haply thick gloom rising from the nethermost abyss."<sup>2</sup> This is the night-voyage of the darkest sky.

[*ISLAND*. It ought to have been stated under the heading of "The Spear" that Irish myth affords a parallel to Japan's change of position (p. 32). The one-eyed or evil-eyed Northern giant-power Balar commands his Fomorian giants to "put cables round the island of Erin, which gives us so much trouble, and tie it at the stern of your ships; then sail home, bringing the island with you, and place it on the North side of Lochlann."<sup>3</sup> The island of Fianchaire (Fincara = white-rock?), too, lies not on the surface, but down deep in the waters, for it was sunk beneath the waves by a spell in times long past.

I should also have stated at p. 33 that in the voyage of Mailduin—which is in the nature of a Cosmic Argo voyage, as all the *imrama* seem to be—the island of Birds which are human souls is met with; and the Aged Man of the island is covered all over with long white hair, and his account of the origin of the island is that he brought from Erin as ballast for his boat some sods of green turf, and then, "under the guidance of God I arrived at this spot; and he fixed the sods in the sea for me, so that they formed a little island," which grew bigger and bigger every year, and in which the Lord caused a single tree to spring up.<sup>4</sup> This is a parallel to the island Kallistê (p. 33).

"Then we came to the isle Aiolian where dwelt Aiolos son of HippoTas in a *floating island*. And all about it is a wall of bronze unbroken, and the cliff runs up sheer from the sea. His 12 children too abide there in his mansions, 6 daughters and 6 lusty sons; and behold he gave his daughters to his sons to wife." (*Odyss.* x, 1.) This is clearly Cosmic; the floating airy island being the Earth, and the rest being of the firmament, celestial or zodiacal.

The island of Cephalonia in the myth of Kephalos and Prokris also deserves attention here.

The island P'ung-Laï, 蓬萊 was brought one day, in all its mass, by the

<sup>1</sup> κέῖνο δ' ὑπὲριον θείην Πελοπηίδα γαίαν | εἰσᾶνέχει πέλαγος Κρήτης ὕπερ.

<sup>2</sup> iv, 1694. Mr. Coleridge's version.

<sup>3</sup> Dr. Joyce's *Celtic Romances*, 41, 87. A deceased Sir Andrew Agnew thus appears to have been a plagiarist.

<sup>4</sup> *Ibid.* 144.

Ngao 黿 or Cosmic Tortoise of Chinese myth.<sup>1</sup> As the Earth is also supported by the Tortoise, we here have in P'ung-Lai, I fancy, a clear figure for the Earth just as in so many islands of Greek mythology.]

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[*Rocking-Stones.* It has occurred to me to try and explain the puzzling Rocking-Stones as another archaic conception of the idea of "animated stones;" the vibration of the gigantic mass, which still astonishes ourselves, being employed to awe the other masses into adoration. I cannot find any record of the "lie" of such stones, as regards the points of the compass.<sup>2</sup> A Buddhist legend, which is a household word in Japan, chimes-in with this theory. The monk Daita, ascending a hill, and collecting stones, placed them upon the ground around him, and began to preach to them of the secret precepts of Buddha; and so miraculous was the effect of the mysterious truths he told, that even the stones bowed in reverent assent. Thereupon the saint consecrated them as the Nodding-Stones.<sup>3</sup> To this day, Japanese gardens consisting almost entirely of stones—our own rockeries suggest themselves—are arranged in a small enclosure to represent this legend, which resembles that of the Venerable Bede, p. 125.]

<sup>1</sup> De Groot, *Fêtes d'Enoui*, i, 174.

<sup>2</sup> Since the above was in type, I find that Dr. T. A. Wise says in his *History of Paganism in Caledonia* (1884, p. 92), apparently from his own personal observation—which is my reason for quoting the book—that the 3-ton 5 ft. 6 × 4 ft. 8 rocking-stone at Strathardle, Perthshire, moves only when pushed in the direction of N. and S. When it has been worked-up to its full swing, the end of the stone vibrates through some 4 inches, and it then makes (say) 27 balancings before it returns to rest.

<sup>3</sup> Chamberlain's *Things Japanese*, 131.

11.—*Máγνης*, Medea, and Maia.—Touchstone.

A SHORT time may not here be thrown away in a hunt after myth and etymon.

*Máγνης* was a "servant" of *Μήδεια*, changed by that goddess and sorceress into a stone, the magnet. He it is who in this myth divinely "animates" this stone. Another myth given by Nicander makes him walk in shepherding upon natural-magnetic rocks, to which he became fixed by the nails in his shoes<sup>1</sup>; where we obviously have a variant not alone of Sindbad's loadstone cliff-mountain but of the shoes of IphiKratos (see "The Myth of Daphne" *infra*) and the brazen feet of Talôs, and perhaps of the footprint legends generally. The black precious-stone called Medea nigra which Pliny (xxxvi, 10, 63) said was not otherwise known than by its name, must thus have been the loadstone, and also perhaps the first black image of a great goddess now traceable in the Universe.

I suggest that Πιέρος<sup>2</sup> the son of Magnês must mean stone (French pierre), and that thus Pieria the seat of the Muses<sup>3</sup> was equivalent to Petraia, stony—of course in a celestial god-stone sense; and further that the nine daughters of Pieros were simply a doublet of the Muses. Pieros was also father of Hya-kinthos (also a precious-stone) by Kleiô (our Clío), whom I should call one of the Keystone goddesses.

The identity of the names Athamas and Adamas must be strongly suspected. The name of his Black son Melanion, the spouse of Atalanta;<sup>4</sup> his children by Inô being dressed black, and those by Themistô in white, or *vice versa*; and his

<sup>1</sup> Pliny xxxvi, 16, citing Nicander. Isidorus (*Originum*, xvi, 4) also followed Nicander, but put the myth in India. Vincent de Beauvais reproduced it (*Speculum Naturale*, ii, 9, 19) saying *clavis crepidarum, baculique cuspidi hærens*. This is also in J. B. della Porta's *Magia Naturalis*, 1651, p. 288. Here we have the staff or *pal*, as well as the shoes. Dioscorides, the first-century Greek botanist, said that the plant which is called in Latin *Lunaria major*, drew the shoes off the feet of any horse that trod thereon (de Vallemont's *Physique occulte*, 1696, p. 3).

<sup>2</sup> Apoll. *Bibl.* i, 3, 3.

<sup>3</sup> Hesiod, *Theog.* v, 53: "ἐν Πιερίῃ Κρονίδῃ."

<sup>4</sup> Ovid, *Ars amor.* ii, 185. In Apollodoros (*Bibl.* iii, 9, 2) he is Meilaniôn, and the son of Amphi-damas, where either damas is adamas or gives us a clue to adamas. Are damas and adamas the two poles of the magnet, and does amphi-damas mean the whole magnet? AmphiDamas is brother to Iasos, and son of LukoUrgos. Δαμίας was said by Pliny (xxxiv, 8, 19) to have been a (mythic?) sculptor of Κλείρω in Arcadia, which I would make the polar Keystone of the heavens-vault. The name LaoDamas, of the king of Thebes, seems absolutely to be composed of the words λαός, stone, and ἄδαμας. There is also the name AlkiDamas (ἀλκή, strength), and doubtless many others (besides IphiDamas, ἴφι almighty) which do not come to the memory at the moment.

important central position as King of Thessaly in the myths that concern him must be worked out some other time. Adamas, again, was said by F. Lenormant to be identical with AdMêtus,<sup>1</sup> and the name was at times given to Ploutôn. He also said that the Ἀδάμ of the *Philosophumena* was an abbreviation of Adamas or Adamastos, an epithet of Hadês ; and that this Adam of Samothrace equalled the Attis or Pappas (*i.e.* Father) of Phrygia. This line, if fought out, would give us a stone-man in Adam's creation as well as in Deukaliôn's. Elsewhere Magnês is a son of Aiolos the nimble winds-god : that is, magnetic stones fall from the air, are ærolites. Again he is, because these stones drop from the heavens, a son of Argos the shining heavens (see Index). Clemens Alexandrinus,<sup>2</sup> quoting Didymus the grammarian, made Magnês the father of Apollo.

There is a fragment of Xanthos, the Lydian and writer of Lydian history about 496 B.C., which has its value because the legends must have been local, and to which I must refer without reproduction.<sup>3</sup> It may be interpreted, perhaps, that Gygês Γύγης King of the Lydians had Magnês for his familiar, that is was aided by or wielded the magnet's mysterious power. See also p. 146.

Γύγης can of course be looked upon as no more than Γίγας, giant ; but Gygês had the famous magic ring which rendered invisible, and as one of the three primeval fifty-headed and hundred-handed sons of Ouranos and Gê, he is called by Apollodoros (Bibl. i, 1) Γύης (Briareos, Guês and Kottos). This suggests γόης, enchanter ; but Clitodemus (Kleidêmos), in naming this triad the Tritopatores,<sup>4</sup> calls him Γύγης.

That *Medea* was of the first rank among celestial powers is clearly shown by her pairing with Arês ; and her connection with Iasôn, Thêseus, and Thêbês place her among the θεοί (all which see). She was the mother by Iasôn of Mêdos ; and it seems to be possible to theorise that both names, give us a central, middle, Universe god and goddess—just the same idea that we have in the Norse name Midgardr for the abode of such gods, and in the Mith-Odinus (Mid-Odin?) of Saxo Grammaticus. And now, having been given this ell, let me take another inch, and say boldly that MeDus (the central-god, the son of MeDea, who gave his name to the Medes, that is, like the Chinese, the inhabitants of the Middle (Kingdom) and Magnês, the Great-One, the servant of Medea, are

But it would seem that we must pair such names as LaoDamas and LaoDameia, AstuDamas and AstuDameia. It is impossible now to turn aside to Damia as a name of Bona Dea, damium her victim and damiatrix her priestess, all which E. Saglio (*Dict.* i, 725) seeks to connect with DêMêtêr.

<sup>1</sup> Saglio, *Dict. des Antig.* i, 687, 763.

<sup>2</sup> *Exhort. to Hellenes*, ch. 2.

<sup>3</sup> No. 19, p. 40 of *Frag. Hist. Græc.* Didot, 1874, vol. i.

<sup>4</sup> *Frag.* 19, p. 340, *ut sup.*

identical. Does not this throw quite a new light upon Ovid's "Medio tutissimus ibis," and upon the god MeDius Fidius (which see) who is perhaps also to be identified with Medus?

*MeDientius* (alias *Mezentius*) rex, that is ruler-god, of Etrurian Caere (? caele = caelum), helped the turning-heavens god Turnus (brother of Iu-Turna) rex of the *Rutuli* (? wheel-gods, or red fire-gods) at Ardea, the central fire. All the dramatis personæ are here central or rotators. MeDientius also fought Latinus, q. v.; and his name seems to be merely an adjectival form of MeDius. Müller said Mezentius was perhaps an Osk word.<sup>1</sup>

*Médōn* is the κῆρυξ or herald of Ithaca in the *Odyssey* (iv, 677 and passim). If his name has the *central* meaning I would give it, it is a strengthening of the central meaning I have suggested at p. 55 for Mercurius. (See other gods in *Medōn* lower down.)

Medea cured Herakles of madness by secrets learned from her mother Hecatê; but others of her myths also show her to have become a fallen deity. The number of the Phaiakian handmaids given to Medea by Arêtê queen of Kerkura (Corcyra), which was the zodiacal twelve, is another note of a supreme (central) heavens-goddess. They are called ἡλικες, "of the same age," in the *Argonautika* (iii, 840); but ἔλικες, as rotators, like Ἑλικη the great Bear, would suit them perhaps better.

*Ἰφι-Mêdeia* is clearly another form of the goddess's name, for *ἰφι* as a prefix to proper names can only be regarded as expressive of divine power, and thus equals almighty. In Ἰφι-Ἄλτης, son of IphiMedeia, the first part of the word is probably *ἰφι* and not *ἐπι*; and the word then would mean "the Most High Almighty."

*AndroMeda*. In pursuance of one of the general rules kept in view in this *Inquiry*, we must also include here this *Μεδα*, who was the spouse of Perseus, and was chained to the heavens-rock. *PeriMêdê*, daughter of Aiolos, falls in here too, I suppose.

*Μέδουσα*, *Μέδουσα* or *MeDusa* must also be understood as a central goddess. MeDusa is one of a sacred triad. Poseidôn becomes a bird to mate with her. Her hair becomes serpents, which is like the serpent head-dresses of Egyptian deities. The glance of her evil eye turned to stone near the Tritonian lake all whom it reached. Perseus in his attack on her uses the shield or the mirror of Athênê (and of the Japanese goddess AmaTerasu) and the casque or cap-of-invisibility of Ploutôn. With her severed head Perseus changes AtLas into a mountain. She is the mother of Pégasos, the central winged horse-god. Pégê being a fountain, he is also the hippopotamus par excellence, the horse, that is, of the central heavens-spring. Perseus was also called *EuruMedôn*. With MeDousa must go the name *MêtiaDousa* (wife of Kekrops) which again by its first half hangs on to *Mêtiôn* her father's name. Also *AutoMeDousa* wife of IphiKlos, and *AstuMeDousa*<sup>2</sup> wife of Oidi-

<sup>1</sup> *Etrusker* i, 115, 368.

<sup>2</sup> Ἄστν (= city) is in a great variety of names, and may perhaps be classed with στῦλος pillar (standing-stone), στῦπος stock, stem (standing-foot; the French still has un pied

pous, and HippoMedousa and IphiMedousa, daughters of Danaos. And Pala-Médès and AgaMédès must also be mentioned here; being more fully dealt with under "Divine Names in *pal-*." Nor should DioMêDês be forgotten. AutoMedôn, LaoMedôn, and IphiMedôn, also require noting. See also Meddixtuticus and Meditullius under the heading of "The Navel"; and Mezentius (more anciently MeDientius) who helped Turnus the turning-heavens god, must of course be added. (All the divine words in Me- badly want systematising, but there is no time just now.)

#### Athênê was titled

*Magnêsia.* Magnês, with or without lapis, meant a magnet; and doubtless named the land of Magnêsia and Athênê too, instead of Magnêsia naming the stone, as continues to be repeated by "the authorities." Klaproth<sup>1</sup> said that the loadstone was *vulgarly* called *μάγνης*; but if that be so, all I can say is, vox populi vox dei; a qualification which applies to a vast quantity of other folklore. Nothing can well be more mythic than the geography and position of the *ancient terrestrial* Magnesia. Strabo (ix, 429) seems to put it in South-East Thessaly, where were also Mounts Pelion and Ossa; Homer gave no precise information. Its inhabitants were vaguely the Magnetes;<sup>2</sup> and the sole town that Magnês himself is fabled to have founded he called Meliboia after his consort.<sup>3</sup> There seems to be very little danger in opining that this last name discloses a Bee-goddess of the starry heavens, and her abode. Magnêsia, in fact, remains in nubibus; where, as I maintain, the voyage of the Argo placed it. "In the distance," wrote Apollonios<sup>4</sup> who, of course was only re-working up old material, "were seen the Peiresian headlands and the headland (ἄκρη) of Magnêsia, calm and clear upon the mainland (ὑπεύθιος ἡπέλοις ἀκτὴ) and the cairn (τύμβος) of Dolops."<sup>5</sup> I should here give Peiresiai its real value of transpiercing, or else make it mean terminal, as πείραξ and πέρασ mean end, just as οὐρος and οὐρον mean boundary, which furnishes a notable enough coincidence. Akre I would render by summit or extremity, and for mainland, I would read "the immensity;" while Dolops, if interpreted as Wily-Eye or countenance, de céleri, and so on), *στοὰ* pillar (stand), and *στύω* erigo. Thus the *στν* in *ἄ-στν* is the Latin *sto* stand; and the true meaning of a-stu thus is not-permanent, not-fixed; which exactly answers to the 22-centuries-old explanation of Philochoros in our 4th fragment of him (Didot's *Frag. Hist. Græc.* i, 384) that it was originally a nomadic encampment. This etymology is of the nature of the unexpected, and perhaps is new.

<sup>1</sup> *La Boussole*, p. 11.

<sup>2</sup> Scylax; Skymnos of Chios, v, 605; Diod. Sic. xii, 51; xvi, 29.

<sup>3</sup> Eustath. on Iliad, ii, 717.

<sup>4</sup> *Argonautika*, i, 583.

<sup>5</sup> Mr. E. P. Coleridge's version, p. 24.

gives us the wiliness of Kronos and the all-seeing Eye on which I have here often to lay such stress. [Pelops would thus be the Black-visaged night-heavens? Although his forehead and his shoulder are made white in myth-fragments.] All this is of the North Polar heavens, and Magnësia becomes the mythic loadstone mountain of all the myths and legends.

The powdered magnet was a favourite remedy in the middle ages, and the name of our drug magnesias, the oxide of magnesium, has very probably an equally superstitious sacred origin, just as the use of creta, chalk, in medicine may have had (see p. 140).

A strange name for the magnet is that in Hesychius, Λυδία or Λυδική λίθος, the Lydian stone; because it came from Lydia (see pp. 130, 143). Doctors seem to differ about this, for Pliny (xxxiii, 8, 43) said that the Lydian lapis was a name of the touchstone, because at one time it only came from Mount Τμῶλος or Tymolus (which I presume must be regarded as the *divided* mountain; or else as *tumulus*, simply). But Tmôlos was son of Arês, a giant, and a king of Lydia. His mother was TheoGênê, godborn. He violated Arriphê (basket-bearer?), a companion of Artemis at the altar of the goddess. Tmôlos was tossed by a mad bull on to stakes on which he was impaled, and he was buried in the mountain that bears his name. The Paktôlos (peaceful?) flowed down this mountain, and it was also called Lydian aurifer *amnis* (which does not sound *peaceful*). Omphalê was called Lydia nurus and puella, being the queen of the place, having been left it by King Tmôlos who was her husband. Another name of Lydia was Maionia. Here we have doubtless mythic celestial supreme regions. The magnet was also called λίθος Ἡρακλεία after Hêraklês,\* or else after the town of Herakleia, at the foot of Mount Sipulos in Lydia (see p. 130, and what is said later about this under "The Arcana"). Now Tmôlos was said by Eustathius to be son of Sipulos and Eptonia (? a corruption, and from ἑπτὰ seven). Sipulos was the first of the *seven* sons of Niobê, and Tantalos was another (she was also daughter of Tantalos). Niobê was also called the stone of Sipulos, because she was there at her own prayer changed to stone by Zeus.\*

*Magnalia* meant "wonders" in ecclesiastical Latin (Tertull: *ad Uxor.* ii, 7), and was also used for grand actions, great things. This again brings us to Μάγος, magus and maga, a magician; magus, magical, enchanting; and the Persian magi (Greek μάγοι), regarding which word Professor Skeat says: "the original sense was probably *great*, from the Zend maz, great (Fick i, 168) cognate with Greek μέγας, Latin magnus, great. Root, *magh*, to have power." Thus magic is simply and initially the exercise of the mag or power of the great central deity; and natural *magic*

Pherecydes *frag.* 34; Apoll. *Bibl.* ii, 6, 3.

\* Pliny has Heracleus lapis, xxxiii, 8, 43; xxxvi, 16, 25.

\* Apoll. *Bibl.* iii, 5, 6, 6.

and natural magnetism are thus brought together in the Night of the Gods.

Is not this central, middle, highest conception the true key also to the origin and significance of Asura *Medhâ* and its analogue Ahura *Mazdâo*.<sup>1</sup>

From the same root come

*Magister*, the supreme, the director, conductor, ordinator, watcher, overseer, chief, master. *Magister sacrorum* was the high priest, the king of the sacrifices; and the "colleges" of the Augurs, the Arvalii, Salii, and Lares Augusti had each its *magister*.

*Magicae linguae* means hieroglyphics in Lucan, ii, 222. But we must carry the words in mag- a good deal further.

*Magada* was the name of the Venus goddess in Lower Saxony whose temple was uprooted by Charlemagne (Noël); the

*Magodes* were mimes who, we may make pretty sure, originally took parts in religious mystery-plays, the *Magodia*.

*Magarsis* was (as well as *Magnesia*, already mentioned) a title of *Athenê* (?) at *Magarsus* of Cilicia.

*Μαγδαλά*, the place-name, is glossed in the older lexicons (e.g. Schrevelius) as meaning in Hebrew "a tower"; and *Μαγδαληνή*, the woman's name (which is of course simply of "Magdala") as in Syriac meaning "magnificent": there certainly is a mag- in both. *Magdalum*, *Μάγδωλον* or *Μάγδολον* may be the Migdol of Jeremiah xliv, 1; xlv, 14. But the word *magdālia*, or *magdalides*, oblong cylinders, is a strange one. It seems to have been even in Roman times relegated to the pharmacy (Pliny). And it passed into French as *magdaléon* (from *μαγδαλιά*, which Littré explains as *pâte petrie* simply, from *μάσσω*, *ἔμαγον*; but this is clearly off the spot, for how about the "oblong cylinder"?). It seems as if we must discern in all these words the two components mag- and -dala. How would it be then, if mag-dala meant simply a *great*, that is a long, stone; then a pillar, and then a tower? One naturally thinks of the French *dalle*, but Littré again fails us at the pinch, saying "origine inconnue;" but giving us the extra forms *dail daille*. Now it seems to me that we may have the clue we want (under the heading of "The Round Towers") in the Irish diminutive *dallàn*, the name for the pillar-stones of Munster. If this be indeed so, it clears up somewhat, and serves the theories here advocated. I can only submit it to the judgement of philologists. *DaiDalos* (see p. 134) would seem to fall into the same category. There was

<sup>1</sup> Darmesteter's *Zend Av.* i, lviii (citing Benfey).

Magdala in Gaulonitis (Peraea) near the lake of Gennesaret, Magdala in Languedoc; and I may not omit *Μάγδαλον* or *Μάγδολον* in Egypt, which is perhaps the Migdol of *Jeremiah*.

*Magmentum* (said to be for *magimentum*) was a sacrificial offering (said, indeed, to be a supplemental offering, but that does not satisfy). Varro said it came from *magis* because "ad religionem magis pertinet" (*L. L.* v, § 112), which, old as Varro though it be, sends us empty away.

*Magusanus* (? *Magnusanus*) is the name of a god in an inscription found in Zealand. Olaus Rudbeck rendered it Valens, god of strength. The god holds a great fork (which rests on the earth) in one hand, and in the other a dolphin. This resembles a Poseidōn. A large veil (which reminds of Kronos) covers the head and reaches to the shoulders. "The name *Magusanus* is also found on the coins of Posthumus" (Noël).

The reader may think that we have taken a long time in getting to *Magnus* itself; but there were reasons of convenience for the course.

*Magnus*. Major being the comparative of *magnus* gives us a still surviving link of *magnus* to its other form *majus*, great, and enables us to join the magnet class of words to another, the *Maïa* class; and this is of the very highest moment as to the contentions here urged. For *Μάγνης* is thus obviously nothing but the personal-name form of the adjective *magnus* great, and thus magnet reveals itself as *the Great-Stone*, *κατ'ἐξοχήν*.

*Majus*, an old word for *magnus*, great, is found in *Deus Majus*, that is Jupiter;<sup>1</sup> and *Dea Maia* was usual. Let us next take *Maïa*, *Majja*, *Maja*, who was the daughter of Atlas and the mother (by Zeus) of *Hermes*, which at once puts her, where she is wanted for the present purposes, with the *Axis*-gods. And this is confirmed by the passage in the *Æneid* (viii, 139): *Mercurius quem candida Maia Cyllenae gelido conceptum vertice fudit*, for *candida* here belongs (like the endless similar terms throughout this *Inquiry*) to the white heavens-deities, and the *gelidus* vertex of *Cyllena* (*Κυλλήνη*) is the Northern icy summit of the hollow heavens-mountain (*κοῖλος*, *cælum*, *κύλιξ*; but *cælo*=to ornament, to chase).

*Maja* genitum demittit ab alto, sent down her son from on high (*Æneid* i, 297); and thence was Mercury called *Majades* and *Majugena* (*Maja* and *gigno*). She was also *sanctissima Maja*

<sup>1</sup> Sunt qui hunc mensem (Maium) ad nostros fastos à Tusculanis transisse commemorant, apud quos nunc quoque vocatur deus Maius, qui est Jupiter, à magnitudine scilicet ac maiestate dictus (Macrobius, *Saturnal.* i, 12). Tacitus constantly uses *majus* (as the neuter of *maior*) as, "cuncta in majus attollens" (*Ann.* xv, 30. See also *Ann.* xiii, 8; *Hist.* iii, 8; i, 18; iv, 50).

(Cicero, *Arat.* 270—where she is said to be one of the Pleiades). Maia also brought up Ἀρκάς, regarding whom the reader is especially requested to refer to the Index. Cybelê was with propriety called Maja, and so was Tellus. Macrobius (*Saturn.* i, 12) even said that some considered her to be Medea: quidam Medeam putant, which is giving a certain age to this new theory of mine. [Of course the connection with the Indian Maya and with the Sanskrit maha, great, is unavoidable, but would take us too far; but see what is said in this *Inquiry* about the Indian *Manus* and the Irish *Maini*.] Maia was also paired with Vulcan, one of the greatest of the gods; and Vulcan's flamen, as Macrobius has preserved for us, sacrificed to her on the first day of May; and the Majuma was the great popular water-festival in May upon the Tiber. The divine name ἈλκΜαιδῶν (ἀλκή strength), of the son of AmphiAraos, must fall into this great category, and mean great-almighty?

*Majus*, the name of the month of May, came, said Ovid, from the name of the goddess Maja; and so also said Ausonius. May, our English month (and *may*, our English verb, too) thus springs from the root, *mag* or *magh* or *mak*, to be powerful. And that too of course gave

*Majus* in low-Latin, which was a tree, that is "a may," cut and planted as a sign of honour and worship. *Majanus hortus* is found in Pliny, xxv, 8, 33; and in an inscription (*apud* Grut. 589: 3 and 602: 3). So that this low-Latin sense of *majus* was doubtless also very high Latin indeed.

And so, as it is humbly submitted to more competent judgements, have we come by one linked chain from the magnet to the maypole, without ever once quitting the central sacrosanct region round which the Universe revolves.

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**MELUSINE.** The name Melusine deserves some attention here. Littré brings it from the bas-Breton *melus*, melodious, Gallic *melusine*, songstress. She was the bânshée of the Lusignans, and appeared and screamed when misfortunes were at hand, which makes her a goddess of evil fortune. There are many other notes of a central goddess in her myth. She was the daughter of Elenas King of *Altania* (which may denote the white heavens). She became a serpent every seventh day to expiate the murder of her father. Heraldry makes a sort of mermaid of her (half serpent half woman), with the mirror and *comb*, and bathing. She was one of a triad of sisters, and their mother Pressina took them on to a high mountain-top whence she showed them Albania, where

they would have reigned had not their father, like a peeping Tom, pryed upon her (Pressina)<sup>1</sup> at their bringing-forth. All this has analogies in the Japanese myths of Amaterasu. The three weird sisters shut-up their father Elenas in the mountain of Brundelois which is marvellously like the word brontia, and ought to be the thunder-mountain of the heavens. It may also indicate a parallel to El-gebel, "the mountain." Melusine has eight sons who are all wondrous; the fifth had but one eye, with which he could see ( $3 \times 7 =$ ) 21 leagues; the sixth was Geoffroy with the great tooth; the eighth had three eyes, one of which was in the middle of the forehead.<sup>2</sup>

I am sorry to say this is one of the countless myths of which I have had no time to read up the literature; but the likeness of many Me/usine incidents to those of the great Medusa myth may be jotted down here. Medusa was one of three sisters, the Gorgons; her hair became serpents; a mirror given by Athênê to Perseus aids in slaying Medusa; the drops of blood from the severed head of Medusa also produce serpents; Apollodoros<sup>3</sup> said that one Gorgon triad (the Graiai or Hags) had but one eye and one tooth between the three, each using these properties by turns; they were also white-haired. The other triad (of whom Medusa) had scaly serpents for hair, and great boar-tusks for teeth (ὀδόντας δὲ μεγάλους ὡς σὺν).

The One Tooth is I think to be traced back to Monodus (Μονόδους?) son of Prousius (King of Bythina?) who had but a single bone in place of teeth: qui unum os habuit dentium loco. Pyrrhus King of the Epirotes had the same (*Festus*). Are we not to diagnose a corresponding myth under the name of Tuscus, which gives us an unregistered connection with tusk. In Irish myth, Finn's tooth of knowledge is famous, and Balar of the Evil Eye's queen is Kathleen (Ceithleann) of the Crooked Teeth.<sup>4</sup> In the RigVeda the Rakshas and Panis and fiends are *atrin*, tusked. So are the Asuras in the *Mahābhārata*. The Rishi Atri, the first of the Bright Race, the Chandra-vaṃsa, was a star in the Great Bear.

**TOUCHSTONE.** The Old Man Battos, son of PoluMnéstos of the divine island of Thera (Corcyra, the Earth), traced his descent from EuPhêmos the herald of the Argonauts. Battos stammered to hide his designs; he was therefore wily, like Kronos; and his real name was AristoTelês (? best-extreme. Compare Arês). He founded and was adored at Κυρήνη,<sup>5</sup> Cyrene.

Compare Κύρη = Ceres, and Κυρήνη daughter of Ὑφείης The High, King of the Lapithai, that is the heavens-stone god. She was the mother by Apollo of Aristaios (father of Aktaïôn by Autonoê) the first Bee-master and (olive) tree-planter, also said to be son of Ouranos and Gaia, who established himself on Mt. Αἴμος and disappeared. (His Samson-myth deserves study.) Kurêné

<sup>1</sup> Prisni, the heavens, is in the RigVeda the mother of the stormgods, the Maruts.

<sup>2</sup> Jean d'Arras. Couldrette. *Bullet, Dissert. sur la myth. française.*

<sup>3</sup> *Bibl.* ii, 4, 2. See also Pherecyd. *frag.* 26.

<sup>4</sup> Dr. Joyce's *Celtic Romances*, 41, 414.

<sup>5</sup> Callim. *In Apoll.* 65, etc.; Pind. *Pyth.* v, 71, etc.

was also the mother, by Apollo, of *Autouchos* and of *Idmôn* (the knowing) an Argonaut, a diviner of Argos, and a Danaid ; and she also had *DioMédês* (central-god) by *Arês*. [There are other accounts of the parentage of *Idmôn* and *DioMédês*.]

The "stammering" must really have meant that *Battos* was dumb, for his terror at a lion's attack made him shout articulately. The idol of *Battos* was at Delphi on a chariot driven by *Kurênê*. By another legend *Battos* was turned by *Hermês* into a *βασανος* or *touchstone*, which clearly shows him to have been a stone-god (? compare *battuo* beat) and a fit companion for *Μάγνης*. Besides, *Battos* and *Basanos* (? from *βαίνω*) are both connected ; and have not *basanos*<sup>1</sup> and *basileus* a connection ? This might give *Og* the King of Bashan a very important position (see Note on his Bed, *infra*) ; and the *basilii* were priests of *SaTurnus* who sacrificed to him on the *Mons Saturnius* in the month of *Mars*. *Battos* was one of the numerous disclosers of the secrets of the gods—in this case the secret theft by *Hermês* of the flocks (stars?) of *Apollo*. It is said, wrote *Clemens Alexandrinus*,<sup>2</sup> that *Battos* the *Kurênian* composed what is called the *Divination* of *Mopsos*.

The Latin for *basanos* was *Index*,<sup>3</sup> and *Ovid* changes *Battus* into that stone : in *durem silicem qui nunc quoque dicitur Index* (*Met.* ii, 706). But *Hercules* was also called *Index*, which must have been in his heavens-pointing *Axis-god* character ; and *K. O. Müller*<sup>4</sup> took *Ovid* to call the stone-figure of *Battus* the *Index* ; adding that a figure like that of an Old Man on a hill-top in *Messinia* was called the *Watch-Tower* of *Battus*.

*Og's Bed.* The "bedstead of iron" of *Og* the King of Bashan<sup>5</sup> puzzles those who dread or disdain the comparative method. *A. Dillman* considers *אֶרֶץ* (*ars*) to be sarcophagus and not bed, and *בִּרְזֵל* (*brzl*) to be *ironstone* (*i.e.* basalt or dolerite).<sup>6</sup> *M. J. Halévy* says it cannot be sarcophagus but must be throne or portable bed, nor will he admit basalt, but harks back to the biblical old view that it was an actual iron bedstead (out of a shop?), or even a cradle.<sup>6</sup> Still he points out that the bed of *Bel* at *Babylon* in one

<sup>1</sup> Bekker (*Anecd.* 225) cites another form, *βασαίτης*.

<sup>2</sup> *Stromata*, i, 21.

<sup>3</sup> And indeed I may say that its *Index* is the touchstone of this *Inquiry*.

<sup>4</sup> *Mythol.* Appx. on Grotto of *Hermês* at *Pylus*.

<sup>5</sup> *Deuter.* iii, 11.

<sup>6</sup> *Rev. des Études Juives*, xxi, 218, 222.

of the late G. Smith's texts<sup>1</sup> had exactly the same dimensions as Og's, 9 cubits by 4.

I think we must take Dillman to be right about the *ironstone*, though we may reject basalt or dolerite, and that we must also take these beds of Bel and Og to be just the same sort of beds as are so common in Irish myth and present-day nomenclature. Large stones such as St. Colomb's bed in Donegal,<sup>2</sup> and the beds of Diarmait and Grainne in many parts of the country, are still called by the name bed, leaba, leabaidh (pron. labba, labby). The same term is applied to a cromleac (sloping-stone?), a word unused by the Irish; and the beds of the Feni and of Oscur are still shown. Thus bed, leaba, does also mean grave or sepulchre, the bed of the last sleep, and is well exemplified in the questionable wish of the unrequited beggar-woman: "Musha thin, the heavens be yer bed this night!"

labba, labby, leaba or leabaidh, bed, Old Irish leabaid, Manx lhiabbee,

Labby, townland in Londonderry.

Labbyeslin, tomb of Eslin, Leitrim.

Labba-Iscur, Oscur's bed (grave).

Labasheeda, Sioda's grave, Clare.

Labbamolaga, St. Molaga's grave, church and townland Co. Cork.

Labbadermody, Diarmait's bed, a townland Co. Cork.

Leaba-Dhiarmada-agus-Grainne, bed of Dermot and Grainne ("cromlechs").

One was built after every day's flight, and legend has 366 of them in Ireland. The idea here is not that of a grave.

Leabthacha-na-bhFeinne (labbaha-na-veana) monuments of the Feni.

Leaba-caillighe (labbacallee) hag's-bed, sometimes a name for a "cromlech."<sup>3</sup>

<sup>1</sup> *Athenæum*, 12 Feb. 1876.

<sup>2</sup> *Athenæum* 20 Sept. 1890, p. 393.

<sup>3</sup> Dr. Joyce, *Irish Names*, 1st series, 4th ed. 340, 152.

## 12.—The Œdipus Myths.

**O**IDIPOUS, Swellfoot,<sup>1</sup> King of Thebes (that is of the heavens), must rank himself as an Axis-god with Magnês and IphiKratos and even with Talôs.

The name was also called Οἰδιπόδης, as is shown by Οἰδιπόδας in the *Odyssey*, xi, 271; *Iliad*, xxiii, 679; Hesiod's *Op. et di.* 163. See also Pindar *Pyth.* iv, 163. In Irish myth there is a Fomorian giant (of Tory, that is tower, island, and of Lochlann in the North) called Sotal of the big heels (sálmhór).<sup>2</sup>

The vast roots or feet of the Universe-tree (to which Oidipous was hanged by the feet—the legend getting muddled) depend from it. He lived and died where the profane put not their foot, at the Universe-pillar, at Colone, Κολώνη (=hill) and Κολωνίς, which we shall take the liberty of connecting with κολοσσός, columnen, and columna; and was notably called Οἰδίπους ἐπὶ Κολωνῶ and Œdipus Coloneus. His end takes place, like that of so many other axis-deities, by his being swallowed up by the Earth, while sitting on a stone-throne (the Japanese rock-seat of heaven), where the way parts into many roads (that is, at the centre of the universe, which is also Japanese); and at the sound of a thunderclap.

Thêseus (a supremest divinity) alone knows where Œdipus is engulfed or buried. Of course there is a fountain called after him, the Œdipodia. He is the son of Laios, the Stone-deity, and Ἰοκάστη; is exposed as an infant on Mount Κιθαιρών,<sup>1</sup> which we may read as the harp (κίθαρς) mountain, the musical sphere of the heavens; when he travels he goes by (and with) the stars. Later in the myth he puts out his eyes, becomes blind, like Teiresias and so many of his high-placed fellows. He murders his father like the great gods of Phœnicia, Greece, and Rome; and, like every Babylonian and Egyptian god of eminence, is the consort of his own mother, who casts herself from the summit of the (heavens-) palace, with which we meet so often in this *Inquiry*, into the Hells. Some versions add a cord, and make her hang herself from the roof, which parallels Hêra's suspension from heaven by a chain. Oidipous joins his IoKastê (whom Pherecydes made his daughter) in Tartaros, for they are then fallen deities.

<sup>1</sup> Apoll. *Bibl.* iii, 5, 7.

<sup>2</sup> Dr. Joyce's *Celtic Romances*, 41.

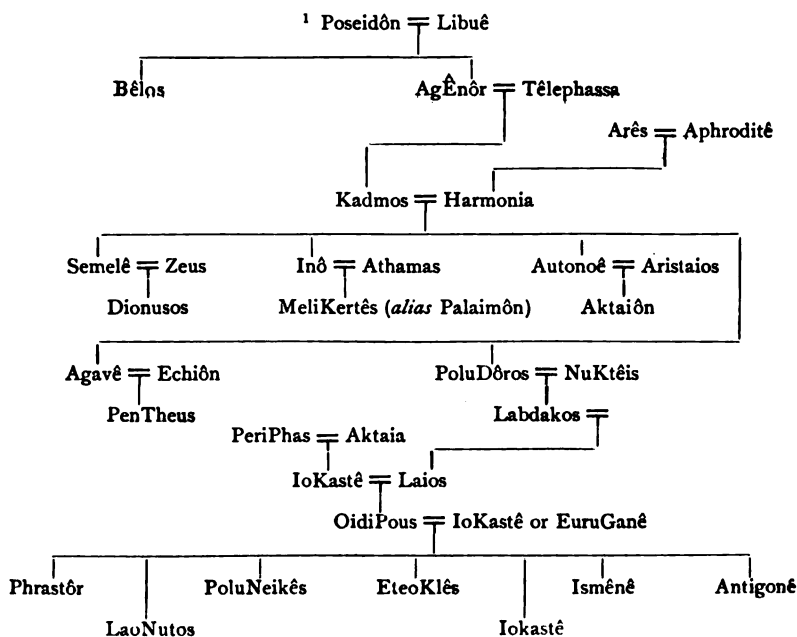
A less fuliginous myth makes Œdipus marry Euruganê (Wide-shining?).<sup>1</sup>

The large number of names in Eury- Εὐρυ- may be referred to the spacious (εὐρύς) heavens; but the (iron?) "washer" of an axle was also εὐραὶ (plural).

The four children of Œdipus give a doublet of the four which comprise Castor and Pollux (ΠολυΔεύκης); for EteoKlês (true-Keystone?) and ΠολυΝείκης were to reign alternately in the heavens (Thebes), and their division was so complete that even the flames of their funereal pile, and of the joint-sacrifices to them, rose apart. The war in heaven of which these brothers were the cause is famous. It set Argos against Thebes, that is heaven against itself; and it was right that Statius should give it the zodiacal number of twelve cantos.

As regards the guessing of the Sphinx's Universe-riddle by Οἰδίπους, it perhaps points rather to another possible signification of his name as (Witfoot) the Root-of-Knowledge; bringing it from εἶδω (present οἶδα κ.τ.λ.) The riddle and the labyrinth (with the revolving columns) and perhaps the Indian nandāvarta (see "The Suastika") must all be put into the same bag of tricks.

The scholiast on the *Œdipus Coloneus* noted a legend that



Œdipus died at Thebes, *i.e.* in the heavens, and the Thebans refused him burial there because of the previous calamities. He was then buried by his friends at Keos in Boiôtia. Fresh calamities ensued, and he was carried to Eteônos and there buried by night, not knowing in the dark where the exact spot was, within the sanctuary of Dêmêtêr.<sup>1</sup> (Here we have clearly heavens and Earth, Thebes and Dêmêtêr's sanctuary, and perhaps the Well of Truth, *êrêos*). "To the Thebans he was a curse, to the Athenians a blessing ;"<sup>2</sup> that is, he was both god and devil ; a fallen supernal power.

The connection of Kolônos with horsey names is simplified and explained only by the theory that the Centaurs were central horse-gods. Thus Hippios Kolônos was the first point of Attic land reached by Œdipus,<sup>3</sup> and *there* there was an altar to Poseidon Hippios and Athena Hippiia, and monuments to Thêseus and Peirithoos (End-Swift), and to Œdipus and Adrastus. In the *Œdipus Coloneus* (668), Œdipus is addressed as a "stranger here in a Horsemen's land, in White Kolônos the music-haunted." Here we clearly have the white heavens and the music of the spheres. Harpokration (*s.v.* Kolônetai) gives Kolônos Agoraios, which is generally interpreted "of the market-place."<sup>4</sup> But this "won't wash." There was an Elian temple to Artemis Agoraia in Olympia ; Athenê Agoraia was venerated in Sparta ; Zeus was Agoraios, and so was Hermês, not "because they had temples in the public places of certain towns," as the mythological dictionaries record in parrot-fashion, but because the root *ag-*, to drive, urge, conduct (the Universe) is in the word. The market-place sense of the *consecrated* Agora is an accreted sense, because the market "came" there. The sellers and buyers, especially of sacrificial offerings—"those that sold oxen and sheep and doves"—always naturally came to the temple. It was so among the Phœnicians.<sup>5</sup> The explanation in fact is "the other way up." And the market was at the "place," at the "cross-roads" (see Index), because it was the city spot symbolic of the heavenly spot, the Agora, from

<sup>1</sup> Iysimachus Alex. *frag.* 6.

<sup>2</sup> Harrison and Verrall's *Ancient Athens*, 602.

<sup>3</sup> Paus. i, 30, 4 ; Androtiôn, *frag.* 31.

<sup>4</sup> Harrison and Verrall's *Ancient Athens*, 118.

<sup>5</sup> *Rev. des Études Juives*, iii, 198, 199 (The inscription of Citium, Larnaka).

which the Universe was urged-round. That is why Kolônos was Agoraios, because it was the Axis-Column on which the whole machine turned.

And I submit that it explains the dubitations of the scholiast on Aristophanes (*Birds* 997, where the 99th fragment of Philochoros just quoted was given) to say that the typical Kolônos of the Agora was the Universe-Column (or its spot) of the celestial Agora. The tradition too which the scholiast gave that the astronomical instrument of Metôn was dedicated in Kolônos thus immediately becomes an Axis-Column Myth, and, as one has often suspected, the name Metôn (meto, measure) may be viewed as a possible myth also.

The Agora was the celestial place of assembly of the gods, whence the word of God proceeded, before it became the earthly meeting-place of men where their debates took place.

The archaic Agora, like the Roman forum, was the very centre and heart of the city. It was rectangular, in the form of a plinthos or brick. The odd name of the assembly-enclosure therein, the *πνύξ*, requires elucidation. (See, for example, the 99th fragment of Philochoros, which showed the doubts of his time.)<sup>1</sup> The *νόμοι* or magistrates of the Agora at Athens were ten; but in Sparta they were seven—the Seven Wise Men again—under the presidency of (an eighth?) a Presbus. The Cretan chief magistrates were also ten, and were called Kosmol, a title which can be connected with the Cosmos, the ordered Universe.

I here record a curious fact which it seems to me can only be explained by the theories here urged. It, naturally, puzzled M. Alfred Mézières. Below Khorto-Kastro, on the south slopes of the earthly Mount Pelion, the peasants still dig and find wall-foundations which they call *κολόννας*. "I thought at first that real columns were in question, but I had occasion in the sequel to remark," wrote M. Mézières, "that the peasants of Magnesia meant by this somewhat pretentious term mere stones of great dimensions."<sup>2</sup> Here we have the great stone—pillar-stone or other—called, no doubt from most archaic times, a column.

[See also "The Colophon."]

<sup>1</sup> Didot's *Frag. Hist. Græc.* i, 400.

<sup>2</sup> *Le Pélion et l'Ossa*, Paris, 1853, p. 22.

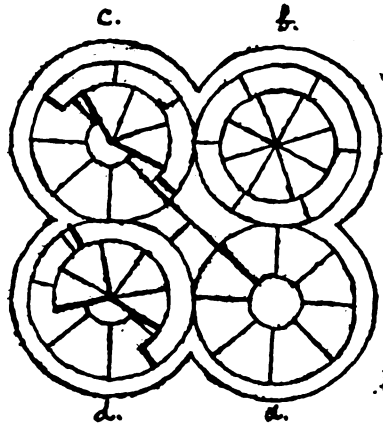
## 13.—The Cardinal Points.

[I am here forced to anticipate some of the Pillar section, in order to get together the facts about the numbers *Four* and *Eight*. And of course the cardinal points belong strictly to the Heavens-myths, rather than to the Axis-myths.]

CLEMENT of Alexandria, writing of the Hebrew Tabernacle and its furniture,<sup>1</sup> says: "Four pillars there are, the sign of the sacred Tetrad of the ancient covenants."

Perhaps we may see these grouped together in the clusters of 4 round columns in the ruined temple of the Chaldean god Nin Girsu at Tello, of which Heuzey gives a plan.<sup>2</sup>

*a* shows (say) the lowest course of bricks—8 radiating from a central round; *b* shows the course overlying it—8 bricks radiating from a central point into a rim; *c* and *d* show both courses; the lower being partly stripped, partly covered by the upper. The number 4 being here cardinal,  $8 (4 \times 2)$  is clearly half-cardinal; and the mimicry of the wheel in both courses—one with a hub, the other with a tire—is patent.



In the very archaic rituals for Hindû cow-sacrifices, the sacrificial post is ordered to be either square or octagonal.<sup>3</sup> The earliest Egyptian pillars (of buildings) were square, without base or abacus. In the 18th dynasty the square pillar still survived among the more elaborate forms, and these rude square forms support statues of the mummiform Osiris. In the 12th dynasty the square pillar had become  $8 (= 4 \times 2)$  or  $16 (= 8 \times 2)$  sided.<sup>4</sup>

Gerhard<sup>5</sup> ingeniously sought to connect the quadrangular Pillar surmounted by a head (which forms a sacred symbolic representa-

<sup>1</sup> *Stromata*, v, 6.


<sup>2</sup> *Un palais Chaldéen*, pp. 37-58.


<sup>3</sup> Rājendralāla Mitra's *Indo-Aryans* i, 369.

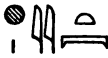

<sup>4</sup> Pierret's *Dict. d'Arch. Egypt.* 60, 139.



<sup>5</sup> *De relig. Hermarum* (Berlin, 1845). Pausanias (x, 12) mentioned a square stone Hermēs near the sepulchre of the sibyl Hérophilê at Delphi.




tion of a class of gods that includes Hermès) with the Cabiric divinities of Samothrace and of the Pelasgians in general. Without trespassing on the details of the section that will here deal with such gods, it may be said now that its main thesis is that the Semitic Kabirim and the Greek *Κάβειροι*, the Strong, the Powerful, are neither more nor less than the gods of the chief great Forces of the Cosmic Machinery.

The Egyptian farthest limits, according to Brugsch,<sup>1</sup> were the 4 props, the "Stützen," of the heavens. On the stela of Tehtimes III (circa 1600 B.C.?) in the Boulaq Museum, the god Rā says to the king: "It is I that make thy terror extend to the Four Supports of the heavens" 

And the inscription of Ramses II on the Thames-Embankment obelisk says: He has conquered even unto the 4 pillars of the earth.<sup>2</sup> Each of these 4 props is a khi  (the last hieroglyph manifesting the labour of Atlas, the Egyptian Shu).

Khi also means the heavens, the height above all, when written  (the last glyph being the determinant for the heavens) or  (the last glyph being the protecting heavens-goddess Nut).

Khi  or  also means roof and protection.

*Thes*   the raised or upheld, is also a name for the heavens, and *thes*  is a support.

On the Dendérah celestial chart, erroneously called a zodiac, 4 erect female figures, the goddesses of the N. S. E. and W., hold up the heavens, assisted by 8 hawk-headed figures. Here we have 12 made up of 4 + 8, or rather 4(1 + 2). See further as to the number 12 at p. 173 *infra*.

A "magical" text, as translated by the late distinguished Dr. S. Birch, finds an evident explanation here:



"There are 4 mansions of life [that is, as I should venture to expound, 4 astrological "houses"] Osiris is master thereof. The 4 houses are [named after] Isis, Nephthys, Seb, and Nu. Isis is placed in one, Nephthys in another, Horus in one, Tahuti in another, at the 4 *angles*; Seb is above, Nu is below. The 4 outer walls are of stone. It has 2 stories, its foundation is sand, its







<sup>1</sup> *Geogr. Inschr.* ii, 35.

<sup>2</sup> Mariette, *Karnak*, pl. 11, ll. 3, 4.

<sup>3</sup> D. Mosconas, *Obélisques*, Alexandria 1877, pp. 5, 7.

exterior is jasper, one is placed to the South, another to the North, another to the West, another to the East."<sup>1</sup>





This seems to me to throw the true astrôlogical light upon the names of Nephthys = Nebt-ḥet  House-Lady, and Hathor = ḥet-Heru , Horus-house.

The urns  called Canopic are grouped in fours in the Egyptian tombs. The 4 "genii" or rather gods of these urns were Amseth or Mestha  or  (*man*-headed), Qebḥsenut  (*hawk*-headed), Tuaumutef  ("jackal"-headed), and Hâpi (*ape*-headed). The 4 were children of Osiris, and they are ordinarily represented in mummy form; and the 4 urns held each a separate portion of the intestines of the mummy in whose tomb they were placed: for instance Tuaumutef's held the heart. [These I bracket later on, p. 185, with the Four Living Creatures.] These urn-gods were also painted in coffins near the head of the mummy (second coffin of Shutemês, Louvre).<sup>2</sup> They accompany the central symbol, the taṭ  (first coffin of Shutemês, where De Rougé called them funereal genii).

In a funereal ritual of the 18th dynasty the "basin of [hell] fire" is guarded by "4 cynocephalous apes" who were, said De Rougé, "the genii charged to efface the soils of iniquity from the soul of the just, and complete his purification." Again he said (of one face of the base of the Luxor obelisk) that "4 apes of the species called cynocephalous stand with their arms raised. They represent the spirits of the East in adoration before the rising sun." If he had added W. N. and S., and left out the sun, he would have been nearer the truth. Dr. Wallis Budge now informs me that it is accepted that they are the cardinal points.

One of the ceremonies of the great ḥeb or panéguris of Amen was to call 4 (wild?) geese by the names of the 4 funereal genii, and then to let them fly towards the 4 points of the horizon.<sup>3</sup> This is an important proof in the argument I am here developing.

These 4 urn-gods, again, may be the "4 Lares-gods revered by the Egyptians: Anachis, Dymon, Tychis, and Héros," who used to puzzle the savants of the past.<sup>4</sup>

Besides these 4 gods, the 4 urns also had female protectors in Isis, Nephthys, Neith, and Selk<sup>5</sup>    . These goddesses

<sup>1</sup> *Records of the Past*, vi, 113.

<sup>2</sup> E. de Rougé, *Notice Sommaire* (1876), pp. 107, 106, 101, 54.

<sup>3</sup> Pierret, *Dict.* 388.

<sup>4</sup> Noël, *Dict. de la Fable*, 1803, i, 87.

<sup>5</sup> Pierret, *Dict.* 115.

(or three of them) are of the first rank ; why not also the urn-gods with the strange names? And would not these ( $4 + 4 =$ ) 8 be one version of the 8 *hemennû* (see p. 166)?

Some of these urns, of an enormous size,<sup>1</sup> seem to have been used in the Hapi-bull tombs. They were at times made of wood, finely painted. Nut the heavens-goddess sometimes replaced Neith as a guardian. If, as it seems to me they must, the 4 guards (or dual guards) clearly refer to the 4 cardinal points, we have still a curious survival with us in the phrase "scattering his dust to the 4 winds of heaven."


I think we can detect a very similar conception among the *Sûbbas* or *Mandoyo* of Mesopotamia, who say that the four *Shambûbê* are buried at the four cardinal points, and guarded by four angels. These *shambûbê* are the principles of the winds, and if they escaped the world would be overturned.<sup>2</sup> This burial must also be connected with the archaic sacrificial burial-alive of human beings under the foundations of bridges, fortresses, and so on.

Perhaps few will contest the conclusion I am about to draw : that in these Cardinal entrails-deities we have the explanation of the hitherto most puzzling fact in Latin mythology that the essentially popular goddess Cardea, Carda, or Dea Cardinis was prayed-to, sacrificed and feasted-to, in order to obtain immunity from internal complaints the whole year through. She was asked to fortify the heart, the kidneys, and all the viscera.

(No doubt there was also here too a connection of the carnal and the Cosmic omphalos, which we shall see more fully in the section on "The Navel.")

Seyffert's recent *Dictionary* says "it is doubtful whether she is to be identified with the goddess Carna," but no foundation is stated for this doubt. Carna's first temple was founded on the Mons Cælius, in mythic times of course ; and this mountain is, in myth, the heavens-mountain. The annual sacrifice was on the 1st of June, and of a sow, the flesh of which was eaten with beans, which (in passing) gives us our bean-feasts. (See also *Cardo*, under "The North.")




It is odd that the above urn-god Hâpi and Ptah's Hapi, the Bull, seem to have a hieroglyphic connection :




Hâpi, one of the Cardinal deities, .




<sup>1</sup> De Rougé, *Not. Sem.* 59, 67, 104.

<sup>2</sup> Siouffi, *Relig. des Sûbbas ou Sabéens*, 61. See also what is said about the pillar-windgods, under the head of "The Dual Pillars."

Hap (Apis)  and .

Hāp, Hāpi (Nile)  and  and .





The  in the cardinal Hapi's and bull Hap's names clearly refers to the  in the title of these four genii, "lords of the kebs (or angles) of heaven."  (Pierret: *Vocab.* 615).

Here, I suggest, we have a most archaic origin for the Freemason's square,<sup>1</sup> and these four corners exactly concord with the Chinese absolute conception of a square Earth and a square altar of Earth, while that of the Heavens is round. Wên-tzū (4th cent. B.C.) said "Earth is square but unlimited, so that no man can see its portals." Hwai Nan-tzū wrote "the goddess Nü-Kua bears on her back the square Earth, embracing with her arms the circle of the sky"—a curious inversion of the Egyptian Nut bending over Earth-Seb (see pp. 87, 158). The marriage of heavens and earth, that is of  and  produced all things (which brings us again to the Yin and the Yang). The Chinese cash, the round coin with the  square hole thus becomes supremely symbolic, and denotes also a perfect man.<sup>2</sup> This is not, of course, as Prof. Schlegel reminds me, the origin of the form of the cash.

In the *Avesta* the battle between Thraëtaona the son of the Waters, the Firegod, and Azhi Dahāka the fiendish snake, takes place in cathrugaosho Varenō (4-cornered Varena).<sup>3</sup> In the Vedas Traitanya wages the corresponding battle in catur-ashrir Varuno<sup>4</sup> (4-pointed Varuna). This of course is the cardinally divided heavens, and is too a connexion of Varuna Varena with *Oûpanós*, as meaning the whole vault. [These points become horns in *Rig Veda* iv, 58, 3: "four are his horns."]

We have now, I think, overwhelming evidence of the identity of these four Egyptian Lords of the four Angles of the heavens with the four cardinal celestial Beings dealt with at p. 184.

It seems to me, too, that this gives us the origin of the confusion about the term "Canopic," which may be unravelled as follows:—



1. Keb, angle, is as above . Angle is also kenb  and  alone. Here clearly we have to do with the right angle, one of the four angles of a true square. Keb or Kenb also appears as Kāh  in such




<sup>1</sup> Compare hept, a square, a rectangle  and .

<sup>2</sup> H. A. Giles: *Historic China*, 385.


<sup>3</sup> Darmesteter's *Z. A.* i, lxii; ii, 298.











<sup>4</sup> *Rig V.* i, 152, 2.

a phrase as "the establishing of his four Kāḥ like the pillars of the heavens."<sup>1</sup> It would appear that Keb, Kenb and Kāḥ are merely dialect differences; for the word for arm, Keb  and  (which perhaps means the arm as bent at the elbow) appears also as Kāḥ.

2. Keb  is also a vase, and Kebh  is a sacred libation-vase; Khebkheb  is also a vase. Another obvious reason of the confusion with the vase-idea was, of course, the putting of the entrails into the four urns. "An Egyptian god with a human head covered with the atef



and whose body has the form of a vase  is supposed to be Canopus," says M. Pierret (*Dict.* 115).



3. Now return to the "lords of the angles" (or four corners); neb  and  and nehi  mean lord, in the supreme sense we are in want of. And neb  also means the All. If there could have been the word Kāḥ-neb for these cardinal deities, the confounding with *Kάωβος* or *Kάωπος* and Canopus would be put out of all practical doubt. The Egyptian name of *Kάωπος* (in the Decree of that ilk) is Pekuathet    . It seems too that there subsists a Coptic name for the place, Kahen-nub = golden soil.<sup>2</sup> Brugsch and Mariette<sup>3</sup> point out a Kanup   in the 7th nome, as an Egyptian transcription of the Greek *Kάωβος*.

It might be added in passing that this view of these four Powers may throw the required light on the mysterious glyph which has been read *hemennu*, eight (*Zeitschrift* 1865, 26). The crossing curves of this glyph are strangely like the divisions of the sphere in a 12th century (Spanish) Manuscript Latin commentary on the Apocalypse in the British Museum (Anonymi Commentarius in Apocalypsin. Add. 11, 695), which gives the four







beasts winged and "full of eyes," perched upon wheels which are also full of eyes; but the "wheels" bear a very striking resemblance to celestial globes. I append a rough sketch of one of these "globes"; and it seems worthy of remark that the 4-armed circle so frequent on Dr. Schliemann's Hissarlik whorls (see "The Chakra" and "The Suastika" later on) occurs on them





<sup>1</sup> *Fouilles d'Abydos*, 50: 15 (Pierret's *Vocab.* 613).

<sup>2</sup> Guignaut's *Creuzer*, ii, 311   K&E, K&E, I = terra.




<sup>3</sup> *Dendérah*, iv, 75, 10.



This emblem seems to me to be indicative of the revolving wheel or sphere—a sort of compound suastika—and not to be a “cuttle-fish,” as has been conjectured by some. The resemblance of the main curves to a double (and crossing) yin-yang division (see “The Tomoye”) is also very strange. Or, again, are they 4 *wings*?


As to *Tuau-Mut-ef* (on p. 159) \*    , it must first be noted that \* is the determinative (when used as such) of “a star, a constellation, a god.”<sup>1</sup> Then the syllabic value of \* is *tuā*. The likeness to the modern French *dieu* (Picardy *diu*; Franche-Comté *due*; Catalan *deu*; Old French *deu*) may be not alone assonant but radical. If so, we get a straight and immediate connexion of *deus*, *δῖος*, *dyo*, with a star. To follow this up:




*tuau* = to praise, glorify, adore \*    

*tuau* = adorer \*  





*neter tuau n Amen* = address of Amen    the priestess of Amen. An hereditary title going-back to the Theban kings, and appearing to be attached to their legitimate family. (J. de Rougé: *Rev. Arch.* 1865, ii, 323.)







*neter tuau* = divinely to honour  

*pa tuau* = consecration-chapel of the kings (literally house of god) 








*tuau* = unction-oil   




Then we have

*Tuau-t* = the under hemisphere \*   and  

*tuauti* = dweller in under hemisphere \*    and \*   

These last will astonish no one who follows what is said in this *Inquiry* (see Index) as to fallen gods, and the Egyptian conception of the nether world of the dead. We have, too, an analogue in our own tongue, where *Deus* has become the *deuce*, a very devil.<sup>2</sup> We have also



*tuā, duau* = Time, the hour, morning,    and \*    and \* 


*Tuā* \*    is also said (Pierret's *Vocab.* 703) to be the “God of the Morning,” but it is not explained why he is especially made the god of the morning alone; he ought at least to be Time, or the Heavens-god, generally.















(It must not be omitted that the star \* was also read *seb*, a star, and had

<sup>1</sup> Dr. Birch's *Egyptian Texts*, p. 98.

<sup>2</sup> Cf. also Syriac ܕܝܘܬܐ, ܕܝܘܬܐ Sans. देव *thios*. *Deus*, Pers. دیو (Dr. Wallis Budge).

the letter and syllable values of *s* and *seb*.  $\text{Tu}$   also meant mountain, and  the determinative for mountain, spelt *tu* as well as  $\star$  did.)

$\text{Tua}$   is a pillar.

$\text{Tefi}$    means self-motion, and it seems to me that the primary self-motion was that of the heavens. This would make the goddess Tefnut  simply the revolving Nut  and  and as we have Shu and Tefnut as children of Râ, and as Shu is most probably an Atlas, we should thus have the Axis-god and the Heavens-goddess that revolves around it brother and sister, which is good mythology. Tef  or  is father, and tefneter  is divine-father, which seems a direct parallel to DiesPiter. Tef, father, is also âtef  which gives âtef-neter  [Note the serpent in all these.] Now the very composite divine head-dress atef  must be intimately connected with all this. There is also a tree atef  or  and a blade (sacrificial, or the heavens-sword?) atef 

To return from this excursus about the Egyptian cardinal gods to the Four Cardinal Points, we find that in the extremely archaic Chinese *Shi-King* (Odes-book), which is supposed to be all pre-Confucian though collected by or in the name of that sage, the Emperor Süan (827 B.C.) praying for rain says he has never failed to make offerings to the Cardinal points and the Earth-gods.<sup>1</sup>

The south temple of T'ien, the heavens, at Peking is approached by 4 separate sets of stairs at the cardinal points; while the North temple has 8, in relation with the Pa-kwa, 8 diagrams,<sup>2</sup> or directions. In the centre of a ceiling in the Shintô temple of Sengen at Shidzuoka in Japan, is carved a "dragon of the four quarters, shihô no riô"; and on New-year's morning the worship of the Four Quarters is an important ceremony in the Mikado's palace.<sup>3</sup> The Chinese expression "to the four sides" is used in the Japanese 7th century *Kojiki*<sup>4</sup> to mean in every direction, just like our own "to the four quarters."

An important passage of the *RigVeda* (iv, 58, 3) says: "May the 4-horned (chatuh-ṣringah) Brahmâ listen . . . . 4 are his horns, 3 are his feet, his heads are 2, his hands are 7. The triple-bound showerer roars aloud, the mighty deity has entered amongst men." Among the interminable illustrations of this by the Hindû commentators, one can pick out the 4 horns as the

<sup>1</sup> *Shi-King*, iii, 3, 4.

<sup>2</sup> Simpson's *Meeting the Sun*, 179, 183.

<sup>3</sup> Satow and Hawes, *Handbook*, 68, 352.

Chamberlain's, p. 175.

4 cardinal points ; the 2 heads as day and night (?) ; and the 7 hands as the 7 rays (stars?). But the 2 heads may rather refer to the north and south poles, and to the general principle of duality ; and the 3 feet doubtless (like the 3-legged symbol still extant in the Isle of Man) refer to the 3 footsteps on heaven, earth and hell.

Brahmâ is otherwise called chatur-ânana or chatur-mukha, four-faced ; and the four kumâras are his sons. The expression of "the four-armed god" indicates Bhagavat (Vishnu) in the *Bhâgavata-purana* (i, 7, 52). In Chinese Buddhism are the four mahârâjas who guard the world against the attacks of the Asuras, says Mr. H. A. Giles ;<sup>1</sup> but I fancy these are rather the four dêvarajahs or t'ien wang 天王 who guard the four slopes of Mount Mèru, and protect Buddhist sanctuaries.<sup>2</sup> These are also the Siamese Buddhist's four guardians of the world : Thatarot = Skt. Dhritarâshtra (E), Wirulalok, Virûdhaka (S), Wirupak, Virûpâksha (W) and Wetsuwan, Vâicravana (N). Their palaces are in the Yukonthon annular range of mountains which surrounds central Mèru,<sup>3</sup> and must thus be horizomal. One may theorise perhaps that the Freemasonic "Quatuor Coronati" are not undescended from all these great quartettes. There is a church of the Quatuor Coronati in Rome. And that huge four-poster the Universe has its analogue even in our children's "little beds," and in the nursery prayer :

Matthew, Mark, Luke, and John,

Bless the bed that I lay on.

lie




The *Bombay Gazette Budget* of 31st Jan., 1891, informs us that "An American novelty is the Ritualist's bed, very handsome in brass, fitted with niches for saints, statues, holy-water founts, and a candlestick at each of the four corners. It is expected that it will specially attract the Spanish Catholics, who have leanings towards the devotional in their bed-rooms" (see p. 238 *infra*).



The King of Hungary on his coronation rides to an eminence, and there brandishes his sword towards the four quarters. In Irish myth, Finn sat on the highest point of a hill (Collkilla or Knockainy) viewing the four points of the sky. One of Mailduin's islands is divided into four parts by four walls—of gold, silver, copper, and crystal—meeting in the centre. There were four tribes of Lochlann the Northern Kingdom of the De Dananns. The Fianna (Feniens) were divided into four battalions. And we seem to detect the Chinese *five* in the five provinces of Erin, and the statement that Grania bore Diarmait four sons and one daughter.<sup>4</sup>

<sup>1</sup> *Historic China*, 280. <sup>2</sup> Mayers, *Manual*, p. 310. <sup>3</sup> Alabaster's *Wheel of the Law*, 178.

<sup>4</sup> Dr. Joyce's *Old Celtic Romances*, 139, 178, 220, 227, 349, 333.

**THE NUMBER EIGHT.** The sacredness of the Number *Eight* seems chiefly if not wholly to follow from that of the number *Four*, as being formed by the addition of the 4 half-cardinal to the 4 cardinal points.

The Eight "elementary" gods of Egypt, the (ḫemennu)  are really four twos, four male and female or dual pairs. Their names often vary. An inscription of Edfû (Deb, Apollonopolis Magna) called them "the most great of the first time; the august who were *before* the gods; children of Ptah issued forth of him, engendered to take the North and the South [that is the Universe], to create in Thebes and in Memphis; the creators of all creation." Sesun or ḫemennu  or  as the name of Hermopolis, relates to these 8 gods who assisted Thoth in his office of orderer of the creation.<sup>1</sup> See also the mention of these ḫemennu at pp. 160, 162, and the 8 hawk-headed celestial figures at Dendêrah, p. 158.

"The Akhimous seem to have been the astra planômena and the aplanê astra of the Egyptians, who deified them and confided to them the towing of the barque in which the sun traverses the heavens. See the *Book of the Dead*, xv, 2; xxii, 2; xcvi, 3; cii, 1; lxxviii, 28." So said M. Pierret's *Dictionnaire*. M. Grébaut, reporting on the great subterranean discoveries of sarcophagi at Thebes (Deir el Bahari) this year, writes<sup>2</sup> that "the Akhimou that some thought were stars are quadrupeds which draw the solar barque. There are 8 of them, 4 white and 4 black. Each group of 4 contains 2 white and 2 black. They are not jackals. Those of one group have the ears of the uas sceptre" (see *supra*, p. 57). These must be zodiacal powers; and I suggest that the barque was (if at all) not originally that of the sun, but the Heavens-boat, or ship. (As to the black and white, see "The Arcana.") Does the word axim belong to āḫ  to raise up, support, suspend; which also, with the determinative for wing , meant to fly, to hover.

I must not here omit to mention the Eight Vasus, forms of fire or light, protectors and regulators of the 8 regions of the world, who figure in Hindû mythology next to Brahmâ, and have Indra for chief.<sup>3</sup> The Gâyatrî or forepart of the ancient Hindû sacrifice consisted of 8 syllables.<sup>4</sup>

The 8-cornered sacrificial post or stake of the same sacrifice, and the 8-sided silver pillar of Mailduin's Voyage are dealt-with (as Axis-symbols) under the head of "The Pillar"; and we have just seen at p. 157 the 8 bricks in each of the 4 pillars at Tello. See also the evolution of the typical

<sup>1</sup> Pierret: *Dict.* 200, 258.

<sup>2</sup> *Academy*, 7th March, 1891, p. 240.

<sup>3</sup> Sir Monier Williams, *Hinduism*, 167.

<sup>4</sup> Eggeling's *Sat. Brâhm.* 313.

Egyptian octagonal pillar from the squared post, same page. Other similar facts may be found by the Index. As to the 8-angled stone of the Bektâshî dervishes' convent-hall, see p. 128. See also the 8 sets of stairs to the North temple of the heavens at Peking, p. 164; the famous octagonal tower of the Winds at Athens under the heading of "The Tower," the octagonal temple at Nara, p. 171; and the 8-pointed star-minars of India under the head of "The Pillar."

The Dome of the Rock at Jerusalem is an octagonal building, which never had more than 4 piers in its inner and 8 in its outer circle of columns. Between each of the inner 4 piers are 3 columns, and between each of the outer 8 are 2 columns; that is 16 compass-points are marked in the inner and 24 in the outer.<sup>1</sup>

About half-an-hour to the S. W. of Baalbek, on the road to Shtôra, is the village of Dûris, with the "Kûbbet Dûris," which I here figure from a photograph bought by me from M. Dumas at Beyrout. Baedeker's description of it is unsufficing and too



<sup>1</sup> Pal. Pilgrims' Text Soc. 1888, p. 46.

depreciative. He calls it "a ruin," though it looks complete enough, and says

It is a modern *wely* [that is, a Moslem saint's tomb], built of ancient materials, and adorned with 8 fine columns of granite, over which the builder has ignorantly placed an architrave. A sarcophagus standing on end was used as a recess for prayer, (*Palestine and Syria*, 1876, p. 501).

I venture to object to the words 'adorned' and 'ignorantly,' and to the explanation of the 'sarcophagus.' Dr. Wallis Budge saw the "little building" last year (1890), he informs me. The symbolism of the 8 pillars, and the octagonal form, are, for me, unmistakeable; and although I am unable to be precise as to the aspect of the sarcophagus, the structure is so typical and suggestive that I have no hesitation in illustrating it now for further attention.

Ya, eight, in Japanese mythology and ancient linguistic usage means also many or numerous; and the controversies on this subject are easily allayed by taking the universe-al sense of the 8 points of the compass, of the heavens—the Chinese 八方 8 fang—to be the governing initial sense in the attribution of the meaning 'many' to ya.

Thus "the 8-forking road of the heavens"<sup>1</sup> seems to be the centre where the cardinal and half-cardinal lines cross; for "there was a kami whose refulgence reached upwards to the Plain of the high-heavens (tak'ama no Hara), and downwards to the centre-land of the reed-Plain (ashiHara-no-naka tsu kuni; that is Japan, which I maintain to be here a figure of the Earth). Japan is also the great 8-islands country, oho ya-shima kuni, which is of course a figurative expression answering to the 7 dwipas or "insular-continents" of the Hindûs.

The 8-breadths<sup>2</sup>-crow, ya-ta-garasu<sup>3</sup> (*Kojiki*, 136), as a heavens-bird is a black-night foil to the ya-hiro (8-breadth<sup>3</sup>) white Chi-bird into which (*ibid.* 221) Yamato-dake changes.<sup>4</sup> White, as I so often

<sup>1</sup> Chamberlain's *Kojiki*, p. 107.

<sup>2</sup> *Ta* or *te*, hand, and, as with us, a measure; hence here breadth. *Hiro*, broad, the breadth of the outstretched arms and hands, a fathom. Mr. Aston considers Ya-hiro to mean "of enormous size;" *ta* to be span, and *hiro* fathom. 'Many' is for him the original, and 'eight' the secondary, sense of *ya*.

<sup>3</sup> Mr. Aston is dealing with this bird in his forthcoming translation of the *Nihongi*, which will be a book of the greatest importance in Japanese mythology.

<sup>4</sup> In Greek myth Kuknos (= Cynus) by one account turns into a swan when he has been killed by Achilles. In another legend Kuknos has his white hairs changed to feathers in old age, and he becomes a swan. In another story Cynus plunges into the sea and becomes a swan. On the general belief that souls become birds, see the section on "Divine Birds."

shall have here to make good, is one of the great mythic colours of the heavens. The Chinese say that the 8 fang are on the back of the divine Tortoise<sup>1</sup>; and these of course correspond again to the 8 trigrams of the map on the back of the horse sent forth by the Ho (Yellow) River; and to the 8 pairs of elephants that uphold the Hindû Earth.

There are carved in the centre of a ceiling at the Shintô temple of Sengen at Shidzuoka a "dragon of the eight quarters, happô no riô" and another of the four quarters, shihô no riô.<sup>2</sup> Ya-hiro wani, the 8-breadth crocodile into which the princess Toyo-tama (plenty-jewels?) changes (*Kojiki*, 127) and the "8-forked serpent, ya-mata orochi, of Koshi," who has only one body with 8 heads and 8 tails, whose length extends over 8 valleys and 8 hills, and on whom grow forests (*ibid.* 61), belongs clearly to the same imagery, though perhaps to the infernal half of it.

In that case, Koshi, a word which has puzzled the commentators, may be equivalent to yomi (darkness) which Motowori said was an underworld, and of which yaso kumade, 80 road-windings, is another alias. If Koshi = yomi, then the first syllable may be the archaic "ko, dark-coloured, thick." In other passages of the *Kojiki* (343, 76, 103) "the land of Koshi" is put in apposition to "the land of 8-islands." (Mr. Aston thinks Koshi = "the beyonds;" and the verb koshi, being "to cross-over," may here indicate a Buddhist sense, such as our "the other shore." Sanskrit gata, cross-over, is mimicked in Chinese Buddhism as kitai, and in Japanese as gi-yate.)

The "8 gates" (*ibid.* 62, 64, 111) would be embraced in the same supernal explanation; and so would the "8-fold heavens-clouds" and the "8 clouds and 8-quarters (or 8-sided) fence, ya kumo and ya-he-gaki;" the fence being the firmament.

I here insert a suggested word-for-word rendering of the much-tried verse at p. 64 of Mr. Chamberlain's *Kojiki*:

<i>Ya kumo tatsu,</i>	Eight clouds rise up,
<i>idzu-mo ya-he-gaki.</i>	the eight-sided holy-quarters fence.
<i>Tsuma-gomi ni</i>	As a bourn-enclosure
<i>ya-he-gaki tsukuru,</i>	the eight-sided fence is made,
<i>sono ya-he-gaki wo.</i>	that eight-sided fence, O.

(*Idzu* holy; *mo* face, direction; the *idzu mo* are the eight points; *tsuma*, edge, border, the horizon-boundary. It has hitherto been considered that *tsuma* must be understood as meaning wife. *Komi* to shut-in; *he* = *be* = side, direction, quarter.)

This verse is introduced by these prefatory words: "So thereupon [Take-] Haya-Susa no Wo no Mikoto sought in the region of *Idzu-mo* for a place where he might build a palace. Then he arrived at the place of Suga . . . and

<sup>1</sup> G. Schlegel, *Uranog. Chi.* 61, citing the *Shih t Kt.*

<sup>2</sup> Satow and Hawes, *Handbook*, 2nd ed. 68.

in that place he built a palace to dwell in. So that place is now called Suga. When this great deity first began to build the Suga-palace, clouds rose up thence. Then he made a sacred hymn. That hymn said : " (here follows the above verse).

The real derivation of Suga is unknown, says Mr. Chamberlain. But I suggest that it here simply bears its ordinary meaning of a rush, and is a parallel to the Ashi or reed which gives its name to Japan (that is the Earth) as the *ashi-hara* or reed-plain. The Suga-palace, rush-palace, is thus the heavens, which the deity is making, and *suga* and *ashi*, rush and reed, are both symbols of the Axis. This deity's name means High-Swift-Impetuous, which I suggest is a (revolving) heavens-god's name (see also p. 224 *infra*).

A similar symbolism must (see "The Arcana") be suggested for the 8-meshed basket of the Idzu-shi (holy or magic stone) river-island.<sup>1</sup> "She took a one-jointed bamboo from the river-island of the river Idzu-shi, and made a basket of 8 meshes." In the one-jointed bamboo (*take* = mountain, and high, as well as bamboo) I see an axis-symbol like the *ashi* and the *suga*.

Again in the chapter of Mr. Chamberlain's *Kojiki* which tells of the "abdication" of the great Earth-Master Oho Kuni-nushi, who "disappears in the fence of green branches" (that is, in the Universe-tree as I suggest), we have a kami who has been a great riddle, the Master of the 8-quarters (or 8-sided) Shiro (area, enclosure, castle) *ya-he-koto Shiro nushi*, which on my theory would be a name of the heavens-god. The "8-breadth (*hiro*) hall without doors" (*ibid.* 118) seems to be an octagonal heavens-palace figure of speech. The occasional prefix *Tsumi-ba* to *Shiro-nushi*'s name, may then mean "heaped-up things"<sup>2</sup> = the material universe (*ibid.* 101, 82); and *Kushi-ya-tama* becomes an alias of his, as being Wondrous-8-jewel (or ball). *Kushi ya tama* is the grandson of a Japanese Poseidon, the kami of the Water-gates, *Minato* (*ibid.* 104). The "8-saka curved jewel" (*ibid.* 108, 55, 46) seems also a figure of the hollow heavens; and this *ya-saka no maga tama* may also be interpreted "8-mountained curved sphere." The kami *Tama no ya* (*ibid.* 55) seems to be merely another form of *Ya-tama*. *Futo-tama* (if *futo* be here = great, sacred) would appear to be another alias (*ibid.* 56, 108). The *ya ta kagami* then becomes, as Motowori said, an octangular mirror (*i.e.* the heavens) and Moribe's exposition also holds good about the mirror having an 8-fold pattern round its border (*ibid.* 56).<sup>3</sup> I think too that the

<sup>1</sup> *Kojiki*, 263.

<sup>2</sup> Or beginning and end, *tsuma-ha*?

<sup>3</sup> Mr. Aston says on this that a passage in the *Nihongi* (reign of Jingô) speaks of a 七子 mirror, that is a mirror with seven little ones. Where the older Japanese legends

ya hiro hoko (*Kojiki*, 210) should be rendered 8-breadth *i.e.* octagonal spear, and that it may mean the Axis.

The yatsu-fuji, or 8-fold wistaria of the hereditary high-priests, then easily follows; and so does ya hata, eight standards, as a title of the war-god Hachiman; and the octagonal mountain Fudaraku (Pôtala ?) the favourite resort of Kwannon, and her octagonal temple at Nara, with her statue on the North side.<sup>1</sup> All these last are Buddhist assimilations.

The Eight Japanese gods of heavens-mountains (*ibid.* 33, 31) then disclose themselves as cardinal and half-cardinal gods of the heavens-mountain; and the number of the "eight gods who were supposed to be in a special sense the protectors of the Mikado" thus seems to be explained.<sup>2</sup> And we also have (*ibid.* 261) the 8 kamis or the 8-fold kami of Idzushi (= magic-stone; query the magnet?). Of course the 8 gods (shên) 八神 are also Chinese, and there are the 8 Immortals, sien 仙, of the Taoists.

All this seems fully to illustrate the manner in which the cosmic (but artificial) eight came to represent the Cosmos, and thus to show why ya got to mean "many, numerous, all." But this can be proved much more thoroughly.

Just as the Roman plotting-out and mensuration of land was taken (see "The North") from their augural delimitation of the holy templum, so the Chinese carried their sacred cosmic divisions into their Land Acts and the divinations of their fengshui. The cultivated land was in squares of 900 mân (136 acres) called a tzing, which was subdivided into 9 parts thus:

1	2	3
4		5
6	7	8

The 8 exterior squares of 100 mân (15 acres) each were cultivated by the holders for their own behoof, but the central plot was Shang Ti's, that is "God's-acre"; and its produce went in sacrifices to the Supreme Ruler Shang Ti, although it was

have 'eight,' the modern stories have sometimes 'seven.' I deal with  $7 + 1 = 8$  under Eshmûn in "The Kabeiroi."

<sup>1</sup> On the North side of the Buddhist Nan-yen-dô (south-round-hall) at Nara in Japan is a colossal sitting Kwannon, the Amogha-pasa Avalôkitêshvara. This "round" hall is really octagonal, in imitation of the fabulous mountain Fudaraku (Pôtala) the favourite resort of Kwannon. On the South side is a colossal thousand-handed Kwannon. At Koya-san is an octagonal building, the Bones-hall, Kotsu-dô, which rises over a deep pit into which the teeth and "Adam's apple" of the cremated are thrown (*Handbook of Japan*, 389, 415).

<sup>2</sup> *Trans.* A. S. J. vii, 123 (Mr. Satow).

generally called the Emperor's field. It was cultivated by the whole community of the holders of the 8 squares.<sup>1</sup> Now here we have the 8 fang lying round the centre, where the Universe-god abides, and we see at once how  $(8 + 1 =) 9$  九 (kiu) came to mean a "collection, many, all" in Chinese. And as everything earthly has its celestial counterpart, the heavens are similarly divided into the 9 heavens, kiu T'ien, 九天, or 9 fields (of the heavens), kiu yeh 九野, of which Hwainan-tsze speaks; the central space being called kün T'ien 鈞天, and the diagram being circular instead of square.<sup>2</sup>

But to go back to the first verse, as it were, of the Chinese philosophical Genesis in the *Yi King*: "The Great Extreme (Tai Ki) engenders the two I (laws) Yin and Yang; these two principles engender the four siang (forms); the four forms produce the 8 kwa 卦,"<sup>3</sup> which shows that the number Eight embraces everything except the One, Shang Ti (or Tai Ki). And thus pa, eight, in Chinese means the whole; the 8 grains are all kinds of grain, the 8 sounds are all the possible notes of music. And the Chinese pa is the Japanese ya.

Mr. Aston informs me that there is a similar correspondence in Korean between *yöl* ten and *yörö* many. And this leads me to mention one of the most puzzling connexions between ten and nine that I have ever met with. It is in an old Irish charm given in one of Lady Wilde's delightful books: "Catch a crowing hen and kill her; and take ten straws and throw the tenth away, and stir her blood with the rest," that is with the remaining nine. I leave this to the pondering of many readers; but it suggests tithes, somehow—just the idea we have above in the central square of the Chinese terrier. And it is quite opposed to the notion of nine's holiness coming from three threes.

The King of Siam at his coronation sits on an octagonal throne, and changing his seat 8 times, to face the 8 points of the compass, repeats each time the formula called the coronation oath; 8 stones are sanctified and placed at the same points round the holy of holies of a Siamese Buddhist temple.<sup>4</sup>

In the Persian *Rausat-us-Safa*,<sup>5</sup> Nûh and his followers amount to 80 souls when they enter the Ark. When they come out, they "build a village at the foot of the mountain," and call it the "Forum-of-80." Other accounts say 8, but 80 is the most correct opinion. This is an indication of the cosmic figurativeness of this Ark, which is still further confirmed by another passage

<sup>1</sup> Legge's *Lt Kt*, i, 228, 255, 210.

<sup>2</sup> Mayers, *Manual*, p. 366.

<sup>3</sup> G. Schlegel, *Uranog. Chi.* 246. All this will be fully expounded later on.

<sup>4</sup> *Ancient Cures, Charms, and Usages of Ireland*, 1890, p. 151.

<sup>5</sup> Alabaster's *Wheel of the Law*.

<sup>6</sup> Pp. 83, 85, 89, 181.

saying that "the Almighty fixed two luminous discs, one like the sun and the other like the moon, on the *wall* of the Ark (read the firmament of the heavens) and thus the hours of the day and night, and of prayers, were ascertained. Ebrahim was circumcised with a (stone) hatchet when he was 80 years old. (Remember the 8th day of this ritual).

The jewel Syamantaka, which Vishnu wears on his wrist, daily produces 8 loads of gold,<sup>1</sup> which gives us a doublet of the Norse Draupnir ring. The fabulous Sarabha animal, which abides in the Himālayas, and is also called the Utpādaka and the Kunjarārāti, has 8 legs, and in that pairs off with Sleipnir the 8-legged horse of Odinn. (Refer back to the Japanese octuple or octagonal animals above, p. 169.)

Clemens of Alexandria gave the 8 "great demons" as Apollo, Artemis, Lēto, Dēmêtēr, Korê, Ploutôn, Hēraklēs, and Zeus himself.<sup>2</sup>

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**THE NUMBER TWELVE.** We may also trace the progress from 8 to the zodiacal 12, as thus. The dancing-hall (simâ-khâna) of the Mevlevî dervishes is circular, and ought to contain 8 wooden columns. This, says the sheikh of Nikosia, is not always the case; but see what is said elsewhere of their "annexing" the octagonal tower of the winds at Athens. The Rufâî dervishes have 8 "gores" or triangles (terks) in their white cloth tâj (dome) or cap. The sheikh's tâj has  $(8 + 4 =) 12$  terks, which represent the 12 tarîgât or Paths. 4 of these 12 terks are called doors, kapu.

In the square halls of the Bektâshî dervishes is a stone with 8 angles, called the maidân tâshi, in which at ceremonies stands a lighted candle. All round are  $(8 + 4 =) 12$  seats, *posts* or *postakts*, of white sheep-skin. The founder Haji Bektâsh called the candle-socket the Eye. The number 12 is in remembrance of the 12 imâms, say the Bektâshî and the Rufâî, whence it is obvious that the imâms must have to do with the 4 plus 8 points of the heavens. This would explain the mystic significance of the number 12 among the Bektâshî, who swear by it, and even "pay money in twelves," whatever that may precisely mean. Perhaps it means counting by dozens. Their ordinal of initiation mentions the 12 who know the 4 columns and the 4 doors. (As to 12-angled stones of dervishes, see p. 128.) Of course all the imâms have human names, but the twelfth is Mehdî, who mysteriously disappeared at Semara (Samâ was the heavens-goddess) and will there reappear

<sup>1</sup> Wilson's *Vishnu Purâna*, p. 425; Dowson's *Dict.*    <sup>2</sup> *Exhort. to Hellenes*, ch. 2.

from a cave, and become the saviour of mankind—a central supernal legend which has given so many false “Mahdis” to the Moslem world. All the 12 are sons (or descendants) of Ali—that is to say, of Allah, Êl or Îl—whose 2 sons Hasan and Husên are the Two Eyes.<sup>1</sup> There are reckoned 12 original orders of Dervishes.

A local Srahmantin (= tall-spirit) on the Gold Coast has 12 heads.<sup>2</sup> All the Tshi-speaking tribes of this coast are descended from 12 totem-families, 4 of which (Leopard, Civet-cat, Buffalo, and Dog) are the oldest stock, from which the other 8 are off-shoots. Compare the 4 Living Creatures *infra*.

There were 12 peoples, populi, of Etruscans.<sup>3</sup> The 12 Tables were the reverend source of the Roman Law ; but it is worthy of note that the Athenian Ἀποστολεῖς were only 10 in number.<sup>4</sup>

The Rev. Dr. E. G. King, D.D.,<sup>5</sup> shows that the 12 sons of Jacob alias IsraEl, who fathered the 12 tribes, are = 4 + 8 in each of the three lists, as follows :

<i>Gen. xxxv.</i>	<i>Gen. xxix and xxx.</i>	<i>Gen. xlix.</i>
Reuben	Reuben	Reuben
Simeon	Simeon	Simeon
Levi	Levi	Levi
Judah	Judah	Judah
Issachar	{ Dan Naphtali Gad Asher Issachar	Zebulun
Zebulun		Issachar
Joseph		{ Dan
<i>Benjamin</i>		{ Gad
{ Dan		{ Asher
{ Naphtali	Zebulun	{ Naphtali
{ Gad	<i>Dinah</i>	{ Joseph
{ Asher	Joseph	<i>Benjamin.</i>

“The first 4 names are the same in each list, and belong to a Jehovist record. The children of the concubines form a second group of 4.” Dr. King further says that *Genesis* xxxii, 28 should be rendered as follows : “Thy name shall be no more Jacob but IsraEl, for thou hast had power (*sar*itha) with the Elohim (*i.e.* with the angel-host ; Akkadian *sar*), and with men thou shalt prevail.” That Elohim here denotes the angel-host is evident from *Hosea* xii, 4, 5 : “he had power (*sara*) with Elohim ; yea, he had power (*yasar*) over the angel, and prevailed.” Dr. King concludes that Jacob wrestled with the Babylonian SarÊl, a personification of the legions or hosts of heaven ; and having conquered him, takes the name of his opponent, whose strength thus then passes into him. Thus does Jacob become E-sar-El.

<sup>1</sup> Mr. J. P. Brown's *The Dervishes* (*passim*. Revised for me by the Mevlevî sheikh of Nikosia).

<sup>2</sup> Major Ellis's *Tshi-speaking Peoples*, 22, 207.

<sup>3</sup> Festus, s. v. Tages.

<sup>4</sup> Bekker, *Anecd.* i, 203.

<sup>5</sup> Akkadian *Genesis* (1888) p. 13.

Joseph's dream (*Genesis* xxxvii, 9), which is also in the Persian legends,<sup>1</sup> does actually identify his 11 brothers with 11 stars. This is also in the *Korân* (ch. xii). They also, as Jacob-IsraEl commands, enter into the city by different gates,<sup>2</sup> which, unless a celestial zodiacal allusion, is apparently meaningless. They sit, with Joseph, 2 at each table, which indicates the  $6 \times 2 = 12$  which we so often meet with.<sup>3</sup> They are also lodged 2 and 2 in a house.<sup>4</sup>

The Jews, and the Persian Moslem legends also, say that when Moses struck the sea with his rod, it divided into 12 lanes, according to the number of the tribes, "having between them walls of water standing out in the air like 12 vaults. On account of the transparency of the partitions, the tribes were able to see each other."<sup>4</sup> This also is senseless unless when understood of the Universe-ocean and the zodiacal divisions, and the paths to those 12 gates of heaven. The 12 large brooks that issue from the rock struck by Moses, one for each tribe, are also heavens-rivers.

IshmaEl has also 12 prince-sons (*Gen.* xvii, 20) as well as IsraEl, and the Hebrew Intelligences of the 12 zodiacal signs are nothing whatever but 12 Els. Beginning with Aries these are :

- |               |              |               |
|---------------|--------------|---------------|
| 1. MalchidaEl | 5. VerchiEl  | 9. AduachiEl  |
| 2. AsmodiEl   | 6. HamaliEl  | 10. HanaEl    |
| 3. AmbriEl    | 7. ZuriEl    | 11. GambiEl   |
| 4. MuriEl     | 8. ZarachiEl | 12. BarchiEl. |

I now again direct the reader's attention to the theory that the Eloah was the stone idol of the Êl the stone-god (pp. 116, 196). Each of the 28 houses of the moon has also its El ; but these do not concern us here, except as accentuating the general conclusion that the whole Hebrew angelic and arch-angelic host of the heavens are Els, every one of them.

We have besides, among other twelves :

- 12 princes of IsraEl (*Num.* i, 44).
- 12 years' service of the king of Elam (*Gen.* xiv, 4).
- 12 wells (and 70 palmtrees) at Elim (*Ex.* xv, 27).
- 12 pillars (and an altar) for 12 tribes. (Manifestly celestial, for there is El standing on work of bright sapphire, as it were the clear heavens. *Ex.* xxiv, 4, 10.)
- 12 stones taken by 12 men for 12 tribes, out of middle of Yardain (Jordan, the heavens-river. *Joshua* iv).
- 12 stones to make an altar (i Kings xviii, 31).
- 12 (4 × 3) precious stones for 12 tribes (*Ex.* xxviii, 21 ; xxxix, 14).
- 12 (2 × 6) cakes, as offerings to Jehovah (*Lev.* xxiv, 5).
- 12 (6 × 2) oxen, one for each prince (*Num.* vii, 3).
- 12 silver chargers, 12 bowls, 12 spoons, 12 bullocks, rams, lambs, and goats ; 2 × 12 bullocks, 5 × 12 rams, goats, and lambs (for dedication of altar, *Num.* vii, 84, xxix, 17).
- 12 rods for the princes of IsraEl and their fathers' houses (*Num.* xvii, 2).
- 12 brazen bulls and 2 pillars in the house of Jehovah (*Jer.* lii).
- 12 cubits by 12, size of altar-hearth (*Ezek.* xliv, 16).

<sup>1</sup> *Rauzat-us-Safa*, 200.

<sup>2</sup> *Korân* ch. xii, *R-us-S*, 264, 265.

<sup>3</sup> Sale's *Korân*, p. 195.

<sup>4</sup> *R-us-S*, 337, 369 ; Sale, p. 259.

12 thrones of 12 judges (*Matt.* xix, 28 ; *Lu.* xxii, 30).

12 stars, crown of, on pregnant heavens-goddess (*Rev.* xii, 2).

12 (4 × 3) gates made of 12 pearls, and having 12 angels (of heavens-city, which has 12 foundations. *Rev.* xxi, 12, 21).

12 crops or kinds of fruit on Universe-tree of life (*Rev.* xxii, 2).

The zodiacal heavenly significance of all this, when it is taken together, seems indisputable. There does seem to be an actual mention of the "12 signs" in ii Kings xxiii, 5 (Revised Version) where the kings of Judah appointed Chemarim to burn incense to them (or to the planets). The Athenian altar to the 12 gods was in the Agora<sup>1</sup> (see p. 155). The 12 *peers* of Charlemagne and of France were 12 equals of the Round Table.

Sir George Birdwood,<sup>2</sup> citing Josephus,<sup>3</sup> makes the breast-plate of Aaron (*Exod.* xxviii) a square zodiacal palladium, and compares it to the Hindû and Buddhist talismanic amulet called the nava-ratna or nao-ratan (nine-gems). The breast-plate had 12 zodiacal precious stones ; and the shoulder-ouches which held it bore the 12 zodiacal names of the 12 children of Isra'el.

Before the consecration of a church 12 crosses are, in the Gallican ritual, painted round the new building, on the pillars or, at equal distances, on the walls ; and opposite these the bishop, when he arrives, causes 12 wax candles to be lit. These are still expounded as signifying the 12 foundations of the walls of the heavens-Jerusalem, on which walls were the 12 names of the 12 apostles of the lamb (*Rev.* xxi, 14).<sup>4</sup> There could scarcely be a clearer reference to the firmament of the heavens and its 12 zodiacal constellations. Of course the 12 (?) apostles afford a new point of departure.

One of Goethe's far-reaching remarks was that as a subject for art The Twelve Apostles all look too much like each other.<sup>5</sup> That fits them, at all events, for the no-one-knows-how-old Apostle-spoons, and is a result of their ranked duties round the zodiac. The number 12, like 7, is still everywhere in the East talismanic, says Sir G. Birdwood,<sup>6</sup> and always refers to the signs of the zodiac, which are the 12 fruits of the Universe Tree of Life. And Stukeley (see "The Winged Sphere" in Vol. 2) pointed out long ago that Joshua pitched his 12 stones at Gilgal, that is in the round form of a wheel, which gilgal means (or else rotating. In either case the indication is Cosmic). We shall also see the 12

<sup>1</sup> Thucyd. vi, 54.

<sup>2</sup> Soc. of Arts *Journal*, 18 Mar. 1887.

<sup>3</sup> *Antiq. of Jews*, iii, vii, 5, 6, 7.

<sup>4</sup> *Montpellier Catechisme*, iii, 263, 271.

<sup>5</sup> *Conversations with Eckermann*, 16 Mar. 1830.

<sup>6</sup> *Ut supra*.

nidanas of the Buddhist "Wheel of the Law" in the section on that subject; and the twice 12 tirthankaras of the Jains.

We have already seen that the gâyatrî Hindû archaic hymn was of 8 syllables or verses. It "was brought up to 12 by repetitions of the first and last verses."<sup>1</sup> Another, an Egyptian, instance of the formation of 12 from 8 has been given above, at p. 158.

There are 8 sons of Aditi (Space, the mother of the gods?) who were born from her body. With Seven she went to the gods, but Mârttānda she cast off.<sup>2</sup> These 7 were the Âdityas, who "in early Vedic times were but *six*, or more frequently 7,"<sup>3</sup> of whom Varuna was chief, and consequently *the* Âditya. The other five (of the *six*) were Mitra, Aryaman, Bhaga, Ansa and Daksha. The last is frequently excluded, and Indra, Savitri and Dhâtri are added, which makes up 7. "They are neither sun nor moon nor stars nor dawn, but the eternal sustainers of this luminous life, which exists as it were behind all these phenomena" (Prof. Roth). In later times the number was increased to (the zodiacal) *twelve*. There were three kinds of gods, says the *Śatapatha-Brâhmana*,<sup>4</sup> the Vasus, the Rudras, and the Âdityas.

The following notes on celestial numbers in the *Odyssey* come in conveniently here :—

Scylla had 12 feet all dangling down, and 6 necks exceeding long, and on each neck a hideous head, wherein were 3 rows of teeth (*Odys.* xii, 89). 12 choice bulls are a sacrifice to Poseidon (xiii, 180). Telemachos takes 12 jars of wine with him—a dozen in short (ii, 353). Odusseus has 12 styes with 50 pigs in each = 360, as is actually calculated out (*Odys.* xiv, 20), and they are guarded by 4 dogs. The puzzling axes of Odusseus (*Odys.* xix, 580 and elsewhere) are 12, and he shoots his arrow through them all. 12 women work at his handmills (xx, 108); and 12 out of his 50 women-servants are unfaithful with the wooers of Penelope (xxii, 426); Odusseus meets Iphitos (Strong-One?) who is in search of his 12 brood mares each with a mule-foal (xxi, 22); 12 cloaks of single fold, 12 coverlets, 12 mantles and doublets, and 4 women skilled in work are gifts in *Odys.* xxiv, 276.

The *sevens* are comparatively few (so far as I have detected them) in the *Odyssey*. Êlios, 'Hêlios, has 7 herds of kine and 7 of sheep, and 50 in each flock (xii, 129). Marôn son of EuanThês gives Odusseus 7 gold talents and a bowl of pure silver, and 12 jars of wine, each cup of which took 20 measures of water (and as it was red and honey-sweet, we may take it that's the classic way to drink Commandería). The same or a similar gift is mentioned at xxiv, 274 as 7 talents, a silver bowl (with the 12 cloaks &c. as just above). If the bowl be the heavens, the 7 talents ought to be, originally, Ursa Major. But in view of the paucity of sevens, and the glut of other chronological numbers (108, 52, 50, 24, 20, 12, 10, 6, 4), it would seem that Odusseus was a zodiacal rather than a polar power. (There are some puzzling *nines* too.)

And still it is odd that both SisuPhos the real and Laertês the putative father of Odusseus are Stone-gods. SisuPhos rolls one eternally, and Λâêr =

<sup>1</sup> Eggeling's *Śatap. Brâhm.* 313, 400, 402, 131.

<sup>2</sup> *RigV.* x, 72, 8.

<sup>3</sup> Dowson's *Dict.* The sentence is inexpplanatory.

<sup>4</sup> Eggeling's, ii, 350.

stones. The mother of Odusseus too was AntiKleia, which indicates a keystone-of-heaven goddess. One version made her daughter of DioKlēs (one of the Four of DēMētēr); another said she was daughter to AutoLukos, a wolf-god (or light-god?), who had a magic helmet, was an argonaut and a great athlete, and taught HēraKlēs (AtLas's understudy) to drive the chariot (of the universe). AutoLukos was also a Proteus (or First-god) in his form-changing, and the *foot-prints* of cattle figure greatly in his myths. He was either son of Hermēs (or of Phrixos) and Chalkiopē.

We shall have the zodiacal 12 bucklers of the Roman Salii later on, and also the buckler of Abas 12th tyrant of Argos; and the 12 Chinese bells of Hwang-Ti (in "The Number Seven"). Under "The Labyrinth" we shall have its 12 halls and the 12 compartments of the Egyptian underworld compared with the 12 southern Chaldean constellations of the dead.

Ptolemy said the alternate zodiacal signs Aries, Gemini, Leo, Libra, Sagittarius and Aquarius were masculine, and the remainder feminine, "as the day is followed by the night, and as the male is coupled with the female." Here we have duality, and an indication that  $12 \text{ here} = 6 \times 2$ .

The Shu-king<sup>1</sup> makes the primeval fabulous divine emperor Shun sacrifice to Shang-Ti in the usual forms, and respectfully and purely to the *Six* honoured-ones 六宗 the Liu-Tsung, and to mountains, rivers, and spirits. 6 is half 12, and this is the earliest form, perhaps, of the 12 zodiacal signs. The Chinese hour is double ours, so that day and night have each but 6 hours. This seems to have been Roman too, see the section on "Numa Pompilius" in Vol. 2. All the native and Western inconsistent endeavours to identify these *Six* Tsung are shots, and misses at that. It seems to me that they must be the same as the Liu Ho 六合 or 6 directions, a term which also applies to the 6 pairs of the 12 cyclical signs.<sup>2</sup> This term Liu Ho also means the Universe, that is Heavens-and-Earth, being the 6 great points of (1) Above and (6) Below, with (2) North, (3) South, (4) East, and (5) West. In these I should be inclined to see the N. and S. poles and 4 points of the year's-round, marked by the longest and shortest days, and the equal day and night. These 6 directions are elaborately worshipped in Buddhism also.<sup>3</sup>

We have precisely the same idea as above and on p. 184 (of taking the North pole as the stand-point for the plotting-out of the 4 directions), although somewhat confused, in the Ethiopian *Book of Enoch*:<sup>4</sup> "Thence did I advance on towards the North, to the extremities of the Earth; and there I saw a great and glorious wonder at the extremities of the whole Earth. I saw there heavenly gates opening into the heavens: 3 of them distinctly separated. Thence went I to the extremities of the world Westwards, where I perceived 3 gates open, as I had seen in the North. Then I proceeded" and so forth (killing valueless time, in



<sup>1</sup> Legge, ii, 1, 4.

<sup>2</sup> Mayers, *Manual*, pp. 322, 329, 351.

<sup>3</sup> See the Sigālowāda sutra and Rhys Davids's *Buddhism*, pp. 143 to 147.

<sup>4</sup> Laurence's translation, xxxiii to xxxv, lxxiv, lxxv.

Eastern fashion, by endless repetitions) to the South and East where the same number of gates are found; and the total ( $4 \times 3 = 12$ ) is of course zodiacal. Plato called the 12 signs the gates of heaven.

It is very strange that in Egypt also there were "The Six," the hieroglyphic of which  is identical with that one of the 8 Chinese kwa which belongs to the North (see p. 96). In the 5th dynasty Asesra was "master of the secret (her sesheta) of the mystic words of the grand abode of the Six." In the 6th dynasty Ouna boasts of having the entrée to "the abode of the Six." In the 13th, Eimeri was "chief of the grand abode of the Six of Neverkara." There was a feast of the Six, which was on the sixth day of the month. No one seems to know anything more as to who these six were.<sup>1</sup> The unidentified town  Hebensas? seems to be connected with this worship. (See the six-staged pyramid under "The North.")

*The Twelve AmphiKtiones* (or -Ktiones), who represented 12 tribes of the Greeks, give us a notable parallel to the Jewish 12. Their name may mean, as it is generally taken to do, merely "dwellers around," in which case it would sufficiently apply to the zodiacal constellations; or might it not mean "dual-supporters," possessors or holders (*κτέω*; *κτῆνος* beast of burden—still in use in Cyprus); *amphi* indicating duality as well as the round about idea.

The extremely remote antiquity of the Greek religious sanhedrims so-called places them in a similar category to the equally zodiacal Salii or the Arvalian Brothers of Rome (see both those headings). There was one such *συνέδριον* at Dêlos (as to which typical cosmic island, see p. 31) said to have been founded by the god Thêseus; from the most ancient times the Ionians of the Cyclades (*Kyklades*)—the cycling or turning islands—assembled there to celebrate the feast of Apollo. The similar sacred colleges of Argos and Delphoi met in the temples of Apollo; those of Onchestos, Kalauria and Samikon met in the temples of Poseidôn; that of Amarynthos in the temple of Artemis; and the college of ThermoPylæ near the sanctuary of DêMêtêr, who was also called *AmphiKtônion*.

This last assembly became of course the most notorious, and its 12 tribes are, as is well known, almost as difficult though not so mythical as the 12 tribes of IsraEl. (See also the 12 sons of Nêleus, under "The Dokana.") The double votes in this assembly (like the qualifier *amphi*-) speak to me here of divine duality.

Its members were of two categories: the hieromnêmones or sacred-remembrancers, and the *pulagorai*, formed of *πύλη* a gate (which *must* be the

<sup>1</sup> Pierret, *Dict.* 515; *Vocab.* 545, 593, 464.

same as pila pillar and pflum shaft) with *dyopà*, a term fully dealt-with elsewhere. These last were also called *agora-troi*, which may mean no more than the three of the *agora*, as three *pulagoroi* (among whom, in his time, Æschines the orator,<sup>1</sup> circa 350 B.C.) were sent from Athens. The secretary of the *Amphiktion*es was called the *hierokêrux* or sacred herald.

The money struck by them had the *omphalos* of Delphoi on one side, with the serpent coiled round it, and Apollo seated thereon, holding in his left a laurel-bough. It will be seen that all the symbolism and nomination here is centro-cosmic.

The duties of the *Amphiktions* were purely pontifical, though not apparently sacerdotal. They made the ritual for the festivals of Apollo, and for sacrifices; they proclaimed "the truce of God"—still piously believed to have been (as the *treuga Dei*) of Christian and papal inception. I suppose their founding of the Pythian sports because of the killing of the *Pythôn*, mentioned in the Aristotle fragments,<sup>2</sup> must here find a place, whether as genuine myth or as a scrap of history. Their authority was supreme over the sanctuary of Delphoi, and they kept Apollo's field or plain of *Kirra* uncultivated. They also exercised precisely the functions of the Turkish *Evkaf* in administering all properties dedicated to benevolent uses. They guarded their boundaries (*ôpoi*, see Index) and thereon inscribed the talismanic symbol of Apollo's tripod<sup>3</sup> or, as we may now irreverently call it, his 3-legged stool, to mark his property. And this affords me a highly respectable origin for the famous Broad Arrow ↑ of our English Ordnance.<sup>4</sup>

Wharton's *Law Lexicon* registers the loose suggestion that this was "the ◀ or ▲, 'the broad a' of the Druids"—which carries a smile rather than conviction with it. Others have pointed out a barbed dart-head in the arms of Lord Sydney (afterwards Earl of Romney) Master-General of the Ordnance 1693–1702. But there was a Master-General from 1604, and Masters of the Ordnance from Richard the Third's time (see Mr. Denham Robinson's *War Office List*).

*AmphiKtuon*, son of *Deukaliôn* and *Pyrria*, and father of *Itônos*,<sup>5</sup> cannot—no matter what the commentators have said—be

<sup>1</sup> Æsch. *Agst. Ktésiphôn*, 117.

<sup>2</sup> Didot's *Frag. Hist. Græc.* ii, 189.

<sup>3</sup> Wescher, *Mém. des savants étrangers présentés à l'Acad. des Inscrit.* tome viii.

<sup>4</sup> I point to this with no little pleasure, as I began my working life—under the kindly sway of Lord Emly—where the sounding motto of the good old Ordnance Office, *sua tela tonanti* (granted by royal warrant of 19th July 1806, as Mr. C. H. Athill, the Richmond Herald, kindly informs me) still remains in letters of iron. I think I can support my theory from the Laws of the Visigoths, viii, 6 (1) and x, 3 (3) which direct boundaries to be marked by blazing trees with three divisions or cuts (*decurias*): "faciat tres decurias"—"in arboribus notas quas decurias vocant, convenit observari."

<sup>5</sup> Theopompos, *frag.* 80; Apoll. *Bibl.* i, 7, 2, 7. Simônides of Keôs (556 to 514 B.C.) made *Itônos* the father of the sisters *Athêna* and *IoDama*; the second being

put out of this myth. By another account he was autochthonous,<sup>1</sup> which would sort well with my cosmic requirements. EriChThonios (see "The Arcana") expelled AmphiKtuon after a *twelve* years' reign.<sup>2</sup> AmphiKtuon put up an altar to Orthos Dionusos in the temple of the Hours (Hôrai).<sup>3</sup> This upright (orthos) supreme power I shall take leave to consider an axis-god; and the temple of the hours then at once becomes the heavens of the 12-divisioned zodiac of the Amphiktuones.

The legend about Dionusos commanding this AmphiKtuon to make a law or canon that water was to be put in the (sacrificial?) wine, after the wine had been first tasted in its purity, is strange enough, and merits pursuit. The ancients brought it in here (see Philochoros *in loc. cit.*).

AmphiKtuon's brother was named Hellên.<sup>4</sup> AmphiKtuonê, daughter of Phthios, consort of Asterios, and mother by him of Dôtis,<sup>5</sup> must also be placed among the stars of this celestial myth. Upon all these evidences, then, I think that it is scarcely wise, or possible, to discard the ancient belief that the amphiktiones or ktuones took their name from this very superior personality among the gods.<sup>6</sup> Or if I put it this way: that the name in both cases must have had an identical cosmic divine origin, perhaps there will be few objectors. But we must not lose sight of the 12 sons of Nêleus. I think this receives strengthening from the related names (for *dî* here = *amphi*) of the Centaur DiKtus and of the Cretan DiKtaion ὄρος (mountain), also called DiKtê, while Zeus, or rather Zan, was DiKtaios. The name that survives for the mountain nowadays is Lasthi, where one would wish to discern *lâs* a stone, and *theos*. The Cretan DiKtunnalor oros is connected with the goddess DiKtê or DiKtunna (which was a surname of Artemis), who in avoiding Minôs threw herself *eis di-krva* (Strabo, x), which I want to read as 'from the dual-support' (= double pillar) of the heavens (see the section on this, later). Thus, recollecting that Crete is in cosmic myth the Earth (see p. 138 *supra*), its di-ktaion, its dual-pillared mountain is the heavens-mountain; and that also satisfactorily

killed by the first in an assault of arms which ended in a fight (Didot's *Frag. Hist. Græc.* ii, 42). This seems a clear doublet of Athênê killing PalLas (the goddess) at p. 49 *supra*, as related by Apollodoros some 400 years later (*Bibl.* iii, 12, 3); and it absolutely makes AmphiKtuon the grandsire of Athênâ. How is that for high? It also gives the equation *Io + Dama = Pal + Las*, in which *Dama* (see p. 142 *supra*) must = *Las*. Then *Io* ought to = *Pal*; and so it does! for *îds*, arrow, dart, missile weapon, is only another word for *pal*, the spear. And now I venture the supposition that 'Iô, the cow-goddess of the heavens, was so named from her *horns* and not from her "wandering," as Seyffert's *Dictionary* says. Nor does all this seem to hurt my derivation of PalLas on p. 48 *supra* (see also p. 212 *infra*).

<sup>1</sup> *Bibl.* iii, 14, 6.

<sup>2</sup> *Bibl.* iii, 14, 6, 2.

<sup>3</sup> Philochoros, *frag.* 18.

<sup>4</sup> Apoll. *Bibl.* i, 7, 2, 7.

<sup>5</sup> Pherecydes, *frag.* 8, and others.

<sup>6</sup> Theopompus, *frag.* 80; Androtion, *frag.* 33.

supports my celestial location of the DiKtaion haven (pp. 133, 140). The old connection of DiKtunna with a net, diktuon, is by no means embarrassing, for the omphalos-stone is constantly seen in ancient Greek art to be covered with a net (see "The Navel"). That DiKtus was one of the two sons of Magnês is another proof that I am here keeping the right track; and his brother PoluDeKtês, who brought up the great god Perseus; who by force espoused Danaë (mother of Perseus and daughter of Akrisios the king-god of the akrê of Argos, of the Extremity of the heavens); and who with all his subjects was turned to stone, is again consonant, for he and they are all star-stone heavens-gods.

Albrecht Weber<sup>1</sup> has made the ingenious and interesting suggestion that the twelve hallowed nights which make their appearance in Vedic antiquity, and which are found in the West, especially among the Teutons (our own "twelve days of Christmas" and "Twelfth Night") are to be regarded as an attempt to make the year up to 365½ days; because the lunar month multiplied by neither 12 nor 13 will hit off this number. Thus 354 + 12 would = 366. But 366 won't do either, of course; and Weber rightly throws doubt on his own conjecture in the *Indische Studien* xvii, 224.

*The Number Sixteen* can also be considered as a further subdivision of the *Eight*. See, for instances, the evolution of the 16-sided Egyptian typical column from the squared post and the octagonal pillar p. 157, and the 16 columns of the Dome of the Rock, p. 167.

The shodhashin or 16-fold chant of archaic Hindûism meant Indra.<sup>2</sup> When Bhagavat (Vishnu) took the human form of Purusha, he was composed of 16 parts.<sup>3</sup> In his palace were 16,000 pavilions for his 16,000 consorts. Daksha (Right) marries the daughter, Prasûti, of the First Manu, and has 16 fine-eyed daughters by her.

In Irish myth, Sinsar the monarch of the World has under him 16 warlike princes. The great horse of the Giolla Deacair bears away 16 of the Fianna on his back, and Finn starts with 15 others (+ 1 = 16) in pursuit. Not alone so, but the horse is compelled by Conan Mael (the Bald, a Greek note of the heavens-god) to make a return journey through the same seas and dense woods, and over the same islands rocks and dark glens, with the Giolla and 15 (+ 1 = 16) other denizens of the celestial Land of Promise.<sup>4</sup>

<sup>1</sup> *Zwei vedische Texte über Omina und Portenta*, p. 388.

<sup>2</sup> Eggeling's *Satap. Brâhm.* 313, 400, 402, 131.

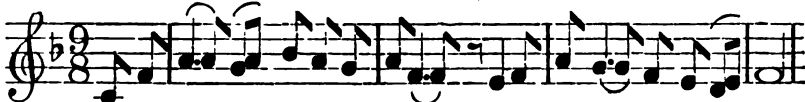
<sup>3</sup> *Bhâgav. pur.* i. 3, 1; 11, 29; 14, 37. iv, 1, 47.

<sup>4</sup> Dr. Joyce's *Celtic Romances*, 194, 238, 243, 271, 272.

All this seems unmistakeably zodiacal, or connected with the celestial points of the compass.

The pageant of Chester at the summer solstice as late as 1564 included four giants and sixteen naked boys.<sup>1</sup>

"TO THE EDITOR OF THE *DAILY GRAPHIC*. SIR—It may interest some of your readers to know that a genuine old English song serves for the street cry of the lavender-seller. It may be heard almost any day in Bloomsbury.



Will you buy my blooming la - ven - der? Six-teen good branches a pen - ny.

The refrain is the same each time—'Sixteen good branches a penny'; but there are six lines, or verses, thus :

Will you buy my blooming lavender ?

Sixteen good branches a penny.

If you buy it once you'll buy it twice ;

Sixteen good branches a penny,

For it makes your clothes smell so very nice ;

Sixteen good branches a penny.

Now's the time to scent your handkerchiefs ;

Sixteen good branches a penny,

With my sweet blooming lavender ;

Sixteen good branches a penny,

For it's all in full blossom ;

Sixteen good branches a penny.

I took this song down, with the air, from a young woman who comes round regularly once or twice a week, and she told me her mother taught it to her, 'and *she* learned it off *her* mother, what kept a lavender garden out at Uxbridge.' It appears to be the custom to sell lavender '*sixteen* branches a penny,' for I have since heard others offering it on those terms, but I have not been able to discover why *sixteen* should be the accepted number. My lavender girl never offers any other flowers for sale, and her father and mother are in the same trade—while lavender is in season—and though they get their stock-in-trade wholesale at 'Common Garden,' they still live at Uxbridge, like the mother's mother 'what kept a lavender garden.'—Yours obediently, UPPER BEDFORD PLACE. 1 Sept., 1890."

Do not forget here that the lavender-*spike* is a blossoming reed or rod.

<sup>1</sup> Strutt (Hone's ed.) p. xliii.

#### 14.—The Four Living Creatures.

**I**T results from any full study of the myths, symbolism, and nomenclature of the Four Quarters that those directions were viewed in the strict orthodoxy of heavens-mythology not as the N. S. E. and W. of every earthly spot whatever, but as four heavens-divisions spread out around the Pole. Thus for example the *six* Chinese Ho 合 or Ki 極, the limits of space—the zenith, nadir, and the four cardinal points—must initially and astronomically be referred to the N. and S. poles and the four quarters of the sphere around (in which view of the four quarters, be it remarked, our conventional N. S. E. and W. completely disappear). This is borne out too in the *four* Ki, of which the N. point is the spot over which the Polestar stands.<sup>1</sup> And the same idea explains the *five* fang 方, which are N. S. E. W. and Centre.

It is from this astrognostical point of view that we must now proceed to consider the four most archaic great divisions of the Chinese celestial sphere, which will be found to illustrate for us the Four Living Creatures of the Hebrew Sacred Books.

In dealing with the Number Seven, I shall have occasion to make important mention of the Book of Revelations. The number of astrological passages in that Apocalypse is truly remarkable.

Sir G. Birdwood<sup>2</sup> fully recognises the astrological character of the Apocalypse which (xxi) takes the heavenly Jerusalem from Chaldean astrology and also from the Book of Tobit (xiii); which last is a well-constructed Tale of Nineveh.

For instance, there need now be very little doubt that, whether in Ezekiel, Daniel, or the Apocalypse,<sup>3</sup> the “four great beasts” or “four living creatures” who come in a whirlwind out of the North, who are “full of eyes roundabout and within,” have a similar origin to the four great primary animal divisions of the Chinese celestial sphere; and that the eyes of which “they are full” are nothing but their subordinate constellations in “the glassy sea, like unto crystal,” (that is in the Heavens) “round about the throne,”

<sup>1</sup> Mayers, *Manual*, pp. 306, 312, 322.

<sup>2</sup> Soc. of Arts *Journal*, 18 Mar. 1887.

<sup>3</sup> *Ezek.* i, 10, which is not too clear; *Dan.* vii, 4 to 7; *Rev.* iv, 7.

which I suggest was originally the seat of the Polar deity. These 4 great celestial divisions agree in position with the "4 winds, held by the 4 angels at the 4 corners of the Earth" (*Rev.* vii).<sup>1</sup>

We clearly had these cardinal animals also above (p. 161) in the 4 lords of the corners of the heavens in Egyptian mythology, who are man, hawk, "jackal," and ape. I accordingly add them to the following table, which I believe to be new, and which shows where the authorities above cited agree. The Chinese animals will be found fully discussed in Professor Gustave Schlegel's very important work *Uranographie Chinoise*.<sup>2</sup>

Chinese.	Ezekiel.	Revelations.	Daniel.	Egyptian, see p. 159.
Dark Warrior ...	Man	Man	Leopard	Man
White Tiger ...	Lion	Lion	Lion (Eagle's wings)	"Jackal"
Vermilion Bird ...	Eagle	Eagle	Nondescript	Hawk
Azure Dragon ...	Ox	Calf	Bear	Ape

It will be observed that, in three out of the four, *Ezekiel* and the *Apocalypse* follow the Chinese Astrology, and that *Daniel* shows the greatest divergence, only agreeing in one, the Lion (or White Tiger).<sup>3</sup> The writer of *Daniel* may have followed some other nomenclature of the zodiacal divisions, or may have been looser in his knowledge; although F. Lenormant said that Book, in spite of its relatively recent date, contains much excellent information on the Babylon of Nabuchodonossor.<sup>4</sup> Of course, they all coincide as to the number of the animals.<sup>5</sup> These facts seem to throw some light on the method of literary workmanship pursued in composing their popular "Visions" by these three writers, who might be classed with the priest-astrologers.

In the *Sepher Yesirah*, the winged ox of the Hebrews was given to the North, the winged lion to the South, the eagle to the East, and the winged man to the West. These have also, of course,

<sup>1</sup> The Chinese "4 corners of the Earth" are N. E., S. E., N. W., and S. W. (Mayers, *Chinese Reader's Manual*, p. 311).

<sup>2</sup> *Sing Shin Kao Yuen*. The Hague, 1875, pp. 49 to 72.

<sup>3</sup> Mr. Aston tells me of a Corean version of a tale from the Reineke Fuchs cycle, in which a white tiger does duty for our lion.

<sup>4</sup> *Magie der Chaldäer*, pp. 525 to 571.

<sup>5</sup> See also the four tribal animals of the Gold Coast, p. 174 *supra*.

descended to the 4 evangelists as a sort of "intestate legacy." I must not forget to particularize that the 4-winged cherubim of Ezekiel (x, 14) have everyone 4 faces, a man's, a bull's (cherub's in the Revised Version), a lion's and an eagle's. These faces, said the late François Lenormant, unite in these cherubs the 4 types of celestial, luminous, protecting genii represented on Chaldeo-Assyrian monuments. Ezekiel's cherubs, too, are covered with eyes on all their bodies and their wings (x, 12).<sup>1</sup> Bishop Hellmuth<sup>2</sup> says the Chay-yoth (beasts) of Ezekiel's 1st chapter are the same as the "K'roobeem" of the 9th and 10th chapters.

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I may be expected to say something more about the 4 Beasts as connected with the 4 evangelists. As a matter of fact this connection is by no means exactly ascertained. St. Jerome bracketed Matthew with the Man, Mark with the Lion, Luke with the Calf, and John with the Eagle; all the patristic authorities seem agreed about Luke and John, but St. Augustine maintained that the Lion was Matthew's, and the Man, or rather Angel, Mark's. The earliest known example—a 5th or 6th century terra-cotta bas-relief in the catacombs—only gives a winged Angel and a winged Ox, each having a book. The whole 4 are never found together in the catacombs. In the early Italian basilicas and churches these Beasts are on the ceiling (the sky), their heads and wings only being shown issuing from clouds: a clear connection with their position in the celestial sphere, as I have here endeavoured to expound it, and a reminder of the Japanese-Chinese Dragon of the four quarters (p. 169). A Mosaic of the 5th century in Mrs. Jameson's *Legendary Art* gives the winged ox surrounded by stars; and Ciampini's *Vetere Monumenta* gives another 5th century Mosaic from the church of S. Nazario e Celso, at Ravenna; where the 4 Beasts issue from clouds at the 4 corners of a starry ground. They are also to be seen in the 21st card of the French tarot pack, which represents the universe, le monde.

Professor G. Schlegel gives the following list of the four great Chinese constellation-groups: "At each of the 4 fang 方 (=square), that is the 4 cardinal points, are 7 houses 宿 or groups of stars which each form a figure. Those of the E. form the figure of a Dragon, and those of the W. form the figure of a Tiger. (The head of these figures is to the S. and their tail to the N.) Those of the S. form the figure of a Bird, and those of the N. the figure of a Tortoise. (The head of these figures is to the W. and the tail to the E.)" The E. part of the heavens

<sup>1</sup> *Orig. de l'Hist.*, i, 123. See also what is said further as to the cherubim, under the heading of "The Flaming Sword."

<sup>2</sup> *Biblical Thesaurus*, 1884, p. 359.

was called the house of the blue Dragon, t'sang lung ; the N. that of the black Warrior, hiuen wu ; the W. that of the white Tiger, pē hu ; and the S. the house of the red Bird, chu niao.<sup>1</sup> This also seems to me to be the simplest authentic form of the imputation of animal and human forms and names to divisions of the skies.

It is noteworthy too that the 4 animals reappear in Chinese myth as the 4 Ling, 靈 "supernaturally or spiritually endowed creatures," which are (1) the Tortoise (the more ancient title of the Dark Warrior constellation) ; (2) the Lin, which is more familiarly known to us as the K'i-lin, and has the body of a deer, the tail of an ox, and a single horn ; (3) the Fêng, generally translated phoenix, which has a pheasant's head, a swallow's beak, a tortoise's neck, and yet the outward semblance of a dragon with the tail of a fish ; and (4) the fourth creature is the Dragon itself, as before.

A Chinese collective name for the 4 celestial animals is the 4 Kung 宮 quadrants, or divisions into sevens (as above) of their 28 great astronomic constellations. The Kung are each ruled by one of the 4 Tsing 精 or stellar influences.<sup>2</sup> (The introduction of the 4 Ling into the same category, though almost obvious, must I believe be charged to my account.)

The Four Sleepers, who are Ts'ai Lwan (or Wên Siao), Han Shan, Shih-te, and Fêng-Kan<sup>4</sup> must be another nomenclature of these Chinese cosmic powers ; and here we seem to be again in touch with the Egyptian Urn-gods and the Subban Shambûbê (p. 160). The first of the 4 Sleepers is mounted on a Tiger, and the word Fêng, which occurs in the name of another, is the name of one of the 4 Ling.

The Tiger on the Korean flag was a winged tiger rampant, spitting fire, and grasping horned lightnings in his uplifted forepaws.<sup>5</sup>

The 4 sea-calves in *Odyssey* iv (435, &c.) seem to give us similar ideas. The Ancient One, 'Ο Γέρον, is fallen-on and killed by the Four, who are really men disguised in phoca-skins. But he changes into a Lion, a Dragon, a Pard and a Boar ; and I do not think we need want to get much closer than this to the chief heavens-god and the Four Living Creatures, who are his forms. We also have here the magic arts or wiles of Kronos (460). He

<sup>1</sup> G. Schlegel, *Uranog. Chi.* p. 1, citing a Chinese work on the *Urh Ya*.

<sup>2</sup> Mayers, *Manual*, p. 307.

<sup>3</sup> *Ibid.* pp. 358, 307, 311.

<sup>4</sup> Anderson's *Catal. ptgs. Brit. Mus.* 52.

<sup>5</sup> Griffis's *Corea*, p. 320.

is the mighty First, Πρωτεύς ἰφθίμος, he is the deathless Egyptian First, the unerring Ancient of the Universe Ocean, Γέρων ἄλιος νημερτῆς ἀθάνατος Πρωτεὺς Αἰγύπτιος [see what is said elsewhere as to *celestial Egypt*] (*Odys.* iv, 365, 384).

Four again (besides Odusseus as a fifth) turn the bar about in the eye of the Cyclops (*Odys.* ix, 335). Four dogs watch the swine of Odusseus (xiv, 20).

The primæval entity, intelligence, or Æon called Phanês, the offspring of Ether and of Night, was described by Hieronymus "as a serpent with bull's and lion's heads, with a human face in the middle, and wings on the shoulders."<sup>1</sup> This would make this Phanês merely a syncrasis of the 4 beasts, and therefore the *manifest* (φαίνω, appear) heavens.

I find that the Rev. Dr. E. G. King, D.D.,<sup>2</sup> has been in front of me in publishing an astronomical conjecture about the 4 beasts; and I rejoice to hail the support although the view is not precisely mine. He says:

"The Chaldeans paid special regard to 4 points in the circle, viz. the equinoxes and the tropics. These 4 points gave rise to the 4 Chaioth or Living Creatures which Ezekiel adopted from Babylonia."

This conjecture as to the astronomical positions may not be irreconcilable with the indubitable archaic facts set forth scientifically in Chinese treatises, as above explained,

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It is of course impossible to debate here any migrational question as to how or when these Chinese divisions travelled Westward or Eastward, if they ever did either. Nor does it seem, as stated in the *Disputatio Circularis* (p. 12), that such a question is of any very great radical import as regards the origin of these astronomical concepts. But an antiquity in China so great as to seem fabulous, and even give a shock to all our scientific nerves, is claimed for these primary divisions, upon apparently trustworthy calculations of backward astronomical time. The curious must only be referred to Professor G. Schlegel's very able and extraordinary work, *Uranographie Chinoise*,<sup>3</sup> to which I have such frequent occasion to be indebted throughout this *Inquiry*.

<sup>1</sup> Lang's *Myth. Rit. and Rel.* i, 317.

<sup>2</sup> *Akkadian Genesis* (1888), p. 21.

<sup>3</sup> The Hague, Martinus Nijhoff, 1875.

## The Pillar.

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15. The Axis as Pillar.
  16. Divine Names in Lat-
  17. The T̄at̄ 𐍎 of Ptah.—The Tee and Umbrella.
  18. The Heavens-Palace and its Pillar.
  19. The Colophon.
  20. The Dual Pillars.
  21. The Dokana or "Gate of Heaven."
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### 15.—The Axis as Pillar.

WE have seen (p. 36) that the dual Japanese Kami firmly planted the Spear in the Earth, and made a heavens-Pillar of it.

There was also an Ame hitotsu-bashira, Heaven's One-Pillar, which was an archaic name of the island of Iki.<sup>1</sup> And there was a god of the awful pillar of heaven, Ame no Mi-Hashira no kami,<sup>2</sup> and an awful Earth-Pillar, kuni no Mi-Hashira.

This conversion of the nu-hoko or Spear into the heavens-pillar is, Mr. W. G. Aston informs me,<sup>3</sup> taken from the *Kushiki*, a book which professes to give an original account of the age of the gods and of early history down to Suiko Tennō (A.D. 593–628).

Its authorship is attributed to Shōtoku Taishi and Soga no Umako; and its preface, which purports to be by the latter of these joint authors, states that the book was completed in the year 622. It thus gives itself out to be the book actually mentioned in the *Nihongi*, which says that in the year 620 (28th of the feminine Suiko Tennō) Shōtoku Taishi and Soga no Umako [began to?] compile by their joint efforts a Record of the MiKado, of the country, of the Omi, Muraji, Tomo no miyatsuko, and Kuni no miyatsuko, of the chiefs of the Mikado's followers, and of the people. This, in the *Nihongi*, is the first mention

<sup>1</sup> Chamberlain's *Kojiki*, pp. 23, 25.

<sup>2</sup> *Pure Shintō* 74, 75; *Trans. As. Soc. Jap.* vii, 417. These are some of Mr. E. M. Satow's masterly Essays on Archaic Japanese mythology and language. In common with all who recognise the growing importance of the subject, and the excellence of the Essays, I venture to express a hope that Mr. Satow will ere long publish them in a collected form.

<sup>3</sup> Letter of 29th March 1889.

of any records of the court. The *Nihongi* also says that in 681 Temmu Tennô commanded prince KawaShima (river-island) and eleven others (which makes a suspiciously zodiacal and chronological dozen) to compile a history of the MiKados and an account of ancient matters. The work of these twelve is not considered to have been preserved; that is, as the statements about it may be interpreted, their work (if they ever worked) is not extant as specifically theirs. But it might be theorised that we may have the result of the labours of the named chroniclers, including Yasumaro and Hiyeda no Are, in the *Kozhiki*, *Kuzhiki*, and *Nihongi* (all of which titles, by-the-way, are Chinese, not Japanese).

The remarkable modern scholar and critic Motoôri Norinaga (1730-1801) condemns the *Kuzhiki* as a forgery, compiled at a much later date than it pretends to, and chiefly made-up from the *Kozhiki* and *Nihongi*. The truth may very well be that all the three are equally entitled to genuine respect, and Mr. Aston says that if the *Kuzhiki* "is genuine, which I think is quite possible, it is older than any of them,"<sup>1</sup> by its own profession. The *Kuzhiki* contains passages which are also in the Kogo-Shiu-i (composed in 807), and mentions Saga Tennô (810-823). But this is not enough to destroy its character; and "parts of it," writes Mr. Satow,<sup>2</sup> "seem to be based upon other sources than those abovementioned, and are of considerable value." Mr. Chamberlain says<sup>3</sup> that Motowori's condemnation of the *Kuzhiki* "has been considered rash by later scholars."

It is but natural that we should still find in Japan other reminiscences of the Pillar idea. There is a curious copper pillar, the Sorintô, at Nikkô, which is said to be one of six in various parts of Japan. The present pillar was put-up in 1643, and is a cylinder 42 feet high.<sup>4</sup> Its Japanese pedigree seems to be Buddhist; and the syllable *tô*, Mr. Aston says,<sup>5</sup> is merely the Indian word *tope*; which also appears in Korean and in some Chinese dialects as *tap*, and in Siam as *sathup*. The term *Tô* is not confined to large pagodas or pillars; small structures consisting of thirteen single stones piled one on another are not infrequent in Japan, and are known by the same name.

The material of the fine shintô temples of the Ge-kû at Ise, which are most elaborate works of art, is wood alone, and they are rebuilt "every 20 years," say the accounts; but this period will perhaps prove to be in origin the astronomical cycle of 19 years; indeed it is added "the construction of the new temple is commenced towards the end of the period." The rebuildings are worked by having two adjacent sites, and the spot for the central Pillar is at all times protected, on the unoccupied plot, by a small cage or

<sup>1</sup> Letter of 29th March 1889.

<sup>2</sup> *Revival of Pure Shintô*, 23.

<sup>4</sup> Satow and Hawes, p. 445.

<sup>3</sup> *Kojiki*, v.

<sup>5</sup> Letter of 9 March 1889.

shrine.<sup>1</sup> Shintô temples have, as a rule, a chapel for the emblem of the Kami; but in one at Kami-no-Suwa there is no chapel, the special seat of the god being a hole in the ground surrounded by four solid pillars of different woods, which are renewed every 7 years.

As to this twentieth year, Odusseus comes home in the 20th year (*Odys.* ii, 176, xvii, 327); Telemachos makes his journey in a swift ship with 20 men (*ibid.* ii, 212); 20 geese are in the house of Pénélopê, and the eagle breaks all their necks (xix, 537).

This Pillar idea is of course by no means the exclusive property of Japan. Chinese legend has its world-Pillar of fabulous length which sustains the Earth. As related in a Taoist work of 1640, in 60 volumes, the *Shên-sên-t'ung-k'ien*, a king once upon a time tried to swarm up it into heaven, but it is so smooth that he slipped down again;<sup>2</sup> a tale of the Jack-and-the-Beanstalk order, which cannot, on the (now) burlesque side, be unrelated to the popular custom of our own "greasy pole," alias mât de Cognition.

It demands no stretch of the imagination to place in the same category the long Egyptian column of the Harris papyrus "which commences in the upper and in the lower heavens,"<sup>3</sup> and that too which the *Peremhru* (Book of the Dead) calls "the spine of the Earth." The Tlinkeet Indians on the N.W. coast of America say the Earth rests on a Pillar.<sup>4</sup> The above Chinese pillar has its pendant in the Talmudic Pillar joining the upper and the lower paradises, up and down which the righteous climb and slide on sabbaths and festivals.<sup>5</sup> In Plato's and Cicero's<sup>6</sup> story of Er the Pamphylian, who rose from the dead, the bright Column which extends through all heavens and earth is used by the earth-visiting spirits; and both these last are variants of Jacob's Ladder. Then there is Pindar's<sup>7</sup> Tower of Kronos, whose pillars we have later on.

A passage in the *Odyssey* (i, 127) has struck me as possessing a hidden significance. Τηλέμαχος bears the spear of Pallas Athênê and sets it in the spear-stand against a great pillar, πρὸς κίονα μακρὴν. This I think (and it has

<sup>1</sup> *Trans. As. Soc. Jap.* vii, 401 (Mr. Satow); Satow and Hawes, *Handbook*, 175, 207, 474.

<sup>2</sup> *Chi. Repository* vii, 519.

<sup>3</sup> *Records of Past*, x, 152.

<sup>4</sup> Mr. J. G. Fraser (citing Holmberg) *Folklore*, i, 150.

<sup>5</sup> Eisenmenger, *Entdecktes Judenthum* ii, 318 (cited by Dr. Warren).

<sup>6</sup> *Repub.* vi, 3, 3; 6, 6 and 7, 7.

<sup>7</sup> *Olymp.* ii, 56 f.

engaged many commentators) may be a myth-fragment recognising the identity or the double emploi of the Spear and Pillar as Axis-symbols.

Atlas, when the *Odyssey* describes him (vii, 244, 255) as the father of Kalupsô, is called the pillar of the heavens; and the island Ôgugia where Kalupsô dwells is called the navel of the sea.

At the opposite side of the world, there was in the Aztec temple at Mexico a richly ornamented Pillar of peculiar sanctity; and in the centre of the central temple of the Incas at Cuzco there was a pillar at the centre of a circle traversed by a diameter from East to West.<sup>1</sup>

In a Shintô temple at Kashima in Japan there is the celebrated Pivot-stone, the kaname ishi, a Pillar whose foundation is at the centre of the earth, and which was sanctified by the local god sitting on it when he came down from heaven.<sup>2</sup> It restrains the gigantic catfish which causes earthquakes; and it is but a type of a numerous class. There are, as Mr. W. G. Aston informs me,<sup>3</sup> two of them within five minutes' walk of the British Legation at Tokio. One of these is covered with salt by the devout and ailing, who afterwards rub the salt on the suffering portions of their bodies.

Near the temple of Hecate at Megara, said Pausanias, was a stone called the Memorial (*ἀνα-κλήτρα*) on which the goddess had sat down to rest from the fatigues of looking for her daughter Persephone. Above Delphi, he mentioned another elevated stone wherefrom the sibyl Hêrophilê sang forth her oracles (x, 12).

The idea of the rock-seat or stone throne is to be met with everywhere. The dukes of Carinthia were installed on a stone near the ruins of an ancient town in a valley, and seated thereon swore with naked sword to govern with justice.<sup>4</sup> Near Upsal is the similar stone of the kings of Sweden, and it is surrounded by 12 lesser stones. The king is crowned and takes the oath seated on the stone.<sup>5</sup>

Conn the Hundred-fighter trod on a stone which screamed all over the land. This was the lia Fáil, or (throne) stone of Fál. At Tara it screamed under every king whom it acknowledged, and carried the sovereignty (for the Goidels of Milesian descent) with it. The tradition that this Tara stone went to Scone, the capital of the kingdom of Alban, and thence, "favoured by" Edward I, to Westminster Abbey is much doubted.<sup>6</sup> Fál is the same god

<sup>1</sup> *Paradise Found*, p. 247.

<sup>2</sup> Satow and Hawes: *Handbook*, 475.

<sup>3</sup> Letter of 9th March 1889.

<sup>4</sup> Joan. Boemius: *De moribus gentium*, iii, 244.

<sup>5</sup> Olaus Magnus: *De ritu gentium septent.* i, 18; viii, 1.

<sup>6</sup> Rhys's *Hib. Lects.* 206, 576.

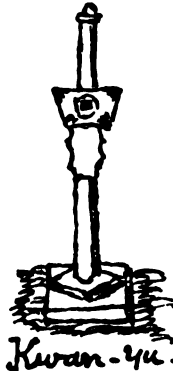
we have in Inis Fáil, the island of Fáil, a name of Ireland ; and the Japanese *Rock-seat* of heaven, Ame no Iha-kura, is straightly identical with this *throne-stone*. The lia Fáil was properly the temair (=Tara) of Fáil, and temair must therefore mean hill, height, acropolis. The stone was also called *in* Fáil mór = The Great Fáil, which makes a god of it, at once.

(This perhaps ought to have gone under the heading "Béth-Êls," but it is also wanted under "The Rock of Ages" and "The Navel.") There is also the stone at Kingston-on-Thames.

In Mailduin's voyage he comes to a colossal silver eight-sided pillar standing in the sea, out of which it rises without any land or earth about it : nothing but the boundless ocean. Its base, deep down in the water, was invisible, and so was its top, on account of its immense height. They heard some one speaking on the top of the pillar in a loud clear glad voice, but knew not what he said, nor in what tongue he spoke.<sup>1</sup> This is doubtless too the ancient lofty boreal column of the Greek geographers, in the land of the Celts, and the significance of the octagonal form has been shown in "The Number Eight." See also the octagonal Japanese spear at p. 171 *supra*.

Wei-kan, writes Mr. A. R. Colquhoun,<sup>2</sup> is the name given in S.W. China to wooden or stone pillars erected to the "tutelary genius" as votive offerings. The same term is applied to the masts or poles raised at the doors of all official residences. At Kwan-yü in W. Yunnan an old deserted yamen or government office has two stone wei-kan in front, carved in solid sandstone.

In this neighbourhood there are "a curiously great number of temples, wei-kan, cemeteries, and paifang." (The pai-fang is the pai-loo or sacred portal, as to which much is said here under the head of "The Dokana.") All the wei-kan are similar in design and structure, and are about 15 to 20 feet high, and six inches square "often bevelled at the edges." This, and the superposed squares at the base of the drawing, show that the pillars are octagonal (which Mr. Colquhoun took for mere corner-bevelling) ; giving us the Chinese (and Egyptian) sacred number of the Eight half-cardinal points. "A small cap is usually fixed on the top," and about mid-height the pillar transfixes the inverted truncated pyramid shown. Mr. Colquhoun considers them "symbols of Nature worship," but does not define

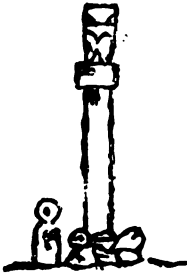


Kwan-yü.

<sup>1</sup> Dr. Joyce's *Celtic Romances*, 150.

<sup>2</sup> *Across Chrysl*, i, xxx ; ii, 130, 138, 162.

the meaning he here gives the word Nature. There are also timber wei-kan. Some 5 days later, near Mau-kai, "the number of pai-fang, wei-kan, and temples was remarkable." Several primitive types of wei-kan were seen. (The reader is requested to refer to the remarks about the Mahomedan towers in the same locality, *infra*.)



The ancient perron or peron of Western Belgium, of which the finest example is still in the Liège market-place, is a pillar surmounting a four-sided flight of three steps (five at Liège). On top of the pillar is a (conventional) fir-cone. In 1303 the perron was the arms of Liège. On coins of the 12th century a ball was on the pillar. Oaths were taken on the perron,<sup>1</sup> a word which simply means stone, that is the upright stone which was the pillar; and it was the justice and judgement-seat of old time. I suppose the name connects itself with the god Perun, see p. 198.

Mr. Consul F. S. A. Bourne, in his valuable *Journey in South-Western China*<sup>2</sup> mentions "on the road from Na-chi Hsien square pillars of stone, carved at the top to represent the head of Amita Buddha. At a distance they look just like Roman terminal statues, and are loaded with votive offerings." There can be no doubt that Amita the Immeasurable is chief of all Buddhas. His heaven is the Pure Land, Sukhavâti (in Japanese Buddhism, Jô-do); and he is invoked in Japan oftener than any other Buddhist power, in the well-known formula corrupted in the common mouth into *Námu ámi dábut*s. I suggest that the position of Amita Buddha's head on the top of the pillar indicates him as a Northern supernal deity at the point of the Earth-axis; and in this I am not forgetting that in later Northern Buddhism his paradise has been transferred to the West. (See also "The Foot-print" in Vol. II.)

The planting of a *post* in the middle of the Marae (village-green, Greek agora, see p. 155) is the Maori custom of demand for satisfaction for blood shed by the people of the village. The party demanding or challenging by the erection of the post is a near relation of the murdered. If the party so challenged does not make compensation by parting with all or the greater proportion of his goods and valuables, the post-planter seizes one of the people of the challenged village, who nowadays is forced, if a man to marry a woman, if a woman to marry a man of the injured tribe.

In the case of a wife-murder at Piranui, up the Waitotara river, in June

<sup>1</sup> M. Goblet d'Alviella's *Mig. des Symboles*, p. 130.

<sup>2</sup> Parly. Paper C. 5371 (1888), pp. 3, 4.

1890, a post was two days afterwards planted in the centre of the pah, and the murdering husband gave away a double-barrelled gun, a large piece of green-stone (Jade) and 52 acres of land.<sup>1</sup>

The Law and the later Hebrew prophets, says Prof. Robertson Smith, look on the ritualistic use of sacred pillars as idolatrous.<sup>2</sup> [They were thus, it seems to me, combating a superstitio from an earlier fallen or falling creed.] Hosea (iii, 4) speaks of the maššêbhâh or pillar, as an indispensable feature of the sanctuaries in Northern Israel—Shechem, Bethel, Gilgal, and others.

"For the children of Israel shall abide many days without king, and without prince, and without sacrifice, and without pillar (or obelisk), and without ephod or teraphim" (Hosea, iii, 4). "According to the goodness of his land they have made goodly pillars, or obelisks"—(*Ibid.* x, 1). Then follows "He shall smite their altars, he shall spoil their pillars," which indicates a muddled text.

Prof. Smith says the maššêbhâh was worshipped like the Arabian nošb or upright stone, and cites the pillars of Usous which I elsewhere mention, and the blood of beasts of the chase spilt to them. He goes on to suggest that the pillar, as a visible embodiment of the deity, in process of time came to be fashioned into a statue of stone, as the sacred tree or post developed into an image of wood,<sup>3</sup> but I want also, and on a more direct line, to develop the pillar into the tower, the minaret, the steeple.

In the *Corpus Inscr. Semit.*, tab. viii, 44 (says Dr. Wallis Budge hereon) is a copy of a מצבת in the British Museum.

The inscription speaks of "this מצבת"; its shape is:



Deuteronomy contains two furious injunctions (vii, 5; xii, 3) to dash in pieces the pillars or obelisks, and burn the Ashêrîm, of other nations; but the divine order being also to smite, and sacrifice, and show no mercy to, the people of those nations, we see that the fury is not against sacred pillars as such, but only as being the gods (that is the devils) of the enemy. One of the commandments in *Leviticus* (xxvi, 1. *Deut.* xvi, 22) is "ye shall not rear up a pillar (or an obelisk), nor shall ye place any figured stone in your land, to bow down to it." The Vulgate here has *titulos* and *insignem lapidem*. There is the utmost contradiction in the various texts, indicating obviously (for me), as stated above, the proscribing of a superstitio that was dying very hard.

It is not without its bearing upon all this that M. Halévy pointed out at the *Société Asiatique* (12 Oct. 1883) that Êl, the Semitic god-name, has for its primitive sense "a column." He also recognised the connexion between the

<sup>1</sup> *The Lancet*, 18/10/90, p. 848.

<sup>2</sup> *Relig. of Semites*, 186, 187. This point is also dealt-with under "The Tree" *infra*.

column, the cone, and the mountain. (This portion of our pillar subject is closely connected with the Bêth-Êls, to which the reader is requested to refer back.)

Movers pointed out how the main deity of Assyria, Babylon, Syria, and Phœnicia (with Carthage), dwelt in the highest heaven, and also on mountains, on the high places of the earth ; and was represented in preference by one or many columns, pyramids, or obelisks in the temples or before them. He was called Êl or Êlôn, the Most High ; Bel or Ba'al, the Master ; and he also had the epithets of Adon, lord ; Moloch, king ; Adod or Adad, king of gods.<sup>1</sup> Baal-Peor and Baal-Hermon were the gods of those sacred mountains. (Baal-Peor = Belphegor = lord of the opening, slit, or mountain-pass.)

Supplementing what is stated at p. 116, I shall here add that Smith's *Dictionary of the Bible* (1860) recognises that Elohîm is the plural of Eloah ; stating that the singular, with few exceptions, occurs only in poetry. That is, in accordance with the custom of all well-known languages (as borne in view in this *Inquiry*), that the use of Eloah had been long going out, in favour of Elohîm. The prose exceptions in which Eloah occurs are *Nehemiah* ix, 17 : "thou art an Eloah of forgiveness, gracious and full of compassion, slow to anger, and plenteous in mercy," (the English version here has "a God"), and ii *Chron.* xxxii, 15.

"It will be found," says the *Dictionary*, "upon examination of the passages in which Elohîm occurs, that it is chiefly in places where God is exhibited only in the plenitude of his Power." Rabbi Yêhûdhâ Hallêvi (12th century) said "idolaters call each personified Power Êlôâh, and all collectively Elohîm." [Just so ; and that is what the Jews did too.] "He interpreted Elohîm as the most general name of the deity, distinguishing him as manifested in the exhibition of his Power." Abarbanel said "Elohîm conveys the idea of the impression made by his Power." It will be noted here that Smith's *Dictionary*'s opinion is but a repetition of that of these Jewish Rabbis ; and also that the plural term Elohîm, as meaning all the Eloahs, would be thus a straight equivalent of Khabîrim, as meaning all the Powers, all the moving activating Forces, all the Gods, of the Universe-Machine.

"Doubtless," goes on Smith, "Elohîm is used in many cases of the gods of the heathen, who included in the same title the god of the Hebrews." The Philistines say in i *Samuel* iv, 8 : "who shall deliver us out of the hand of these mighty Elohîm" [of Israel] ? "These are the Elohîm that smote the Egyptians with all manner of smiting. The English here has "gods" in the plural, with a small g. Why the small g, one wonders ? In i *Sam.* xxx, 15 the "young man of Egypt" says to David : "Swear unto me by the Elohîm that thou wilt not kill me." Here the English is "God." Again one wonders why the singular, and the big G ? The Syrians said "Jehovah is an Eloah of the hills, but he is not an Eloah of the valleys" (i *Kings* xx, 28). Here again we have "god" with a small g. King Abimelech remarks to Abraham (*Gen.* xxi, 23) that the Elohîm are with him, Abraham, in all that he does, and therefore requires him to take his oath by the Elohîm. The Midianites say that the Elohîm delivered Midian into the hands of Gideon (*Judges* vii, 14) ; and in a strangest passage the sons of Heth call Abraham a prince or exalted-one of the Elohîm (*Gen.* xxiii, 6).

<sup>1</sup> Guignaut's *Creuzer*, ii, 872, 875, 882.

Joseph tells Pharaoh (*Gen.* xli, 16) that the Elohim will give him, Pharaoh, a reassuring answer. He also tells his own brothers (xlii, 13) that he fears the Elohim. David (i *Sam.* xxii, 3) speaks to the king of Moab of what the Elohim will do for him, David. All these cases are referred to in Smith's *Dictionary*, which goes on to state: "That Jehovah is identical with Elohim, and not a separate being, is indicated by the joint use of Jehovah-Elohim." The obvious way of clarifying this statement is to say that Jehovah was the proper name of one of the, of the chief one of the, many Eloahs who were comprised in the plural Elohim. And note that Jehovah ends like Eloah or Asherah or Maṣṣēbhāh.

Capt. Conder mentions a solitary pillar in the middle of a plain near Beyrout which is called 'Amūd el-Benāt, column of the girls. He suggests it is due to one of the followers of Simeon Stylites, for "it is difficult to see with what other object solitary pillars are likely to have been erected so far from any main road or ruined town."<sup>1</sup> If the views put forward in this *Inquiry* should find an echo, there will be little difficulty in accounting for solitary pillars.

The Stylitæ of our fifth century find their analogue in the yogi of Allahabad who was said in 1869 to have then sat for some fifty years on a raised stone pedestal. It is true he climbed down daily to stretch his legs and bathe in the Ganges.<sup>2</sup>

As to στῦλος, see the heading "Magnēs," where (under the name McDousa) I make it standing-stone; λος being = lās, λὰς, λας, stone. (See the Stulos again under "The Tree" *infra*.)

A Russian fairy-king hides his children in or upon a pillar to remove them from the attacks of a devouring Bear whose fur is of iron.<sup>3</sup> This is obviously North-polar.

The earliest written account of St. George known to have been circulated in Britain, before in point of fact, his "Merry England" was as yet well made, is in the Pilgrimage of Arculfus to the Holy Land circa 670. It contains the Pillar, Spear, divine Horse, Print in a stone, and so forth:

There stands in a house in Diospolis a marble pillar to which George was bound and scourged, and on which his likeness impressed itself. A wicked man rides up to it and strikes his lance against the picture, and the iron lance-head enters the pillar as though it were snow, and cannot be withdrawn; while the handle breaks off. The horse also falls dead, and the man in his tumble catching at the pillar, his ten fingers enter it as though it were clay, and there stick fast. On prayer and repentance he is however released, but the finger-marks "appear down to the present day up to the roots in the marble pillar, and the sainted Arculf put into their place his own ten fingers"; and the

<sup>1</sup> *Heth and Moab*, p. 6.

<sup>2</sup> *Himalayas and Indian Plains*, p. 88.

<sup>3</sup> *Ralston's Russ. Folk-Tales*, 134.

"horse's blood remains indelible on the pavement down to our times." "The sainted Arculf told us another narrative, as to which there is no doubt, about the same George"; to whose pillar a horseman rode up, commending himself and his horse to George's protection, vowing the horse to George; and the horse became rooted to the ground at the foot of the pillar.<sup>1</sup>

Here we clearly have a lost loadstone legend (see p. 142), and reminiscences of horse-sacrifice also; and compare it further with Vishnu issuing from the Pillar (p. 203 *infra*). Diospolis was Lydda; and see what is said about Lydia and the Magnet (p. 146). It is needless to repeat what Gibbon said about George (of Cappadocia); but there need be little doubt that this George is the Jirjis who Moslems say was the Al-Khedr or Khizr of the *Koran* (ch. xviii), and who was a transmigration of Elias or ElYah. See the famous apologue acted by Al-Khedr in the chapter mentioned, and so well used by Voltaire. Allah sent Moses to find Al-Khedr at a Rock where two seas met, and where a fish took to the water. The station of Elias or George, Makâm Iliyâs (or Khidr) is marked on the Ordnance Map of the Aksa mosque at Jerusalem. There are numerous Russian legends which seem to separate the pair Ilya and Georgy, Yury, or Yegory the Brave.<sup>2</sup> Ilya (Elijah) has in these his flaming chariot, succeeds to the Slavonian thunder-god Perun (see p. 194), and destroys devils with his stone-arrows as he clatters across the sky. Georgy destroys snakes and dragons, and the wolf is his Dog. On his day (in spring) there is a Green Yegory among the Slovenes, like our Jack-in-the-Green.

Of course we have (on another side) a supreme antique origin for St. George's Day in the Athenian pagan calendar which put the feast of Zeus Geôrgos in the month of Mémaktêrion (Nov.-Dec.). A Scythian tribe called themselves Geôrgoi; and so on.

In Welsh legend the name of the Spearsman Peredur *Paladyr* Hir (of the long pal or spear), an unmistakeable Spear-axis god, is often associated with his brother Gwrgi;<sup>3</sup> and both are sons of *Eliffer* (more anciently *E*leuther son of Gwrgwst) with the great following, one of the 13 princes of the North. Peredur is one of 7 brothers, and Corvann the horse of the sons of Eliffer bears only Gwrgi and Peredur, who thus resemble a sort of Castor and Pollux, and both became Christian Welsh saints. (Some of the Welsh mythic names in El may disclose to us more than we expect.)

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**THE OBELISK.** If the Menhir be, as Capt. Conder considers,<sup>4</sup> the ancestor of the obelisk, we should at once claim all such "long stones" or rather *tall* stones (menhirs), as symbols of the Universe-axis.




<sup>1</sup> Pal. Pilgrims' Text Soc. 1889, p. 57.





<sup>2</sup> Ralston's *Russ. Folk-Tales* (an invaluable book) 337, 344.


<sup>3</sup> J. Loth, *Les Mabinogion* (1889) ii, 45, 46, 220.

<sup>4</sup> *Heth and Moab*, p. 197.

At Sicyon a pyramidal stone was adored under the name of Zeus Meilichios (Paus. ii, 9, 6). Apollo and Artemis had in many places no other image than a shorter or longer stone in the form of a pyramid or of a pillar. Such were those of Artemis Patroa, also at Sicyon, and of Apollo Karinos in the gymnasium of Mëgara (*ibid.* i, 44, 2).

The obelisk,  $\text{te}\chi\epsilon\text{n}$   and the pyramid seem to have had an original connexion in symbolism, if we may judge from the inscriptions of the 5th dynasty cited by E. de Rougé, which frequently mention sacred monuments of this figure: which  manifestly combines the two. I would here remind the reader that the obelisk terminates in a pyramid, which termination or point was called the benben in Egyptian, having the same signification as pyramidion in Greek. The benben was venerated in a temple of On (properly  $\hat{\text{A}}\text{n}$  ) with a devotion similar to that paid to the Omphalos in the temple of Delphi. The Ethiopian royal conqueror Piankhi ascended alone to the benben chamber, and sealed it up after his visit.<sup>1</sup> This recalls the phalli at Hierapolis and the pointed cap and top windows of the Irish round-towers.

Maspero<sup>2</sup> gives a funereal text which says to the deceased: Thou penetrest in het-Benben for ever during the feast (?); thou penetrest in the chapel during the happy days, for thou art the "phoenix" (bennu), form of Ra. This temple het-Benben  or  or  was thus connected with the legend of the bennu<sup>3</sup> and seems also to have been called het-Bennu  (see also "Divine Birds").


Although the most ancient existing obelisk, that of  $\hat{\text{A}}\text{n}$ , refers itself to the 12th dynasty, the inscriptions which E. de Rougé cited seem to leave no doubt that they were extant at a much earlier period. The obelisks that we know were in pairs at the entrance to the temples (like as the Indian pillars were) in front of the first pylôn, the Indian torân (see "The Dokana"). Mariette Bey<sup>4</sup> says this ancient city of  $\hat{\text{A}}\text{n}$  was the On  of *Genesis* (see also p. 116), the Aven of Ezekiel, and the Beth-Shemesh of Jeremiah: it is the  $\text{U}\pi\pi$  of the Copts; and its Greek

<sup>1</sup> Brugsch: *Hist. of Egypt* 1879, i, 129.

<sup>2</sup> *Pap. du Louvre*, p. 50.

<sup>3</sup> J. de Rougé: *Glog. Anc.* 1891, 81, 84.


<sup>4</sup> *Outlines* (by Brodrick) 1890, p. 17.

name Heliopolis may have been a translation of Pa-Ra, House of Ra . Its obelisk was put up by *ḫeper-ka-Ra-Usertsen I.* of the 12th dynasty (3064 B.C.?). The name *Ān*, which we still continue to hide from each other under this Greek word Heliopolis, means simply Pillar;<sup>1</sup> and Mr. Flinders Petrie states<sup>2</sup> that the very early sculptures at Medum teach us that the *ān* was then (not an obelisk but) an octagonal fluted column with a square tenon on the top.



Maspero says the true place of all obelisks was in front of the Colossi on each side of the main entrance of the temple; but Mr. Flinders Petrie says that at Tanis there seems to have been a close succession of obelisks and statues along the main avenue leading to the temple, without the usual corresponding pylons. They were ranged in pairs: two obelisks, two statues; then two more obelisks and two shrines; then again two obelisks.<sup>3</sup> "In sober truth," writes M. Maspero,<sup>4</sup> "the obelisks are a more shapely form of the standing stone or menhir." This is in accordance with the views here urged, though of course the general theory of the *Inquiry* may be said to prime this (to me indubitable) analogy.



Small obelisks about 3 feet high are found in tombs as early as the 4th dynasty, placed right and left of the stela, that is on either side of the door into the dwelling of the dead.<sup>4</sup>

The primitive *Shānars* of *Tinevelly* put up round graves or shrines a number of small obelisks on which they believe the soul or divinity perches, for it disdains the level ground.<sup>5</sup> This is a novel view of the obelisk, and seems a reminiscence of the deity at the summit of the Universe-axis.

From the 22nd dynasty the obelisk  was employed as the ideoglyph of the word *men*, stability, and is used for that syllable in the name of the great god Amen,<sup>6</sup> which throws doubt upon his name meaning hidden, mystic.<sup>6</sup> [Note, in passing, this *men* and *menhir*.]

The following words seem to ask for comparison, and their analogy seems to point in the same direction as the theories here urged as to the pillar and the heavens-mountain (Pierret, *Vocab.* 183, 207, 208):

man   obelisk (Brugsch).

man   obelisk, archaic form (E. de Rougé).

<sup>1</sup> Pierret's *Vocab.* pp. 33, 34, 73, etc.


















<sup>2</sup> *Academy* 24 Jan. 1891, p. 95.

<sup>3</sup> Maspero's *Egypt. Arch.* (Edwards) 101; Petrie's *Tanis*, i.

<sup>4</sup> Maspero, *ibid.* 101, 103.

<sup>5</sup> "Demonolatry," in *Contemp. Rev.* xxvii, 373 (1875).

<sup>6</sup> Pierret, *Dict.* 383, 35.

men  or  or  or —to last, to rest in place.  
 men   the heavens.  
 men   or    mountain.  
 an   or   or   mountain valley, mountainous region.

Obelisks were actually adored. At Karnak (Thebes) pious foundations existed in honour of four obelisks to which loaves (conical, no doubt?) and libations were offered. On some scarabs a man adoring an obelisk is found engraved in a ran or cartouche :



“a circumstance,” said de Rougé with great justice, “which has not been sufficiently noticed.”<sup>1</sup> It becomes a leading fact for me, in my contentions for the central supremacy of the Axis, and its representation in the poles, pillars, obelisks, towers, and steeples of the world (see also p. 237 *infra*).

Another view (which is here also always kept in view as parallel if not coalescent) was favoured by de Rougé, who pointed out that “a comparative study of these little monuments proves that the obelisk was revered because it was the symbol of Amen the generator. If the series of scarabs displaying this scene be compared, it will be seen that the obelisk passes insensibly from its ordinary form to that of the phallus.”<sup>2</sup> M. Pierret adds to this that a box shaped like an obelisk (Louvre) contains a mummied phallus.<sup>1</sup>

A curious use of the obelisk is the following : “figures of Osiris in gilt wood have their backs against a little hollow obelisk in which are found the remains of a small embalmed Saurian.”<sup>3</sup>

There is at present in the temple of Ammon at Thebes, wrote Pausanias (ix, 16) a hymn composed by Pindar inscribed on a *triangular* pillar near the altar which Ptolemy the son of Lagos dedicated to Ammon.

The single or the double column appears continually in the scenes depicted on the ancient “monuments of Etruria.” For example when PoluDeukês kills Amukos in a prizefight,<sup>4</sup> an Etruscan mirror shows Poloces, accoutred for fisticuffs, standing in front of the naked Amuces similarly armed, and seated on a stone near a column. Losna (Diana?) stands by, leaning on a spear. Other mirrors, with Casutru, Pulutuke, and a third Cabirean god (Chalu-

<sup>1</sup> Pierret : *Dict.* 384.

<sup>2</sup> De Rougé, *Notice Sommaire*, p. 116.

<sup>3</sup> *Étude des monuments de Karnak.*

<sup>4</sup> *Apoll. Bibl.* i, 20.

chasu) in a group, show sometimes a column, sometimes a house (the heavens-palace) or again horizontal bars like rungs of the Ladder, in the background.<sup>1</sup> An amphora of Canosa shows behind Castor and Pollux a pair of columns, supporting each a tripod.<sup>2</sup> An amphora of Vulci shows the pair with their mother Leda between two columns.<sup>3</sup> Yet another amphora gives the twins with a single column.<sup>4</sup>

All these, as it seems to me, serve to illustrate also, and perhaps account for, the oppressive column (with its drapery, which may have once indicated the Veil) which was not so very long ago an inevitable item of the "properties" in our national school of portrait-daubing. And this gives occasion for a remark as to the present great boom in "mythology from the monuments." The value of this line of illustration is of course indubitable; but it has its weakness and its dangers. In building theories upon these scenes from tombs, utensils, and art-objects, it should never be forgotten that we are going for theology to craftsmen; and besides, that a great portion of the objects belong to periods long past the ages of faith, when the myths were getting worn out, were moribund. Look, for a modern example, at the vile and fortuitous agglomerations that our own "monumental and mortuary masons" used to copy and re-copy in the near past, on the tops of the tombstones.

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It would be hard to meet with a more distinct reference to a pillar-god than that passage of the *RigVeda* which in striking terms asks the question: "Who has beheld Him who, as the collective Pillar of heaven, sustains the sky?" This question forms the closing refrain of two successive hymns (Wilson iii, 143, 144), and there should be coupled with it another fine passage, where Mitra and Varuna are addressed as "you two who are sovereigns, and uphold together a mansion of a thousand columns. The substance is of gold; its pillars are of iron; and it shines in the firmament like lightning" (iii, 348). "Royal Mitra and Varuna, you uphold by your energies earth and heaven" (347).

The only thing suggested to Wilson the translator of the *RigVeda* and his scholiast Sâyana on these passages, was to convert the mansion into a "strong chariot of the deities, supported by innumerable columns," and to add the trifling reflection that "the expression is noticeable as indicating the existence of stately edifices." Of course the mansion is the heavens-palace which so often occupies us here.

<sup>1</sup> M. Maurice Albert, *Castor et Pollux*, 1883, pp. 5, 132, 135. See also Saglio's *Dict.* i, 771, where the two columns are engraved.

<sup>2</sup> *Castor et Pollux*, 82, 127.

<sup>3</sup> *Brit. Mus. Catalogue*, Nos. 555, 562.

<sup>4</sup> Castellani Collection, No. 160.

We must also discern the Universe-pillar in the fourth avatar of Vishnu, when he suddenly issued forth from the centre of a Pillar (see also p. 237 *infra*) in the form of the NaraSinha or Man-lion—a being neither god nor man nor animal, but partaking of all three—and tore in pieces the demon-tyrant Hiranya-Kasipu<sup>1</sup> (golden-robe ?) king of the Daityas, who had blasphemed by asking if Vishnu was present in a stone-pillar of the Hall, at the same time striking it, the pillar-axis of the universe, with impious violence. This affords a parallel to Osiris in the tree-trunk, and the resemblance to the legend of George, p. 197 *supra*, is sufficiently amusing.

Sir W. W. Hunter, speaking of Abul Fazl's pillar in front of the Lion gate of Jagannâth at Purî, mentions another outside a temple at Kendrâpârâ, and a third, sacred to Vishnu, at Jajpur Half-a-century ago, he adds, such pillars were common enough throughout Orissa. "They resemble the Buddhist *Lâts*." The Chinese pilgrim-traveller Hiouen Thsang saw at Tamluk a pillar which was said to have been put up by king Asoka.<sup>2</sup>

The Thaqîf Arabs girded their loins of obedience to the idol Lât,<sup>3</sup> and Sale said<sup>4</sup> that the idol Allât had a temple at Nakhlah where it was destroyed by Al-Mogheirah under Mahomet's orders in the 9th year of the Hijra. One of the greater signs of the Resurrection will be the reversion of the Arabs to the worship of Allât and Al Uzza.<sup>5</sup> When the conquering Moslems got to India, they found at Sûmenat "an idol called Lât or al Lât," which was broken with his own hands by Mahmûd ibn Sebecteghin. It was of a single stone, 50 fathoms high, and stood in the centre of a temple supported by 56 pillars of massive gold.<sup>6</sup> This Sûmenat is of course Somnath Pattan on the coast of Guzerat, the temple gates of which were taken to Ghazni by the said Mahmûd on his destruction of the temple in 1025. The gates which we (per General Nott, 6th September 1842) took at Ghazni were modern frauds.

Professor W. Robertson Smith says that al-Lât, in Mahomet's time a daughter of the supreme god, was earlier the mother of the gods (which is what is here observed upon continually as to the

<sup>1</sup> Sir M. Williams, *Rel. Thought and Life in India*, i, 109.

<sup>2</sup> *Orissa*, 129, 266, 289, 309.    <sup>3</sup> Mirkhond's *Rauzat-us-Safa* 1891, 189.

<sup>4</sup> *Korân*, pp. xiii, lviii.

<sup>5</sup> Persian commentary on *Korân*, ch. 71; Sale's *Korân*, p. xiv; Hyde's *Rel. Vet. Pers.* p. 133.

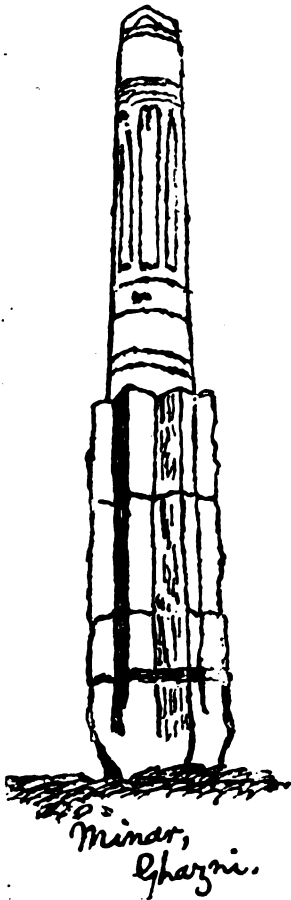
rising divine generation ousting the older—*salus est adolescentulis*). Her image at Tâif was a 4-square white rock which was still pointed-out in Mahometan times below the mosque ; and there is now a mass of white granite, shattered by gunpowder and shapeless, lying beyond the walls below the great mosque to the S.W. The names al-Lât and al-Ozza still survive for this rock and for the summit of the more southerly of two eminences inside the town. At Salkhat De Vogué found a square stele dedicated to al-Lât.<sup>1</sup> We have here of course also the Alitta of Herodotus (i, 131). See also Mylitta.

Allat is called the Lady of the Spear in the Babylonian records.<sup>2</sup> This is a strange and unlooked-for confirmation of my theories, as it brings together the lât and the spear, both of

which are here taken to be axis-symbols. Saragossa can still boast of the famous Our Lady of the Pilar.

"If any one wished to select one feature of Indian Architecture which would illustrate its rise and progress, as well as its perfection and weakness, there are probably no objects more suited for this purpose than the *Stambhas* or free-standing pillars. They are found of all ages, from the simple and monolithic *Lâts* [see *infra*, 'Divine names in Lat-'] which Asoka set up to bear inscriptions or emblems some 250 years B.C., down to the 17th or perhaps even 18th century of our era. During these 2,000 years they were erected first by the Buddhists, then by the Jains, and occasionally by the other sects in all parts of India ; and notwithstanding their inherent frailty, some 50, it may be 100, are known to be still standing. After the first and most simple, erected by Asoka, it may be safely asserted that no two are alike ; though all bear strongly the impress of the age in which they were erected."<sup>3</sup>

This passage from Fergusson is of importance for my contentions in this *Inquiry*, illustrating as it does the very ancient widespread and independent nature of Pillar-veneration. We must decline, however, for one moment to admit that "they



<sup>1</sup> *Kinship and Marriage*, p. 292 etc.

<sup>2</sup> Dr. E. G. Kirg's *Akkadian Genesis* (1888), p. 29.

<sup>3</sup> Fergusson's *Ind. Arch.* p. 277.

were erected *first* by the Buddhists." All-assimilating Buddhism may have adopted the Pillar, as I endeavour to show in Vol. II that it adopted the Wheel.

And Fergusson was not consistent when he (p. 497) developed an antagonistic theory about the Ghazni "Saracenic Minars." "They are, indeed, pillars of victory or Jaya stambhas, like those at Chittore" [which, obiter, is a vast nine-storied tower] "and elsewhere in India, and are such as we might expect to find in a country so long Buddhist." [I confess I cannot follow up a connected line of thought here.] "One of them was erected by Mahmûd himself (A.D. 977-1030)" [the destroyer of the Lât!]; "the other was built or at least finished by Masûd, one of his immediate successors" (*Jour. As. Soc. Bengal*, 1843). The lower part of these towers is an *eight*-pointed star (see "The Number Eight" *supra*), the upper circular. They are of brickwork, about 140 feet high, and faced with terra-cotta ornaments of extreme elaboration and beauty.

"Several other minars are found further West, even as far as the roots of the Caucasus, which like these were pillars of victory erected by conquerors on their battlefields."

Here a far-reaching theory is taken for granted in one clause of a sentence, and, as if to answer himself before another could speak, Fergusson elsewhere (p. 56) says of the Surkh Minar and Minar Chakri in Cabul: "these are ascribed by tradition to Alexander the Great, though they are evidently Buddhist monuments, meant to mark some sacred spot, or to *commemorate* some event, the *memory* of which has passed away."

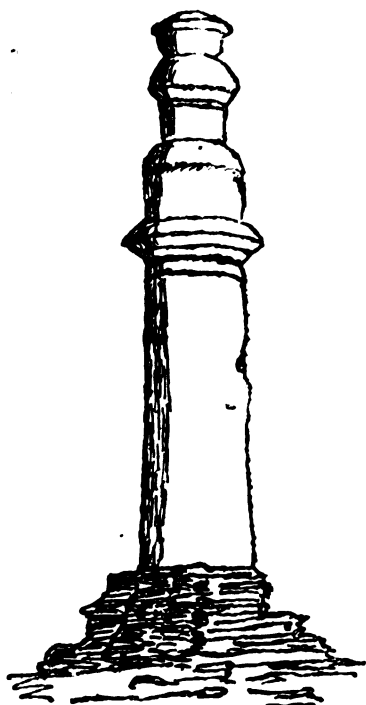
That pillars, standing-stones, pierres levées, were erected on battle-fields to the god of battles (by the victors) is a statement that goes of itself, without telling. But the manifest and primary reason of this was because the god of battles was the supreme god, whose proper monument—battle or no battle—such a pillar was. Take for a late example the two enormous stones planted in 862 not far from Arras, near the sources of the Scarpe, by Baudoin Bras-de-Fer, first Count of Flanders, in memory of his victory over Charles the Bald. The French are even now putting up a similar thing to their Francs-Tireurs of 1870 near Dijon.<sup>1</sup>

The trophies of a battle lost and won were (see "The Arcana") hung-up on the field on an upright perch or a pole or a tree-trunk; doubtless as offerings, upon his symbol, to this supreme god of battles; or a standing-stone on the battle-field was called

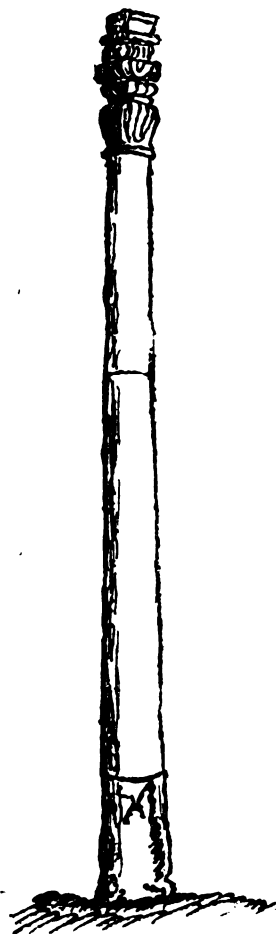
<sup>1</sup> *Le Temps*, 12th Nov. 1891.

a trophy. The Greek victors used even to lop the branches off a convenient growing tree, in order to get their (axis) trunk, or pole.

There is in the Indian Museum at South-Kensington a beautiful model of the Kutb Minar, at Delhi, in cedar and ivory, 95 inches high; which gives the height of the original as 242 feet, its base-diameter at 49 feet 8 inches, and its top-breadth at 13 feet. It is the most beautiful example known to exist anywhere. According to the inscription [which might have been put on at any time after the building] this minar was built by Kutub-ud-din<sup>1</sup> between A.D. 1196 and 1235. This no doubt was one—the latest—date connected with the Kutb Minar, but such a date is quite valueless when we turn to the 22-foot Iron Pillar standing (or lying?) near it.



*Surkh Minar.*



*Iron Pillar.*

<sup>1</sup> See also "The North" *infra*.

This last was assigned by Prinsep (again according to its, undated, inscription) to our 3rd or 4th century; and by Bhan Daji, on the same evidence, to the 5th or 6th century.

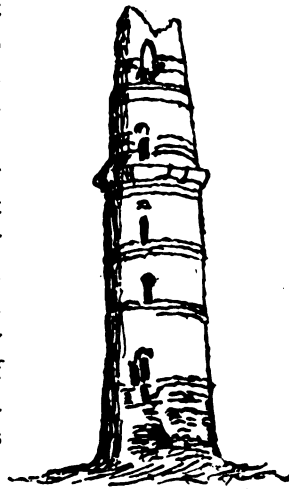
The diameter of this pillar at the base is 16'4 in., and at the capital 12'05 in. This bar of pure malleable iron without alloy must, at the inside, have been forged 15 centuries ago (Fergusson, pp. 55, 120).

As the inscription informs us, this iron pillar was dedicated to Vishnu, which is, of course, destructive *per se* of Fergusson's Buddhist origin theory. "There is little doubt," Fergusson goes on (p. 509), "that it originally supported a figure of Garuda" . . . . "but the real object of its erection was as a pillar of victory to record the 'defeat of the Balhikas, near the seven mouths of the Sindhu' or Indus."

This "real object" need not blind us to the sacred idea of the heavens-bird at the summit of the Universe-Axis (see "Divine Birds"). We also find that "the Balhikas" are a "riddle." This being so, and taking into account the "Seven mouths," we shall perhaps not be far wrong in theorising a supernal heavens-river origin for this "victory" of a war-in-heaven.

The Brahmans say this iron pillar goes so deep that it pierces the head of the serpent-god who supports the Earth.<sup>1</sup> In reality it is only 20 inches below the surface; but the legend is a Universe-axis one, and parallels that of the Japanese Kaname-ishi p. 192 *supra*. I also give an outline of the Surkh Minar.


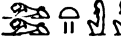
It will not have escaped notice that these minars are rather towers than pillars—a sort of steeples, in fact—and, I must now refer to one more instance in Fergusson (p. 550) which he says "looks more like an Irish round-tower than any other example known, though it is most improbable that there should be any connexion between the two forms." I should not look for connexion other than a relationship in the sense of the Hebrew saying: "We are all of Adam and of Noah." "The native tradition is that a saint Peer Asa lived like Simeon Stylites on its summit." It has been ascribed (on a doubtful inscription) to A.D. 1300, *circa*. This will claim notice again in the section on Round Towers.



Minar at  
Qaur.

<sup>1</sup> *Himalayas and Indian Plains*, p. 225.

In Miss Gordon-Cumming's *Himalayas and Indian Plains* (to which graphic and clear-seeing book I am indebted for some descriptions) are excellent engravings<sup>1</sup> of the above mentioned Kutb Minar at Delhi. Miss Gordon-Cumming says it "resembles a cyclopean red telescope," calls it the most gigantic minaret in the world, and says the Hindûs assert it to be much older than the date of the Moslem inscription; the carving not being Moslem but Brahmanic. The door *faces the North*, too, like the doors of Hindû temples, while those of Indian mosques always face East, in order that the worshippers may look West to Mecca. As to the name Kutb Minar, of course the root in minaret is *nâr*, fire, from *nûr* to shine; and Kutub means pole or axis (see "The North" and p. 229 *infra*).

In Dr. Schuchhardt's recent book on the late Dr. Schliemann's excavations,<sup>2</sup> it is stated that the meaning of the celebrated Column between the two rampant lion "supporters" over the Northern gate (it looks N.W.) of Mycenæ "is not yet satisfactorily explained." In Phrygia, Prof. Ramsay has found seven similar groups of two lions and a Column<sup>3</sup>; one, at least, over the door of a rock tomb. In an eighth Phrygian group the lions place their fore paws against the figure of a goddess, said to be Cybelê. On a carved ivory handle from Menidi has been found what might be a close copy of the group over the Mycenæ gate. There is thus nothing exclusively Mycenæan about the symbolism, and of course my suggestion here about the Column must be that it was a symbol of the Axis. I shall just add that the two Egyptian gods called the Rehehui,<sup>4</sup>  are also called "Two Lions"  and Shu (Atlas the axis-god) and Tefnut (his consort? see p. 164) are so represented also.

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I beg the Reader to bear in mind the connexion perpetually dwelt-on in these pages between the Pal, the Pole, and the Pillar.

<sup>1</sup> *Himalayas and Indian Plains*, pp. 221, 222, 227.

<sup>2</sup> "Translated by Eugénie Sellers," 1891, p. 142.

<sup>3</sup> *Jour. Hell. Soc.* iii, 18, 242, 256.

<sup>4</sup> Pierret's *Dict.* s.v.

## 16.—Divine Names in Lat-.

IT seems natural to start with *Lat-ium* and *Lat-inus*, which seem to be adjectival forms from *lat*, which I suggest in limine is the Greek *λάας λάς* and the Indian *lât*, a stone-pillar.

*Latium*, "etymology unknown." Saturn fled there for sanctuary from his son Jupiter, which is like Orestes flying for refuge to the Omphalos, and is quite consistent with the sacred stone explanation. "*Latiaris* or *Latialis Sancte Juppiter*" (Lucan, i, 198) was sacrificed to with one annual man on Mons Alba (the white heavens-mountain), his feast was called *latiar* or *feriæ Latinæ*. *Latiale caput*, was the head of a statue of Jupiter (Lucan, i, 535). This ought really to have been a mere upright stone with a human head on the top (see *infra* under "The Tree," as to the stulos). The *latiar* was invented by Tarquinius Superbus, the Supreme Turner (of the heavens) and was therefore naturally common to the Latins, Romans, Hernici, and Volscians.

*Latinus* the king, that is the god of *Latium* was, according to Virgil, son of Faunus (which see) and Marica. Servius confounded her with Venus, as a sea-nymph or goddess; and Lactantius (i, 21), who perhaps found her name inconvenient, said she was Circe, deified after death! Æneas (in his own country *Αἰνέας* and *Αἰνείας*) cut-out Turnus, and so married Lavinia the daughter of Latinus. Turnus was king of the Rutuli, and we must read that as a revolving-heavens god (tornus *τόρνος* a lathe, a turner's wheel) chief of the wheel-deities (?). Turnus cast an enormous terminal stone (axis-pillar) at Æneas before he was killed by the Trojan's sword; and he had previously killed PalLas the axis-stone giant. Another version (in Photius) makes Hercules kill Turnus. We are therefore right in the very middle of a War-in-heaven. Yet another legend made Latinus wed Roma, found Rome, and become the father of Romulus and Remus. Again he was son of Circe and Ulysses, married Remé and begat the same twins. All these have bits of the true myth in them.

See the curious statement made by Festus<sup>1</sup> that the rex Latinus,

<sup>1</sup> S. V. Oscillantes. " . . . . nusquam apparuerit, judicatusque sit Jupiter factus Latiaris."

in his fight with MeDientius rex of Caere (see p. 144 *supra*), the contemner of the gods, disappeared, and was considered to have become Jupiter Latiaris. (Compare with the other fighting rex on p. 114.) Here is a most obviously clear case, as I should contend, for the recognition by the Romans themselves that this *Laurentian* rex was a Lat-god. And here too we get the (laurel) Tree and the Pillar together in the archaic sacred names. The mythic Roman rex was (I say) a ruling-god, and the rex-priests were the priests of the rex-god, and retained his title. But

*Latagus* seems to be a doublet of Latinus. He was crushed under a vast stone ("none but himself can be his"—) by the same MeDientius the contemptor Divum; which fate seems to be only "another account" of that of Latinus. See also Lateragus lower down. Lopping off the adjectival ending, we should then have LatIn, LatAg and LaterAg, which I must leave so, for the present.

*LatMos*, the famous rendezvous of the moon and Endymion, thus becomes the Lat-Mountain, simply (*μος* = mons).

*latomus* and *λατόμος* meant a stone-cutter, which helps us somewhat on the way.

*Latona* (ancient form *Latonas*). It is to be observed that Latinus had no Latina to complete his duality; and we are therefore to conclude, it would seem, that Latona takes that place in the nomenclature. She was mother of Apollo and Diana. The Greek *Λατώ* or *Λατών* or *Λήτω* was (in Hesiod) daughter to Phoibê and the Titan *Koios* (who is both Ceus and Cœus in the Latin) son of Ouranos and Gê.<sup>1</sup>

Latô's mother was *Φοίβη* sister of *Koios*, and clearly a dual-goddess with *Φοῖβος*; and Latô had a sister named Asteria or Asteriê (one of the mothers of Hêrâklês) who is otherwise the daughter of Polos and Phoibê, which equates Latô's father *Koios* with Polos the polar deity. *Koios* is of course the hollow heavens. Where Asteriê fell in the Ocean, there arose an island, called Dêlos (or Asteriê or Ortugia, see p. 32). But Homer made Kronos the father of Latô—it is all in the family. Zeus having taken too much notice of Latô, Hêra created the Python serpent to torment her. This may have an important bearing on the serpent curled-on round the axis-rod of Hermês. She took refuge

<sup>1</sup> Apoll. *Bibl.* i, 1, 3.

in the island Délos ; and there, at the Olive-tree of the Universe, gave birth to Artemis and Apollo.

*latices* (latex). The sacred term Palladii latices, for oil, becomes clear only when we recollect and conjoin the ritualistic smearing of lats or stones. A similar explanation may be suggested for

*latice*, the magic herb which made abundance where it grew (Pliny xxvi, 4, 9).

*lateo*. I know not whether it is to consider too curiously to surmise that lateo, to lie hid, to be secret, unknown, may have something to do with the latent god, the deus absconditus of the animated divine stone, the bêth-Êl, the lâť.

*Latobius*, "the name of an almost unknown divinity" (*Inscrip. Orell.* No. 2019) will perhaps now be less foreign to us. These few brief particulars must not leave unmentioned

*later*, a brick and

*Lateranus*, the hearth-god, also Lateragus (very like Latagus ?) and Laterculus ; whence eventually the Lateran habitation of the Pope.

The connexion between *later* and Lar is here indubitable ; and, when we recall lâť = stone, it is made even more significant by the form *Lases* for *Lares* in the Arvalian hymns. Can this Las be lâť, a stone ; and Lar be = later, a brick ? The images of the Lares would thus be "terra-cotta," as it were ; and perhaps the sacred forerunners of our fire-dogs or chenêts ? Ovid in the *Fasti* gave the dog as an adjunct of the Lares, and said they were covered with dog-skins. Plautus said they were anciently represented in the shape of dogs. The eldest male of an Etruscan family was called the Lar or Lars, and the second Aruns (Etruscan, aruth ; Greek, ἄρουν or ἀρροῦνς). The youngest son of Tarquinius Superbus (the Supreme Twister of the heavens) was called Aruns, and Aruns was a diviner (a rhabdomancer ?). It must belong to arundo or harundo, a reed rod flute, and ἄρουν male.

PoluPhêmos, son of EiLatos or E-Latos, was the youngest of the Lapithoi who armed against the Centaurs, and came from Larissa.<sup>1</sup> He was an Argonaut. Elatos was son of Arkas and Proso-peleia (or Chruso-peleia or Lea-neira or Mega-neira).<sup>2</sup> From Elatos and his brother Apheidas came the Arkadians.

The Indian locality Lâťa is also called Lâr, and is the Λάρικη of Ptolemy (Dowson's *Hindu Mythology*, 2nd ed. p. 177). But this is not the place to turn aside to the Lares.

*lât*. The lâťs of India and the goddess al-Lât have been already dealt-with (p. 203).

[See also Palâťa, palâťinus, palâťium, Palâťo, Palâťua, under "Divine Names in Pal-"; and DoruLas and DoruLaion under "Divine Names in Dor-." AtLas too, which will be fully discussed under "The Heavens-Mountain," I

<sup>1</sup> *Argonautika*, i, 41.

<sup>2</sup> Charôn, frag. 13 ; Apoll. *Bibl.* iii, 9, 1.

regard as farthest-stone, because of the Sanskrit *ât* further. This makes AtLas a doubtlet of TaLaos, p. 133, and gives us at once the tall-stone on the heavens-mountain summit, the pillar-stone that AtLas was at the limits of the Universe he upheld.<sup>1</sup>

As to the material of the *Palladium*, a word formed from PalLas, I must emphasize what was stated on p. 48 as to the "bones of Pelops."<sup>2</sup> And the true clue to the material is, it now seems to me, to be found (not in "images of bone or ivory," but) at p. 107 *supra* in the natural-magnet or the star-stone, *σιδηρῆτις λίθος*, the actual substance which Plutarch<sup>3</sup> reported Manethon to have said was called the bones of Horus, an expression which must here be equated with the bones of Pelops. The *Palladium* fell from the heavens, and was thus a star-stone; and the syllable *lâs* in its name (see p. 48) thus exhibits its accord with *λίθος*; and thus too this "bones" myth upholds my assertion that PalLas contains the word *lâs*, a stone. Note once more too (referring en passant to PalLas = IoDama, p. 181) that the *Palladium* actually held a spear or pal (*δόρυ*); and add-on that Phylarchos said there were many other *palladia* flung-down in the cosmic war of the Giants: *καὶ τῶν κατεννευγμένων ἐν τῇ Γυγάντων μάχῃ*.<sup>4</sup> And of course these were therefore the rocks or meteorites heaved at each other by the said giants and the gods.

It is odd that this about the "bones of Pelops" is the only statement as to the material (which the word itself would therefore have once sufficiently conveyed to the ear?). In Apollodoros<sup>5</sup> the *palladium* is an idol, *τιμὴ*. Pherecydes (repeated by Phylarchos) called it a marvel, *ἄγαλμα* (conventionally, image).<sup>6</sup> Dionysius of Halicarnassus,<sup>7</sup> citing Kallistratos, called it a *ἕδος*, seat or see of a god (*i.e.* stone-statue, a sort of *bêth-El*?) and also an *εἰκὼν* or image; but never another word from any of these to hint at the material, which material I now diagnose as having been star-stone (as above), that is an aerolite,

<sup>1</sup> Odyssey i, 52.

<sup>2</sup> In addition to the authorities quoted on p. 48, see Scholiast on *Iliad* iv, 92; Tzetzes ad Lyc. 53, 911, Posthom. 575; Pausanias v, 13, 5; Welcker, *Cycl.* p. 79.

<sup>3</sup> *De Is. et Os.* c. 62.





<sup>4</sup> Didot's *Frag. Hist. Græc.* i, 356.




<sup>5</sup> *Bibl.* iii, 12, 3.

<sup>6</sup> Didot, *ut sup.* i, 95, 356.

<sup>7</sup> *Ibid.* ii, 355, 356.

## 17.—The Ṭaṭ of Ptah.—The Tee and Umbrella.

THE supreme central Egyptian god Ptah  about whom so much will be said in the course of this *Inquiry*, is represented as a mummy grasping the ankh  which is viewed as the “symbol of life,” the was sceptre  and the ṭaṭ  or “symbol of stability,” which I would identify with the Pillar of the Universe.

This ṭaṭ is the habitual ensign of Ptah, and was hung as an amulet round the necks of the gods, divine animals, and devout human beings. It is found with that mysterious talisman the *that* , whose name is written  , in the hands of large funereal statuettes.



The ṭaṭ is sometimes seen two-armed, and extending its two outspread arm-wings as a sign of protection, as in the bottom of a coffin of Shutemês the Librarian.<sup>1</sup> Here we seem to have the winged axis as a form of the winged oak of Zeus, that is the Universe-tree. On the same coffin, the ṭaṭ again appears accompanied by the “4 funereal genii who presided at the preservation of the intestines.” It is more to the point to call them here the genii or gods of the 4 cardinal directions, as they were (see p. 159 *supra*). Their position round the central ṭaṭ-axis is then only natural.

Ptah was imaged as a pillar beginning in the lowest and ending in the highest heaven. On a post, on which is graven a human countenance, stands the Ṭaṭ-pillar, the symbol of durability and immutability, made up of a kind of superimposed capitals. On the top are the ram's-horns, the sun [which is here considered as the Sphere], the uræus-adders [that is the ârâret], the double-feather; all emblems of light and of sovereignty, which in Prof.




<sup>1</sup> De Rougé: *Notice sommaire*, 105, 106, 68.

Tiele's judgement must have been intended to represent the highest heavens.<sup>1</sup>

In the hieroglyphs, said De Rougé, the *ṭaṭ* "designates stability by the summit (*faite*) and probably the *pleroma*, that is to say the final and perfect end to which the soul ought to attain by the imitation of Osiris." This is noteworthy if compared with what will be said later on of the *omphalos* and *nirvana*. I think the column, whole or broken, which is still reproduced by stonecutters for our graveyards, and which was common on Belgo-Roman tombs,<sup>2</sup> must range itself in the *ṭaṭ* symbology.

The *ṭaṭ* serves, in paintings of mummies, as a pillar to chapels holding images of the gods, and even seems to afford support to the divine statues behind which it is shown.<sup>3</sup> It supports the *ren* or cartouche of Ramses VIII. Some little porcelain monuments show the god Nefer-Atmu (Ptah's son) by the side of his mother S<sub>ḫ</sub>et, both with their backs to a pillar.

[The reader is requested to refer to what is said later regarding the pillar-statues of Terminus, and Dulaure's overturned theory of boundary pillars.]

It was the Rosetta-stone<sup>4</sup> that first gave us, on the Greek side, the sense of stability and lastingness (*διαμενούσης*   *ṭeṭṭet* tu) for the .



udambara sacrificial post, and touched it muttering the mantra: "Here is stability, here is our own stability."<sup>5</sup> (See also p. 219 *infra*.)

In the *Peremhru* ("Book of the Dead") the *ṭaṭ* is constantly mentioned in connexion with Osiris. Ptah-Osiris as "dweller in Amenti" is hatted, in the second and third figures I here give (pp. 214 and 217) with the summit, with the 4 stages, of the *ṭaṭ*, which are again surmounted by the 2-feathered sphere (see the section on "Feathers"). The god himself thus permutes with the lower, the pillar, portion of the *ṭaṭ*, which for me indicates a pillar-axis god, an Atlas. Note too the

<sup>1</sup> Tiele's *Hist. of Egypt. Rel.* 46, 47.

<sup>2</sup> Vanderkindere, *Hist. Belg. au moyen age*, 1890, p. 99.

<sup>3</sup> Pierret's *Dict.* p. 538.

<sup>4</sup> line 5 (36) again in line 9, without Greek.

<sup>5</sup> Eggeling's *Satapatha-Brāhmana*, ii, 454.

identification, the coalescence of the uas sceptre and the ʔat, and their upright position in the first figure, and then refer back to the section on "The Rod," p. 57.

A funereal MS. whose contents "belong to no known composition" (Louvre V, 46, 3279) makes the defunct claim to be equal with Ptah: "I am that which bears the heavens with Ptah." This is said in addition to the common tombstone-boast for the dead "I have become an (that is, one with) Osiris."<sup>1</sup>

I also direct particular attention to the *Single Leg* in both these figures, which has been explained as being the two limbs of a mummy enwrapped together in the cerement. This is a conjecture, however, which is unsatisfying, and does not accord with the Facing-both-ways attitude of the figure on p. 214. (Note, by the way, that if he be in the South looking North, his toe points West.)

In the wanderings of the Welsh Owein, he comes to a large open clearing with a mound in the middle. On the mound is a black giant with only one foot, and only one eye in the middle of his forehead.<sup>2</sup> In the Kulhwch legend one of Arthur's courtiers stands all day on one foot,<sup>3</sup> which Professor Rhŷs seems to deride as an idle item; but I hope to show here that it is not altogether a laughing matter.

Pausanias (vi, 25) thus mentioned the brazen statue of a god in the city of Elis: "one of its feet is enfolded with the other, and it leans with both its hands on a spear . . . They say that this is a statue of Poseidôn . . . they call it, however, Satrapês and not Poseidôn; and Satrapês is a name of Korubas (Corybas)." There may be here a possible connexion of this statue of a forgotten god, of a deus ignotus (see p. 18), with the central heavens-deity, as depicted in Ptah.

De Groot<sup>4</sup> gives a full account of the festival and pilgrimages at Amoy to Keh-sing-ông = Kwoh sing wang 郭聖王, a deity with one hanging leg, who was found dead on a tree on the top of a mountain. Another legend says he was ascending, seated crosslegged, into the heavens, when his mother, catching him by one foot, "pulled his leg," which therefore remained pendant. He also appears as a white-eyed white horseman, with a white flag,

<sup>1</sup> Deveria: *Catalogue* (1881), pp. 162, 163.

<sup>2</sup> Prof. Rhŷs: *Arthurian Legend* (1891) 92, 5; Loth's *Mabinogion* (1889) ii, 8, 10.

<sup>3</sup> *Fêtes d'Emoui*, 1886, 518, 523, 524.

on a white horse. This is celestial. His legend (like Ptah's too, curiously enough; and compare FitzGerald's *Omar Khayyâm*, 1879, p. 21 etc.) also contains a potter, and the kneading of human figures out of clay—a practice still continued in his worship, with figurines. There is also an enchanted spinning-wheel that makes a river overflow, and the same potter stops the inundation. All this is cosmic.

The Chinese shan-sao or mountain-elves have but one leg. The fabulous one-legged bird siongông presages rain in the *K'ia Yu* or Familiar Talks of Confucius (chap. 2), where a boy dancing on one leg as a charm to bring rain is also mentioned. A one- but long-legged, small-headed, paper-bird is now paraded on the point of a stick about Amoy in processions for rain.<sup>1</sup>

But the chief parallel here—as useful for my purposes as if it had been invented to order—is in the *Bhâgavata-purana*, where Dhruva, the Polestar deity, meditating on Brahma, stood on a single foot, motionless as a post; and while he did so, half the earth, wounded by his great toe, bent-over under his weight, like a boat which, bearing a vigorous elephant, leans at each step he makes, to the left or to the right.<sup>2</sup>

Is this a confused explanation of the inclination of the axis? See also p. 35, *supra*. It is passing strange that one corner of Keh-Sing's temple is always in decay (De Groot, p. 525).

A manifest doublet of this is another legend that the rishi Atri (= Tusk, Tooth, compare p. 150) stood for a hundred years on one foot living on the air.<sup>3</sup>

In Russian myth the evil Verlioka is only found, said Mr. Ralston,<sup>3</sup> in one solitary story. He is of vast stature, one-eyed, crook-nosed, bristly-headed, with tangled beard, and moustaches half an ell long, and with a wooden boot on his one foot; supporting himself on a crutch, and giving vent to a terrible laughter.

See also what is stated *infra*, at p. 230, as to the Jerusalem Jews now praying standing on one leg on their housetops. On one of the cards of the French tarot-pack, called Le Pendu, a man hangs head-downwards by his left leg. (But this position would indicate antipodean infernality?)

I thus identify the One Leg of all these Egyptian, Chinese, Welsh, Greek, Indian, Russian, and Jewish gods and godlings with the One Foot on which the Japanese heavens-palace is raised, and the Irish island is supported (p. 225 *infra*), that is with the Universe-

<sup>1</sup> *Fêtes d'Emoui*, 1886, 70, 518.

<sup>2</sup> Burnouf's *Bhag.-pur.* iv, 1, 19; 8, 76 and 79.

<sup>3</sup> *Russ. Folk-Tales*, 162.

Axis which is also symbolised by the ȚaȚ. And "now who laughs at sugar?"

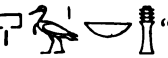

I must draw attention also to another figure of Ptah-Osiris (?) which, while giving the attributes of the stiff Egyptian style also exhibits to us a more primitive Ethiopian (?) character in the face and dress. The robe seems to be in strips,<sup>1</sup> and would thus, in religious dancing, "balloon"-out like the petticoats of the Mevlevî dervishes.

I think too that the Spear (as well as the uas sceptre, p. 57) may be connected with Ptah's symbol of stability in this way:

M. Léon Heuzey<sup>2</sup> remarks on four Assyrian statuettes in the Louvre, that they are examples of a personage resembling the colossus carved between the doors of the Khorsabad palace; but instead of strangling a lion, this terra-cotta figurette leans its open hands against the staff of a stout weapon—pike, lance, or spear—which stands erect in front. One of these examples gives the iron (?) head of the weapon. The same deity in the self-same attitude is to be seen in low relief in the British Museum where "the open hands do but touch the lance, which seems planted in the ground or upheld and balanced by some supernatural force. We may surmise a gesture of adoration before a sacred weapon, or a legendary incident referable to a marvellous lance." These are M. Heuzey's comments, and they seem to me to point to the Universe-Axis as the ȚaȚ of Ptah, the shadowless lance of Alexander, and the δόρυ of Kronos as herein-before and now expounded.



The Welsh Peredur *Paladyr* Hir, the Spearsman of the long Pal, stands and remains plunged in deepest meditation leaning against the pal of his spear.<sup>3</sup>

The town that the Greeks called Mendes was called by the Egyptians paBa-neb-ȚaȚ  "abode of the Soul (or Ram) lord of Tat."<sup>4</sup> Without the pa (which also means town) it is also written . Mendes also had another name which is differently











<sup>1</sup> Shall I be travelling out of the way here, if I direct attention to the Roman robes bearing the stripe (clavus, latus or angustus) which seems to be the forerunner of the ecclesiastical stola? See illustrations in Saglio's *Dict.* i, 1244 etc.

<sup>2</sup> *Cat. des figurines* (1882) p. 21. Botta et Flandin: *Ninive*, ii, 154. A. de Longperier: *Notice des Ant. Assy.* Nos. 263 to 267.

<sup>3</sup> Loth's *Mabinogion*, ii, 71, 73.


<sup>4</sup> Pierret, *Dict.* 333, 538; *Vocab.* 122.

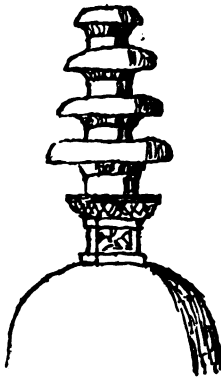
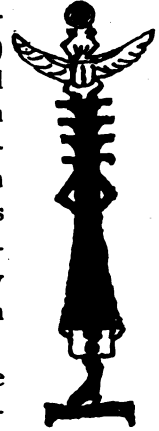



. "Hail, thy name is established in the heavenly Tettu!"  

 Hail, thou sweet-smelling one in the heavenly Tettu!" (à ẓẓẓẓ ren em Ẓẓẓẓ hert; à ne'temi sti em Ẓẓẓẓ hert). "Hail, the lord of the heavenly Tettu cometh" (à i en nebt Ẓẓẓẓ hert). Of course this dual stablishment in the heavens must be interpreted here as the eternal firmness of the dual axis-pillars, and as if to make this view certain, we also have in the same papyrus, the further ascriptions of praise: "Thy father Tatenen supports the heaven (uðes pet) that thou mayest walk over its four quarters" (ftu's  
 ||||| ) "Hail, stablisher (smen) of the Earth upon its foundations; hail, opener of the mouth of the Four great gods" (ftu neteru āā |||||     ).<sup>3</sup> Compare this with what is said above under "The Cardinal Points," p. 161, and I think no one will care to dispute the definite cosmic significance of all this, and the axis-symbolism of the .

The tat, as a hieroglyph, was long taken for "a nilometer." M. Pierret seems to conclude for its being a sculptor's ladder (selle), citing plate 49 of Rosellini's *Monuments*. E. de Rougé, who said it was a four-stepped altar, seems to me to have been on the right road, for I theorise that the stages are symbols of the several astral heavens, one above the other, like the Eastern T or tee and the many-storied sacred Umbrellas. (See also the connexion made between the Omphalos and the Altar under the heading "The Navel.")

<sup>2</sup> *Archæologia* (2nd series) ii, 487, 488, 498, 499, 494.

**THE TEE AND UMBRELLA.** In this complex representation of a two-armed *ṭaṭ* (see p. 214) the upper portion, which supports the holy winged scarab, which in turn supports the Sphere, has in common with the examples already given, an extraordinary resemblance to what is called a T or tee on the central summit of the dome of "Buddhist" tope and temples. Some outlines of such Tees are therefore here added for comparison and consideration by fellow-students. Note too the celestial hieroglyph  upon which the supporting man-god kneels.



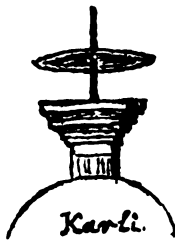
MANIKYALA.

The relic-casket found in the tope at Manikyala<sup>1</sup> seems to exhibit clearly the same succession of stories as the *ṭaṭ*. Here too we seem to have a combination of the Tee and Umbrella ideas very clearly conveyed. A clear-cut instance of the Tee is that



Tee cut in rock at Ajunta.

on a dagoba cut from the solid rock at Ajunta. The dome in both these cases may represent the vault of the heavens, while the Tee may be the heavens-palace on the supreme Northern summit of that vault, showing in or above its roof, too, the successive layers of the several heavens. It may also thus be in fact the god-house or *bêth-Êl*; and the relic-casket thus would become a straight parallel to the treasure-house, ark, or *cista mystica* of the section on "The Arcana," to which reference is here especially desirable.

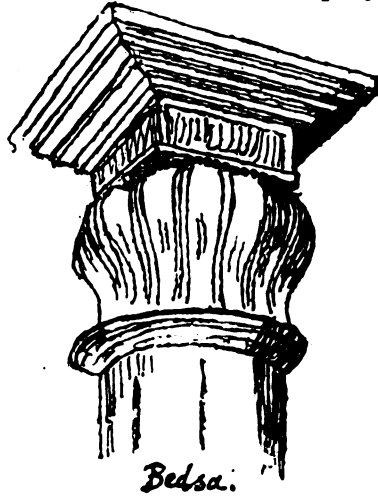


Karli.

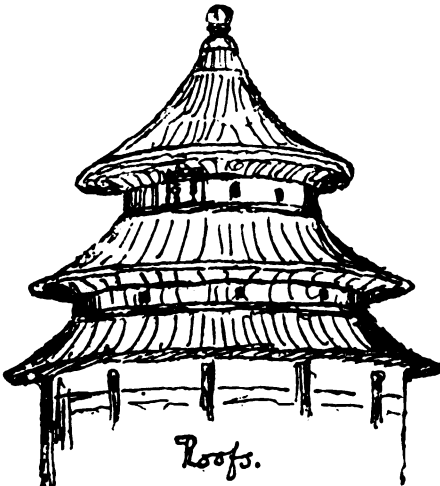
In the Karli cave, as in the Manikyala casket, we see the Tee and Umbrella ideas expressed separately but combined together in the same upper and uppermost positions. This Karli *flat* "umbrella" is of wood much decayed and warped by the extremity of age.

<sup>1</sup> Fergusson's *Indian Arch.* 1876, p. 80.

The Tee is not confined to the top of the heavens-vault (as I call it) but is also found constantly as a capital in India to the great octagonal pillars, which I have already claimed (p. 193) for axis-symbols. Of course the reader sees at once that the position is in both cases cosmically identical, on the theories of this *Inquiry*. Such are a pair of columns—there is now only one—before the rock-cut cave at Karli, and another pair in front of the rock-cut cave of Bedsa. The pillars, 15 on each side, which separate the Karli aisles from the nave, also have the Tee for capital. The Tee pillars are also found in the Nassick caves.<sup>1</sup> Here I point out another mystic origin for a type of pillar-capital, in addition to that formed from the fleur-de-Lis in the Corinthian variety (see "The Colophon" p. 232).



The temple of T'ien, the heavens, at Peking is close to the Southern wall of the city, in a square enclosure measuring about a mile each way. The temple itself is a low cylinder with three broad projecting roofs which represent, it may be supposed, the heavens. The altar stands in the centre immediately below the peak of the roof.



Lillie<sup>2</sup> holds that the Umbrella in mythological art symbolises the heaven of the gods. The Sanskrit *stupa* means properly a heap, mound, hillock; and has become the *tope* of India and the *tupa* of Ceylon. In the *Saddharma*

<sup>1</sup> Fergusson, p. 150,

<sup>2</sup> *Buddha and Early Buddhism*, pp. 2, 19.

*Pundarikâ* sutra a stupa of 7 precious metals and stones, 500 *yojanas* high, uprises from the South in front of Bhagavat. It remains suspended in the heavens, and the stories of umbrellas which surmount it reach to the dwellings of the gods.<sup>1</sup>

As to this subject of the sacred Tee and Umbrella and their supreme significance and ritualism in the East, I cannot do better than refer the reader for the fullest information to the able and finely-illustrated papers by Miss C. F. Gordon-Cumming in the *English Illustrated Magazine* for June and July 1888. Specially to be noted there are the dagoba in the rock-cut temple at Karli (above-mentioned), the three umbrellas over Buddha sculptured in the caves of Ellora, "in which the emblematic Wheel is shown beneath the Throne" of Buddha<sup>2</sup>; the "Umbrella overshadowing the sacred Wheel," sculptured on a panel of the Eastern gateway of the Sanchi Tope (Bhopal, Central India) where the wheel is adored by men and women and by male and female winged and feather-hatted deities; the adoration of the umbrella on a tall maypole by the Santhal hill-tribe near Calcutta at their annual spring festival, paralleled by Miss Gordon-Cumming from Fiji. In Ceylon the early traveller Percival said the umbrella was only shared by the monarch with the Buddhist priests. In Assyrian and Babylonian bas-reliefs the umbrella is confined to the king. There was a sacred umbrella held over the Mexican emperors in their sacred functions. In Burmah the white umbrella was reserved for the king, while the Buddhist priests carry gilt umbrellas. The state umbrella taken from King Kwoffi of Ashanti by Sir Garnet Wolseley (as he then was) in 1874 was on all state occasions, and on the march, carried open, *and constantly twirled round and round*; and the King of Dahomey's insignia consist in an enormous and gorgeous *flat* umbrella on a high pole. Miss Gordon-Cumming duly accentuates the leading fact that these umbrellas or chattas have nothing whatever to do with warding off sun-rays or rain-drops; but so completely is the sacred supreme signification of the emblem now misconceived, that Mr. Colquhoun, in his *Across Chryse* (i, 412), notes with admiration that, at Chee-kai in Yunnan in 1882, "a red umbrella was held over our heads, quite irrespective of the fact that the sun had long set!" Of course it had naught to do with the sun. The Pu-lung Chong-kia aboriginal (?) tribe of the same part of

<sup>1</sup> Burnouf's *Lotus*, 145. <sup>2</sup> It will be noted that the "umbrellas" there are stick-less.

China put up an umbrella over the grave of the newly buried (*Across Chryse* ii, 368).

In the Higashi Hon-gwan-ji temple at Nagoya (Japan) is a group showing the Umbrella miraculously flying back through the air to the Buddhist saint Sho-ichi.<sup>1</sup> The coins of the Emperor-priest Elagabalus sometimes show four umbrellas held over his sacred black stone;<sup>2</sup> and the stone (locally called manapsa) of Artemis on the coins<sup>3</sup> of Perga in Pamphylia seems to be hidden in a reliquary which resembles as much as need be the Indian dagoba with the Tee thereon. The purely Chinese yellow-dragon umbrella is triple, like the imported Buddha's chatta.<sup>4</sup>

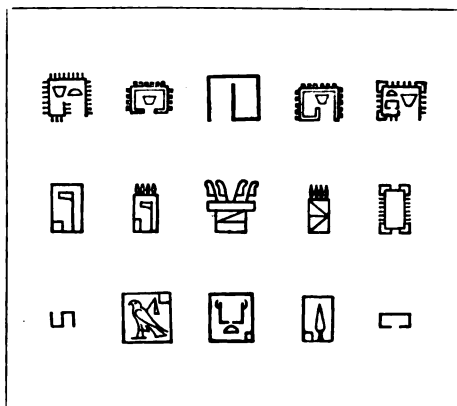


<sup>1</sup> Satow and Hawes's *Handbook*, 2nd ed. p. 76.

<sup>2</sup> J. Reville: *Relig. sous les Sévères*, 249.

<sup>3</sup> Waddington, *Voyage en Asie Mineure*, 94.

<sup>4</sup> W. Simpson: *Meeting the Sun*, 160.



## 18.—The Heavens-Palace and its Pillar.

THE Japanese creators Izanagi and Izanami built an octagonal Palace<sup>1</sup> round their Pillar (pp. 36 and 189 *supra*) taking it for the central post which was to support the roof.<sup>2</sup> The palace raised on One Foot or pillar, built for two later gods in ii, 44 of the *Kozhiki*,<sup>3</sup> seems a variant of this myth.

The *Kozhiki* calls this second palace : *ashi* (足) *hitotsu agari no miya* ; where *ashi* means foot ; but the *Nihongi* has *hashira* 柱 pillar, instead of *ashi*. The native commentators seem to agree that the single pillar supported the whole weight of this miya = temple or palace ; but I do not find that any one has seen that we have here a mere doublet of Izanagi's palace. The word used for Izanagi's too, *tono*, is (now) an inferior word to miya, for miya is properly the temple of a Shintô kami, or the imperial palace of the Mikado alone ; while *tono* means any seignorial mansion. Of course, if it were not for the Chinese character, *ashi* might just as well here mean *reed* 葦 as *foot*.

Perhaps *ashi* means both reed and foot ; for the Suga-palace (that is miya) built by the god Take-haya-Susa (or Sosa), generally called Susanowo, in i, 19 of the *Kozhiki*,<sup>4</sup> is also for me a manifest creation of the firmament, of the heavens-palace, Suga here seems to mean a rush, and is thus a parallel to *ashi*, a reed, as an Axis-symbol.

"When this great kami began to build the Suga-palace, clouds (*kumo*) rose up thence. Then he made a divine hymn. That hymn said : 'Eight clouds rise up ; the 8-sided fence of the holy quarters. As a bourn-enclosure the 8-sided fence is made.'" This has already been dealt with at p. 169. "Then he called the kami Father Reed-stroker (*Ashi-nadzu Chi*) and said 'I appoint thee Great Man (*Obito*, First Man ? an *Adam*) of my palace'" (*mi ya*, divine house).

The 8 holy quarters are the cardinal and half-cardinal points, as

<sup>1</sup> *Ya-hiro dono* 八尋殿, eight-breadth palace (*tono*). I here give *ya* and *hiro* the same meaning as at p. 168. The octagon thus gives me the 8 cardinal and half-cardinal points, and the palace becomes more clearly cosmic. Mr. Aston has kindly given me the following note : Arai Hakusiki, the well-known scholar of the early 17th century mentions (with disapproval) an ancient opinion that the *Ya-hiro dono* was an octagonal building, each side being one *hiro* of 8 feet : "Kiu setsu ni, 'hiro' to wa has-shaku nari ; ippô ni has-shaku dzutsu hak-kaku ni tsukureru 'tono nari.'" (The only way out of the puzzlement is the cosmic way of making these *hak-kaku*, that is '8 corners,' the 8 points, as I propose. I.O'N.)

<sup>2</sup> Mr. Satow's *Pure Shintô*, 67 ; Mr. Chamberlain's *Kojiki*, 19.

<sup>3</sup> Mr. Chamberlain's, p. 130.

<sup>4</sup> Mr. Chamberlain's, p. 63.

shown at p. 166 ; the fence is the firmament ; and the octagon is innumerable times reproduced in towers, pillars, and mountains (see Index). Take-haya means High-swift, and susa is said to be "impetuous ;" titles not discordant with a rotating-heavens god.

The Chinese palace standing like a man *on tip-toe*, with 5,000 cubits of walls and lofty pillars, in the most archaic *Shi King*, may very well be a similar symbol or allegory.<sup>1</sup>

This "palace raised on One Foot," island and all, also turns up in a sufficiently astonishing manner in Irish legend ; and I venture to think that the several marvellous coincidences between Japanese and Irish cosmic myths and symbols set out in this *Inquiry*, furnish the migrationists with nuts as hard to crack as could well be desired by any one arguing away from them. In Mailludin's Voyage he came to an island called Aenchoss, that is One-foot, so called because it was supported by a single pillar in the middle. At the foot of the pillar, deep down in the water, they saw a door securely closed and locked, and they judged that this was the way into the island.<sup>2</sup> (The reader is also requested to refer back to what is said about gods with one foot or leg, p. 215.)

A curious Russian form of the palace on one foot is given by Mr. Ralston.<sup>3</sup> Four heroes who are wandering about the world come to a dense forest in which an izba or hut is twirling round on a fowl's leg. The youngest, prince Ivan (our Jack) makes it revolve with the magic word Izbushka. This supplies the idea of cosmic rotation which is absent in the Japanese myth. When this Russian prince Ivan is hunting the Norka, that mysterious otter-beast flies to a great white stone, tilts it up, and escapes into the other world.<sup>4</sup> Ivan builds a palace over the stone. In another tale the Norka sleeps on a stone in the middle of the blue sea. In another dwelling, a hut on One Leg, a stone is suddenly lifted and a Baba Yaga or female demon issues forth to Ivan.

Another Russian heavens-palace is the shrine of princess Helena the Fair, built on 12 columns, and with 12 rows of beams. Therein she sits upon a high throne ;<sup>5</sup> and up to her lips prince Ivan has to jump (on the back of the Enchanted Horse).

One Indian princess lives in a glass palace surrounded by a wide river ; another in a house circled by 7 hedges of spears and 7 great ditches ; yet

<sup>1</sup> Legge's *Shi King*, 1871, p. 305.

<sup>2</sup> Dr. Joyce's *Celtic Romances*, 151.

<sup>3</sup> *Russ. Folk-Tales*, 144, 138.

<sup>4</sup> Ralston, 74, 75, 144, 76.

<sup>5</sup> *Ibid.* 256, 262.

another in a garden hedged round with 7 hedges of bayonets.<sup>1</sup> In all these cases also the hero has to *leap* to the princess's arms.

This leap is clearly another way of getting to heaven, besides the bridge, the pillar, the beanstalk, and so on.

In the Persian *Rauzat-us-Safa*<sup>2</sup> the gods of the people of A'ad were Samûd and Samad; and they made pillars of stone as high as their own bodies, and built upon them tall buildings.

This pillar function of the Axis can also be explained from Chinese astrology, which contains a sort of emblematic freemasonry illustrative of this. The chief upright of a roof, the kingpost, is the 梁 *liang*, and is also 棟柱 *tung-chu*, the house-top prop; and the top of the liang is called the 極 *Ki*, which was primitively a nomad's tentpole.<sup>3</sup>

The Latin term was *cardo masculus*; its point was the tenon. The beam into which it was fixed was the *cardo femina*, in which the mortise was made.<sup>4</sup> Now in Chinese philosophical cosmogony the 太極 *Tai-Ki*, the Great Ki (or Summity), is the origin of all things, having engendered the dual male and female co-principles *yin* and *yang*—in Japanese *In-yô*—whence in turn everything has arisen.<sup>4</sup>

Behind the *Tai-Ki* speculation does not venture; that is the Chinese "first great cause, least understood," the foundation of all their cosmogony, which we shall constantly meet with also as both *Tai-Yi* and *Shang-Ti*. The great northern constellation 危 *Wei* rules the perpetual annual development of the *yin* and *yang*; and *wei*, rooftop, is synonymous with *ki*, the kingpost-point,<sup>5</sup> the Pole of heaven and earth, to which we shall presently return.

The Arabic name for the pole-star, *Al-rucaba*, is quite in this direction, for *al-rekab*, which is supposed to be the correct form, has also given in Spanish *arrocaba*, the kingpost of a roof. The Chinese call the pole-star (*a* of *Ursa Minor*) *T'ien chung-kung*, the central-palace of the heavens 天中宮, says the *T'ien-kwan shu*, as cited by Prof. G. Schlegel.<sup>6</sup> This is confirmed by the 考要 (*K'ao Yao*).

But it must be noted here that one Chinese term for the dual principles—of which *Izanagi* and *Izanami* are clearly a Japanese embodiment—is 兩儀 *Liang-I*, where *liang*, as above, is the Axis (although it is also *Two*, as its Chinese character 兩 shows), and *I* the Law of Nature.

Freemasonry and its "Grand Lodge above" seem to come in here when

<sup>1</sup> Miss Frere's *Old Deccan Days*, 31, 73, 95, 135.

<sup>2</sup> *Orient.-Trans. Fund*, 1891, p. 99.

<sup>3</sup> Vitruvius, ix, 6.

<sup>4</sup> Prof. G. Schlegel's *Uranog. Chi.* 251, 246.

<sup>5</sup> *Ibid.* 246, 252 (citing the *Hwân-T'ien wân chî*).

<sup>6</sup> *Ibid.* 524.

the Chinese builder to this day attaches a design of the 8 *kwa* (see p. 99) to the ki of a new house ; for the dual principles first produced the 4 *liang*, which in turn evolved the 8 *kwa* or natural phenomena<sup>1</sup> with which we have already had to deal more than once. This little scrap of actual fact flashes light upon the widespread Western builder's custom of decorating the completed roof-frame of new buildings. In Korea money called *sûng ji* is placed with ceremony on the roof-tree of every new house.<sup>2</sup> In housebuilding, the Japanese put the roof together first ; then, having marked the pieces, they take it asunder, and keep it so, until the walls are ready for it.<sup>3</sup>

With this too may be connected the allegorical meaning of the 69,384 rafters in the roof of the famous temple of Amida, the Immeasurable Buddha, at Zenkôji in Japan. This number is the same as the number of Chinese characters in the *Ho-Ke kiô* or *Saddharma-pundarika* sūtra ; saddharma punḍarika, or the good-law lotus, being the mystic name for this cosmos, that is, as *we* might say, for "the present dispensation."<sup>4</sup>

The Palace-pillar indubitably appears in a very important form in the *Odyssey* (xxiii, 190 etc.) where Odusseus describes his own great handicraft. He boasts that *none but a god can move his Bed*,<sup>5</sup> for a great marvel was wrought in its fashioning by himself alone. There was growing a bush of Olive, long of leaf and most goodly of growth, *within the inner court* ; and the stem as large as a *Pillar*. Roundabout this I built the chamber till I had finished it, with stones close set ; and I roofed it over well, and added thereto compacted doors fitting well. Next I sheared off all the light wood of the long-leaved Olive, and rough-hewed the Trunk upwards from the root, and smoothed it around with the adze well and skilfully, and made straight the line thereto, and so fashioned it into the bedpost ; and I bored it all with the auger. *Beginning from this headpost*, I wrought at the bedstead till I had finished it, and made it fair with inlaid work of gold and of silver and of ivory. Then I made fast therein a bright purple band of ox-hide.<sup>6</sup> Here we have Pillar, Universetree-Trunk, the Heavens and their stars (with perhaps the rainbow?) ; and we also get the thalamos of "The Arcana," *infra*.

The udumbara-post of the *Satapatha-brâhmana* stood in the centre of the sacrifice-shed (Sadas) ; it was touched in the ritual (which reminds us of the children's game Tig-touch-wood). "The Udumbara-tree is strength ; they sit touching the udumbara-post." "They form a circle round the udumbara-post, and touch it, muttering the mantra : 'Here is stability, here is joy.'"<sup>7</sup> When a child touches wood it is safe from catching.

Ennius called the vault of heaven the palace : "But while he

<sup>1</sup> *Uranog. Chi.* 246, 252 (citing the *Hwân-T'ien wân ché*).

<sup>2</sup> Allen's *Korean Tales*, 1889, p. 109.

<sup>3</sup> Chamberlain's *Things Japanese*, 355.

<sup>4</sup> *Handbook of Japan* (Satow and Hawes), 290. <sup>5</sup> As to divine beds, see p. 152 *supra*.

<sup>6</sup> Butcher and Lang's words, p. 382, <sup>7</sup> Dr. Eggeling's *Sat.-brâh*, ii, 141, 454.

judges of what is best by his palate, he looks not above to the palace (as Ennius calls it) of the heavens: *coeli palatum*, ut ait Ennius"<sup>1</sup> (see p. 43 *supra*).

This Palace is the AkroPolis (apex-city) the AkroKorinthos; where both *πόλις* and *korinthos* would admit of considerable commentary. It is "the hall brighter than the sun, shingled with gold, standing on Gem-Lea" prophesied by the third and last sibyl of the Voluspá.<sup>2</sup> This is the Brugh, brug, or brud, the fairy Palace of the Boinne (Boyne) at the North of the Broad-Boinne Bridge. And Aengus, Aonghus, Oengus, Oingus or Oinguss, the Mac Óc, the great magician<sup>3</sup> of this Palace, must be the Polar deity. Aengus is son of Great Dagda and Boann (the goddess of the Boinne, or heavens-river); he is also Oengus mac ind Óc, the son of the (two) Young-Ones, and In Mac Óc, the Young-Son. Prof. Rhys leans to making Aengus a Zeus, while Dagda becomes a Kronos. Dagda is "disinherited" by his Young-Son Aengus, as Kronos is by his youngest son Zeus. Aengus was also wily, crafty, and Prof. Rhys makes Myrdhin (Merlin) his counterpart. Aengus has a cloak of invisibility, and is also Aengus of the Poisoned Spear, which equates with the Welsh Yspydaden's poisoned javelin, and is a link with Kronos and his harpê, and with all the spear-gods of this *Inquiry*. Dun Aengus, the fort of Aengus, is clearly another name for the heavens-palace. The crystal bower of Aengus is like the Glass-House in the Ocean, into which Merlin disappears with his Nine Bards and his Thirteen treasures; it is the heavens-vault.

Bishamon Ten or Tamon Ten, one of the Seven Japanese gods of good fortune (whose personalities have been overlaid with Buddhism) grasps a long spear in one hand (although he is in no other sense warlike) and holds a miniature pagoda on the palm of the other. He can confer on his devotees the Seven precious treasures. He is equated with the Hindû Kuvera alias Vaish-ravana, whose garden is on Mount Mandara. He is the regent of the North, has the Three Legs o' Man, 8 teeth, and the 9 Nidhi or mysterious treasures of the Irish Niall. He also got from Brahmâ the great self-moving aerial car Pushpaka, which seems a parallel

<sup>1</sup> Cicero *De nat. Deor.* ii, 18.

<sup>2</sup> Rhys's *Hib. Lect.* 534, 613.

<sup>3</sup> *Ibid.* 148, 251, 507, 144 to 146, 151, 667, 150, 155, 493. Dr. Joyce's *Celtic Romances*, 402.

to Argo and all the other heavens-boats, as well as to all the celestial chariots.

In what a new aspect, too, all this presents the incense-burning and libations to all the host of the heavens in the high-places and upon the flat Eastern house-tops in Jeremiah (xix, 13), Zephaniah (i, 5), and the second book of Kings (xxiii, 5); and also upon the altar on the roof of the upper chamber of Ahaz (ii Kings xxiii, 12). With these texts we might compare the Vedic: "Agni who has his abode on high places."<sup>1</sup> A high place *bâma*, and an altar *mizbeaḥ*, were at one time distinguished in the Old Testament; but ultimately *bâma* was the term applied to any idolatrous shrine or altar.<sup>2</sup>

The chief of all the *sâhib i tesârruf* (owners of possession) of the Moslem dervishes is called the *Ḳuṭb*, or *Kutub*; a word which, according to Lane and Devic, signifies primarily a pole or axis, and then a chief; it also means a centre; and is here = *sâhib*.

Devic instances the old astronomical *al-chitot*, the axis of the sphere, the pole of the world, as a corruption from *al-Ḳuṭb*, the axle, the pole, the polestar; so that *Ḳuṭb-ud-Dîn*, whose inscription is on the *Kutub-Mînar* (p. 208 *supra*), would mean the Polestar (or chief) of the faith, the head of the church, in point of fact. This is very significant indeed.

The *Kutub's* ordinary station is on the roof of the *Kâ'bah* at Mecca, where he is always invisible—*je le crois bien*—though often audible.

He is unique of his kind. On his right and left are the 2 *Umenâ* (plural of *emîn*, faithful). When the one in the middle dies, the left succeeds him, and the right takes the left's place. The right place is then filled by one of the 4 *Evtâd* (plural of *veted*, tentpeg, cardinal points). There are also 5 *Envâr* (plural of *nûr*, light) who succeed the *Evtâd*. Again, there are 7 *Akhyâr* (plural of *khair*, good) who succeed the *Envâr*. There are also 8 *nukebâ*, or deputies (of the 4?) These with other 40 are the unseen, the *rijâl i ghaib*, who every morn attend at the *Kâ'ba* of Mecca, on the summit of which the *Three* stand, never quitting it. Besides these  $1 + 2 + 4 + 5 (+7) + 8 + 40 = 60 + 7$  there are other 70 *Budela* (plural of *abdâl*, servant of Allah).<sup>3</sup> Lane said as to Egypt<sup>4</sup> that many of the muslims say that *Elijah* or *Elias* was the *Kutub* of his time, and that he invests the successive *Kutubs*, having never died, because he drank of the fountain of life. The *Mevlevi* sheikh of Nikosia says *Elias* is the *kutub* over the Sea, and *Husîn* the *kutub* over the Land.

A Turkish MS. mentions a *Kadirî* dervish, *Ali el Vâhidî* who was the Axis of the Lord, the Centre of the *Kâ'bah* of the

<sup>1</sup> Wilson's *RigVeda*, ii, 25.

<sup>2</sup> *Relig. of Semites*, 1889, p. 471.

<sup>3</sup> Jno. P. Brown: *The Dervishes*, pp. 82, 163, as revised by the late Dr. Redhouse.

<sup>4</sup> *Modern Egyptians*, chap. 3.

glorious Eternal. The sheikh Ismâil er Rûmî was also the Axis of the Lord.<sup>1</sup>

Mr. Brown (p. 28) says Kâ'ba—which is transliterated in many differing ways—means simply *cube*; but it is also possible to refer it (in spite of the shape of the Meccan Kâ'bah, which has suggested *cube*) to the root *ku* which also gives us *caelum*. (See p. 148 *supra*, and Skeat's *Dict.*: *cube*, *cubit* and *cup*, and root *ku*, p. 732.)

The subjects chosen to be graven on the ceilings of Egyptian temples had a direct relation to celestial phenomena;<sup>2</sup> and let us remind ourselves here that the common word "ceiling" itself comes from French *ciel*, Latin *caelum*, the heavens, a vault.

On the 28th day of the moon the Thibetan Buddhist Lamas all ascend robed and in their yellow mitres to the flat roofs of their houses, where they sit and chant slow hymns by the light of red lanterns on poles. The service ends with a thrice repeated blare from trumpets, conch-shells, drums and bells; after which the Lamas (4,000 of them at Kûnbûm) scream and yell like wild beasts, and then come down to the ground.<sup>3</sup>

Capt. Conder saw on a house-top in Jerusalem the Jewish ceremony of sanctification of the moon, prescribed in cabalistic writings. It is, he considers, a survival of moon-worship; and may be compared with the Ma or Moon Yasht of the Vendidad.<sup>4</sup> The prayers are said *standing on one leg*, an attitude also common to Moslem dervishes and Hindû hermits, and I have at p. 216 *supra* connected it with Ptah and the Universe-axis.

The Namnites (who named Nantes?) of the Loire worshipped in a roofed temple; but it was unroofed by the priestesses once a year, and had to be roofed (thatched?) again before sunset.<sup>5</sup>

It is at least curious that so many of the leading Northern emblems are lucky house- and roof-marks. The 7-branch candlestick, the tomoye, the suastika, and the wheel. It might be added that the Pamir plateau of Central Asia was not called the Bam-i-Dunia, Roof of the World, for nothing; and the Ridge of Heaven, *divah sânû*, occurs several times in the *Rig Veda* (i, 166, 5; v, 59, 7; 60, 3).

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Under the heading of "The Labyrinth," I endeavour conclusively to prove that the Egyptian hieroglyphs (1) for a temple-


<sup>1</sup> J. P. Brown's *The Dervishes*, 89, 91. The Mevlevî sheikh says there is here 'probably' a connexion with the North celestial pole.

<sup>2</sup> Pierret: *Dict.* 540.

<sup>3</sup> Huc's *Travels* (W. Hazlitt's translation) ii, 70.

<sup>4</sup> *Heth and Moab*, p. 275.

<sup>5</sup> Rhys's *Hib. Lects.* 197.

enclosure or hall of columns, use  $\chi\tau$  , (2) the  $h$   $\square$ , and (3) the *mer*  $\square$ , have their origin in the heavens-palace or Universe-labyrinth; and that the Greek meander, the Indian nandya-varta, the heraldic fylfot, the Japanese manji, the Chinese character  $\text{卐}$ , and the universal suastika are all resemblant or similar exponents of the same supernal (and infernal) idea.

This *Inquiry* was finished, and the earlier portion of the MS. was with the printer, when I received to-day (12th March 1891) the able first part of Dr. M. Gaster's study of the Legend of the Grail.<sup>1</sup> He compares it with the *Iter ad Paradisum* in the Alexander Legends, of which he uses the Greek version by the pseudo Callisthenes (iii, 28), and the Latin of Julius Valerius. The Grail or Graal was one of the endless important subjects that had to be here left unattacked, and it was therefore with all the greater satisfaction I found that almost all of the "properties" of these legends had been already expounded, tant bien que mal, from other sources, in this *Inquiry*.

Here are tabulated those cosmic symbols, as hastily condensed from Dr. Gaster :

<i>Iter ad Paradisum.</i>	<i>Graal.</i>
a. Veiled deity. (See "Kronos.")	
b. throne, or couch. (See p. 192 and Index.)	
c. mountain, high. (See "The Mountain.")	
d. palace (or <i>round</i> temple) on top of mountain.	
e. towers (twelve)—Altar in centre.	
f. pillars (seven) and seven steps.	
g. chain, golden, hangs from middle of temple. (See Index.)	g. bridge, which draws up by enchantment. (See "The Bridge.")
h. wreath, transparent, or trophæum or stropæum of gold, hung by the chain. (See "The Wheel.")	h. rock, stone, or jewel.
i. sphere in the form of "vertiginis cœlitis" (the rotating heavens) hangs again from the trophæum. (See "The Sphere," and "The Arcana.")	
k. chariot (at top of altar).	
l. lamp.	l. branched candlestick (ten branches). (See "The Number Seven.")
m. tree (seven-branched golden wild vine).	
n. tree full of lights. (See "The Tree.")	

<sup>1</sup> *Folk-Lore*, ii, 50.

*n.* bird (human-voiced golden dove) on the sphere.  
bird (Eagle with wings out-spread "over the whole sideboard").

*n.* bird (dove). (See "Divine Birds.")

*o.* sword (breakless, save in one mysterious peril) (Axis).

spear, dropping blood.

*p.* three drops of blood. (See "The Heavens-River.")

(See also what is said of the Graal and Graha under "The North.")

## 19.—The Colophon.

I THINK the printer's colophon must be traced back to a very important and lofty origin. Festus said "*colophon* dixerunt, quum aliquid *finitum* significaretur." And that is why colophon and finis fill analogous parts in the practice of the printer's art. Κολοφών is the roof, top, summit, pinnacle, extremity, end; in fact it can refer to both ends of the stick; κολοφώνα ἐπιθεῖναι and ἐπιτιθέναι and colophonem addere meant to make a finish, "to put-on the colophon," or rather "to put the colophon on-to" something else.<sup>1</sup> Kolophônia<sup>2</sup> was the daughter of ErechTheus and was thus sister of ChThônia (could we, in ErechTheus, see the same idea as we get in erectus, set-up?). Kolophomos the Giant was son of Tartaros and ChThônia: we want no fitter origin for the Universe-column that issues from tartarus and the earth to reach the heavens. ErechTheus was also earth-born, auto-chthonous (note that ChThônia would thus be his mother as well as his daughter), and is one of the many gods swallowed-up alive by the Earth, which is in this case pierced for the purpose by the trident of Poseidôn.

<sup>1</sup> Passow, s. 7.

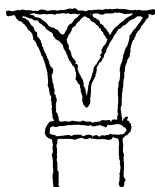
<sup>2</sup> Hyginus, *Fab.* 238.

Here we clearly have a double image of the Universe-axis traversing this globe. ErechTheus had very suitably a temple in the Acropolis (see Index) of Athens; and, as if to clinch the argument for his position as a central Universe god, he divided his subjects into 4 classes, an obvious reference to the 4 cardinal parts of his universe. ErechTheus was also an adjectival title of Poseidôn, the god of the (erect?) trident. One of the daughters of ErechTheus was called ErechThis; another was Κρέουσα (see "Crete" p. 138 *supra*) consort of Apollôn. Their famous infant Ion is, like EriChThonios Creusa's ancestor, one of the plentiful Moses type (see "The Arcana"). Creusa is killed by Medea; and an enchanted garment, a golden chain, and a crown (all well-known old properties of the great stage of the Universe theatre) are mixed-up in the fables of her death—for all the mythological Creusas must be fused into one.

To return to Colophon. Herodotus (i, 14) makes Gygês (Γύγης), the hundred-armed owner of the Ring of invisibility, take the town of Kolophôn, which was in Lydia (see p. 146) where dwelt the divine Jack-of-all-trades PoluTechnos. Of course this heavens-ring is another allegory of the god-hiding Universe-veil, and Gugês and O-Gugês must be put together. Again Herodotus (ii, 16) makes Aluattês take the town of Smyrna, built by Kolophôn. (A Smyrna was also built by TanTalos.) Besides, Kolophôn was otherwise founded by Mopsos the great diviner and Argonaut, grandson of Teiresias (which see), and one of the Lapithai (which see); also captain of the Argives, that is of the heavens-gods. In this last quality he also leads a colony to the mountains of Kolophônia, where he founds the free three-gated town of Phasêlis—another phase of the self-same city. With which city too may be connected φάσηλος the bean and the boat—in fact they said this boat, of clay and reeds, was invented in this town. Here we get this most primitive coracle (as a type perhaps of the archaically conceived heavens-boat) closely connected with the tabooed bean, which is here perhaps *the* Beanstalk of the nursery-tale—tale now of our children's nurseries, then of the Nursery of the human race.

AmphiMakos (great Dual?) was king of Kolophôn, its inhabitants were famous horse-men, or rather central horse-gods, an ever-victorious cavalry that decided the fate of battles (Strabo xiv, 643—τὸ ἵππικὸν τῶν Κολοφωνίων).

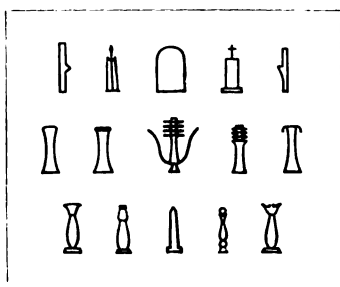
All this makes for Colophon being the central heavens-palace or city at the point of the Universe-axis. [See also "The Œdipus Myths."]



In continuation of what has been stated above, p. 62, as to the fleur-de-Lis at the point of the Axis, I here desire to signalise it as a colophon on the top of the Pillar. And not alone so, but I suggest that such was the simple original of the Corinthian capital. This example is given in Donaldson's *Archeologia Numismatica* (No. 27)<sup>1</sup> where others may be seen also, from temples at Emessus and Antioch. It is the fashion I know to say that the architecture on such coins was "conventional;" but I maintain, on the contrary, that it was most archaically simple and real and conservative.

Dom Rivet, in that great undertaking *L'Histoire littéraire de la France*, by the Benedictines of Saint-Maur (ix, 199), spoke of the compass as an invention of the 12th century, and due to France; as, said he, with *sanctam simplicitatem*, "all the nations of the universe attest by the fleur de lys which they put on the wheel (sur la rose) at the North point." This forms a sparkling little pendant to what is stated about the Nineveh antiquities at p. 62 *supra*. A Benedictine too!

<sup>1</sup> See also Saglio's *Dict.* i, 911—a great work which we all wish to see completed.



## 20.—The Dual Pillars.

ANOTHER development of the Cosmic Japanese Pillar is that to the divine Pillar of the heavens, ame no mi-Hashira,<sup>1</sup> is added the divine Pillar of Earth, kuni no mi-Hashira; that is the single pillar becomes a duality, which is also a pair of deities, male (heavens) and female (Earth). Though a pair they continue to be One, a duality in unity,<sup>2</sup> which is a conception long familiar to us in Hindû and other mythologies, and is besides quite in accord with the yin-yang Chinese philosophical and cosmic theory, so fully dealt-with here under "The Tomoye" and elsewhere.

Thus we have either a dual-pillar or two pillars, and it or they are combined with a sexual dual deity or pair of deities. Let us now try and pursue these conceptions through other mythologies; and we shall eventually find that there is even yet another conception of the two pillars: that they form a gateway, through which entrance is obtained "into heaven." (I fancy they can even be detected in another acceptance as being the N. and S. prolongations of the Earth-axis.)

I have already mentioned (p. 220) the pair of pillars in front of the rock-cut caves at Karli and Bedsa, which Fergusson<sup>3</sup> called stambhas. I am not certain whether the stambha or monolithic lât does not properly stand alone (see p. 204 *supra*), but a pair of stambhas would be an apparent parallel to the dual-pillar we are here considering: There are another such pair at Dhumnar.

"On either side of the *detached porch* of the Kylas<sup>4</sup> at Ellora are two square pillars called deepdans or lamp-posts, the ornament at the top of which possibly represents a flame. In the south of India among the Jains and in Canara such pillars are very common, standing either singly or in pairs in front of the gopuras" [gate-pyramids, practically torans loaded with an ornamented pyramid] "and always apparently intended to carry lamps for festivals." [This would make them a sort of fire-pillar or "pillar of fire"—Agni at the top of the Universe-axis?] "They generally consist of a single block of granite, square at base, changing to an octagon, and again to a figure of 16 sides (see p. 182 *supra*), with a capital of very elegant shape. Some however are circular, and indeed their variety is infinite." "It has been suggested that there may

<sup>1</sup> *Kozhiki*, i, 4. Mr. Chamberlain's version, p. 19.

<sup>2</sup> Mr. E. M. Satow in *Trans. As. Soc. Jap.* vii, 417, and *Pure Shintô*, 86.









<sup>3</sup> *Ind. Arch.* 113, 52, 117, 131, 336, 276.

<sup>4</sup> Is not Kylas connected with *κοῖλος* and *caelum*?

be some connexion between these stambhas and the obelisks of the Egyptians . . . they were certainly erected for similar purposes, and occupied the same position relatively to the temples.<sup>1</sup>

Vishnu in his fourth avâtara as Narasinha the man-lion-god (see also p. 203 *supra*), may be seen depicted as bursting forth from a splitting pillar, that is a pillar dividing itself into two, to avenge the blasphemy of Hiranya-kasipu who had pointed to a Pillar and derisively asked : " Is then the god here ? " This strikes one as a very important record of the reality of the archaic faith. It is also, it seems to me a doublet of the tree-myth of Osiris.

The Egyptian always put up a pair of obelisks before the portico of his temples (see p. 200 *supra*). Among all that are now known, whether at Rome, Constantinople, Velleri, Benevento, Florence, Catania, Arles, Paris, London, Luxor, Karnak, On or Ân (Heliopolis) or Alexandria, there is no instance of a single obelisk. This might be supposed to tell against the Universe-axis symbolism of the obelisk, had we not the Japanese dedoublement to enlighten us ; and the pair of obelisks therefore must also have a dual signification.

There was an Ân of the North (Heliopolis)   and there was also an Ân of the South (Hermonthis)   (which appear to imply the N. and S. prolongation of the Axis). Ân means column or mountain. Hermonthis was also called Anment   and  . All these hieroglyphs clearly denote pillars, obelisks, pyramids, and the like (see p. 199 *supra*).

The dual world-pillar must also be discerned in the columns of HêraKlês, and "the end of the world" where they were situated must be taken to be the axial extremity. The function of HêraKlês relieving Atlas in supporting the heavens clearly belongs to the same dual conception. The legends also say that HêraKlês separated two mountains to form the columns ; and we shall see in Vol. II how the Pillar and the Mountain afford variants of one and the same cosmic image. Charax of Pergamos said the pillars of Kronos (see p. 191 *supra*) were afterwards called the columns *στῆλαι* of Briareos, and then truly of HêraKlês.<sup>2</sup> Then there are Homer's tall pillars which have about them Earth and heavens.

<sup>1</sup> *Ind. Arch.* 113, 52, 117, 131, 336, 276.

<sup>2</sup> Didot's *Frag. Hist. Græc.* iii, 640.

Hêraklê's (in the *Argonautika*, i, 1305) kills, in sea-girt Tênos, the two sons of Thracian Boreas (Thréikios Boreês) as they return from the funeral-games of Pelias (Peliês); "and he piled the earth about them, and set up two pillars (στήλη) above them, whereof the one, an exceeding marvel for men to see, is stirred by the breath of the noisy north-wind<sup>1</sup>" (κίνυται ἡχήμετος ὑπὸ πνοιῇ Βορέαο). The last phrase (i, 1308) is meaningless as rendered. Does it not refer to Boreas blowing round the sphere upon its axis? Below (p. 243) are given other instances of wind-gods filling such mythic functions. Elsewhere (iii, 160) Apollonios says that there is a path down from heaven at the heavenly gates of Olympus where "the world's two poles, the highest points on earth, uphold steep mountain-tops" (δοιῶ δὲ πόλοι ἀνέχουσι κάρηνα οὐρέων ἡλιβατων, κορυφαὶ χθονός).

We have a dual pillar, I fancy, in Pausanias (ix, 8, 3; i, 34) where, on the road from Potniae to Thebes there was a small enclosure *with pillars met*, where the Earth opened for AmphiAraos, whose name indicates a Dual-Arês. "Men say, to this day, that neither do birds perch upon the pillars, nor do animals tame or wild feed on the grass."

Melqarth was worshipped at Tyre in the form of two pillars,<sup>2</sup> and Captain Conder describes a double-pillar of red granite which he calls a "twin-shaft" and also a "magnificent monolith 27 feet long," of which "each half-column" is 42 inches in diameter, on the site of that god's temple there.<sup>3</sup>

F. Lenormant<sup>4</sup> said that the two stelæ mentioned in the Sanchoniathon fragments as having been set up on distant shores by Ouso (Usôos or Usoûs) to Fire and Wind (see p. 244 *infra*) and which are shown so often on the coins of Tyre, were two submarine natural conical rocks called πέτραι ἀμβρόσιαι. This last is startling; and he quotes Nonnus (*Dionys* xl, 467 to 476).

"Two pillars also stood before the temples of Paphos (see p. 254 *infra*) and Hierapolis, and Solomon set up two brazen pillars before his temple at Jerusalem. He named the right one the Stablisser, and the left Strength.<sup>5</sup> They were doubtless symbols of Jehovah."<sup>6</sup> "Whether the two gharî at Hira and Faïd belong to a pair of gods, or are a double image of one deity, cannot be decided."<sup>6</sup> As already stated, we may perhaps incline to the dual-

<sup>1</sup> Mr. C. P. Coleridge's version, p. 48.

<sup>2</sup> Herod. ii, 44.

<sup>3</sup> *Heth and Moab*, p. 90.

<sup>4</sup> Saglio, *Dict. des Antiq.* i, 642. Didot's *Frag. Hist. Grec.* ii, 556.

<sup>5</sup> i *Kings* vii, 21; ii *Chron.* iii, 17.

<sup>6</sup> *Relig. of Semites*, 191, 193.

deity conception everywhere, thus coinciding too with another remark of Prof. Robertson Smith's: "A god and a goddess were often worshipped together, and then each would have a pillar."<sup>1</sup>

It seems possible from what I am about to state, that in the case of these "symbols of Jehovah" one pillar may have indicated the Shekinah of the Talmud and the Rabbis, and the old interpretation of these pillars need not be wholly forgotten: the right was called Jachin or Jehovah's strength, the left Booz, that is Beauty.

(I shall just mention here the statement of Mr. Demetrius Mosconas<sup>2</sup> that these words Booz and Jachin read backwards have, oddly enough, a male and female meaning in the "Egypto-Chaldean" words zoob and nichaj.)

By kabbalistic combination, the ineffable name יהוה Jehovah expresses a duality in the godhead, a he and a she, Hû (that is *he*) and his Schechinah. "The divine husband and wife" is mentioned in the Jewish liturgy for Pentecost, and also in the daily formula: "In the name of the union of the holy and blessed Hû and his Schechinah, the hidden and concealed Hû, blessed be Jehovah for ever." The name Hû, and the familiar name Yah are of masculine and feminine gender respectively; and the union of the two forms the name of יהוה אחד One Jehovah; one, but of a bisexual nature, according to kabbalists. Hû and Yah in separate form used to be invoked in the second Temple on the seventh day of the Feast of Tabernacles; an imitation of which, attended with all the ancient ceremonials now possible, may annually be witnessed in the orthodox synagogues to this day.<sup>3</sup>

Ashtoreth was the Meleket-has-shamayim, the queen of the heavens (in *Jeremiah* vii, 18; xlv, 17 to 19, 25) who must have been the dual goddess of Baal-shamayim, the Lord of the heavens.<sup>4</sup> In the Sanchoniathon fragments, Shâma (Ouranos) weds his sister Adâmâth (Gê).<sup>5</sup>

Pious Jews on retiring to rest repeat three times in Hebrew: "In the name of Yeya יהי the god of Israel. On my right-hand is MichaËl, and on my left GabriËl before me is AriËl and behind me RaphaËl; over my head is the Schechinah of god."<sup>6</sup> An obvious predecessor of our "Matthew, Mark, Luke and John, Pray bless the bed that I lay on," and a support to what has been already argued above, p. 165.

Alexander Polyhistor said that an idol in the temple of Bêlos at Babylôn was bi-sexual and two-headed.<sup>7</sup>

In the Life of Laurence Oliphant,<sup>8</sup> it is stated that "the Swedenborgian theory replaces the trinity by a father and mother god, a twofold instead of a threefold unity--the godhead made up of a father and mother, the masculine

<sup>1</sup> *Relig. of Semites*, 191. 193.

<sup>2</sup> *Obélisques d'Egypte*, Alexandria, 1877, p. 2.

<sup>3</sup> *Rabbinical comment. on Genesis*, by P. J. Hershon, 1885, p. 138, 302.

<sup>4</sup> Perrot and Chipiez, *L'Art dans l'ant.* iii, 68.

<sup>5</sup> F. Lenormant, *Orig.* i, 542.

<sup>6</sup> The reference for this is lost. At p. 212 of Didot's *Frag. Hist. Græc.* vol. ii, Alex. P. says Bêlos was vulgarly called Kronos.

<sup>7</sup> By Mrs. M. O. W. Oliphant, ii, 4, 199.

and the feminine in one person." This would, of course, be a mere perpetuation of previous similar beliefs, but Mr. J. J. G. Wilkinson<sup>1</sup> by no means accords with this, for Swedenborg held "a trinity (not of persons, but) of person in the godhead." It is certainly further said that "the sexual distinction is founded upon the two radical attributes of God, his love and his wisdom, whereof the former is feminine, and the latter masculine." And then again we hear that Jacob Böhme's "doctrine of the bi-sexual Adam establishes between him and Swedenborg a gulf not to be overpassed." Small is the matter of it, and small the blame to them all for not being too crystal-clear about it.

The same idea that we have above in the two Jerusalem pillars was of course carried out also in Indian religion where (in the sculptures of the caves of Elephanta) the god Siva is to the right and his wife Pârvatî to the left. (In Japan the moon-god was born from the right eye of Izanagi, and the sun-goddess from his left eye.)

The Russian Abbot Daniel, who did his pilgrimage to the holy land in 1106, said that "a verst or half a verst from Sigor, towards the S. on an elevation, there is a stone column which is Lôt's wife. I have seen this with my own eyes."<sup>2</sup> (This ought to indicate that Lôt might = lâť?) Lôt, in the Persian Moslem legends, slept on a stone, in which he left the impression of his blessed body, and his name is brought from the "Arabic root *lât*."<sup>3</sup> He is also given 12 daughters, which is a zodiacal token. His wife too is killed by a turning rock, striking her head. We have a Greek divine pair PanDareos and HermoThea both turned to stone as a punishment. But immense numbers of deities are stones or are seen turned to stones in the course of this *Inquiry*; nor have I, doubtless, attained mention of half of them.

François Lenormant, writing of Bacchus in Saglio's *Dictionnaire* (i, 616) said that the symbolism of all the peoples of antiquity established an intimate relation between the *humid* principle and the *female* principle in Nature; water being feminine, while fire is masculine. (This, again, of course accords with the Chinese yin-yang philosophy.) He adds that Bacchus, as representing warm-humidity, was for that reason essentially a god of undecided sex and physique; a half-man *ψευδάνωρ*; effeminate, at the same time masculine and feminine *ἀρσενόθηλος, γύννης, θηλύφρων*, the male personification, as it were, of the female principle.<sup>4</sup> Agdistis was of both sexes, that is was a dual nature-god, and seems to have divided, in the myths, into Attis and Cybelê (= Agdistis).<sup>5</sup>

<sup>1</sup> *Emanuel Swedenborg* (2nd ed.), 1886, pp. 135, 177, 230.

<sup>2</sup> Pal. Pilgrims' Text Soc. 1888, p. 47.

<sup>3</sup> Mirkhond's *Rauzat-us-Safa*, 1891, pp. 156, 154.

<sup>4</sup> Lucian, *Dialog. deor.* 23. Suidas, *ψευδάνωρ*. Orphic hymn xliv, 4. Arnobius vi, 12.

<sup>5</sup> M. P. Decharme in Saglio's *Dict.* i, 1681.

It seems quite possible that AmphiŌn simply means the dual-being. See also what is said as to Kekrops under the heading "AgLauros." The Japanese gods of Metal, according to Hirata Atsutane, are a male and female pair viewed as a single deity.<sup>1</sup> The subject of the dual-sexed divinity would admit of endless development; and the same conception—so correct and familiar in vegetable nature—was also of course current about humanity.

Genesis v. 2 reads (in the "Elohistic" portion): "male and female Elohim created them, and blessed them, and named them of their name Ādām." Jewish traditional legends in the Targumim and the Talmud, as well as the learned philosopher Moses Maimonides, say that Ādam was thus created bi-sexual, having two faces turned different ways; and what occurred during the deep sleep was the separation of 'Havāh the feminine half. Eusebius of Cæsarea<sup>2</sup> accepted this, and thought Plato's account in the *Banquet* (where Aristophanes is made to relate the similar legend about early humanity) entirely agreeable to the Hebrew Scriptures. Other theologians have upheld and developed this; for example St. Augustin, de Gubbio (theologian to Pope Paul III at the council of Trent, and prefect of the Vatican library), and the minor friar Francesco Giorgi (1522).<sup>3</sup> Berosus also in his Phœnician cosmogony speaks of two-headed bi-sexual human beings born in the bosom of Chaos at the origin.<sup>4</sup> The first Zoroastrian couple was a two-faced androgyn, split-up later by Ahura Mazda. In the Rig Veda, Yama is the first man, yama means twin, and yam to hold. The same physiological theory is in the *Satapatha-brāhmaṇa*; and we find it also in a Vedic legend where<sup>5</sup> Saśiyas's husband Taranta Rajah is called "the man her half (nemah)." In the *Smṛiti* it is said that a wife is the half of the body (arddham śarīrasya bhāryā), which still survives in the playful "your better half" of colloquial English; and the dual yin-yang idea breaks forth in modern colloquial Japanese, where the word 'sex' is expressed by the (Chinese) compound nan-niyo=man-woman. (See also the twin-duality under "The Dokana.")

As to the starting-point of the dual divine and human nature, which may have founded the dual number in languages, we need to seek no further than the two sexes in nature. The theory that refers this duality to the two halves of the brain—the two brains, as lately developed by Dr. C. E. Brown-Séquard<sup>6</sup>—seems to me completely off the spot. Were the initial idea of duality to be thus referred to our own internal consciousness, then the prototype would necessarily be the Wille and the Intellect, as represented by the spinal system and the brain.

In Haeckel's views of evolution, as now professed by M. Alfred Giard at the Sorbonne, "the point of departure is the Egg, which

<sup>1</sup> Mr. Satow's *Pure Shintō*, p. 86.

<sup>2</sup> *Præp. Evang.* xii, 535.



<sup>3</sup> F. Lenormant: *Orig.* i, 55.

<sup>4</sup> Didot's *Frag. Hist. Græc.* ii, 497.

<sup>5</sup> *Rig V.* iii, 345 (Wilson's).

<sup>6</sup> *Forum*, August 1890.

is one simple cell. After fecundation, this cell-egg splits into two identically-like cells, then each of these divides again into two others, and so on; the phenomenon being known as 'segmentation.' This may implant the idea of duality in the very marrow of our existence, in the protoplasm of our thoughts.

It is worth bearing in mind that the Egyptian hieroglyph which indicated the plural was the number 3, III or . Its pronunciation was *u* . Or the plural was formed by tripling the hieroglyph of the singular noun. Thus duality was not plurality; and this is a radical fact to remember in mythologies where single gods split into a duality; which again has its reaction earlier on speech and later on grammar, as just above theorised.

The pomegranates and lilies (*fleur-de-lis* or *lotus*?) on Solomon's pillars are of course generative emblems, and the decoration of the capitals was in 7 compartments. The phallic significance of the Axis has been already touched upon (p. 66), and the polar consecration of the number Seven will follow later.

The praying priests who yearly ascended to the top of the pillars or phalli, which Bacchus returning from India placed at Hierapolis, must have been a sort of steeple-Jack-priests; for they made themselves crow's-nests, and pulled up their provisions by a rope; they also beat a brass instrument, when praying for the blessing of the gods upon Syria, and so stayed-up for 7 days and 7 nights (*De Dea Syria*). "Lucian" here goes on to say that everyone who puts up a phallus to Bacchus puts a wooden man on its summit, for a reason he would not tell ("for the best reason in the world;" perhaps, in his own case); but it appeared to him that the men ascended the phalli at Hierapolis to represent this wooden man. It has occurred to me that the original imagery was not phallic at all, but indicated the supreme deity at the summit of the Universe-axis.

In the time of Vitruvius, round towers which had an egg-shaped point were called *phalæ*; and the defence-towers of camps and towns in the middle ages had the same name, says Ducange. But Festus gave *fala*, and said they were so called because of their height, from *falando*, which with the Etruscans meant the sky (a *falando*, quod apud Etruscos significat caelum). "*Falando*," somehow, does not look all right.

The device of the order of the Golden Fleece (which I always maintain to be the starry heavens) contains two pillars, with the motto *Plus ultra*; and we must see the same dual Universe-pillar on the famous pillar-dollars; which the Arabs however, viewing them horizontally, call "the father of big guns."

On *Lætare Sunday* (4th in Lent, our Simnel or Mothering Sunday), at Halberstadt, the canons of the cathedral used in the 13th century to fix in the ground before the church two posts six feet high with a wooden cone a foot high on the top of each—a strong reminder of the *phalæ*. They then played with sticks and stones at knocking off the cones—just the "three-sticks-a-penny" of our fairs and

race-meetings. This was also done at Hildesheim on the following Saturday.<sup>1</sup> This was said to be a commemoration of the destruction of the Irminsul by Charlemagne, but the statement is obviously an antiquarian's shot, and is besides needless and unmeaning.

Lord Tennyson has been struck by the dual-pillar conception as it appeared in Mailduinn's Voyage.

And we came in an evil time to the Isle of the Double Towers ;  
One was of smooth-cut stone, one carved all over with flowers.

(The subject of duality in gods, irrespective of sexuality, will be taken up under the headings of "The Dokana" and "The Two Kabeiroi," as to whose double column see p. 201 *supra*.)

It has been theorised (for example by F. G. Bergmann) that "the great perch or pole, or the two tree-trunks, or two oriented masts,"<sup>2</sup> were sacred to the Sun ; but I have never met with a confirmation or proof of this. I suppose the idea is that the two posts were erected to give the meridian by their shadows ; but this is my own gloss (so far as I know) ; and I have met with just one factlet to suggest further enquiry into this in the statement in Plato's *Republic* (565 DE) that the two columns surmounted by gilt eagles on the top of Mount Lukaios, were to the E. of the earthen-mound-altar of Zeus Lukaios. Chambers's *Handbook of Astronomy* (4th ed. ii, 195) shows how with one pole and its shadow, and concentric circles, the meridian may be nearly got at Midsummer ; and Ptolemy in the *Almagest* (iii, 2) described a single pole at Alexandria, for—with a knowledge of the exact N.—getting an approximation to noon.

"Then Adonai answered Job out of the whirlwind, and said . . . ."  
—(*Job* xxxviii, 1.)

*THE PILLAR WINDGODS.* The superfœtation of the Pillar symbolism did not come to an end in Japan when the pillar and its god became dual ; for this dual deity was also worshipped there in archaic times as the male and female gods of Shina or Wind, as the valuable old rituals translated by Mr. E. M. Satow show.<sup>3</sup>

Why the winds should be thus identified with the pillars that support the heavens has long puzzled the commentators. The difficulty seems to lie in not analysing the secondary idea Wind, as here employed ; and we actually find (as Mr. Satow pointed out) that the alternative wind-name for the pillar-gods, Shina, can mean 'long-breathed.' Here we have the idea of the atmosphere, the

<sup>1</sup> Eckart, *De rebus Franciæ*, Wurzburg, 1729, p. 221. Meibom, *De Irminsula Saxonica*, p. 20, (in M. Goblet's book p. 142).

<sup>2</sup> *Gylfa Ginning*, 2nd ed. 223.

<sup>3</sup> *Trans. As. Soc. Jap.* vii, 418 ; *Pure Shintô*, 82, 83, 86 ; *Handbook of Japan*, 396.

motion of which gives wind, and of course we currently talk of a broken-winded horse and of a runner getting his second wind and so on. Thus the notion of representing the heavens to be upheld, and the space between Earth and heavens to be filled, as a bladder is filled, by the resisting air seems neither strained nor far-fetched, although it is a conception of a quite different order from that of the heavens-pillars, and perhaps of a later date than the pillar-myth; and this theory finds support in Mr. Satow's surmise that "the worship of the Winds at Tatsuta seems to date from after the introduction of Buddhism."<sup>1</sup>

The ancient *norito* or ritual is for the worship of the *kami* "to whom is consecrated the Palace built with stout Pillars at TatsuTa no TachiNu in YamaTo." Of course this is for me a symbol of the heavens-palace; and it is at least odd that *tatsu* (or *tatu*) to stand, is as like the *ṭaṭ* of Ptah (see p. 219 *supra*) as we could desire to have it. Then *tachi* (or *tati*) comes from *tatsu*, *ta* = field, and *nu* = jewel; *yama* is mountains, and *to* may be gate or place. Thus the name of the site of the palace or temple to these gods is "the upright (or upheld) jewel of the upheld-fields of the mountains-place or -gate." All which is celestial, as will be seen on reference to *nu-hoku*, p. 67 *supra*, and the Section on "The Heavens-Mountain" in Vol. II.

There is another point of contact between the pillar and the wind ideas in the belief that these Japanese wind-gods bear the prayers of men to the supernal powers, and therefore are, in this sense, a means of communication between Earth and heavens.

But what I have been arguing about the pillar-winds seems now almost superfluous, for, just as this Section is going to the Printers, I find (5th December 1891) that the very same idea of the winds as pillars is in the Ethiopic *Book of Enoch*:<sup>2</sup>

"I then surveyed the receptacles of all the Winds, perceiving that in them were the ornaments of the whole creation, and the foundation of the Earth. I surveyed the Stone, the Corners of the Earth. I also beheld the 4 Winds which bear-up the Earth and the firmament of the heavens. And I beheld the Winds occupying the Height of the heavens; arising in the middle of the heavens and of Earth, and constituting the Pillars of the heavens. I saw the Winds which turn the sky, which cause the orb (? sphere) of the sun and of all the stars to set; and over the Earth I saw the Winds which support the clouds."

This parallel is one of the very numerous happy coincidences that constantly keep turning up for me in the course of this *Inquiry*, and lead me to believe, as to its main theory, that "there may be something in it." The Book of Enoch too is here quite accordant with what the *Sûbbas* say of the four Winds (p. 160 *supra*).

<sup>1</sup> Murray's *Handbook of Japan*, p. 70.    <sup>2</sup> Laurence's translation, 1821, xviii, 1 to 6.

That this Book of Enoch was in great part a mystic cosmic rhapsody, of the same school with the grand *Apocalypse* which has found a restingplace in the Christian *New Testament*, must strike even the most casual and careless reader. Bishop Laurence (p. xli) also said the Book copied Daniel.

In the *RigVeda* the Maruts, the Wind-gods, and also, as I desire to make them, the Mill-gods (root *mar* grind, whence *mola mahlen* mill mortar) "brought-together heavens and Earth, both firmly established" (vi, 66, 6); "heavens and Earth were joined together" by the strength of the Maruts (viii, 20, 4). Not alone so, but they "hold heavens and Earth asunder" (viii, 94, 11), just as we shall see Indra doing in the Section on "The Wheel": "powerfully separating two wheels with the axle, as it were, Indra fasteneth heavens and Earth"; and Indra was the fellow of the Maruts. Here it seems to me indubitable that we also have the Winds as axis-gods.

See too the very remarkable Greek connexion of Boreas with the two pillars just given above (p. 237); nor should I here omit fresh mention of the famous Tower of the Winds at Athens. Among the most famous of ancient pillars are the two (already mentioned, p. 237) erected by Usoüs, brother of HypsOuranios (= over-heavens, or beyond-tail? see pp. 23, 46), to Fire and Wind, whose worship he instituted.<sup>1</sup> In New Zealand the wind-god of the hurricane dwells near his father Rangi, the heavens-god, in the free air.<sup>2</sup>

Hasan ben Sabbâh (afterwards better known to his allies the Templars as the Old Man of the Mountain), Omar AlKhayyâmî the poet-astronomer, and Nizâm-ul-Mulk the vizier, were all three sworn schoolboy friends. Hasan, the Assassin, ultimately had Nizâm killed after his own fashion, and "when Nizâm-ul-Mulk was in the agony he said 'Oh Allah! I am passing away in the hand of the Wind!'" Omar seems to have used this:<sup>3</sup>

With them the seed of wisdom did I sow,  
And with mine own hand wrought to make it grow;  
And this was all the harvest that I reaped—  
'I came like Water, and like Wind I go.'

[On the subject of the Universe-Axis as pillar, column, spine, umbrella-stick, churn-stick, treetrunk, lance, arrow, spear, pole-axe, tower, spindle, ladder; and even as cord and line, I would beg the reader to turn to Dr. Warren's *Paradise Found; the Cradle of the Human Race at the North Pole*.]

<sup>1</sup> Euseb. *Prep. Ev.* i, 10. Didot's *Frag. Hist. Græc.* iii, 566.

<sup>2</sup> Lang's *Custom and Myth*.

<sup>3</sup> FitzGerald's *Omar Khayyâm*, 4th ed. 1879, pp. vi, 8.

## 21.—The "Gate of Heaven," or Dokana.

"Have the Gates of Death been revealed unto thee? or hast thou seen the Gates of the shadow of the dead?"—(Job xxxviii, 17.)

[In order to complete the dual-pillar, I am here forced to anticipate some of the Sections on "The Number Seven" and also on "The Two Kabeiroi," in which latter the DiosKouroi will also be dealt with.]

A VERY strange point about the DiosKouroi is or are their Δόκανα, their most ancient presentment in Lakonia where Welcker put the origin of the symbol; Böttiger saying Asia, and especially Phœnicia.

Δόκανα from δόκος, a baulk of timber, a word which I suggest embraces the same senses in Greek that *axis* does in Latin, namely those of axle-tree and beam-of-wood or plank.

This or these mysterious symbol or symbols consisted of two upright and parallel timbers joined transversely by two others; and represented the DiosKouroi in their fraternal union; for at times the twins bore the duplex emblem complete; at others, when the divine brothers were separate, each carried one half of the Δόκανα: an exact parallel to the halves of the Roman tablet called tessera hospitalis, or of the common tally, or of a true-lover's token, or of an ancient terra-cotta or other passport, all over the Eastern and modern worlds.

The tessera hospitalis of the Romans, the σύμβολον of the Greeks, and the chirs ælychoth, the sherd of guest-friendship, of the Carthaginians, have all been connected by Ihering, Haberland, Leist, and Dr. O. Schrader.<sup>1</sup> King Hakon of Norway, in the 23rd chapter of his Saga, splits-up a war-arrow, which he sent off in all directions, and by that a number of men were collected in all haste.<sup>2</sup>




The word *dokana* is kept quite out of ken in the etymologies of our own word *token*, though the resemblance both of the things and of the words is striking. MiddleEnglish token, AngloSaxon tæcen tæcn, Dutch teeken, Icelandic tákn teikn, Danish tegn, Swedish tecken, German zeichen, Gothic taikns, are all cited by Prof. Skeat, who says *index* is also from the same root: which is *dik* to shew. But *dokana* is left out in the cold.

The DiosKouroi were also War-gods, which shows their supreme rank; and therefore their emblem the Δόκανα, or one half of it,

<sup>1</sup> *Prehist. Aryan Antiq.* (1890) p. 351.

<sup>2</sup> *Heimskringla* (1889) ii, 31.

accompanied the Spartan kings to battle. The Semites took their gods into battle with them; the ark was brought into the camp of Israel (I Sam. iv, 7), and David looted the Philistine idols at Baal-Perazim (II Sam. v, 21). Lord Crawford points out in his (posthumous) *Creed of Japhet* (p. 132) that "the legend of the partition of the δόκανα, as reported by Herodotus, passed into the early Christian mythology, where we may recognise it in the partition of the two arms of the cross of our Lord, the capture of one of them in battle by the Persians, and the successful crusade of Heraclius for its recovery."<sup>1</sup>

The Dokana was also, or became, the well-known sign of the constellation Gemini,  or  or ;<sup>2</sup> and Plutarch in the first lines of his writing on Fraternal Friendship mentions (in accordance with what is above shown) that at Sparta the Lacedæmonians honoured Castor and Pollux, their tutelary gods, under the form of the wooden parallels.<sup>3</sup>

In Samoa the mythic female twins Ulu and Na were joined by the backs when born. When grown up, they were startled out of sleep by the throwing of wood on the fire, and in their fright ran with great force at different sides of a housepost, and so were parted.<sup>4</sup> In Turner's *Samoa* (p. 56) is a variant which says that Taema and Titi were the names of two household gods in a Samoan family. They were, like these girls, "Siamese twins," united back to back. In swimming they were struck by a wave which separated them. Members of this family going on a journey were supposed to *have these gods with them* as their guardian angels. Members of the family could not sit back to back, for it would be a mockery and insult which would incur the displeasure of their gods. Every thing double, such as a double yam and so on, was taboo to them, and not to be used under penalty of death. Here is a supreme sanction of a dual myth as like that of the DiosKouroi plus their dokana as we are likely to get it: and it is humbly submitted to the attentive notice of the migrationists.

It seems to me that the Sanskrit yamā twin can be explained here from yam to hold; the twins being considered as held-together. The great typical Twins that belong to this yamā conception are of course Yamā the first man and his twin-sister Yamī. The "remarkable hymn in the form of a dialogue, in which the female urges their cohabitation for the purpose of perpetuating the species,"<sup>5</sup> is a straightest parallel to the Japanese legend of the brother and younger sister Izanagi and Izanami (inviting-male and inviting-female) in the 4th chapter of the *Koshiki*.<sup>6</sup> They go round The Pillar too, the palace-pillar, like as in the Samoan legend. In Japanese and Sanskrit we thus have

<sup>1</sup> Gibbon, ch. xlv.

<sup>2</sup> Guignaut's *Creuzer*, ii, 311, 321, 1085, 1101, 1100. *Bailly Astron. Anc.* ix, 41 p. 514).

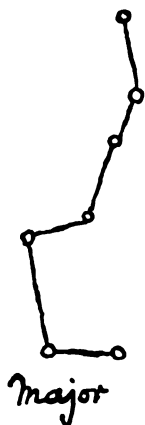
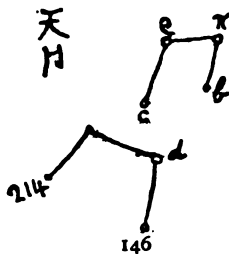
<sup>3</sup> Plutarch, *De frat. amor*, p. 949 Wyttenberg. <sup>4</sup> Rev. G. Pratt, *Folk-Lore*, ii, 457.

<sup>5</sup> Dowson's *Dict.* (2nd ed.) 373.

<sup>6</sup> See Mr. Chamberlain's version, p. 20.

not only the twin duality (as in Samoa, and in Castor and Pollux) but the sexual duality also. This typical myth thus seems to me critical, and of the very first rate. We shall have to discuss the gyrations of Izanagi and Izanami in the Section on "Circular Worship" in Vol. II. It now appears that such anomalies as the Siamese twins, the "two-headed nightingale combination," Milly-Christine, Rosa-Josepha (1891) and so on, are to be explained in embryology by the occasional penetration of two spermatozooids into the egg. (M. Henri Coupin in *Rev. Encycl.* 1892, 285; 1891, 949.)

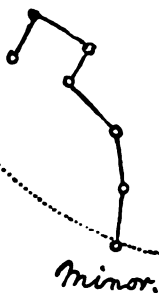
But perhaps the oddest thing about this symbol as a sign in the celestial sphere is its presence in the Chinese charts (in our Taurus and Orion) where it is named T'ien-tsieh, or Heavently; each portion of it closely resembling one half of the *dokana*, and also the Chinese radical 卩, tsieh, a stamp.<sup>1</sup> This character and its signification must come from the ancient practice of stamping a knot of bamboo, and then splitting bamboo and stamp down the middle, in order to give one half to an envoy or traveller, as a token, which verified itself on subsequent comparison with the other half, which had been retained. Thus were passports given at the Chinese frontier-barriers.




[The circle-segment shows part of the Pole-path.]

There is yet another idea which has presented itself to me about this *dokana*. Reference to a celestial globe or star-map makes it apparent that the figures made

by the Seven Stars of the Great, and also of the Little, Bear are almost parallel in reversed directions. Further, if lines be drawn from star to star, as shown in the diagram, similar figures are obtained, not so very unlike







<sup>1</sup> Prof. G. Schlegel's *Uranog. Chinoise* p. 374. — *b*, *c*, *d*, *π*, *ρ*, and *Piazzi's* 146, are in Taurus; *Piazzi's* 214 and the other are in Orion.

one half of the *δόκανα*, if we imagine it divided like this: . It may be said at first blush that this is merely ingenious; and indeed the fancy might stop there, were it not that the double constellation of the two Bears was also known as *Geminæ* to Ovid (*Met.* iii, 45), Propertius (ii, 22, 25), Hyginus (*Astron.* ii, 1), and Cicero, who employs the Greek form.<sup>1</sup>

Virgil also has, twice over, "*geminosque Triones*,"<sup>2</sup> twin *Triones*, a very puzzling word, which Varro (vii, 74) and Aulus Gellius said meant labour-oxen; but it may very well come from *τρία* and *ων*, and thus mean the Three Entities, the Triad. It occurs again in *SeptemTriones* or *SeptenTriones*, which is always used for the Bears, and thence for the North. This may but half conceal from us the Seven plus the Three supreme central Beings. I return to this under "The Arcana" and "The Number Seven."

(Besides being twins, the Bears were of course also male and female, *Arkas* and *Kallisto*, see "The Number Seven.")

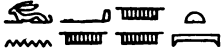


A little more must now be said about the *δόκανα* from another slightly differing point of view. It is singular that, according to Suidas, the tombs of the Tyndarides (that is, of *Kastor* and *PolyDeukés*) in the archaic Spartan town of *Therapnê*, were also called *δόκανα*. The *Etymologicum Magnum* goes on to explain that the *δόκανα* presented the appearance of an open tomb. This would be comparable to the Egyptian tomb-door which gradually developed into the funereal *stela*.<sup>3</sup>  . Thus we should have the *δόκανα* as the entrance-doorway from this world to the next, the Restau  (see also p. 250); and in view of the high northern celestial position of the twin Bears, we might perhaps even view it as *The Gate of Heaven*, the celestial doors from which in the papyrus of Amen-em-sâuf<sup>4</sup> the defunct prays not to be repulsed. May I not press into the service here an Egyptian word which has not yet been phonetically read  but is explained by Brugsch (*Monuments*, 70) as "he who opens the doors of heaven;" presumably the same as the heaven's door

<sup>1</sup> *De nat. Deor.* ii, 41.

<sup>2</sup> *Æn.* i, 744; iii, 516.

<sup>3</sup> Petrie's *Season in Egypt*, pp. 6, 21, 22.

<sup>4</sup> Th. Devéria, *Catal. MSS.* (1881) p. 9.

porter<sup>1</sup> (un)  . It is remarkable and important that the   are so similar to the Chinese character for mun 門 gate, which we shall have directly.

Now, Professor Max Müller, in the first of the *Sacred Books of the East*, for which books we never can be sufficiently grateful, has shown that in all ancient cosmologies the Gate of Heaven is at the North Pole.<sup>2</sup> The wide spread custom of burial to the North lends this a supreme import (see "The North" *infra*). Asgard, the enclosure or garden of the Ases, is in the Northern centre of the world, at the summit of YggDrasill. There is the hlidskialf, the gate-house, Odinn's observatory<sup>3</sup>, which was "perhaps," wrote Bergmann, "a constellation in the zenith of the boreal sky."<sup>4</sup> The guess was not a bad one. In the Chinese sphere is found a Northern enclosure made by the Eastern and Western hedges 東藩 tungfan and 西藩 sifan, formed of 15 stars chiefly in Draco and Ursa-Major, bearing the names of the ministers and officers who surround the sovereign; and an opening in the hedges is called Chang-Hô Mun 閭 閭 門 the Gate of the heavenly home<sup>5</sup>; a very close approach to the Norse train of ideas. Heimdall (Home-stone? *hearth*-stone?) is stationed at the entrance of heaven where Asbrû, the bridge of the Ases, abuts on Asgard, and the porter's dwelling, so placed, is called Himinbiörg, heaven-rocks. Here we have cropping-up the ihaya, rock-dwelling of the gods in the Japanese Amè, the heavens; and also the rock-throne which Ninigi left when he descended through the 8-fold clouds to rule Japan, see pp. 37, 169, *supra*.<sup>6</sup>

At Amoy, records De Groot in his excellent *Fêtes d'Émoui*, they have a feast on the 6th of the 6th month to celebrate the "opening of the gates of heaven, T'ien-boûn k'ai 天門開." The Chinese character 門 mǔn or mèn a gateway or door (boûn at Amoy) has a perceptibly similar form to the dokana symbol. The Shin-gaku (Heart-study) sect of Japanese eclectic Buddhists take also the additional title of the Seki-Mon' or Stone-Gate 石門 which must have a symbolic connexion with the celestial gateways or portals we are considering.

<sup>1</sup> Pierret, *Vocab.* 753, 91.

<sup>2</sup> *Upanishads*, p. 36.

<sup>3</sup> Grimm, *Myth.* 778; Mallet, *Northern Antiq.* 406.

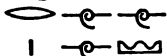


<sup>4</sup> *Gylfa Ginning*, 240, 246.

<sup>5</sup> *Uranographie Chinoise*, 508, 510, 534.

<sup>6</sup> Chamberlain's *Kojiki*, p. 111.

<sup>7</sup> *Shingaku-Michi no Hanashi*, Yedo, 1842.

(See, again, what is cited (p. 237 *supra*) from Apollonios of Rhodes as to the "path down from heaven, at the heavenly gates of Olympus, where are the world's two poles, the highest points on earth.") It is passing strange that on *Ascension Thursday* the oaken doors of Lincoln's-inn, by an ancient custom, are carefully kept shut. In the Temple the same custom obtains, and in fact it may be said to be general. It is not a full explanation to state that this is done merely to preserve the 'right of way,' the parish bounds being beaten on that Bounds Thursday; for why should all this be done on the day of a deity's ascent through the gates of heaven? The colossal Pandarus (that is Pandaros), the companion of Æneas, shuts the gates of the Trojan camp against the Rutuli,<sup>1</sup> but unfortunately not before he has allowed Turnus their rex-god to pass through; and Turnus kills him (see also the slaying in the gates p. 253 *infra*). Here we have a colonial (?) continuance on Italian soil of the original Dardanian myth of Troia the celestial Trinidad, the heavens-seat of the Triad. Turnus is, as I so often point out, the Turner of the heavens, here passing through their Northpolar gates. It is also one of the Samson-myths.






The sepulchral gate to the other world, too, would on that side of the theory furnish us with an apt and ample explanation of our own *Lych-gates*, which have always been such antiquarian's puzzles. I suppose we are to see the dokana as lych-gate in the Egyptian "gate of the funeral passages," restau  (see also p. 248 *supra*) which was a name for the tomb-entrance, as well as the name of a mysterious locus often mentioned in the *Peremhru*. There were priests devoted to the worship of the gods of Rosta, who remind one of the Roman gods of the porch Limen-tinus and Limentina. Diana was called Limenatis. Ro  and roi  were names for the vestibule of heaven.<sup>2</sup> And perhaps this explains "the great mystic pylons in the Under-world, sebχetu shetet āā āmu ũaut."<sup>3</sup>
















As the entrance to the next world this would also be the first threshold or the porch, the limen primum of the Æneid (vi, 427)

<sup>1</sup> *Æn.* ix, 652, etc.; Portam vi multa converso cardine torquet.


<sup>2</sup> Pierret, *Dict.* 486; *Vocab.* 297, 312. <sup>3</sup> Dr. Wallis Budge's *Papyrus of Nesi Amsu*, in *Archæologia*, lii, 396, 433, 500.

where the souls of infants wailed: *Infantumque animæ flentes in limine primo.*

(Of course it must be borne in mind—and if I ever seem oblivious of it, the Reader is requested kindly to put the most favourable construction upon the passage—that the Egyptian (later?) belief was that as all celestial bodies rise, are born, in the East, and set, die down, in the West, so therefore the resurgent soul rose from the Southern Underworld in the E., having previously (after death) entered that underworld in the Western (mountain and gate). But all this of E. and W. must by the necessity of the case be cosmically viewed as secondary to the grander fact that the underworld was S., and to the grandest, the prime, fact of all: that the Cosmos worked on the great N. and S. bearings, of which the N. was the most sacred. (We shall have all this, I much fear ad nauseam, in the Sections on "The North" and "The South.") This gate-of-heaven interpretation is that which I also would apply to the explanation of the title "pharaoh" of the Egyptian monarchs which now "is but a noise," and was written per-ââ  and  gate or house of the great. The Pharaoh was also called Ruti   which is also a word for pylôn.<sup>1</sup> The MiKado of Japan is mi, divine, and kado, door or gate. The Sublime Porte follows easily, and so do all the mythic janitors of heaven, down to St. Peter and the pope who now hold the keys. (P-ââ = mighty one, king, lord ) seems to be a different title.)

The most splendid examples of this gate of heaven are perhaps those of the Egyptian "pylons" or Mahet   and  and   . This is both the gate of the pylôn and of the tomb, it would appear.<sup>2</sup> But we have also hat   as a gate or pylôn and hait   which from the determinant  must it is suggested be the gate of heaven. The similar word hata   has the same meaning. Hauti (?)   seems to be a plural of the same word. This being the hat, I suggest that the Ma-hat or Mahet is the True-gate.

The Mahat is always crowned by the winged Sphere, as in the fine example at Karnak, that is Thebes (Apiu or Art or Apt?) which forms the frontispiece of this volume. An alley of seshepu (sphinxes) generally connected the outer pylôn with the temple.

The temple-gate itself was "a double pylôn"<sup>3</sup> . Mariette thus writes of my frontispiece: There (were 4, and still) are 3 of these

<sup>1</sup> Pierret, *Vocab.* 152, 301.

<sup>2</sup> *Ibid.* 183, 320.

<sup>3</sup> Du Barry de Merval, *Études*, 227.

portals at the cardinal points N. S. and E. They were the entrances to the principal precinct of Karnak. The total height of the S. gate is 21 mètres. The S. gate, says M. Mariette, is wholly of Ptolemaic construction, showing the cartouches of Ptolemy Euergetês I and his queen Berenicê.<sup>1</sup>

The Pylôn at Edfu (S. end of the temple), which forms the frontispiece to Vol. II, is 35 mètres (115 feet) high, describes Mariette,<sup>1</sup> being 10 less than the column on the Place Vendôme in Paris. The monument of London Fire lifts its tall head 202 feet, and I believe the Duke of York's column to measure 124 feet, just 9 more than this pylôn. The temple was founded by Ptolemy IV, Philopater, and finished 95 years later under Ptolemy IX (Euergetês II). The decoration is of Ptolemy XIII, Dionysos. The 8 rectangular apertures, and the 4 long basal slots were for fixing what we call Venetian masts ending in banderolles. Consider what an immense length, or height, these masts would have. Some were as long as 45 mètres (147 feet) says M. Pierret.<sup>2</sup> Their name was *bā* or *baît*, and *ba* means 'tree.'

Referring to what is said above (p. 147) as to Ahura Mazda, Mr. Herbert D. Darbishire draws my attention to the fact that mazdos is supposed to be the original form of Latin *mālus*, mast.<sup>3</sup> Prof. Skeat, independently of this, alleged *mālus* and *μάλος* a pole, and concluded that the sense had reference to the might or strength of the pole thus employed (root *magh* to have power, as above on p. 147). This comes very near to making Ahura Mazda an axis-god; and I claim it all as going to prove that these Egyptian masts may well have been originally axis-symbols.

The puzzling phrase "the Âdityas" (that is the Eight unbounded gods) "grew high like akrâh," in RigVeda x, 77, 2, here finds its place and its explanation. Grassman makes *akrá* = banner; Ludwig says 'column.' Prof. F. Max Müller says "the meaning is utterly unknown."<sup>4</sup> I point to *agra* 'tree-top,' *ἄκρα* summit, and support both Grassman and Ludwig. And I shall add a reference to the Japanese (now partly Buddhist) war-god Hachiman, a doublet of his other name Yahata, and both meaning 8-standards. The Japanese legend makes the god Hirohata-yahata-Marō.

These words hiro and ya are the same as we had *supra* at p. 168, and the connexion of this god and his 8 wide hata or standards with the 8 points is thus indubitable I think. As for maro (now marui) it means spherical or

<sup>1</sup> *Voyage dans la haute Égypte*, ii, 13, 89, 90.

<sup>2</sup> *Dict. Archaeol. Egypt.*

<sup>3</sup> F. Kluge in Kuhn's *Zeitschrift für vergleichende Sprachforschung* xxvi, 313.

<sup>4</sup> *Vedic Hymns*, 1891, p. 414.

round 圓 or 丸, which is a further confirmation of the cosmic sense. The legend further says that these 4 white and 4 red banners (hata, a word which can also mean 'side') fell from heaven. "No satisfactory explanation seems ever to have been given of the name Ya-hata, eight-banners,"<sup>1</sup> so that my explanation is novel.

The pylôn of the temple of Khonsu, S. of Karnak, is 105 feet long, 33 wide, and 60 high. It has narrow stairs leading to the top of the gate, and thence to the towers. Four long grooves in the façade, reaching up to one-third of the height, correspond to four square openings cut through masonry. Herein were fixed four great wooden masts from which floated long streamers of various colours.<sup>2</sup> These flapping banners were hoisted through these small square windows.

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Let me now pick up again what was said on pp. 179, 180 as to πύλη, a gate, being the same as pila pillar and pilum shaft, not forgetting the word ThermoPulai also there mentioned. Of course pulai, gates, mountain-passes, straits; pulis, small door; pulos, same as pulê; and pulôn, hall, porch, gate, door, are all closely-related words; and it may be added that the name Πυλαία for the AmphiKtionic council of the Πύλαι of ThermoPulai must have taken their name religiously from the Gate, just as the Buddhist sect does on p. 249 *supra*. This opens up a long vista of other gods of the gates, such as Puladês whose duality with Orestês makes the pair another version of the DiosKouroi, while the name Puladês is a connexion with the dokana. This is why Athênê was called πυλῶτις and Dêmêtêr πυλαία and πυλαγόρα; it explains Πύλος the son of Arês, and the Pulos founded by Néleus<sup>3</sup> and destroyed by HêraKlês, notwithstanding the defence of the protean PeriKlûmenos, there killed with all the other sons of Néleus save Nestôr, who was called Pulios. It must also explain the name Pulaôn or PulaiMenês of the brother of Nestôr. These brothers were *Twelve*, and therefore probably zodiacal; and looking to the connexion of pulai with the AmphiKtions, this may well be the original dozen of that famous jury (see p. 181, *supra*).

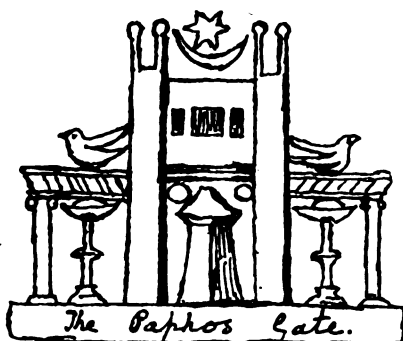
We have another gate-god in Pulas, whose daughter Pulia PanDiôn espoused, and who, by another account,<sup>4</sup> was the founder of the town, polis, of Pulos. Note that Pallas, by one genealogy, was son of PanDiôn and Pulia. Quite a little list of other names invite us: the Trojans Pulachantos and

<sup>1</sup> Satow and Hawes, *Handbook of Japan*, 2nd ed. 379.

<sup>2</sup> Maspero's *Egypt. Arch.* (Edwards) 69. <sup>3</sup> Apoll. *Bibl.* i, 9, 9. <sup>4</sup> *Ibid.* iii, 15, 5.

Pulêos killed by Achillês, Pularês killed by Aias (Ajax), and Pulon killed by PoluPoitês; PulaiMenês the Paphlagonian killed by MeneLaos at Troy (see also Turnus and Pandaros, p. 250 *supra*); the town Pulênê of which the citizens went to the siege of Troy; Pulargê (argê = white) the spouse of Idmôn and daughter of Danaos and Pieria (see p. 142); and Pulô daughter of ThesPios and mother by HêraKlês of HippoTas.

The pylôn or gateway was evidently prominent at the Phœnician temple of Ashtoreth at Paphos, as may be seen from



the local coins belonging even to the Roman period. It was most archaic in its clumsy rudeness. A coin of Julia Domna, mother of Caracalla, gives this Paphian temple-gate (with the birds of the Japanese tori-i *infra*?). Another Cypriot coin of Vespasian also gives the gate without the birds.<sup>1</sup> (Compare the holy monument under the gateway with the *maṣṣēbhāh* at p. 195.)

Ka-Dingirra-ki, one of the native names of Babylon, is Gate-of-God-place.<sup>2</sup> The "god" here is Dingiri or Nana or Anatu, the consort of Anu, who was born of Tiamat.

This gate-of-heaven theory explains the strange custom which still survives of crawling through dolmens, which might be called the rudest of torans (see p. 255), consisting of two great upright flattish stones and a cross-piece, thus  $\pi$ . Dolmens are crept through at Kerlescant in Bretagne, at Rollrich in Oxfordshire, at Ardmore in Waterford and, by newly-wedded couples at Craig Mady in Stirlingshire. The dolmen in most of these cases is the holy gate leading to paradise, and to pass through it is to attain new life or immortality. At Michaelmas the Irish pilgrims still go to Skellig-Michael, where, said Keating, the druidic pilgrim ascended to a stone called *leac an docra*, stone of grief, at the summit of the rocky mountain-island, and at the height of about 150 feet crept through a narrow opening like a chimney which was

<sup>1</sup> Given from the Cabinet du roi in Münter's *Die himmlische Göttin zu Paphos*, tab. iv, 1. See La Chau, *Dissert. sur Venus*, 25. Donaldson's *Architectura Numismatica*, and Perrot and Chipiez, *L'Art*, iii, 120, 266, 270.

<sup>2</sup> Dr. Wallis Budge: *Babyl. Life and Hist.* 14.

called "the eye of the needle." The stone was long ago replaced by a stone cross.<sup>1</sup>

In Syrian Moab one ancient and many more modern examples of this gate are to be found.<sup>2</sup> In the Aksa Mosque at Jerusalem too, pilgrims have squeezed through two pairs of pillars until they have been worn away by the practice, in order to secure an entry into paradise, which reminded Capt. Conder<sup>3</sup> of "threading the needle" in Ripon Cathedral. I think that Baal Peor (see p. 196) the Lord of the mountain-pass, slit, or opening, falls into my present category, as a heavens-mountain-gate god.

A jaunty friend who takes an intermittent interest in these speculations writes me: "As to your dual-pillar arguments, have you considered and accounted for the famous old sign of *The Blue Posts*?" It should be remembered, by the way, that this is not an inn Sign in the ordinary sense of that term, but a pair of actual Posts, between which posts entrance is effected.

The connexion of the δόκνα with the Hindû toran or gateway to a tope seems inevitable. Although of stone, the toran is obviously an intentional and slavish copy of a wooden forerunner, as Fergusson pointed out in his *Tree and Serpent Worship* and his *Indian Architecture* (p. 87). These original wooden constructions must have been of simple upright beams and crossbeams, much resembling the *pailō* (honour-arch) of China and the *tori-i* of Japan. Indeed toran, if viewed as a Buddhist importation, may give us the origin of the puzzling word *tori-i*, which in Japanese means literally and merely bird-perch. The tablet upon the *tori-i* is called in Japan a *sotoba*, which is derived by the Buddhists from the Sanskrit stûpa.<sup>4</sup> A stûpa however is a tope, and the source of *sotoba* may be rather the word *stambha*, as we shall have occasion to see a little farther on.

The toran or gateway of the Indian tope is, says Fergusson again,<sup>4</sup> "as the Chinese would call it, a *pailoo*." "In China and Japan their descendants are counted by thousands. The *pailoos* in the former country and the *toris* [*tori-i* I. O'N.] in the latter are copies more or less correct of these Sanchi gateways, and like their Indian prototypes" [the terms "descendants," "copies," and "prototypes" remain unproved. I. O'N.] "are sometimes in stone, sometimes in wood, and frequently compounded of both materials. What is still more curious, a toran with five bars was erected in front of the Temple at Jerusalem, to bear the sacred golden vine, some forty

<sup>1</sup> *Poésies des Bardes* by D. O'Sullivan, Paris, 1853, p. 95.

<sup>2</sup> Conder's *Heth and Moab*, p. 233, 293.

<sup>3</sup> Murray's *Handbook of Japan*, p. [78].

<sup>4</sup> *Ind. Arch.* p. 87.

years before these Sanchi examples. It was partly in wood, partly in stone, and was erected to replace one that adorned Solomon's Temple, which was wholly in bronze, and supported by the celebrated pillars Jachin and Boaz" (p. 99). See p. 237 *supra*, as to these two pillars. Solomon's temple, as we now know,<sup>1</sup> was probably built by the Tyrian artisans as a purely Phœnician temple; and the gate thus connects itself at once with the just mentioned Paphos gate.

Here is a rude and little sketch of a toran leading to the great tope at Sanchi. The pailô in China is generally a monument to the specially-honoured dead. It is frequently of wood, and when in stone retains closely, as the toran does in India, all the details of a wooden construction.



It consists of two posts and a rail making one gateway, or more elaborately of four posts and a greater number of crossbeams. Of the latter kind I give a rough outline.<sup>2</sup>

Farther on (p. 451) Fergusson mentions "those torans or triumphal archways, which succeeded the gateways of the Buddhist topes." Again (p. 700) he describes the Chinese "pailoos or triumphal gateways, as they are most improperly called." One



knows not why Fergusson (except that they are also ancestral in China) made this last denial. He calls them triumphal himself elsewhere, and they seem to have an identical origin with what we have been accustomed always to call triumphal arches from at least Roman times. Triumph itself is one of those provoking words which are labelled "root unknown;" but it is very possible that, like almost all the other words in tri-, it has its origin in a triad, and that in the case of triumph that triad is the supreme one of the three central great gods, and that it was originally, as in the Arvalian hymn (see "The Arvalian Brothers" in Vol. II), a shout of praise in worship, like hallelu-Jah. I see that General Cheng-ki-Tong in his French novel *L'Homme Jaune*<sup>3</sup> renders pailô by arc de triomphe. But he had a French collaborateur.

<sup>1</sup> Rawlinson's *Hist. of Phœnicia*.

<sup>2</sup> *Eastern Arch.* pp. 701, 63.

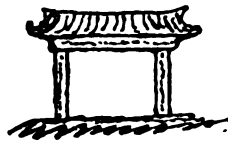
<sup>3</sup> *Le Temps*, 30 July 1890.

δι-θύραμβος hymn to Dionusos, and θρίαμβος hymn, are now considered both to be foreign words. From the first, we conclude a form *θύραμβος* for the second; and this is borne out by *θυρίζω* I rage (like a prophet) when compared with *θυρσομανής* the Bacchanalian frenzy; and this again must be linked on to *θύσσω* I shake, and *θύω* I rush rave rage. Hence, as Willamowitz-Moellendorf has suggested, *θρίαμβος* contains the meaning *divine*, and also indicates a combined hymn and dance of praise and worship. Although the δι- might seem to indicate a "one-two" measure, this line of argument seems to exclude the idea of *three* (τρεῖς) steps or times in the dance and music of the *thriambos*, which word may then further be pursued into the Latin triumphus and triumphus through hypothetical forms such as *θριομβος*, *τριομβος*.<sup>1</sup>

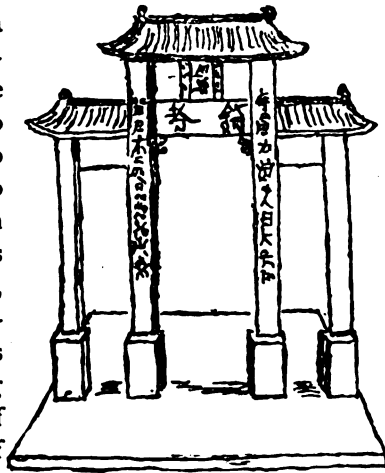
The pailō becomes a paifang in Western Yunnan. (See what is stated as to the weikan of this country at p. 193 *supra*.) Paifangs are there common near almost every hamlet, and are built with wooden posts and beams, and a tiled roof,<sup>2</sup> the sides being partly filled in with brickwork. Sometimes the roofs are of thatch (which may have been the most archaic roofing of these gates). The likeness here to our lychgates (see p. 250 *supra*) is very striking.



Mr. Colquhoun gives (i, 348) an excellent large engraving of a paifang at Kwangnan in E. Yunnan, and I venture to outline the smaller sketch of another also there given. It had been put up as a memorial of a widow who died at the age of 80. A sketch of the simplest form of paifang is added (from ii, 30). Mr. Colquhoun says "the paifang



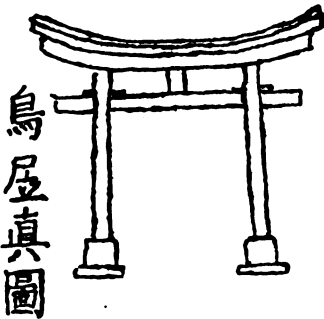
(or toran of India) is erected in honour of widowhood, office-holding, and longevity"; but I must not stop now to argue these points. "A widow who will kill herself for grief at the loss of her husband is sure of an obituary notice in the *Peking Gazette*, and a commemorative arch or pailou will be erected to her."<sup>3</sup>



<sup>1</sup> E. R. Wharton's *Etyma Latina*.

<sup>2</sup> Colquhoun's *Across Chryse*, ii, 156, 162. <sup>3</sup> Allen's *Book of Chi. Poetry*, 1891, p. 165.

The Japanese 鳥居 *tori-i* or "bird-perch," as it superficially can mean, is said to have been for sacred birds (in which there is nothing celestially inconsistent, as readers who persevere with this *Inquiry* will see in Vol. II). It consists, like the *dokana*, of two great posts and cross-beams. Here is one from a working drawing



in the little *Shoshoku gwakutsura*,<sup>1</sup> which also exhibits the central tablet or *sotoba*. Many others had arrived at Fergusson's theory, independently of Fergusson, in so far as the *pailô* and *tori-i* are concerned; and I, for one, would fully agree with him as to *an identical origin for all three*—*toran pailô* and *tori-i*—were it not that so leading an authority upon Japanese subjects as Mr. E. M. Satow<sup>2</sup> throws

doubt upon it, admitting at the same time that the explanation bird-perch unfortunately throws no light upon the question of the origin or use of the *tori-i*. There are endless numbers of these *tori-i*; some of stone and some of bronze, but generally of wood. The "birds" may be intended for the souls of men passing through and perching in their way on the gate to the next world. We may see perching birds sculptured on the *torans* which are called *kirti stambhas* at Worangul in Fergusson.<sup>3</sup> These *kirti stambhas* are as like *tori-i* as they well can be. The birds are also found on the Paphos gate (see p. 254 *supra*) which must seem to anyone to be a very strange coincidence.

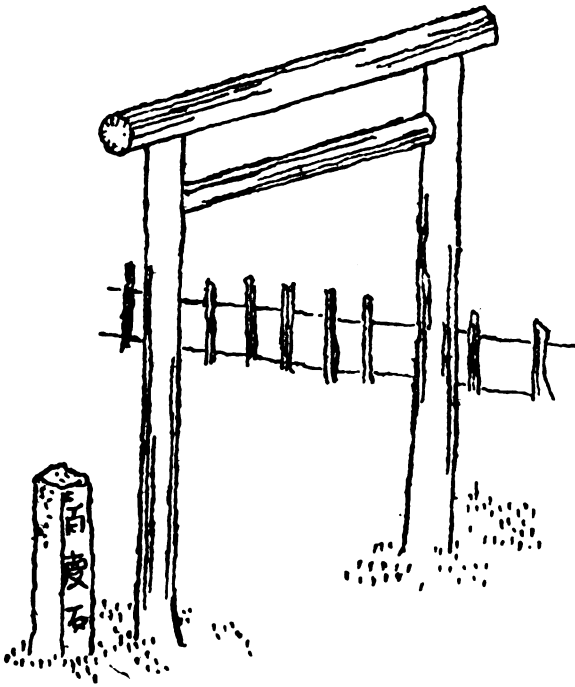
As the forms of the wooden *tori-i* are of importance for my suggestions as to the wooden *dônava*, another example from a Japanese (Buddhist?) picture is added. The legend on the little pillar is *Hiyakudo ishi*, the 100-times stone, between which and a small adjacent altar, pilgrims walk to and fro as a devout exercise. Here we get the gate, the pillar, and the pilgrimage together. Some other good specimens of *tori-i* will be found in Humbert's *Le Japon Illustré*.

<sup>1</sup> A series of sketches for all trades, p. 15. An example very like this may be seen in Miss Bird's interesting and valuable *Unbeaten Tracks in Japan*, i, 289. Note the wedges or tenons fixing the lower beam in the sketch above.

<sup>2</sup> Murray's *Handbook of Japan*, p. [65] 2nd ed.

<sup>3</sup> *Ind. Arch.* p. 392.

I thus seek to connect the Dokana symbol with the Northern celestial gate, of which I also theorise that the Japanese tori-i, the Chinese pailô and paifang, the Indian toran, the Egyptian mahat or pylôn, the Phœnician Paphos gate, the Roman triumphal arch, the Celtic dolmen, and the English lychgate, were each and all symbolic.



## The *Pillar-Axis* as *Tower*.

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22. The Round Towers of Ireland.

23. Some other Towers.

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### 22.—The Round Towers of Ireland.

THE considerations urged in the foregoing pages in regard to the ubiquitous Pillar as an outcome of the Universe-Axis myths will probably have struck the reader as admitting of wider application. Let us consider from this point of view the Irish Round Towers, which have already furnished matter for interminable discussions without leading to any sufficing conclusion.

In his memorable Essay on the "Origin and Uses of the Round Towers of Ireland," Petrie adduced proofs of the building of such towers as bell-houses, *cloictheach*, by early Irish Christian kings and saints. The peasantry still call such a tower a *cloictheach* or a *clogas* (belfry), or use some cognate term. Therefore—so one of Petrie's arguments ran—the towers are Christian belfries; constructed nevertheless so as to serve at the same time as keeps or places of refuge, and as church-treasuries, and also as beacons and watch-towers.<sup>1</sup> This is what is called, by a commercial metaphor, in the easy language of to-day, "a large order;" but even if all this were admitted, it would not account for the "origin" or source of the pillar-like form of the towers themselves, nor for others of their singularities.

Another leading argument of Petrie's was that these towers are found only near old churches or their sites. If reversed and put this way: old churches are found near round towers, the true weight of the statement is felt.

There is no church near the round tower of Antrim; and the uncorrupted name of the place, Aentreibh or Oentreb = One-house, may carry some significance in this matter.<sup>2</sup>

<sup>1</sup> *Eccles. Archit. of Ireland* (Dublin, 1845).

<sup>2</sup> Lord Dunraven's *Notes*, ii, 2,

And it would really be a firmer argument—though not one leading to the same conclusion—to say that the round towers are only found near ancient burying-places.

For there is no *a priori* reason why a church should have a burial-ground attached to it ; while it is, on the other hand, almost natural that a burial-ground should come to have a sacred place for the performance of the rites of ancestor-worship.

Petrie too stated this particular conclusion of his much more dogmatically when he made the bigger assertion<sup>1</sup> that the towers “only held the places of accessories to the principal churches in Ireland.” I, on the contrary, suggest that it was all “the other way up.” Christians may have built, did build, such towers ; but who began building them? It is quite possible that the early “converted” Christian-pagan Irish may—nay by all analogy must—have continued prior pagan forms in their religious edifices ; and not alone so, but the early Christian Irish must have appropriated the buildings of previous cults. When one faith is succeeding and supplanting another, the change is not made by an instantaneous right-about-face ; the alteration must be gradual to be successful ; the evolution proceeds slowly ; there remains a great deal of superstition, much is left standing. The mantle of Elias always descends to some Eliseus, the new gods take up the myths and trappings of the old. The later creed impropriates the rites sites and sacred buildings of the older one ; but at the same time proceeds to dish up everything anew, in its own way. The practical change is, taking a broad view, in great part rifacimento and development. It is humanly impossible to be off with the old god before you're on with the new.

I shall here quote a weighty remark of Prof. Rhys's, cognate to this subject.<sup>2</sup>

The Goidel's faith in Druidism was never suddenly undermined ; for in the saints he only saw more powerful Druids than those he had previously known, and Christ took the position in his eyes of the Druid *κατ'ἐξοχήν*. Irish Druidism absorbed a certain amount of Christianity ; and it would be a problem of considerable difficulty to fix on the point where it ceased to be Druidism, and from which onwards it could be said to be Christianity in any restricted sense of that term. “The gods or heroes,” writes M. J. Loth, “who were not too much compromised in the pagan Olympus, or whom it would have been hopeless or dangerous to blacken in the minds of the Christianized Breton populations, were generally converted ; and in Wales passed over to the ranks of the Saints.

<sup>1</sup> *Ut supra*, p. 353.

<sup>2</sup> *Hibbert Lectures*, 1886, p. 224.

The list of them is thus, too, interminable."<sup>1</sup> "The legend of St. Collen, who gave his name to Llan-gollen in Denbighshire, and to Lan-golen near Quimper in Brittany shows that it was not without labour that the Christian priests succeeded in blackening the ancient god Gwynn son of Nudd in the minds of the Welsh." But his name became at length equivalent to "the devil."<sup>2</sup>

St. Patrick "raised the Christian Altar by the side of the Pillar," writes Lady Wilde,<sup>3</sup> "his mode of action was full of tact. He did not overthrow the pagan rites, but converted them to Christian usages."

Sven Nilsson's view is also straightly to the point :

"Every religious change amongst a people is properly speaking only an amalgam of diverse religions. The new one, whether introduced by force of persuasion or by fire and sword, cannot at one go tear-up out of the mind of the people all the tenuous and multiple rootlets that the preceding religion had sent forth. It requires generations without number, perchance thousands of years, before that can be completely effected. And that is why the study of popular legends and superstitions is of such importance."<sup>4</sup>

Pope Gregory the Great, writing to the Abbot Mellitus, approved of St. Augustine's (circa 600 A.D.) not interfering needlessly with the leanings of his English pagan converts. He was to destroy no old temples, but, if solidly constructed—that is, if they were worth the trouble—to consecrate them as Christian churches; to permit worship on the old lines, but under new names; or, if he removed the idols from the heathen altars, he was not to destroy the altars themselves, because the people would be allured to frequent the Christian ceremonies when they found them celebrated in places they had been accustomed to revere. As the pagans practised sacrifices, and afterwards partook, with their priests, of the sacrificial flesh and offerings, Augustine was merely to prevail on them to immolate their victims near the churches, and was there to allow them to hold their festive meals for the love of the good God, and to drink in honour of him who creates and gives all things, in the huts they were accustomed to make round the temple with tree-branches.<sup>5</sup>

The other St. Augustine (the Father) had also written earlier that temples are not to be destroyed, nor idols smashed, nor sacred groves cut down, but better was to be done by converting them, like their worshippers, from sacrilege and impiety to the uses of the true faith.<sup>6</sup>

In A.D. 529 the last temple of Apollo remaining in Rome was

<sup>1</sup> *Les Mabinog.* 1889, i, 12.

<sup>2</sup> *Ibid.* 253.

<sup>3</sup> *Ancient Cures, Charms, and Usages of Ireland*, 1890, pp. 86, 88.

<sup>4</sup> *Age de la Pierre*, 3rd ed. Paris, 1868, p. 249. <sup>5</sup> Bede, i, 30; Greg. *Epist.* ix, 71.

<sup>6</sup> Cum templa, idola, luci . . . in honorem Dei convertuntur; hoc de illis sic

turned into a cloister.<sup>1</sup> In 389 the Serapeum of Alexandria had been razed, and all the metal statues melted in Egypt for the uses of Christian worship. A portion of the buildings of the East were converted into churches. This policy did not prevent the ancient recourse to augury by Christian Consuls in the 5th century.<sup>2</sup>

Witness too the conversion of Christian churches and cathedrals into mosques by the Moslem, almost solely by the mere addition of a minaret (see p. 276 *infra*)—the chief quarrel thus being merely as to the *form* of the tower, and both faiths considering a tower indispensable ; which is an important consideration in favour of my cosmic theory.

To claim all the strange and almost unique ancient Irish church ornamentation as a pure and sudden early Irish Christian eclosion would be counter to all other religious or architectural evolutions. And besides, all the elaborate and sometimes marvellous decorative stone-carving of the Towers and the churches, when peculiar, has no Christianity in it, as an examination of Petrie's own fine drawings makes obvious. His theory left no room in time for the growth of a so advanced and remarkable type and style ; according to his conclusions, the Round Tower must have issued *totus teres atque rotundus*<sup>3</sup> from the brain of some early Christian builder.

Isidore, writing in the early 7th century, said *Turres vocatae quod teretes sint et longae ; teres enim est aliquid rotundum cum proceritate, ut columnae* ;<sup>4</sup> and, one might add, the limbs of Phyllis.<sup>5</sup> And Festus, some 500 years before, said *teres* meant that which is in longitudine rotundatum, as Nature furnishes us *asser*es, which must here be understood as timber, straight tree-trunks, fir-poles. The meaning given by Festus is most classic ; and the connexion of the tower, the pillar, and the tree is not to be missed here. But *teres* is always referred to *tero* (rub, here plane?), and *turris* (*τύρρις*) is put with AngloSaxon *torr* = rock. *Tor*, says Skeat, is in Devonshire a Celtic word for a conical hill, and it is so used in Limerick for Tory-Hill (see Tory-Island p. 267). This seems to supply a name-connexion between the axis-tower and the heavens-mountain.

See too the very curious fact about the earlier pagan and the later *quod de hominibus, cum ex sacrilegio et impiis in veram religionem convertuntur etc. Ep. ad Public, 47.*

<sup>1</sup> Lassaulx, *Untergang des Hellenismus*, 144, 148.

<sup>2</sup> Salvian, *De Gubern. Dei*, vi, 2.

<sup>3</sup> *Horatius* : Quisnam igitur liber ? *Davus* : Sapiens, sibi que imperiosus ; quem neque pauperies neque mors neque vincula terrent ; respondere cupidinibus contemnere honores fortis ; et in seipso totus teres atque rotundus ; externi ne quid valeat per leve morari, in quem manca ruit semper Fortuna. (Hor. *Sat.* vii, 2. The imagery is cosmic.)

<sup>4</sup> *Origines* xv, 2.

<sup>5</sup> Hor. *Odes*, ii, 4.

Christian sacred vessel, the capsa, cista or turris, being in the form of a tower ("The Arcana").

Petrie admittedly<sup>1</sup> chose his conclusions from among those which had already been separately advanced by Molyneux, Ledwich, Pinkerton, Sir W. Scott, Montmorenci, Brewer, and Otway. Among the theories rejected by Petrie are the following : that the Irish round towers were astronomical observatories, that they were of Phœnician origin, and that they were used by the Druids to proclaim festivals. If a pre-Druidical origin be supposed for the form of these towers, it is not unlikely that the sun- and tree-worshipping Druids may have annexed them ; or that the towers may have descended to the Druids in the ordinary course of that evolution in which sun-worship at length outshone and extinguished heavens- and Polestar-worship. The stone-worshipping Phœnicians may or may not have been connected with the pillar-towers—see for instance what is said about their temple-columns, pp. 237, 244 *supra*—and it would not be far wrong perhaps to call the towers star-worshippers' "observatories," in a religio-astrological rather than in the scientific-astronomical acceptation. But these points are of course of the very most speculative character, although they fit themselves easily into the argument. Then again, as to the "beacon" and "observatory" uses, it seems conceded that the four top windows just under the conical roof of the Round Tower look N. S. E. and W. "There are almost always four placed at opposite sides in the top story," stated Lord Dunraven,<sup>2</sup> "and generally so as to face the four cardinal points of the compass. There are only two in the top of Temple Finghin, and there are five in the upper story of Kells [four, p. 20], and six in that of Kilkenny." [There are six also at Kilmacduagh, p. 17.] Lingard<sup>3</sup> said lights were kept burning during the night in the New Tower at Winchester, which, as we learn from Wolstan, consisted of five stories, in each of which were four windows illuminated every night, looking towards the four cardinal points. I fail however to see the connexion between the illumination of the windows and their cardinal pointing ; the two facts seem to be perfectly independent in effect and in intention.

As to Petrie's watch-tower hypothesis, it may be noted that Zephath, the

<sup>1</sup> *Ut supra*, pp. 3, 118.

<sup>2</sup> *Notes on Irish Arch.* ii, 151, 2, 17.

<sup>3</sup> *Anglo-Saxon Churches*, ii, 379, and see Petrie *ut supra*, 374.

name of the Canaanite city in *Judges*, means a watch-tower; so does Zepho the son of Eliphaz (strong Êl) in Genesis xxxvi; and the god Baal-Zephon or Tsephon is simply Lord of the North; just as Baal-Shemain is Lord of Heavens, Baal-Hamon Lord of Hosts, and Baal-Tamar Lord of the (date-palm?) Tree.<sup>1</sup> We must clear our minds of the degraded vulgar idea that Baal is the Sun. Baal-Risheph was the Sun-god.

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There is another well-known occult theory of the round-towers—the phallic (Petrie, p. 4) which could be shown to be compatible with the main theory which is now here diffidently but advisedly advanced. The accessory significance of the ever active fashioning generative energy was anciently attendant upon and concordant with the world-axis conception; at times the two run parallel, and again and again they converge and coalesce. And both are embodied in the rank, attributes, and symbols of the supreme Egyptian Ptah (see p. 66 *supra*), to whom I lay claim as a Polar deity. Petrie (p. 106) said that this phallic theory “is happily so absurd and so utterly unsupported . . . that I gladly pass it by without further notice.” But this obiter dictum did not dispose of the question. (See also pp. 199 and 240 *supra*.)

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Since Petrie's time, the third Lord Dunraven has, following up a sort of theory of Viollet-le-Duc's about the Northmen in France, posited that as the Round Towers “are first mentioned in the annals of Ireland in the 10th century, it would seem that they were erected for protection of the churches in consequence of the first attacks made upon the churches in the 9th century.” The consideration of this subject is pursued in the “Concluding Essay”<sup>2</sup> of Lord Dunraven's superb *Notes on Irish Architecture*, for which every Irishman, antiquarian or not, may well be grateful. The value of the photographs of these departing monuments which the *Notes* contain cannot be over-rated; and it is to be hoped that they will continue to exhibit promise of permanence. The arguments for this theory need not detain us; but the tables of dates, in the 10th and previous centuries, are noteworthy. The *defensive* value, quâ the adjacent little churches, of these tapering isolated towers, which have an internal diameter at the base of only from 7 ft. 10 in. to 10 ft. 2 in. must be viewed as extremely dubious.

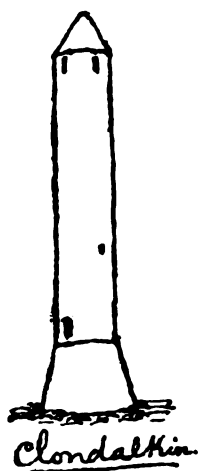
By the way there *is* a low “military round tower” at Aghadoe near a true round tower. It is like “a circular Norman keep of the 13th century,” is 21 ft. in diameter inside, and its walls are 6 ft. thick, while those of the true round towers are 3 or 4 ft. There are three more “military” towers known-of in Kilkenny, one in Waterford, and one in Wexford.<sup>3</sup>

Lord Dunraven, although using the terms belfry and “cloicthech” throughout his work, seems to have abandoned the belfry theory, thus: “Viewed as simple belfries and no more, they would appear as poor conceptions and failures in design;” and he quotes with approval Dr. Lynch's *Cambrensis Eversus* (ii, 191)

<sup>1</sup> Rev. W. Wright's *Empire of the Hittites*, 76.

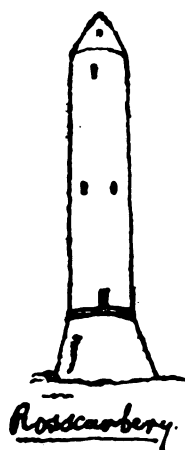
<sup>2</sup> pp. 181, 182, the map, and *passim*.

<sup>3</sup> *Notes*, ii, 35, 36.



of the time of queen Elizabeth :  
 "In course of time the custom  
 was introduced of hanging bells  
 in the top of them, and using  
 them as belfries."<sup>1</sup>

Here are tracings from  
 Petrie (p. 363) of his typi-  
 cal outlines of the Round  
 Tower, for which purpose  
 he chose the examples at  
 Clondalkin and Rosscar-  
 berry.



THE theory which I venture to advance is that the Irish Round Towers, as well in their *form* as in some other points connected with them, are a survival of an extremely ancient heavens-worship, and a symbol of the mighty axis round which the heavens, the universe, seemed perpetually and stably to revolve; and at the Northern end, the summit, of which the Most High, the Motionless, the Swayer, the Polar deity of the universe had his awful abode.

And I further hazard the opinion that the Irish pillar-stones were minor analogous sacred emblems.

Let me then first endeavour to show that it is not difficult to demonstrate the leading importance of a mythic Cosmic Tower in Irish legends of the most archaic class.

Under the heading of "The Wheel" will be given an Irish

<sup>1</sup> *Notes*, ii, 163, 170, 171.

Ship and Axis myth. Another form of it is in the *Historia Brittanium* of Nennius. Nimeth, sailing with his 30 keels, sees a glass Tower in the centre of the Ocean with men in it who never answer when spoken to. All the boats attack the Tower, and all are wrecked.<sup>1</sup> This was otherwise called Tor Conaing or Conaing's Tower, in Tor-y island or TorInis= Tower-island, which was at last demolished by the 30,000 children of Nemed. Tower-island is of course a figure for the Earth on the Tor-axis; which gives a most respectable lineage to the high old tories.

Considering that my proposed identification of Crete with the Earth, p. 138, was written after the above suggestion that Tor-inis also=the Earth, I confess I find it somewhat strange to come across the following in D'Arbois de Jubainville: "this island, Tor-inis in the Irish narrative" [of the Tower of Conann] "is Crete in Athenian fable." And I shall now add further that I think we must trace a Cretan tower-goddess in Turô (see also pp. 136 and 285) who is consort both of Poseidôn and of Krêtheus; that is the axis extends from Earth to Cosmic ocean (see p. 137).

M. d'Arbois also views the tower of Bregon as a second edition of the tower of Conann; but as he places it in the land of the dead<sup>2</sup> (read the inferior hemisphere?) we must I think see in this doublet a dual tower, like the dual pillars here already treated of. The tower of Conann is also reproduced, he considers, in the above tower of glass told of by Nennius, and M. d'Arbois identifies that again with the tower, *τύρρις*, of Kronos,<sup>3</sup> which I have here (p. 191) claimed as the Earth-axis.

The wicked sorceress Cluas Haistig lives in an enchanted tower in mid-sea, which keeps ever turning.<sup>4</sup> Here we even have the cosmic rotation. Up this tower the thief-climber swarms—a clear variant of Jack and the Beanstalk.

One of the earliest leading events in Irish Myth is the mythic defeat of the divine Fearbolgs by the equally divine Tuatha De Dananns, on the plain of the Fomorian tower, Muigh-tuireth (or Magh-tuireadh=Moytura) na bh Fomorach. The Fomorians were the ocean-giants of the North, of Lochlann. Now here is a mythic plain of a mythic tower, which I theorise to be but another

<sup>1</sup> Rhŷs's *Hib. Lects.* 263, 262, 584.

<sup>2</sup> *Cycle Myth. Irl.* 103.

<sup>3</sup> *Cycle Myth. Irl.* 230.

<sup>4</sup> Pindar *Olymp.* ii, 70.

<sup>5</sup> *Folk and Hero Tales of Argyllshire*, 1890, 451.

of the endless cosmic symbolisings of the plain of the heavens and its tower-axis of the universe. This great battle of the war-in-heaven has, like its parallel of the Seven against Thebes, a doublet in the second battle of Moytura between the same powers, Seven years afterwards. Nuadha Silverhand (*airgeat-laimh*) and Lugh Longarms (*lamh-fada*) and Balar Evileye or Mightyblows are of course divine powers; and the battle takes place on the eve of Samain (*Baal-shemain*=Lord of heavens) our All-Hallow'een. The Irish divided the year by Beltane, 1st of May, and Samain (also Samhuin, *pron.* Savin or Sowen) 1st November; which last the Christian church has succeeded in sinking in the feast of All-Saints. Thus the hosts of heaven fought in their war-in-heaven on their festival, which again commemorated the event. Balar of the Eye (of heaven) is also commemorated to this day by the high tower-like rock or *Tor môr* (=Great Tower) in Tory Island, which is called Balor's Castle.

A very fine and important Irish legend, which is in brief in the Book of Lecan, and has been translated by O'Curry in the *Atlantis* and by Dr. Joyce,<sup>1</sup> is that of the three sons of Tuireann whose name obviously indicates a Tower, that is as I theorise an Axis, power. The three sons of Tuireann kill Cian, a De Danann the father of Lugh, the Lochlanns invade Erin and are defeated, and a fabulous series of Eric-fines are laid on the triad. They have to fetch the Three Apples of the garden of Hisberna; the magic Pig's skin of Tuis of Greece; the Spear with the blazing point; a chariot and horses that travel as easily over sea as over land; the Seven pigs of Asal (Norse?) the king of the golden Pillars; a hound-whelp called Failinis (Erin is called Inisfail) belonging to the Northern king of Ioruaidhe (which seems a *wheel* name); the roasting-spit of the thrice fifty women of Fianchaire (white-rock?); and finally the triad have to shout thrice on the hill of Miodhchaoín (*miodh*=mid, centre) in the North of Lochlann. During their quest they sail in an enchanted Canoe which is clearly a variant of the good ship Argo.

Now all these are "properties" in celestial Cosmic Myths, and the whole of the exploits of this Tower, this Axis, triad are of a similar character. The Eric-fines are laid on them, too, in Miodh-Chuarta, Mid-court, the central heavens-palace of Tara (also a hill

<sup>1</sup> *Old Celtic Romances*, 1879, p. 37.

or tower name). Brigit, the mother of this triad is made a goddess by d'Arbois de Jubainville; and she was daughter of Dagde (=good god) whom he holds to have been a supreme deity.<sup>1</sup>

In a Gaelic story,<sup>2</sup> a king promises his daughter and two-thirds of his kingdom to anyone who can get her out of a turret which was aloft, on the top of four carraghan towers.

I just note here in addition the following passage from the Book of Lismore, apparently about the Saint Bridget, who succeeded the same-named goddess:

She was one night there after nocturns praying, when appeared to her the churches of all Ireland, and a tower of fire from each church of them unto heaven. The fire that rose from Inis-Cathaig was that which was greatest of them, and was brightest, and was straightest unto heaven.<sup>3</sup>

Here, it is submitted, I have given quite sufficient *prima facie* evidence of the leading position of the Tower among the radicals of the oldest Irish myths, and an ample suggestion of the symbolic importance of the Tower in pre-historic legendary Ireland.

Cæsar, in a much-used passage,<sup>4</sup> identified the chief god of the Gauls with *Mercurius*. That this was done generally may be deduced from Gallo-Roman inscriptions, and one of these is a dedication *Mercurio Touren* [o].<sup>5</sup> Bearing in mind my (proposed) identifications of Mercury (p. 53) as an axis-god, and of the tower with the axis, I suggest that we have the name of this Celtic god in the Irish *Tuireann* just mentioned (see also p. 286).

Having thus dealt with the Irish mythic Cosmic Tower, let us return to the minor though doubtless older symbol of the upright stone, whether in myth, legend or chronicle.

And first let me refer to Petrie for descriptions of the "obeliscal pillar-stones so numerous in this country."<sup>6</sup> The word *gall* was explained in Cormac's tenth-century Glossary as primarily the name of these standing stones, *coirthe cloice*, or pillar-stones; and all over Munster, where they are very common, the word *dallàn*, said to be a corruption of *gallàn*, a diminutive of *gall*, is still used for them.

<sup>1</sup> *Cycle Mythol. Irl.* 372.

<sup>2</sup> Campbell's *West-Highland Tales*, iii, 265.

<sup>3</sup> Mr. B. MacCarthy's translation in *Academy*, 31 Jan. 1891, p. 114.

<sup>4</sup> *De bello Gall.* vi, 17.

<sup>5</sup> Brambach, *Corp. inscr. Rhenarum*, No. 1830.

<sup>6</sup> *Uti supra*, p. 8.

See pp. 147, 134, where an effort is made to connect dallàn with the French dalle and the place-name Μάγδαλα, as well as with DaiDalos. No Celtic scholar seems to connect dall with the first syllable of *dolmen*. May it not be doubted that dall is only a "corruption" of gall? However, I find no place-names in Ireland containing dall or dallàn, unless it be the ancient Northern Dalriada or Dalaradia.<sup>1</sup> The names Dalgan, Dalgin, and Dalligan are brought from dealg a thorn, which word may however be cognate with dall.

The name Dallan Forgaill is found connected with Finn's name in Irish myth, in the Leber na h'Uidhre. It is said to be the name of a 6th-century disciple of Columba's.<sup>2</sup> Heimdall in Norse mythology may mean straightly Home-stone? (Icelandic, heima home, heimr abode village. Danish hiem, Swedish hem, Gothic haims village.) Of course the home-stone is the central hearth-stone, (see p. 280 *infra*). Compare Svegger seeking Godheim in a stone p. 117 *supra*. The dwelling of the god Heimdallr (home-stone-er?) is actually called HiminBiörg (heavens-rocks) which seems to clench the proof of my case as to heim-dall (see "The Rock of Ages").

The word coirthe (pronounce, corha) is also still well understood, but is applied to a larger standing-stone, such as that on Cnoc a Coirthe, the hill of the pillar-stone, in Roscommon.<sup>3</sup>

These words have given names to a great number of places in Ireland, such as Glencar, Drumnacarra; Gallane, Drungallan, Aghagallon, Kilgullane; Cangulha, Gallagher. There is another word for a standing-stone, liagàn (pron. leegawn, a diminutive of liag a flagstone) and it has also given such place-names as Leegane, Liggins, Ballyegan, Tooraleagan, and so on.<sup>4</sup>

All tradition of the early significance of the dallàn has, like that of the round towers, long since departed, and the enquiries of the *enfant terrible* now often elicit no more from his Irish nurse than that such stones were put up in the fields for the cows to rub themselves to. Even so long as nine centuries ago, Archbishop Cormac (McCullenan) explained their name *gall*, which is a rock or stone, as having arisen because the Galli first fixed them in Ireland. I propose to consider them as cognate emblems with the round towers; relics of the adoration of an axis or Polar deity, and of the stone-worship from which that cult cannot be disjoined.

<sup>1</sup> Dr. P. W. Joyce the able translator of the delightful *Old Celtic Romances* has kindly furnished me with the following note: "Dr. Graves in his *Essay on Ogham* throws out the suggestion that *dallan* is the original and *gallan* a corruption—on this ground, that pillar-stones were often set up to mark boundaries, and that they are called *aallan* from *dal* a division" (Letter of 12th December 1891). Of course I say on this that the word *dal* as a division followed from the sense of *dal* the holy stone, set up to taboo the boundary.

<sup>2</sup> *Folk and Hero Tales from Argyllshire*, 1890, 428.

<sup>3</sup> Petrie, *ut sup.* 19.

<sup>4</sup> Joyce's *Names*, i, 342 (4th ed).

A passage from the "Leabhar na h-Uidhre" clearly proves that stone-worship was, when that very ancient book was composed, still considered to have prevailed in Ireland in the third century.

A great king of great judgements assumed the sovereignty of Erin—Cormac, son of Art, son of Conn the Hundred-fighter. Erin was prosperous in his time, because just judgements were distributed throughout it by him ; so that no one durst attempt to wound a man in Erin during the short jubilee of *seven years* ; for Cormac had the faith of the one true God according to the Law ; for he said that he would not *adore stones* or trees, but that he would adore him who had made them (Petrie, p. 98).

Conn the Hundred-fighter is said to have been hard at work making his "century" circa A.D. 160 ; his death is put in 190. And Céd cathach means hundred-fighter, antagonist of a hundred, and not "of the hundred fights," as it is generally rendered.<sup>1</sup> The British Cadwallader (cead-balladoir, hundred-beater) is a synonymous title.<sup>2</sup>

In Irish myth, Ecca (Eochaidh=horseman), who appears to be a parallel to the centaurs, departs from Mumha with his brother Rib and ten hundred of his people towards the North, until by the advice of their druids they separate at the Pass of the Two Pillar-stones (see p. 255 *supra*), whence he goes onwards to the heavens-palace, Brugh-na-Boinne, the home of Angus MacIndoc (see p. 228 *supra*). One of the three venomous hounds overtakes Diarmait and Grania at Duban's pillar-stone.<sup>3</sup> In his Pursuit of the Giolla Deacair<sup>4</sup> (lazy gillie), a clear horse-god, Diarmait comes to a vast rocky cliff smooth as glass, and towering into the clouds. Having climbed it with the aid of his two long deadly spears, he sees on a vast flowery plain a great tree laden with fruit and surrounded by a circle of pillar-stones, while one tallest stone stands in the centre near the tree ; and by this great stone is a large round spring-well from the centre of which the water bubbles up and flows away over the plain in a slender stream.<sup>5</sup> Here is the Axis-pillar close by the Axis-tree, and the heavens-river flowing, as in all mythologies, from the same central supreme spot. We have some of the same properties in the Welsh Owein legends.<sup>6</sup>

D. O'Sullivan very properly remarked that the Irish holiest

<sup>1</sup> Dr. Joyce's *Celtic Romances*, 409, 418.

<sup>2</sup> D. O'Sullivan's *Poésies des Bardes*, Paris, 1853. p. 46.

<sup>3</sup> Dr. Joyce's *Celtic Romances*, 1879, pp. 98, 310.

<sup>4</sup> First translated by Dr. Joyce *ut sup.* pp. 223, xv.

<sup>5</sup> *Ibid.* p. 247 ; Rhys's *Hib. Lects.* 188,

<sup>6</sup> Loth's *Mabinogion*. ii, 10, etc.

wells have near them an old oak, or an upright unhewn stone, round which (here he quotes Charles O'Connor's third letter signed "Columbanus") the devotees go on their knees three, six, or nine times.<sup>1</sup> Petrie (p. 115), endorsing Dr. O'Connor's view, stated that "to this day the word used for a pilgrimage by the common Irish is *aillthre* . . . a word composed of *ail* a great upright rock or stone, and *itriallam*, correctly *triallam*, to go round." But surely, on the analogy of the Latin, *-ithre* is cognate to *iter* (from *ire*) a journey?

Dr. Joyce<sup>2</sup> says that *ail* = stone, and Mr. E. R. Wharton<sup>3</sup> puts *ail* and Lithuanian *ūla* rock with *lāas* stone. There is also *aill* (= *faill*) rock cliff precipice. From *ail* came *aileach* a round stone fortress, the name of the stronghold of the Northern HyNeill on a hill four miles from Derry (see Ordnance memoir of Templemore parish). It is still called *Greenan-Ely* (= *grianan-aigh*, stone-palace), and has three concentric ramparts encircling a round cashel of cyclopean masonry.

Merlin, according to Geoffrey of Monmouth,<sup>4</sup> transported by magic the pillar-stones of the choir (*coirthe*?) of Giants—*chorea gigantum*—which stood on the "Killaraus Mons" in Ireland, and set them up in the same order at Stanheng, Stonehenge. Now Giraldus Cambrensis<sup>5</sup> says of Meath, the fifth the central province of Ireland, that the *Castrum Nasense* (of Naas), a mass of prodigious stones, was called the *chorea gigantum*, and that the stones had been brought by the giants from the ends of Africa; and that the *Castrum of Kilair*<sup>6</sup> was called the stone and umbilicus of Hibernia, as if placed in the midst and middle of the land, *medio et meditullio*. (To this I return under the head of "The Navel.")

The gorsedh or court under the authority of which an Eistedhvod is still held takes place in the open air, a circle of stones being formed, with a bigger stone in the middle; and a druid still presides.

The Kilair stone above mentioned was very big, and was cursed by St. Patrick.<sup>7</sup> At Mag Slecht was the chief idol of Ireland, called *Cenn Cruaich* (Moundchief), covered with gold and silver, and twelve other idols about it covered with brass. St.

<sup>1</sup> *Poésies des Bardes*, Paris, 1853, pp. 91, 92.

<sup>2</sup> *Irish Names*, 1st series, 4th ed. pp. 292, 409; 2nd series, p. 2.    <sup>3</sup> *Etyma Græca*.

<sup>4</sup> *Hist.* viii, 9 to 12; iv, 4.

<sup>5</sup> *Topog. Hibern.* ii, 18; iii, 4.

<sup>6</sup> San-Marte's Nennius, p. 361, and Camden. Loth's *Mabinog.* ii, 297.

<sup>7</sup> Rhys's *Hib. Lects.* 192, 200, 208.

Patrick shook his crozier (see *Lituus*) at them, and the main idol "bowed westwards to turn on its right side, for its face was *from* the South" [that is, *to* the North?] "to wit, to Tara." The other twelve were swallowed-up by the earth to their heads. These must also have been stones, and perhaps the most important of such stones generally were so ornamented and enriched; as were the Baitulia, which were dressed-up, like many human idols of the gods, with clothes and ornaments which varied with the feasts,<sup>1</sup> as altar-vestments do to this day. Damascius<sup>2</sup> mentioned the baitulos enveloped in its veils. A coin of Uranius Antoninus shows the Emessa stone of Elagabalus covered with an enriched envelope, of metal apparently, and topped by a pointed crown with a sort of curtain or mantle of stuff round about. Coins which give the manapsa or stone of Artemis at Perga in Pamphylia evidently figure a metal bell-like cover. We see similar metal coverings, showing only the face and hands, on Russian and Greek church-pictures to this day.

The rock or pillar-stone of Cnámchoill (Cleghile) near Tipperary was a fragment of the Wheel by means of which Simon Drui sailed in the air. Mog Ruith and his daughter, a great Druid and Druidess of Valencia, were pupils of Simon Drui, and the daughter brought this fragment to Ireland. This strange and striking junction of the Pillar and the Wheel is of first-rate significance in this *Inquiry*. It is fully dealt-with under the heading of "The Wheel" in Vol. II. There also the Welsh goddess ArianRhod, Bright-wheel, is treated of.

In a legend in the Book of Leinster (*Mésca Ulad*) Trisgatal the strong man of Ulster, that is the extreme North, pulls out of the ground the pillar-stone which all the clanna Degad cannot move.<sup>3</sup> Here we obviously have a doublet of Arthur's magic sword, and both are symbols of the axis.

Petrie admitted indeed,<sup>4</sup> in the case of the pillar-stone of Kilmalkedar, that it

may have been originally a pagan monument, consecrated to the service of Christianity by inscribing on it . . . the name of the Lord. . . . It was not unusual for the Irish apostle thus to dedicate pagan monuments to the honour of the true god.

This admission however scarcely contains a concession of the argument I am here seeking to develop.

<sup>1</sup> *Rev. numismat.* 1843, p. 270, etc. (Ch. Lenormant).

<sup>2</sup> Bekker's ed. p. 348.

<sup>3</sup> *Folk and Hero Tales of Argyllshire*, 1890, 446.

<sup>4</sup> *Uti supra*, p. 132.

The Royal Society of Antiquaries of Ireland visited in 1890 Glencolumbkille in Donegal, where they found "some forty stones scattered up and down the valley, which are penitential 'stations' to this day. Some of the pillar-stones are finely carved with figures and the usual interlaced Irish patterns. On the slope of Glen Head, which rises perpendicularly from the sea to a height of 800 feet, is a holy well with a cairn of stones left by devotees, and some ruins with a large stone called St. Columb's Bed. This is kissed as a cure for all kinds of diseases, and is the last spot visited in the penance."<sup>1</sup> The words penance and penitential are somewhat inaccurate here, I fancy.

I must insert here the Pelvan or Pierre levée, which Littré described as une "pierre longue dressée perpendiculairement en forme de pilier (Basbreton peulvan—*peul* pilier, *man* figure). I find the term "Pierres fites ou levées" in the *Hist. Litt. de la France* commenced by the Benedictines (xx, 623). Fites = fîtes fixtes?

Upon the general subject of stone-worship, the Reader must be requested to refer back to the Section which deals with Bêth-Êls and to the Index. Here can be set down only a few facts which seem to connect themselves more closely, from the historical point of view, with stone-worship in Ireland.

There still remain certain Irish pillar-stones with circular artificial holes, through which (whether originally so or not) faith was in later times plighted between persons who grasped hands through the opening. This "hand-fasting" through a pillar was known in Orkney as a "promise to Odinn," so late as 1781.<sup>2</sup>

In the 7th century St. Eloi forbade Christians to pray at pagan shrines (fana) or stones or wells or trees.<sup>3</sup>

In the 8th century Charlemagne and the Councils had to fulminate against the worship of stones wells and trees, and the Saxons still worshipped wells and trees in the 13th century. The Council of Leptine (743) forbade oblations to be made on stones called fanes of Jupiter and Mercurius; and the Councils of Arles, Tours, and many synods, and the capitulary of Aix-la-Chapelle in 789, renewed these prohibitions.<sup>4</sup> Up to this present century there were stones on the banks of the Lot which the French peasants oiled and decked with flowers, believing that if they could do so undetected they would be cured of or preserved from the fever.<sup>5</sup> The bishop of Cahors had one of the stones destroyed (see also p. 126 *supra*).

<sup>1</sup> *Athenæum*, 20th Sept. 1890, p. 393.

<sup>2</sup> W. G. Wood-Martin's *Rude Stone Monuments of Ireland*, 1888.

<sup>3</sup> De Baecker *Relig. Nord France*, 301, 316, 317.

<sup>4</sup> *Capitular Caroli Mag.* i, 150, and Du Cange.

<sup>5</sup> C. Coture : *Hist. du Quercy*, i, 5.

Selden's *De Dts Syris*<sup>1</sup> (which Prof. W. Robertson Smith<sup>2</sup> says is by no means superseded by the *Phenizier* of Movers) cites Rabbi Nathan as mentioning the fani Merkolis or fanes of Mercurius which were simply three stones placed, unus hinc, alter illinc, tertius super utrumque—dolmens in fact (see p. 254), as we now catalogue them. Another rabbi, cited by Drusius, called them simply Mercurii. Prof. W. Robertson Smith<sup>3</sup> has also pointed out how, before the time of Mohammed, the greater gods of the Arabs had to a large extent become anthropomorphic, or were represented at their sanctuaries (if not worshipped as images of human form) by a simple pillar, or by an altar, of stone; sometimes by a sacred tree. My suggestion would be that these Arabian pillar-stones were originally erected to the supreme heavens-deity alone; but all the leading gods were central, and they all subdivide in time, to meet the subdivision of their worshippers. There is a sufficiently remarkable connexion between this Arabian record and that which has already been adduced (p. 271) as to Cormac the grandson of Conn forswearing the worship of stones and trees; and it even renders the theory of a Phœnician connexion with the Irish pillar-stones some what less unlikely.

So far as to the Irish pillar-stones; but the attentive Reader will have already detected in the Section dealing with "The Pillar" (pp. 204 to 207) that it is almost impossible to draw a hard and fast line of demarcation between the sacred pillar and the sacred tower. The solid pillar becomes hollow, the hollow pillar becomes a chambered pillar; and that again differentiates into the tower. I shall even submit that the Irish Round Tower, as so fully and minutely described and depicted by Petrie's master hand, would in any attempt at a rigidly scientific classification naturally fall nearer to a category of chambered pillars than to one of towers, as we now employ the latter word. This is amply clear from their high-up door, which was to hinder rather than to afford access; their interior exiguity; and the doubt, in most if not in all cases, as to how their stories, floors, and stairs were adjusted.

The height of the doors above the ground outside is generally 13 ft., though the door at Scatterry is on the ground. At Lusk the doorway is 4 ft.; and in others 8, 11, and 13 ft. above the exterior level.<sup>4</sup>

Attention must again be drawn to the minar at Gaur (p. 207 *supra*) of which Fergusson said it looked "more like an Irish round-tower than any other example known"; and that also has the elevated doorway. One other close parallel can be added from Petrie himself (p. 29), which does more than suggest a connexion between the pillar-tower, the pillar-stone, and the worship. Lord

<sup>1</sup> C. Cature: *Hist. du Quercy*, ii, cap. 15.

<sup>2</sup> *Relig. of Semites* (1889), pp. ix, 437.

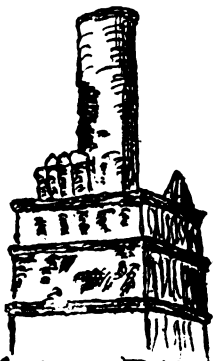
<sup>3</sup> *Kinship and Marriage*, 207.

<sup>4</sup> Lord Dunraven's *Notes*, ii, 23, 150.

Valentia, in his "Travels in the East Indies," described the two round towers one mile North-west of Bhaugulpoor. He was much pleased at sighting them, as they resembled the towers of Ireland; but they are a little more ornamented, *the door about the same height from the ground*. There was no tradition concerning them, but the Rajah of Jyenegar considered them holy, and had built a small shelter for the great number of his subjects who annually came to worship there. The early Christians can scarcely have had aught to do with these particular Indian pillar-towers, which are those near Bhagalpur that the Jains still frequent for pilgrimage and worship. Indeed Petrie wrote<sup>1</sup>: "I am far from wishing to deny that a remarkable conformity is to be found between many of the Round Towers, whether Christian or Mahomedan, noticed by travellers, and our Irish towers."

On the lower or square part of the stambhas or solitary pillars of the Jains of southern India, says Fergusson,<sup>2</sup> as well as on the pillars inside the temples at Moodbidri and elsewhere in Canara, we find "that curious interlaced basket-pattern which is so familiar to us from Irish manuscripts or the ornaments of Irish crosses. It is equally common in Armenia, and can be traced up the valley of the Danube into central Europe." Of course this last bit is only one of Fergusson's "views," and need not be conceded more than its due modicum of weight.

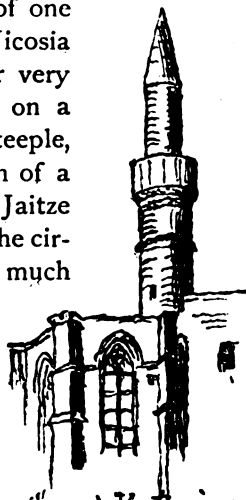
To show (see p. 263) how the Moslems sometimes add the round minaret, here is a rough sketch of one at the Haidar Pasha mosque in Nicosia (St. Katherine's church); and another very strange example of a ruined minaret on a ruined church-steeple, a fine specimen of a campanile, at Jaitze in Bosnia<sup>3</sup> "The circular plan was much



St. Luke's Jaitze.

<sup>1</sup> *Ut supra*, p. 30.

<sup>2</sup> I. de Asbóth's *Bosnia and Herzegovina*, 1890, p. 421.



Aya (Ayia) Katerina Jami

<sup>3</sup> *Indian Arch.* p. 277.

used by Moslem races for their minarets," says the *Encyclopedia Britannica*.

"Round towers *wider* and *lower* than the Irish appear to have been built by many prehistoric races in different parts of Europe. Many examples exist in Scotland, and in the islands of Corsica and Sardinia. They are called *brochs* in Scotland, and seem to be the work of a pre-Christian Celtic race."<sup>1</sup>

The church of Bramfield in Suffolk has a detached round-tower which stands some distance away from the church.<sup>2</sup> There are many round-towered churches in this quarter of England, as for example at Mettingham, Haddiscoe, Watton, Fritton, and near Cromer (Norfolk), and Bungay (Suffolk). The country-people have a tale that these round-towers were the casings of wells before the deluge, which succeeded in washing the land away, leaving the circular stone-work standing.<sup>3</sup> But this is too obviously not a legend but a rough "sell," of the "thing to make a fool ask" description. The *Encyclopedia Britannica*<sup>4</sup> briefly asserts that these round towers, which are at the West end of churches in Norfolk Suffolk and Essex, are "Norman"; which does not help us too much. All the Irish round-towers stand a little to the N. or N. W. (points not accurately stated or ascertained) of the churches near them.<sup>5</sup>

The round Towers covered with a dome, which exist in the island of Sardinia (see p. 284) are also attributed to an unknown archaic race, says Colonel Hermant of the French Artillery, who seems to have encountered a somewhat similar tower in Algeria (*dans le Sud Oranais*), terminating in a rounded and massive capping (*coiffée d'une calotte arrondie et massive*).<sup>6</sup>

Lord Dunraven<sup>7</sup> gives authentic particulars and sketches of a great number—some two-and-twenty—continental round towers,

<sup>1</sup> *Encycl. Brit.*, citing Anderson's *Scotland in Pagan Times* (1883) and *Scotland in Early Times* (1881).

<sup>2</sup> J. J. Hissey's *Tour in a Phaeton*, 1889, p. 152.

<sup>3</sup> *Ibid.* 153, 175, 177, 185, 189, 225, 271.

<sup>4</sup> xxi, 22 (9th ed.)

<sup>5</sup> Lord Dunraven's *Notes*, ii, 23, 152, 154.

<sup>6</sup> Académie des Sciences, 8th Dec. 1889.

<sup>7</sup> *Notes*, ii, 148, 156, 162.

none of which however has any exact typical resemblance to the Irish towers, except in a common roundness, and in the conical tops of some; and both those facts are of leading symbolic importance.

The divine companions of the great Mexican deity Quetzalcoatl raised mounds or pyramids of stones and bricks, and they gave their pillars the form of serpents, not an infrequent Irish middle-age ornamentation. Quetzalcoatl himself invented (that is, of course, created) the tower absolutely round and without angles, which, says M. Eugène Beauvois, "has such a curious parallel in gaelic lands."<sup>1</sup>

Round towers some 33 feet high, and half that diameter, have just been discovered by Mr. J. Theodore Bent at Zimbabwe in Mashona-land. This is where he found the soapstone poles or pillars, with the birds on top. (See "Divine Birds" in Vol. II, and Proceedings of the Geographical and Anthropological Societies, May 1892.)

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Petrie says<sup>2</sup> that the Irish round towers "are finished at the top with a conical roof of stone which frequently, as there is *every* reason to believe, terminated with a cross formed of a single stone." It does not appear that he adduced one single reason for this belief. If he has, the passage has escaped my very careful reading. One might with equal apparent probability suggest that the roof was terminated with "a round ball stuck on a spike" like those "buildings of the Pollygars of the Circars of India" mentioned in Pennant's *View of Hindoostan* (ii, 123), which buildings are "of a cylindrical or round-tower shape, with their tops pointed at the summit. One is inclined to claim as Cosmic this ball on a spike, that is the sphere transpierced by its axis; and much will be said later on (see Index) as to the important symbolism of this conical roof-cap. (See also what is said of the Egyptian benben at p. 199 *supra*, and of the phalæ at p. 240.)

With reference to this "ball on a spike," the wooden "rattles" used by "sorcerers," that is I presume priests, in British Guiana, are still of such a

<sup>1</sup> *L'Élysée des Mexicains* in Rev. de l'Hist. des Relig. x, 289, 295.

<sup>2</sup> *Ut supra*, p. 356.

form, as may be seen from the specimens in the Museum of St. Augustine's College at Canterbury (8th July 1890). The whole sacred symbol is two feet high, and stands on a round base. The hollow ball is of thin wood, and about eight inches in diameter, with two slits in it like those on the front of a fiddle. Is not this a sort of bull-roarer? See also what is said as to the Japanese nu-hoko on p. 67.



Lord Dunraven<sup>1</sup> gave some particulars of the capstones of the Round-tower roofs. At Antrim "a portion of the original stone which crowned the conical top is still preserved. There is a square hole in the centre, into which a small wedge-shaped stone fitted" ("probably a cross" is added, but why?). At Ardmore: "Last year (? date) the capstone fell down, and only half of it is now preserved. It is about 2 ft. high and is semi-circular, 1 ft. 8 in. in diameter; the other half must have been split off." [This is somewhat vague.] Elsewhere it is stated that Professor Willis<sup>2</sup> "alludes to a floral ornament in the plan [on parchment, of the towers of St. Gall near Lake Constance] which is also often seen in MSS. of the 9th century, and which Lord Dunraven suggests may indicate the ornamental finial of the conical roof." I can only presume that the fleur-de-lis is here meant.

That pre-Christian sacred, as well as domestic and other, buildings might have been round as well as of any other shape is so self-evident, in the nature of things, as almost to go without telling; but here are some leading instances of the fact.

"The houses of the ancient Irish were circular, and generally made of wood."<sup>3</sup>

The late Laurence Oliphant,<sup>4</sup> writing from Taganrog in 1852, describes the round houses of the Don Cossacks as being "like the haystacks with which they were always surrounded, and from which you could scarcely distinguish them."

The most usual, if not the most ancient form of the European hut, says Dr. O. Schrader, was circular. If this is correct we shall not go far wrong in regarding it as an imitation of the felt-covered circular tent of the nomad. The Teutonic huts on the triumphal column of Marcus Aurelius are round. So too did Strabo describe the dwelling of the Belgæ as a *θολοειδής*. Helbig has shown the primitive form of the Italian hut to have been round. The ash-urns from the necropolis of Alba Longa were obviously intended

<sup>1</sup> *Notes on Irish Arch.* ii, 1, 39, 157.

<sup>2</sup> *Archæolog. Journal*, v, 85.

<sup>3</sup> Dr. Joyce's *Celtic Romances*, 191.

<sup>4</sup> Mrs. M. O. W. Oliphant's *Life of him*, i, 96.

to represent the then round huts of the living. [See an illustration in Canon Isaac Taylor's *Origin of the Aryans*, p. 176 ; but such huts were square too, see the drawing of one found near Chiusi in Daremberg and Saglio's *Dictionnaire*, i, 984. I. O'N.] The pre-historic dome-shaped graves of Mycenæ, Menidi, and Orchomenus were but reproductions of human dwellings. [The Chinese idea of the roundness of heaven, and the Greek and Roman round temples are here out of sight. I. O'N.] Dr. Schrader then compares the Latin *fala*, a wooden tower or structure, with the Greek *θόλος*, meaning both circular structure and dome-shaped roof or round temple.<sup>1</sup> Lisch says the circular was the original form of the German urns also ; and F. S. Hartmann says the funnel-pit dwellings of Southern Bavaria as a rule exhibit a circular form.<sup>2</sup>

To this I shall add that the primitive circular Greek houses had, according to Winckler,<sup>3</sup> the hearth at the centre, the smoke going out at the top of the conical roof. Every Greek city had its prytaneum, in *rotunda* or *θόλος* form, sacred to Hestia. The holy hearth or fire-focus of the city was immediately under the summit of the vault, just as the hearth at Delphi, the central fire common to all the Hellenes, was (*soi-disant*) right beneath the summit of the celestial vault. This Delphin sanctuary, the navel of the earth, the *ὀμφαλὸς γῆς*, had the *omphalos-stone* close beside this hearth-altar and sacred fire of Hestia, the goddess who personified the stability of the Earth.<sup>4</sup> The Roman Vesta, who paralleled the Grecian Hestia, likewise had *rotunda*-temples with hemispherical roofs.

Numa Pompilius, said Festus (*s. v. Rotunda*), seems to have consecrated to Vesta a round temple (*rotundam* or *rutundam ædem*), because she was the same as the Earth, and so he gave her a temple in the form of a *pila*. But we must not forget that *Stata Mater* was another name for Vesta ; who in that case may be *VeSta*, and another deity to add to the rest in *Ve*-. As to these I state elsewhere a suspected connexion with the root of *veho* to drive, and with the town of *Veji* or of the *Veji*, for it is hard to accept Ovid's *VeJovis* (*Fast.* iii, 447) for "little Jupiter."

It is such facts as these that throw the proper light upon the confused supposition of Anaxagoras (elsewhere mentioned) that

<sup>1</sup> Guhl and Koner, p. 48.

<sup>2</sup> Jevons's Schrader's *Prehist. Aryan Antiq.* (1890) 342, 345, 364 to 366.

<sup>3</sup> *Wohnhäuser der Hellenen* (1868) pp. 123 to 132.

<sup>4</sup> Th. H. Martin : *Mythe de Hestia* (Mém. Acad. Inscr. xxviii.)

primitively the pole coincided with the zenith. A supposition which was agreed in by others of the Ionian school—Archélaus, Diogenes of Apollonia, Empedoclês and Democritus.<sup>1</sup> One of the two most archaic temples discovered by Conze, Deville, and Coquart at Samothrace, the sanctuary of Kabeirian worship, was round in form, and covered-in like an odeum (ὀδεῖον, Odéon).<sup>2</sup>

<sup>1</sup> Stobæus *Ecl. Ph.* i, 16 (pp. 356 to 358, Huren).

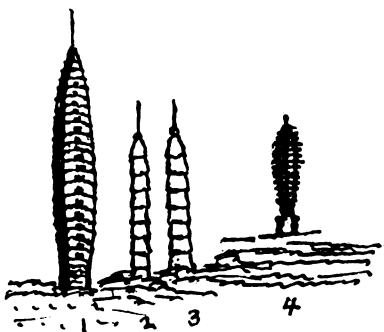
<sup>2</sup> F. Lenormant in Saglio's *Dict.* i, 765.

## 23.—Some other Towers.

HERE are now recorded some notes and observations upon a variety of Towers which are not round, but which seem to belong to the same symbolism. The square form accords with the Chinese conception of the earth-symbol as square (the heavens-symbol being round); and it also figures forth the sacred number Four of the cardinal points, fully treated of above, p. 157.

At Kuku-Hote, or Blue Town in Manchuria Huc<sup>1</sup> mentioned a large Lamasery called, in common with a more celebrated one in the province of Shan-si, the Lamasery of the Five Towers, from its handsome square tower with five turrets; one very lofty in the centre, and four smaller at the angles.

At Tali and Tali-fu in Yunnan, Mr. A. R. Colquhoun<sup>2</sup> mentions and depicts some "Mahomedan pagodas or minarets." That numbered 4 reminds one somewhat of the Egyptian *ṭaṭ* (see *supra*). That they are pillar-like tower structures, with an archaic religious and mystic signification now lost, seems to be the conclusion. The mythological nightmarist might perhaps see in them some parcel of gigantic glorified glow-worms.



The existence of the Chinese Wei-Kan in the same country (see p. 193 *supra*) seems to exhibit to us the same original idea descending through two different channels, and so evolving side by side (whether due to migration or not) very different forms of the same central pillar-symbol, which are both still produced to this day. It was in this country too that the Mahomedan rebels were put down and massacred. The aboriginal (?) Heh Miao tribe of this part of S. W. China "stick-in a bamboo-pole at the graves, with silk threads of the five colours."<sup>3</sup>

The staged towers (zikkurat) of Chaldea and Assyria seem to

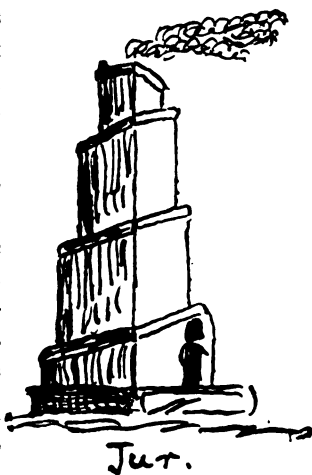
<sup>1</sup> *Travels*, i, 110.

<sup>2</sup> *Across Chryse*, ii, 246, 253.

<sup>3</sup> *Ibid.* ii, 372.

have given the model for the atesh-gahs or fire-towers of the Persians. That at Jur near Firuzabad is 91 feet high and has been "restored" by M. Dieulafoy.<sup>1</sup> The minaret of the mosque of Ibn Tûlûn, one of the oldest Mussulman edifices, is said to resemble it.

Dr. E. G. King, D.D.,<sup>2</sup> says "the topmost stage in the Babylonian zigurats or temples denoted the pillar round which the highest heaven or sphere of the fixed stars revolved."<sup>3</sup> If so, it clearly represented the North polar celestial region. (Refer again to the Tower at Jaitze in Bosnia p. 276.)



In the Persian *Rauzat-us-Safa* (p. 141) Nimrud, obstinate in his purpose of ascending to heaven, spent many years in erecting a Tower which was so high that the bird of imagination could not reach its summit. (Remember that it is the exaggeration here that falls short of the mythic reality.) Fara'ûn (Pharaoh) also wanted to go up to heaven and learn about the God of Mûsa, and to fight him; and he commanded Hâmân to erect him a lofty castle, so lofty that its building took all the time of the 9 signs, and anyone wishing to reach its summit had to climb for a whole year. (*Ibid.* p. 333.)

One is inclined to suggest that the marvellous Tower in the *Shi King*,<sup>4</sup> built with a rapidity as if it had been the work of spirits (as Chu Hi said), and proper for astrological observations and for the searching-out of divination omens, should find its proper place among the mythic cosmic towers.

In France, the "Pile de Saint-Marc" or Cinq Mars, where the Cher joins the Loire, is built of bricks and is in plan a square of 12½ feet to the side, its height being 86½ feet, as described long ago by La Sauvagère (*Antiquités*).

That we have here the god Mars (or his Gaulish double) seems probable enough; and his mantle descended to his namesake St. Martin (Mars, Martis), as may be seen especially from the legend in the 12th-century chronicle of Jean de Marmoutier (near neighbouring Tours) which says that Cæsar built a tower upon the rock of neighbouring Amboise, with a great statue of Mars on its

<sup>1</sup> *L'Art Antique de la Perse*, iv, 79.

<sup>2</sup> *Akkadian Genesis* (1888) p. 24.

<sup>3</sup> See also *The Story of the Nations (Chaldea)* pp. 153, 276. <sup>4</sup> Legge's, 1871, p. 456.

summit, which statue fell in a miraculous storm raised by the iconoclast St. Martin to abolish the emblems of paganism. Les dieux se suivent et se ressemblent. The *Mar* in Marmoutier (moutier = monasterium) is said to be Maius, but is nearer Mars. The village was once known as Saint-Maars (which confirms what I have just stated), and also Saint-Médard-la-Pile, which gives us a central divine name, like unto all others in Me-, see pp. 143 *seq.*

Near Sablencaux is a similar construction called la Pile-Longue or Pirelonge, built of rubble stone in a hard cement, 18 feet square and 74 feet high. There is said to have been another near the confluence of the Creuze and Vienne rivers, at a place called Port-de-Pile.

A curious name belongs to the 291 feet high tower of the church at Boston in Lincolnshire, built in 1309. It is called "Boston Stump," and is visible 40 miles off. (We all know too that another Boston is the hub of the Universe!)

As to the *núraghs* or round-towers of Sardinia (see p. 277), Perrot and Chipiez say in *L'Histoire de l'Art* that they still exist in very great numbers—more than 3000—all over the island. Their commonest form is a circular chamber, on the ground, covered with a conical vault, corbelled not arched, like the beehive tombs of Mycenae and Orchomenos. Some are more complicated, fusing 3 or more single towers into one colossal mass. The conclusion now favoured is that they were strongholds against invaders and pirates. Their dates and builders are unknown, but the vaulting may be Phœnician. (Does *núragh* belong to *nár*, fire? see p. 208 *supra*.)

The celebrated Octagonal Tower of the Eight Winds at Athens has already been often mentioned (pp. 167, 193 and 244). It was crowned by a trident-god or Triton who acted as a weather-cock. Spon identified this famous tower with the horologium or dial described by Vitruvius (i, 6, 4). There was a water-clock within it, and it also served as a dial, for horary lines are still traceable below the figure of a wind on each face. When Stuart visited the tower in the last century, and still at the time of Gell's tour, it was used as a chapel for dancing (that is rotating, spinning) dervishes.<sup>1</sup> To those who follow the theories here broached, it will not seem strange, but accordant, that the connexion of this tower with the rotating Universe should thus have been perpetuated. It was dedicated, as the architrave-inscription still testifies, to Athenê

<sup>1</sup> Harrison and Verrall's *Ancient Athens*, p. 203.

Archêgetis. Now ἀρχ-ηγέτης, ἀρχ-αγέτης, ἀρχ-ηγέτις combine the two central divine terms ἀρχ and ἀγ (ἄγω go, lead ; Sanskrit aj drive) ; and Ἀρχαγέτης thus meant the Supreme goer, leader or impeller of the Universe. The same adjectival title was also given to the great central gods Apollo and Asklêpios.

The turretted head of Cybelê may owe its symbolism to the cosmic tower and heavens-palace, or "city of the new Jerusalem." Compare the Egyptian presentments of Neith, Isis, and Nephthys.



The tower in which Danaë was shut-up, the golden shower as which Zeus (=Zan=Dan) descended, the resultant heavens-god Perseus, and the chest in which *he* was shut-up (see "The Arcana") are all central and celestial. Remember too that if Zan=Dan was Zeus, Zanô (=Danô) was the Doric (and Cretan ?) Hêrê. And I here insert an important addition to the Section on "The god Picus" *supra*, which is taken from John of Antioch, who not alone said repeatedly that Picus was the same as Zeus—Πίκος ὁ καὶ Ζεὺς ; but that some said he was the father of Perseus : καὶ ἕτερος υἱὸς τοῦ Πίκου Διὸς ἀπὸ Δανάης γενόμενος ὀνόματι Περσεύς.<sup>1</sup>

In Dr. Schliemann's Report on excavations at "Troy" in 1890,<sup>2</sup> is mentioned a whorl with an inscription found in the sixth "Trojan" settlement. Prof. Sayce gives the inscription which is in the Cypriot syllabary, as Πα-το-ρι Τυ-ρι which, on the supposition that it is Phrygian, would be "to Father Turis."

The fragments of Philo's version of Sanchoniathon, as presented by Eusebius,<sup>3</sup> have preserved to us a perhaps stupendously old instance of the cosmic Tower-myth. The passage is that Hyps-Ouranios (that is the god of the highest heavens) was said to have set up his home at Turos, that is at Tyre. Εἶτα φησι τὸν Ἑψοῦράνιον οἰκῆσαι Τύρον, which was put into Latin by K. O. Müller as Jam vero HypsUranium in *insula* Tyro domicilium suum collocasse, which would give us a very ancient view indeed of Tory-island (see p. 267 *supra*). (Of course there was a Tyre on the island, now Sour (=tsur ?) but the old Tyre, πάλαι Τύρος, seems to have been on the mainland.) If this be the true etymology of Tyre, it disposes of all the words in tyr- or τυρ- as having a tower sense. The Hebrew name of Tyre was צֶרֶר. The bull that bore Europa

<sup>1</sup> Didot's *Frag. Hist. Græc.* iv, 542, 544.

<sup>2</sup> Published posthumously by Brockhaus, Leipzig.

<sup>3</sup> *Prep. Ev.* i, cap. 10. Didot's *Frag. Hist. Græc.* iii, 566.

was called Tyrian. The Thebans were poetically, that is archaically, called Tyrians, and I shall endeavour later to show that Thebes was the heavens-city of the gods, the theoi.

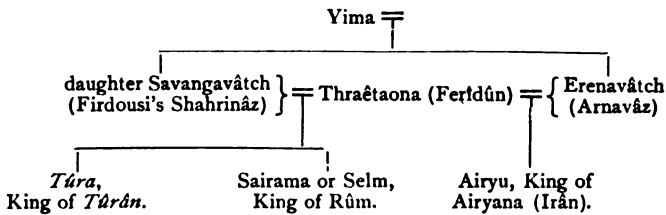
Again we may have the tower-axis god in Turrenus or Turrhenus who was the dux (drawer or leader) of the Lydians (see also pp. 143, 146). So said Festus under the word Turrani, which he cited from Verrius as an ordinary appellation for the Etruscans. Note, by the way, that we are here working out a very supreme divine right indeed for the tyrant, tyrannus, or *τύραννος*.

An Etruscan mirror<sup>1</sup> shows a scene which is called "Castor and Pollux with Minerva and Venus;" but the names over the heads are Laran, Aplu, Menfra and Turan. In this last name of the Etruscan Venus (according to F. Lenormant<sup>2</sup>) are we not to see a Tower goddess? Another mirror shows Casutru, Pulutuke, Chaluchasu (Menfra), and Turan. Another gives Turms or Turmus. (Mercurius?) Laran, Menfra, and Turan. Another, Menfra and Turan.<sup>3</sup> (See also Turô, p. 136 *supra*.)

A curious and pretty, though very ordinary, religious toy may be had in certain devotional bookshops. It consists of an ornamented double hollow turret or cylinder of ivory which, when turned round axially, opens and discloses a little statuette of the Virgin in (or as) the turris eburnea or turris Davidica of the *Song of Solomon* and the Litanies.<sup>4</sup>

Under the heading of the Number Twelve I have already mentioned the Frangrasyan of the *Avesta*, the Afrâsyâb of Firdusi. He was King of Tûrân for 200 years, which (for me) at once gives a tower-axis clue, and a probable etymology for Tûr-ân as the kingdom of the Tower.

Justi (*Handb. der Zendspr.*) derives tûra from taurv, tarv = Sanskrit turv, tûrvati. I believe turris *τύρις* has not been previously carried beyond the Greek. Now Airyu, Tûra, and Sairima were grandsons of Yima the first man-god, thus:



The 2 mothers of the triad had been ravished by the demon-serpent Azhi Dahâka, but were rescued by Thraetaona when he slew the monster. Again

<sup>1</sup> Inghirami, *Monumenti Etruski*.

<sup>2</sup> In Saglio's *Dict.* i, 771.

<sup>3</sup> M. Maurice Albert, *Castor et Pollux*, 1883, p. 134.

<sup>4</sup> *Hieroglexicon* (Roma, 1677), p. 644.

Îrân Vêj is the more archaic Airyana Vaêjô or Vaija, the first region created, near by the heavens-river Dâitya.<sup>1</sup> Airyaman was an old Indo-Îrânian god, who is an âditya in the RigVeda, and called *Aryaman*. The meaning of both the resemblant words is in each speech the same: brightness, light.<sup>1</sup> Airyaman's mansion (nmânem) is the mansion of the sky, the bright dwelling in which, according to the Vedas, Mitra Aryaman and Varuna abide. In later Parsiism Airyaman is the *ised* of the heavens. Here is one of my reasons (see p. 24) for making the original Aryans the bright star-gods of the heavens. In another, a parallel direction, it is not at all impossible (I venture to submit) that we have here too our own English word air (*âîp*, aer). Mt. Kaoirisa or Kôîrâs in Îrân-Vêj,<sup>2</sup> then becomes the hollow (*κοῖλος*, root *ku*) mountain of the heavens, in space.

But I want to deal with Tûra, the King of Tûrân. The mythic source of the even prehistoric enmity of Îrân and Tûrân would be a war-in-heaven (of which so many are seen in the course of this *Inquiry*) between the (tower) axis-gods and the heavens-gods at large. And it is very notable that although the Turanians, the sons of Tûra, are to be smitten in myriads of myriads in the *Avesta*,<sup>3</sup> certain of them are to be worshipped, such as Arejangand and Frârâzi and their holy men and women.<sup>4</sup> Thus they (or their fravashis, their spirits) were gods. The *Dîndê Matnôgê Khiradh*<sup>5</sup> preserves the legend that this enmity was caused through the killing of Airyu (Aîrîch) by his two brothers. This is supposed to have been also related in a lost Nask of the *Avesta*. Afrâsyâb the tower-god (as I say) was, after 12 years' dominion, beaten, and took refuge in a cave on the top of a mountain (in the *Shâh Nâmeh*); but in a more archaic form of the legend the cave was an underground palace, the height of 1000 men, with walls of iron and 100 columns. This is clearly one of the many variants of the Southern infernal Labyrinth (see that heading), and Afrâsyâb was simply damned to hell as a fallen god.

Since the above was worked-out, I find that M. Jean Fleury, reader at the St. Petersburg University, considers the Russian popular god Tur to be "no other than Perun, under a name brought probably by the Turanians."<sup>6</sup> But of course the word perun has no etymological resemblance whatever with tur. If these theories of mine turn out worth the trouble of publishing, Tur will be a tower-god, and Perun (see pp. 194, 198 *supra*) a pillar-stone (pierre) god.

<sup>1</sup> Darmesteter's *Z. A.* i, 2, 5, 229.

<sup>2</sup> *Z. A.* ii, 289.

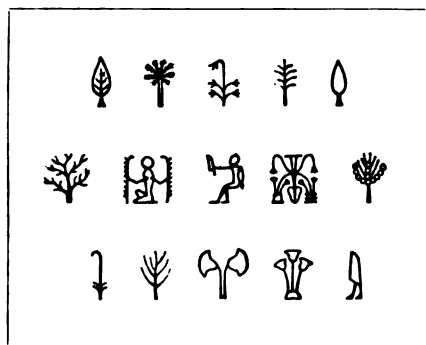
<sup>3</sup> *Ibid.* ii, 67, 71, 189.

<sup>4</sup> *Ibid.* ii, 212, 217, 226.

<sup>5</sup> West's *Pahl. Texts*, iii, 52.

<sup>6</sup> *Congrès des trad. pop.*: Paris, 1891, pp. 91, 96, 97 (received by me 7th Feb. 1892).

*[The exigencies of Space and Time—in which all things have their becomings or their non-becomings—have forced me to hold over, for the present, the Section on “The Tomoye.”]*



## The *Axis* and the *Universe-Tree*.

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- 24. The Tree-trunk.
  - 25. The Christmas-tree.
  - 26. The myths of Daphné and AgLauros.
  - 27. The Gods of the Druids.
- 

### 24.—The Tree-trunk.

Two stedfast Poles  
twixt which this All doth on the Ax-tree move.  
(Drayton, *Barons' Warres*, vi, 5.)

WE must now turn to the Axis as the trunk of the Universe-Tree; the Axe-tree as we might call it, reviving an old English alias for axle-tree.

The Vedic habitable Earth is Jambu-dwîpa, the island of the tree Jambu. Siva is the lord of the Jambu tree which is in the centre of the delightful plateau which in the purânas crowns the height of Mount Meru—the world-Tree which yielded the gods their soma, the drink of immortality. Its roots are in the under-world of Yama; it is so high that it casts the shadow on the moon. Its tips are in the heaven of the gods, its trunk the sustaining Axis of the Universe.

In another character it becomes the Avestan Harvisptokhm,<sup>1</sup> the Tree of all seed; and it is also the Hindû Pârijâta,<sup>2</sup> yielding all the objects of desire, which we have already seen (under the heading of "The Spear") churned-up out of mid-Ocean. It is also the Tree of desires or of ages, the kalpa-druma, kalpa-taru, or kalpa-vrikshas of Hindû myth, of which there are four planted on the four buttresses of Mount Meru. Vriksha = tree in the *RigVeda*.

<sup>1</sup> Darmesteter's *Zend Av.* i, lxix, 72, 54, 59.

<sup>2</sup> *Rel. Life and Thought in India*, i, 108, 332.

Soma himself is Vishnu, says the *Satapatha-brâhmana*,<sup>1</sup> Soma was Vritra. In the *RigVeda* and its commentaries Gâyatri, in the shape of a hawk, forcibly carries off the Soma from Swarga, the paradise, the lordship, of Indra, and also the supreme station of Vishnu on the summit of Mount Meru.<sup>2</sup> But here soma must be a branch or portion of the heavenly tree; and the hawk and soma are thus a clear parallel to the dove and olive-leaf of Genesis viii, 11.

The *Satapatha-brâhmana*<sup>3</sup> prescribed the brown-flowering phâlguna plant as being akin to the soma-plant; in the absence of this the Syena-hrtra (falcon-rapt) plant, or the âdâra, or the brown dûb<sup>4</sup> (dûrvâ), or any kind of yellow kusa plants. But Dr. O. Schrader<sup>5</sup> pronounces that all the investigations of the original terrestrial soma-plant have failed to produce any tangible result.

This soma is the Avestan haoma which, like the universe-mountain, becomes duplicated; for there is an earthly as well as a heavenly haoma; the celestial one growing-up in the actual middle of the sublime spring Ardvîsûra in the sea of air Vurukasha, or the Airanya-vaeja, the atmosphere, the ether (see p. 287).

Haug<sup>6</sup> says that there is an invocation in the Haoma yasht of the Avesta to the holy haoma-tree as the "imperishable Pillar of life, amareza gayêhê stûna." The passage is not traced in Darmesteter's version.

Μῶλυ the plant unknown to men, black at the root but with a milk-like flower, which Hermês plucks up for Odusseus (x, 305) is clearly a type of the world-tree; μῶλος being a pile raised in the sea.

Prof. Sayce<sup>7</sup> has translated a bilingual hymn of Eridu about a dense tree growing in a holy place:

Its fruits (or roots) of brilliant crystal extend to the liquid abyss, its place is the central spot of the earth, its foliage is a couch for the goddess Zikum. In the heart of this holy dwelling, which casts a shade like a forest into which no man has entered, resides the powerful Mother who passes athwart the heavens; in the midst is Tammuz.

And Tammuz = Attis, as to whom see the Pine legends, p. 298 *infra* (see also Attius Navius under "The Navel").

On the Blacas vase we clearly have the Universe tree in the midst of the Cabiric gods. Its roots, said F. Lenormant,<sup>8</sup> grow down into the region of the hells, and its branches spread out in the upper region, where are the deities of the Cabiric mysteries.

Not to turn aside just at this moment for other parallels to the

<sup>1</sup> Eggeling's, ii, 100, 126, 371.

<sup>2</sup> Wilson's *RigVeda*, i, 23, 54, 241.

<sup>3</sup> Eggeling's, ii, 422.

<sup>4</sup> Dub means both tree and oaktree in Russian, see Ralston's able *Russ. Folk-tales*.

<sup>5</sup> Jevons's Schrader's *Prehist. Aryan Antiq.* (1890) 326.

<sup>6</sup> *Essays*, 177.

<sup>7</sup> *Rel. of Anct. Babyl.* 1887, p. 238. F. Lenormant, *Orig. de l'hist.* ii, 104. I overset from the French.

<sup>8</sup> In Saglio's *Dict.* i, 766.

Norse mima-meither or to the Tree of the golden apples of immortality guarded by the goddess Idunn, or to the similar apple-tree of the garden of the Hesperides—there is the world-ash Ygg-drasil, the greatest and best of all trees, whose branches spread all over heaven, while its roots plunge down to hell. It was the Tree of Life, and the judgement-seat of the gods,<sup>1</sup> whose chief abode and sanctuary, is at the Ash Ygg's stead (or *standing* place) where they hold their court every day. Three of its roots stretch across the heavens, and hold them up.<sup>2</sup> It is white, like the Avestan haoma—although the whiteness must rather mean brightness—and as Grimm pointed out<sup>3</sup> it is a near relation of the *Irmensäule*, that highest universe-column sustaining all things: *universalis columna quasi sustinens omnia*, which is-so deeply-rooted an idea in German antiquity.

The name of the Yggdrasill Ash (Norse: *askr ygg-drasils*) must I think mean powerful-whirler; as thus: Ygg seems to be the root *ug* *vigour*, as in Latin *vigeo* thrive, *vegeo* arouse, *augeo* increase;<sup>4</sup> OldIrish *ōg* entire<sup>5</sup> Lithuanian *áugu* grow, Greek *ὑγιής* whole sound healthy, Sanskrit *ugra* very-strong, *ōjas* strength. I suppose the name Ugrian must be thus connected with Yggdrasill. It is odd that this etymology brings *ygg* and *vegetable* together.

Drasill, *drasils*, seems to be Gothic *thracils*, Scythian *tracilus*, Greek *τρόχος*; next to which I set down *τρόχος* race racecourse, and *τροχός* wheel hoop sphere, *τροχία* wheel-rut, and *τροχάδς* fleet, round, with *τροχάλια* water-wheel roller windlass. It is customary to refer all these to *τρέχω* run, and to the root *targh* *tragh* to tug; and Prof. Skeat suggested a Teutonic type *thragila*, to take in both English thrall and OHG *drigil* a slave. But I venture to think that the root *thark* *tark*, to twist turn-round, must also be indicated. It would thus be possible, disregarding *τρέπω*, to include in the group not alone the *wheel*-meanings of the Greek words but the Latin *torqueo* turn, and the Sanskrit *tarkus* a spindle.

If these etymologies will stand the strain, then Yggdrasill = force + circular-motion; that is, the energy of Nature, the almighty *power* that seemed to *turn* the Universe and its typical Tree. This at once makes it a doublet of the Winged Oak of Zeus (p. 308 *infra*); and we also thus see why "Yggdrasill" is incomplete without the word "ash." We should say "the Yggdrasill Ash."

I know the nine cycles of the world, says the Vala or priestess in the *Volu-Spa*, and the gigantic tree which is in the middle of the

<sup>1</sup> Bergmann's *Gylfa Ginning*, 90, 212, 223.

<sup>2</sup> Vigfusson and Powell's reconstructed *Voluspá* (in *Corpus Poet. Bor.* ii, 634).

<sup>3</sup> *Deutsche Myth.* 759.

<sup>4</sup> Mr. H. D. Darbishire points out that *ὑγιής* can be connected with *vegeo* or with *augeo*, but not with both.

<sup>5</sup> E. R. Wharton, *Etyma Latina*.

earth, the ash called Yggdrasill raising its head to the highest heavens.

Adam of Bremen said in the 11th century that the Saxons venerated in their Irminsul (as above) the image of "the universal column which sustains all things":<sup>1</sup> *Truncum quoque ligni non parvae magnitudinis in altum erectum sub dio locabant, patriâ eum linguâ Irminsul appellant, quod Latine dicitur universalis columna sustinens omnia.* It was thus a big wooden post set up in the open air. "As a cosmogonic column related to the Scandinavian Yggdrasill," writes M. Goblet d'Alviella,<sup>2</sup> "the Irminsul connects itself just as well with the tradition of the universal pillar as with that of the Tree of the world." But the axis idea seems never to have crossed M. Goblet's vision. He however approaches very near to the theory advocated in this *Inquiry* (without however coming into touch with it) when he says "the Chaldeans must be included among the peoples who saw in the universe a tree having the heavens (le ciel) for top and the earth for base or trunk."<sup>3</sup> The trunk of course is the beam or shaft of the axis. And he adds that Mr. W. Mansell<sup>4</sup> has found *gis*, tree, as a name for the heavens, on a tablet. Again M. Goblet says<sup>5</sup> "the idea of referring to the form of a tree the apparent structure of the universe is one of the most natural reasonings that can present themselves to the mind of savages." But here it is also manifest that the vegetating idea is alone present to the savant's view.

The god Irmin or Hirmin of the Westphalian Saxons seems to have had a grand temple on the Eresberg, afterwards the Stadtberg. It was also called the Mersberg or Mons Martis, which indicates the usual confusion of the spear-gods of two races. The Irmin-sul or suul alias Hirmin-suul, Hermen-sul or Ermen-sul was his pillar at that spot, and the reading Hermen would seem to convey another confusion with another speargod, Hermès. Charlemagne in 772 destroyed the "idol" on the Mons Martis, which he christianised. This idol seems to have been both a pillar and a statue placed on a pillar; and the statue held in one hand a rod or standard tipped with a rose (wheel?), and in the other a balance, which would indicate a god of Truth. On the breast was the figure of a bear. He was worshipped on horseback by the nobles, who rode several times round the statue (*Noël*). Adam of Bremen (i, 6) said (as above) that the statue was of wood (which would give it a tree-trunk and post origin) holding a flag-standard

<sup>1</sup> *Gesta Hammenburgensis Ecclesiae pontificum*, Hamburg 1706, I, vi.

<sup>2</sup> *Mig. des Symboles*, 1891, p. 144.

<sup>3</sup> *Ibid.* p. 187.

<sup>4</sup> *Gaz. Archéol.* 1878, 134.

<sup>5</sup> *Mig. des Symboles*, p. 208.

in the right hand and a lance in the left.<sup>1</sup> There is a confused German legend which makes the dead *Arminius* become the *Irminsul*. Now one of the Argonauts (which see) was Armenios or Armenos, and he was a native of the Rose(wheel)-Land. See also the Roland-Säulen at p. 332 *infra*.

The parish of Preston, Gloucestershire, is bounded on the west by "the Irmin-street," a Roman way which passes through Cirencester. In the parish stands an ancient rude stone about four feet high called "the Hangman's stone." Rudder<sup>2</sup> suggested that this was a corruption of "Hereman-stone." I take this from Mr. E. S. Hartland's truly valuable *County Folk-lore*.<sup>3</sup> I also find in Canon Isaac Taylor's "Words and Places" the form "Ermin Street." In the French department of the Oise is Ermenonville; in the Puy-de-Dôme is Herment; in the ancient litus Saxonicum near Caen is Hermanville; in Bohemia are Hermanstadt (or Hermanmiestetz or Hermanmiestec), Hermansdorf (or Hermsdorf), and Hermanstift (or Hermanseifen); and in Transylvania is another Hermannstadt. Perhaps our Norfolk parish of Irmingland should also be catalogued.

[Here, as I have just had to mention stone monuments, I must be forgiven for inserting out of its place some further similar facts, which ought to have gone with the Perrons, p. 194 *supra*. In the highway some 200 yards W. of the church of St. George's, Gloucestershire "stood Don John's cross, which was a round freestone column supported by an octangular base." The "Dane John" at Canterbury consists of a similar monument on a high mound. Near by is a public-house which still calls itself "Don Jon House." It seems obvious that the real name of both the Kentish and the Gloucester survivals is Don (or Dan) Ion. Dan, Don, Dom, Tāu (see p. 135 *supra*) Zan and Zeus (see p. 285) are of course all identical, and the lugging-in of "the Danes" used to be a too frequent relaxation for our local antiquarians in the past. I shall add as to the Perron (see p. 194 *supra*), which the Canterbury Dan Ion monument closely enough resembles, that Perry Wood, near by where I write, still a place for frequent pleasure-pilgrimage, may have been first so-called from a monument to the god Perun. There are other places in England which contain the name Perry, but the list of such places in the American gazetteers is something quite astonishing in its length.]

It is under the Willow that the Táoist saints obtain the elixir of immortality. In S. China where it is rare the fig takes its place. The pine (matsu) is a symbol of long-life in Japan. There is as much difference of opinion among

<sup>1</sup> See Krantz *Orig. Sax.* ii, 9; Fabricius *Orig. Sax.* 6; J. Grimm, *Deutsche Myth.* pp. 81, 209.

<sup>2</sup> *Hist. Gloucestersh.* 1779, p. 606.

<sup>3</sup> *Folk-lore Society* 1892, i, 51.

"sinologues" as to what is the Chinese divining-plant Shi as there is among our Western pundits about the sarcostemma-soma. Both are probably cases of the gold-silver shield over again; the fabulous soma and shi being materially represented by differing substitutes in different places according to the exigencies of vegetation.<sup>1</sup> Look at the (now Christian) "palms" on Palm-Sunday.

We can scarcely separate the whiteness of the haoma from the whiteness of the birch (German birke, Lithuanian berzas, Russian bereza, Old-Saxon brēza, Sanskrit bhûrja, Ossetic barse bārs, Pamir dialects furz, bruj) to which Dr. O. Schrader<sup>2</sup> assigns the probable source of the Sanskrit bhrāj, to shine. So that the shining white birch would be meant, which thrives only in N. latitudes. The Latin name betula has a common origin with the Irish beithe and Welsh bedew.

The Canoe (white) Birch, betula papyracea, is commonest in America above 43° N. lat. The bark is almost indestructible, and, being therefore turned into the Red Indian's canoes, gives the tree its name; the wood of the yellow birch, betula lutea, is well-fitted for the under-water hulls of ships. The bark is used as an impenetrable roof, under shingles which keep it down. The European white birch, betula alba, has its S. forest-limit at 45° N. lat. Its bark slowly burnt in a furnace supplies the empyreumatic oil which gives the perfume to Russian leather and the stench to Russian ships. Its rich sugary plentiful spring sap makes a beer, a wine, and a vinegar. The leaves of the black birch, betula lenta, when dried make an agreeable tea.

It may have been primitively thought a supernatural fact that the common birch reappears as if by magic in forests of other trees, European and American, after their destruction by fire.

To the soma (and beanstalk) varieties of the Universe-tree must be assigned the vine of gold fashioned by Hephaistos and presented to the Trojans by Zeus.<sup>3</sup> The golden vine of the Jerusalem temple caused it to be said that the Jews worshipped Dionusos.<sup>4</sup> Both worships took the symbol from a cosmic source.

*THE BEANSTALK.* In a New Guinea legend, the Man who kills the Mountain-devil is so strong that he drives a spear through the earth and rock into the heart of the cave where he and his mother live. Not far from this cave was a tree so huge that it was twice the size of any other tree in the forest. Even the head of the giant devil Tauni-kapi-kapi (= Man-eating man) would not reach to the top of it. The Man and his mother ascend to the treetop, and from there he eventually kills the giant.<sup>5</sup> In another legend the king of the Eagles lives with his human wife

<sup>1</sup> Plath, *Relig. and Cultus Alt. Chin.* i, 96; Edkin's *Relig. in Chi.* 15; Legge's *Shu-King*, 144.

<sup>2</sup> Jevons's Schrader's *Prehist. Aryan Antiq.* 271.

<sup>3</sup> *Myth Rit. and Rel.* ii, 180.

<sup>4</sup> Josephus *Ant. Jud.* xv, 11, 3.

<sup>5</sup> H. H. Romilly's *My Verandah*, p. 120.

and son in the top of a tall tree, and the king of the Snakes attacks them, coils himself tightly round the tree, and bit by bit begins to break it down. The tree begins to shake and crack, but the Eagle king says "he cannot pull down my tree," spits at the snake, and the tree is immediately renewed.<sup>1</sup>

(The legends in the book from which these two are quoted are obviously very much edited; and the last suggests some missionary tale told from Genesis to the Papuan.)

Jack going up a ladder to the abode of the Giant who killed his father is an analogous incident to this New Guinea myth. In a Wyandot tale a child's father is killed and eaten by a Bear, and he in turn kills the destroyer. He then climbs up into a tree, and blows upon it, whereupon the tree grows and stretches up and up till it raises him to the heavens. In it he builds huts, and finally breaks off the lower end [separation of heavens and earth see pp. 38, 87 *supra*] so that no one now can get to the heavens that way. The sun too gets caught in this tree, which is just the leading mythical fact of the sun *on* or *in* the Universe-tree which we have at p. 325 *infra*.<sup>2</sup> The Dog-Rib Indians say that Chapewee stuck up in the ground a piece of wood which became a fir-tree and grew with amazing rapidity until its top reached the heavens. Chapewee pursued a squirrel up the tree until he reached the stars, and found there a fine plain and a beaten Way. The sun here too gets caught in a snare set for the squirrel.<sup>3</sup>

One of Jack's pretty-coloured Beans (therefore a phaseolus), got from the butcher in exchange for the cow, grows and grows until next morning it has grown right up into the heavens. When Jack goes up, he steals the hen that lays the golden Eggs, and being pursued down the Beanstalk by the Giant that killed his father, he is just in time to cut the *ladder* through, [again the separation of heavens and earth] and the Giant tumbles down head first into the well.

De Gubernatis has pointed out<sup>4</sup> that "the kidney-bean is evidently intended by the fruit of fruits which, according to the *Mahā-bhārata* (iii, 13, 423), the merciful man receives in exchange for the little black cow, *krishṇadhenukā*, given to the priest, *phalānām phalam aṇoti tadā dattvā*.

<sup>1</sup> H. H. Romilly's *My Verandah*, p. 118.

<sup>2</sup> Le Jeune (1637) in *Relations des Jésuites* (Quebec 1858) on Tylor's *E. H. M.*

<sup>3</sup> Richardson, *Franklin's Expedition* (1828) in Tylor.

<sup>4</sup> *Zool. Myth.* 1872, i, 244.

In the sixth of Porchat's *Contes Merveilleux* a youngster climbs for a nest in an elmtree, and the never-ending ascent takes him up near heaven. Out of the nest appears a beautiful fair-haired maiden, either the sun (as before) or the moon. Among the American Mandans the tribe climb up a vine from the underworld to the Earth, but when half have ascended the vine breaks with the weight.<sup>1</sup> In the Malay island of Celebes Kasimbaha clambers up the rattans into the heavens and dwells among the gods.<sup>2</sup> The Mbocobis of Paraguay send their dead up to the heavens by the tree Llagdigua which joins heavens and Earth.<sup>3</sup> The arrowroot and another plant—here we have a duality, the dual pillar—pushed-up the Samoan heavens; and the “heavens-pushing-place” is still shown.<sup>4</sup> There are other ways up to the skies in various parts of the world, “the rank Spear-grass, a rope or thong, a spider’s web, a ladder of iron or gold, a column of smoke, or the rainbow.” So wrote Mr. E. B. Tylor in the pages I am using;<sup>5</sup> but the rainbow is a separate conception altogether.

M. A. Réville<sup>6</sup> says the New Zealand separator (see pp. 38, 87 *supra*) was a divine tree the Father of forests. This idea of separation by pushing asunder would of course in such a case also include a holding together; just as in the *Rig Veda* the axle is said “powerfully to separate heavens and earth”; whereas it not alone separates but connects the wheels which are understood in the metaphor. (See “The Wheel.”)

The Russian “Beanstalk” stories do not mention Ivan (or Jack) but only the Old Couple (who are in other tales Ivan’s parents). The old man goes up a cabbage-stalk in one version, and takes up the old woman in a sack, but lets her fall when near the top, and she is dashed to pieces. In another, she is killed by a bundle which falls from the hands of the old man who is up a peastalk. In yet another, she falls off the old man’s back, as he is carrying her up a beanstalk. In another, the peastalk disappears as soon as the old man is up above, where he encounters a seven-eyed goat (= seven-starred Bear!), and to get down again he makes a cord of the cobwebs “that float in the summer air,” and secures it “to the edge of heaven.”

<sup>1</sup> Lewis and Clarke, *Expedition* (Philadelphia, 1814), p. 139 (in Tylor).

<sup>2</sup> Schirren, *Wandersagen* (Riga, 1856) p. 126 (in Tylor).

<sup>3</sup> Humboldt and Bonpland, ii, 276 (in Tylor).

<sup>4</sup> Turner's *Samoa*, 198.

<sup>5</sup> *Early Hist. Mankind*, 2nd ed. p. 356.

<sup>6</sup> *Rel. des non-civilisés*, ii, 28.

In some other Russian variants, the Old Couple both climb up with their young granddaughter, the bine breaks and down they fall. "Since that time," says the story, "no one has set foot in that heavenly izbushka (cottage); so no one knows anything more about it."<sup>1</sup> Here we clearly have again that most archaic and widespread idea of the separation of a once-joined heavens and Earth.<sup>2</sup>

The sacredness of the Bean, that is the celestial connexion of the plant, is to be detected in a very early stage of civilisation in the worship of Cardea, p. 160 *supra*. In the legend of Dêmêtêr's visit to Trisaulês and Damithalês,<sup>3</sup> the mother of the gods, who was also the Earth-mother, tabooed the bean. (Pomegranates, which were undoubtedly phallic, were also taboo in the worship of Dêmêtêr.<sup>4</sup>)

The mystic tree appears unexpectedly in the Ainu legends recently published by Mr. Batchelor.<sup>5</sup> There we have a metal pine-tree which grew at the head of the Island, that is the World, against which the swords of the gods broke and bent when they attacked it. It recurs in another Ainu legend of a visit to the under-world, where it has a bear-goddess, and is worshipped, and divine symbols are set up to it. We have also a mountain-top, an immense serpent, and a long tunnel-like cavern in this legend.<sup>6</sup>

In the *KalevaLa* the far outspreading branches of the universe-Oak shut out the light from the Northland, and Pikku Mies the pigmy-god, in answer to the intercession of Waino, quickly grows, like the Indian Vishnu-Vamana, to a gigantic size and fells the tree with three strokes of his copper hatchet. The oak is in this "Epic" called pun YamaLa = tree of thunder-land.<sup>7</sup>

Skade, the daughter of the giant Thjasse, bore many sons to Odinn. She was also called the iron pine-tree's daughter, and she sprang from the rocks that rib the sea.<sup>8</sup>

The Babylonian (or Akkadian) tree was a dark pine which grew in Eridu. Its crown was crystal white and spread towards the vault above; its station was the centre of the Earth; its

<sup>1</sup> Ralston's *Russ. Folk-tales*, 298.

<sup>2</sup> I trust I may be pardoned for referring the reader to an article of my own in the *National Observer* of 3 Oct. 1891, on "Jack and the Beanstalk."

<sup>3</sup> Pausanias viii, 15, 1.

<sup>4</sup> F. Lenormant in Saglio's *Dict. Antiq.* i, 1028.

<sup>5</sup> *Trans. As. Soc. Jap.* xvi, 134.

<sup>6</sup> Mr. B. H. Chamberlain in *Memoirs of Tôkyô University* 1887, pp. 23, 24.

<sup>7</sup> J. M. Crawford's *Kalevala* (1889) xix, xxxi.

<sup>8</sup> *Inglunga Saga*, ch. ix.

shrine was the couch or throne of the mighty mother Zikun.<sup>1</sup> The sùbbas too have a tree of life called Setarvan, the shader, and a milk-tree of Paradise, the mahziun, which is prayed-to. Its human breasts suckle the babes that die young.<sup>2</sup>

The pine under which he mutilated himself was sacred to Attis, and it was at the Vernal equinox that the tree was cut [to obtain the turpentine, perhaps by "bleeding,"<sup>3</sup> which was thus a sacred simulacrum]. An image or idol of Attis hung on the sacred pine; and the tree must also have been cut-down, unless indeed it was a pot-plant, for it was carried with great pomp into the sanctuary of the Mother of the gods, and adorned with woollen ribbons and spring violets. This was the feast called "Arbor intrat" on 22nd March.<sup>4</sup>

The weighty Spear, δόρυ, of Iêsôn (Jason), son of Aisôn, when hardened by the magic drug of MeDea, presents another parallel to the Ainu tree. "Idas the son of Aphareus in furious anger hacks the butt end thereof with his mighty sword, but the edge leaps from it like a hammer from an anvil, beaten back." And his comrades cannot bend that spear ever so little.<sup>5</sup> The serpent Ladôn who, in the place of AtLas, guarded the apples of the triad of the Hesperides, is, when slain by Hêraklês, found by the Argonauts fallen against the trunk of the apple-tree,<sup>6</sup> and the three become, Hesperê a poplar, Eruthêis an elm, and Aiglê a willow with sacred trunk. All this is Universe-tree myth. And we get the same *motif* in the legend told by Phineus in the *Argonautika* (ii, 476) of the father of Paraibios who drew down a curse by his disregard of the "Woodman, spare that tree" of a Hamadryad. He "cut the trunk of an oak that had *grown up with her*"—so is πρέμνον δρυὸς ἥλικος rendered (479); but I cannot refrain from a reminder that ἐλίκη is the Arcadian willow as well as the Great Bear. There is an alternative reading for δρυὸς too, which is Διὸς (Wellauer *in loc.*). We should thus, if one slight emendation were permissible here, have the northern Arcadian willow of Zeus as the tree-trunk on which the Universe turns. Compare the Winged Oak, p. 308. Of course it is always here maintained that mythic Arcadia is the highest heavens (see "The Arcana").

<sup>1</sup> *Records of Fast*, ix, 146.

<sup>2</sup> *Relig. des Soubbas*, pp. 6, 41, 27; Norberg, *Codex Nasaraeus*, iii, 68.

<sup>3</sup> F. Lenormant in Saglio's *Dict. Antiq.* i, 1689.

<sup>4</sup> *Ibid.* 1682, 1685; Arnobius *Adv. gent.* v, 5 to 7; Clem. Alex. *Protrept.* ii, 15, 16.

<sup>5</sup> *Argonautika*, iii, 1246.

<sup>6</sup> *Ibid.* iv, 1401, 1427.

The eight-cornered sacrificial post or stake (see also pp. 193, 171) belongs to Vishnu in the *Satapatha-brâhmana*.<sup>1</sup> It is raised up solemnly (for fixing in the ground) with the text: "With thy crest thou hast touched the Sky, with thy middle thou hast filled the Air, with thy foot thou hast steadied the Earth." *It seems impossible to deny that this has reference to the Universe-axis*, of which the post is thus manifestly the symbol.

When the priest had to cut down a tree for the sacrificial post, he was ordered by the *Satapatha-brâhmana*<sup>2</sup> to place a blade of darbha-grass between the axe and the tree, saying: "Oh grass, shield it!" He then struck, saying: "Oh axe, hurt not!" where we have again the "Oh Woodman, spare that tree!" of the drawingroom ditty. It was an ostrich's-head-in-the-sand kind of conscience-salve; and so, when the priest was pounding and pestling the soma-twigs for their juice, he was<sup>3</sup> to think in his mind of his enemy, and say: "With this stone I strike not thee, but" so-and-so. "But if he hate no one," goes on the guileless guide, "he may even think of a straw, and so no guilt is incurred."

ErusiChthon, son of Kekrops and AgLauros (or son of Triops or Triopas) profaned with the hatchet a "forest primeval" sacred to Dêmêtêr, each tree of which was the home of a Dryad (see "The Gods of the Druids" *infra*). Dêmêtêr (= Ceres) plagued him therefore with the ravenous hunger of famine, and he devoured his own limbs (but see also "The Arcana" *infra*).<sup>4</sup> The Hindû priest doubtless feared some similar vengeance.

As to "Woodman, spare that tree," there was a pious old-woman's wish as far back as Cicero's time:<sup>5</sup> that the pinewood post cut in the forest of Pêlion had not fallen to the earth. Cicero took his quotation from Ennius: *Utinam ne in nemore Pelio securibus | caesa cecidisset abiegna ad terram trabes*; and that again seems to have been lifted from the *Medea* of Euripides: *Μήδ' ἐν νάπαισι Πηλίου πεσεῖν ποτε τμηθεῖσα πεύκη*.

I think too that this Yûpa or sacrificial post which is hymned in the RigVeda as typical of the tree or lord of the wood (Vanas-pati),<sup>6</sup> and is well-clad and hung with wreaths,<sup>7</sup> must clearly be

<sup>1</sup> Eggeling's, ii, 162, 167, 171, 143.

<sup>2</sup> *Ibid.* ii, 164.

<sup>3</sup> *Ibid.* ii, 243.

<sup>4</sup> F. Lenormant in Saglio's *Dict.* i, 1039.

<sup>5</sup> *De nat. Deor.* iii, 30.

<sup>6</sup> It is no harm here to draw attention to the pretty old fable about the trees electing a king, which is put into Jotham's mouth in *Judges* ix. See also the New Zealand Father of Forests, p. 296.

<sup>7</sup> Wilson's *RigVeda.* iii, 4.

placed in the same category as the Ashêrâh, which I have already mentioned at p. 195, and which must say Prof. Robertson Smith, have been either a living tree or a tree-like post, planted in the ground like an English Maypole [or a French *arbre de Liberté*]. An Assyrian monument from Khorsâbâd, figured by Botta, Layard, and Rawlinson<sup>1</sup> shows an ornamental pole planted beside a portable altar. Priests stand by it engaged in worship and touch the pole with their hands, or perhaps anoint it with some liquid substance.<sup>2</sup> If this were blood it would give our barber's pole; and if oil, would be the "greasy pole" to which I have already referred (p. 191 *supra*). Prof. Smith also suggests that in early times tree-worship had such a vogue in Canaan that the sacred tree, or the pole its surrogate, had come to be viewed as a general symbol of deity which might fittingly stand beside the altar of any god.<sup>3</sup> The Universe-tree and Universe-axis theories here urged go farther than this on the same lines.

The Ashêrâh, a post or pole more or less enriched with ornaments, formed, said F. Lenormant, the consecrated simulacrum of the Chthonian goddess of fecundity and life in the Canaanite worship of Palestine.<sup>4</sup> But he added that the artificial Assyrian Ashêrâh (which like Sheruyah his female seems named from Asshur) was a figment of the Cosmic tree, which was also the tree of life.

On the Babylonian "black stone of Lord Aberdeen," of the time of king Asarhaddon, the Universe-tree or Tree-of-Life appears, like any other idol, in a naos surmounted by a cidaris or upright tiara, while the god Asshur hovers above.<sup>5</sup>

M. Goblet d'Alviella remarks that the Hebrews in spite of the oburgations of the prophets of Yahveh never gave over the making and planting of ashêrîm from their establishment in Canaan<sup>6</sup> down to king Josias who burnt the ashêrâh which Manasseh, the worshipper of the hosts of the heavens, made and set up in the very temple of Jerusalem.<sup>7</sup> He adds that the ashêrâh, being made as well as planted, must have been artificial and conventional like our May.<sup>8</sup> (See "The Christmas Tree" *infra*.)

The Tibetans, says Prof. Rhys Davids, are fond of putting up

<sup>1</sup> *Monarchies*, ii, 37.

<sup>2</sup> *Relig. of Semites*, 171, 175.

<sup>3</sup> *Ibid.* 172.

<sup>4</sup> *Orig. de l'hist.* i, 89, 570.

<sup>5</sup> Fergusson: *Ninev. and Persep.* 298. F. Lenormant, *Orig.* i, 88.

<sup>6</sup> *Judges*, iii, 7 (Ashêroth; but Ashêrîm in *Exod.* xxxiv, 13).

<sup>7</sup> *ii Kings*, xxiii, 6; xxi, 3, 7.

<sup>8</sup> *Mig. des Symboles*, 1891, 142.

what they call Trees of the Law, that is lofty flagstaffs with silk flags upon them emblazoned with that mystic charm of wonder-working power: Om mani padme hum.<sup>1</sup> As my theory here is that the Dharma, or Law, of Buddhism is the revolution of the Universe, these Trees of the Law must be symbols of the Axis. I would especially press upon the reader's attention that here we have a Buddhist Tree of the Law as well as a Wheel of the Law; compare also the Egyptian flagstaffs of p. 252.

Among the Aboriginal (?) tribes of S. W. China, the Kau-erh Lung-kia "after the springtime stick a small tree in a field, which they call the demon(?) stick. There is a gathering round this stick and a dance," and men make their engagements with women. The Yao-Miao tribe bind their dead to a tree with withies, and the Heh Miao "stick in a bamboo-pole at the graves, with silk threads of the five colours."<sup>2</sup>

*THE BARBER'S POLE.* The mention of the sacrificial post at p. 300 leads me on here to speak further of the Barber's pole. Brand<sup>3</sup> said that

It was grasped by the patient "to accelerate the discharge of the blood" (which is insufficient on the face of it), and that "as the pole was thus liable to be stained, it was painted red, and when not in use was suspended (?) outside the door with the white linen swathing-bands twisted around it. In later times, when surgery was dissociated from the tonsorial art" [the pomposity is as ungrateful as the rest] "the pole was painted red and white, or black and white, or even with red white and blue lines winding about it, emblematic of its former use."

Now anyone is at liberty unhesitatingly to declare that Brand was here plainly and roundly inventing, or retailing invention.

The theory that this pole had its true and only archaic origin in the sacrificial, in the human-sacrificial post is the over-mastering one. If the barber's patient grasped the pole, then he had been originally a victim. The painting of a red colour is to be seen all over India, where, since the Brahminical (and perhaps the Buddhistic) abolition of blood-sacrifice, everything is ritualistically smeared with a red paint, instead of being sprinkled with blood.<sup>4</sup> It is a pious fraud, the outcome of a religious evolution. Remember, too, that there is a never-ending mass of evidence

<sup>1</sup> *Buddhism* (1880), p. 210.

<sup>2</sup> A. R. Colquhoun's *Across Chryse*, ii, 369 to 373.

<sup>3</sup> *Pop. Antiq.* 112.

<sup>4</sup> See also p. 332 *infra* as to the red tree.

about the sacrifice of the victim's hair (where the barber comes in again) and of his or of her blood, as a palliation of the sacrifice of the victim's life. All this was piacular pious fraud; self-deception and cheating the god, both. And the barber's trade of haircutting and of bleeding, and his combination of the two, therefore prove him to have been originally a butcher-priest at the sacrificial post. The medically insane and murderous practice of bleeding the sick (and the whole too) never had any other than this expiatory and—well, barberous origin.

Brand further reported that in the House of Lords, on 17th July 1797, Lord Thurlow cited a statute which then required both barbers and surgeons to use poles (of course as a public security and convenience), the former painting them with blue and black stripes. Naturally, when they once got to fancy-painting, colour was likely to become a matter of taste.

In China the greater number of the barbers fix a vertical red bar over their stove.<sup>1</sup>

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*THE MAY-POLE.* Somewhat must here be said of the May-pole, which should be carefully distinguished from the May or artificial tree (see p. 336). Reference is also requested to the Egyptian poles mentioned under the head of "The Dokana," p. 252 *supra*.

The great *shaft* or principal May *pole* of London used to be set up in Cornhill, before the parish church of St. Andrew, thence called Undershaft.<sup>2</sup> Philip Stubbs, in his *Anatomie of Abuses*, 1595, said men women and children then went to the woods and groves, and spent all the night in pleasant pastimes [which we may perhaps admit depended somewhat on the weather], returning in the morning with birch boughs and branches of trees.

But their chiefest jewel they bring from thence is the Maie-pole, which they bring home with great veneration, as thus—they have twentie or fourtie yoake of oxen, every oxe having a sweete nosegaie of flowers tied to the tip of his hornes, and these oxen drawe home the May-poale, their stinking idol rather [wrote this rabid puritan], which they covered all over with flowers and hearbes, bound round with strings from the top to the bottome, and sometimes it was painted with variable colours, having two or three hundred men women and children following it with great devotion."<sup>3</sup>

Perhaps the most remarkable thing here is the use of the words, "veneration," "devotion," and "idol." [See also the post on p. 194, and the greasy pole, pp. 191, 300.]

<sup>1</sup> De Groot, *Fêtes d'Émoui*, i, 171.

<sup>2</sup> Stow's *Survey*, p. 80; Strutt, p. 352.

<sup>3</sup> Strutt, p. 352.

It is for me noteworthy that the Universe-tree and the Spear-axis gods seem to be brought together in the Welsh myth of Peredur *Paladyr Hir* (see p. 198 *supra*), the Spearsman of the long Pal. "Gwalchmei (=falcon of the May-tree) approached Peredur, threw his arms round his neck, and they went away joyous and united towards Arthur . . . Peredur took the same garments as Gwalchmei, and then they repaired, hand in hand, to Arthur and saluted him."<sup>1</sup>

*THE REED.* There is an ever recurrent necessity throughout this *Inquiry* to make mention from varying points of view of the symbolism of The Reed, which I consider as cosmic and axial. I therefore insert here, next the Pole, some ritualistic particulars about it.

*Μεγάλη*, the Grand, was a title of Dêmêtêr as the Great Mother; and the Megalesia, Roman games and feasts in honour of Cybelê (4th to 10th April), owed their name to this adjectival title. At this period was commemorated the bringing to Rome of the Stone (idol) of Dêmêtêr from Pessinunte (*Πεσσινούς* on the frontiers of Phrygia), and on previous days, from the 22nd to the 27th of March, was held at Rome the Phrygian feast of Cybelê and Attis. Before that again, on 15th March, was the feast of Anna Perenna and the cannophori or Reed-carrying procession, composed of confraternities of men, and of women. F. Lenormant made some excellent remarks on these Reeds.<sup>2</sup> He with much insight picks-up out of Herodian<sup>3</sup> the statement that the Phrygians celebrated the similar feast on the banks of the river Gallos, and that the reeds were an allusion to the Moses-myth of the infant Attis, exposed on those banks, and rescued by Cybelê. Nothing could be, for me, more direct and genuine and archaic in Cosmic mythology, if he had only added on the fact that the river Gallos must be viewed, like the Chinese Hoang-ho or Yellow River, as a terrestrial continuation of the Milky Way or heavens-river. Thus Galatia where the Gallos flowed, and the Galli priests of Cybelê, and the *Γαλαξίας κύκλος*, via lactea, or Milky Way all belong to a similar nominalism, as will be more fully shown under "The Heavens-River," where it will be found that from Japanese origins I have quite independently argued down to a similar conclusion with F. Lenormant—a coin-

<sup>1</sup> Loth's *Mabinogion*, ii, 74, 75.

<sup>2</sup> In Saglio's *Dict. Antiq.* "Cybelê," (i, 1685, 1688).

<sup>3</sup> *Hist.* i, 11, 7.

cidence at which anyone might well be self-pleased. F. Lenormant further signalled on the mystic Cista found in the ruins of the Mêtroön at Ostia (see "The Arcana" *infra*), the self-same celestial reeds together with the lion of Cybelê, and the heads of Idæan Zeus and of Attis.

The great *Reed* on the great North Mountain of the Navajo Indians is the Universe-tree. The mountain grows higher and higher, and so does the reed, all that is alive takes refuge there from the Deluge. When the reed grows to the floor of the fourth world creation is saved by creeping through a hole (the Navel).<sup>1</sup>

A poem of the Japanese *Kozhiki* also gives us one of the other obvious references to the world-tree, hitherto undetected:<sup>2</sup>

"As for the branches of the five-hundred-fold true tsuki-tree . . . the uppermost branch has the Sky above it, the middle branch has the East above it, the lowest branch has the Earth above it. A leaf from the tip of the uppermost branch falls against the middle branch; a leaf from the tip of the middle branch falls against the lowest branch; a leaf from the tip of the lowest falling . . . all [goes] curdle-curdle. Ah, this is very awe-inspiring."

This expression curdle-curdle, koworo-koworo, is said by the commentators to be akin to the name of the island Onogoro (ono-koro, from koru to become solid) or self-curdled, which Izanagi made with his spear,<sup>3</sup> and to which early reference is made in this *Inquiry* (p. 31). It is just possible that we have here traces of a variant in the original creation-myth, and a recognition of the identity of the Spear and the World-Tree—one of the points I contend for.

The Chinese K'jung-tree, the tree of life, is 10,000 cubits high, and 300 arm-spans round. Eating its blossom confers immortality. Its name, k'jung is a convertible term with Yü, the jadestone, and it grows upon the heavens-mountain Kw'ên Lun.<sup>4</sup> The Tong tree of the Tâoists also grows on Kw'ênlun at the Gate of heaven.<sup>5</sup> This mystic plant is, again, the princess Parizadé's Singing Tree in Galland's *Arabian Nights*, "whose leaves are so many mouths, which neverendingly give forth a harmonious concert of assorted voices"; where we clearly have an allusion to the Music of the Spheres.

<sup>1</sup> *Amer. Antiquarian* (1883), 208 (W. Matthews, "Navajo Mythology").

<sup>2</sup> Mr. B. H. Chamberlain's valuable version, pp. 321 to 323.

<sup>3</sup> *Ibid.* p. 19.

<sup>4</sup> Mayers: *Manual*, 99.

<sup>5</sup> *Paradise Found*, 274 (citing Lützen's *Traditionen*, 72).

The Chinese Shên-t'ao, or Peachtree of the gods, grows near the palace of Si Wang-Mu, the West Queen-mother. Its fruit of immortality ripens once in 3,000 years, and gives 3,000 years of life to the eater. Tung-Fang So (Jap. Tōbōsaku) stole three (compare Hēraklēs and the Hesperidēs-apples), and lived 9,000 years. Si Wang-Mu brought seven peaches when she visited the Emperor Wu Ti. The Japanese god Izanagi repels the Eight thunder-gods in the infernal regions by throwing at them the Three fruits of the Peachtree that grew at the entrance of the level Pass of the Dark World (Yomo tsu hira-saka no saka-moto . . . sono saka-moto naru momo no mi wo mi, etc.)<sup>1</sup> The t'ao (peach) has a doublet in the k'iung-tree just mentioned. This tree is also the special property of Si Wang-Mu,<sup>2</sup> who bestows its *leaves* and blossoms.

[*Si Wang-Mu and her consort Tung Wang-Kung, the East King-lord, bear a strange resemblance to Izanami and Izanagi, having been the first created and creating results of the powers of Nature in their primary process of development.*<sup>3</sup>]

There is a tradition among the Sūbbas (or Sabæans) of Mesopotamia that a leaf once fell from the heavens with a divine message.<sup>4</sup> Here we seem to get behind the Sibylline leaves. The leaves of the tulasî basil (see p. 317 *infra*), are still offered to Vishnu in India.<sup>5</sup> The Egyptian dead were crowned with leaves.<sup>6</sup> The leaves of the pipal (*ficus religiosa*, see p. 317 *infra*), somewhat resemble those of the poplar, and quiver ceaselessly like those of the aspen.<sup>7</sup> Is this perpetual life-motion and whispering of the leaves one reason towards its holiness? No wood but white poplar was used in burning sacrifices to Zeus at Olympia in Elis.<sup>7</sup> The virtue of the *leaves* comes clearly out in the *Apocalypse*, xii, 2: "And on this side of the River and on that was a Tree of Life bearing *twelve* crops of fruit (see p. 176 *supra*), yielding its fruit every month. And the *leaves* of the tree were for the healing of the nations." Here we have the heavens-river besides, and the number *twelve* is clearly celestially zodiacal.

In the Persian Moslem legends, Joseph (Yusuf), in his dream, fixes his staff in the ground (see "The Rod and Rhabdomancy," *supra*), and his brothers stick-in theirs around his; whereupon Yusuf beholds his staff growing skyward,

<sup>1</sup> Yo-mo = night side; hira-saka = level descent, *i.e.* the top, the 'col' of the mountain-pass; saka-moto = descent-beginning; mi = fruit; mi = three. (*Koshiki*, i, 9. Mr. Chamberlain's, p. 37.)

<sup>2</sup> *Koshiki*, p. 19.

<sup>3</sup> See Mayers, *Manual*, pp. 210, 178, 100.

<sup>4</sup> Siouffi *Relig. des Soubbas*, 1880, p. 7.

<sup>5</sup> Miss Gordon-Cumming's *Himalayas and Indian Plains*, 547, 218.

<sup>6</sup> *Peremhru* ch. xviii and xx. Papyrus of Osor-añou. Th. Devéria, *Cat. MSS.* 1881, 135.

<sup>7</sup> Pausanias, v, 13 and 14.

and budding forth branches so bright that they light up the interval between the East and the West. Then fruits rained from the branches on the heads of the brethren, who worshipped him while they eat them.<sup>1</sup> *Twelve* is, of course, the zodiacal number of staves here too; and see the similar stone-legend, p. 273 *supra*, and also "The Number Twelve," p. 173.

A tree with *ten* branches is a frequent incised ornament on archaic "Trojan" vases, whorls, and balls.<sup>2</sup> Here we have a decimal zodiac instead of a duo-decimal.

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*OSIRIS.* To the world-tree myths must, I think, be attached a leading portion of the story of Osiris, the coffin containing whose dead body is found in the trunk of a tree which had grown round it. This tree too, like the spear of Izanagi (pp. 36, 224 *supra*), becomes the column which sustains the roof of a royal palace. In the papyrus of Har-si-êsi, Osiris is alluded to as "the One in the Tree."<sup>3</sup> The erica-tree of Osiris reappears in Maspero's Egyptian tale of the Two Brothers (Papyrus of Orbiney in Brit. Mus.) where Bitiou places his heart in an acacia-tree. At Hermopolis-Magna Thoth was represented by a cocoa-palm 60 cubits high. The "coffin-tree" of Osiris is shown by a Theban bas-relief from Medinet-abu (Th. Devéria) to be at the water's edge.<sup>4</sup> Although called an erica at times, it seems to be a tamarisk also;<sup>4</sup> and in its branches perches the bennu-bird. This is a further identification of the Osiris-tree with the Universe-tree. The vine was also sacred to Osiris. Prof. Robertson Smith compares the sacred erica which grew round the dead body of Osiris to the Hebrew ashêrâh. The erica was anointed (with myrrh) like the ashêrâh.<sup>5</sup>

The wooden image of Artemis Orthia, also called *Lygodesma* (willow-bound) by Pausanias, because found in a willow, is clearly another similar legend to that of Osiris. Myrrha, *Μύρρα*, the daughter of Kinuras King of Cyprus (and father of Adônîs in Ovid) was when pregnant of Adônîs changed into a myrrh-tree from which the child was delivered, said Hyginus (*Fab.* 58, 242, 270), by a blow of a hatchet, or else the tree split-open of itself in the tenth month, and the god came forth.<sup>6</sup> I cannot just now lay hands on the authority for the enclosure of the body of Attis in his (and

<sup>1</sup> *Rauzat-us-Safa*, 203.

<sup>2</sup> Th. Devéria, *Cat. MSS.* 1881, 68.

<sup>3</sup> *Relig. of Semites*, 75.

<sup>4</sup> Schliemann's *Ilios*, 367, 383, 413.

<sup>5</sup> Pierret: *Dict.* 57, 534.

<sup>6</sup> *Relig. of Semites*, 1889, p. 87.

Cybelê's) pine-tree until the spring. Zakhariah the prophet is said by the moslems to have taken refuge from his persecutors in the hollow of a tree.<sup>1</sup> In Irish myth Diarmait and Grania in their flight to the south from Finn are helped by Angus to a refuge in the wood of the Two Sally-trees, "which is now called Limerick";<sup>2</sup> and Diarmait is further counselled by Angus to go not into a tree having only one trunk. [See also the remarks on seeking sanctuary by grasping the sacred tree, and its connexion with the children's game of tig-touch-wood, under the heading of "The Navels."]

Are we to see a glimmering of some similar idea to the tree-Osiris in Yahveh's changing of Lot's wife into a pillar (of salt) see p. 239 *supra*.

This perennial Universe-myth springs up again in Merlin's Oak :

Then in one moment she put forth the charm  
Of woven paces and of waving hands ;  
And in the hollow Oak he lay as dead,  
And lost to life and use and name and fame. (Tennyson's *Vivien*.)

And previously, in Merlin's mystic words :

Far other was the song that once I heard  
By this huge Oak, sung nearly where we sit ;  
For here we met—some ten or Twelve of us.

The Twelve here are doubtless (see p. 306) the celestial or zodiacal twelve round the Axis and the Table of the heavens.

The temple of Jupiter on the capitol at Rome replaced, so tradition said, the sacred oak of Romulus.<sup>3</sup> An Etruscan inscription showed the antiquity of another oak on the Vatican hill.<sup>4</sup> In 456 B.C. Livy (iii, 25) records that a consul solemnly took an oak to witness, as though it had been a god, the broken faith of the neighbouring warlike *Aëqui*—et haec sacrata quercus et quidquid deorum est audiant foedus a vobis ruptum. Apollodoros (iv, 9, 16) makes Athênê attach to the prow of the Argo a piece of the prophetic oak of Dôdôna ; but the earlier and weightier legend given by Apollonios of Rhodes<sup>5</sup> makes this oaken beam from Dôdôna the middle of the keel, and it cries out and prophecies in the gloom. That this oak is the Universe-tree and this keel a metaphor of the Axis scarcely admits of contest.

<sup>1</sup> *Masnavi ; Ma'navi* of Jalâlu-'d-dîn Rûmî, founder of the Mevlevî dervishes (1887), p. 74.

<sup>2</sup> Joyce's *Celtic Romances*, 292, 295, 296.

<sup>3</sup> Livy, i, 10.

<sup>4</sup> Pliny, *Hist. Nat.* xvi, 87.

<sup>5</sup> *Argonautika* (Wellauer), iv, 583.

The Russian abbot Daniel in A.D. 1106 described the Oak of Mamre near Mount Hebron<sup>1</sup> as standing on a high mountain. Beneath it "the holy Trinity appeared to the patriarch Abraham, and did eat with him. The Trinity also showed Abraham the spring." Jews and Christians were naturally at variance as to the site of this oak or terebinth.<sup>2</sup>

In the sacred hymns of the Finns, the relation of the origin of the Birch and also that of the origin of the Oak both mention that "its head strove towards the sky, its boughs spread outwards into space."<sup>3</sup> A variant says "its head seized the sky, its branches touched the clouds," "an oak had sprouted, a tree-of-god had taken root."

For the Oak and the Ash and the bonny Birchen tree,  
They're all a-growin' green in the North countree. (*Sailor's Shanty.*)

Herrick's Holy-Oke or Gospel-Tree, under which "thou yerely go'st procession," existed at many points of the boundaries of Wolverhampton; and the gospel was read under them by the priest who made the parish perambulations.<sup>4</sup> A clear survival and but slight transformation of a pagan ritual.

The Willow of Zeus upon which the Universe turns (p. 298 *supra*), and the etymology of YggDrasill as turning-force (p. 291) lead us at once to what we shall have again under the heading of "The Winged Sphere," that is the apologue of the Winged Oak, over which Zeus threw a magnificent Veil, on which were represented the stars, the earth, and the Universe-Ocean. It was a myth taken by Pherecydes of Syros (circ. 600 B.C.) from Phœnician literature and legends,<sup>5</sup> which Philo Byblius<sup>6</sup> testified to his having studied. The Universe was thus conceived-of as an immense tree, furnished with wings to indicate its rotary motion; its roots plunging into the abyss, and its extended branches upholding the display of the Veil of the firmament.

The Maruts—Wind-gods or Universe-Mill-gods—dwell in the Ashvattha (that is the horsed) tree, which is another version of the winged-oak of Zeus. One flies round with wings, the other is

<sup>1</sup> Pal. Pilgrims' Text. Soc. 1888, p. 43.

<sup>2</sup> *Ibid.* 1889, p. 33.

<sup>3</sup> *Magic Songs of the Finns* in *Folk-Lore*, i, 337, 339, 342.

<sup>4</sup> Shaw's *Hist. Staff.* ii, 165.

<sup>5</sup> F. Lenormant, *Orig. de l'Hist.* i, 96, 568, 569. Goblet d'Alviella, *Mig. des Symboles*, 167.

<sup>6</sup> Didot's *Frag. Hist. Græc.* iii, 572.

drawn round by horses.<sup>1</sup> And in all these cases it seems clear as day that the trunk is the axe, the beam, on which the Cosmos turns.

Lazarus Geiger said the ashvattha was a name for the banana, and that its use for producing fire by twirling and friction is in the Vedas.<sup>2</sup> This quite accords with what has just been said about the turning, and also with what will be seen later under the head of "The Fire-Wheel."

Here seems to be the place to mention Zeus Tropaios, or the reverting. The sense of the title is connected with the rotation, the return, of the heavens and of the heavenly annual phenomena. To say that it merely means the "turn and flee" of the enemy is base rubbish. We may even conjoin the turning Universe tree and the word tropaion by considering that this trophy (see p. 205 *supra*) was first (as on a medal of Severus) some lopped tree on the battle-field,<sup>3</sup> or else a tall stone—where again we have the close connexion of the stock and the stone as sacred monuments. Remember that the same root and sense gives us the τροπικοί κύκλοι, the tropic, the returning, circles of the solstices. And note well for future use that the root is *tark*, which also gives us torqueo and Tarquinius. It must of course be added that the sacred belief was that the trophy-tree held a god,<sup>4</sup> and this again is another immediate link with the winged oak of Zeus.

According to Thrasybulus (in Scholiast on *Iliad* xvi, 233) Deukaliôn prophesied in an oak.<sup>5</sup> Zeus, according to Hesiod,<sup>6</sup> dwelt in the trunk of the oak-tree. Lêtô, that is Latona, grasped the trunk of a palm-tree as she brought forth Apollo and Artemis, the children of Zeus. This was in the floating island of Dêlos, which I have paralleled with the Japanese Onogoro (p. 31). So Homer, but Tacitus later laid the venue in Ephesus, "leaning against an olive-tree."<sup>7</sup> Dionusos was adored in Boiôtia as endendros,<sup>8</sup> "in the tree," as well as Zeus. Dionusos, Artemis and Helenê of Troy were all called dendrites or tree-beings; the last however (in a variant) because of her hanging herself or being hanged to a tree (see p. 326 *infra*). Many of the con-

<sup>1</sup> *Rig Veda*, i, 65, 1. Prof. Max Müller's *Vedic Hymns*, 1891, 329.

<sup>2</sup> *Development Human Race*, 1880, p. 100.

<sup>3</sup> See also *Æneid* xi, 5: Ingentem quercum decisis undique ramis | Constituit tumulo, fulgentiaque induit arma.

<sup>4</sup> E. Saglio in his grand *Dict. Antiq.* i, 361.

<sup>5</sup> Taylor's Pausanias, ii, 202.

<sup>6</sup> Preller, i, 98.

<sup>7</sup> *Annals*, iii, 61.

<sup>8</sup> Hesychius, sub voce.

sorts of Dionusos had tree or plant-names, such as Althaia (marsh-mallow) and Karua; and Artemis was called Karuatis from the walnut-tree. Under that title she was worshipped in Laconia.<sup>1</sup> Artemis Sôteira (saviour) of Boia was a myrtle.<sup>2</sup> The temple of the Ephesian Artemis was in an elm-bole, *πρέμνῳ ἐνὶ πτελέῃς*, or an oak-trunk, *φηγοῦ ὑπὸ πρέμνῳ*. Pausanias gave her, as A. Kedreatis, a mighty cedar at Orchomenos.

In an Indian story which has been called Punchkin,<sup>3</sup> Seven princesses are starved by their stepmother, but a tree grows-up out of their dead mother's grave, laden with fruits for their relief. The German Cinderella is helped by the White Bird that dwells on the hazel-tree growing out of her mother's grave.<sup>4</sup> A similar legend is familiar to ourselves in the ballad of Lord Lovell, and an explanation is offered on p. 323 *infra*.

The trees out of which come men are endless. Out of the Omumborombonga tree of the Bushmen came the first man and woman,<sup>5</sup> and also oxen.

It is impossible here to avoid comparing the Deukaliôn and the DaiDalos stone and tree myths of the creation of mankind. Deukaliôn and Purra throw stones which become men and women, animated stones. DaiDalos invents statues (*ἀγαλμάτα*)<sup>6</sup> or makes animated statues which see and walk, otherwise open their eyes and move their arms and legs. In the Daidala annual festivals in Bœotia (Boiôtia) fourteen (= 7 × 2) human figures were cut out of oaks chosen by bird-divination (Pausanias ix, 6), and burnt in sacrifice to Zeus and Hêra. Every sixty years (a chronological cyclic period) there was a jubilee of these Daidala. The ancients, added Pausanias, called wooden statues Daidalian. Apart from the reminiscence of a (disused) human sacrifice here noticeable, we must see a manifest up-cropping of the similar Norse myth in which the sons of Bôr make man out of an Ash and woman out of an Elm.

<sup>1</sup> Saglio's *Dict. Antiq.* i, 615 (F. Lenormant), 931.

<sup>2</sup> Pausanias iii, 10, 70; viii, 13, 2; iii, 22, 12. Bötticher, *Baumcult.*, p. 451.

<sup>3</sup> Does Punchkin here go with Thumbling, and mean Little-fist; punch being = Hindi panch, five (fingers)? This would instantly make clear the fine old phrase 'punch his head!' Although Prof. Skeat takes a more classic view, 'fives' for the fists is a common term of the prize-ring.

<sup>4</sup> Miss Frere's *Old Decan Days*, 3, 4; Grimm, No. 21.

<sup>5</sup> Lang's *Myth. Rit. and Rel.* i, 176.

<sup>6</sup> Apoll. *Bibl.* iii, 15, 8, 10.

The Italiotes also made men issue from the bursting trunks of oaks: Gensque virum truncis et duro robore nata.<sup>1</sup> Various legends on the subject may be seen in the *Mythology of Plants* by Count A. de Gubernatis. One of the earliest we can now come by is perhaps that in Hesiod<sup>2</sup> where Father Zeus made the third race of bronze men, endowed with speech, who issued from the trunks of ash-trees, terrible and robust.

In Saxony and Thuringia folk-lore still makes children (especially girls) "grow on the tree."<sup>3</sup> Our own nursery-lore instructs enquiring childhood that babies are found under goose-berry-bushes. The Arab geographers Bakui, Masudi, and Ibn-Tofeili recounted that the waqwâq talking-tree, in the Waqwaq islands at the Eastern extremity of the known Earth, bore young women instead of fruit at the tips of its branches.<sup>4</sup> (See also the Subban milk-tree p. 298 *supra*.) And we must not forget that Gautama the Buddha was born beneath the Sala (asôka) trees in the garden of Lumbini.<sup>5</sup> All this seems to bear the mystic interpretation that man is—like everything else in the Universe—a denizen of the Universe-tree; and it also enlightens the return of the dead to their origin by hanging their bodies on trees (see p. 327). But of course we must give a large share in arguing this question of the birth of men from trees to the indubitable natural-history fact that pristine "men" were tree-climbers and tree-dwellers. This is an almighty consideration in the argument.

Sir Monier Williams points out<sup>6</sup> that in some passages of the *Rig Veda* (x, 58, 7; 16, 3) there are dim hints of a belief in the possible migration of the spirits of the dead into plants, trees, and streams; and he adds that in the Hindû theory of metempsychosis all trees and plants are conscious beings, having as distinct personalities and souls of their own as gods demons men and animals have.<sup>7</sup> Plants and trees speak in the archaic sacred *Nihongi*, Japan-Chronicles of the 8th century. See too what has been said (p. 301) about returning the dead corpse to the tree among the Yao-Miao.

<sup>1</sup> *Æn.* viii, 315, and Censorinus *De die natali*, 4.

<sup>2</sup> *Works and Days*, v. 143.

<sup>3</sup> Bergmann's *Gylfa Ginning*, 85, 194, 346.

<sup>4</sup> Alex. v. Humboldt, *Examen critique*, i, 52.

<sup>5</sup> Fergusson's *Tree and Serpent Worship*, p. 131 (see pl. lxx, fig. 3).

<sup>6</sup> *Rel. Thought and Life in India*, i, 281.

<sup>7</sup> Manu, i, 49. *Rel. Thought and Life in India*, i, 331.

Lady Wilde mentions 'the ancient superstition that the first man was created from an alder-tree, and the first woman from the mountain-ash.'<sup>1</sup> In an Irish fairy-tale, a cow goes regularly and stands under an old hawthorn-tree, out of the trunk of which a little wizened old woman comes and milks her, and goes back into the tree again.<sup>2</sup> In another tale it is a little witch-woman all in red that does the same thing.

An Ainu who lost his way found "a large leafy oak. He lay down crying beneath it. Then he fell asleep. He dreamt that there was a large house" [proved by another tale mentioned under "The Enchanted Horse," in Vol. II. to be the heavens-palace]. "A divine woman came out of it, and spoke thus . . . 'I am this Tree, which is made the chief of trees by heaven (?).' Then he worshipped the Tree."<sup>3</sup> Of a childless Ainu couple it is told that "one day, as the wife went to the mountains to fetch wood, she found a little boy crying beside a tree"—just our firm nursery faith. In yet another tale, which I think I have already mentioned, an Ainu falls asleep "at the foot of a pine-tree of extraordinary size and height. To him then in a dream appeared the goddess of the tree." This pine is near the entrance of an immense cavern, at the far-end of which is a gleam of light, where there is the issue to another world (see the Japanese Pass of Yomo, p. 305 *supra*). He found this cavern by pursuing a Bear up a mountain until it took refuge in a hole in the ground which led into this Cosmic cavern. After his vision of the goddess he wakes, offers-up thanks to the Tree, and sets-up divine symbols in its honour. The Bear turns out to be a goddess of the underworld.

The palm was an attribute of Apollo, who was born at the foot of one as above, p. 309. It is named with the laurel, and at times with the olive, whereat legends also place the birth of Latonas' twins.<sup>4</sup> It is figured side by side with a tripod. The Andaman islanders say the Earth rests on a palm-tree.<sup>5</sup> Mahomet's favourite fruits were fresh dates and water-melons, and he ate them both together. "Honour," said he, "your paternal aunt the date-palm, for she was created of the earth of which Adam

<sup>1</sup> *Anct. Legends of Ireland*, 1888, p. 202.

<sup>2</sup> *Ibid.* pp. 112, 171.

<sup>3</sup> Mr. Chamberlain's *Aino Folk-tales*, 1888, pp. 25, 26, 41.

<sup>4</sup> E. Saglio : *Dict. des Antiq.* i, 358.

<sup>5</sup> E. H. Man, *Aborig. of Anc'anians*, 86.

was formed."<sup>1</sup> The name of Semitic god Baal-Tamar means Lord of the Palm-tree, and the Jews carried green branches on the feast of Cabanuelas.<sup>2</sup> I need do no more than just mention our own Palm-Sunday.

The early Christian symbol of the date-Palm tree was of course adopted from the preceding religions of the Eastern countries where that tree flourishes. Ciampini, in his *Vetera Monumenta*, gives instances from the church of Saints Cosmo and Damian at Rome (6th century), where such palm-trees flank the figures of Christ and his disciples; and he adds such a tree with a nimbused bird seated on the topmost palm-leaf. The Christian palm-leaf, or branch as we are in the habit of calling it, was also adopted from the victorious emblem of former creeds; and so also was the olive-branch as a symbol of peace. Olive crowns had also been given to victors in gymnastics, especially in the Athenian games. David compared himself to a green olive-tree in the house of Elohîm (Psalm lii, 8).

"The sacred olive-tree of the Academy was an offshoot of the original olive of the Athens Acropolis with which the life and personality of the Attic nation was mysteriously bound-up."<sup>3</sup> It would seem that the name of the olive-tree *μωρία*, the mulberry-tree *μωρέα*, and *μώρος* fate destiny, must all be connected with the Universe-tree round which the wheel of fate or fortune turns. This is the only way of adequately expounding Zeus Morios; for it is petty to make him merely (—he fell to it no doubt—) the protector of olive-trees. He was a Fate-god as well, and the central olive-tree of the Acropolis (see Index) was the tree of fate as well. The mulberry had the same significance elsewhere, just as the shrew or mole ash was a tree of luck or fortune.

The *figus Indica* (Banyan or Vaṭa, popularly Var for Vaḍ), is sacred to Kāla, that is to Time,<sup>4</sup> which accords with my theories of the turning of the Universe-tree being a measure of Time. Siva is lord of the Vaṭa tree. (See what is said p. 317 *infra*, as to the *figus religiosa*.) In an Egyptian funereal papyrus occurs the prayer "Homage to thee, my father Râ, thy substances are the fig-tree (Beq.)."<sup>5</sup> A great figtree in fullest leaf grows on the top of the







<sup>1</sup> Lane's *Thousand and One Nights*, i, 219.    <sup>2</sup> *Rev. des Études Juives*, xi, 97.




<sup>3</sup> Harrison and Verrall: *Ancient Athens*, 599.

<sup>4</sup> Sir Monier Williams, *Rel. Thought and Life in India*, i, 337, 446.

<sup>5</sup> Th. Devéria, *Cat. MSS.* 1881, 146.

cliff of Charubdis (*Odys.* xii, 103). Odusseus is saved by clinging to it like a bat (xii, 432), and its roots spread far below, while its branches hang aloft out of reach, long and large and overshadowing, just like the YggDrasill Ash. The first figtree was given by Dêmêtêr to Phutalos (the planter: *φύω* produce), in return for his hospitality.<sup>1</sup> Here planting must have had a physical sense, as in Villon's *Jargon*, and 15th century French slang. This figtree was shown on the Sacred Way at Eleusis, and there was a similar legend at Byzantium. The myrtle was taboo in the women's night-offerings to Bona Dea.



**TREE WORSHIP.** The great list of Edfu,<sup>2</sup> enumerates many temples of sacred trees and groves. At Ânx-tauî, Life-of-the-two-lands, a temple of Memphis, were the holy trees *nebes* and *sent*. These were also at Âi or pa-Âi or Âri in the 2nd nome; and the trees *nebes*, *sent*, *senta*, *shent*, *neh-t*, *neh*, and *âsheṭ* were also found at Âa-tanen, ḥet-Mes-Mes (the measurer's temple, *i.e.* Thoth's), ḥet-Biu temple of the Rams at Mendes, and ḥet-*nebes* or *âa-nebes*  or  dwelling of (the tree) *nebes*, which is rendered *sycomore*. We have also ḥet-*neh*  or  temple of the sycomore or of the tree, where Osiris was worshipped. (Many other words are translated *sycomore*.) Brugsch, writing in 1881 of the gods of the Arabian nome,<sup>3</sup> sought to identify a Tree-town  with the tree *nebes* , and to call it ḥet-*nebes*.




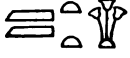

A Sacred grove of *neh* and *sent* was at ḥa-seḫun; a grove of an unnamed species at Pa-sebek or Pa-sui; a grove of *âsheṭ*, *nebes* and *senta* at Âa-n-behu, where was a tomb of Osiris in a grotto  beneath *âsheṭ* trees. The tree *âsheṭ* was also at a (fire?) temple called Âa bes neb-nebat  at Bubastis; and the same tree (one of the names rendered by *persea*) was in the enclosure of the "Phoenix"-temple ḥet-Bennu  at Ân (Heliopolis). The Alexandria obelisk, which came from Ân, mentions

<sup>1</sup> Paus. i, 47, 2. Dêmêtêr's Δωρὸν συκοπέδιλος (fig-footed) is here noticed by F. Lenormant. He leaves it unexpounded, and so shall I; mais à bon entendeur, salut.

<sup>2</sup> J. de Rougé, *Inscrip. d'Edfou*.

<sup>3</sup> *Zeitschrift u. s. w.* 1881, 15.

the "holy tree *âsheṭ* in the interior of *ḥet-Bennu*"   


Finally<sup>1</sup> there was in the 3rd, the Mareotic, nome the chief-town of Pa-nebt-Âmu, town of (our) Lady of the date-Palms  and the sacred trees *âru*  and *tema*  were at the sanctuary of Mâ-ti or Mâ-Mâ  or  in the same town.

Sacred trees were, in ancient Greece and Rome, like altars and temples, protected by a walled sanctuary called a *septum*; and sometimes enclosed by an unroofed chapel, a *sacellum*. The olive of Athênê on the acropolis of Athens was so enshrined by the open-air temple of PanDrosos,<sup>2</sup> which, with his name, seems to make him an All-Tree god (see p. 349 *infra*), and Jupiter's beech at Rome stood in the building called the *fagatal*. Many such enclosures may be seen in the Pompeian wall-paintings, and on the coins of Antoninus Pius. A tree struck by lightning, was *ipso facto* immediately set apart from the vulgar forest, among the Romans, as an *arbor fulguritica* or *fanatica*.<sup>3</sup>

The *keremet* or sacred sacrificial enclosure—the *templum* in fact—of the Ersä branch of the Mordvin Finns, dwelling between the Oka and the Volga, which is figured by Mr. Abercromby in the *Folk-lore Journal* (vii, 83), is so like the similar *Mahâ-vedi* or sacrificial ground of the Hindûs in Dr. Eggeling's version of the *Satapatha-brâhmana*,<sup>4</sup> that I desire the reader specially to compare the two. In the centre of the *Keremet* was the sacred oak or lime tree into which the chief sacrificer (the *vos-atya*; *atya*=father; *vos*=? *otsu*, great) climbed, and concealed himself amid the foliage. The vats of beer (*purè*) were under the tree, and the cakes suspended to its branches.<sup>5</sup> The Ersä were heathen until the middle of the 18th century; and this elder up a tree is a close reminder of the Irish divinities in a similar position (p. 320). The Great Bear is placed in the top of The Tree by the *Kalevala* of the Finns.<sup>6</sup>

<sup>1</sup> J. de Rougé, *Géog. Anc.* 1891, *passim*.

<sup>2</sup> Bötticher, *Baumcultus*, 153.

<sup>3</sup> Servius on *Æneid*, vi, 72; Paulus Diac. 92, 295.

<sup>4</sup> *Sacred Books of the East*, xxvi, 475. The "*Uttara-vedi*" of the plan of this *Mahâ-vedi* shows me that the "E" point of the plan should be (or once was) the N.

<sup>5</sup> *Folk-lore Journal*, vii, 93.

<sup>6</sup> Schiefner's version, x, 31, 42 (in *Paradise Found*, 27<sup>c</sup>).

When an oracle was given in the sacred forest of Juno on the Esquiline hill, the tops of the trees were agitated, according to Ovid. The phrase "at the top of the tree," which is still so common popularly for the position of a successful man, can, I think, be expounded only from the archaically first position of the higher Universe gods at the top of the Universe-tree. Otherwise, the top of a tree is not a pleasant pitch for any human being, not even for a primeval tree-man.

Hushaby baby, on the tree-top ;  
When the wind blows the cradle will rock ;  
When the tree shakes the cradle will fall,  
And down comes baby, cradle, and all.

M. Charles Rabot, in his *A travers l'Oural et la Sibérie*<sup>1</sup> gives an account of "the kérémetes or sacred woods of the Ostiaks, in which they immolate domestic animals [sacrificially butcher their meat in fact] before rude idols." The kérémetè seen by M. Rabot was a clearing in a wood on a river's bank near the village of Sukkeria-Paoul at the foot of the Ourals. The gods were represented by some pine-trunks surrounded by a mass of rags of glaring colours. On one side was a little hut which sheltered two big dolls made out of strips of cloth rolled round and round each other. The faces were formed of a piece of yellow stuff pierced with four holes for the eyes, nose, and mouth. Alongside the idols were the hoofs of horses, which had been sacrificed in honour of the gods. On a tree hung a tambourine which the priests (chamanes) beat when invoking the spirits.

It was in the forest of the Teutberg that, in A.D. 9, the Germans under that very "Arminius" or Hermann to whom the Irminsul legends (p. 293 *supra*), are falsely attributed—for of course he was named after the god—There it was, at the modern Winfeld (victory-field?) that the Cherusci (from whom came the *Hermiones*) extinguished the famous legions of Varus. When Germanicus six years later devastated that region, and buried the bleaching bones of three legions, he found the heads of the dead fixed on the tree-trunks: *truncis arborum antefixa ora*.<sup>2</sup> This recalls the Turkish legend of the tree Zakûn which bears skulls for fruits.<sup>3</sup>

Buddha is said to have occupied trees forty-three times in the course of his transmigrations.<sup>4</sup> Egyptian metempsychosis also, of course, embraced the vegetable kingdom (*Peremhru*, 81). In the Siamese Life of Buddha, he, on attaining omniscience adores from the East and from the North the great holy Bo-tree. This is the Sanskrit Bodhi or Wisdom-tree, the Pīpal; the term bodhi, applied to the penetrating wisdom of a Buddha, being

<sup>1</sup> *Revue Encycl.* ii, 82 (janvier 1892); i, 870.

<sup>2</sup> *Tacit. Ann.* i, 61.

<sup>3</sup> Paravey, *Astron. Hiérog.* 76 (cited in Schlegel's *Uranog. Chi.* 682).

<sup>4</sup> Sir Monier Williams, *Rel. Thought and Life in India*, i, 331.

referred to a word budh, to penetrate. So says Alabaster<sup>1</sup>; but as there is little doubt that the World-tree is here in question, it seems to me that the penetrating permeating idea is to be regarded—if it is to be admitted at all—as the primary one in this tree-name. The East taking precedence in the adoration, denotes the predominance of Sun-worship.

The bo-tree of Ceylon is the bodhi-druma or wisdom-tree of India, under which Buddha attained enlightenment.<sup>2</sup> Of course they say no Hindû will tell a lie under a pipal tree—if he can avoid it (that is, the tree). Pippala (berry) refers especially to the berry or fruit of the *figus religiosa*<sup>3</sup>; and the Sanskrit pippali reappears in Greek as *πέπερι* (Lat. piper) pepper. Prof. Max Müller in his *Vedic Hymns*<sup>4</sup> translates pippala as apple, and the expression pippalam rushat, = red apple, which occurs in the *RigVeda*, v, 54, 12, may thus contain not alone our word russet, but also pippin and apple?

The tulasî, tulsî, or holy Basil, *ocimum sanctum*, in whose midst are all the deities, and in whose upper branches are all the Vedas, must be given a foremost rank among trees that are still worshipped. Hindû women are at this moment perpetually perambulating such shrubs as pot-plants in the interior of their houses.<sup>5</sup> For the illiterate Hindû women it is a handy symbol, a devotional manual as one might say, of the divine Universe-tree. Flowers and rice are offered to it, and it is married to the idol of the youthful Kṛishṇa in every Hindû family every year in the month Kârttika (see Index). A plant of it is also placed at the foot of the village pipal-tree, and the poorest women, who have none at home, go there for their soul's constitutional.<sup>6</sup> In Sicily the Basil is revered and kept in the house-windows for luck, which reminds one of the local story of "Isabella and the pot of Basil," a fine picture of Mr. Holman Hunt's.

In early Christian symbolism, the "lily," as experts call it, is "not always very accurately defined." On painted glass it sometimes appears as "a little, tree or bush, without blossoms."<sup>7</sup> This must I think be viewed as a parallel to the tulasî shrub of the Hindûs.

[We shall return to this under the head of "Circular Worship" in Vol. II.]

An acacia was the principal object of worship with the Khoreish

<sup>1</sup> *Wheel of the Law*, xxx to xxxii, 161.

<sup>2</sup> See also Sir M. Williams, *Hindûism*, 1880, p. 75; and Prof. Rhys Davids, *Buddhism*, 1880, p. 39.

<sup>3</sup> *Sat.-brâhm.* (J. Eggeling) ii, 170.

<sup>4</sup> 1891, p. 492.

<sup>5</sup> Sir Monier Williams, *Rel. Thought and Life in India*, i, 333, 334, 392.

<sup>6</sup> Miss Gordon Cumming's *Himalayas and Ind. Plains*, 584.

<sup>7</sup> Twining's *Early Christian Art*, 1885, p. 197.

tribe of Arabs. Khaled, by Mahomet's orders, cut it down to the roots and put its priestess to death.<sup>1</sup> Two capitularies of Charlemagne (A.D. 789 and 794) forbade the worship of stones, wells, and trees; ordered the Christian priests to get the sacred trees and woods destroyed; and treated as insane those who burnt candles or went through other ceremonies to them. The ecclesiastical Councils of Agde, Auxerre, Nantes, and others had to renew these prohibitions.<sup>2</sup> As late as the 13th century Helmoldus said the Saxons still worshipped wells and trees.<sup>3</sup>

These last records give us an all-powerful motive for the fatal destruction of European forests; but it is only fair to add that the civil power was not loth to aid in this almost cosmic crime, because of the refuge which endless forests afforded to the bagaudae and ribauds of the past. The cupidity and wastefulness of man, according as the sedentary populations increased, must also bear the greatest share of the blame. Nevertheless survivals of the holy groves are to be traced. "Every one does not know," writes Sir Monier Williams, "that there existed quite recently a particular oak-copse in the island of Skye, which the inhabitants held inviolably sacred."<sup>4</sup> The sacred groves in Ireland in the 3rd century were called *fidhneimadh*,<sup>5</sup> and see p. 271 *supra*. In the 7th century St. Eloi had to forbid the making of vows at trees, or driving the flocks through a hollow tree, or in any way honouring trees.<sup>6</sup> The council of Leptines in Hainault in 742 forbade sacrifices called *nimidas* to be made in forests. The Hessians, who lived on the lower Rhine in the 8th century, when they were christened by St. Boniface, still then adored a tree-trunk which was their symbol of Thor: *robur Jovis sive Thori deastri*<sup>7</sup> (robur meant strength, pillar, oak, as well as tree-trunk).

Pausanias (viii, 4) recorded that the tomb of Alkmaïôn at Psophis was surrounded by lofty cypresses which could not be cut down, and they were called Virgins by the natives. Until about 1872 no one in Orissa dare plant a cocoa-nut tree except a Brâhman.<sup>8</sup> Vanin means tree in the *Rig Veda* (i, 39, 3; vii, 56, 25),

<sup>1</sup> Dulaure : *Cultes* (abrégé) i, 65.

<sup>2</sup> *Capitul.* ii, 269, 255.

<sup>3</sup> *Chron. Sax. Helmoldii*, c. 10, p. 106 (in Dulaure).

<sup>4</sup> *Rel. Thought and Life in India*, i, 330.

<sup>5</sup> Petrie's *Irish Archit.* 62, 63.

<sup>6</sup> De Baecker *Relig. Nord France*, 316, 317, 319.

<sup>7</sup> Eckart, *De rebus Franciæ*, p. 344.

<sup>8</sup> Hunter's *Orissa*, ii, 141.

and vanin also means worshipful (i, 64, 12). The Japanese Shintō priests, vested in white, exorcise by waving branches of trees.<sup>1</sup>

At Tenby and elsewhere in Wales existed a custom of the people whipping each other's legs with *holly* branches on 26th December, and this was sometimes done until the blood ran down.<sup>2</sup> Here we have a survival of the milder substitute for total human sacrifice which is found all over the world under the form of ritualistic bleeding (see "The Barber's Pole," p. 301 *supra*), and which even still survives in the "discipline" self-inflicted by devoutly ascetic Christians, and the eccentricities of the moslem Rufaî (our Howling) dervishes. The Welsh use of *holly* is typical, and it still holds its holiness with us as a house-decoration at the feasts of the winter solstice. The spellings *holin* and *holie* occur in the *Ancren Riwele* (Rule of Anchorites, circa 1230) p. 418, but the derivation of the word from a root *kul* = *hul* is scarcely convincing.

In the Forest of Dean was a mine-law court held before the constable of St. Briavels. The parties and witnesses to a suit were sworn upon a Bible into which a piece of *holly* stick was put, and they wore their hooff or mining-cap during examination. Here we have an oath, with the head covered, taken on sacred wood. The Bible must have been an addition.<sup>3</sup> This oath has been traced back to at least the 13th century, and another storian says they "touched the book of the four gospels with a stick of holly, and the same stick was usually employed, being by long usage consecrated to the purpose."<sup>4</sup> I take these interesting particulars from Mr. E. S. Hartland's excellent *County Folk-lore* (i, 39) now in course of issue by the devoted Folk-Lore Society; and I add that this oath is like the Hindû's oath in our Indian courts of justice, which is taken on a bottle of Ganges water, upon which a branch of the sacred *tulasi basil* is laid.<sup>5</sup> Mr. Hartland has also collected the curious fact that in the Vale of Gloucester the hedgers and ditchers will not faggot the Elder boughs, saying no one ever heard of such a thing as burning Ellan wood—so they call it; and they carry about them a natural cross, obtained by cutting a branch above and

<sup>1</sup> Chamberlain's *Things Japanese*, 91.

<sup>2</sup> Southey's *Common Place Book*, 1851, p. 365 (4th series). Mason's *Tales and Traditions of Tenby*, 1858, p. 5.

<sup>3</sup> Rudder's *Hist. Gloucestersh.* 1779, pp. 32, 33.

<sup>4</sup> Nicholl's *Acct. of the Forest of Dean*, 1858, p. 149.

<sup>5</sup> Miss Gordon Cumming's *Himalayas and Indian Plains*, 570, 514.

below two side-shoots, as a charm against rheumatism.<sup>1</sup> But were I to print all the facts of this nature that I have amassed, the quantity of them would merely confuse.

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**THE ROWAN TREE.** The Gaelic name of the rowan is *caerthainn*, and its earthly origin is related in the *Pursuit of Diarmait and Grania*. The divine De Dananns brought its berries from their celestial Land of Promise, *Tir Tairngire* (which name seems permutable with *Inis-Manann*, the mythic Isle of Man), and they fed upon them. As they passed through the wood of *Dooros* (Old Irish *daur* tree oak) one scarlet berry fell to Earth, and from it sprang up in a vast wilderness a great tree which had all the virtues of its celestial double. Its berries tasted of honey, eating of them cheered like old mead, and if a man had reached the age of a hundred he reverted to his thirtieth year at his third berry. This of course is a straight parallel to the *haoma*, and to the Chinese peaches, p. 305 *supra*; and the red berries are even a reminder of the *pippalam rusat*, p. 317. The berries on the summit of the Rowan-tree—it is ever so, in spite of the fox—were sweetest; those on the lowest branches being bitter in comparison. It was guarded by a *fomuir* giant of the North called *Sharvan* (*searbhan*, surly?), with one broad red fiery eye in the middle of his black forehead (a Cyclops); he had his hut up among the branches of the tree. Finn sends an Angus and an Aedh (flame) to get him a handful of the berries; but *Grania* longs for them, and *Diarmait* kills *Searbhan*, obtains the berries, and lives with *Grania* in the *fomuir*'s hut. [Compare the mistletoe (and the sun) on the Universe-tree, p. 325 *infra*.] Another English name found for the rowan, quick-beam (Anglo-Saxon *bedm* = tree) or quicken-tree, is simply tree of life or life-giving tree.

Pursuers of this *Inquiry* will not be surprised to find a Palace of this Tree, the *Bruighean Caerthainn*, which forms the subject and title of one of the most popular Gaelic tales.<sup>2</sup> *Diarmait*'s servant *Muadhan* uses a long straight rod of the tree to fish for his three mystic salmon; and the palace in which Finn and the

<sup>1</sup> *County Folk-lore* (Folk-Lore Society) 1892, i, 54.

<sup>2</sup> Translated for the first time by Dr. P. W. Joyce in *Old Celtic Romances*, 1879 pp. 177, xiv.

Fianna (Fenians) were enchanted by Miodhach (a central divine power: miodh = mid, navel) turns out to be a hut of rough boards fastened together with tough withies of the caerthainn.<sup>1</sup>

On May morning the people (where in Ireland is not stated) cut and peel branches of the mountain-ash, and bind the twigs round the milk-pails and the churn. No witch or fairy can then play tricks with the milk or butter. This must be done before sunrise. The mountain-ash is the best of all safeguards against witchcraft and devil's magic.<sup>2</sup> (See also p. 339 *infra*.) In a sacred hymn of the Finland Finns it is said that "the rowan was made by Piru."<sup>3</sup> (See p. 338 *infra*.)

King James (no less), "who never said a foolish thing, and never did a wise one," in his *Daemonologie* (i, ch. 4) recorded the charming of cattle "from evill eyes by knitting *routrees* to the haire and tailles of the goodes" (cattle). "The *raven* tree was good to keip upon both man and beist" in 1663.<sup>4</sup> The rown tree or quick-beam (= tree of life) is frequent near "druidical circles." One stood in every churchyard in Wales, and on one day in the year every one wore a cross of the wood, against fascination and evil spirits.<sup>5</sup> In the trial of a poor wretch named Bartie Paterson for witchcraft in 1607 it came out that he wore continually upon him, "for his helth, nyne pieces of rowne trie."<sup>6</sup> A twig of wicken, as the rowan is called in the Lincolnshire fens, is marvellously effective against witches and all other ill things.<sup>7</sup>

The most typical popular custom about the rowan seems to be in Yorkshire, where at Cleveland the 2nd day in May is rowan-tree day or rowantree-witch day. Some one then goes out of the house until a rowan is met with, when branches are broken off and carried back by a different path, which gives us a circular perambulation. A twig is then stuck over every door of the house and outhouses, and left there till it falls. A bit is or was also carried in the pocket or the purse by some. "Rowantree-gads" or whipstocks are also charms against restiveness, jibbing, stopping, or sulking in horses, caused by witches.<sup>8</sup> Here we may dimly see a connexion between the Universe-tree branches and the heavens-

<sup>1</sup> *Old Celtic Romances*, 314 to 323, 190, 192, 298.  
*Legends*, 1888, p. 104.

<sup>2</sup> Lady Wilde's *Anct.*

<sup>3</sup> *Magic Songs of the Finns*, in *Folk-Lore*, i, 347.

<sup>4</sup> Dalzell's *Darker Superst.* 1835, 139.

<sup>5</sup> Evelyn's *Silva*, ch. xvi.

<sup>6</sup> Dalzell, 395.

<sup>7</sup> Miss M. G. W. Peacock in *Folk-Lore*, ii, 510.

<sup>8</sup> T. F. Thiselton Dyer's *Brit. Pop. Cust.* 1876, 274, 154, 394.

charioteer. Crosses of rowan-twigs are put over doors and windows in Aberdeenshire<sup>1</sup> on this day, which was turned by the Roman Christian Church into the feast of "the Invention of the Cross." On Good Friday a rowan stick is the only poker in the Isle of Man, for iron must not touch fire that day. In Scotland on Hallowe'en the red end of a rowan-brand is waved about. A rhyme ad hoc (doubtless corrupt) is given as :

Rowantree and red thread  
Gar the witches dance their dead.

Perhaps I ought here to note that the pīpal (*ficus religiosa*), so much mentioned already, in which the essence of Brahmā abides, is still invested in India with the sacred thread.<sup>2</sup>

Prof. Skeat brings the name of the rowan-tree (which he gives as roan and rowan), from the Latin *ornus*. But one would wish to see proof that the Latin *ornus*, wild ash, meant our rowan. This seems a case in which a philological rule of letter-change drives instead of being driven. The Swedish he gives as *rönn* ; OldSwedish *runn* ; Danish *rön* ; Icelandic *reynir* ; which mean the service and sorb trees as well. Mr. E. G. Wharton says *ornus* was the mountain-ash and is not from Sanskrit *árṇas* which Sanskrit grammarians have (unsupported) given as meaning teak. He does not connect *ornus* with rowan.<sup>3</sup> The botanical *fraxinus ornus* is of course not evidence, and the French *orne* is not our berried rowan, which is a *frêne sauvage*.

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**THE TREE AND THE WELL.** The term *edgewell tree* seems to have been current for the holy tree at the *well* ; and a branch falling from an oak in this position at Dalhousie Castle portended a death in the family.<sup>4</sup>

In the Persian *Rausat-us-Safa* (p. 313) when Mûsa fled after murdering the Egyptian, "he arrived near the *well* of Madian which was deep as the meditations of sages, and penetrating like the thoughts of the intelligent. Near the *well* there was a Tree, lifting its head to the cupola of Orion." The top of the well was covered by a stone, which it took 40 men's strength to move. He took up his station under the tree, and addressed his prayers to the omnipotent granter of requests. In the *Korân* (ch. liii) is the lote or lotos tree, beyond which there is no passing ; near it is the garden of eternal abode. It stands in the seventh heaven, on the right hand of the throne of Allah, and that over which it spreads exceeds

<sup>1</sup> T. F. Thiselton Dyer's *Brit. Pop. Cust.* 1876, 274, 154, 394.

<sup>2</sup> Sir Monier Williams, *Rel. Thought and Life*, i, 335.

<sup>3</sup> *Etyma Latina*.

<sup>4</sup> Allan Ramsay, *Poems*, i, 276.

all description and numbering. "Some boundless contiguity of shade," is Cowper's satisfying expression in "The Task."

There is a curious enchainment of Universe-tree traditions in the Legend of the "Sancta Crux,"<sup>1</sup> which might be abridged somewhat as follows :—Through a tree we were forlorn, and through a tree to life y-brought. Adam sent his son Seth back to paradise to implore pardon, and get him the oil of mercy to anoint (smear) himself with, and be saved. In the centre of a flowery mead Seth saw a fair *well*, from which come all the waters on Earth. Over the *well* there stood a tree; an adder was curled round it; and it was that tree and that Naddre (*sic*) that made Adam do the first sin. The angel took an apple off the tree, and gave Seth three kernels thereof to put under his father's tongue when he should die, and so bury him. [A strange and obviously genuine old ritual, which doubtless gives us the clue to the "Lord Lovell" legends, see p. 310 *supra*.] A few years thereafter three small sweetsmelling rods grew up, fair beyond all things. Moses, leading the folk of Israel, discovered them, and "Lo here!" he said, "great betokening of the holy Trinity!" He took them up with great honour and carried them two-and-forty year, for to heal sick men; and then set them under the hill of Tabor, dying there himself [like Buddha under the Bo-tree of Ceylon]. More than a thousand year later Saint David the king came, and with great melody of his harp transplanted the three to Jerusalem in nine days, where they grew together in a night into one single tree. David built a strong wall round it [like the Roman septum or sacellum, p. 315 *supra*]. King Salomon felled and hewed it for his temple, but it was by a foot too short; and being rejected of the carpenters it became a bridge over an old ditch. But the queen of Saba passing that way, recognised and honoured it, and made Salomon bury it away safely. A fair *well* then again sprang from the buried beam, and a fair water with great fischsches. At last the piece of timber began to float in this deep long river, and the Giwés (Jews) coming and finding it, made thereof the Holy Rood. This legend is in the Gospel of Nicodemus. See also the *Cities de Jherusalem* (1187 A.D.)<sup>2</sup>

The tree of the banks of the Cocytus was the Yew, and this perhaps gives us a broad hint as to the reason for the yews of our churchyards.

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**THE THORN.** Cardea was beloved by Janus, who gave her her good-fortunate power, and also her *hawthorn* which banishes evil from the threshold touched with it. This is native Latin or Italic; and Cardea is elsewhere connected with the Cardo, and the Navel, and Beans (see p. 160 *supra*). Festus (*s. v.* Patrimi) said that a torch of *whitethorn*, *spina alba*, was carried before the newly married couple by a boy.

The Glastonbury thorn is found very far back in the Πήλιον

<sup>1</sup> Bodleian MS. Laud, 108 (*circa* A.D. 1280). Early English Text Society, 1887.

<sup>2</sup> Pal. Pilgrims' Text Soc. 1888, p. 22.

*δρος* of Dicæarchus, where the *white-thorn* growing on the heavens-mountain Pélion had (like the white myrtles) the power to make the body insensible to the winter's cold and to the most ardent beams of the sun. Hard to find, it was harder still to gather it. In Halfdan the Black's Saga, queen Ragnhild takes a thorn out of her shift—one of the pins of those days—and while she holds it in her fingers it grows into a great tree, one end of which strikes down roots into the earth, while the other grows up out of sight. Below it was red, higher up the stem was green, and the branches were white as snow. So vast is it that it spreads over all Norway, and much more: Thomson's "boundless deep immensity of shade," in *The Seasons* (Summer). This legend the saga turns into a dream, and the same dream is also told of Harald Fairfax (or Fairhair).<sup>1</sup>

This Glastonbury myth breaks out in William of Malmesbury's 12th century story of Joseph of Arimathea striking his staff into the ground at Avallonia (afterwards called Glastonbury), when it burst into leaf and bloomed with the blossoms of the holy Thorn. It was fabled that this Joseph was sent to christianize Britain about A.D. 63; but note that Avallon denotes another tree, the *apple* (Breton, *aval*), and not the white thorn.

Arthur was buried in the Isle of Avallach or Avallon, a name which, says M. J. Loth, primitively indicates a mysterious region, a sort of Celtic paradise, which was only at a late enough period identified with Glastonbury.<sup>2</sup> May I add to this that it would indicate a perhaps mythic origin for the Glas- of Glastonbury, as having reference perhaps to the towers of glass and Merlin's crystal prison (see p. 267 *supra*). In one of the islands visited by Maelduin a single *apple-tree* very tall and slender (*axis*) grew in the middle; and all its branches were in like manner exceedingly slender and of wondrous length, so that they grew over the circular high hill that bounded the island, and down into the sea.<sup>3</sup>

No one modern record about the Glastonbury Thorn that I have been able to examine seems to merit two perusals. They are all hopelessly loose, and many are obviously lying; but such a freak of nature, if viewed as occasional, is by no means to be wholly denied. There is a celebrated Fudan-zakura or perpetual-

<sup>1</sup> *Heimskringla* (Laing and Anderson) 1889, i, pp. 337, 396.

<sup>2</sup> *Les Mabinogion*, 1889, ii, 215, 360.

<sup>3</sup> Joyce's *Celtic Romances*, 125.

cherry at Shiroko in Japan which is reputed to blossom all the year round. The writer who describes it in Messrs. Satow and Hawes's model *Handbook of Japan*<sup>1</sup> saw it once on 17th November with at least 100 flowers on its N. side. When I took this note I added the following: "This year, 1886, the apple-trees here covered themselves with blossom in October. Villa de la Combe, near Cognac (Charente)." It is stated in Dumas's *La Reine Margot* (i, ch. 11), upon the authority of I know not what Memoirs, that the aubépine of the cemetery of the Innocents in Paris flowered after the Saint Bartholomew battue, 24th August 1572. The hygroscopic annual plant *Anastatica hierochuntica* is said in many countries to flower on Christmas-day, and that is said to be the reason of its popular name of Rose of Jericho. In the *Roman de Roncevaux* a miraculous aubépine grows out of the grave of every christian killed with Roland at this purely mythic battle,<sup>2</sup> a legend which gives us, from one point of view another and a wholesale "Lord Lovell" incident (see pp. 310 and 323 *supra*).

**THE MISTLETOE.** Lazarus Geiger was at least indistinct in claiming the *figus religiosa* as a type of the sun. He said in "The Discovery of Fire":

. . . the Hindoos do not choose the wood which is practically the fittest, but that of the *figus religiosa*; and that not only because this tree bears a reddish fruit but (as is expressly said, and as analogies of other holy trees amongst kindred peoples, e.g. the Mistletoe so sacred among the Gauls, testify) because it takes root upon other trees, and its branches hang down in great abundance. It is manifestly a type of the Sun, for he is often compared to a wonderful tree, whose roots are high up in the air, and which sends down its rays like branches on to the earth.<sup>3</sup>

Geiger had not thought this out; "roots high up in the air" is rank nonsense, and the direct reason for the mistletoe representing the Sun is that the globular plant, the golden branch, as seen on a bare winter tree, with the light on it, fitly enough in northern latitudes, suggests the face of the feeble winter sun with his fabled yellow beard and yellow hair. Latet arbore opaca aureus et foliis et lento vimine ramus. (*Æneid* vi, 137). The Sun is not the Universe-tree, but is on the Universe-tree, makes his daily journey round with the Universe-tree. A good illustration of the widely human nature of this idea will be found in the Chinese characters

<sup>1</sup> 2nd ed. London, John Murray, 1884, p. 169.

<sup>2</sup> MS. 865 in Bibl. Nat. de Paris, fo. 25 recto, col. 2.

<sup>3</sup> *Development of Human Race*, Trübner, 1887, p. 106.

for East, noon, and sunset, tung, kao, and yao, which consist of a sun 日 behind a tree 木, tung 東 (as if sunrise); a sun above a tree, kao 杲; and a sun beneath a tree, yao 杳 (see p. 320 *supra*). F. G. Bergmann makes a similar extraordinary blunder to Geiger's, when he says "the sun was represented by a symbolic tree, an oak or an ash," among the Scythian tribes.<sup>1</sup> But Geiger and Bergmann would not have made these statements if many others had not done so before them. The incongruous absorption of all the gods and all the symbols *wholus-bolus* by the Sun has been going on for at least some 1700 years in the Latin world. A useful brief survey of the question has been given by M. Jean Réville,<sup>2</sup> but anyone who wants to have his fill of this sun-madness in excelsis need only read chapters xvii to xxiii of the 5th century *Saturnalia* of Macrobius, for whom Microbius would therein have been a better name. The Sun has in fact been gradually made a sort of "universal referee," and there is scarce a mythologist that has not joined in the facile and labour-saving occupation of overloading him with business. As already intimated at p. 21 a Section on this aspect of Sun-Worship has been excluded by the boundaries of the present *Inquiry*.

A book of American Lectures<sup>3</sup> says that Baldur was killed with a mistletoe "wand." English girls at all events know better than to talk of a *wand* of mistletoe.

The (white) Fianna are preceded in Irish mythology by the powers of the Red Branch, the Craebh-ruadh.<sup>4</sup>

**SWINGING.** There is one rite of tree-worship which may be mentioned here: "swinging"—the *αἶψα* or *ἑῶπα* (from *αἰέπω* to raise) of the Greeks. This was referred to Êrignonê the daughter of Ikarios, who like Helenê (p. 309) hanged herself in a tree.<sup>5</sup> And it has been (idly, as I think) theorised that the actual swinging by pushing a person seated in a "swing," meant purification by air as a parallel rite to purification by water and by fire.<sup>6</sup>

Festus says those who were swung, the *oscillantes*, had their faces covered through shame, *verecundia*. For this he quotes Cornificius, but as he is trying to bring *oscillantes* from *os celare* (to

<sup>1</sup> Gylfa Ginning, 1871, p. 23.

<sup>2</sup> *Relig. à Rome sous les Sévères*, 1886, pp. 286 to 290.

<sup>3</sup> *Sanskrit and its Kindred Literatures*, by Laura Elizabeth Poor, 1881, p. 281.

<sup>4</sup> Joyce's *Celtic Romances*, 409.

<sup>5</sup> Hyginus : *Astron.* ii, 4.

<sup>6</sup> Servius on *Æneid* vi, 741.

hide the face, with a mask ?)<sup>1</sup> we may as well receive what he says with utmost caution. If such a practice existed, it would be monstrous like the "hangman's nightcap." Festus goes on to explain the swing as figurative of human life, with its ups and downs ; and also of the rocking cradle, adding that milk was the drink at the swinging festivals. He winds up, however, with the Érigoné explanation. The oscilla seem from Macrobius<sup>2</sup> to have been artificial human effigies: oscilla ad humanam effigiem arte simulata ; and Virgil mentions<sup>3</sup> the mobile oscilla suspended from the tall pine to Bacchus, with joyful hymns.

I think we must discern a similar belief in the account of the plain of Circe in the *Argonautika* (iii, 200) :

"On it were growing in rows many willows and osiers, on whose branches hang dead men, bound with cords. For to this day it is an abomination to Colchians to burn the corpses of men with fire ; nor is it lawful to lay them in the earth and heap a cairn above them ; but two men must roll them up in hides untanned, and fasten them to trees afar from the town [see also p. 311 *supra*]. And yet the Earth getteth an equal share with the Air, for they bury their women-folk in the ground."

Here we seem to have those men who die in their beds given the blessed advantage of hanging after death,<sup>4</sup> a privilege denied to women. The hanging of women still goes hard with us. They say the first hanging of a woman in France was in 1449.<sup>5</sup> French kings, according to J. B. de Roquefort<sup>6</sup> were buried in stag-hides.

The good effects of the cord in curing headaches—grim was the joke—were mentioned by Pliny (xxviii, 4), and he added that the hairs of the hanged were a febrifuge. (Mon ami, c'est du froid, said shivering Bailly at the scaffold.)

Then again, Odinn was the god of the hanged, in which we must perhaps discern the true rationale for archaic hanging-sacrifices of men and animals on trees ; and also that Odinn must also have been a tree-god. Prisoners of war, and all victims, were hanged on the trees of sacred groves as sacrifices to him as god of

<sup>1</sup> The best suggestion seems *obscillo*, move-from ; unless indeed the word merely tells us that the practice was got from the Osci, the Oscan people.

<sup>2</sup> *Saturn.* i, 7.

<sup>3</sup> *Georg.* ii, 389.

<sup>4</sup> On the other hand hanging was "the curse of Elohim" among the Hebrews in the time of *Deuteronomy* xxi, 23. See also *Genesis* xl, 19.

<sup>5</sup> Desmaze : *Curiosités des Anciennes Justices* (1867), p. 328.

<sup>6</sup> His edition of Le Grand d'Aussy's *Vie Privée* (1815) i. 396.

battles and of the air, says Bergmann,<sup>1</sup> and thus hanging, being a mode of sacrifice to the supreme god, was not dishonouring. Odinn's horse is said to have been a name for a gallows.<sup>2</sup> Our own putting-to-death and suicide by hanging must have had such an origin and sanction. It also explains—what no other incident of the hanging will—the ancient and universal luckiness of “a bit of the rope,” which is still an ineradicable and wide-spread belief. [I have had a piece offered to me (in a case of suicide, and it was soaped) by a police-officer in the East.] “Tell'em her's going to heaven on a string,” says Taffy in the old song. Harman's *Caveat* used the phrase “to clyme three trees with a [one] ladder.” Even the scaffolding for the guillotine in France is still called “les bois de justice.” The king's kindred were (alone?) hanged in archaic China, and the hangman was a forester.<sup>3</sup> Yama holds a noose round the neck of every living creature.<sup>4</sup> The sagas speak of Hagbard's noose falling in middle air,<sup>5</sup> and all this may cast the real light upon the other kind of swinging from trees, the *αιώρα*, which would have been a mild substitute for the human sacrifice.<sup>6</sup>

In a Russian tale of a childless old couple, “the husband at last went into the forest, felled wood, and made a cradle. Into this his wife laid one of the logs he had cut, and began swinging it, crooning the while a rune beginning: ‘swing, blockie dear, swing!’ After a little time, behold the block already had legs. The old woman rejoiced greatly, and began singing anew, and went on singing until the block became a baby.”<sup>6</sup> Here we have an odd pendant to the creation of men from trees *supra*.

The merry-go-round gymnastic machine common at schools, consisting of a stout pole with a swivel at the top and pendant ropes by which the children can fly round in a circle, may have had a sacred origin likewise.

It is a curious and very admirable form of the primeval Tree-legend that is still so survivacious in the Indian juggler stories. The oddest thing about these tales is that so many people receive helplessly, as “a positive fact Sir,” and without any warranty whatever, the actual bonâ-fide performance of a miracle by each and every one of these nameless mountebanks. The receivers will “stuff them down your throat” too; and if you politely feign sufficient interest

<sup>1</sup> *Gylfa Ginning*, 247.

<sup>2</sup> *Heimskringla* (1889) i, 300.

<sup>3</sup> Legge's *Li-Ki*, i, 356.

<sup>4</sup> Darmesteter's *Zend Av.* i, lxviii.

<sup>5</sup> See also an article of mine called “As High as Haman” in the *National Observer*, 22nd August 1891.

<sup>6</sup> Ralston's *Russ. Folk-tales*, 168.

to ask uncomfortable questions about a thing that always happens "in a compound up country" somewhere, they become almost as rude as fanatics will about "a mystery of revealed religion."

The rapid conjuring-up of a seed into a sprout, a plant, a bloom, and finally a Mango-fruit, may well be a plagiarism from some long-lost sacred mystery-play of the Universe-tree; and one must suspect the basket-trick too to be a remanet of a ritualistic commemoration of the once holy great myth, so widely spread and oft-repeated, of the youthful deity condemned to extinction in a chest, coffer, or basket. Numbers of these myths are mentioned under the head of "The Arcana."

A third of these tricks, as they have long sunk down to being, is that of the ball of twine. The juggler winds the end of the string round a finger, and then throws the ball up into the air. The ball goes higher and higher until it is lost to sight, and then hand-over-hand the juggler shins up the string. Now this is a clear variant of Jack and the Beanstalk; but it combines with that Universe-tree idea another one, much dwelt-on here, of the primeval connexion and actual communication between heavens and earth by the Axis. In other variants a second juggler with a knife pursues the first fellow up the—well, up the yarn, and cuts him into pieces which fall to the ground. The slayer then slides down, puts the pieces together, and brings his precursor back to life. This terrible incident belongs to the Osiris-myth type (see Index). "Ibn Batuta, the old Arab traveller in the East, saw the thing done, and tells the story." Col. Yule quoted it in his *Marco Polo*, and gave Mr. Andrew Lang a set of notes tracing the narrative through some 500 years; he also had cuttings of modern instances from Indian newspapers.<sup>1</sup>

Now the easy explanation of "downright lying" will not wholly suffice here. The gravamen for the comparative mythologist is the subsisting faith in, and magnification of, all these clumsy tricks as being *bonâ fide* miraculous; and that faith can, I think, be explained only as a survival too, as a survival of a once overawing worship of the great Cosmic myths of which the poor tricks are now but the relicts. The acquired brain-habit of this worship—as of so many other worships which are still more vigorous—has not even yet wholly ceased to be instinctive. Of course one must also posit a fierce and firm faith in an active and protean devil—he long since became a devil—hidden away behind the candid belief in all these stories.

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The All-embracing conception of the Universe-Tree obtains—it is not too fanciful to suggest—a very striking illustration and support from the extraordinary number of products (now getting on for 200) which modern chemists keep on extracting from coal-tar. These embrace a most extensive variety of the substances or elements in Nature, which must have been all assimilated in past times by the Trees that made the coal that gives the tar, and they range from Dr. Berkeley's panacea tar-water to the aniline dyes;

<sup>1</sup> *Longman's Magazine*, April 1891, p. 630.

from a powerful "acid" to the sweetest thing known—saccharin.<sup>1</sup> In fact the Tree might be said to rival the celestial Bee "in furnishing mankind with the two noblest of things, which are Sweetness and Light."<sup>2</sup>

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The Stone shall cry out of the wall, and the beam from the Timber shall answer it !—(Habakkuk ii, 11).

*FROM POST TO PILLAR.* The connexion between the stone Pillar-idol and the tree Post-idol confront us continually; and in the few citations I shall here make, we must include some sacred devotional statues.

A rough post planted in the ground, a tree-trunk which was not even squared, was one of the earliest symbols or representations of Bacchus.<sup>3</sup> In Boiôtia was a Dionusos Stulos (root *sta*, to stand) or post; another at Thebes was called Perikionios (κίων, pillar), and was a similar post ivygrown. In Thebes too was worshipped the piece of wood—Dionusos Kadmeios—which had fallen from the celestial ceiling into Semelé's bed, and was bronze-covered by PoluDoros, a successor of Kadmos.<sup>4</sup>

As art or artificiality gained upon rude man, a mask and the symbolic clothes of the god were hung to a real column with a Doric (forget not the connexion with δόρυ) capital. That was properly the god Stulos, and no doubt led up, or down, to St. Simeon Stylites and his compeers.<sup>5</sup> The title Dendritis, as contrasted with Stulos, appears to have applied rather to the tree-trunk origin of the post; and then the bearded head of Dionusos was combined with the trunk.<sup>6</sup> Arms holding attributes were added, as was also the φαλλός symbol of generation. All this connects the world-tree with the pillar.

Movers pointed to something similar as regards the ashêrah's passing, like the obelisk (p. 201), insensibly into the phallos. It was of wood, he said, and sometimes an upright pillar or phallus, and sometimes a tree.<sup>7</sup>

M. Salomon Reinach has suggested an interesting point.<sup>8</sup> He says the first statues of gods appear in Druidic Gaul only during the epoch of the Roman

<sup>1</sup>  $C_6H_4 \left\{ \begin{smallmatrix} CO \\ SO_2 \end{smallmatrix} \right\} NH.$

<sup>2</sup> Swift: *The Battle of the Books* (1766 ed.) i, 149.

<sup>3</sup> Max. Tyr. viii, 1.

<sup>4</sup> Paus. ix, 12, 3. Clem. Alex. *Strom.* i, 418. Eurip. *Fragm.* 202.

<sup>5</sup> Minervini, *Op.* plate vii (see also p. 197 *supra*).

<sup>6</sup> Braun, *Ant. Marmor.* ii, plate 2.

<sup>7</sup> Guignaut's *Creuzer*, ii, 877.

<sup>8</sup> *Acad'mie des Inscriptions*, 15 janvier 1892.

domination, and he therefore concludes that Druidism, like the Hebrew belief, was hostile to idols in human form. But it seems to me that the fact of Trees and Stones being the real deities would have ipso facto precluded any other representation of a deity but a tree or a stone. The megalithic monuments, the giant dolmens, menhirs, and so on, were surely very grandiose idols and temples in themselves. M. Reinach then alleges passages from Cæsar and Lucanus which show that they in their time had made the similar observation that the gods of the Gauls were pillar-stones and tree-trunks. But I shall add that there is no proof that the stones were exclusively Druidic : the trees were. (See "The Gods of the Druids," *infra*.)

An image of wood, about 2 feet in height, carved and painted like a woman, was kept about 1727 by one of the O'Herlehy family in the parish of Ballyvornny, co. Cork. It was called "Gubinet." Pilgrims came there twice a year, on Valentine's Eve and on Whit-Thursdays, when it was put up on the old walls of the ruined church. The devotees then went round it on their knees, and prayed to be protected from the smallpox, bholgagh. People attacked by smallpox sent for the idol, as I shall call it, sacrificed a sheep to it, and wrapped the sheep-skin about the patient.<sup>1</sup>

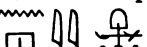
There was, in *Le Temps* of 28th Jan. 1892, an interesting account of the harmless necessary devotional-statue trade of Paris. Says the manufacturer to the interviewer: "You'll tell me that here and there in my show I strike an atrocious note, æsthetically. That's true enough, but they're for South America. Cast your eye on that St. Christopher down there, who's stark naked, with the great eyes in enamel; that's a good sample of the models we export. Then again, for this other quite special line we use not papier-maché or compo but the wood of the lime-tree; and on the lay-figures so made we drape our stuffs. Look here! this is a Virgin just off to Lima. We've made her a red velvet mantle, starred with embroidery, which tots up to £60; the dress itself, with its waistbelt of paste-diamonds, costs in or about £36, and the under-clothing comes to a few fivers; for, you see, these dressed statues are outfitted like real women: muslin chemisettes, bodices, and a whole set of petticoats stiffly starched for the great feasts, in order to fill out the dress. Silk stockings and ball-slippers go with this toilette. What with the enamel eyes, the wig, and the inserted eyebrows and lashes, the illusion of life is complete."

When Elpênor's ashes are buried (*Odys.* xi, 77; xii, 14) they pile a barrow over them and drag up thereon a stone pillar, and on the topmost mound they set the shapen oar. Likewise in the *Æneid* (vi, 232) the pious Æneas ingenti mole sepulcrum imponit suaque arma viro remumque tubamque (I must pass by tuba = tubus for the present).

The junction of an elegant column and a sacred tree, which

<sup>1</sup> *Folly of Pilgrimages*, Dublin, 1727, 70.

may be seen continually in the Pompeian paintings,<sup>1</sup> is for me extremely symbolic and suggestive of the identity of these two cosmic axis-symbols. And Pliny when opining<sup>2</sup> that trees were the most ancient dwellings of the gods, wholly lost sight of sacred stones and bêth-Êls, which, as readers of this *Inquiry* (so far) will probably agree, seem to have an *ex æquo* claim. The Olympian Doric temple of Hêrê was surrounded with stone pillars, but at the back part *one* of the pillars was of oak.<sup>3</sup> There is in Orissa a legend of the aborigines having worshipped a blue stone in the depths of the forest. The common people still have some shapeless log, or black stone, or trunk of a tree red-stained (see p. 301 *supra*) at the present day in every hamlet of Orissa, and it is adored with simple rites in the open air.<sup>4</sup>

"Saint Silvia" (regarding whom the famous question "Who is Sylvia, what is she?" still waits for an answer) seems to have made a pilgrimage to Mount Sinai in—as they say—or about 385 A.D. She saw at "Rameses" a great Theban stone, unus lapis ingens Thebeus, in which two great statues were cut out (*exclusae*) [said, of course, to be Moses and Aaron, done by the sons of Israel]. There was also an arbôr sicomori, planted by the same mythic pair, and called in the Greek the dendros alethiae or Tree of Truth, from which twigs were pulled by the sick.<sup>5</sup> The Editor, Rev. J. H. Bernard, points out that E. Naville in his *Goshen* (pp. 12, 20) quotes inscriptions on the Egyptian monuments of Saft, which speak of the Sycomore of Saft. Brugsch gives Nehi  as "land of the Sycomore, a name of Egypt."

The Roland-Säulen are wooden or stone pillars, with a warrior's image on the top, which exist on the market-places of some 40 or 50 towns of Lower Saxony. Hugo Meyer said<sup>6</sup> that these monuments are sometimes called Tio-dute, pillars of Tio or Ziu.<sup>7</sup> It seems to me that we must look for the ideas of rolling and roundness in the names of Roland and Roncesvaux; and one cannot help suspecting a connexion between the German Saule pillar and the French saule sally. See the Irminsaule p. 292 *supra*, and see also the connexion of the holy Thorn with Roland, p. 325.

<sup>1</sup> See the engraving in Saglio's *Dict. des Antiq.* i, 360.

<sup>2</sup> *Hist. Nat.* xii, 1, 2.

<sup>3</sup> Pausanias, v, 16.

<sup>4</sup> Hunter's *Orissa*, i, 95.

<sup>5</sup> *Pal. Pilgrims' Text Soc.* 1891, pp. 89, 22

<sup>6</sup> *Abhandlung über Roland*, 1868.

<sup>7</sup> I take this from a valuable note of M. Goblet's *Mig. des Symboles*, p. 339.

The Hubertus-stock also deserves mention here (and see p. 218 *supra*).

We sometimes get the *dual tree* as a doublet of the *dual pillar* (p. 235 *supra*), as when Krishna, the new-born infant, uproots the two trees reaching to the heavens, between which he was laid.<sup>1</sup> This is a Samson myth also, and an infant Hercules myth too. In an Egyptian funereal papyrus of the baser epochs Th. Devéria remarked the mummy of the deceased placed between two trees.<sup>2</sup>

<sup>1</sup> Burnouf's *Bhāgavata-purāna*, ii, 7, 27.

<sup>2</sup> *Cat. MSS.* 1881, p. 143.

## 25.—The Christmas-Tree.

THE YggDrasill Ash and the IrminSaule are racially and geographically the great types and originals of the Teutonic Christmas-tree, which has spread so much in England since the marriage of our present Sovereign.

The national importance in Germany of this survival of archaic tree-worship is well shown by *Germania* citing in December 1891, as a most significant and disquieting symptom of the economic crisis through which that country is passing, the one simple fact that more than 20,000 Christmas-trees remained unsold that Christmas in the Berlin shops alone; and this was independent of vast numbers of such trees never unloaded off the railway trucks, when it was found there was no market for them.<sup>1</sup>

But some authentic English records of similar trees are to be found. Twelfth-night or Holly-night (see p. 319 *supra*) was formerly celebrated at Brough in Westmoreland by carrying through the town at 8 o'clock in the evening a holly-tree with torches attached to its branches.<sup>2</sup> Another genuine native instance of the Christmas-tree was the Wassail-bob (that is, bunch) of holly and other evergreens, which was also corruptly called a wessel- or wesley-bob. It was put together "like a bower," hung with oranges apples and coloured ribbons, and sometimes enclosed a pair of dolls also decked with ribbons. It was still carried about on a stick on Christmas-day in Yorkshire (Huddersfield, Leeds, and Aberford) some 40 or 50 years since.<sup>3</sup>

A very strange English relic of this tree-worship and of the artificial sacred tree is the Bezant of Shaftesbury (or Shaston), town of the Shaft, pole, or pillar. On the Monday morning before Ascension-Thursday the Bezant was carried in procession, accompanied by a Lord and Lady chosen for the nonce, who from time to time danced a traditional step to a noise of music. The Bezant is described as having been (for it came to an end in 1830) a sort of trophy constructed of a frame about four feet high, to which ribbons, flowers, and peacock's feathers were fastened, while round it were hung plate, jewels, coins, medals, and other objects of value lent by the local gentry for the purpose. In early times the

<sup>1</sup> *Le Temps*, 31 décembre 1891.

<sup>2</sup> Hone's *Table Book* (1838), p. 26.

<sup>3</sup> *Brit. Pop. Customs*, p. 484 (extracting from *Notes and Queries*). I shall also cite an article of mine in *The National Observer* of 12th December 1891. See also "The Christmas Box" under "The Arcana" *infra*.

Bezant represented a considerable value, and Hutchins's History of Dorset (1803, ii, 425) says the "beson" or "byzant" used to be sometimes valued at £1500.

Its connexion as an annual custom with the neighbouring wells of Enmore-Green doubtless led to its being eventually regarded as a sort of feudal "service" for the use of the water of those wells; and it was joined to a raw calf's-head, a gallon of ale and two penny-loaves, which must have represented an archaic sacrifice and sacrificial feast. The term Bezant would lead one to suppose an origin for the name of the coin so-called in some similar "trophy," "May," or "bezant" stamped upon an ancient piece of money. The Saracen bezant was otherwise known as the sol d'or, but there were also silver or white bezants of the Christian crusading coiners. In 1250 the golden coin was worth about £9 of our money (Leber, 122). Chambers's Book of Days (i, 585) conjectures altrò that it was the coin that named the Shaftesbury trophy. We know indeed that in heraldry French knights used to put the coin on their shields when they had been to Palestine (Littré), and that nummus Byzantius is supposed to be a sufficient explanation of the coin's name (De Beaumont). But byzantius is but an adjective which brings us back to byzant or *Byzántion*, which is a cul-de-sac. It has suggested itself that we may also have the same word—whatever it be—in *Trebizond*, which is also called Tarabozan, and by the Turks Tarabezûn; the Germans say Trapezunt, and the French Trébisonde. But the ancient Greek was *Τραπεζοῦς* which merely tables us i another puzzle.

And I am sorry to say I have to make a much more prosaic suggestion as to the Shaftesbury "bezant." Hutchins, as above, called it a "beson." How would it be if this were nothing whatever but our own old homely besom, a broom? The Middle-English was besum besme besowme; AngloSaxon besema besem; German *besen*, a broom, a rod. "The original sense," says Prof. Skeat, from whose never-failing Dictionary I am here quoting, "seems to have been a rod, or perhaps a collection of twigs or rods"—which by-the-way is an exact description of the Parsi baresma p. 337 *infra*. Wedgwood cited a Dutch term *brem-bessen* = broom-twigs. Besen and bessen get us easily to Hutchins's *beson*, and this may very well be, after all, the good old stay-at-home explanation of the fine-sounding bezant.

The 13th-century AngloNorman poet "Guillaume, clerc de Normandie," which is his only name come down to us, wrote among other poems the satire called "Le Besant de Dieu." The besant, said M. Amaury Duval<sup>1</sup> was a gold piece struck at Byzantium, which crusaders on their return brought back in sufficient abundance to have obtained currency for its intrinsic value, in England and Normandy especially. The poet, taking the word in a metaphorical sense, made it the equivalent of the talent of the New Testament

parable. It was in the end of this poem that he left us his name, as "Guillaume un clers qui fu Normans"; but we feel more grateful to him for his brace of tales or fabliaux "La malle honte" and "Le prêtre et Alison." I note this merely because anything that here throws a light, however feeble, on the *bezant* is not out of place.

The *Revue de Saintonge et d'Aunis* for May 1892,<sup>1</sup> treating of "la Guillaneu"—the New-year feast—in the extreme West, quotes what we should call a carol, taken down in 1855 at Saint-Cyr en Talmondais, which contains the lines:

Y at in âbre en les fouras (*Il y a un arbre dans les forêts*)  
 qui passe les crêtes daux chagnes (*des chênes*)  
 queme les vergnes et les fragnes (*comme . . . frênes*)  
 passent l'aronde et le garas. (*la ronce et les guérêts*)  
 Notre Seigneur on est le tronc; (*en*)  
 les apôtres on sent les bronches; (*sont, branches*)  
 chaque onge de ses ales blanches (*ange, ailes blanches*)  
 fait deux feilles ontour sen front (*feuilles autour son*)

M. E. Guionneau picked up at the Château d'Oléron in 1861 a variant of this:

Dans la mer y at un arbre  
 qu'on a jamais vu le pied.  
 La bonne Vierge en est les branches  
 Jésus-Christ en est le pied.

Here we see again a new faith (p. 261 *supra*) picking over the rags (p. 10) of the old, and stooping low enough in the process. Note here too the clear tree-doublet of Mailduin's pillar, p. 193. And there is no doubt, I submit, that we here have a Christmas-tide hymn to the Universe-tree.

It is strange to find a similar conception to the Christmas-tree in the myths of archaic Japan, where the adorable 500-fold Saka<sup>2</sup> tree is uprooted on Mount Kagu in heaven by the gods, and hung with the sacred jewels, octagonal mirror, and blue-and-white peace-offerings to AmaTerasu, the Japanese PasiPhaë; while the gods KoYane and FutoTama devoutly recite a grand ritual.<sup>3</sup> The *Cleyera japonica* now does duty on earth for this mythical tree.

I think too that a phase of the same fantasy may be also detected in the descriptions of the artificial haoma (see p. 289 *supra*) generally figured as a sort of "May" made up of pieces of different vegetals, or greenery, bound together, we may perhaps

<sup>1</sup> This is the *Bulletin* of the Société des Archives Historiques, a remarkable society of which I have the pleasant honour to be a member. Its president is the well-known able and hearty M. Louis Audiat.

<sup>2</sup> Chamuerlain's *Kojiki*, 56, 274. Sa-ka can archaically mean holy-place.

take it, to represent the Tree of all Seed (p. 290). The Persians said F. Lenormant borrowed this from Assyrio-Babylonian sacred art, and it is so that the haoma is shown on gems cylinders and cones of the time of the Achemenides.<sup>1</sup> It follows from this that the similar mysterious and sacred plant, accompanied by celestial genii in attitudes of adoration, and worshipped by royal personages, which is so frequently found on Assyrian and Babylonian cylinders and bas-reliefs, must also be viewed as an artificial idol of the world-tree. Above the plant is often found what Lenormant called the symbolic image of the supreme god, that is the winged "disk" (which I maintain to have been the representation of the heavenly revolving *sphere*) surmounted, or not, by a human bust.<sup>2</sup>

Lenormant made the ancient (Akkadian) name of Babylon, Tintirki, to mean Tree-of-Life,<sup>2</sup> and Dr. Wallis Budge translates it Wood-of-Life.<sup>3</sup>

The Parsi ritualistic *baresma* or bundle of twigs (now a bundle of utilitarian wires) is clearly an outcome of the Persian artificial haoma, and it has already afforded me a comparison for the beson or byzant.

Forerunners of the Christmas-tree—to apply that name to all the modern types—must certainly be also seen in the trees loaded with all sorts of ornaments and sacred attributes, which, according to Lucian, were brought each spring, as symbols of life to be burnt in the temple of Atergatis ('Atar-'Até) at Hierapolis of Syria. Nay, a doubtless still earlier, because more closely naturalistic origin may be assumed in the great trees which the same Loukianos records as being loaded with goats, sheep, garments, and gold and silver objects hung to the branches, and burnt before the Syro-Phœnician gods at the same spring festival.<sup>4</sup> We still burn our Christmas greeneries at the expiration of the twelve days; though I find that in East-Kent it is unlucky to burn them; they must be "thrown out a' doors."

A most important example of the "Christmas-tree" is the pine of Cybelê and Attis on a bas-relief,<sup>5</sup> to which are hung bells, a syrinx or reed-flute, a pail, a wheel, and so on; with sacred birds among the branches, and a ram and bull for sacrifice beneath. Pictures and other votive objects were tied to the laurel of Apollo.

<sup>1</sup> *Orig. de l'Hist.* i, 78 to 80.

<sup>2</sup> *Ibid.* i, 74, 76, 77.

<sup>3</sup> *Babyl. Life and Hist.* 14.

<sup>4</sup> *De Dea Syra*, 49.

<sup>5</sup> *Zoega, Bassiril. ant.* i, pl. xiv, p. 45.

*British Popular Customs* (1876, p. 464) considered that the mobile oscilla suspended from the tall pine to Bacchus, with joyful hymns (in Virgil's *Georgics* i, 389) "distinctly portrayed" the Christmas-tree; and that the engraving "from an ancient gem representing a tree with four oscilla hung upon its branches" in Smith's *Roman Antiquities*<sup>1</sup> "is an exact picture of a Christmas tree." But here we have, rather, the hanging and swinging of mock-human victims (see p. 327 *supra*). However, the connexion is undeniable.

According to the *Traiphoom*, the standard Siamese work on cosmogony, the Kalpavriksha (see p. 289 *supra*) grows in the Tushita heaven of contented desires, and produces everything that can be wanted, whether useful or beautiful: in fact it is the World-tree; and connected with this are the practices of hanging gifts for the monks, at night, to the trees of their garden, and loading with limes and nutshells, which contain money and lottery-tickets, a frame-work made to represent the tree at cremations; these kalpavriksha (karaphruk) fruits being afterwards scattered to the crowd.<sup>2</sup> The Siamese also, at the topknot-shaving of a youth, make standards about five cubits high, called Bai-Si. These consist of a central pole which is fixed into a wooden pedestal, and supports either three or five saucer-like tiers or stories formed of plantain-leaves ornamented with gilt and silvered paper. In the leaf-saucers are put cooked rice, cakes, other edibles, flowers, and so on; and a big bunch of flowers tops the pole. These bai-si are placed in the midst of the assemblage, and a procession is formed which circumambulates them five times, or, if the ceremony be for a prince, nine times. This is clearly an artificial World-tree, and it also reproduces the royal terraced umbrella of Siam,<sup>3</sup> see p. 222.

This tree is of course, in one form or other, as ubiquitous as tree-vegetation. Mr. Consul Bourne, under the date of February 7th (1886), the period of the Chinese and Shan new-year festivities, writes that "in all the villages within reach of wood there was a 12-foot fir-tree, without roots, planted in front of each door; making an avenue of the road—a new-year's custom."<sup>4</sup> This was near Ch'iao-t'ou at an altitude of over 6,000 feet.

The scavenger caste of Upper India pay reverence to the memory of Zahir Pir,<sup>5</sup> alias Lal Beg. The emblem which they carry in procession is a tall bamboo gaily decked with scraps of

<sup>1</sup> O. S. V. Oscillum, citing Maffei's *Gem. Ant.* iii, 64.

<sup>2</sup> Alabaster's *Wheel of the Law*, 216.

<sup>3</sup> *Ibid.* p. 298.

<sup>4</sup> *Journey in S. W. China*. Parly. Paper C. 5371 (1888) p. 28.

<sup>5</sup> Compare this Pir with Piru p. 321, and Perun p. 194.

bright-coloured cloth, and crowned by a huge brush of peacock's feathers at the top. Fans and bunches of cocoa-nuts are also slung to the pole, which cannot I fancy be regarded merely as "a glorified conception of the sweeper's broom."<sup>1</sup> But even so it gives us a besom or beson or byzant! And I may very properly note here that a broom made of grass was the sacred symbol of purification in the great spring-cleaning ritual of archaic Japan called the *Ô harai* or great sweeping,<sup>2</sup> and was waved towards the people by the chief priest.

The Arabs adored the sacred date-palm (see p. 313 *supra*) at Nejrân in an annual feast, when it was hung with fine clothes and women's ornaments. There was a similar tree at Mecca on which weapons, garments, ostrich eggs and other gifts were hung. By the modern Arabs sacred trees are called *manâhil*, places where angels or jinn descend, and are heard dancing and singing. They are honoured with sacrifices, and parts of the victim's flesh are hung on them, as well as shreds of calico, beads, &c.<sup>3</sup> This seems to connect the tying-on of rags with the earlier "Christmas-tree." The hangings or drapery woven for the *ashêrâh* in 2 Kings xxiii, 7 is thus also easily explained, and F. Lenormant considered it a figment of the cosmic tree.<sup>4</sup>

The cosmic symbolism of this tree-idol may, I think be further demonstrated, and in a commanding way, from the 'property'-tree which was carried at the laurel-bearing or *daphnêphoria* festival of Grecian Thebes (see p. 341 *infra*) and which might very fairly be called a Bezan.

Professor G. Schlegel<sup>5</sup> cites from Maurer<sup>6</sup> an Icelandic legend that the Reynir (Rowan see p. 322 *supra*) covers itself on Christmas-night with lights which the strongest wind cannot put out. These night-lights are of course, initially, the stars on the branches of the Universe-tree. He also extracts from Wanglang's *Antiquities of T'hsin* the statement that in the Chinese state of T'hsin, previously to 247 B.C., a tree with a hundred flowers and lamps was placed on New-year's-night at the steps of the audience-hall, while outside the "correct gate" candles of five and of three feet were lit. A lamp-tree of agate, three feet high, is mentioned as an offering by

<sup>1</sup> Capt. Temple's *Legends of the Punjab*; Mr. J. C. Oman's *Indian Life, Social and Religious*, 1889.

<sup>2</sup> Mr. E. M. Satow's *Ancient Rituals*, in *Trans. As. Soc. Jap.*

<sup>3</sup> *Relig. of Semites*, 169.

<sup>4</sup> *Orig. de l'Hist.* i, 570.

<sup>5</sup> In the *T'oung-pao*, Leiden 1891, vol. ii, 5.

<sup>6</sup> *Isländische Volkssagen*, p. 148.

one Tu Kwanglo in A.D. 652. There is another record, of our 8th century, that the famous princess Yang put up a "hundred-lamps-tree" eighty feet in height on a high mountain on New-year's-night. In the poetry of the same Chinese T'ang dynasty is mentioned "The dragon holding in its mouth the fire-tree whereon a thousand lamps are shining," which is obviously a cosmic image for the universe-tree, the celestial dragon, and the host of the night-heavens.

In quoting these facts, as I am glad to do, from Prof. Schlegel, the able professor of Chinese at Leiden University, I should perhaps state that he seems inclined to connect them with sun-worship, but there I am totally unable to follow him.

On p. 300 mention has been made of the French Trees of Liberty, and I now cite the following passage from a speech of Danton's in the National Convention on the very day, 21st January 1793, on which Louis XVI had been guillotined: "Roland (whom he was attacking) a pensé, dans cette erreur, que le grand Arbre de la Liberté, dont les racines tiennent tout le sol de la République, pouvait être renversé." Here we have clear Universe-tree imagery, but all Danton's enthusiasm cannot alter the fact that these arbres de liberté are always uprooted trees of many years' standing, uprooted and replanted for the occasion, in some spot where they rarely thrive. The occasion was, of course, archaically, a ritualistic one in Tree-worship, and the long life of the tree thereafter was not desired.

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I here desire to direct attention to the interesting and valuable chapter on "The Jewel-bearing Tree" in Mr. W. R. Lethaby's *Architecture, Mysticism, and Myth*.<sup>1</sup> It has much pleased me to find that, working quite unknown to each other, we have arrived at conclusions that sometimes approximate. This is the first opportunity I have found here of mentioning Mr. Lethaby's book, but I see he also treats of others of the subjects of this *Inquiry*, such as the four-square Earth, the Centre of the Earth, the Labyrinth, the Gate, and so on. Having obtained his book at such a late period of my own work I regret that I have been unable to use it in any way.

<sup>1</sup> London, Percival and Co. 1892.



## 26.—The Myths of Daphnê and AgLauros.

THE Grecian daphnê, as it is not difficult to show, was a similar plant to the Babylonian (p. 337 *supra*); and may be the geographically nearest European parallel we can now find for the sacred shrub so common on the cylinders and other West-Asian monuments. It is said to have been our baytree; but that is most uncertain; laurus (see p. 344) and daphnê cannot both be bays.

The leaves of the daphnê were eaten by the diviners called daphnêphagoi, to inspire them with the science of the gods; branches of it were burnt in daphnomantia to get omens from its sputtering; sleeping on a pillow of laurel-branches was similarly efficient in regard to dreams. Branches of the tree were placed at the doors of the sick to call the medicine-god Apollo. It was also the tree of Diana and of Bacchus, and the priests of Juno and of Hercules crowned themselves with this laurel. It was the tree of health; it not alone purified and cured, but prevented and repulsed maladies and evil spells and influences. It was thought lightning-proof,<sup>1</sup> and was planted before houses. The superstitious carried laurel-sticks, and put its leaves in their mouths; so copying the Pythia, Πυθιάς, or high-priestess of Apollo at Delphoi.<sup>2</sup>

Under the heading "Magnês, Medea and Maia" (p. 149 *supra*) the artificial tree called "a May" is, I think, clearly connected with the month of May and the goddess Maja; both the month and the tree having been called majus. At the daphnêphoria (the processions at the daphnê festival of the Bœotians, held every nine years at Thebes) an artificial tree or May (to which I have already referred, p. 336), formed of an olive-bough with garlands of daphnê and other flowers, upheld a sphere of brass from which depended many lesser spheres. To these were given celestial meanings, and the large sphere was said to have represented Apollo; but the youth of choice, magnificently dressed-up and wearing a crown of gold, who was the daphnêphoros or Jack-in-the-green, was more probably the true representative of the god. He wore shoes called iphikratides "from IphiKratos their inventor," and these shoes must be a fragmentary allusion to the solid planting of the feet of the

<sup>1</sup> Pliny, *Nat. Hist.* ii, 56; xv, 40. Bötticher, *Baumkult.*

<sup>2</sup> Æschylus, *Agam.* 1237.

heavens-bearer, for ἰφι-κράτος simply means "powerful-strong." They have also close variants in the shoes of Magnês and the brazen feet of Talôs (see pp. 131, 142 *supra*). 365(?) crowns (or wreaths?) surrounded the globes, and were said to be types of the heavenly revolutions. A near relative of this Jack-in-the-green preceded him bearing a *rod* twined with garlands, and he was followed by a dancing company of girls holding branches. The procession was to (or round?) the temple of Apollo called both Ismênian and Galaxius. The last is clearly a reference to the γαλαξίας κύκλος, the Milky Tire or Way, and Ismênos, is the river of knowledge (ἵσημι, to know) that issued from the footprint of Kadmos which, like the footprint of Buddha (see that heading in Vol. II.) must be taken to be at the celestial omphalos. A variant of this is Apollo giving his son Ismênos the gift of oracles; here too the mother of Ismênos is Melia, who is no terrestrial sea-nymph as was said, but the daughter of the Cosmic god Ôkeanos, and brings us round to the Bees (or stars) of heaven; for Melia was also the mother of the Meliai or Melian nymphs, the bees or stars, who *altrô*, according to Hesiod's account, were born of the drops of blood from the mutilation of Ouranos by Kronos, which brings us again to the closely similar Japanese myth (see "The Heavens-River" in Vol. II.) in which Izanagi cuts off the head of Kagu-tsu-Chi (or cuts him into three pieces), and 8 gods are born of the drops of blood that fall from the weapon<sup>1</sup> of mutilation.

Another origin is of course asserted for the name Melia: that it means, and that she was, an ashtree. This in no wise disconcerts my arguments, for we have had plenty about the YggDrasill Ash, and the formation of woman from it (pp. 291, 311 *supra*); and how account for the name μελίη of the ash except as the *honey* (μέλι) tree? And how then account for the μελίη being the honey-tree, unless by viewing it as the Universe Ash (or other tree) on whose branches are the Bees, the stars, of the heavens? But this will be driven home under the sub-head "Bees" in "The Heavens-River."

This daphnê procession was to commemorate an episode of a sort of triangular War-in-heaven between the Æolians or wind-gods, the Thebans (see Index), and the Pelasgians, whose founder Pelasgos was a "first man" like Kadmos. In this episode, which was a truce, we have Helikôn and a river Melas.

The "nymph" Daphnê was clearly a goddess of the Universe-

<sup>1</sup> Chamberlain's *Kojiki*, p. 32. Satow's *Pure Shintô*, 72. I shall just note here that Kagu-tsu-Chi = The Old Man of the (kagu = shining) Mountain (of the heavens). This will be developed under "Kronos" in Vol. II.

tree. The Earth opened and engulfed her, just as it did Trophônios, and a daphnê-shrub sprang up; Apollo thus enclasped the tree-stem only. The disappearance of Daphnê in a tree-bole is akin to the similar fate of the body of Osiris (see p. 306 *supra*). In Sparta she had divine honours, and gave oracles, as PasiPhaê, that is shining-to-all; a glittering-heavens name which also reminds of the famous device: "I am become all things to all men—*τοῖς πᾶσι γέγονα τὰ πάντα*,"<sup>1</sup> which has been applied to the Roman Christian Church.

At Delphoi Daphnê gave famous oracles as Artemis, or as the daughter of Teiresias (the blind augur who understood the language of birds). Or, by a tradition Pausanias (x, 5, 3) records, Gê the Earth, the first owner before Apollo of the oracle of Delphoi, chose Daphnê as its very first priestess. In any case she may strictly be said to have "moved in the uppermost circles" of the supernal gods. The giving of oracles by Daphnê may also, and perhaps more satisfactorily, be considered as the giving of oracles by Apollo himself out of the daphnê (laurel) of Delphoi, just as Zeus did out of the oak of Dôdôna.

Hermês had a son called Daphnis (the male counterpart of Daphnê) who was taught by Pan himself, the All-god, to play upon the flute (see Index). He was blind like Teiresias, and his turning to stone, when compared with Daphnê's becoming a tree, gives another junction of the tree and pillar-stone. Apollo was called Daphnian, not perhaps from the encounter with the nymph but from the daphnê-tree itself or from its Syrian shrine; and Artemis (Diana) herself was called Daphnaia. (Artemis of course had other tree-names. She was Kedreatis at Orchomenos where her images were hung on the hugest cedars. At Ephesos she had her sacred olives and her oaks, and at Dêlos her palmtree, see pp. 210, 312 *supra*). There was also a miraculously-produced daphnê or laurel of Maia the daughter of Atlas and mother of Hermês. Lobeck quotes a text in which the laurel furnishes the wood for the fire-drill;<sup>2</sup> which is quite accordant with the mystic functions of the Axis as here expounded (see "The Fire-Wheel" in Vol. II.).

It will thus I think be seen that the myth of Daphnê was eminently a cosmic Universe-tree conception.

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<sup>1</sup> i Corinthians, ix, 22.

<sup>2</sup> Lang's *Myth, Ritual, and Religion*, i, 159.

*AGLAUROS.* *Laurus*, the baytree, is brought by philologists from a hypothetical *daurus* δαῦρος δαῦρος = tree; and the Old-Irish *daur* oak is alleged, as well as the Avestan *dāuru* log, the Sanskrit *dāru*, and the Greek δόρυ beam.<sup>1</sup> But I think we have the word λαῦρος in the name of Ἄγλαυρος, who seems to be actually called *Λαυρος*(?) on an ancient vase of Corneto which also shows the names of her sisters as *Ερσε* and *Πανδ*....<sup>2</sup>

Note well that both the Latin *laurus* and the Greek δάφνη are said by classicists to name our *baytree*; a conclusion that must be doubted.

*AgLauros* *PanDrosos* and *Hersé* were mixed up, as nurse-maids, with the birth of *EriChthonios*. The very intimate connexion of *AgLauros*, in her myth and ritual, with *PalLas* and with *Hermés*, both axis-deities, supports the theory that *Ag + Lauros* indicates the tree, beam, or shaft on which the agging (to coin a useful word) of the Universe was supposed to be carried on.

The Sanskrit *aj-*, the Avestan *az-*, the Greek ἄγω, the Latin *ago* (move), the midIrish *again*, and the oldNorse *aka*, all have the same signification of *driving*; and such is the meaning, in a Cosmic sense, which I apply to all the godnames and sacred words in *Ag-*. I say that the syllable indicates that the function of the god was the driving the agging-round of the revolving Cosmos. The Vedic word *aja*, goat, should thus mean the pusher, and may give a clue to the celestial goats. *Ajma* and *ajman*, racing, which are also Vedic, seem to belong to the conception of driving-round the heavens as a chariot is driven with (drawn by) horses. We very clearly get the veering of the application of the root in *Festus*: *Agasones* (grooms), *equos agentes*, id est *minantes*: drivers, that is leaders, of horses. *Ajira*, swift, used of the horses of *Vāyu* the wind-god and of the *Maruts* (*Rig Veda*, i, 134, 3; v, 56, 6) must be referred to this early sacred sense. I even go so far as to say that *ajra*, a plain, in *RV*, v, 54, 4, refers to the plain of the high heavens (so frequently mentioned throughout this *Inquiry*) as being *aj-ed*, *agged*, round.

Although it may look trifling, it is nevertheless important that *Aja*, *Aya* is the name of the mother of the "Quatre fils Aymon." This makes them the four Cardinal powers at once (see p. 157 *supra*), and their father *Aymon* the central power. It has recently been pointed out in the *Gartenlaube* that Goëthe's mother was, by a household word, called *Aja*, from some domestic incident which recalled some action in this famous legendary tale. I suppose it is the present Hindi *aya*, a nurse.

<sup>1</sup> Wharton's *Etyma Latina*.

<sup>2</sup> Derembourg and Saglio's *Dict. Antiq.* i, 986.

And I suggest that this cosmic root *ag* is the real origin of ἄγιον in the sense of sanctuary (or holy things), and of the ἄγια ἁγίων or Holy of Holies in *Hebrews* viii, 2 ; ix, 3 ; ἄγια having been a title of the first tabernacle (tent of the heavens), and ἄγια ἁγίων the innermost tabernacle inside the second veil of the heavens, where is situated the Ark of the Covenant (see also "The Arcana" *infra*). This is also the true and perfect explanation of the god Agonius (in Festus) who presided over things to be carried forward: *Agonium* etiam putabant deum dici praesidentem rebus agendis. AgaMêDês (see p. 145 *supra* and "The Arcana" *infra*) is an alias of this god, as the Central-Driver-God. Recollect that the two texts I cite from *Hebrews* treat of the seat or throne of the Majesty, the Greatness, the Μεγαλωσύνη (see p. 148 *supra*) in the heavens, and of the true tent [of those heavens], which not man pitched but its Lord, who said to Moses, when he was about to set up the mimic tent: "See that thou make all things according to the pattern that was shown thee in the Mount."

Mr. E. R. Wharton (*Etyma Graeca*, pp. 17, 18) makes ἀγα- and ἀγ- = μέγας great, in the words ἀγα-νακτέω, ἀγ-έρωκος, ἀγ-ήνωρ. Dr. O. Schrader approaches ἄγιος, ἄγος to ἄζομαι and the Sanskrit yaj, worship dedicate offer = Avestan yaz ; and he makes Ἄκμων = Avestan asman, heaven.

It thus would become immaterial to argue whether ἀγαθός, good (with which compare ἀγά-θεός = ἡγά-θεός holiest) first meant holy-god or urger-god: the one merely implies adoration of the other, and both apply to the same supreme central god, to whom the title AgathoDaimôn also belongs. Then the contested etymology of the *agonalia* in honour of Ianus (root *ya*, to go), who opened the year, becomes easy ; so does the title *agonus* for the Quirinal (from Sabine *curis* [the axis-]spear) Hill, and the same title *agonenses* for the Salii<sup>1</sup> priests of that hill. I have already explained the Ἀγορά (p. 155) and Apollo Agueius (p. 120) from the same root *ag* (see also the pul-agorai, p. 179) ; and I shall now add the Latin *agea*, the deck or bridge of a ship, because it was thence the ship was driven (sailed and steered).

And I further suggest that the root *yag* and the Vedic *yaj*, to sacrifice, are inseparably connected with all this—take for example the phrase Gratias ago ; and that *that* was why victims were called *agonia* (and this ought to be the true etymology of *agnus*, and of ἄγνός and ἄγνος also). I should very much like to squeeze-in here the ἄγαλμα idol, and even the splendid ἀγ-λαός, driving-rock (see

<sup>1</sup> See "The Salii" section in Vol. II.

"The Rock of Ages"). The priest-butcher's, the rex's, technical question at sacrifices was "Agone?"; to which the chief-priest replied "Hoc age," and then the sacrificial blow was given. To be added here is the imperative exclamation "Age-dum!" go ahead! (in Festus); and I shall here ask the candid reader carefully to consider together in Festus all his words in ag-: some fifteen or so.

Remember that the verb *ago* primitively gave *axim*, *axit* (in place of *egerim*, *egerit*), which puts beyond doubt the etymology of *axis* as coming from the same root *ag*; and the axis is that on which the Universe, and the chariot wheels, are driven. That is how I shall later on explain the Cabiric gods AxioKersos and AxioKersa as an archaic dual Axis-god (see "The Three Kabeiroi" in Vol. II.), a sexual pair of driving-gods, the impellers, the compellers, of the rolling heavens:

Quae gelidis ab stellis axis aguntur (Lucretius vi, 721),

where "axis" is held to mean the North Pole, though that seems by no means necessary.

Αγανή (compare *άγαν*, I wonder) was the daughter of Kadmos and Harmonia, and was an ultra devotee of Dionusos; AgÊnôr (*ήροπή* manliness; ∴ *ήρωρ* = *άνήρ*) father of Kadmos and son of Poseidôn or AntÊnôr (= fore- or first-man), is a primitive man-god who falls into the same long category, which I cannot exhaust here. Ἀγγίδιο-τις was a name of Rhea or Cybelê, the mother of the gods, on Mount AgDistis, otherwise Mount Dindumos or Didumos, which last would imply twin or dual mountain or mountains(?). It was there that, after the deluge, stones were animated into men by Deukaliôn. AgaMemnôn (memnôn = eternal, μένω μέμνω to last) is another divine name for the central great entity or force (see p. 119 *supra* and "The Rock of Ages" *infra*).

And one of my foremost contentions is that we are to see in all these gods in ag-, and in fact in all the Cosmic upholders as well as in the Cosmic movers, a recognition of the divinity of the Forces of Nature, of what scientific nomenclature now calls Energy, of what Schopenhauer's great generalisation called the Wille, the Ding an Sich of the All, as that All is revealed by our senses. "No one has ever contested," wrote Prof. Sven Nilsson,<sup>1</sup> "that the Alfs, Vans, Dwergrs and so forth, are not presented as Natural Forces in the *Voluspa* and the other chants of the *Eddas*."

To return to AgLauros. The Palatina laurus which stood before the palace of the Cæsars (Ovid, *Fast.* iv, 593) has already

<sup>1</sup> *Age de la Pierre*, 3rd ed. 1868, p. 295.

been mentioned (p. 43) as a representative of the Universe-laurel-tree. *Tatius*, whom I maintain to have been an axis-god, was buried in a laurel-wood on the Aventine hill;<sup>1</sup> and *Troja* (which I call a celestial *Trinidad*) was the name of a spot in the *Laurentum* territory, where *Æneas* was fabled to have landed.

In *Ovid*,<sup>2</sup> *PalLas* changes *AgLauros* into a stone, which is a further connexion of her with the *Axis* stone-pillar deities, and also another link of the *Tree* with the *Pillar* (see p. 330 *supra*). The petrification (which is a sort of doublet of that of *Daphnis* p. 343 *supra*) took place near the lofty rocks with which we have to meet so often in this *Inquiry*—the *μακραί πέτραι* (*Herod.* viii, 53) at the North of the *Akropolis* (again, see “*The Rock of Ages*”). The legend which makes *AgLauros* precipitate herself as a mediating saviour from the height of the *akropolis* is also often here paralleled.

She was sworn by;<sup>3</sup> and she had an important place in the ritual of *Athênê Polias* (a title which is one more bond of *PalLas* to the *Pole*). It would even seem that *AgLauros* was the sole heroine, or goddess rather, of the *πλυντήρια*,<sup>4</sup> a washing-day (*πλύνω*) or purification festival of *Athênê Polias*, of whom she was also said (compare *Daphnê*, p. 343) to have been the first high-priestess. *Athênê* was even surnamed *AgLauros*.<sup>5</sup> *AgLauros* had a son *Κῆρυξ* (singer, herald) by *Hermês*, and a daughter *Alkippê* (*ἀλκή* strength?) by *Arês*. So said *Pausanias* and *Apollodoros*, thus making her the consort of supreme central *Axis* and *Spear* gods. In *Cyprus*, as *Porphyry* related,<sup>6</sup> her worship was conjoined with that of *Arês*, and a human victim was sacrificed to them with a spear.

In the Syriac version of the *Theophania* attributed to *Eusebius*,<sup>7</sup> it is stated that “at *Salamis* in the Cypriot month *Aphrodisios* (23 Sept. to 23 Oct.) a man was sacrificed to ‘*Argaula*’ the daughter of *Kekrops* and daughter-in-law of ‘*Argaulis*.’ In one enclosure was the temple of *Athênê*, ‘*Argaula*,’ and *DioMêdês*. He who was to be sacrificed, when his coëvals had led him thrice round the altar, was stricken on the stomach with a spear by the priest (see “*The Navels*” *infra*). He was then wholly burnt on a fire. This custom was so changed that they sacrificed the man to *DioMêDês*. *Diphilos* King of *Cyprus* changed this custom for the sacrifice of a bull.” Here we

<sup>1</sup> Festus, *Tatium*, *Troja*.

<sup>2</sup> Aristoph. *Thesmoph.* 533 (Schol).

<sup>3</sup> Harpocrat. p. 4.

<sup>7</sup> Dr. Lee's translation, 1843, p. 119.

<sup>2</sup> *Metam.* ii, 708, 832.

<sup>4</sup> Hesych. sub voce. Phot. *Lexic.*

<sup>6</sup> *De Abst. Carn.* ii, 54.

have the triad of deities, but Hermès replaced by (not Arès but) the son of Arès or of TuDeus. Note the feminine but garbled form of AgLauros.

AgLauros has been confounded in ancient and modern times with her mother Agrauros (ἄγρᾱ chace?) daughter of Aktaios (ἀκταῖω move?)—names which seem to classify themselves with the Atalanta and Kaludôn heavens-rotation myths. Cognate to this confusion was the making AgLauros to be one of the daughters of EreChTheus (who was thus equated with Kekrops); and the daughters of EreChTheus do as these three nursemaids of EriChThonios do. (See also what is said on this subject in "The Arcana".) In Harrison and Verrall's recent and charming manual on the Mythology of Ancient Athens<sup>1</sup> the goddess is theoretically called Agrauros throughout. Seyffert's new Dictionary (1891) also calls her Agrauros (her mother's name) although giving the "grotto of Aglauros" on a plan of the Acropolis. But all this cannot I think be held to blot-out the indubitable and more frequent Aglauros. At all events I have with me here the Franco-Greco-decado-symbolo-Roman poet Jean Moréas (born at Athens, 15th of April 1856) who, in his *Pèlerin passionné* (1891), has the lines :

Il lui faudrait la reine Cléopâtre,  
Il lui faudrait Hélié et Mélusine,  
Et celle-là nommée Aglaure, et celle  
Que le Soudan emporte en sa nacelle.

The hieron of AgLauros was called the Agrauleion, probably after her mother, to whose cult she may have succeeded—as is so common with the younger divine generations. This hieron too had an underground communication with the Erechtheion which was the original sanctuary of Athênê Polias, EreChTheus and Poseidôn. It had three altars, and was connected by three doors with a smaller chamber, entered from the North, on one wall of which were three windows and seven half-columns. The North side of the temple without had seven columns in front and one pillar on each side. Underneath was the cleft in the rock made by a blow of Poseidôn's trident. This may be all Polar. In the adjoining PanDroseion was the sacred olivetree of Athênê. It is obvious that the whole of the extremely archaic myth has been much muddled, and one would incline even to the belief that PanDrosos (see "The Gods of the Druids") and AgLauros were once identical. The basket or chest in which EriChThonios was shut-up is treated with the analogous Moses-myth of Cypselus under the heading "The Arcana."

If Hersè and Drosos both mean only dew, might not one incline to the idea that drosos-dew was that tree-dew which we call honey-dew? (But see what is said under "The Arcana.")

<sup>1</sup> MacMillan, 1890.

The -os is a masculine termination both in AgLauros and PanDrosos, although all three are sisters in the myth; and it is acutely pointed out in Harrison and Verrall's *Ancient Athens* (p. xxxii) that the figures on an amphora in the British Museum, which seem intended for *two* of the sisters, are "drawn male not female" as to their robes. If PanDrosos could be viewed as an AllSproutage *god*, it would suit me well enough. But it must not be forgotten that their father Κέκρωψ was a bisexual first-god, he was diphuês or biformis, a man-woman or a man-serpent. In regard to the doubtful sex of AgLauros it may be noted too that the god AgDis-tis was also a HermAphroditê (Paus. vii, 18).

[There are three sisters in the legend of Mélusine (see p. 149 *supra*), who is a woman-serpent on every seventh-day. They shut-up their father Elenas king of Albania in the mountain of Brundeloirs, which may belong to brontê, thunder.]

This duplexity it may have been that gave κεκρῶψ or κεκρὸψ its signification of duplicity as an "impostor."<sup>1</sup> There was also a stone called διφυής.<sup>2</sup> Kekrops was autochthonous and a son of Earth. He was also son and successor of Aktaios, the first king (*i. e.* man-god) of Athens. Or Kekrops also founded Athens and the worship of Zeus Hypatos (the most high) and Athênê Polias—a pair who are here clearly a dual celestial polar deity. Kekrops also put up the first altar to Kronos and Rhea. He, or the Twelve gods (one of the earliest juries, and to be compared with the proverb about the Twelve Apostles, see p. 179 *supra*) arbitrated between Poseidôn and Athênê about the possession of Attica, where she had planted the first olive and so gained her cause. Attikê (? ἄττα, fatherland) ought thus to mean figuratively the Earth? Kekrops was sometimes shown holding a branch (θαλλὸς ?) sometimes a very long spear topped unmistakeably with a large fleur-de-lis.<sup>3</sup>

<sup>1</sup> There is however κέρκωψ, tailed (from κέρκος tail?), cunning, a kind of ape or monkey, a grasshopper; which suggests a comparison with οὔραξ grouse, and thence with the other οὐρά (tail) words; and even brings Ouranos and Cecrops together. (See pp. 23, 46, *supra*.)

<sup>2</sup> Pliny xxxvii, 10, 57.

<sup>3</sup> Darembourg and Saglio's *Dict. Antiq.* i, 987.

## 27.—The Gods of the Druids.

THE Irish rendered *druí*, a druid, into Latin as *Magus*; and inversely, when Christianity was coming in, *Simon Magus* became *Simon Drui*. The word also went into Anglo-Saxon as *drý*, a magician.

The Druids of ancient Erin maintained that they were the creators of the heavens and the earth, said O'Curry (ii, 21); and this is considered "privileged audacity."<sup>1</sup> But I think that if we make use of the important leading fact that the Cabires, the Carcines, Corybantes, and Sintians, the Curetes, the Dactyles, and the Telchines were, whether magician-priests or the gods of those priests, alike called by the same titles, we shall probably see in the Creator-Drui a god, and in the Man-Drui his priest.

"There are two kinds of gods," declares the *Satapatha-bráhmana*,<sup>2</sup> "first the gods; then those who are Bráhmans, and have learnt the Veda and repeat it; they are human gods."

This general consideration seems effectually to disperse much of the mist which has gathered round the word 'druid,' and to give us the true clue to the name of the druidical god, whose *ἄγαλμα* or image was said by Maximus Tyrius<sup>3</sup> to be a lofty oak: *κέλτοι σέβουσι μὲν Δία· ἄγαλμα δὲ Διὸς κελτικὸν ὑψηλὴ δρυς*. This also explains better why the "*Día druidechta*, god of druidism," of the Irish texts<sup>4</sup> was considered a sufficient mention of him, without giving his actual name (see also p. 331 *supra*).

The terms druidical (*druidechta*) and druidical spells (*geasa druidechta*) seem indubitably to have straightly represented the words divine and divination in their (accreted) sense of enchantment, discovery of the occult, and so on. In fact it may be strongly suspected that the real origin of our word *guess* is nearer to this very *geis* (plural *geasa* or *gesa*) than to the Scandinavian or Old-Low-German from which Professor Skeat (without mentioning the Irish) deduces the word. In support of this, the reader is referred to the numerous passages about the *gesa* easily accessible in Dr. Joyce's *Old Celtic Romances*,<sup>5</sup> and I quote the following from his "Fairy Palace of the Quicken Trees" (Rowan-Palace, Bruighean

<sup>1</sup> Rhys's *Hib. Lects.* 673.

<sup>2</sup> Dr. Eggeling's, ii, 341.

<sup>4</sup> Rhys's *Hib. Lects.* 224.

<sup>3</sup> *Dissert.* viii (Reiske, i, 142).

<sup>5</sup> Pp. 60, 61, 62, 189, 191, 281, 354, 387, 390.

Caerthainn) p. 186—"But the strange champion [Miodhach, a central power] answered Finn: 'I now put you under gesa, which true heroes do not suffer, that you listen to my [enigma-] poem, and that you find out and explain its meaning';" and this from "Dermat and Grania" (p. 339): "Then the steward [of Angus] laid me [Finn] under fearful bonds of druidical gesa to find out for him who slew his son"; which Finn does by chewing his thumb under his tooth of knowledge, and he practises similar divination at other times.<sup>1</sup> Druidical art or spell is always divination<sup>2</sup> or enchantment.<sup>3</sup> Grania placed Diarmait "under gesa and under the bonds of heavy druidical spells—bonds that true heroes never break through," to take her for his consort.<sup>4</sup> Thick mists in which men get lost were druidical, magical; and men were made to forget by druidical spells which could be sent to follow after the absent.<sup>5</sup> The *virga divina* appears as the golden druidical (fairy or magic) wand, with which Cian changes himself into a pig, and Brian changes his brothers into fleet hounds to pursue it, and afterwards changes himself and his brothers into hawks and into swans;<sup>6</sup> or Eva (Aeife) changes the children of Lir into the four snow-white swans of one of the most pathetic fairy-tales in any tongue, while the king of the De Dananns changes her into a demon of the air until the end of Time.<sup>7</sup> The steward of Angus also thus brings his dead son to life as the boar of Ben-Gulban.<sup>8</sup> (All which last might have been mentioned under "Rhabdomancy.")

The druids were consulted as to places fortunate to settle in,<sup>9</sup> just as fengshui is to this day similarly practised in China. Coran the druid of Conn puts forth his power and chants against the witchery and voice of the Woman of the Mountain (bean-sidhe, banshee), and his power was greater than hers for that time.<sup>10</sup> Mailduin goes to the druid Nuca to get advice about building his triple-hide corrach, and a charm to protect him both while building it and sailing in it afterwards.<sup>11</sup> Miluchradh, the daughter of Culand, the Hephaistos of the De Dananns, breathes a druidical virtue into the waters of a lake, in which all who bathe become old.<sup>12</sup> Dáire of the Poems was one of Finn's druids.<sup>13</sup> The giant Draoigheantóir (Dryantore) was a druid with powerful magical

<sup>1</sup> Rhŷs's *Hib. Lects.* 194.<sup>2</sup> *Ibid.* 48, 266.<sup>3</sup> *Ibid.* 193, 369, 383.<sup>4</sup> *Ibid.* 281.<sup>5</sup> *Ibid.* 363, 365, 84.<sup>6</sup> *Ibid.* 44, 45, 65, 66.<sup>7</sup> *Ibid.* 8, 15.<sup>8</sup> *Ibid.* 339.<sup>9</sup> *Ibid.* 98.<sup>10</sup> *Ibid.* 107 to 109.<sup>11</sup> *Ibid.* 116.<sup>12</sup> *Ibid.* 352.<sup>13</sup> *Ibid.* 277.

spells, and the Fomorian giant Lobais was also a druid.<sup>1</sup> The inhabitants of the celestial Land of Promise were "the most skilled in Druidic art."<sup>2</sup> There was a Coill-na-drua, Wood of the Druids, near Fermoy.<sup>3</sup> The giant of Antwerp is called Druon Antigon.<sup>4</sup> The title of W. Reynitzsch's book *Ueber Truhten und Truhtensteine* (Gotha, 1802) makes Druid = Truht, but the German dictionaries give Druid.

Professor Rhys draws drui from the Celtic word *dru* "which we have in Drunémeton (*Δρυναίμετιον*?), or the sacred Oak-grove, given by Strabo as the place of assemblage of the Galatians of Asia Minor." The Greek *δρῦς* is of course the same word; but it may well be denied that *δρῦς* (as is generally held in this connexion) originally meant an oak, or any other species *per se* of trees. *Δρῦς* equals Tree simply; the Platonic idea of "tree" if you will; that is, cosmo-theologically, the Universe-Tree. And what is more, Tree and *Δρῦς* are identically the same word, and are the same also with *δόρυ* a spear-shaft, which is a further identification of the *δόρυ* of Kronos with the Universe-axis. Thus we have:

Ursprache . . . .	<i>Dru</i> . . . .	original sense <i>tree</i> rather than timber (Curtius).
Avestan . . . .	<i>dāura</i> . . . .	log.
" . . . .	<i>dru</i> . . . .	timber.
Sanskrit . . . .	<i>dru</i> . . . .	timber.
" . . . .	<i>drus</i> . . . .	log.
" . . . .	<i>dāru</i> . . . .	timber; a species of pine.
Celtic : Old-Irish . . . .	<i>daur</i> . . . .	tree and oak.
Irish . . . .	<i>darag, darog</i> . . . .	oak.
Welsh . . . .	<i>derw, dār</i> . . . .	oak.
"Teutonic type" . . . .	<i>trewa</i> . . . .	tree (Fick).
Teutonic : Gothic . . . .	<i>triu</i> . . . .	tree, timber.
Icelandic . . . .	<i>tre</i> . . . .	timber.
Anglo-Saxon . . . .	<i>treó</i> . . . .	tree, timber.
Swedish . . . .	<i>trä</i> . . . .	timber.
" . . . .	<i>träd</i> . . . .	tree.
" . . . .	<i>trä-et</i> . . . .	"the-wood."
Danish . . . .	<i>træ</i> . . . .	timber.
Greek . . . .	<i>δρῦς</i> . . . .	fruit-tree, any tree, an oak.
" . . . .	<i>δόρυ</i> . . . .	spear-shaft, beam.
Lithuanian . . . .	<i>derwà</i> . . . .	pine-wood.
Old Slavonic . . . .	<i>drěvo</i> . . . .	tree.
Russian . . . .	<i>drevo</i> . . . .	tree.

<sup>1</sup> Rhys's *Hib. Lects.* 383, 41.<sup>2</sup> *Ibid.* 268.<sup>3</sup> *Ibid.* 224.<sup>4</sup> De Baecker, *Relig. Nord. France*, 202.

"That *δρῦς*, Old-Irish *daur*, Sanskrit *dru*, Gothic *triu*, &c., are related is certain," writes Dr. O. Schrader, "and yet the question whether the original meaning was oak or tree hardly admits of solution."<sup>1</sup> But elsewhere he says that "the words which, though differing widely in their vowels, are noted for the presence of the consonants *d-r*, mean sometimes tree, sometimes oak, and not unfrequently have even taken on the meaning of pine. Probably the primary significance of this stock of words in the original language was *tree*." And he reckons up: Sanskrit and Avestan *dr-u* tree, O-Saxon *drūvo* drevo wood, Albanian *drū* wood and tree, OHG *trog* wooden-vessel, Lithuanian *derwà* resinous-wood, O-Norse *tyrr fir*, Dutch *teer* = tar, O-Norse *tjara* = tar, Sanskrit *dāru* wood, Avestan *dāuru* wood, Greek *δόρυ* spear, Macedonian *δάρυλλος* oak, Irish *dair* and *daur* oak, Greek *δέν-δρ-ον* tree, perhaps = *δρ-ūs*.

Similarly *busk* in Norway now means any bush in general; but among the peasantry its ancient meaning of birch-tree still survives.<sup>2</sup> And I shall here note down that *ἄξων* axle axis and *ἄσσις*, *ὄξυα* beech (= English ash) are now all put with Sanskrit *aksh*, reach.<sup>3</sup>

*Δρυμὸς* is a forest not of oaks alone, and gave the diminutive surname *Drymulus*; the bird *δρυο-κολάπτης* is a woodpecker not an oakpecker; *δρυ-πεπῆς* or *δρύππα* or *δρυ-πετής* is not a falling acorn but a ripe olive or any other fruit ready to drop; *δρυόφονον* is a kind of fern; *δρυο-πτερίς* is straightly the winged-tree (of the Universe, see p. 308 *supra*); and the plant *drys* was also called *chamaepitys* and *drysites*.

One wonders that nobody seems to point out the inevitable connexion of Druid and Dryad (*dryas*, *dryades*; *δρύας*, *δρυάδες*).<sup>4</sup> *Δρύας* was a centaur who transfixes with a pole the giant or centaur or king of the Marsi magicians, Rhoetus (which must have a connexion with Rhea 'Péa the Earth); he was also a son of Arès or (according to Hyginus) of Iapetos, the giant-father of AtLas; Homer (*Il. i*) said *Δρύας* covered himself with glory fighting the centaurs of the mountains. He was also one of the LapiThai, or stone-gods, and joined in the hunt of the Boar of *Καλυδών*. *Δρύας* was the father of the great Lawgiver, LukOurgos; and as such warred against the gods. Again—it is all in the part—he was son to LukOurgos and killed by his father, who mistook him for a vine-stem, with a blow of a hatchet. He is also killed by

<sup>1</sup> Jevons's Schrader's *Prehist. Aryan Antiq.* (1890) 138, 272.

<sup>2</sup> Holmboe's *Buddhisme en Norvége*, Paris, 1857, p. 48.

<sup>3</sup> Wharton's *Etyma Græca* and *Etyma Latina*.

<sup>4</sup> The "*ἄμα-δρυάδες*" must, I think, be compared with "*ἄμαξα*", a wain, "Charles's". Wain. To say with Schrevelius that *ἄμα-* in the nymphs-name means "coeval" with their trees, is unsufficing. "*ἄμα-* in a Wain may refer to its paired wheels; but Mr. Wharton in his *Etyma Græca* makes the word *ἄμαξα* = *ἄμα* (together) + *ἄξων* (axle).

Hecatê. The name of this god doubtless gives us the true mythic sense of Pliny's (xxxvii, 11, 73) "unknown precious stone" the *δρυῖτις*, which is not alone a close parallel to the *Medea nigra* (p. 142 *supra*), but brings the Stone and Tree together, as in the Irish myth of Diarmait. Druas must be the chief of the Druades, and therefore one with the god of the Druids; and I shall here ask whether this does not enlighten the difficult Latin adjective *drudus* = *fidus* (see *Fidius*), *amicus*, *amasius*, with which the Italian *drudo* and the German *traut* should be compared. We thus have:

Italian . . . .	drudo, druda . .	a lover.
Latin . . . .	drudus . . . .	fidus, amicus, amasius.
Old Prussian . . . .	druwi, druwis . .	belief (Fick).
" . . . .	druwit . . . .	to believe (Fick).

and we must connect these with our own word True, as follows:

"Base" . . . .	trau . . . .	to believe (Fick).
"Teutonic type" . . . .	trewa . . . .	true (Fick).
Teutonic: Gothic . . . .	trauan . . . .	to trust.
" . . . .	triggwa . . . .	covenant.
" . . . .	triggws . . . .	true.
Icelandic . . . .	tryggr, trúr . . . .	true.
Anglo-Saxon . . . .	treów, tryw . . . .	truth, fidelity to a compact.
" . . . .	treówe, trywe . . . .	true.
English . . . .	troth . . . .	fidelity.
" . . . .	true . . . .	
" . . . .	trust, truth . . . .	
Old high-German . . . .	triuwa . . . .	fidelity.
" . . . .	triuwi . . . .	true.
German . . . .	traut . . . .	beloved.
" . . . .	treu . . . .	true.
" . . . .	treue . . . .	fidelity.
Dutch . . . .	trouw . . . .	fidelity, faithful, true.
Swedish . . . .	tro . . . .	fidelity.
" . . . .	trogen . . . .	true.
Danish . . . .	tro . . . .	truth, true.

Thus Tree and True would perhaps have a common root; and the root of True would no longer be so "unknown" as Prof. Skeat says it is. The rationale of all this is what is so often pointed-out in the course of this *Inquiry* (Prithee refer to the *Index*) as to the immoveable central supernal position of the gods of Truth and of the Universe-Tree; and the analogy here drawn is very much on all fours with that between *ἅγιος, ἀγαθός* and the root *ag* on p. 345 *supra*.

With all these must be mentioned the Hindu god-name of the Polestar, Dhruva, and also Drupada the king of *Panchala* (which must be an alias for the *five* districts of Bharata, which I maintain to be the revolving universe). The grandfather of Drupada was Soma-ka (see p. 290 *supra*).

With the divine Dryads we must of course also connect the goddess *Δρυόπη*, consort of *HêraKlês* and mother of *Amphissos* by *Apollo* or *AndrAimôn*.<sup>1</sup> She is clearly a most important Universe-tree goddess, and her union both with *Apollo* and the man-god (?) *Andraimôn* may figure the heavenly and earthly presence of the Tree, while *HêraKlês* must here be viewed as the *Atlas* whose place he often took. *Druopê* offers crowns or wreaths to the nymphs of the lotus-lake; but plucking a lotus-flower for her infant it drops blood, and the plant trembles with anger. Affrighted she tries to flee, but her feet have grown to the ground, the bark of the injured plant springs upwards around her, enwraps her whole body, and she becomes a lotus-tree. Here we have clearly, not alone a companion to the myth of *Magnês* as a fixed Axis-god (p. 142 *supra*), but a rooted Universe-axis-tree goddess, another *Daphnê*; a form of the footprint myths; the sanctity and personality of the lotus-flower; a blood-incident which is also perhaps adumbrated in the father's name *AndrAimôn*, and which reappears in the mediæval legend of the eucharist-host; besides the supernatural punishment of blasphemers against tree-worship. Another function of this great goddess was (in Homer) to be the mother of *Pan* by *Hermês*. Virgil (*Æn.* x, 551) made her mother of *Tarquitus* (the name of a heavens-turning god). by *Faunus*. Now *Faunus* (= *Pan*?) father of *Latinus*, was the son of *Picus* (= the pike or lance which is the Axis, see p. 40) the son of *SaTurnus* (= *Kronos*). *Faunus* had also a daughter *Dryas*; which is another indubitable connexion of *Faunus* (= *Pan*) with *Δρύας*, the *Dryades*, and (I venture to assert) the *Druids*.

*Fauna*, alias *Fatua* and *Marica*, the *Bona Dea*, sister and wife of *Faunus* (alias *Fatuus*) and daughter of *Picus*, was also an alias of *Cybelê*; and *Fauna* has been equated with *Juno Sispita* (or *Sospita*, *Saviour*). *Faunus* and *Fauna* as *Lares* make the *Lares* the

<sup>1</sup> This word contains an oblique case of *ἀνῆρ*; and the genitive *αν-δρὸς* includes, I suggest, a recognition of the myth that men came from trees (see p. 310 *supra*, and *EuAndros* just below). All the words in *ανδρ-* assume from this point of view a strange interest.

supremest of gods. The descent of Faunus on earth (so we read his passage to Italia from Arcadia, the Northern heavens, see Index) was celebrated in the Faunalia of February; and his reascension in the Faunalia of November or December. His altars were said to have been honoured even in the mythic times of the man-god (?) ΕὐΑνδρος (another Italian immigrant from Arcadia). Incense was burnt at those altars, oblations of wine made, and sheep and kids sacrificed. The Fauni (man-goat or ram deities) to whom the pine and wild olive were sacred, and who played the flute, were identified with the Panes and Ficarii.

F. Lenormant<sup>1</sup> makes the suggestion that the god Δρύοψ of Asiné (Pausanias iv, 34, 6) is the same as Zeus Triopas, Hellenicos having used the name Δρύοψ instead of Τρίοψ. This (see below) may not be impossible, but Lenormant, according to his wont, was here arguing ethnically only. The fact that the Dryopes people were said to be a branch of the Pelasgians<sup>2</sup> or of the Dorians (spear-gods) merely endows them with the stupendous mythic age of their gods. The name LaoGoras, of the king of the Dryopes killed by HêraKles, may (see pp. 119, 120 *supra*) indicate a stone-deity, but to test that thoroughly one would have to run down the myths of all the deities and words in Lao-, and there is no time for that just now.

To these may be added as druidical gods, Zeus EnDenDros and Helenê DenDritis in Rhodes, and Dionusos EnDenDros in Bœotia.<sup>3</sup>

The nymph Drymo (*Georgics* iv, 336) must also be named; and the term Δρυμώδης Drymodes or Sylvosa, for Arcadia. Also the feasts to DêMêtêr Thesmophoros (Law-bearer) at Δρυμία, Δρυμαία or Δρύμος in Phocis.

The name ΠάνΔρῶσος must be of the δρῦς family, and would thus one fancies indicate *the* Universe-tree deity (see p. 315 *supra*). It was within the enclosure of her sanctuary, the PanDroseion that stood the walled-round sacred Olive (ἐλαία παγκύφος) which Athênê made to spring suddenly from the Earth by a tap of her spear.<sup>4</sup> There too was the well of holy salt water, or hole of the trident. The PanDroseion opened to the North, and was next the sanctuary of Athênê Polias; and both deities were conjoined in worship.

<sup>1</sup> Art. *Ceres* in Daremberg and Saglio's *Dict. Antiq.* i, 1051.

<sup>2</sup> *Ibid.* 1021, 1025, 1033.

<sup>3</sup> Paus. iii, 19, 10; and Hesychius (Endendros). <sup>4</sup> Bötticher: *Baumkult.* 107, 231.

PanDrosos was sworn by.<sup>1</sup> Her sanctuary also held a statue of Thallo, who was sacrificed to with PanDrosos. If Thallo be connected with *θαλλός* a branch, it seems to be one more proof of the tree-nature of PanDrosos. The masculine form of the word PanDrosos is remarked upon at p. 349 *supra*, and it is suggested that PanDrosos was originally the equivalent of AgLauros. Their rock-sanctuaries the Agrauleion and the PanDroseion communicated by a fissure.

Δρῦς in Thrakê was founded by IphiKratês (=almighty-power); which merely means that the Universe tree-axis was placed by the chief force of the Cosmos. The description which Theopompos gave of IphiKratês belongs here: "he was huge in mind and body, and of such imperial form that the very sight of him inspired wonder. But in labour he was no way remiss, nor in patience thereunto."<sup>2</sup> This is clearly allegorical (see also p. 342 *supra*).

Perhaps it is somewhat venturesome to follow δρῦς into Ὀδρύσιος a surname of Boreas, the north and the north-wind. It was also a surname of Bacchus and of Orpheus. The origin of the original noun would have been Ὀ-Δρῦς, if it be permissible so to divide the word; but there is also found on coins Ὀδρος; and Ὀδρόης exists<sup>3</sup> as well as Ὀδρύσαι as a name of the Thracians, whose god Ὀδρῦς (or Ὀδρος) must have been. As to Ὀ-Δρῦς, why should not a tree-god have been male as well as female? Clemens Alexandrinus<sup>4</sup> wrote that the Kithairôn mountains of Bœotia (where Pentheus and Aktaïôn died), and Helikôn, and the mountains of the Odrusai, and the initiatory rites of the Thracians, mysteries of deceit, were hallowed and celebrated in hymns. Then he says (ch. ii), that the Phrygian Midas learned cunning imposture from Odrusus; and again that (as above) Orpheus was an Odrusian, and that wise men were honoured, and philosophy cultivated publicly by all the Brahmins and the Odrusai and the Getæ.<sup>5</sup>

And it is as well to add here another extract from Clemens, who says: "The Gerandruon, once regarded sacred in the midst of desert sands, and the oracle there gone to decay with the Oak" (tree?) "itself—consign these to the region of antiquated fables." The dictionaries, picking up the idea of decay, say that γεράνδρυν is "an old tree or trunk; from γέρων-δρυν," thus completely sinking the termination -ον. And the commentators (for Shakespeare does not monopolise them all) say "what this is, is not known; but it is likely that the word is a corruption of ἱεραν-δρῦν, the sacred oak." Clemens clearly had in his eye a tree-oracle in an oasis, and it is more likely perhaps that the word really means the temple of the Crane-tree γέρωνος-δρῦς.

But these chips and my occupation of δρυνόμος must here for the present come to an end; else will the reader become a Δρύαλος, a proper name which

<sup>1</sup> Aristoph. *Thesmoph.* 533 (Schol).

<sup>2</sup> Theopomp. *frag.* 117, 118, 175.

<sup>3</sup> Steph. Byz. 507.

<sup>4</sup> *Exhortn. to Hellenes*, ch. i.

<sup>5</sup> *Stromata*, i, ch. 15.

the old dictionaries used woodenly to render: "one who has had enough of oaks."

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At the end of this Tree section has to be written down a humiliating confession. I have not read Mr. Fraser's famous *Golden Bough*. When that book came out, this section was already in manuscript, and the (doubtless trivial) resolution was formed not to read Mr. Fraser's book until I had, as it were, burnt my ships by getting into print. Now, at length, will come the great treat of its perusal.

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[*Want of room in this Volume has enforced the temporary exclusion of the Sections on the Bridge, the Dogs, the Boat, and the Ladder (see p. 4).*]

## Polar Myths.

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- 1.—The Navels.
  - 2.—The Rock of Ages.
  - 3.—The Arcana.
  - 4.—The North.
  - 5.—The Eye of Heaven.
  - 6.—The Polestar.
- 

### 1.—The Navels.

THE self-styled Middle-Kingdom of the Chinese is familiar to all the world: not so one of the ancient names for Japan, Ashi-hara no naka tsu kuni, the middle-kingdom of the Reed-plain, which lies on the summit of the globe.<sup>1</sup> Japan was also the centre of the Earth, under the pivot of the vault of the heavens.<sup>2</sup> The Avestans dwelt in the middle Karshvar (later Kêshvar) of the world, which answers to the Indian central Jambu-dwîpa,<sup>3</sup> where the axis-tree Jambu grows-up, see p. 289 *supra*. In the *Rig Veda*<sup>4</sup> amṛtasya nâbhim is the navel of the heavens, and nâbhir pṛthivyâs the navel of the Earth. The one, the holiest supernal spot, is directly over the other, the holiest terrestrial shrine.<sup>5</sup> The Chinese terrestrial paradise at the centre of the Earth is directly underneath Shang-Ti's heavenly palace.<sup>6</sup> Surely all this imagery can be puzzled-out only by the key supplied from the respective positions of the celestial and terrestrial Northern poles. And thus, as there were two Pillars (see p. 235) so there were two Navels.

The Swarga-dwâra or heavens-gate at Purî (compare with "The Dokana" *supra*) is the mystic navel of the Earth.<sup>7</sup> The Roof-of-

<sup>1</sup> Mr. Chamberlain's *Kojiki*, 37. Mr. Satow's *Pure Shintô*, 68.

<sup>2</sup> Metchnikoff's *L'Empire Jap.* 1881, 265. <sup>3</sup> Geiger's *Iranian Civilisation*, i, 129.

<sup>4</sup> ii, 40, 1; iii, 29, 4.

<sup>5</sup> Dr. Warren's *Paradise Found*, 211.

<sup>6</sup> *Chinese Recorder*, iv, 95.

<sup>7</sup> Sir W. Hunter's *Orissa*, 84, 144.

the-World, the Bam-i-Dunia on the Pamirs, is also called the heart and the central boss of Asia. Odusseus was detained by Kalupsô the daughter of AtLas—is kalupsô = καλόν ὕψος, holy height?—in the island of Ôgugia, the navel of the Universe-Ocean,<sup>1</sup> ὀμφαλὸς θαλάσσης.

If this island, like most mythic “islands” in all cosmogonies, be figurative of the Earth (see p. 33 *supra*), then we ought to find in ὠ-γύ-για the words γῆς, plough-tree (? Earth-axis), and γαῖα γῆ Earth (but see p. 32); γῆς also of course meant field, tract of land; and so did γαῖα γῆ γαῖα, which last may rather be the γαῖα of Ὠγύγία. If this be any approximation to the real etymology, then the names Ὠγύγης and Γύγης would have to range themselves under the same head.

The nombril of white stone in the temple at Delphoi was the ὀμφαλὸς τῆς γῆς.

“But that which is called by the Delphians the Omphalos,” wrote Pausanias ix, 16) “and which is made of white stone, is, as they say, the middle point of the whole Earth.” Elsewhere he had written (ii, 13) “Not far from the agora of Phlious there is a place which is called Ὀμφαλὸς, and which is the middle of all Peloponnēsos, if their reports can be depended on.”

Then we have also the Vedic Agni standing at the Navel of the Earth; as in Wilson's *Rig Veda*: “thou Vaishwânara (*i. e.* Agni) art the navel of men, and supportest them like a deep-planted column;” “Agni, head of heaven, navel of earth” (i, 157). Nābhi and Meru are even the parents of Rishabha, who is again the father of the great Bharata and of 99 other sons. According to Garcilasso de la Vega,<sup>2</sup> Cuzco, their capital, meant ‘navel’ in the special language of the Incas; the Chickesaw Indians believed Mississippi to be in the centre of the Earth, and the “mounds” of the country to be navels.<sup>3</sup> Jerusalem was believed to be the exact centre of the earth, and long passed as its navel; and so did Babylon, Athens, Delphoi, Paphos, and other places, not forgetting Samarcand, which is the Turkoman central focus of the globe,<sup>4</sup> and Boston (Mass.) which is reputed the hub, the nave, of the universe. All these may very well be offshoots from a lost primeval cosmic conception, which I am here endeavouring to make clear, of the northern terrestrial navel or nave, which turned on the cosmic axe-tree (see p. 289).

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The Navel, nabhih, became in the Vedas, by (as will presently be seen) a natural extension, first the *Altar*, and then its sacrifice;

<sup>1</sup> *Odyss.* i, 50.

<sup>2</sup> Schoolcraft, i, 311.

<sup>3</sup> *Hist. of the Incas*, book i, ch. 18.

<sup>4</sup> Vambery's *False Dervish*, 188 (French ed.).

the centre of worship being attracted-by and assimilated-to the centre of the worshipped. Agni too, the sacred Fire, the messenger also of the gods, was present on the sacrificial altar-navel as well as at the nave of the wheel, of the fire-wheel, the navel of the heavens. Under the head of "The Wheel" in Vol. II. I dwell at greater length on the Touraine altar placed-on and turned-about on a cart-wheel, while the priest gave his benediction. And it seems to me that the terms *nave* of a wheel and *nave* of a church are thus of identical origin; the derivation of the latter *nave* from *navis* a ship being fantastical merely. *Naù* is the Vedic Sanskrit for ship (*nâvah*, v, 54, 4; *naúh*, v, 59, 2, said of the Earth; *daivîm navâm* (into) the divine boat, x, 63, 10.)<sup>1</sup>

One may however discern another (and not antagonistic) origin for *nave* (of a church). Professor Alfred Holder in his forthcoming *Alt-Celtischer Sprachchatz* thus deals with the word *\*nêmes*, the heavens: "*\*nêmes himmel, s-st., nom. \*nem-os, gen. \*nem-es-os, air. nem = \*némas, gen. nim-e, gael. neamh, m., gen. neimhe, altcy. nem, w. corn. nef, m., pl. nefoedd, bret. [n]énv (Léon), nev, pl. nevou, ai. námas inclinatio, adoratio.*"

This suggests too that *vêmeis*, as the wrath of the gods, had a similar origin with *námas*, adoration; Timor the great godmaker having been here also at work.

Dr. O. Schrader attacks the difficulty thus :

Indo-Greek *nâv- nâvó*, tree-trunk { Gk. *νῆος*, sacred-tree trunk, temple.  
Gk. or Indo-Gk. *ναῦς*, dug-out, skiff.

So taking for his fulcrum the dug-out idea of a boat and wholly ignoring the stone idea of the deity-container, the *bêth-Êl* (see *supra* pp. 111, &c.). But the *Odyssey* (xix, 163) remembered the two beliefs: "Thou art not sprung from the oak (or tree—*ἀπὸ δρυός*) renowned in story, or from a rock." And Dr. Schrader adds: "the question as to the root of this stem may be left undiscussed"; but I am not inclined to throw up the sponge just yet awhile.

The *Altar* became even the extreme point of the Earth in its relation to the heavens, the essence of the earth, the earth itself; as will be seen from the following passages of the *Rig Veda* (Wilson's version):

Mighty Agni, stationed on the navel of the Earth, in the form [?structure] of the firmament . . . the friendly and adorable Agni who breathes in mid-heaven. (*RV.* ii, 333.) I ask what is the uttermost end of the Earth; I ask where is the navel of the world. This altar is the uttermost end of the Earth; this sacrifice is the navel of the world (ii, 138).<sup>2</sup> Agni placed by strength [that is by motive power in wood-friction] upon the navel of the Earth (ii, 76). Scenting the navel of the world [? the burnt offering] (ii, 188). Present oblations in the three

<sup>1</sup> *Vedic Hymns*, 489, 249.

<sup>2</sup> It seems quite "on the cards" that "the end of the world being to be burnt by fire" may be connected with garbled versions of these ideas.

high places, upon the navel of the Earth [probably the three sacred fires and the altar] (ii, 218). Agni as an embryo [in the wood] is called Tanunapât (iii, 36). In the extremely archaic ritual for Hindû cow-sacrifice, one spot in the sacrificial enclosure was called the Northern navel, uttaranâbhî. (Râjendraġāla Mitra's *Indo-Aryans*, i, 370.)

The Russian Abbot Daniel, in his pilgrimage to Jerusalem A.D. 1106, says: Behind the altar, outside the wall (of the church of the Resurrection) is the Navel of the earth, which is covered by a small building, on the vault of which Christ is represented in Mosaic, with this inscription: "The sole of my foot<sup>1</sup> serves as a measure for the heavens and the earth." It is still shown in the Greek church, Catholicon.<sup>2</sup> It is mentioned as the Centre of the Earth by Bernhard, and as a place called Compas by Saewulf (A.D. 1102). Arculfus in A.D. 670<sup>3</sup> said Jerusalem was in the middle of the earth, and that the Psalmist's "Êl is my king of old, working salvation in the midst of the Earth" (lxxiv, 12) referred to Jerusalem which, being in the middle, is also called the Navel of the earth.

A quite independent remark of Prof. Robertson Smith's comes in well here. "The [Semite] altar" he says, "in its developed form as a table or hearth, does not supersede the pillar; the two are found side by side at the same sanctuary: the Altar as a piece of sacrificial apparatus, and the Pillar as a visible symbol or embodiment of the presence of the deity."<sup>4</sup> If we take the Universe-navel, as above, to be the type of the altar, and the Universe-axis to be that of the pillar, their subsistence side by side seems to require little further elucidation. Where fire-sacrifices prevailed, Prof. Robertson Smith points out that "the altar was above all things a hearth,"<sup>5</sup> that is a fire-place. Here we have again a point of contact between the fire-god Agni and the nabhi or omphalos, as in the above Vedic citations.

**THE NAVEL HEARTH-FIRE.** To return to the very important and central point I have already made a start with at p. 280, it seems indisputable that the sacredness of the *Hearth-Fire* may be connected in another very satisfactory and archaic way with the *Altar-Fire*, as thus. The hearthstone, and the fire on it, were at the centre of the archaic round hut, the central opening

<sup>1</sup> See "Buddha's Footprint" in Vol. II. of this *Inquiry*.

<sup>2</sup> Pal. Pilgrims' Text Soc. 1888, pp. 13, 96.

<sup>4</sup> *Relig. of Semites*, 187.

<sup>3</sup> *Ibid.* 1889, p. 16.

<sup>5</sup> *Ibid.* 322.

right over the fire being the chimney<sup>1</sup>-hole. Thus the stone of the hearth was a navel, as well as the stone of the altar was, and when the Father of the family was its priest as well, both stones were identical. It was (as I maintain p. 270 *supra*) the terrestrial counterpart of the celestial heim-dall, the home-stone of Norse mythology. The hideous English "ornamints f' yir fyer-stove" were once, doubtless, holy ritualistic hearth-decorations; and the shrieking sisterhood that hawk them about are a warning to us of what the Vestal virgins had to come-down to.

Then the *ἑστία*, *ἑσχάρα*, focus, was in the centre of the primitive enclosure (*ἔρκος*, herctum), and later in the centre of the group of buildings which formed the home-stead. Æschylus (*Agam.* 1025) has the exact expression I want here: *μεσόμφαλος ἑστία*. And the stranger or the fugitive who could get in peaceably so far, and then sat him down on the ashes of the focus, became ipso facto inviolable, and had to be protected. This is precisely Orestēs taking refuge at the Omphalos,<sup>2</sup> to which we shall return presently. In the same way Odusseus, as a stranger entreating help (*Odys.* vii, 153, 169; xi, 191), sat down in the ashes on the hearth of Alkinous, and was then brought forward and set in a high place. The Grimms cited this last in their notes on *Aschenbrödel* (Cinderella), but fell short of the truth in adding: "It was a very ancient custom that those who were unhappy should seat themselves among the ashes."

We can get further into the arcana of this leading question by taking what Pausanias said (v, 13, 14 and 15; ix, 11) of the gigantic altar of Zeus at Olympia, the main structure of which was 125 ft. round, and 32 ft. high. The altar proper, like the altar in Pergamos, was formed of the heaped-up ashes of the thighs of the victims there burnt. The altar of the Samian Hēra was, he added, also made of ashes. That of Apollo at Thebes was called *Spodios*, ashen, for the same reason. But there was another source for this holy material, for the Hestian (Vestal) hearth at Olympia, where a perpetual fire was ritualistically imperative, was also of piled-up ashes, and from that hearth they carried the ashes to the altar of Zeus, and that was by no means the smallest contribution to the size of it. When the Father of the family was a priest, the hearth-

<sup>1</sup> Chimney really means hearthstone. *Cheminée* = *caminus* = *κάμνος* = in Old Slavish *kamini* stone. (Wharton's *Etyma Graeca* and *Latina*.)

<sup>2</sup> E. Saglio in his great *Dict.* i, 347.

ashes were those of the grilled or burnt victims as well as of the perpetual fire.

I must not be decoyed here into some interminable disquisition upon Fire-worship, but it must be stated that in Avestan times (and still among the modern Parsis) a mixture of the ashes from the Bahrâm fire mixed with the gômêz of the bull (which is also navicular, see p. 380 *infra*), was drank in 3, 6, or 9 cups as a charm by women in childbirth.<sup>1</sup> In *Numbers* xix we have the ashes of the whole-burnt red heifer mixed with water and used as a purifier by the Jews. The incense-ashes from the Chinese "joss-sticks" (joss = Portuguese dios) are full of virtue, and are worn round the neck in sachets.<sup>2</sup> The daily bhasma-dhârana rite of the Brâhman of the present day consists in, after bathing, rubbing ashes taken from the holy domestic hearth on the head and other parts of the body, with the prayer: "Homage to Siva (Sadyo-jâta). May he preserve me in every birth. Homage to the source of all birth." The pious Hindû Siva-worshipper also makes his sect-mark on his forehead with the same ashes.<sup>3</sup>

The purificatory ashes-rite survives also both in the Roman and the Greek christian churches on Ash-Wednesday, Cinerum dies, when a cross is made on the forehead of the penitent with the ashes from the blessed palms and olive-branches of the previous year's Palm-Sunday or Branch-Sunday,<sup>4</sup> burnt for that purpose, and applied with the formula: Memento homo 'quia pulvis es, et in pulverem revertêris' (*Gen.* iii, 19). The celebrating Cardinal who makes the ash-cross on the pope's head is silent, and the pope speaks the formula.<sup>5</sup> We shall have the use of the blessed ashes again in the consecration of churches under "The North."

We have this issuing-from and return to ashes—to the ashes of the navel-hearth—strikingly preserved to us in the Russian Ivan legends and the German Aschenbrödel (Cinderella) tales. The mythic Ivan son-of-the-Ashes (= Popyal-off) was ably discussed in the late Mr. Ralston's *Russian Folk-Tales*. Ivan was one of a triad of brothers—the other two are left nameless—sons of an Old Couple, a pair of ancient gods, of course (see p. 296 *supra*). But another, a sort of Phoenix genesis is also given to this Russian John or "Jack"

<sup>1</sup> Darmesteter's *Zend Avesta* i, 62, lxxxviii. Note the navicular connexion here too.

<sup>2</sup> De Groot, *Fêtes d'Émoui (Amoy)*, p. 8.

<sup>3</sup> Sir Monier Williams, *Rel. Thought and Life*, i, 400.

<sup>4</sup> *Dominica palmarum seu ramorum*; *Dominica in palmis seu in ramis olivarum*.

<sup>5</sup> *Hierolexicon* (Roma, 1677), pp. 155, 434.

in one tale, where it is said that for "*twelve* (zodiacal) whole years Ivan lay among the ashes (from the stove); but then he arose and shook himself so that *six* poods of ashes fell off him." Here we notably have the hearth- or navel-fire, and perhaps a figure of the Northern winter. This Ivan was manifestly a potent heavens-god. "In the land in which he lived, there was never any day but always night." He was therefore a night-heavens god too. The triad of brothers kill the *six*-headed Snake, "and immediately there was bright light throughout the whole land." Ivan performs endless feats of adventure; we have had him already, and shall have to return to him.

Now it is this legend that must give us the true clue to the myth of Cenerentola, Cendrillon, Cinderella (whose shoe we shall discuss under "Buddha's Footprint.") She slept by the fireside in the ashes, and after her magic excursions (managed by the White Bird on the hazel-rod tree) she went back and lay among the ashes, as usual.

The German forms of the name of this divine heroine are endless according to dialect, and serve as one proof of her world-wide cosmic character. Aschenputtel, Aeschengriddel, Aschenbrödel, Ascherling are some of the High Dutch names given by the Grimms.<sup>1</sup> In Platt-Deutsch the forms are Askenpüster, Askenböel, Askenbüel. In Holstein, Aschenpöselken; in Pomerania, Aschpuk; in Upper Hesse, Aschenpuddel; in Swabia, Aschengrittel, Aschengruttel, Aeschengrusel;<sup>2</sup> in Danish and Swedish, Askesis; in Shetland (Jamieson) Assiepet, Ashypet, Ashiepatle; in Norwegian, Askepot. But it by no means follows that a tale always hangs by these terms in these various tongues. Aschenprödel and Aschenpössel are boys, just as Ivan is; and so are Eschengriddel, Aschenbrödel (Luther), Aschenbaltz, Aschenwedel; and in Finnish he is Tukhame or Tukhimo (tukka = ashes).

To return to the hearth itself. One of the plagues in the Mabinogion is a great cry which is heard on May-Night above every hearth in the isle of Britain, and which, piercing the hearts of men, turns them to palefaced weaklings, and deprives of their reason the women with babes at the breast, the young men, and the maidens.<sup>3</sup> The stone of Tara (see p. 192 *supra*) also screams all over the land when the true king by right divine steps upon it. These stones are thus divinely animated, voiceful. I have another, a classic, cry from a hearthstone in mind, but I cannot lay hands on my note of it, and memory refuses just now to answer at the call. The fighting phrase of "*pro aris et focus*" seems thus to take

<sup>1</sup> Mrs. Margaret Hunt's ed. 1884, i, 366.

<sup>2</sup> The patient Grizzle, Griselda, and so on, seems to belong here.

<sup>3</sup> J. Loth, *Mabinog*. 1889, i, 176.

on a much more definite and holy significance. Prof. F. Max Müller points out that the first idea of house was (in the Sanskrit word *harmya*) fire-pit, and then hearth.<sup>1</sup> (The term "pit" here is difficult to receive.) The hearth round which the Maruts have their places (*Rig Veda*, vii, 56, 16) must be the celestial navel. In the Finnish sacred hymn of the birth of the primeval Bear, "a maiden walked along the air's edge, a girl along the navel of the sky, along the outline of a cloud, along the heaven's boundary."<sup>2</sup>

If we consider the philological equation Sanskrit *nábhas*, Greek *νέφος*, Latin *nebola*, OHG *nebil*, ON *nifl-heim*, OS *nebo* = Sky, Irish *nél*—by the side of Sanskrit *nābhi*, OHG *naba*, AS *nafu*, OPrussian *nabis*,<sup>3</sup> it is not easy to avoid the conception that it may have been the navel of the heavens that came by extension to mean first the heavens, the sky; and was then vulgarised into the clouds. But as no hint of this is met with among philologists, one is timid about the suggestion. Zeus *Νεφεληγερέτα*, instead of being merely and weakly cloud-compeller, would then be heavens-compeller, or the compeller at the heavens-navel. This would quite accord with and also support my proposal (pp. 23, 46 *supra*) to consider Ouranos as an extension of *οὐρος*.

It may be added that *nábhas* being 'sky,' we also have (*RV.* viii, 20, 10) *vṛsha nābhinā* used for the 'strong-naved' celestial chariot of the Maruts,<sup>4</sup> the forces, as I suggest, of the universe-machine. Again, in a significant passage, we have (*RV.* i, 43, 9) "the Immortal, in the highest place of the Law, on its summit, in its centre (*nābhā*)."<sup>5</sup>

This interpretation of mine seems to be brought out very distinctly by a passage in the *Satapatha-brāhmaṇa*<sup>6</sup> which much puzzles the commentators, who render it three different ways: "may the Agni called Nabhas know!" "mayest thou know Agni's name Nabhas," and "the Agni of the Altar (*vedi*) is Nabhas by name (*videt Agnir nabho nāma*)." This last is Sāyana's and is derided by Dr. Eggeling, who says *nabhas* here means "apparently vapour, welkin." But vapour is not welkin (a word which conveys the *walking-round* of the heavens), and *nabhas* has here most indubitably its navel meaning, and from the symbolic point of view Sāyana was right. The navel-name here refers to the Agni-fire produced at the nave (see p. 361 *supra* and

<sup>1</sup> *Vedic Hymns* 1891, 216, 217, 374.

<sup>2</sup> *Magic Songs of the Finns*, in *Folk-Lore*, i, 26.

<sup>3</sup> *Jevons's Schrader's Prehist. Antiq. Aryans* (1890) 339, 414.

<sup>4</sup> *Vedic Hymns*, 1891, 487, 136, 515. <sup>5</sup> *Ibid.* 419, 488. <sup>6</sup> Dr. Eggeling's ii, 118.

"The Wheel" in Vol. II.) ; but Brahmâ is called navel-born (Nâbhi-ja) as, by a naturalistic myth (to which we return presently), springing from the lotus that grows from Vishnu's navel, which again is that of the Universe. Furthermore, the priest in the *Satapatha* (ii, 198) throws the two spits (of which we shall have more lower down) into the fire, with the words: "go ye to Ūrdhvanabhas," which also clearly means Agni as the uppermost-navel, for ūrdhva-loka is one of the names of Swarga, the central heaven of Indra ; the Vedic ūrdhva meaning erect.

Dr. Eggeling here again fails, as I venture to think, in catching the symbolic drift, saying that "Ūrdhvanabhas (he who drives the clouds upwards, or keeps the clouds above, or perhaps he who is above in the welkin) is apparently a name of Vāyu, the Wind."

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Plato's god sits in the centre on the Omphalos ; and we must not forget Isaiah's "he that sitteth above the circle, the chug, of the Earth, qui sedet super gyrum terrae" (xl, 22). In Job xxii, 12, the Vulgate has : An non cogitas quòd Deus excelsior cœlo sit, et super stellarum *verticem* sublimetur ? J. L. Bridel's critical version<sup>1</sup> was : Dieu, disais-tu, n'est-il pas élevé par-dessus les cieux ? Ne voit-il pas au-dessous de lui *la tête* des étoiles. Again (xxii, 14) circa cardines cœli perambulat (see p. 160 *supra*), which Bridel gave as : il se promène sur la convexité des cieux, and Dr. Warren<sup>2</sup> as : "Êl walketh in the chug of heaven." The Revised version has "in the circuit (or on the vault) of heaven."

We find also that in Finnish myth the supreme god Ukko is called, from his abode, Taivahan napanen, Navel of heaven, and in the great epic of the Finns, the *KalevaLa*, that abode appears as tähtela, place of tähti, Estonian täht, the Polestar.<sup>3</sup> (I shall just here again refer to the mention of täht at p. 219.)

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**SANCTUARY.** On a fine antique vase described by De Witte<sup>4</sup> a Wheel is suspended over Orestês taking refuge near the Omphalos (see p. 363 *supra*). It is clear to me that this symbolism (as will be seen under "The Wheel" in Vol. II.) is indicative of the Cosmos turning like a wheel round the omphalos-pivot, the nave, of the north celestial pole.

<sup>1</sup> Firmin Didot, 1818, p. 84.

<sup>2</sup> *Paradise Found*, 202.

<sup>3</sup> Schiefner-Castrén, *Finnish Mythology*, 32, 33.

<sup>4</sup> *Élite des mon. céramogr.* p. 25.

An extremely archaic tradition said that Dionusos was buried under the Omphalos at Delphoi or under the Mantic tripod there.<sup>1</sup> Apollo as the knower of the future was often depicted seated on the omphalos or the tripod. Apollo and HêraKlês wrestle for the tripod at the conical omphalos in numerous bas-reliefs.<sup>2</sup> Apollo shoots the python through the tripod, from which hang chains, on a coin of Crotona. He is shown seated before the net-covered conical omphalos (on which is perched the Bird) in a Greco-Etruscan composition.<sup>3</sup> The Corsini vase also shows Orestês seated on the netted omphalos.<sup>4</sup> Dionusos, whether as *Ὀρείος*, *Ὀρειφοίτης*, *Ὀυρεσιφοίτης*, *Ὀρέσκιος* or *Ὀρέστης* was clearly a mountain-god,<sup>5</sup> and so therefore must Orestês have been. This almost equates him with Dionusos; and I must not leave the point unnoticed that a connexion through *ὄρος* = *δῶρος* is thus possible and likely with Ouranos (see pp. 23, 46). (Some of the authorities for the Delphian *ὀμφαλὸς γῆς* are Pindar, *Pyth.* iv, 4; vi, 1; viii, 3; xi, 1. Æschylus, *Eumen.* v, 40. Pausanias, x, 16, 2.)

The Orestês myth reappears in Ireland in the legend of the large stone at "Dunsang" (Louth) which bears a rude resemblance to a chair. It is called the Madman's Stone, and lunatics are seated on it to bring back their reason.<sup>6</sup> Pausanias (v. 18) said that one of the subjects represented on the *κυψέλη* of Cypselus (as to whose myth see "The Arcana") was the flight of Helenê daughter of Zeus and Leda (Lêdê), and sister of Castor and Pollux; with her pursuit by MeneLaos, brother of AgaMemnon. In Delaborde's *Vases de Lamberg*, ii, pl. 34, this subject is depicted; and we see Helen taking refuge near the altars, and on the point of grasping the sacred Tree standing near by (Guignaut's *Creuzer*, plate 223). It is impossible to ignore the resemblance this engraving suggests to the children's game of tig-touch-wood (see pp. 300, 307 *supra*). I also point to an engraving in Saglio's *Dictionary* (i, 351) of "Orestas" seated on the altar of Apollo at Delphoi, with the sacred (laurel) tree behind.<sup>7</sup> The sanskrit (neuter) *sadma*, seat, is frequently used in the *Rig Veda* in the sense of altar, and the two *sadmanî* of heavens and Earth are also mentioned.<sup>7</sup> These would therefore seem to be the celestial and terrestrial navels. Edris (Enoch) having, in Persian Moslem legend, got into paradise alive by playing a trick on Azrayl, the angel of death, refuses to be ejected, and "taking refuge near a Tree" said that "unless the creator of paradise and hell removes me, this

<sup>1</sup> Müller, *Orchom.* 383.

<sup>2</sup> K. O. Müller, *Handbuch* §§ 96, 20.

<sup>3</sup> Saglio's *Dict.* i, 321, 399.

<sup>4</sup> F. Lenormant in Saglio's *Dict.* i, 605.



<sup>5</sup> Lady Wilde's *Ancient Cures*, &c., 1890, p. 70.

<sup>6</sup> *Monum. del. Inst.* 1857, pl. 43; 1846, pl. 30; 1861, pl. 71.

<sup>7</sup> Prof. F. M. Müller's *Vedic Hymns* i, 92.

place I shall not quit.”<sup>1</sup> We doubtless have here the omphalos and the supremely sacred tree that represents the Universe-axis ; and the sanctuary there afforded accords with all that is here said about the quietude and undisturbance of the pole *infra*, and p. 6 *supra*. Again the Medio tutissimus ibis (see p. 144) recurs to the mind ; and this instance helps us much towards a true conception of the full signification of the deity-names and idol-names of Tutanus, Tutelina, Tutunus.

Tuticus, the most high, was shown by Lanzi (*Sagg. di lingua Etrusca* ii, 619) and Rosini (*Dissert. Isagog.* 38) to be a word of the Osk tongue. Meddixtuticus was the supreme magistrate (? god) of the Osks (Festus, and Müller, *Etrusk.* i, 29). M. Michel Bréal<sup>2</sup> says Meddix designates the supreme magistrate both in Campanian and in Volscian, and is a most frequent word in Oscan inscriptions. He connects the meaning of *med* with “to have care-of, to reign-over.” But I think this idea of protection is secondary, and is to be explained as I have suggested at p. 145 *supra*. The town of Equus-tuticus, too, thus irresistibly suggests a supreme central horse-god.

The Roman goddess MaTuta has been absurdly connected with Minerva and the dawn. The true clue is given in this Tuticus, the Great, the Highest. Ma- means mater (as shown below for Kubelè), and thus Mater MaTuta contains a pleonasm. The Ovidian connexion of the Osk MaTuta with the Greek Inô (daughter of Kadmos) and LeukoTheê (White-goddess) seems purely academical. Tuta is also, of course, connected with the sense of guardian, protector. The god Tutanus, who must belong to the same family, was said to be Hercules, by Nonius Marcellus ; and of course Tutunus (also an alias of Priapus) must here be included, with the tutulus worn on the flamen’s head-dress and the female coiffure. Tutela, a goddess whose tall-pillared temple was at Bordeaux, and Tutelina, Tutulina or Tutulina, who picked up the stones flung from heaven by Jupiter, and was therefore the Roman farmer’s insurance-agent against hail-stones, belongs to the same class ; and I shall certainly note down here that the Egyptian word tut   meant father, and to procreate. And the “Mutinus Titinus” of Festus, who had a chapel in Rome where the women offered sacrifices to him, must also be here set down. Mutinus or Mutunus (from mutus) was a title of Priapus and of the phallus.<sup>3</sup> Titinus seems clearly Tutunus ; and Festus said the Titiensis tribus took their name from Tatius (see p. 219 *supra*), and they were also called Tatienses. Therefore Titius from Titus = Tatius, and this casts quite another aspect upon the etymology of *Tirán*.

An interesting series of conclusions may, I think, be deduced from an Irish instance of the Chinese Middle-Kingdom. I have already recorded at p. 272 how Merlin by his magic transported the pillar-stones of Kilair to Stonehenge, and how that castrum of

<sup>1</sup> *Rauzat-us-Safa*, 71.

<sup>2</sup> *Les Tables Eugubines* (1875) p. 88.

<sup>3</sup> Lactantius, i, 20 ; St. Aug., *Civ. Dei*, iv, 11 ; Priapea, 74.

Kilair (on the hill of Uisnech ?)<sup>1</sup> was called the stone and umbilicus of Hibernia, as if placed in the midst and middle of the land, *medio et meditullio*. It was a navel, and Stonehenge was therefore a navel also. In the Old Irish mythic tales one may pick up numerous other instances of this important and universal Middle. The great hall of Tara was called Meath- or Mid-court, *Míodhchuarta* (pronounce, *Micórta*). In Lochlann in the North is the hill of *Míodhchaoín* (or *Midkena*), jealously guarded by *Míodhchaoín* and his three sons. A great battle in the war-in-heaven is waged on this hill, where Brian cleaves *Míodhchaoín*'s helmet and head through and through. Three shouts are given on the hill by the victors. *Míodhach* the son of the king of Lochlann enchants Finn, but is killed by Diarmait with a spear-thrust through his body.<sup>2</sup>

In Welsh myths, Lludd is counselled by his brother Llevelys to measure his island of Britain in length and breadth, and at the spot which he finds to be the exact centre, to dig a hole and bury a vat of hydromel. He finds the centre to be at Ryttychen, now Oxford (England),<sup>3</sup> which was thus a hub even before Boston (Mass.). The second of Britain's names was Isle of Honey. Meath itself, "the beautiful seat of brave Niall's sons" (see p. 39 *supra*)<sup>4</sup> where this Kilair navel stood, was anciently the central one of the five divisions of Ireland, and is called *Media* by Giraldus Cambrensis,<sup>4</sup> and it would thus be the Middle-Kingdom. Furthermore the strange words connected with it—*medi-tullium* and *medi-tullus*—can only be made sense (for me here) by calling in the third fabulous rex of Rome, Tullus Hostilius (grandson of Hostus Hostilius by Hersilia). The explanation of Hostus and Hostilius as "enemy" and "inimical" is most unsufficing, and the statement that Hostilina was a goddess who evened the corners (!) is, at least on the surface, silly in the extreme. It seems to me to be here important that Festus<sup>5</sup> says Tullus Hostilius was *binominis*, that is had a dual name "*cui geminum est nomen*." Now, could Hostus be a very archaic or dialectic form of *hasta*, spear? In a corrupt passage, Festus<sup>6</sup> seems to connect Tullus Hostilius with divine weapons, that is with a shower of stones that fell in or on the Mons Albanus. This for me is a shower of aerolites in the White heavens-mountain. He also mentions the Hostilii Lares.

<sup>1</sup> O'Curry, *Manners*, ii, 13, 151.

<sup>2</sup> Dr. Joyce's *Celtic Romances*, 55, 60, 89 to 91, 207.

<sup>3</sup> J. Loth, *Les Mabinogion*, 1889, i, 179, 180, 70.

<sup>4</sup> *Topog. Hibern.* Dist. iii, c. 4. O'Curry, *Manners*, i, p. xcix.

<sup>5</sup> s.v. *Binominis*.

<sup>6</sup> s.v. *Novendiales feræ*.

Remember that it was Tullus Hostilius who with Metius Sufetius<sup>1</sup> arranged the combat of the spear-god triad the Curatii (curis = spear) with the Horatii (adjectival form from hora, hour = time-gods, zodiacal powers?). Metius is an adjectival form meaning "of the middle," and sufes meant judge at Carthage. Metius Sufetius too was the dux of the Albani, that is the leader of the white star-gods. And this I interpret as a war-in-heaven between the axis-powers and the rotating-heavens powers. This again tells for Hastilius as a *spear-axis* god.

It is very pleasing to me subsequently to find this conjecture borne-out by Dr. O. Schrader's equation of the Latin *hastatus* with the Umbrian *hostatir*, *hostatu*. He cites Brugmann's *Grundriss* i, 373 (Jevons's Schrader's *Prehist. Aryan Antiq.* 1890, 228).

This would at once make all clear, and give us a Medi-Tullus hastilius as a central spear-axis god. But what is *tullus*? Is it connected with *tutulus*? The only suggestion that is usable here is that *tullus* is another form of *tellus*, the Earth, and that *medi-tullus* is (what it signified, according to Festus) *medi-tellus*, which I maintain to have been originally the centre of the Earth. Festus seems to give it the acquired loose meaning of 'inland.' We get a confirmation of the subordinate (terrestrial) status of Tullus where the lightning-fire descended at the prayers of Lars Porsena<sup>2</sup> and of Numa Pompilius, to burn their sacrifices, but destroyed Tullus when he attempted the same 'business.'<sup>3</sup>

Tellus itself was never, or hardly ever, used except in poetry, which, as before urged (p. 14) is a great proof of extreme age. Tullus (except as a proper name) only survived in *medi-tullus*, I believe. Have we yet another form of the word in the name of the dux, the leader, of the Etruscan Veji (or *Ὀβήϊοι*, see p. 280 *supra*), Tolumnius, or Lar or Lars Tolumnius, who was also an augur, and belonged to the "camp" of Turnus (see Index), otherwise the field of the rotating heavens. Tullus Hostilius besieged Veji.<sup>4</sup>

<sup>1</sup> Sufetius is K. O. Müller's reading in Festus, s.v. *Sororium tigillum* (see also p. 113 *supra*).

<sup>2</sup> The true form had only one n (Servius ad *Æn.* viii, 646). I divide the word PorSena, and make por (forth) = pro- in primus, Priscus; Sena = old (OldIrish sen, Lithuanian sėnas, Sanskrit sánas = senex). Lars PorSena then = the first-born first-Old.

<sup>3</sup> Plutarch *Numa*. Pliny *Hist. Nat.* ii, 54; xxxviii, 4. Livy i, 12. Valerius Maximus ix, 12, 1.

<sup>4</sup> Festus, *Septimontio*, citing Varro. Livy i, 27. The Veji were considered so ancient that Florus doubted whether they ever existed, and their plural name had come to be taken as that of their town. The name must belong to *veho* to carry along, to waft; and I should apply it to the gods who carry-round the heavens, the chariot-gods in fact (vea, veba = way; vehes, cartload). Festus said Veia was an Osk or Tuscan word for a plaustrum. This has the advantage (see p. 280) of giving us some sort of an

We discern the connexion between the *tul-* and the *tol-* in the archaic forms which became parts of the conjugation of *fero* carry, bring, bear—a verb with a truly vast and various number of uses. Its *tuli* and *te-tuli* which are, of course, utterly foreign to *fero*, come from *tulo* and *tulero* or *tolo* and *tolero* alias *tollo*; and its *latus* is supposed to come from *tlatum*, τλάω, τλήναι. Then *tollo*, to raise or carry-off, has also a great variety of senses, and has with it *sus-tuli* and *sub-latus*. This is sufficient to show us that *Tullus* and *Tollus* are all one; and that the meaning of bearing and carrying, or *borne* or *carried* is the only one we have to assign to *Tullus*.

That being so, we find a *Tulla* who (*Æneid*, xi) was a companion of the amazon *Camilla*. *Camilla* was a *Volscian* (the *Volsci*, of *Latium* or *Etruria*, were originally winged-gods?) and was daughter of *Casmilla*; and both names must have been *Cadmilla* (who belongs to the Section on “The Kabeiroi”). Here we find ourselves at once among foreign, Phœnician, most archaic powers. Then we have *Tullia*, daughter of *Servus Tullius* and wife of *Tarquinius Superbus* (the Supreme Turner of the heavens) another primitive divinity. *Servus Tullius* must mean servant of *Tellus* (compare *MeDea* = *Magnês*, servant of *MeDea*, pp. 142, 143 *supra*) and he was the patron of servants (slaves).<sup>1</sup> Where is the history, wrote *Cicero*,<sup>2</sup> that does not retail the blazing of the head of the sleeping *Servius Tullius*: *caput arsisse Servio Tullio dormienti, quae historia non prodidit?* This I think must be a lost, or rather a strayed *aurora-borealis* myth.

*Pluto* was called *Tellumo*, “because his wealth was in the Earth” and *Tellurus* was a god of the Earth who was also called *Tellumo*. *Tellus* is manifestly a masculine name, although always a goddess in the legends. In *Egypt* the Earth, *Seb*, was male, the heavens, *Nut*, female.

*Medina* is another name which must, like *Meath* and the Vedic *medinî*, the Earth, convey a “middle” signification. The derivation of *Medinî* (in the *Hari-vansa*) from the *medas*, marrow, of certain demons, is only a half-way house—both words must come from the root of Sanskrit *mádhyā*, middle. And the word meditation too (which is sent to the base *madh* and root *ma* to think) may very well have to do with the ancient practice of introspecting at the navel, at the middle, to which we shall return directly; *Médhâ*, one of the 13 wives of *Dharma* (the Law), means *attention*.<sup>3</sup> I must here again refer to *Saint-Médard-la-Pile*

acceptable clue to *VeJovis* or *VeDiJovis* or *VeDius*, the hitherto mysterious god of the Etruscans. The root is *wagh* or *wag*, Sanskrit *vah*, draw, carry, drive; Latin *velum* sail. This *Jove* would thus be the Impeller of the Universe, and would have been dreaded because of his all-enveloping power, and not “because *ve-* is an evil particle,” which here, at all events, sounds nonsensical. This exposition accords in a striking and unpremeditated manner with the expounding of *Zeus Nephelêgereta* at p. 366 *supra*, and is another of those many happy coincidences that make me believe “there is something in” these theories.

<sup>1</sup> *Festus, Servorum dies festus.*    <sup>2</sup> *De Div.* i, 53.    <sup>3</sup> *Burnouf's Bhâg.-pur.* iv, 1, 49.

at p. 284, and of course I need scarcely remind the Reader that I am now following-up and (I trust) driving home the theories already stated as to all the central deities in Me- at pp. 143 *et seq.*

The goddess MeDiTrina and her feast the MeDiTrinalia speak to me of a central triple or a three-named deity. Her curative powers may be compared with those of Cardea (p. 160 *supra*). The bringing of this deity-name from *medeor* heal, as Varro and Festus did, is futile. The verbal descent of *medeor* is all the other way, from the sorceress MeDea, who may have been also this very MeDiTrina. Mr. E. R. Wharton curiously enough<sup>1</sup> has "*medeor* heal: 'stand in the middle, stop the disease,' see *merus* 'central, essential'"; but I am very much afraid he does not mean what I mean.

I have already mentioned the myth of Attius Navius at p. 113, but must now point him out as a Navel-god. We get some ink-lings of him as such in Cicero. He was a contemporary of Tarquinius Priscus,<sup>2</sup> that is the pristine Universe-twirler. His position was in the middle of the vineyard, in *vinea media*—which must be taken, I think, to mean the *navel* of the Universe—and looking towards the South (for he was in the North) he divided the vineyard with his lituus into four divisions, that is, traced an augur's templum (see "The North" *infra*). The birds, by augury of course, directed him which of the four divisions to choose; and therein, "as we find it written, he found a grape of most wonderful magnitude,"<sup>3</sup> which we must perhaps take to be a figure of the Earth. Rex Hostilius, whom I maintain to be *hastilius* (as above) and a spear-axis god, waged great wars upon his auguries.<sup>4</sup> But Romulus also parted out with his lituus the several districts, when he founded the urbs in the days of the feast of Pales<sup>5</sup>; so that he is here, *pro hac vice*, a doublet, I say, of Attius Navius, the Old Man of the Omphalos.

*Attius* is clearly an adjectival form of the god-name Attus = Attys, Atys = *\*Arus*, *\*Arrus*, *\*Attis*; also called Πάππας = *páppas* = *árra* father = *páppos* grandfather. We have also of course Sanskrit *attā* mother, Gothic *atta* father, Old Frisian *atta*, Old German *atto*, Norse edda grandmother. Scythian *pappa*, Armenian *pap*, Phrygian Zeus *Papas* (which is almost an equation with the Phrygian *Attis* being also called *Pappas*). *Papa* is the Mangaian (South Pacific) first-mother. *Papa* is also the Earth of the Maoris, and she and the heavens, *Rangi*, are the all-parents.<sup>6</sup> I have already stated (p. 38) that the archaic Japanese form of *haha* mother must have been *papa*. This is on all

<sup>1</sup> *Etyma Latina*, 1890.

<sup>2</sup> See also Festus, s.v. *Navia*.

<sup>3</sup> *De Divinat.* i, 17.

<sup>4</sup> *De Nat. Deor.* ii, 3.

<sup>5</sup> *De Div.* i, 17; ii, 47. And see "Divine Names in Pal." p. 43 *supra*.

<sup>6</sup> Mr. Lang's *Myth, Rit. and Rel.* i, 195; ii, 29.

fours with the Lydian name *Mā*<sup>1</sup> of *Κυβέλη* (*DêMêtêr*) the consort of the god Attis, which *μᾶ* still survives in our *ma* and *ma-ma* doublets of mother. Kubelê and Attis (whence, I say, the Latin adjectival Attius) were of course the Phrygian 'first parents,' the father and mother, *the* *papa* and *mama*.

*Accius*, which was and is considered an alias of *Attius*, reminds one of the Finnish *Akka* (see p. 38) the Universal Mother; it is impossible to make it into *Axius*, an adjective from axis, or Accius would thus classify itself with *AxiEros*, *Axiokersos*, and *Axiokersa* (whom we shall have later-on under "The Three Kabeiroi"). Of course we might, perhaps, apply the Finnish *akka* to these names also. It is in any case very noteworthy that *Ukko* the male consort of *Akka* (see p. 38 *supra*) is also a navel-god.

*Navius* must be viewed, in accordance with all I have been here hammering-at, as retaining for us cosmically the sense of omphalos which we also have in nave (of a wheel) and navel. And this is why the Roman figtree was called *Navia*, as being a type of the central Universe-tree at the Navel. Its name did not (in despite of Festus s.v. *Navia*) come from Attius Navius, but both took their names from the navel. So did the Roman wood *Naevia silva* or *nemora*; and I think we get in Festus (s.v. *Naeviam silvam*) the real word we want, in his *Naevus*, but not as the name of a man but of the *navel* of the Earth. Unless indeed it was also the name of the navel-god. The central position of the god Attis is of value to me here in regard to Attius, and it is proved by his sitting on the rock *AgDos* or *AgDus*, a name which must clearly be read with *MeDus* (p. 143) and which will be treated-of *infra* as the divine "Rock of Ages" from which the Universe is agged or impelled round. Kubelê, the consort of Attis, was also called *AgDistis* (Strabo, 567) from the same rock-mountain.

Thus *Attius Accius Navius*—for I retain all the names—is the Old Father, the Axis-god, of the Omphalos.

As to the stone-cutting myth of Attius Navius (p. 113 *supra*), I have since been fortunate enough to happen upon another exact parallel. King Athelstan gave Hakon a sword with hilt and handle of gold, and the blade still better, for with it Hakon cut down a millstone to the centre eye, and the sword thereafter was called *Kvernbite*.<sup>2</sup> This legend with its Eye (see *infra*), and its Millstone (see "The Wheel") clearly indicates the sword as an axis-symbol (see p. 36 *supra*). It was not a 'cut' but a 'point' that Hakon made.

To deal now with the naturalistic signification of the corporeal navel, we have already (p. 367) had *Brahmâ* as navel-born, and Vishnu's navel as that of the Universe, a figure which quite accords with the position of the Assyrian wheel-god Asshur in the Universe-Wheel, for his bodily navel is also the nave of the wheel.<sup>3</sup>

<sup>1</sup> Stephen of Byzantium, s.v. *μάστρυπα*.

<sup>2</sup> *Heimskringla* (1889) i, 394.

<sup>3</sup> Layard's *Monuments*, pls. 14 and 21. We shall have this figure under "The Wheel-God" in Vol. II.

This is also very clear in a coin of Tarsus (figured by M. Goblet d'Alviella<sup>1</sup>) whither the design had clearly descended from the same source.

Mammals issue, tied by the navel, from the part, the uterus, which is internally at the navel. And we might perhaps even explain the "taking refuge at the Omphalos" as a going back to the mother. Thus the navel of the Earth would have a physiological significance quâ the Mother-Goddess, the Mother-Earth. Diodorus Siculus mentions the Cretan omphalos, which was connected in the legend with a realistic tale about the umbilical cord of Zeus. One of the common and complex images of sacred Hindû art (to return again to what I have already stated) is also of a similarly naturalistic character, and shows Vishnu as Nârâyana, or Bhagavat as Purusha, floating on the waters, while there issues from the omphalos of the god a lotus-stem, and the creator Brahmâ appears seated on the flower it bears.<sup>2</sup> There must thus be a close symbolic connexion between the cosmic navel we have been considering and that of the human body, the importance of which led the Hesychiasts or Omphalopsyches of the 4th (and also, it would appear, of the 12th) century, among the monks of Mount Athos to practise meditation (a word already mentioned in this connexion at p. 372) on things divine by hanging the head on the breast, and looking fixedly at the navel, where all the powers of the soul concentrate, until a commencing obscurity at length suddenly flashed into dazzling light. The monks of Mount Athos had no monopoly of this strange occupation. In Wilson's *Rig Veda* is the following passage: "Those which are the Seven Rays, in them is my navel expanded" (i, 272); a text which may have mystic reference to the seven bright stars of Ursa Major, and also to the adjoining northern polar navel of heaven, as well as to the actual navel of the human or divine meditator.<sup>3</sup> The placing of the soul in the belly is a widespread idea in the East, and the Papuans place the seat of intelligence "in the midriff."<sup>4</sup> The Japanese word *hara*, belly, also means mind or conscience, and also takes the place of our word 'heart' in its secondary senses. The practice of harakiri or seppuku, death

<sup>1</sup> *Mig. des Symboles*, 1891, p. 274.

<sup>2</sup> Moor's *Hindû Pantheon*, plate 7. Burnouf's *Bhâg.-pur.* i, 9. And see an Addition at the end of this volume.

<sup>3</sup> See an Addition at the end of this volume.

<sup>4</sup> H. H. Romilly's *Verandah in N. Guinea*, 61.

by opening the abdomen, which we somewhat dully call the happy despatch, doubtless arose, perhaps sacrificially, out of such a belief. It is not confined to Japan. Vambéry describes<sup>1</sup> how the infamous Abdul Samed Khan, who put Conolly and Stoddart to death, cut open his belly at the foot of the Emir's throne at Khokand, to avoid imminent assassination. One of the Dervish-like tricks of the Lamas of Tibet is to cut themselves open, let the entrails gush out, and then rub the wound over, and hey presto all is whole again.<sup>2</sup>

This naturalistic view was by no means confined to India, the East, and the Pacific. There was a relic called le saint nombril de Dieu in the church of Notre-Dame de Vaux at Châlons, about which the canons brought an action against their bishop (J. B. de Noailles) in 1707.<sup>3</sup> (See the relics of Osiris p. 218 *supra*.)

I think it is the physical congenital idea of the navel that we must chiefly use to expound this belief that the belly was the central seat of the organism; but we must by no means leave the cosmic navel out of the count. The Romans prayed to Cardea (who must I think be viewed as the central goddess of the *Cardo*, the female element in this duality of *Cardo*+*Cardea*, see p. 160 *supra*) to fortify the heart, reins, and all the viscera, either because (said Preller<sup>4</sup>) by the heart, *cor*, *cardia*, the stomach was understood, or because *cor*, *cardia*, meant the intelligence. The Japanese still use the Chinese term *kanjin* 肝腎 (liver and kidneys) to imply a matter of the highest importance.

The *net-covered* conical protuberant stone omphalos of Delphoi, before which Apollo holding a laurel-tree is seated, has already been mentioned. The illustration, which it is too late now to procure for insertion here, is taken from a well-known Italian publication<sup>5</sup> by Daremberg and Saglio's *Dictionary* (i, 321) and there is a differing presentation of the netted stone, with the melancholy-mad Orestes seated on it, at p. 399 of the same volume, taken from the celebrated silver vase of the Corsini Museum. I regret the absence of these illustrations here, because of the theory to explain that extremely puzzling *net* which I am now about to develop. The net in question was called the *ἄγρηνον* or *γρηῖνον*;

<sup>1</sup> *Travels of a False Dervish* (French ed. 1865), p. 351.

<sup>2</sup> Hazlitt's *Huc's Travels*, i, 191.

<sup>3</sup> Dulaure: *Cultes*, ii, 388.

<sup>4</sup> *Röm. Myth.* 604 (citing Lucretius vi, 1150 and Horace *Sat.* ii, 3, 29, 161; he also refers to the apologue of Menenius Agrippa).

<sup>5</sup> *Monumenti dell' Inst. Arch.* i, pl. xlvi.

but the term applied especially to the woollen net (or knitted?) over-garment worn by diviners and servers of Dionusos. The word was not generally used for any of the nets of the ordinary occupations of men; for instance Schrevelius did not give either form of the word. Still it has been suggested to me that it may be connected with ἄγρεύω, ἄγρέω to catch in hunting or fishing, which again hangs on to ἄγρᾱ chase, capture, booty. But this view would condemn one to go round in a circle from which no issue is seen.

Now my notion is that the navel-net had a sacrificial origin, and that it may have been the net-like slight strong membrane well known to butchers as 'the caul,' which covers the navel-fat and the intestines. By some curious survival of a doubtless once ritualistic practice, this 'caul' is still used in butchers' shops to cover and shall I say decorate the carcase of a lamb or a calf, and is sent out with the joint of veal or lamb, to serve as a protective covering to the meat at the fire, and prevent it "from drying up" (says a cook), "from burning" (says a butcher). There need be no doubt that butchers, who were once of course sacrificing priests and their aids, traditionally continue practices which had their origin in a sacredly significant ritual. The Jewish butchers are to the present day the subordinates of the Rabbis, and still carry out their ritualistic sacrificial commands; else the meat is not *kosher*, and it must not be eaten by strict Jews. The Hindu sacrificer also girded a rope of kusa-grass round the sacrificial post at the height of his own navel.<sup>1</sup>

Let us now take up the *Satapatha-brāhmaṇa*<sup>2</sup>, as one of the oldest authorities left us upon the minutiae of the butcher-priest's duties, and we shall find that so soon as "the victim had been quieted," that is, strangled or suffocated to death, the washing of the ten external organs took place: among them "the navel, that mysterious (opening of a) vital air." Then the very first thing done after cutting it open was to "pull out the omentum (vapâ) from the middle of the victim" and skewer it on the two omentum-roasters, vapâshrapanîs, wooden spits. (An ancient gloss on this explains that a tree grew out of the first victim slain in the beginning by the gods.) They then roasted the omentum at the north side of the fire. When it was basted, the drop-verses were

<sup>1</sup> *Satapatha-brāhmaṇa*, ii, 172.

<sup>2</sup> Dr. Eggeling's Version, ii, 190 to 200. See also "The North" *infra*.

recited to Agni (see p. 361 *supra* as to Agni's position at the navel) because the dripping-drops were impetrative of the rain-drops. When the omentum was roasted, it was cut off the wooden spits, and a prayer was recited to Agni and Soma (see p. 290 *supra* and the Index) "for the omentum, and fat of the buck." "Having offered the omentum, he lays the two spits together and throws them after (the omentum into the fire) with 'consecrated by Svâhâ, go ye to ŪrdhvaNabhas!'" (as to which last word, see p. 367 *supra*).

The exposition of this in the *Satapatha-brâhmana*, like all its other similar expositions, is proof positive that long before that book of instructions was compiled, all tradition of the meaning of the ritual had come to be completely lost. "The reason why they perform with the omentum is this. For whatever deity the victim is sacrificed, that same deity is pleased by means of that fat; and being thus pleased, waits patiently for the cooking of the other sacrificial dishes."

The next thing done therefore with the victim is to cut it up into these "other sacrificial dishes"; and I have indeed written this Navel section wholly in vain if the Reader cannot see for himself, without my further fatiguing him, that the cosmic and genital reasons are amply sufficient to account for the superior significance and priority of the navel-fat of the omentum in the sacrifice and burnt offering. These then are some of my reasons for suggesting that the omphalos-net represents the membrane that covers the omentum-fat of the sacrifice. This too explains the *umbles*, French *nombles* (low-Latin numbile, numbulus, nebulus) of the deer and other venison. The word comes from umbilicus, alias numbilicus.<sup>1</sup> And ὀμφαλός must have been also νομφαλός, because although the Greek and Latin root was *ambh*, the corresponding words in other languages come from a root *nabh*, which should probably be regarded as the older form.<sup>2</sup> (Umbilicus is adjectival, from some lost umbilus or ombolos = ὀμφαλός.) Here is a list of some of these words in *n*, taken from Skeat and E. R. Wharton :

Icelandic	.	nöf	.	nave
		nafl	.	navel
Danish	.	nav	.	nave
		navle	.	navel
Swedish	.	naf	.	nave
		nafle	.	navel

<sup>1</sup> Littré fell into an error in bringing nombles from lumbulus, dim. of lumbi the loins; but perhaps the words are related.

<sup>2</sup> Curtius i, 367, in Skeat.

Anglo-Saxon	.	nafa, nafu	.	wheel-nave
		nafela	.	navel
English	.	navel, "dim. of nave"		(or query nave-hole?)
Old High German	.	napa	.	nave
German	.	nabe	.	nave
		nabel	.	navel
Dutch	.	naaf	.	nave
		navel	.	navel
Lettish	.	naba	.	centre
Sanskrit	.	nabhi, navel, wheel-nave, centre.		
		nābhis	.	centre
		nābhīlam	.	navel ( <i>unauthenticated</i> ).

[The root *nabh* (= *nab*) means 'to swell,' and the bodily navel of the young mammal of course protuberates at first. So did the omphalos-stone of Delphi.]

As for words without the *n*, we have besides umbilicus and ὀμφαλός the Latin umbo boss, and the MidIrish imbliu navel. There is one more, *auger*, which will be instantly dealt with.

To dwell a little longer on this my omentum-'caul' theory. Fick<sup>1</sup> supplies a very pointed analogy here in the similarity between θεο-πρόπος priest, and πρᾶπιδες midriff. Would the theo-propos have been originally the butcher-priest who dealt with the omentum-fat, just as the Hindû priest did? And now I am going to outstrip even that by suggesting that *Augur* comes from the same radical sacred ideas, and the same verbal root as navel. In the first place no successful attempt at an etymology of *augur* has ever been made. Next I say that it is the same word as our auger a boring-tool.

Our English *auger* has lost an *n* (like adder) and was *nauger*. Halliwell has "*navigor* an auger, A.D. 1301." The Anglo-Saxon was nafegár = *nafa* wheel-nave + *gár* a piercer, the tool being used for boring the nave-hole of a wheel. (We have the same *gár* in garfish and garlic.) The Old High German was napager = *napa* nave + *gér* spear-point; the Swedish is nafvare = a lost nafgare = *naf* nave + a word allied to Icelandic geirr spear. Dutch avegaar auger was navegaar = *naaf* wheel-nave + (obsolete) *gaar* spear-point; but the Dutch also has another word for auger, naafboor, where the *n* survives, and boor is from boren to bore. The Icelandic for auger is nafarr. (Skeat and E. R. Wharton.) Thus auger means 'the nave-hole piercer,' and my suggestion is that the priest-Augur was also a nave-hole piercer, the cutter-up of the victim, the maker of the first cut at the navel. And I therefore advance the theory that his Auguries were originally from immediate observation of the intestines that he so exposed to his view, and not from observing the flight of birds. Augur has naught to do etymologically with auspicious = avi-spicious (avis + spicere, the

<sup>1</sup> *Etym. Wörterb.* first ed.

spying of birds). And must we not thus diagnose a connexion between omen and omentum? See also the striking fact about the making of a navel in the Hindû altar under "The Augur's Templum" *infra*.

I shall just note down here, and leave it so, that *φᾱλος* also = boss (as well as the Latin umbo). Why should not *φᾱλλός* belong to this, and *φᾱλος* belong to *ὀμφαλός*? Recollect that Sanskrit *nābhīlas* = cunnus. *Φᾱλος* was the cone or crest of a helmet, and *φᾱλός* splendid bright white, may have got that signification by extension from the navel of the heavens.

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I must also set down here, with reference to the heavens-River *Isménos* flowing from the omphalos, p. 342 *supra*, and the incidental mention of the *gômêz* above (p. 364), that the Welsh *afon* river, the English *Avon*, and the Latin *amnis* river are put to the same root as *ὀμφαλός*. The MidIrish *abann* is the same word as *avon*, so was the Gaulish *ambe, rivo*; and the Sanskrit was *ambhas*, water.<sup>1</sup> Remember that (as above) the Greek and Latin root *ambh*, (nasalised form of *abh*) to which belong *umbilicus* and *ὀμφαλός*, comes down side by side with root *nabh* of similar sense. We shall be inundated with this under "The Heavens-River" in Vol. II.

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One more point, and this complicated and I fear wearisome Section closes. The Navel must be connected not alone with the Net but with the Veil of the Universe, which will be fully dealt with in Vol. II. The 5th century Nonnos of Panopolis,<sup>2</sup> who may have taken his information from Pherecydes—in which case it would have been a thousand years older—narrated how Harmonia, the All-Mother, wove in her palace this cosmic Veil: "Bent over the artful loom of Athênê, Harmonia wove a peplos with the shuttle. In the stuff which she wove she displayed first earth, with its omphalos in the centre," and so forth. When Phrixos and Hellê fly on the golden-fleeced Ram, their heavens-mother Nephelê is seen, on a Naples vase,<sup>3</sup> extending her Veil over them. (See what is said above, p. 366, as to Zeus Nephelê-gereta.)

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[On the subject of the Navels, the reader will find much interesting disquisition in Dr. Warren's *Paradise Found*, to which I am indebted for some general ideas and several illustrative facts.]

<sup>1</sup> E. R. Wharton's, *Etyma Græca and Latina*.

<sup>2</sup> *Dionysiaca* xli, 294. He wrote when a pagan, but became a Christian afterwards.

<sup>3</sup> Heydemann *Vasen des Mus. nazion. Neapol.* No. 3112, in Saglio's *Dict.* i, 416,

## 2.—The Rock of Ages.

THE Japanese heavens-Rock Dwelling, ame-no-Iha Ya, in the *Kozhiki* (i, 16) must I think be taken to be the spot in the heavens which is fixed and eternal as a rock—that is the Northern celestial centre wherein the axis is unshakeably fixed. This is confirmed by the fact that the Iha Ya is “near the source of the peaceful heavens-River” (i, 32) which, as will be shown in its section, is the Milky Way proceeding from the Northern celestial pole. The Chinese *Li K’hi*, as to which see p. 390 *infra*, says that heaven—that is the heavens, as I always say here for clearness—are hollow in the centre, but solid in their heights.<sup>1</sup>

The entrance to the Norse Asgard, the garden or enclosure of the Ases or great gods, is by HiminBiörg, heavens-Rocks,<sup>2</sup> which is clearly an identical myth. I have already (pp. 270, 280 and 363) pointed to HeimDall as an alias of this HiminBiörg, and connected it indubitably with the heavens-omphalos, which shows that all my present arguments hang together. The Japanese phrase for the throne of god, ame-no-Iha Kura, the seat of the heavens-Rock (*Kozhiki* i, 34) must be the same mythic locus. In all these cases, ‘Rock’ implies immobility, the fixature of the Pole, the rock in which the Axis turns. Compare Isaiah xxvi, 4: “In Yah Yahveh is an everlasting Rock, *or* a Rock of Ages.”

It is indispensable to bear in mind here that *ieps*, holy, originally meant strong, mighty.<sup>3</sup> So that all-mighty and all-holy would be equivalent; and so we obtain the highest possible sanction for “Might is right.” Sanskrit *ishiras* = strong; and *ieps* is also coupled with *laivw* warm<sup>4</sup>; so that here we have the central rocks, the central fire, and the central Holiness and Might all together.

These heavens-Rocks must be also the *κυανέαι πέτραι* mentioned by Homer and Euripides, which guard the entrance of the Pontos or heavens-River, or Universe-ocean. Through them the good ship Argo came forth.<sup>5</sup> And it will presently be seen that they are also Dual Rocks, like the Dual Pillars of which we have already had ample evidence.

<sup>1</sup> Harlez *École philos. de la Chine*, 161.

<sup>2</sup> *Gylfa Ginning*, 211, 240.

<sup>3</sup> Curtius *Etym.* No. 614.

<sup>4</sup> Wharton's *Etyma Græca*.

<sup>5</sup> *Argonautika* (Wellauer) i, 5; ii, 318, 565.

The Japanese parallel to this mythic heavens-ship the Argo is the Boat of the heavens-Rock (or rocks), ame-no-Iha Bune (or -Iwa Fune); for so I render it, and do not consider that the word 'rock, iwa' solely indicates the material or the indestructibility of the boat as being A. 1 for ever. However Mr. Satow,<sup>1</sup> the value of whose opinion none will dispute, has pointed out that the word iwa or iha as used in the compound names of Japanese Kami is held to mean 'strong, enduring, eternal.'

(As examples of my view may be cited: iwa-shiki, the rock or mountain deer; iwa-ki (rock-tree) the coriander; iwa-momo (rock-peach) the cowberry; iwa-renge, a kind of rock-moss; iwa-take, rock-mushroom; iwa-tsubame, the rock-swift (swallow). The Kami-name Iwa-tsuchi seems to me to be 'Rock-weapon.')

But it must be regarded as most strange that there is an actual rock-boat in the *Odyssey* (xiii, 147 etc), where Poseidôn smites the ship of the Phaiëkians (or Phaiakians) into a Stone in the likeness of a swift ship, that all mankind might marvel. (Note also that this ship's crew numbered 50 and 2—*Odys.* viii, 35, 48, and that she issues from the stream (πόος) of the river (ποταμός) Ὀκεανός, that is the Universe-river.) He also at the same time overshadows their city Scheria with a great mountain. Now I interpret *σχερία* here as Order (of the Universe)—*σχερῶ* orderly, *σχερὸς* order; and it must be remembered that the Phaiëkians are also said to have dwelt (*Odys.* vi, 4) of old in wide-musicked HyperEia, ἐν εὐρυχώρῳ Ὑπερείῃ, near the Cyclopes, which I would interpret as the heavens, or harmonic sphere. Pherecydes (frag. 55) made HyperEs (the son of Phrixos, strong, bristling; son of Melas, black) live at the fountain HyperEia which was so called after him. Scheria was also Corcyra (Kerkura, which see in Index) and Drepanê. The derivation of Phaiakia from φα bright is that I adopt.

As to the signification of the Greek Kuanean Rocks, *κυανέη* is given as 'black,' but *κυάνεος* is 'black, dusky, deep-blue, azure, sky-coloured.' We have here, in fact, a typical instance of the ancient unfixedness of *blue*, the root-cause of which must be sought in the Protean colours of the sky and the sea. And the other terms for these same rocks: *πλανγαί* (understood as 'wandering' or 'striking,' but the real sense is manifestly lost) and *sumplêgades* ('clashers,' which may indicate the opening and shutting of these Iron Gates) show how complex and overlaid the myth had become even in archaic Greece. These rocks were placed where two seas met. When they closed up together, after opening for the Argo to pass on the return voyage, they then became rooted firmly for ever,<sup>2</sup> because a man had passed through alive in his ship. Here we may see a parallel conception to the Gate-of-Heaven dual pillars so fully treated-of under "The

<sup>1</sup> *Trans. As. Soc. Jap.* vii, 123.

<sup>2</sup> *Argonautika* ii, 604.

Dokana." We have still always with us the same immeasurably archaic conception in the naïvely pious rhymes :

Rock of Ages, cleft for me,  
Let me hide myself in thee.<sup>1</sup>

A local legend of Clirton in Gloucestershire gives us a Moses-myth of this nature in the contest between a hermit Goram, perhaps a local god—the name is a strange reminder of the Guraian Rock just below, and the Spanish saint Vincentius, who clove the Clirton rocks asunder, and so gave passage to the river Frome.<sup>2</sup> It is of course a mere localisation of the celestial myth (of which we shall read plenty under "The Heavens River"); and equally of course the often striking and even awful geological phenomena of rivers issuing from between impossible-looking rocks suggested the terms of the celestial myth. This may be bracketed also with the Rock (πέτρα), near the Tritōnian lake and the (Universe) apple-tree of the triad of Hesperides, which HêraKlês, in another Moses-miracle, strikes with his foot, and a spring gushes forth at once.<sup>3</sup> Pindar called Poseidôn περπαῖος.

At the Kuanean Rocks we must therefore locus the Kuanê fountain (and its legends) whereinto Ploutôn plunged through the Earth with Persephonê.<sup>4</sup>

The *Odyssey* (xii, 56 etc.) version of the dual-rocks myth in the *Argonautika* says "One rock reaches with sharp peak to the wide heaven, and a dark cloud encompasses it. No mortal man may scale it or set foot thereon, for the rock is sheer and smooth, as it were polished." This is clearly the slippery pillar of the Chinese king, the elusive, evasive, indubitable but non-existent axis (p. 191 *supra*). This passage of the *Odyssey* (line 101 etc) clearly shows that these Rocks and those of Scylla and Charybdis are identical in myth. And the same conclusion is manifestly deducible from the *Argonautika*, although Apollonios the Rhodian did not detect the concurrence in compiling the framework of his poem from the garbled legendary fragments that had then come down to him (one and twenty centuries ago) through all mythological time. He fully recognised that both myths belonged to the same spot, but there he stopped: "For on one side arose Skulla's sheer wall of cliff, and on the other Charubdis did spout

<sup>1</sup> *Hymns Anct. and Mod.* No. 184.

<sup>2</sup> Mr. E. S. Hartland's *County Folk-lore*, i, 50.

<sup>3</sup> *Argonaut.* iv, 1445.

<sup>4</sup> Cicero, *In Verr.* iv, 48. Preller, p. 180.

and roar unceasingly ; while in another place the 'wandering' Rocks thundered at the buffet of the mighty waves : there where in front of them a blazing flame vomited from the top of the crags, high o'er a redhot rock."<sup>1</sup> Here we must see the central Universe-fire (see p. 365 *supra*).

The numerous rocky promontories or places called Scylla, Σκύλλα, Scylleum, in Greece and Italia ; the three Irish Skellig islands off Valentia, and Skull on the Cork coast ; the Scilly islands, and so forth, all seem to point to a similar origin for the word ; but the etymologists only give us 'σκύλλω I tear,' which is not filling.

It further seems difficult to keep the Kuanean, or the 'wandering' or the 'clashing' rocks, or the cliffs of Scylla and Charybdis, separate from the Rock in the legend of the death of Ajax (Aias) (*Odyssey* iv, 500 etc). Poseidōn brought Aias near to Gurai, to the mighty Rocks, and presently caught up his trident into his strong hands and smote the Guraian Rock, and cleft it in twain. And the one part abode in its place, but the other, whereon Aias sat at the first, fell into the Ocean ; and the Rock bore him down into the vast and heaving deep. Gurai must be connected with γυρός round (the heavens ?) ; and Aias seems to belong to αἴα land, αἰεί always, αἰετός eagle, αἴητος mighty.

Two strange Japanese natural rocks rise out of the sea near the shore of Futami. Side by side they stand up like twin giants, and are known as the Wife-and-Husband rocks, Miōto seki. They are joined together by a straw-rope ; and the use of this talismanic bond as a charm against all diseases and ill-luck is said in Japan to have there sprung up when the god Susa-no-Wo was succoured by the peasant Sōmin. In return the god foretold a plague and the hygienic remedy for it—a belt of twisted grass round the body, and a straw-rope across the house-door.<sup>2</sup> Thus these dual Rocks must also be looked-on as a celestial Doorway, like the Dokana.

The lofty rocks, the μακραί πέτραι, at the North of the Akropolis (Herod. viii, 53) from which AgLauros (p. 347 *supra*) precipitated herself as a mediating saviour must be typical of these supreme cosmic rocks. In the same class of numerous divine suicides is the myth of Κέφαλος casting himself from the summit of the rocks into the (Universe) ocean, a celestial allegory which became terrestrially locused at Leukata<sup>3</sup> = Λευκή πέτρα =

<sup>1</sup> *Argon.* iv, 922 (Mr. E. P. Coleridge).

<sup>2</sup> Satow and Hawes's *Handbook*, p. 150.

Strabo, x, 452.

Album saxum, white Rock, where commemorative human sacrifices by flinging down from a cliff took place. Kephalos is given to the O. H. German gebal skull, English gable ; but gabal, as mountain-peak (see pp. 94, 116), although Semitic, gives us more clearly the straight tip here. See also the case of Aspalis in "The Eye of Heaven." Hêra speeds forth from heaven, and shouts from the Hercynian rock, σκοπέλοιο Ἑρκυνίου (*Argon.* iv, 640), "and one and all did quake with fear at her shout, for terribly rumbled the wide firmament." At the other pole of the Universe the *Odyssey* (x, 515) gives another Rock: "By the dank house of Hades into Acheron flows Puriphlegethôn, and Kôkutos (cocytus) a branch of the water of the Stux (Styx), and there is a Rock and a meeting of two roaring Rivers."

One of the Welsh Old Ones of the World is the Eagle of Gwernabwy who on his arrival there found a Rock from the summit of which he pecked each evening at the stars, and there he remained ever until the rock had worn down to the height of a man's palm.<sup>1</sup> It was from a Rock on the Aventine (that is Bird) hill that Remus observed the flight of birds (six vultures). The temple of Bona Dea thereunder was thence called Subsaxana.

I have already dealt, in "The Navels," with the rock AgDos, upon which Attis sat.<sup>2</sup> It must be the central heavens-rock. From it Deukaliôn and Pyrrha (see p. 119 *supra*) took the stones which they flung down to make men. Zeus turned it into a woman, said Arnobius, and she bore him AgDistis or AgDestis the Herm-Aphroditê dual primal god. He was mutilated like Kronos, the result being an almond-tree which bore magic fruits (compare Dêmêtêr's fig-tree p. 313 *supra*). Nana (= Sanskrit Nanâ, mother) the daughter of the river Σαγγάριος became pregnant of Attis by these almonds. Hence was Attis called Sangarius puer in statius.<sup>3</sup> Ovid (*Fast.* iv, 229) makes him in love with a nymph of the river: Sagaritis Nympha. The Sangarios must be a river of blood, and therefore sacrificial, because of sanguis (or sanguen), and σάνδυξ vermilion. AgDistis afterwards drove Attis (the myth, as has already been seen, is full of introversions) to mutilate himself. AgDos is the rock from or in which the Universe is driven, agged, round on its axis. At p. 345 I have claimed ag-laos as another driving-rock. To this must be added Ageleîa (or -a) as a title of

<sup>1</sup> J. Loth, *Les Mabinogion*, 1889, i, 263.

<sup>2</sup> M. de Longperier, *Œuvres*, ii, 360.

<sup>3</sup> *Silvae*, iii, 4, 41.

Athênê, which would thus accord with her alias PalLas. It is brought by the dictionaries from ἄγω + λαός, and held to mean 'leading the people'; but that is senseless; λαός here (see p. 119, where I make MeneLaos = Rock of ages) is the stone-rock with which we are dealing. (The alternative old explanation of Ageleia (if the other missed fire) as praedatrix plunderess, from ἄγω + λεία, was of the knock-you-down-with-the-butt-end sort; and of course the two were mutually destructive.) To these may be added the πέτρα called AgeLastos,<sup>1</sup> on which DêMêtêr the god-mother seated herself when worn-out with seeking the rapt Persephonê night and day over the universal orb of the Earth. There was the well close by the Rock, just as in the case of Ploutôn's rape of the same Persephonê above (p. 383), and DêMêtêr's night and day progress is a progress-of-the-spheres myth. Of course the localisation of the Rock at Eleusis was a pious fraud of priests and worshippers alike—comparable to the vast number of local Navels. The very ancient and droll explanation of this AgeLastos as "not laughing" (α + γελάω), from the wailing of the goddess, ἀπ' ἐκείνης κληθεῖσαν,<sup>1</sup> is merely grotesque. The ἀγέλαι and ἀγελαστοί of Crete<sup>2</sup> seem to refer to athletic clubs, unless the terms can have also referred to some original stone-fights (see p. 114 *supra*) or sling-fights of these combative associations of youths. To put all this beyond doubt, I call as another witness AgeLaos whose identity with the Navel-Rock seems indubitable, as he was born of its goddess Omphalê<sup>3</sup> (sire HêraKlê, the keystone god). Another legend<sup>4</sup> makes AgeLaos expose on Mount Ida, and a bear suckle, Paris alias AlexAnder (which gives the Alexander myths a long start of him called the Great). The Bear is another northern celestial proof for AgeLaos. Iôn of Chios (born circa 480 B.C.) recorded a local legend that Poseidôn had, by some nymph of the island, two sons named AgeLos and Melas.<sup>5</sup>

The rock of Ali Baba's legend, which we shall have in "The Arcana," as well as its doublet there given, seem to me to be reminiscences of the same great Rock; and the celestial treasures it contains are a further identification with the North, as shown in that Section.

<sup>1</sup> Apoll. *Bibl.* i, 5, 1.

<sup>2</sup> Mentioned by Ephorus and Heraclides. Didot's *Frag. Hist. Græc.* i, 251; ii, 211.

<sup>3</sup> Apoll. *Bibl.* ii, 7, 8, 10.

<sup>4</sup> *Ibid.* iii, 12, 5.

<sup>5</sup> Didot's *Frag. Hist. Græc.* ii, 50.

One of the most famous mythic terrestrial Rocks is that called the Şakhrâ, which is covered by the sacred building known as the Kubbet es Şakhrâ at Jerusalem. The holy Rock itself measures 57 feet by 43, and bulges up about  $6\frac{1}{2}$  feet over the pavement. The earliest reference to it is found in the *Talmud* and the ancient Jewish traditions, and in the *Targum* or interpretations of the Hebrew Bible. The mythic Abyss, with a torrent, is covered by the Rock. Abraham and Melchizedek sacrificed upon it; it was there Abraham was about to immolate Isaac; and it was anointed by Jacob, which would make a bēth-Ēl of it. It is a navel of the world, and the Ark [see "The Arcana"] stood there until it was concealed by Jeremias beneath the Rock. On it is written the shemhamphorash, the great and unspeakable Name, by reading which Jesus was enabled to work miracles. In the 3rd or 4th century A.D. this Rock was identified with the eben shatyrâ or foundation-stone, as Sepp agrees.

The Moslems say it hovers unsupported over the Abyss, or the well of souls, bir el-arwâh. It came from paradise, and here are the gates of hell. On the last day the Kaaba of Mecca (see p. 229 *supra*) will come to this şakhrâ, on which Allah's throne will be placed. Here Mahomet sprang to heaven on his enchanted horse el-Buraq.<sup>1</sup> The minor legends about this rock are interminable.

The Spanish oath by Roque, called obscure by the commentators of *Don Quixote* (ch. iv), as well as the place-name San Roque and the famous saint's-name Saint-Roch, here get their full and sufficient and most archaic expounding.

**THE GOD TERMINUS.** "Cursed be he that removeth his neighbour's landmark"<sup>2</sup> is simply calling in the aid of the deity and of divine terrors to enforce the law and customs against trespass. Gods were put-up at boundaries in order that they—both gods and boundaries—might be simultaneously respected and taboo; and this worship of the Hermēs or Terminus may very well have at length—without much aid from an elusive "fetish" theory—have led to the worship of the scare-thief and mere scarecrow, not unknown in Japan and in ancient Rome (see p. 81 *supra*).

Here must be anticipated a portion of the Section on the rex-god Numa Pompilius (whom I posit as the numen or god of the procession of the heavens) in order to speak of the god Terminus,

<sup>1</sup> Baedeker's *Palestine*, p. 173.

<sup>2</sup> Deuteronomy xxvii, 17.

to whom (with Fides = MeDius Fidius, the central god of fixed truth) he erected a temple. The Romans worshipped no older god than Terminus. There was a Jupiter terminalis, doubtless another name for the self-same deity, whom Dionysius of Halicarnassus put into Greek as Zeus Ὀπίος, which last name and oversetting gives me another excellent argument in help of my theory that Ouranos was a terminal heavens-god (see pp. 23, 46 *supra*). The forms Termo and Termen must be the more archaic, and Terminus is thus manifestly adjectival, and means 'of the extremity,' as is shown by the Sanskrit tarman point, and the Greek τέρμα, τέρμης, τέρμων. The statement that Numa invented Terminus is merely an assertion of a supreamer godhood for Numa. The legend about the stone or statue of Terminus holding on immoveably to the Tarpeian rock against the efforts of Tarquinius Superbus, the supreme Rotater of the heavens, is a variant of the deeply-rooted eternal Pillar we have had quite enough of in this *Inquiry*, and wraps up the central fact that Termen was an unshakeable Axis-god who withstood all the gigantic strain of the vast universe that turned upon him—he was the god of the socket, the end, the term (ination) of that Axis. The Tarpeian rock is also thus clearly an avatar of the terminal Rock of Ages, for its name contains the same root *tar* that is in Termen.

It was either the Tarpeian mons or rupes or saxum ; and the precipitation from it of criminals (originally of course human sacrifices in reparation to the gods) shows that it belongs to the category, celestial and terrestrial, mythic and actual, of the Kuanean rock of Ploutôn and Persephonê's plunge, the Guraian rock of the fall of Aias, the Akropolis rocks of the suicide of AgLauros, and the human sacrifices from the cliff of Leukata (p. 384 *supra*). The well-known proverb makes its proximity to the Capitol familiar, and the Capitol was also the Tarpeian arx. Jupiter was quite accurately the Tarpeian Father, and his thunder (fulmen) was called Tarpeian, but that was a celestial survival ; so must have been the phrase 'the Tarpeian gods,' dei.

The worship of Terminus had to be celebrated in the open air—always a note of a supreme heavens-god—and a hole in the roof of the Capitol was kept open above his statue.<sup>1</sup> This is paralleled by the numerous roofless archaic temples to be found in all religions (see "The Eye of Heaven" and the Index).

How luminous, and easily made out, does this present to us all the images and statues of Terminus, which were originally a long squared upright stone (or a tree-stump, to which we shall return

<sup>1</sup> Servius on *Æneid* ix, 448. Festus, s. v. Terminus.

directly) ; and how immediately and aptly does Termen's head, and head alone (armless, bodiless, legless) on the top of the Pillar, at the end of the Axis, follow and explain itself in this symbology. It is just what has been shown at p. 214 about Ptah : that the body of the god permutes with the lower, the pillar portion of the monument. Termen the god of *the* boundary, of the ὄρος or οὐρος of the heavens, thus readily becomes the god of all boundaries ; and we thus at once perceive how damnable was the sacrilege of removing his idol, of profaning the neighbour's landmark.

The reader will have seen, without my underlining of it, that this theory, by moving a previous and infinitely higher question, *completely overturns all Dulaure's elaborate construction<sup>1</sup> about the sacredness of pillar-stones coming from the sacredness of boundaries and frontiers* ; nay not alone overturns it, but puts it up again upside-down, for indeed the true, the divine, theory is all 'the other way up.'<sup>2</sup>

The alternative tree-stump representations of Terminus not alone give us another coalescence of the pillar-stone and tree-trunk symbols of the axis, but also enable me to explain the wooden striped boundary-marks which denote to the hale and active tramp the frequent frontier of the minor German statelets. In the Grimms' tale (No. 56) of 'Sweetheart Roland,' the heroine changes herself into "a red stone landmark." I have already dealt with Roland's pillars, p. 332, and now the colour "red" must be accounted for. At the setting-up of a Roman boundary-stone all living near the spot were assembled, and in their presence the hole made for it in the ground was sanctified with the blood of a sacrificed victim. Incense field-produce honey and wine were also laid and poured in and upon the hole, and the victim was burnt thereon. The stone smeared with the blood—here is the red colour—and decked with ribbons and garlands, was then erected upon the still smouldering bones and ashes, and sunk into the foundation prepared for it. Whoever removed the stone was accursed and outlawed, and could therefore be killed with impunity by anyone.

At the annual *terminalia* festival on the 23rd of February, the neighbours from both sides of the boundary gathered at such a holy landmark, adorned it with wreaths, and offered cakes, and a

<sup>1</sup> *Hist. des Cultes*, 1805-'6, and 1825, *passim*. Dulaure also produced a History of the Beard, and other compilations.

<sup>2</sup> The full import of my note on p. 270 will now be apparent.

lamb or sucking-pig was sacrificed, the stone being smeared with the blood ; and then there was a feast. In the grove of Terminus near Laurentum (six miles outside Rome) a lamb was also the sacrifice. Now here we have not alone Grimms' 'red' colour but the ribbons which will explain to us the striping or ribboning with paint of the surviving German boundary-posts. And I must ask the reader who may have been following me thus far with moderate attention, to turn back now and read again what has been said at p. 301 of the Barber's Pole. He will then be in a position to draw his own conclusion as to whether I am inconsistent in making out my case.

The important Chinese philosophical compilation called the *Li-Khi*, effected under the personal superintendence of the Emperor K'ang Hi (1662-1723), says that the Ki of Tai-Ki (see p. 226 *supra*, and fully under "The Polestar" *infra*) "is the *extremity*. Placed in the middle, it is (like a pivot, like a king, like the Polestar) the centre and *terminus* ; or it is like the upper end of the post of a house, which is in the middle and bears-up all."<sup>1</sup> The *Li-Khi* condensed the writings of philosophers from the 11th century downwards.

The Japanese Buddhist Ji-zô (? Sanskrit Kshiti-garbha) is the patron of travellers, and is frequently set up as a sign-post.<sup>2</sup> This seems to be quite a different idea, and it is only just mentioned in order to make out of it a sort of parallel to the street-god Apollo Aguius at p. 120 *supra*.

The archaic legend of P'an Ku 盤古, which means the Ancient Rotater or the Convolver of Antiquity, seems to me to be the first groundwork of the more elaborated philosophic theories about Tai-Ki, the Great-Extreme or Great-Final of all speculation. In fact P'an Ku is represented in Chinese popular imagery as a naked



savage, with a girdle of leaves, holding against his navel, and as if rolling it between his hands, the round figure of all things<sup>3</sup> which is that of Yang entering Yin (see p. 226 *supra*).

It is said in the *Loö She* (by Lo Mi or Lô Pè of the Sung dynasty, A.D. 960 to 1126) that

when the Great First Principle (Tai Ki) had given birth to the two Primary Forms (Yin and Yang) and these had produced the four secondary figures, the latter underwent transformations and evolutions, whence the natural objects

<sup>1</sup> Harlez, *École philos. de la Chine*, 1890, 152.

<sup>2</sup> Satow and Hawes, *Handbook of Japan*, 29.

<sup>3</sup> Archdeacon Gray's *China*, i, 1, 18.

depending from their respective influences came abundantly into being. The first who came forth to rule the world was named P'an Ku, and he was called the Undeveloped and Unenlightened 渾敦氏 Hwên-tun-Shi.<sup>1</sup>

The early historians, including Sze-ma Ts'ien (B.C. 130?), did not mention P'an Ku, but the philosophers of the Sung dynasty accepted the legend. Among them Hu Jên-chung wrote that

P'an Ku came into being in the great Waste; his beginning is unknown. He understood the ways of Heaven and Earth, and comprehended the permutations of the two Principles of Nature, and he became the chief and prince of the Three Powers, San Ts'ai, 三才. Hereupon development began from Chaos.

These three ts'ai are also called the three ki 極 and the three i 儀. In addition to this, Mr. Aston informs me<sup>2</sup> that he finds it stated in a Japanese book that one Chinese tradition makes P'an Ku dual, a male and a female. Another writer said (in the *Fung Chow Kang Keën*, vol. i) that Heaven was his father and Earth his mother, and that he was therefore called Heaven's son, T'ien tsze 天子. The dissolution of his body at death gave the existing material universe; the breath becoming winds and clouds, the voice thunder, the blood rivers, the hair plants and trees, the parasites mankind, his left eye the sun and his right the moon.<sup>3</sup> In Japanese myth the purification of Izanagi and also the transformation of the dead body of Kagutsuchi when killed by Izanagi are parallel cosmogonies to P'an Ku; but a sun-goddess comes from Izanagi's left eye and a moon-god from his right.<sup>4</sup> In Norse mythology we find an equally striking parallel in the evolution of the Universe from the carcass of Ymir.<sup>5</sup>

Now here is a Norse-Japanese riddle-me riddle-me-ree for the migrationists; and they are placed under fearful bonds of gesa, which no true heroes elude (see p. 351), to answer it.

At this present day in the text-books for elementary Chinese schools, such for example as the *Yu-hio-tsien*, it is taught that P'an Ku was the first man, but of supernatural qualities which contributed to the formation of the world. His successors came down gradually to the ordinary condition of men—a sort of sliding scale from the

<sup>1</sup> Mayers, *Manual*, p. 174. Prof. G. Schlegel prefers the translation 'Chaotic,' and adds that the name is also written 混沌氏 which had the original meaning of a watery chaos.

<sup>2</sup> Letter of 16th Oct. 1891.

<sup>3</sup> Mayers, *Manual*, p. 174, citing also the *K'wang po wuh Che*, vol. 9.

<sup>4</sup> Chamberlain's *Kojiki*, pp. lxix, 33, 39, 42.

<sup>5</sup> Bergmann's *Gylfa Ginning*, 82, 83, 188 to 193.



JĒN-KI CHAO-P AN CHE T'U.

divine to the human condition which avoids the shock of a Fall.<sup>1</sup> As such we see him in the accompanying plate copied from the 人紀類 (*Jén ki luy*) section of the 地輿類 (*Ti yü luy*) an exposition of the legends of the origin of Earth and Man.<sup>2</sup> Here we see what I take to be P'an (Ku) precisely in the position of a Terminus on a central cosmic Rock of Ages, which also exhibits in its two upright lines an assimilation to the Chinese universe-pillar that we had at p. 191. Around we see the Universe Ocean and the clouds of heaven, with four constellations and the Sun and Moon about his ears. In the moon the folklore hare is busy with its pestle, and the sun-bird seems to be intended for the crow, which is also Japanese. The First Man whom I conjecture to be P'an (Ku) is here seen without the above-mentioned round symbol of the All.

The description above the plate runs Jên-Ki chao-P'an<sup>3</sup> che t'u, 'the picture of the first parting (from chaos?) of primordial Man,' where the expression Jên-Ki, Man-Extreme, must of course be related to Tai-Ki; the 'extreme' being, after the Chinese idiom, the backward extreme of cosmic time and evolution.

We might apply to him two of the old lines of the 14th century ballad 'Moriana en un Castillo,' which Cervantes used in the second chapter of *Don Quixote*:<sup>4</sup>

Mis arreos son las armas,	My armour is my only wear,
Mi descanso el pelear,	My only rest the fray,
Mi cama, las duras peñas,	My bed is on the flinty rock,
Mi dormir, siempre velar.	My sleep to watch alway.

In the Japanese description of the Rambini (Sanskrit Lumbini) garden, where Buddha was born, is "a lake large as the Ocean, with a rockwork of diamonds, crystal and lapis-lazuli."<sup>5</sup>

Ædipus (see p. 153) sits on a stone-throne where the way parts into many roads, that is at the centre of the Universe. See also p. 358 *supra* as to sitting on the Navel-Altar. All this I conceive to have been the initial mythic origin of the rock-seat or stone-throne of kings by "right divine," see p. 192. In Matthew v, 34, 35, it is said that *ὁὐρανὸς* is the throne of God, of Theos.

<sup>1</sup> Harlez, *École philos. de la Chine*, 1890, 184.

<sup>2</sup> I owe Mr. Aston many thanks for permitting me to make this illustration from a volume in his Chinese library. See also the addition made to p. 193 at the end of this Volume.

<sup>3</sup> There is unfortunately no authority traced for identifying this 判 p'an with the name of P'an Ku, but the coincidence is extraordinary.

<sup>4</sup> The English is from Mr. John Ormsby's scholarly version of *Don Quixote* (1885, i. 123).

<sup>5</sup> Satow and Hawes, *Handbook of Japan* (2nd ed.) p. [72].

### 3.—The Arcana.

A hair perhaps divides the false and true.  
 Yes, and a single Alif were the clue  
 —could you but find it—to the Treasure-house ;  
 and peradventure to The Master too !

Fitzgerald's *Rubāiyāt* (4th ed.) 1.

THE highest signification of *Arx* is the height of heaven ; that is, as I explain that height throughout this *Inquiry*, the North celestial Pole. Thus Ovid<sup>1</sup> spoke of Father SaTurnius looking from the highest *arx*, *summa arce* ; and again<sup>2</sup> the omnipotent father seeks the highest *arx*. Thence it came to mean the whole heavens ; as in Ovid, still,<sup>3</sup> the starry *arx* of the Universe : “*sideream arcem mundi*.” Then it meant a temple on a height, as in Horace’s<sup>4</sup> “*sacras arces*.” In the *arx* the augurs consulted,<sup>5</sup> and there they made a sacrifice kept so remote from the knowledge of the vulgar that its ritual had never been written down, but was gone through from memory by successive celebrants.<sup>6</sup> Then it was the summit of a mountain, as of Parnassus in Ovid,<sup>7</sup> or of a tower.<sup>8</sup> Next it came to stand for the topmost, and thus the best fortified, spot in a town—the citadel ; and that became its commonest use, generally given as its primary sense in the dictionaries ; and in this connexion Varro<sup>9</sup> put it (as the most recent authorities still do) to the verb *arceo* to enclose, to shut up. *Arx* also, without any straining, meant the seat of tyrants, and even tyranny itself, in the senses of sovereigns and sovereign power.<sup>10</sup> (Of course I maintain, what is quite consistent, that *τὺρ-αυρος* is connected with *turris*, p. 286 *supra*.) Servius<sup>11</sup> says as to *arca*, the coffer we call an *ark*, “*arcæ et arx quasi res secretæ, a quibus omnes arceantur*” : safe places, in fact, in which things are shut up ; but the secrecy of the heavenly *arx* has a loftier meaning. And I hold that the *Arcana*, the highest mysteries and secrets of the gods, belonged to that *arx* and that *arca*.

<sup>1</sup> *Met.* i, 163.

<sup>2</sup> *Ibid.* ii, 306.

<sup>3</sup> *Ars Amor.* iii, 10, 21.

<sup>4</sup> *Odes*, i, 2.

<sup>5</sup> Cicero : *Off.* iii, 16, 66.

<sup>6</sup> Festus s.v. *Arcani*.

<sup>7</sup> *Met.* i, 467.

<sup>8</sup> *Ibid.* xi, 393.

<sup>9</sup> *L.L.* v, 151.

<sup>10</sup> Lucan, vii, 593.

<sup>11</sup> *Ad Virg. Æn.* i, 262.

*Arculus*, whose name is found only in Festus, was thought, according to him, to be the god who guarded the arcæ, the safes; but it must originally have been an adjectival title of the god or gods of the heavenly *arx* itself. And that would account for the ring-cushion, the “circulus,” put on the head for safely supporting the sacred vessels, being called an *arculus*<sup>1</sup> and for the similarly shaped *arculata* or cakes used in sacrifices, and held by Dêmêtêr and Korê.<sup>2</sup> These ring-cakes are doubtless connected with the symbolic heavens-Wheel and wreath or crown (see those headings in Index). The bread still baked in that shape in France is called a *couronne*. The hindering bird in the auspices was also called an *arcula* (Festus), which word also meant an *arcella* or small *arca*.

Arkas, son of Kallistô by Zeus (who changed son and mother into the Great and Little Bears) was also placed in the heavens as Arktouros and, by another legend, as Arktophulax. Arkas (see also “The Seven of Ursa Major”) was the father of the Arkades or Arcadians, who claimed to be the first men. Hermês, born on Mount Kullenê (Cyllene) in Arcadia—that is on the hollow (κύλα) or the rolling (κυλίω) mountain of the heavens—was the Arcadian κατ’ ἐξοχὴν; and the caduceus of Mercury was therefore called the Arcadian rod, Arcadia virga; which is bringing us strangely near the Universe-Axis, when we consider that the Great Bear was also called the Arcadian star, Arcadium sidus (Seneca, *Æd.* 476). Pan was the Arcadian god, and Mercury’s winged cap the Arcadian galerus. In fact, all this points to a typical celestial Arcadia which was the northernmost portion of the heavens. Byron’s “Arcades ambo, id est: blackguards both,” would thus become not a mere libel upon the simple Arcadian asinine mountaineers, but a flat blasphemy—unless indeed we once more apply the theory here so often urged as to fallen gods becoming infernal powers.

The meaning of *arcanus*, hidden mysterious, applied to the gods themselves, like absconditus—Kronos was the hidden, the veiled god—and to things and practices of religion whose very names were taboo, then acquires a far and deeper significance.

<sup>1</sup> Festus; Servius on *Æneid* iv, 137.

<sup>2</sup> In a terra-cotta ex-voto from Praeneste figured from Gerhard in Saglio’s *Dict. Antiq.* i, 1049. The cakes held by Astartê in Phœnician ex-votos are also round and flat, but not rings.

The arcana Jovis were the counsels of Jupiter, and the adjective was its own superlative.

With these, I fancy—the  $\kappa$  and  $\chi$  and *ch* to the contrary notwithstanding—must be classed ἀρχή, whether as meaning origin or command. Thus all the compounds containing *arch-* receive a high supernal derivation. Such are Archibuculus ἀρκιβούκολος the arch-cowherd, the high-priest of Bacchus; archaic; ἀρκος a leader, a ruler; ἀρχων the supreme magistrate; the time-adverb ἀρχην, in the sense of ‘before all things’; architect ἀρχιτέκτων in its primary sense of the first begetter, bringer-forth, producer, creator;<sup>1</sup> arch-angelos, a head-messenger of the gods, and so forth.

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*ROBBING THE TREASURY.* This arcanum, this treasure-house is, I confidently suggest, the magic rock-cave, with the door in the rock which is opened and shut by enchantment in Ali Baba and the Forty Thieves. It is also the strong marble Tower in the legend of Fortunatus, the chambers of which held rich vessels and jewels, gold coin, fine garments, and golden candlesticks which “shine all over the room”—the stars scintillating all over the heavens.

When Herodotus (ii, 121) heard in Egypt the tale of the Treasury, it had been fathered on Rameses III, or Rhampsinitus. The mason who builds the strong-room cuts and lays one stone in the outer wall so nicely that two men, or even one, could draw and move it from its place. By this artifice the mason’s two sons, after his death, gain access to the hoard and steal from it. Mr. W. A. Clouston in a most useful compilation<sup>2</sup> has run down this tale, as a mere epic of expert thieving, in a great number of versions; but he does not mention that it is found in the famous Orbiney papyrus, now in the British Museum.<sup>3</sup> The version of Pausanias (ix, 37) brings us nearest to the supreme celestial origin of the myth; when AgaMêDês, the central Impeller God, and his brother Trophônios, build and play the same trick with the Treasury of Ὑριεύς (the Beehive heavens-god: ὕρον hive, ὕριον honeycomb, beeswork) in Ὑρία of Boiôtia, which they enter and plunder *every night*. (See this Beehive again p. 413.) AgaMêDês being caught in a trap (—that is in *the* hole, and oddly enough we still call a

<sup>1</sup> Compare the Seven Egyptian Khnumu or architects who aided Ptah.

<sup>2</sup> *Popular Tales and Fictions*, ii, 115.

<sup>3</sup> Maspero: *Contes Populaires de l’Égypte Ancienne*, 1882.

hole in the floor or ceiling a trap—) Trophônios, in order to keep “the secrets of the gods,” that is the arcana as above, offs with his brother’s head; and the ground opening swallows-up Trophônios in the pit of AgaMêDês, which pit was shown in the sacred wood of Lebadeia with a column which was erected thereabove.

*This is the punishment of the defeated attempters of the Arx of high heaven, and numbers of (fallen) axis-gods are seen in the course of this Inquiry to be swallowed-up in like manner.*

I must not omit to point-out that in the fine tale of the Forty Thieves, the only thieves that we really see at work thieving are the quite other *two* that break into the treasury of the Forty and rob it; and that these two are brothers, like Trophônios and AgaMêDês; and that one of them, Cassim, is belated in and caught in the treasury, and sabred, though not by his brother. In Herodotus one of the brothers beheads the other when he is caught in the trap, and the same catastrophe, with variants, occurs in most of the other tales. One of the two Indian jugglers, who go up the axis-string to the heavens, cuts-up his fellow (p. 329), and Osiris was cut-up by his brother, and Absurtos by his sister MêDeia. Qain kills his brother Hahbel for capturing the divine favour of Yahveh.

(Nor is it unimportant for my tree + stone arguments *ante* that Ali Baba gets up into a great tree which is near a greater and inaccessible rock [see “The Rock of Ages”], wherein is the treasure-cave: Il monta sur un gros Arbre, dont les branches, à peu de hauteur, se separoient en rond . . . et l’arbre s’élevait au pied d’un Rocher isolé de tous les côtés, beaucoup plus haut que l’arbre, et escarpé de manière qu’on ne pouvoit monter au haut par aucun endroit.<sup>1</sup>)

Note too the pregnant passage that “it was not for long years but for ages that this grotto served as a retreat for thieves that had succeeded each other.”<sup>2</sup>

The Grimms gave a tale<sup>3</sup> in which the Devil is plugged into a hole in a fir-tree. Being delivered, for a consideration, by the hero, the devil takes him to a high towering Rock and strikes it with a hazel-rod (see p. 53 *supra*), whereupon the rock splits in two and the devil plunges in, soon reappearing with the elixir he has promised. Again he strikes the rock, and it instantly closes together again. (Compare the Clashing Rocks, p. 382 *supra*.)

Just as I here laid down the pen (23rd September 1891) I took

<sup>1</sup> Galland, Paris 1806 (Caussin de Percival’s ed.) vi, 344.

<sup>2</sup> *Ibid.* 348.

<sup>3</sup> Mrs. Margaret Hunt’s ed. ii, 401.

up Mr. Jacobs's excellent article on Childe Rowland in *Folk-Lore* for June 1891, in which Jamieson's version brings Rowland not to the Dark Tower but to "a round green hill surrounded with rings from the bottom to the top." Even if we had not the clue of the dark tower, this round hill with its rings, like Jemshîd's cup or Völund's smithy, would be presumably the heavens. (The archaic colour green was also blue and black; or else the greenness is a terrestrial after-touch.) Rowland has to go round it three times withershins, each time saying "open, door!" (= "Open, Sesame"). When he gets in, the door immediately closes behind him, as it does on Ali Baba, and he then finds in a great hall all manner of treasures, *with a diamond keystone to the arch above* [*—this strikes me, see p. 402 infra, as a very strange co-incident—*] from which hangs by a gold chain (see Index) an immense lamp of one hollow transparent pearl, inside which, by magic power continually turns a large carbuncle like the setting sun. These last items seem to put the heavens explanation beyond dispute.

"In those days," says that truly great work called *Jack the Giant-Killer*, "the Mount of Cornwall was kept by a huge giant named Cormoran" . . . . Jack asked 'What reward will be given to the man who kills Cormoran?' 'The Giant's treasure,' they said, 'will be the reward.' Quoth Jack, 'Then let me undertake it' . . . . Jack then went to search the Cave, which he found contained much treasure."<sup>1</sup>

Under the "Eye of Heaven" I deal with the ArimAspoi who pillage the gold which is guarded in the extreme North by the gryphons. It is doubtless a similar central celestial myth to all those we are now considering.

The king's daughter calls from the balcony to the Russian prince Ivan (our Jack): "see, there is a chink in the enclosure; touch it with your little finger, and it will become a door."<sup>2</sup> Which Jack does; and so gets into the "huge house" on the "tremendously high, steep, mountain," which he had ascended by the magic ladder.

In the Rev. Edward Davies's *Mythology* (p. 155) is a Tale in which on every May Day a *door in a rock* near a small lake in the mountains of Brecknock was opened. Whoever thus found it open, and boldly entered, was led by a secret passage to an (invisible) fairy island of enchanting beauty in the lake. This island-garden

<sup>1</sup> Mr. Jacobs, *Eng. Fairy Tales*. Version altered from two chapbooks of 1805 (London) and 1814 (Paisley).

<sup>2</sup> Ralston's *Russian Folk-Tales*, 102.

was occupied by the Tylwyth Teg (Fair Family), and stored with fruit and flowers.<sup>1</sup> William of Newbury related 600 years ago the tale of a Yorkshire peasant finding a door open in the side of a barrow, and a great banquet going on inside.

From a serving-man he obtained by stratagem a cup strange in form and stuff and colour,<sup>1</sup> which is manifestly one of the endless versions of the Holy Grail. William's contemporary Gervase of Tilbury tells a similar legend of ascending a hillock in a Gloucestershire forest, and getting a similar cup.<sup>1</sup> Of course barrow and hillock—and cup, as for that matter—are figures of the heavens-vault.

Dr. M. Gaster, citing numerous authorities, mentions the Jewish legend that at the destruction of the first temple of Jerusalem, the ark and the stone tables of the Law were hid within the kubbetes-Şakhrâ (see "The Rock of Ages" p. 387 *supra*). He also refers to the second book of Maccabees, where we find that the prophet Jeremiah

"went forth into the mountain where Moses climbed up, and laid the tabernacle and the ark and the altar of incense within 'a house of a cave,' and so stopped the door. And some of those that followed him came to mark the place, but they could not find it. Which when Jeremiah perceived, he blamed them, saying : As for that place, it shall be unknown until the time that God gather his people again together : then shall the Lord show them these things." (ii *Macc.* ii, 4, &c.)

Dr. Gaster says that the "rock was sealed with the ineffable name of God."<sup>2</sup> This seems to suggest that in the word *Sesame* we really have some divine word.

What that word is, I think I have discovered. The Grimms<sup>3</sup> gave (from the Münster province, and from the Hartz) the legend of *Simeli* Mountain—told of the Dümmburg or Hochberg in the Hartz. There are two brothers, a rich and a poor, just as in *Ali Baba*. The poor one sees a great bare naked-looking Mountain, towards which approach *twelve* great wild men. He climbs up into a tree like *Ali Baba*, and the twelve cry '*Semsi* Mountain, *Semsi* Mountain, open!' Immediately it moves asunder, and when the twelve go in it shuts up. The story proceeds very similarly to the Arabian Nights tale ; the rich brother being eventually caught in the cave, and beheaded. The Grimms, in annotating, pointed out, from Pistorius, a *Similes* Mountain in Grabfeld, and also a *Simeliberg*, in a Swiss song ; in a tale of Meier's collection "open *Simson*" occurs, and the mountain becomes *Simsimseliger*, where

<sup>1</sup> E. S. Hartland's *Science of Fairy Tales* (1891), pp. 136, 146, 145.

<sup>2</sup> *Folk-Lore*, ii, 205.

<sup>3</sup> Mrs. Margaret Hunt's e.l. ii, 206, 439.

seliger is clearly 'happy,' 'blessed.' Now the Indian Universe-mountain Meru (of which we shall have quite too much in Vol. II) is called *SuMeru* or the 'excellent' the 'goodly' Meru, and the name went with Buddhism to China as *SiuMi*, and to Japan as *ShuMi*, the full names (in which *shan* and *sen* mean mountain) being *Siumishan* and *Shumisen* 須彌山. Even in comparatively modern philosophic works, such as the *Li-Khi* (see p. 390 *supra*), the existence of "Mount Siumi in the middle" of the cosmos is posited.<sup>1</sup> Hepburn's *Japanese Dictionary* explains *Shumisen* as a "Buddhist fabulous mountain of wonderful height, forming the axis of every Universe, and the centre around which all the heavenly bodies revolve." This mountain's name is, I suggest, the real origin of "Sesame" and of all the resemblant words given by the Grimms, and one may be permitted to wonder that those celebrated philological and mythological brothers never hit upon the fact. The altar in a Buddhist temple is called *Shumidan* in Japan, where *dan* is 壇, and the other two characters are the same as before. This brings together in an inexpugnable manner the mountain, the altar and the navel (see p. 362 *supra*) and clenches the matter. "Seliger" above thus still carries on the Sanskrit *su-*. *SuMeru* is also personified; it is in the Navel or centre of the Earth; on it lies *Swarga* the heaven of *Indra*, which encloses the seats and dwellings of the gods. It is the Olympus of *Hindû* mythology, and its terrestrial counterpart (see p. 415 and "The Hyperboreans" *infra*) is north of the *Himālayas*. It is called *Hemādri* 'gold-mountain,' *Ratnasānu* 'jewel-peak,' *Karṇikāchala* 'lotus-mountain' (where we perhaps have a clue to the famous *Mani padme hum*, 'the jewel is in the lotus') and *Amarādri* and *Deva-parvata* 'mountain of the gods.'<sup>2</sup>

The mother of *Chang T'ien-shi* 張天師, *Chang the Heavens-Master*, was visited by the god of the Polar star who gave her a fragrant herb called *hêng-wei* which caused her to become pregnant of *Chang*. By another legend this *Heavens-Master* was the son of another *Chang*, a poor herdsman, who discovered, like *Ali Baba*, the secret of the stone-door in the cave of *Kwang-siu-f'u* in *Kiang-si*. One day he overheard a "genie" saying "Stone-door open! Mr. *Kwei-ku* is coming": 石門開, 鬼谷先生來 *Shih-mun kai*, *Kwaiku-hsien shêng lai*. Thereupon the door opened and the

<sup>1</sup> Mgr. de Harlez, *SingLi*, 1850, p. 155.

<sup>2</sup> Dowson's *Dict.*

genie went in. When he came out he said: "Stone-door shut, Mr. Kweiku is going." Chang tried the charm, found a vast paradise within, and there lost his old grandmother<sup>1</sup> (which resembles the death of the old woman in the Russian "Beanstalk" tales, p. 296 *supra*).

To return to the Greek version. Trophônios was an adjectival title of Zeus, and of underground Hermês.

(*τρύπα* an auger-tool, and the hole it makes; *τρύπανον* a wimble gimlet auger, *τροπαία* turning, returning; *τροπαῖον*=trophaeum=trophy (returning-spoil); *τροπάω*, *τροπέω*, *τρέπω*, to turn-round; *τροπή* a solstice; *τροπικός* tropical, *τροπὸς* the rowlock in which the oar works).

Zeus was called Tropaïos and Tropaïokos as well as Trophônios; and Hêra was called Tropaia. Of course it is quite a secondary and debased view (see p. 309 *supra*) that connects these titles with victory-trophies and the 'turn and flee' of the enemy. The lost reference is to the turning of the Universe. The trophies, it is important to note, were hung on an upright perch or a pole or a tree-trunk, doubtless as offerings to the god of battles; or a standing stone on the battlefield was a trophy (see p. 205 *supra*). These last are facts of the first rate as myth-items in my outfit. The Greek victors used even to lop the branches off a convenient tree in order to get their (axis) trunk, or pole.

The death of Trophônios and Agamêdês after an *eight*-day guttle (Plutarch, following Pindar), must be founded on *τροφή* victuals, and *τρέφω* to feed. A gentler version was that Apollo, in return for the building of his (heavens-) temple promised them the best gift to man on the coming *seventh* day, when they both died peacefully like the brothers Κλέοβις and Βίτων of Argos (the heavens), sons of Kudippê. (Note carefully the name of *Kleobis*.)<sup>2</sup> But the gormandizing is also found in a Ceylonese version of the robbery, wherein the thief, having eaten to distension, sticks in the hole when he wants to get out, and so has to be beheaded.

The all-famous oracle of Trophônios was on a mount within a circle of white stones, where stood brazen obelisks (compare St. Patrick's brass-plated stones, p. 272). There was the tight little hole by which the speiring dupe, having first had a couple of drinks after several days of fasting, got himself down with a moveable ladder into the Davenport-brothers little cave-cabinet, his fists (in order that the sceptic might not feel about him) being first shut upon sticky masses of honied stuff which, like the grease at the bottom of the log, would afterwards tell their own tale of his gropings. He then had to thrust his feet through a second hole, and was pulled through it with a super-

<sup>1</sup> *China Review*, ii, 226. Dennys, *Folklore of China*, 134.

<sup>2</sup> Cicero *Tusc. Disp.* i, 47, 113, 114; Plutarch, *Consol. ad Apollonium*, 14. Herod. i, 31.

natural bang which no doubt knocked all his remaining senses out of him ; and he was then about fit to see or hear "all about it," well knowing also that any one that resisted was said to be instantly murdered. His ears and eyes were then assailed by most unearthly noises, howlings, shrieks and bellowings, with lurid lights and sudden glares ; in the midst of all which uproar and phantasmagoria the oracle was at length pronounced. The patient was then supernaturally pulled out again feet foremost, in order to put him back in his right mind ; plumped down into the chair of Mnemosyne, questioned, haled-off to the chapel of the good genius or agathodemon, and given a brief interval for recollection. Then he had to write down his visions, which the augurs interpreted secundem artem. (I shall just mention here the well-known and indubitable likeness between this and the stories of St. Patrick's purgatory.)

Festus<sup>1</sup> connected the secular games of Tarquinius Superbus (that is, as I interpret those games, the eternal motions of the High Turner of the heavens, and their ritualistic commemoration) with an altar 20 feet down in the Earth, consecrated to Dis and Proserpine in the Terentes extremity of the field of Mars, whereon for three days and three nights black (*fervus*) victims were immolated. Elsewhere Festus<sup>2</sup> confirms this rotating-heavens explanation of mine, when he reports the statement of Verrius that the four-in-hands at these games represented the motions of the sun and moon. However, Festus goes on to say that Verrius here spoke aniliter. Natheless am I for the drivelling Verrius.

Trophônios in the pit of AgaMêDês might also perhaps be the axis in the Earth-tube which is worked on it by the *Agitating* central deity MêDês ; and they are then brothers, somewhat as screws are male and female.

The man-hole is also possibly the socket or bearings in which the axis abuts ; and it is found again in Polynesian myth, where mankind come-up through the single hole in the roof of the underworld. In a modern Greek popular version,<sup>3</sup> the thief-hole is in the roof, and not in the wall ; and it is thus, as I conceive, the key-stone of the vault of the heavens that is removed to effect the entry. (But in a Tyrolese tale<sup>4</sup> it is an underground passage ;<sup>5</sup> and so it is in a Ceylon version.) I must here request the reader to make a special reference to what has been said above (p. 220) as to the Indian relic-casket and the dome. I think it will be seen

<sup>1</sup> *Seculares ludi.*

<sup>2</sup> *Terentum.*

<sup>3</sup> No. 24 of Le Grand's *Fabliaux.*

<sup>4</sup> Zingerle's *Kinder und Hausmärchen.*

<sup>5</sup> In the Greek gospel according to Matthew (vi, 19, 20), "treasures in heaven where thieves do not dig through (*διούρυσσουσιν*) nor steal" seems to allude to this myth.

from the engravings at a glance how entrance into the Tee or arx could be effected from the inside of the vault.

The breaking-in and robbery *at night* is important and, together with the revolving explanation of the name of Trophônios, clears up some items that are recurrent in endless wide-apart versions. In Herodotus the right sides of the treasury-guards<sup>1</sup> beards are shaved-off at midnight ; the modern Greek story shaves half their beards and hair ; in a Russian tale half the thief's beard is shaved ; in a Kabyle legend half the thief's moustache is cut-off. All this is a story-telling view of Night and Day, or of a northern summer and winter. The same allegory peeps through in the 20 (= 10 × 2) horsemen in white armour, and as many in black, in the version told in "Dolopathos or the King and the Seven Sages." A couple of quatrains from Omar Khayyâm are not much out of place here :

Think, in this battered CaravanSerai  
whose portals are alternate Night and Day,  
how sultân after sultân with his pomp  
abode his destined hour, and went his way.

and again :

. . . But helpless pieces of the game he plays  
upon this chequer-board of Nights and Days ;  
hither and thither moves, and checks, and slays ;  
and one-by-one back in the closet lays.<sup>2</sup>

We have the cosmic idea of the interchangeability of black and white in the black sail of the celestial ship of Thêseus, which he forgot to change for a white one, and so caused a calamity, the death of his father Aigeus son of PanDiôn. It is also in the myth of Athamas (p. 142) whose children by one goddess are dressed in black, and those by another goddess in white. The white and black Egyptian Aḫimu (p. 166) are on all fours with these instances. In Mailduin's voyage (3rd day) he discovers an island divided off by a central wall of brass, with white sheep on one side and black on the other. A monstrous man is occupied in lifting the sheep over the wall ; whether he puts a white or a black sheep over among the others, it immediately turns to their colour, whether black or white. In the wanderings of the Welsh Peredur *Paladyr Hir*, the Spearsman of the long Pal, he finds in the valley of level meadows a flock of white sheep on one side of a river, and a flock of black on the other. When a white sheep bleats, a black one crosses the water and becomes white ; and when a black one baas, exactly the reverse takes place.<sup>3</sup>

<sup>1</sup> The guarded Treasury must of course be connected with the guarded garden of the Hesperides, which I elsewhere identify with the Pole.

<sup>2</sup> Fitzgerald's *Rubâiyât* (4th ed.) xvii, lxix.

<sup>3</sup> Loth's *Mabinogion* (1889) ii, 87, 88.

He also finds on the bank a tree, one half of which is ablaze from root to top, the other half green with foliage.

The rationale of all this about the black and white seems to be given us in the HêraKlê's myth of Geruon's land of EriTheia, in the West (?) beyond the pillars of HêraKlê's, which is the border-land of Light and Darkness, of the supernal and under hemispheres, and where the herds of Hêlios and of Pluto graze in the same pastures. And we have the same idea put another way in the Italian myth of McDientius, the central god, closely joining the living body to the corpse, Life to Death, at mouth, hand, leg, and every member. In one of Grimm's *Tales*,<sup>1</sup> the Smith of Jüterbock (=Hêphaistos) wears a black and white coat, but Grimm's expounding of "good and bad, spiritual and worldly" is but a secondary sort of bethinking. In a Hessian tale the castle-garden is half summer with flowers and half winter with snow, and later the castle is entirely hung with black crape, and the summer-garden covered with snow.\*

We get the above decimal-zodiacal number again in Berinus, where the 10 treasurers are themselves accused of the robbery by the thief. And do we not therefore see that Ali Baba's  $40 = 10 \times 2 \times 2$ ; and also why they are libelled as thieves by the successful thief Ali Baba, when they were clearly the treasury-guards. We get the duodecimal zodiac and the nocturnal ideas in the 12 porters disguised in black habits in Ser Giovanni's *Pecorone*; and in Dozon's *Contes Albanais* (No. 13) there are 12 robbers and a triad of brothers, instead of a duad. In the old Dutch rhyme of "Der Dieb von Brügge"—I am here working from Mr. Clouston's collection of the versions, but the commentary is my own—12 warders are muffled in cowls. We get the cardinal number of 4 once, in a Breton version, where 4 soldiers (2 in front and 2 behind) watch the beheaded thief's body. In Berinus all the barons are black-marked on the foreheads. The Seven Sages reappear in the Berinus version, where Aigres de l'Aimant (so called from his adventure on the Loadstone Mountain, see p. 131) and his father Berinus are the robber couple. Here again the connexion with the central Northern heavens comes true. The sticky stuff of the Trophônios oracle-cave is found in the pitch-tub which traps the thief in *Dolopathos*, in the modern Greek tale, in the Gaelic story of the Shifty Lad, and in the above Thief of Bruges (or of the Bridge?). In the Danish version it is a tar-barrel, and becomes a "glutinous composition" in Berinus. (The curious item of the dead hand would lead us out of our way.)

This mode of considering this myth can, I think, be further buttressed by an enumeration of the several constructions credited

<sup>1</sup> Mrs. M. Hunt's ed. i, 449, 452.

<sup>2</sup> *Ibid.* ii, 378, 379.

to the archi-tektons (see p. 396) Trophônios and Agamêdês. These were (1) the temple of Apollo at Delphi, (2) that of Poseidôn at Mantinea, (3) the bed-chamber (or holy-of-holies, *θάλαμος*) of Alkmênê in Thebes, (4) the treasury of Augeias (the oldest form of the name) in Elis, and (5) the treasury of Hyrieus, as above.<sup>1</sup> No time need be spent in proving that the heavens are the temple of Apollo.

As to the Thalamos (see p. 227 *supra*), I maintain throughout this *Inquiry* that the mythic Thebes was the heavens. Zeus there visits Alkmênê, but under the shape of AmphiTruôn<sup>2</sup>; he lengthens the night and shortens the day, an incident (profanely perverted by the late Mr. Thomas Moore) which can be classed with the black-white changes of the Treasury of Hyrieus. Alkmênê's head-ornament of three moons is also celestial. Her twin-children by this double *duality* Zeus-AmphiTruôn are IphiKlês and HêraKlês; and I suggest elsewhere that this difficult component -*κλῆς* and its derivatives or similars klas, klos, kleias (AmuKlas, Kleia, AntiKleias, Kleis, AndroKlos, IphiKlos, PatroKlos alias PatroKlês) may sometimes be explained as the *key*(stone), the very stone, as I maintain, which is displaced by the divine thieves who break-into the Arcanum. Compare *κλειδώω*, *κλείω*, *κληῖζω* to shut; *κληῖς*, *κλείς* bolt. (Now, see Kleobis above, p. 401.) The fact of the natural magnet being called the HeraKlean stone (see pp. 146 and 130 *supra*) seems indefeasibly connected with this idea of the divine keystone of the northern heavens-vault in the name of HêraKlês.

Iphi- of course is strength; and may not Hêra-, as Juno's equivalent, be simply the feminine counterpart of Ἡρως? Hêrôs = god, hêra = goddess. The meaning really seems to be *force*, energy. Sanskrit sâras strength, viras hero. Thus HêraKlês = the powerful keystone of the heavens-vault; where indeed he was the rival of the other stone AtLas his watch.

Of course the cradle, *ἐὺνῃ*, in which HêraKlês strangled the two serpents (and which will be discerned again a little later on in the mystic *κίστη*) stood in the same thalamos in Thebes (the

<sup>1</sup> Homeric Hymn to Apollo, 118; Strabo, 421; Paus. x, 5, 13; viii, 10, 2; ix, 11, 1; ix, 37, 4. Aristoph. *Nubes*, 508.

<sup>2</sup> I suggest that *τρυ-ων* may be = triple being. Amphiôn thus compares with AmphiTruôn. Unless indeed AmphiTruôn gives us a companion word to SeptemTriônes (see "The Seven of Ursa Major," where triô will be brought from tero, because of the rubbing or crushing by the labour-oxen and flint harrow, in the Eastern method of threshing).

heavens), and that is for me a point that marks. I therefore think, for several supreme reasons, that this thalamos was the highest heaven, the Northern Apex of the heavens. AlkMênê herself is one of the numerous divinities turned to stone, or else the stone is left in her place when she is rapt by Hermês, at the command of Zeus, into the Blessed Isles, εἰς μακάρων νήσους, where she married RhadaManthus; which seems to prove her high state in the underworld also. Her poking out the eyes of the severed head of EurysTheus with spindles must not now lead us aside, but it is significant of much.<sup>1</sup>

Now as to the treasury of Augeias, I think it must be bracketed as a doublet with the other treasury built by the same architektons. Augeias and Hyrieus were both sons of Poseidôn<sup>2</sup> (whose temple, as above, the same constructors made). Augeias had other fathers—Hêlios or Phorbas. I suppose his name must indicate the light or splendour, ἀύγη, of a heavens-god. His flocks and herds, with their twelve white (zodiacal) bulls, are the hosts of the heavens; and the famous stable into which HêraKlês turned aside the heavens-rivers is another figure for the heavens, of which the highest spot was his treasury.

And further, if the two constructor-gods be, as I suggest, forces of the rotating heavens, their mode of making, of creation, was that of the potter with his wheel, on which we have Ptah and Khnum engaged in making man from clay in Egypt.

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*THE CISTA MYSTICA.* The κίστη, Latin cista mystica, also at times called κοίτη, was ritualistically a basket-work cylinder with cover of the same, which held the ἱερὰ μυστικά, the holy and mysterious "properties" of the pagan 'bag of tricks.' In Aristophanes (*Thesmophor.* 284), circa 410 B.C., the κίστη holds only the cakes for the sacrificial meal. The receptacle also belonged to the mystic worship of DêMêtêr, and in the Eleusinian mysteries it contained chiefly cakes to be partaken-of during the nights of initiation.<sup>3</sup>

The Asia-Minor coins called kistophoroi in the 2nd and 1st

<sup>1</sup> See Apoll. *Bibl.* ii, 4 (5, 7; 6, 6; 8, 3; 11, 8); ii, 8, 1, 4. Pherecydes *frags.* 27, 39. Antoninus Liberalis in his *Metamorphoses* confirmed, if he did not use, Apollonios, some 300 years later.

<sup>2</sup> Apoll. *Bibl.* ii, 5, 5, 1.

<sup>3</sup> F. Lenormant in Saglio, i, 1207 (*Cista*).

centuries B.C. were so named because they bore on one side the drum- or turret-shaped Dionysiac *κίστη*. These are well figured in Daremberg and Saglio's Dictionary (i, 1211), and they were struck, so far as we now know, at Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Laodicea, Adramyttium, Nyssa (Antiochia), Trallis (Antiochia), Parium, and Apamea: all in the kingdom of Pergamos, which was willed to the Roman people by the vastly wealthy last king of Pergamos, Attalus III, who is credited with the gorgeous invention of cloth of gold, and who died in 138 B.C. The monetary circulation of Asia-Minor and part of Greece then consisted mainly of these *kistophoroi*, which the Romans continued to coin. Cicero's name is found on them as proconsul, Mark-Antony's as Emperor, and the latest coinage known which bears the turret-cista is that of Octavius.<sup>1</sup> It will be seen that the first six of the above-named towns were also six of "the Seven churches of Asia," and Adramyttium is mentioned in the *Acts*, while Antioch of course goes as I want it without telling. Here I think we have a very perfect Roman-Christian title to the holy *turret-cista*.

And it was doubtless adopted by the Christian priesthood, for the eucharistic bread was kept and carried in a vessel formed like a *tower* (and to this I ought to have made a reference at p. 286 *supra*). Gregory of Tours, in his *Glory of the Martyrs* (85) attributes to a polluted conscience the accident which happened to some poor deacon at Riom on the feast of St. Polycarp, who let-fall the *turris* in qua *mysterium Domini corporis habebatur*, as he was bearing it to the altar. St. Remigius also left his little tower, *turriculus*, turret, to his church. The French Benedictine Martène<sup>2</sup> said the body of the Lord is carried in towers because the monument of the Lord was cut out of rock in the shape of a tower: *quia monumentum Domini in similitudinem turris fuit scissum in petra*. Smith's *Dictionary of Christian Antiquities* (1880) says this is "a sufficiently far-fetched and unintelligible reason"; which gives me an opportunity for saying that that most valuable work has not anticipated my investigations. (At Rome the Eucharist was transported in a *capsa*, which was an interchangeable

<sup>1</sup> See also p. 420 *infra*. In reference to what was said at p. 335, one wonders whether some numismatist may not some day run down the "bezant" bush on the bezant coin.

<sup>2</sup> *Anecdotes*. (1717) v, 95.

word with *cista* in classic times, for the box in which MS. rolls were kept.)<sup>1</sup> The pagan predecessor of Gregory's deacon was called a *κιστοφόρος*, which word the Romans sometimes latinised as *cistifer*. Consecrated virgins chosen by lot also led the cars on which the chests containing the *ἱερὰ μυστικά* were borne.

Clemens of Alexandria gave a ritualistic formula of the Eleusinian mysteries as follows: "I fasted. I drank the cup, *κυπεῶν*. I took from the *κίστη*; and, having tasted, I put it into the *κάλαθος* (another basket-box), and then out of the *κάλαθος* into the *κίστη*."<sup>2</sup> He went on to give a miscellaneous catalogue of the contents of the *kistê* in many mysteries: "What are in those mystic chests? for I must expose their holy things. Are there not sesâme cakes, and pyramidal cakes, and globular and flat cakes embossed all over, and lumps of salt, and a serpent the symbol of Dionusos Bassareus? And besides these, are there not pomegranates, and hearts (*καρδία*),<sup>3</sup> and rods, and ivybine; and besides round cakes and poppyseeds? And further there are the symbols of Themis: marjoram, a lamp, a sword, a woman's comb." Clement's snake seems, as he implied, to have been confined to the originally Sabazian mysteries of Dionusos. On the famous "Ptolemies' sardonx cup," which belonged to the Abbey of St. Denis, is an opened *kistê* from which the serpent is issuing in the midst of a lot of vases, masks, and ritualistic oddments of sorts, appertaining to the Bacchic celebrations. These were the *ἱερὰ* which Apuleius (*Metam.* vi, 2) called the tabooed (*tacita*) secrets of the *cistae*, and that Valerius Flaccus said (ii, 267) were not even named, because of religious dread (*plenae tacita formidine cistae*)—a kind of Freemason's secrets, or 'seacrats' as the smaller children say. These concealed items were implicitly adored by the devout;<sup>4</sup> and the contents of the *kistê* were thus in point of fact *Arcana*, as above, p. 394.

The sacred *kistê* seems indubitably to have been originally, if

<sup>1</sup> L. Duchesne, *Étude sur la Liturgie Latine* (1889) 195, 196. *Hieroglossicon*, Roma, 1677.

<sup>2</sup> *Exhort. to the Hellenes*, ch. 2.

<sup>3</sup> Probably heart-shaped cakes to represent the heart of Zagreus torn-out by Titans, and enshrined in a *kistê* by Athênê; from which heart the pomegranate sprung. In the margin of a *kistophoroi* coin of Adramyttium the *kistê* seems surrounded with hearts and seeds (Dar. and Sagl. i, 1211).

<sup>4</sup> Aristides, *Orat.* 47.

not always, of basket-work, and I trace in the *Kozhiki*<sup>1</sup> what seems to be a distinct Japanese parallel: The goddess, "taking the jointed-bamboo of the River-island of that Idzu-shi (= Magic-stone) river, made an eight-mesh new basket, took the stones of that river, [and] mingling brine (or salt), she wrapped [them] up in the leaves of that bamboo, and had an evil charm repeated."

Sono Idzushi-gawa no *kawashima* no *yodake* wo torite, yatsu-me no *ara-ko* wo tsukuri, sono kawa no ishi wo tori shiwo ni ahete, sono take no ha ni tsutsumi, tokohi iwashime keraku.

*kawashima*, if it were possible to read in *kawai*, would be beautiful-island = the Greek Kallistê, the Earth (see p. 33).

*yo* might mean world here, and *yodake* would thus be the tall world tree. Another reading is *hito-dake*, which means "the One Bamboo."

*ara*, *aru* to storm, *arashi* a storm, and *arare* hail, here suggest to me a sky-meaning for *ara*, and *ara-ko* would thus be heavens-basket. This basket has already been mentioned under "The Number Eight," p. 170, and see p. 410 *infra*.

Here we have some very primitive savage *ἑρὰ μυστικά*. The river is the heavens-river of our Milky Way, the bamboo is the universe axe-tree, and the stones are meteorites or natural magnets.

The word *kistê* is still extant in Scotland. Here is a Deeside chapping- or titting- or counting-out rhyme of children :

One, two, three, four ; Mary at the cottage door,  
eating cherries off a plate. Down fell the summer seat.  
I've a *kistie*, I've a creel, I've a baggie fu' o' meal,  
I've a doggie at the door ; one, two, three, four.<sup>2</sup>

I know not whether *ΜηΚιστεύς*, son of Talaos and brother of Melampodos and Adrastos (see p. 135 *supra*), is to be connected with the *kistê* of mid-heavens. He was father of Eurualos and some made him one of the Seven against Thebes.<sup>3</sup> *MêKisteus* was otherwise one of the 50 sons of *Lukaôn*.<sup>4</sup> A *MêKisteus* son of Echios was a companion of Aias and was killed by Polydamas at Troy. *MêKiston* was a town of Triphulia or of Êlis.

<sup>1</sup> Mr. Chamberlain's *Kojiki*, p. 263. My transcription of the title is perhaps pedantic ; but 事 (koto, matter) is in the Japanese syllabary 事, not 事, although the modern sound of these be in places the same.

<sup>2</sup> *Counting-out Rhymes* by Dr. Walter Gregor, 1891, p. 23.

<sup>3</sup> *Apoll. Bibl.* i, 9, 13 ; iii, 6, 3.

<sup>4</sup> *Ibid.* iii, 8, 3.

THE "ARK OF BULRUSHES." This wide-branching subject of the typical sacred *basket* now renders necessary the examination of some Moses-myths.

The mother of Sargon I, the first (fabulous?) monarch of Agade B.C. 3800, was embarked by his mother in a watertight *ark of rushes* caulked with pitch, on the Euphrates. He was rescued by Akki (akkad = north). The golden goddess Istar made Sargon king.<sup>1</sup> The *papyrus-basket* used by the mother of Moses is called in St. Jerome's *Vulgate* a *fiscella scirpea*, and it was plastered with bitumen and pitch (*Exod.* ii, 3).

In Japanese myth Hirugo, a child of Izanagi and Izanami, is put, apparently by them, into a *rush-boat*, and allowed to float away (or cast away, floating): *ashi-bune ni irete, nagashi-utetsu.*<sup>2</sup> I desire to fix attention on this extraordinary Japanese coincidence, as to which there can be no manner of dubitation, and I rely on it to support my view above, p. 409, about the analogy of the *ara-ko*.

In Welsh legend *E/finn*, the king's son, sees floating on the waters a *basket*, and in the basket a child which he adopts and calls Taliesin, because of his radiant brow;<sup>3</sup> which last gives another parallel—to the horns of Moses.

In a fairy-tale of the Western Irish islands, a man who was out late one feast of Samhain (November Eve) was asked to carry a *basket* for a little red-haired woman, "but the basket was very heavy, and he longed to drop it. 'Well, here, put down the basket' said the woman, and she took it and opened the cover, and out came a little old man, the ugliest, most misshapen little imp that could be imagined."<sup>4</sup> I must here add on an important piece of commentary. The *basket* from one point of view is simply the cradle or crib of the human infant. Many households still have their dog-baskets. To this crib gloss I return lower down (pp. 414, 419).

Prof. Eugene O'Curry has a remark of some value in one of his Lectures:<sup>5</sup> "I can testify that I myself, as I am sure thousands besides me, have seen" [Irish peasant] "children from one to two years old rocked to sleep in one of those modern potato-*sciaths* which . . . are certainly not larger nor probably at all different in shape from the ancient shields." The English name for

<sup>1</sup> Dr. Wallis Budge: *Babyl. Life and Hist.* 40.

<sup>2</sup> Chamberlain's *Kojiki*, p. 20.

<sup>3</sup> Ed. Schuré in *Rev. des Deux-Mondes*, 15 août 1891.

<sup>4</sup> Lady Wilde's *Ancient Legends*, 1888, p. 79.

<sup>5</sup> *Manners and Customs*, ii, 331.

the sciath in Munster is sometimes 'scuttle.' The sciath is strongly made of osier in the shape of half-an-egg, cut lengthwise.

Pausanias gave (iii, 24, 3) a local legend peculiar to Brasiai, according to which Sêmêlê produced Dionusos naturally, but Kadmos shut her up with the infant in a *box* which was cast into the sea and carried by the waves to Brasiai. When it was opened Sêmêlê was found dead, but the living child was taken by Inô and brought up in a neighbouring grotto.

Tennês or Tenês and his sister AmphiThea or HêmiThea, children of Kuknos (who himself had also been exposed on the seashore by his mother Kalukê) were thrown by their father in a *chest* into the sea, because of the Potiphar's-wife accusations of their stepmother, his second wife, Philonomê. Tenês was really son of Apollo, by another account, and his proverbial *tenacity* and his vengeance on perjurers make him one of the endless central Truth-gods whom I identify with the Polar deity. His sister's names both clearly indicate divine duality. In this legend we have the exposure of Perdita through jealousy in *A Winter's Tale*, and the casting into the sea in a chest of Lychorida in *Pericles, prince of Tyre*.

Akrisios similarly set his daughter Danaë and her son (by Zeus) Perseus adrift in a *λάρναξ*, to destroy them. Hypsipyle, 'Τψιπύλεια, saved her father from massacre by first disguising him as Bacchus and then sending him to sea in a "hollow coffer, *λάρνακι δ' ἐν κοίλῃ*."<sup>1</sup> Festus gave a similar tale of the hiding and saving of a sexagenarian Roman by his son, at the mythic time when all men over 60 years of age (—our Civil Service now merely superannuates them—) were thrown into the Tiber; and Festus here preserves for us a legendary scrap of the sanctity I claim for the *arca*, when he says that the hiding-place chosen by the son was considered worthy of religious consecration, and so was called an *arcæa*: latebras autem . . . sanctitate dignas esse visas, ideoque *arcæa* appellata.

Set induced Osiris at a feast to go into a box, which was immediately closed, carried to the Nile, thrown in, and borne away by the river to the sea, and by the sea to Egyptian Byblos and

<sup>1</sup> *Argonautika* i, 622; Val. Flaccus ii, 255.

there lodged in a tamarisk which then miraculously grew round and enclosed the chest from view.<sup>1</sup>

There is a quite isolated incident in the Welsh legend of Owein and Lunet,<sup>2</sup> where Lunet or *Eluned* is shut up by two varlets of the Lady of the Fountain in a *coffer of stone*. (I have suggested on p. 198 that the Welsh mythic names in *El-* may hide more than is now thought-for.) In another Welsh legend, of Kulhwch and Olwen, the nameless old hag opens a *stone coffer* which was near the hearthstone, and a young man with white curling hair comes out of it. (Note, see p. 362 *supra*, that the hearth was in the centre of the dwelling.)<sup>3</sup> He was hidden there by his mother, to save him from his father, who had already killed his 23 brothers. (Note  $23 + 1 = 2 \times 12$ .) In an Ainu tale a wife, who was jealous of the affection her husband showed 'the baby,' waited till he had gone off bear-hunting in the mountains, and then put the child "into a *box*, which she took to the river, and allowed to float away." The husband goes off in search of it, and at last finds an Old Man whose daughter had found box and boy when she went to fetch water from the river.<sup>4</sup> In the *Wilkinasage* Siegfried is laid by his mother in a little glass coffer that rolls into the river and is carried away. In a Hessian folktale a king's daughter and her waiting-maid who are shut-up in a tower from mice (compare the Mausthurm Rhine legends) miraculously bear a son apiece, and putting them in a chest, let it float down stream, whence a fisherman rescues it.<sup>5</sup>

The scenes of Danaë and Perseus, or of Tennês and HêmiThea, or of Thoas, in great solid *coffers* were famous subjects for the vase-painters; and on the Etruscan mirrors Adonis is shut up in a *box*. In the early Christian catacomb paintings Noah's ark is a rectangular packing-case. Our 'Old oak chest' and the tale of 'The Mistletoe Bough' must no doubt be also traced back to such far away originals. In the Russian tale of the Norka, a bird so big that it blots out the light takes the Prince into the other world in a large *zasyek* (safe or bin).<sup>6</sup> Gulliver is taken out of Brobdingnag in his box by an eagle of the country, which seizes its ring in his beak. And I shall not omit to mention the Indian juggler's far-

<sup>1</sup> Plutarch and Dr. Wallis Budge in *Archæologia*, lii (1890), 401.

<sup>2</sup> Loth's *Mabinogion* (1889) ii, 36.

<sup>3</sup> J. Loth, *Mabinog.* i, 232.

<sup>4</sup> Chamberlain's *Aino Folk-Tales*, p. 46.

<sup>5</sup> Grimm's *Tales* (Mrs. Hunt's ed.) i, 421, 419.

<sup>6</sup> Ralston's *Russ. Folk-Tales*, 1873, p. 77.

famed *basket-trick*, in which a girl is shut-up, put to death, and brought to life again.

May I venture to put into very small type here a scrap of a ballad about the discovery made by Pharaoh's daughter, which used to be sung about Dublin long ago by old blind Zosimus. It is rough enough, but here goes :

And as she ran upon the shthrand to dhry her shkin,  
 She kicked the bucket that the babe lay in ;  
 Then, turning to her maids so coy,  
 "Girls," says she, "which of yiz owns the boy?"  
 At which they all, in accents mild did say :  
 "Sure you know very well, Mam, that none  
 of us was ever in the family way!"

*THE CHEST OF CYPSELUS.* I have reserved for separate treatment the very similar myth of the famous hiding of Cypselus in a chest by his mother Labda, to prevent a massacre of the innocent. In this myth<sup>1</sup> the infant Κύψελος passes round from hand to hand until he returns (through *ten* would-be murderers) to his mother ; and this incident not alone recalls the "infant Horus" but clearly must be a rotating-heavens myth. The hiding of him in a κυψέλη is all in the part, for it means here, as I believe, the Beehive of the heavens (see p. 396 *supra*, and the Section on "The Bees" in Vol. II) rather than κυψελίς the wooden corn-bushel.

The father of Kupselos was Ἡερίων, also a king of the heavens (Thebes) ; and his son was PeriAndros (one of the Seven Sages, or Upper-Lights? = *σόω* + *φῶς*)<sup>2</sup> a word like MaiAndros (Meander) which must have been originally (see Maia, p. 148 *supra*) the heavens-river. To this Periander's reign belongs another heavens-harmony god Ariôn (compare Aries and Arês) with his harp and his ship, which is a doublet of Argo navis. Periander is also connected with the given and stolen copper [heavens-] cup of Cræsus (Κροῖσος, another treasure-god), graven on the rim with [zodiacal] animals, which holds 300 amphoræ. Three hundred boys are also sent for mutilation by Periander to Haluattês ; but they dance at night (with honey-cakes—see "The Bees") and escape, returning whence they started. This is all manifestly astrological. Periander marries Melissa (see Index) the Queen Bee, and Herodotus also makes Kupselos their son, thus preserving

<sup>1</sup> See Herodotus v, 59, 92 ; i, 14, 20, 23.

<sup>2</sup> Liddell and Scott suggest that Σί-συφος seems to be from the same root as σοφός.

for us a usual confusion of divine generations. Of course the authorities<sup>1</sup> make out two, if not more, of this name of Cypselus; mais nous avons changé tout cela.<sup>2</sup>

The actual practicable much-decorated chest or *κυψέλη* of Kupselos (Cypselus), which Pausanias saw in the temple of Hêra in Olympia, was of course a 'relic,' a pious fraud of the priests, and a mere material replica of the mythic chest or coffer made by Hêphaistos, and taken by Eurupulos (see p. 420 *infra*) from Troy. It was of cedar ivory and gold, and richly adorned with many celestial mythic subjects and figures carved in relief. That, as Pausanias relates the legend, the kupselê was acquired by an ancestor of Kupselos, who kept in it his most costly treasures; that it remained with the descendants of this ancestor; and that *in it* was young Kupselos hid, is all of course mythically quite accurate when understood of the heavens-vault itself, its arcana as above exposit, and the genealogical succession of supreme heavens-gods—the successive thieves of Ali Baba (p. 397).

*Κυψέλη*, say Liddell and Scott, meant any hollow vessel, and they bring it from *κύπτω*, *κύψω*, to bend down (like the sky, as I say). Mr. E. R. Wharton makes it a "box." But it belongs to a large group of words: *cupa*, tub; OldSlav *kupa*, cup; Sanskrit *kupas*, a hollow; *κύπαρος* capacious vessel, *κύπελλον* cup; *κύφελλα* hollow thing, clouds; *κυφός* bent, *κύφων* arched roof.

And the verb *κυψέλλω* "to tyrannize like Cypselus," that is to over-rule like the heavens-god, is pregnant with meaning for my purposes. *Κυψέλη* is the cupola of the heavens. It is a word like *κοῖλος*, which gave us *caelum*<sup>3</sup> and ceiling. Kupselos is thus also,

<sup>1</sup> However, two of the latest—Daremberg and Saglio's Dictionary, and Seyffert's (by Nettleship and Sandys), make up for this by fighting shy of Cypselus altogether.

<sup>2</sup> The account of Kupselos the tyrant of Corinth in Nicholas of Damascus (Didot's *Frag. Hist. Græc.* iii, 391) is obviously drawn from parallel mythic sources. The would-be murderers there are shield-bearers *ὑπασπιστοί*, which oddly sends one back to O'Curry's remark on p. 410 *supra*, and also concords with the zodiacal bucklers of the *Salii*, which we shall have in Vol. II. *Aetion* is the father, and exposes the child on Olympus. Gorgos was brother or son to this Kupselos; PeriAndros is his son, and so on. The identity is sufficiently proved.

<sup>3</sup> *Caelum* being now held to be undoubtedly the true spelling, the connexion with *κοῖλος* is denied, and *caelum* is put to *caelo* *caelatura* and so forth, as 'the adorned thing' *scil.* by the stars. Above and on p. 230 *supra* I was following Prof. Skeat in the 2nd ed. of his Dictionary, *s.v.* *Ceil*. The name of the mighty *Kylas* peaks of the Himâlayas where the chief of all the gods of the Paharis abides, and where heaven lies high among those inaccessible altitudes, seems to give us the same root; and in that case a sky (and not an earth) mountain must be the conception. The rock-cut temples of Ellora are also called *Kylas*, which must mean hollowed out. (Miss Gordon-Cumming's *Himalayas and Indian Plains*, 400, 401.)

of course, one of the heavens-treasure gods ; and so harks us back again to the Treasury we have been robbing above.

Taking this view, the Kupselidai or descendants of Kupselos would be the host of the heavens, and the votive gifts of the Cypselidae at Olympia, mentioned in Plato's *Phaedrus* and by Agaclytus (in Photius), the *Κυψελιδῶν ἀνάθημα*, must have been offerings dedicated to the star-gods and not by them ; in fact "the ex-votos of the Cypselidae" is and was an indefinite phrase ; the real signification had been long lost. Near by these (or this) *ἀνάθημα* (which is the same word as *ἀνάθεμα*, and thus had, from 'dedicated' 'set-apart,' taken-on the sense first of 'taboo' and then of 'curse') stood a golden kolossos wrought with the hammer which was a votive offering of Kupselos, that he might become turannos of Korinthos. Didymus (1st century B.C.) said this kolossos was made by PeriAndros, but he was a kupselidēs,<sup>1</sup> and peri-andros (*ἀνῆρ*) indicates for me a rotating man-god, and may only have been an alias for Kupselos, although said in the myths to have been his son.<sup>2</sup> Theophrastus added a comparison of this kolossos with the Egyptian pyramids and all other like works, and said they were all made with one intention, and he cited a proverbial saying (epigramma) which hinted to him this intention : *ἐξώλης ἔτι Κυψελιδῶν γενεά*, 'that the race of Kupselos might be destroyed.'<sup>3</sup> It seems quite impossible to extract sense out of this, and a kolossos of wrought gold that can be compared with the pyramids is obviously mythic,<sup>4</sup> and must be explained from similar AtLas axis-symbols such as that of Rhodes, which we shall have in "The Romaunt of the Rose" (in Vol. II), and such Pillar-symbols as the columen (*κολώνη*).

Diogenes Laertius cited Ephoros (4th century B.C. : may have been copied by Didymus), who also gave PeriAndros the dedication of a golden man-statue "*χρυσοῦν ἀνδριάντα*." Ephoros and Aristotle<sup>5</sup> were cited by Diogenes as saying that PeriAndros was the first who had spear-bearers, *δορυφόροι* (see p. 36 *supra*), and he instituted the rule of the turannoi, who are originally, for me, tower-gods, see p. 286. There can scarcely be a doubt that we here have cosmic northern myths, and this is further supported by PeriAndros having been one of the Seven Wise whom I put, later on, to the Seven of Ursa Major.

But now I must transfer the attention to the much-discussed question of the *ἀρρηφόροι*, *ἐρρηφόροι* or *ἐρσηφόροι*,<sup>6</sup> who were two or four young maidens of noble birth, chosen from their 7th to their 11th year,<sup>7</sup> who carried something or other at the Athenian festival of similar name, the *Ἀρρηφόρια*. The night before, that is on the vigil of the feast, the priestess of Athēnē Polias gave

<sup>1</sup> See the *Ciris* put to Virgil's debit, line 463.

<sup>2</sup> Didot's *Frag. Hist. Græc.* iv, 288.

<sup>3</sup> Of course Theophrastus may (but there is nothing to show it) have referred to the numerous Egyptian colossi—of Memnon and Rameses III at Thebes, at Abu-Simbel, Sebú'ah, Luxor, Karnak, Konosso ; and the colossos of Cypselus may have been gilt. We have some Egyptian colossi in the British Museum. <sup>4</sup> *Politics*, v, 8.

<sup>5</sup> *Etymol. Mag.*

<sup>6</sup> Paus. i, 27, 3.

two of these girls a *basket* or vessel, of which the contents were unknown. This they carried down into a cave, bringing up instead another equally mysterious. This ceremony was anciently explained as being in honour of Ἐρση, sister of PanDrosos and AgLauros, and K. O. Müller considered therefore that these girls carried *dew*, which is a meaning of Ἐρση. But that I submit is most unsatisfying, if not deadly absurd. The other explanation is that ἄρρη means ἄρρητά, 'not to be mentioned, indicta, taboo'; but it is hard to get rid of the -ρά. One thing seems quite clear: that they were carrying this hermetic *basket* in commemoration of the mysterious basket of EriChthonios, Athênê, PanDrosos, Hersê, and AgLauros; and it seems to me further that the title of these girls, arrê- or ersê- or errêphoroi may have meant neither more nor less than *basket-carriers*, simply and merely—a straight parallel to the kistophoroi above. (See too the name of Arriphê p. 146 *supra*.)

The word for a *wicker basket* had many forms; it was ἀρι-χος and ἀρρι-κη and ἀρρι-κος and ἀρρι-χος and τ-αρρὸς and τ-αρρὸς and even ὕρρις and ὕρρι-σὸς; if I may trust the dictionary of Schrevelius. Liddell and Scott and Mr. E. R. Wharton give the form ὕρι-σὸς. The fact is that common utensil-names naturally get mouthed into various shapes in differing dialects and districts, just as the shapes and uses of the utensils themselves slightly differ. If there be anything in what I advance, then ἄρρη- and ἔρρη- were more archaic or dialect forms of ἀρι-, ἀρρι-, ἀρρι- and ὕρρι-; and ἔρση was similarly the equivalent of ἀρρι-; and the whole thing was nothing more than a very old fraud of a 'basket-trick'.<sup>1</sup>

And further, the aspiration of Ἐρση need not, in view of ὕρισος, ὕρρις and ὕρρισὸς above, imply any difference from ἔρσηφόροι unaspirated. Thus Ἐρση—which, for the matter of that, is also found as Ἐρση—need no longer mean dew (—and at least one of the two supposed dew-sisters Hersê and PanDrosos must be *de trop*—) but the sacred mystic κίσση.

If one now again reflect upon the undoubted fact that the girls did not know the contents of the baskets they carried to and fro, it is an irrefragable proof that the title of these same girls could not at the same time have declared those contents to them and all the world! What then was the use of K. O. Müller's guessing-out a revelation where, by the nature of the case, none could have been conveyed?

EriChThonios was the son of Hêphaistos and Atthis daughter of Kranaos (an auto-chthon), or else the abnormal result of an unsuccessful attempt by Hêphaistos upon the virgin person of Athênâ. She however desiring to bring up the infant, unknown to the rest of the gods, took the strange course of shutting it up in a

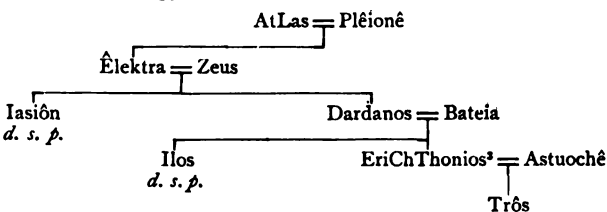
<sup>1</sup> Of course I am not saying what was *in* the basket. Two of the Fathers of the Church however compel me to mention the φαλλὸς of Dionusos, put into a kistê after his murder by his two brother Kabeiros, carried into the land of the Τυρρηνοὶ or Τυρσηνοὶ, that is of the Tower-gods (or men), and there worshipped in a *basket* (Clemens Alexandrinus, *Exhortn.* 16, 19; Arnobius, *Adv. Nationes*, v. 19. See also p. 422 *infra*.) And this strangely enough further supports my remarks above about the turris (= τῦρος) being the kistê and *basket*.

κίστη, confiding it and the secret to PanDrosos daughter of Kekrops, and forbidding her to open the *basket*. But the curiosity of the two sisters of PanDrosos led them to peep inside, where they saw twined round the baby a serpent, which thereupon killed them both. Or, according to another account, the sacrilegious pair were struck mad by Athēna, and flung themselves down from the Akropolis. In any case we have here the dire punishment of prying into the κίστη μυστική of Dionusos (whom the serpent, on F. Lenormant's supposition, here indicates). See also the note on the preceding page.

The above legend is that given by Apollodoros,<sup>1</sup> but Homer (see also pp. 232, 348 *supra*) called the child EreChTheus, and said he was the son of the Earth by Hēphaistos, and that (like Kekrops) his legs were serpents.

The rest of Homer's version resembles that of Apollodoros, but the latter seems to explain the name EriChThonios to be an alias descriptive of the manner of EreChTheus his production. Ἐκείνη δὲ μυσταχθεῖσα, ἐρίφ' ἀπομάζασα τὸν γόνον εἰς γῆν [Athēna] ἔρριψε. Φευγούσης δὲ αὐτῆς, καὶ τῆς γονῆς εἰς γῆν πεσούσης, Ἐριχθόνιος γίγεται. (*Bibl.* iii, 14, 6, 5)<sup>2</sup>; leading us to suppose, though he points it not, that the name means "flung on the Earth." But looking at the number of other names in Eri- this etymology can hardly stand; and this method of production seems to be a doublet of the cryptic production of Ariōn by Poseidōn's striking the earth with his trident, in his contest with Athēna. (It also, of course, belongs to the union of heavens and earth as a sexual pair, see p. 88 *supra*.)

Another genealogy of EriChThonios was :<sup>3</sup>



[I think the equation EreChTheus = EriChThonios = adjectival form of EriChThôn, shows that, on a comparison with such words as PhaeThôn, the real word was Ἐρι-χ-θων, where θων was exchangeable with θεὺς (= θεός) in Ἐρε-χ-θευς. The word for Earth then = χ-θων. This of course encounters the difficulty of the Greek χθ being only an aspirate in other tongues, e.g. χθών = χώμ (an unencountered word) = humus; χθές = Sanskrit hyas = heri; χαμαλός low = humilis, and so on.]

<sup>1</sup> *Bibl.* iii, 14, 6.

<sup>2</sup> The legend of the formation of AgDistis from the sleeping Zeus and the Earth (? Gê), preserved by Pausanias (vii, 18) as current at Pessinous, is a similar case.

<sup>3</sup> Eustathius, ad Dion. 270 (citing Strabo and Arrianos).

Hermes seems to have been called Ἐπιούριος and Χθόνιος and ἘπιΧθόνιος, which Lenormant<sup>1</sup> calls "producer of wealth"; but that has to be fetched so far that one can scarcely see it; and EriOunios itself is a hard word. Zeus ChThonios was also a similar "producer of wealth";<sup>2</sup> and in fact it may be generally premised that F. Lenormant's mythology preoccupied itself with the agricultural money-grubbing idea; and so every possible god was a Hodge or a hobereau with him. Of course I anticipate what the reader might here turn round and say to myself; but Lenormant had no glimmer of cosmic speculation in his eye. He said elsewhere<sup>3</sup> that χθών expresses especially the ground and its depths, and then that, as one of the forms of the deified Earth, DêMêtêr was the goddess to whom par excellence belonged the epithet χθονία, she was even ChThonia alone. But surely this is a mythic conception not quite so grovelling as the mere 'ground.' Then he identifies her with Gê ChThonia, but still sticks to the idea of "the fecund soil of the humus or germ of vegetation"—the market-gardener's view in fact. Then her empire extends to what is underneath that ground, that soil—à ce qui est au-dessous de ce sol—to the sombre region where dwell the shades of the dead whose remains have been confided to the Earth. (Here he begs the burial question.) She, DêMêtêr, personifies the bowels of the Earth as well as the cultivable soil which the plough opens (as if all men had been originally mere agricultural labourers, serfs adscripti glebae). She is καταχθόνιος as well as χθονία, and this last qualification tended more and more towards an infernal sense. Here of course is where the Cosmic should have come in, but Lenormant has no notion deeper than the inside of the Earth, a hole in the ground. Kata here means 'down from,' and kata-ChThôn thus means beneath the Earth in the cosmic sense, down where the stars and moon and sun go when they set, the infernal southern hemisphere.<sup>4</sup> That is where Zeus KataChThonios belonged.

Lucian—but he was a quiz—did indeed say that EriChThonios "came out of the ground like a vegetable;"<sup>5</sup> but this would mean that he was autoChthonous, a "first-man;" unless indeed it also include the idea of the Tree. EriChThô was a name for a Thessalian she-magician, and also a Fury.

EriChThonios (or EreChTheus?) reigned 50 years (a chronic cycle?). He also established the festival of the Horaia, of the Hours who were the gatekeepers of the heavens, another indubitably cosmic note. He invented cars, or else added wheels to the previous sledge. This makes him a universe wheel-god, like the similarly-inventive Chinese Hwang Ti, whom we shall have in "The Wheel." He was rapt into the heavens as Ἡνίοχος, Auriga the charioteer, the driver of the heavens-chariot; which idea of

<sup>1</sup> Dar. and Saglio's *Dict.* 1052.    <sup>2</sup> Lenormant, again, *ibid.* 632.    <sup>3</sup> *Ibid.* 1046.

<sup>4</sup> I believe it was Dr. Warren, the President of Boston University, Mass., who first worked out, or at all events fully elaborated this theory for us moderns, in his works on cosmic mythology. See his *Paradise Found*, Appx. sec. vi.

<sup>5</sup> *Philops.* 3.

driving (—he was also said to have invented four-in-hands—) we have had in the name of *AgLauros* (p. 344), one of the transgressing sisters who were his nurse-maids. The chariot is also in the similar (what shall I call it?) of the assumption of *EliJah*,<sup>1</sup> a name which includes the two god-names Êl and Yah. The likeness of name and fate, too, between *Enoch*<sup>2</sup> and Êniochos is striking. “Enoch walked (went or proceeded) with the Elohîm (= the Eloahs?) and he was-not any more, for the Elohîm had taken him.” (*Genesis* v, 22, 24); and “’Εὐὼχ was translated, that he should not see death; and he was not found, because God (Θεὸς) translated him” (*Hebrews* xi, 5).

Can ’Επι- be = *Eli*-? If so, much would be plain-sailing. Enoch joining the Êls would be merely one of the endless cases of turning into a stone-god (see “Axis-Myths” Sec. 9 *supra*). *EliChThonios* would be a stone-axis (symbol) god, for he is also = ’Ηνίοχος; and his equalisation with *ErechTheus* gives a parallel to ’Εὐὼχ joining Θεὸς. If that be so, one can perhaps see the way to giving ’Επεχ- the sense of erectus, rectus (root *rak* to stretch-out, make-straight) as on p. 230 *supra*, and *ErechTheus* would be a pillar-stone god.

To return for a little to the *serpents*. On an amphora in the British Museum (cat. E, 418) two serpents are seen issuing, one on each side, from under the basket-coffer of *EriChThonios*. This recalls the incident of the infant *HêraKlê*s strangling the brace of snakes sent to his cradle by *Hêra* to destroy him. F. Lenormant<sup>3</sup> considered the serpent in the ritualistic kistê of *Dionusos* as a symbol and image of the god himself; and he added that some accounts represent the infant *Dionusos* as brought up in a coffer, but he is never given the kistê for cradle, while it was in a basket of this last form that *Athênê* shut up the child *EriChThonios ut mysteria*.<sup>4</sup> See however what has been said above p. 410 as to basket = crib or cradle. In a frequent antique terra-cotta bas-relief a *Satyr* and a *Menad* dance holding the infant *Dionusos* in a crib. See the subject reproduced in Saglio’s *Dictionnaire*, i, 239,<sup>5</sup> and note once again O’Curry’s remark on p. 410 *supra*, and see

<sup>1</sup> ii *Kings* ii, 11.

<sup>2</sup> The *Vulgate* of Hieronymus (St. Jerome) gave Henoeh; F. Lenormant transcribed it as ’Hanoeh (*ch* = English *sh* ?); and Bishop Hellmuth gives Chanokh.

<sup>3</sup> In Saglio i, 598 (*Bacchus*).

<sup>4</sup> *Ibid.* 1207.

<sup>5</sup> From Winckelmann, *Mon. inéd.* 53.

p. 424 *infra*. We get the two serpents again upon one face of the Asia-Minor coins called *κιστοφόροι* (see p. 407 *supra*), which show on the other side the Dionysiac *tower-shaped basket-kistê* with a single serpent issuing therefrom.<sup>1</sup> Of course the two *āraret* serpents of the Egyptian winged-sphere symbol (see the Frontispiece) must here be considered as straight equivalents.

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I have already mentioned (p. 414) the *coffer* of EuruPulos, whose name must be read wide (that is here 'extensive') pillar or gate, see pp. 179, 180 *supra*. He is given various divine fathers: Poseidôn, HêraKlês, Thestios, Temenos, Dexamenos, Telestor, TelePhos, EuAimôn, MêKisteus, and HyperOchos. This EuruPulos had a daughter named AsterôDia who wedded Ikarios (a star and a heavens-wheel couple). He was also (see p. 33 *supra*) the *dêmi-ourgos* who supplied the clod which became the Earth (as *χnum* supplied clay to the potter Ptah).

The chest or coffer of EuruPulos was made by Hêphaistos<sup>2</sup>—all whose works of this category refer to the making of the heavens—and it was taken as a spoil from Troia by EuruPulos<sup>3</sup> (who had been bribed to go to Troy with a golden vine like the Jerusalem one, p. 294). It held an image of Dionusos, which connects it at once with the other mystic kists wrought also by Hêphaistos, and formerly given by Zeus to Dardanos, of course a spear-god. This gifting, see pp. 47, 48, 212 *supra*, at once makes it a doublet of the Palladion. EuruPulos sacrilegiously opened the coffer, and at the sight of the image was struck mad, just like the three nurse-maids of Kupselos. Eventually however he got, with the help of the Delphian oracle, to Patras or Patrai in Achaia, where (or at Aroê) a male and a female virgin pair were customarily immolated to Artemis TriKlaria.<sup>4</sup> There the image was adored in the coffer under the title of Aisumnêtês the Umpire, and the coffer was borne in procession on the day of its festival. Aisumnêtês may also be considered the Ruler or Dispenser of Fate, the just Governor, which would complete the supremacy of the divine

<sup>1</sup> See the four illustrations, *Saglio*, 1211 to 1213.

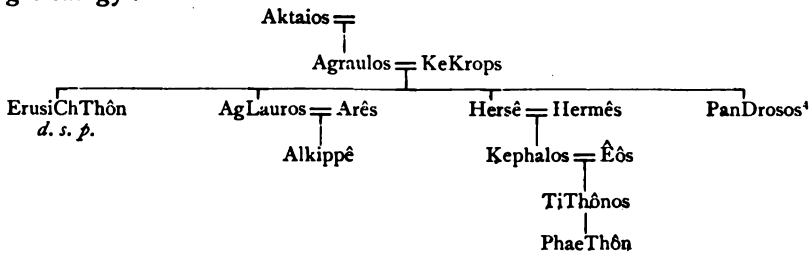
<sup>2</sup> The etymology *ἵφα-ιστος* conveys the ideas of joining, *ἄπτω*, and of a loom or a mast, which are neither of them out of the way.

<sup>3</sup> Pausanias ix, 41.

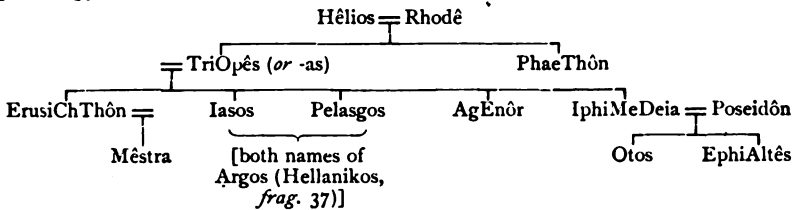
<sup>4</sup> Has this to do with the famous three caskets, of gold silver and lead, in the *Merchant of Venice* and so on? Zeus was also Klarios.

allegory; Aristotle said the name was archaically given to the tyrants, and was an honorable title.<sup>1</sup> The name of Patrai must (like Attikê) mean Fatherland, la Patrie,<sup>2</sup> the Earth. Of course the divine punishment for the sacrilege of prying into these coffers may be simply viewed as a bogie invented by the priests, to aid the taboo—like the Christian legends of meddling with the consecrated wafers, and so on.

But I must not leave undiscussed another important personage always omitted from the EriChThonios myth. I mean ErusiChThôn, the brother of this triad of sisters, as in this Athenian genealogy:<sup>3</sup>



F. Lenormant, endorsing Preller,<sup>4</sup> said that the composition and etymological sense of 'Ερυσίχθων show incontestably that it means Divide-Earth, alleging the phrase βούς ἐρυσίχθων in Athenæus (ix, 382) for an ox harnessed to the plough. If this were incontestable, one could then make him, not as Lenormant did, "a personification of the labourer" but an Axis-god, an Earth-piercer. But the name was also written 'Ερσί-, and we must first look at another (Thessalian) genealogy of ErusiChThôn:



Lenormant' said these two ErusiChThôn's are closely connected, pointing

<sup>1</sup> Didot *Frag. Hist. Græc* ii, 163.

<sup>2</sup> Should anyone object that Patrai was only a town, I shall quote him *Le Temps* of this very day, 8th August 1892, where news is given (col. 2) de "la délégation envoyée par la ville d'Orléans, patrie d'Étienne Dolet."

<sup>3</sup> Apoll. *Bibl.* iii, 14, 2, etc.

<sup>4</sup> Suidas recorded, on the authority of "Skamôn" of Mytilenæ, that Aktaïôn (not Aktaios) had no son, but four daughters: AgLauros, Hersê, PanDrosos, and Phoinikê, who thus permutes with ErusiChThôn.

<sup>5</sup> *Dém. und Perseph.* 331.

<sup>6</sup> Saglio's *Dict.* i, 1038.

<sup>7</sup> *Ibid.* 1039.

out that the Athenian has a companion Purrakos, a name which corresponds to the hill Purraia in the plain of Dôtion in Thessaly (Magnesia).

ErusiChThôn cut down the tree of DêMêtêr (see p. 299 *supra*), and devoured his own limbs. Now if we take these to be both figures for the separation of heavens and Earth by the destruction of the axis-tree and the removal of the legs of an Atlas axis-god, we are at once turned back to the Polynesian legend and its explanation on p. 88 *supra*, which again redirects us to the severance of the φαλλὸς of Dionusos (p. 416), which last then becomes merely another variant of the endless cosmic mutilations, which Mr. Lang has suggested (p. 88) belong to the mythic sundering of the heavens-father and the Earth-mother. And I think that if the reader who has been attentively following me will reflect upon these facts he will see that we are here at an important juncture of our arguments. So I shall ask him also to turn back to pp. 67 and 38, where the Japanese version is touched upon.

But there is yet another genealogy of ErusiChThôn which I cannot find that Lenormant had in sight. Athenæus (x, 416) recorded that Hellanikos stated that ErusiChThôn, son of Murmidôn, was called Aithôn because he was an insatiable glutton, *ὅτι ἦν ἀπληστος βορᾶς Αἰθῶνα κληθῆναι*.<sup>1</sup> Lenormant reports the legend that DêMêtêr struck him with a "fierce and unassuagable hunger, αἰθῶν, βούβρωστις, βούπεινα."<sup>2</sup> It must be left to a stronger than I to say whether Αἰθῶν be not *here* a proper name. It was (as Æthon) the name of a horse harnessed to the chariots of Phœbus (Ovid's *Met.* ii, 153), of Pallas (*Æneid.* xi, 89), of Aurora (Servius on *Æn.* xi, 89), and of Pluton (Claudianus, *Rapt. Proserp.* i, 284). One of the genealogies made Aithôn (or Αἰτῶν ?) the father of Ixiôn.<sup>3</sup> Aithôn is an odd word, which meant dark and blazing, besides impetuous; aithos was black and fiery; aithô was to blaze. When we remember the various phases of the heavens, and that aithêr is the sky, I think one might advance that AiThôn could in reality be the heavens-god, or the everlasting god (αἰεῖ, αἰών).

An important genealogical point is that the crime and punishment of ErusiChThôn are also attributed by some accounts<sup>4</sup> to his father TriOps, TriOpês, or Zeus TriOpas, whom Hyginus<sup>5</sup> made into the constellation Ophiouchos, put there by DêMêtêr; but the gods in ὄψ and ὤψ will claim attention under the head of "The Eye of Heaven."

Everything thus seems to point to the conclusion that Erisi-(or Erusi-)χ-Θών, alias ΑἰΘών, the brother of AgLauros, Hersê, and PanDrosos, is the same as Eri-χ-Θόνιος (the adjectival form of Eri-

<sup>1</sup> Hellanikos, *frag.* 17 (Didot, i, 48).    <sup>2</sup> Saglio, 1039.    <sup>3</sup> Schol. Apollon. iii, 62.

<sup>4</sup> Schol. on *Theocrit.* xvii, 69.

<sup>5</sup> *P. Astron.* ii, 14.

χ-Θών), the infant entrusted to their care, who is also identical with Ere-χ-Θεὺς, which god is the same as Zeus TriOpas.

*THE CHRISTMAS BOX.* It seems as if some sort of a case could be made out for connecting the Christmas *Box* with the holy kist. Take, for example, the following instances of carrying about boxes and such, in England.

That useful compilation *British Popular Customs*<sup>1</sup> states : There is a custom, now nearly obsolete, of bearing the *vessel* at Christmas. This consisted of a *box* containing two dolls, decorated with ribbons, and surrounded by flowers and apples. The *box* had usually a glass lid, and was covered over by a white napkin, and carried from door to door on the arms of a woman. On the top of, or in, the *box*, was placed a china basin ; and on reaching a house, the *box* was uncovered, and a carol sung. [It is then suggested that "vessel" = wassail. The dolls represented Virgin and Child ; and the carol was the "Seven Joys of the Virgin."] In Yorkshire formerly the *box* was surrounded with evergreens and flowers, and at the houses to which it was brought a leaf or flower was taken, and saved up as a cure for toothache. There was only one image in this *box*, the Child.<sup>2</sup>

This "*Vessel*"-box was clearly the "*Wesley*"-box, containing two dolls, carried about at Aberford near Leeds.<sup>3</sup> At Leeds itself it became a "*Wesley-bob*," which, veiled in a cloth, was borne from house to house by children. When it was uncovered, a ditty was sung. The word wassail remained almost intact at Huddersfield, where a "*wessel-bob*" was carried.

Here, of course, we have a genuine English (or rather Yorkshire) form of the Christmas-tree, which, as stated above, p. 334, has come into fashion from Germany since Queen Victoria's marriage ; "previous to which time it was almost unknown in this country," as the *Book of Days* (ii, 787) very properly points out.

In Cheshire the poor went from farm to farm a-Thomasin' on the 21st of December, and took with them a bag or *can* in which corn, meal, flour, were given them.<sup>4</sup>

It seems clear here that the gifts were *to* the *box* and *for* a

<sup>1</sup> By Rev. T. F. T. Dyer, 1876, pp. 464, 484, 441, citing authorities which I here repeat.

<sup>2</sup> *Journal Arch. Soc.* viii, 38 (1853) ; *Bk. of Days*, ii, 725 (1864) Brand, i, 454.

<sup>3</sup> *Notes and Queries* (3rd series) vi, 494, xi, 144.

<sup>4</sup> *Journal, Arch. Soc.* v, 253 (1850).

wassail or holy feast and orgie. Then the gift itself came to be called a Christmas-box. The box also clearly held the Child, with or without the virgin-mother; and thus the offerings were to the Child. And here I should desire to refer to François Lenormant's *Origines* (i, 258), where he deals with the Grecian women's night orgie on the mountains at the winter solstice, waking with their shouts the new-born Dionusos, lying in the mystic basket which served for his cradle.<sup>1</sup> See also, again, the dancing of the Menads and Satyrs with the infant in a basket-cradle mentioned at p. 419 *supra*. It was in the beginning of our 4th century, adds Lenormant, that the birth of Christ was put by the Church to the 25th of December.<sup>2</sup>

<sup>1</sup> Plutarch, *De Is. et Osir.* 35.

<sup>2</sup> See also Gaidoz, *Symbolisme de la Roue*, 15; Mémain, *Temps Évangéliques*, 97.

#### 4.—The North.

Out of the North cometh golden splendour :  
 Ēlôah hath upon him terrible Majesty.<sup>1</sup>  
 He stretcheth-out the North over empty space  
 and hangeth the Earth upon nothing.

(*Job* xxxvii, 22 ; xxvi, 7.)

THESE verses are a clear identification of the supreme stone-god Ēlôah (see pp. 116, 196 *supra*), with the North. The Greeks prayed to the North; so did Roman worshippers, for the statues of their gods had their backs to the North,<sup>2</sup> where Varro expressly put the seat of the gods: a deorum sede cum in Meridiem spectes, ad sinistram sunt partes mundi exorientes, ad dexteram occidentes. Servius also called the North the domicilium Jovis.<sup>3</sup> The Greek augurs faced the N, while the Roman placed themselves in the N, so as to look S, like their gods. A priest in such a position would face the worshippers; and "there are ancient churches in Rome where the disposition of the altar causes the celebrant to look the people in the face in saying mass."<sup>4</sup>

The ancient Hindû diviners faced N; so does the Hawaiian medicine-man or Kilo-kilo, when observing the heavens or the flight of birds, for omens.<sup>5</sup> (But this is in the Southern hemisphere.) In the *Bhāgavata-purāna* (i, 9, 17), the King Bhagavat sits down full of steadfastness and meditation with his face turned towards the N.

According to the *Kālikā-purāna*, "the side sacred to Kuvera (north) is the most gratifying to Śiva; therefore, seated with the face directed to that side should Chandikā (*i.e.* Śiva) be always worshipped." When people sit to repeat their sandhyā (sunrise noon, and sunset) prayers, they turn towards the North if they be Śaktas, that is worshippers of Śiva's consort. The followers of Ganeśa, the son of Śiva, also turn to the North.<sup>6</sup>

<sup>1</sup> Or 'is terrible of glory,': אֱלֹהֵי נֹרָא הוּר

<sup>2</sup> Dacier's Horace, iii, 339.

<sup>3</sup> On *Æneid* ii, 693.

<sup>4</sup> Montpellier *Catéchisme*, iii, 162.

<sup>5</sup> Fornander's *Polynesian Race*, i, 240.

<sup>6</sup> Rajendralala Mitra's *Indo-Aryans* (1881), i, 72, 73.

In the remotely archaic ritual for the Hindû cow-sacrifice, the priest stood up facing the North, and covering his face with a cloth, repeated a mantra offering any blood which had been spilt on the ground to the serpents to whom it belonged. This seems to refer to the 'uræus' serpent or ārāret, found with the central winged sphere in Egypt<sup>1</sup> (see Frontispiece).

In the trial of the Jubraj of Manipur for the killing of Messrs. Quinton and Grimwood on 24th March 1891, the ninth witness was Sagonsenka Dana Singh, who stated (on 4th June) that he was an executioner by profession. He executed four officers and one bugler. He faced the North while executing them. The victims faced the West; they were standing.<sup>2</sup> In this mode of execution we must discern a human sacrifice, for the victims were brought for beheading before the two "dragons" which were the chief idols of Manipur. The sacrificing executioner (-priest) faced the Northern place of the heavens-god.

In ii Kings xvi, 14 the blood is, according to the only comprehensible text, applied by Ahaz to the Northern flank of the Altar.<sup>3</sup>

The following texts in the *Satapatha-brāhmaṇa* refer to the sacredness of the North; but it is obvious that when that book, as we now have it, went through its latest revision or modernisation, much of the pristine meaning of the North had been long wholly lost.

In the N the sacrificer raises the Agnidhra shed (ii, p. 147). He spreads the cloth with the fringe towards the N (355); towards the E or N (66). He lays the lower churning-stick with the top to the N (91, 309). He lays the yoke-pin from S to N, and draws the W outline (117), which is a reminder of the augur's laying-out of his templum, *infra*. Thus indeed his work attains completion towards the N (177).

He steps out towards the N, with a slight turn to the E—prāṇ ivodaṇ = uttarapūrvārdham (8); They walk northwards out of the sacrificial ground (233). They lead the soma-cow northwards round (58); when they lead the victims northwards they lead Agni's first (222).

The sacrifice requires a northern attendance (102). In the N (or upwards) shall this sacred work of ours be accomplished (365); We will then enter on the sacrifice on the N side, in a place free from danger and injury [This is eight times repeated, as in a litany.] (433).

The adhvaryu and sacrificer sit N, looking towards the S (238). The Aswins became the adhvaryu priests, who are the heads of the sacrifice (239 276); the adhvaryu makes libations on the N side of the fire (316).

He first sprinkles the high-altar in front, standing facing the N (122). Having gone round to the front, he sits down facing the N, and anoints the stake (170); thereupon he heats the navel-fat (see p. 377 *supra*) while standing

<sup>1</sup> Rajendralala Mitra's *Indo-Aryans*, i, 366.

<sup>2</sup> *Bombay Gazette Budget*, 12th June 1891, p. 5.

<sup>3</sup> *Relig. of Semites*, 467

on the N side (195) ; therewith he offers on the N part of the fire (367) ; he offers on the N part of the fire for that is the region of that god Agni (352).













Let him deposit the Graha (soma-cup, Graal?) on the N (uttara) part of the mound, because there is not any higher (uttara) graha than this. Let him then lay-down the soma-pressing-stone beside the graha, with the face towards the N (256).

[*The Graha.* The graha vessel or cup is described as resembling a mortar in shape. It is also explained as a small saucer-cup of clay, to put over the cavity of the soma-vessel (pâtra) and so cover the precious intoxicating soma-juice, the sacrificial wine of these archaic Indian sacrifices. The pâtra is said to be "a vessel which resembles a large wooden jar," but has only a very slight cavity (on the top) into which the soma-juice is poured. (Note that chalice and *paten* would seem here to have changed names.) Graha and pâtra are as inseparable as cup and saucer are ; and were perhaps the original of our 'cup-and-saucer.' Graha also means a cupful of the soma. Again, there is both a pâtra (cup) and a sthâlî (bowl). Dr. Eggeling<sup>1</sup> gives all this doubtfully from Haug<sup>2</sup> ; and doubtless it justly is, in its making the Graha into the mere saucer.

Graha, however, primarily seems to have meant 'seizing' or the 'seizer' ; thus "we take the cups" = we grah the grahas,"<sup>3</sup> and it ought to be cognate with grasp (grap)? The planets are also grahas because of their grasp on the destinies of men ; so is also the power that lays-hold of sun or moon in an eclipse ; so are the evil spirits of demoniacs and of the sick.

Many mysteries are asserted about the Graha (cup) in the fifth *Brâhmana* of the Cow-Walk (Gavâm-ayana).<sup>4</sup> The Graha is the Word, it is the Name, it is Food, and the soma (its contents) is also Food. The Kânva text of the same says the Graha is the Breath, the graha of breath (Life?) is food, the graha of food is water, the graha of water is Agni, the graha of Agni (fire) is Breath, again.

Here is a mort of mystery sufficient to usher in the mysteriousness of the *Graal*, of which I suggest the Graha to have been the true original. See also p. 231 *supra*.]

That the Egyptian also put his back to the N, is proved by âb  being left, and âbti  and  and  and  and  and  being East.  by itself is also the sign of the East. Besides,  which indicates the N, is also ha, behind. Right, unami  and  has for its initial the glyph  which designates the West.

In the 13th century the Tartars pitched their tents or huts with

<sup>1</sup> *Sat.-brâhm.* ii, 259.

<sup>2</sup> *Ait.-brâhm.* 118.

<sup>3</sup> *Sat.-brâhm.* ii, 432.

the doors to the South and the bed of the master at the North side, so that sitting upon it he faced South. They also sprinkled of their drink to the North, in behalf of the dead. So reported Willielmus de Rubriquis, envoy of St. Louis of France to the Tartars, in 1253. He also wrote that the idolaters whom he calls "Iugures" worshipped towards the North, clapping their hands together, and prostrating themselves on their knees upon the earth, holding their foreheads in their hands. The doors of their temples also opened to the South, contrary to the custom of the Saracens. From their bells, big gilt idols, shaven heads, saffron garments, beads, and formula of "Ou mam Hactani" (Om mani padme hûm ?) these Iugures appear to have been Buddhists.<sup>1</sup>

The Chinese North is the point "over which the Polestar stands," while the three other points are referred to the sun: E, where he rises, S, where he rests, and W, where he sets.<sup>2</sup> The Emperor when officiating at the round altar of Heaven faces the N,<sup>3</sup> and the Taoists turn towards the same point when addressing the first person of their trinity,<sup>4</sup> just as the pagan Germans did when praying and sacrificing.<sup>5</sup> The round altar of Heaven, T'ien, stands at the N of the Northern round temple at Peking.<sup>6</sup> In divining by the tortoiseshell, the Emperor faced N, while the divining priest holding the shell faced S, that is faced the Emperor.<sup>7</sup> Though the place of honour occupied by the head of every Chinese family is now in the E, which may be the fruit of a later sun-worship, the Emperor and every mandarin has his throne or judgement-seat in the N,<sup>8</sup> that is he faces S; taking in fact the position of the Judge of Heaven, see under "The Polestar" *infra*. This looking S seems to be well confirmed even as late as 1618 by the *Lo-king kiaï* (Astrological compass described) which states that "heaven is represented by the 28 stellar divisions; it continuously turns to the right."<sup>9</sup> This would only be true to an observer facing S.

The Eastern and Western walls of Peking, built under the second of the Ming Emperors (circa 1400) are directed 2° 30' to the E of S (and therefore to the W of N). Gaubil thought this

<sup>1</sup> Voyage of W. de Rubriquis, chaps. 3, 26, 27 (in Hakluyt).

<sup>2</sup> Mayers, *Chi. Reader's Manual*, p. 306.

<sup>3</sup> Dr. Warren's *Paradise Found*, 216.

<sup>4</sup> Edkins, *Relig. in China* (2nd ed.) 151.

<sup>5</sup> Grimm, *Deutsche Myth.* 778.

<sup>6</sup> W. Simpson's *Meeting the Sun*, 183.

<sup>7</sup> Dr. Legge's *Li K'i*, ii, 233.

<sup>8</sup> Giles, *Historic China*, 393.

<sup>9</sup> Ed. Biot, in *Comptes rendus, Acad. des Sciences* (1844) xix, 827.

was due to the variation of the compass,<sup>1</sup> which is normally  $2^{\circ}$  to  $2^{\circ} 30'$  in China, and rarely more than  $4^{\circ} 30'$ .<sup>2</sup> From the end of the 17th century down to our days, wrote Ed. Biot<sup>3</sup> the declination of the compass has remained *nil* or very minute in China. In the *Lo-king kiaï* (see p. 98) published in 1618 the declination of the needle was indicated as being only  $1^{\circ}$ . Amyot said<sup>4</sup> that the Chinese in fixing their sundials with a compass allowed  $2^{\circ}$  for W declination. That the compass-wagons (see p. 98 *supra*) were used for fixing the aspect of buildings is proved by the Cyclopedia *Santsai t'u hwuy* (1609) which says that in the period yanyow (1314 to 1320) the situation of the Yao-mu-ngan monastery was so determined.<sup>5</sup> The *Tseng ting Tsing wen kian* (Great Mirror of Manchu and Chinese tongues—vii, 57) as cited by Klaproth (p. 109) says that "when a house is to be built, the diviners use the astrological compass (which is a wooden instrument made like a mirror, that is like a round plate) to determine whether the spot is luckily situated." This is fengshui, and luckily must be read holily, but is also clearly connected with the points of the compass.

Mr. W. G. Aston, C.M.G., who possesses such an intimate knowledge of Japan and Corea, and of the languages of both countries, informs me that both the Mikado of Japan and the King of Corea place themselves in the North when holding a court; while the palaces of both Kioto and of Soûl lie to the North of those cities, and their chief gates open to the South. The main entrance to the castle of Tokio (Yedo) is also in the South. At the promulgation of the decree creating a Japanese parliament, on 11th February 1889, the Mikado's "throne faced the South."<sup>6</sup> The temple of the Japanese thunder-god faces N, although the shrine of his symbol, the Sword, faces East.

"Send round the glass to the South, from the left to the right hand. All things should front the South."<sup>7</sup> This is just the Chinaman's taking his position at the N.

But we must now discuss in some detail the aspecting of religious buildings.

<sup>1</sup> *Descrip. de Peking*, Paris 1763, p. 8.

<sup>2</sup> Amiot in *Mém. concernant les Chinois*, ix, 2; x, 142.

<sup>3</sup> *Comptes rendus*, Acad. des Sciences (1844) xix, 823.

<sup>4</sup> *Mém. des Miss.* iv, 2.

<sup>5</sup> Klaproth, *La Boussole*, 93.

<sup>6</sup> *Daily News*, 22nd March 1889.

<sup>7</sup> Lady Wilde's *Ancient Cures*, &c. 1890, p. 251.

*THE AUGUR'S TEMPLUM.* One of the oldest, most permanent, indubitable connexions of the North with the Divinity is assuredly that still subsisting clearly in Roman classical times in the *templum* of the augurs. And there need be no doubt that the position of that *templum* has descended to us in Christian churches, and in the Northern position of their celebrating ministers, which still gives rise in England to ecclesiastical litigation.

The initial essential point to posit and bear in mind is that the *templum* being for sighting and observing celestial meteorological phenomena and the venue and flight of the birds of the heavens (see "Divine Birds" in Vol. II), it was by virtue of necessity a dividing-off of the whole heavens; the *templum* was thus originally celestial. So did Varro say that *templum* originally applied to the whole extent of the heavens. Bene autem universus mundus Dei templum vocatur, wrote Macrobius<sup>1</sup>; and that meaning is still familiar to ourselves in devotional poesy.

The old derivation of *templum* from *τέμνω*, to cut, which would thus refer it merely to 'the dividing-off' of the heavens by the augur, is most unsatisfactory. I make from Mr. E. R. Wharton's *Etyma Latina*, the following extracts:

*tēmō* pole : = \*tex-mō fr. *texō* shaped. Cf. Anglosaxon thisle pole.

*temperō* qualify (English tamper) : fix the limits of. Lithuanian *tempti* stretch.

*templum* open space : expanse. Cf. *ex-templō* on the spot.





*tempora* temples of the head : spaces.

*tempus* time : extension (see *temperō*).

Note here the connexion of *tempus*, *tempora*, *templum*, *tempti*; and the idea of stretching, extension (in both space and time). *Templum* seems to me to be simply the wide expanse of the heavens.


It would almost seem that the true origin of the word *templum* has been just missed by merely, as it were, taking the wrong turning. *Tempus* (time, extension, space) seems to me to be the nearest word; the *tempora* of the head are 'spaces'; *tempero* = fix limits (Lithuanian *tempti* stretch); and I suggest (it cannot be for the first time) that *tēmō* contains the real origin of all these words, which have a time (temporal) and a space and a heavens meaning. For *temo* is a pole, and we know that *πόλος* was not alone the pole or axis of the universe, but was also the revolving heavens, that is space itself. The analogous extension of the meaning of *temo* from pole (or axis) I obtain by citing its ancient meaning as the constellation of the Great Bear, which was quoted

<sup>1</sup> *Sonn. Scip.* i, 14.

in Varro<sup>1</sup> from Ennius. The word reappears as the French *timon*, and I suppose one is free to wonder whether *timeo* may not have a similar heavenly origin. I direct attention also to the Egyptian *temet* to join (at p. 460 *infra*), and *temt temtu total*,   and  , which are clearly celestial words.

These considerations would lead one to attach great importance to the *augural* verb *contemplor*, which referred to the tracing of the celestial as well as the terrestrial space for studying the will of heaven, and also to the ancient meaning of *templum* in Festus (*Contemplari*) as a place from which all parts could be seen: *loco ex quo omnis pars videri potest*.

The Etruscans seem to have given the better part of their religious time to ascertaining the will of the gods, that is to divination, rather than to prayer. In their auguries the *templum* was a determinate space of the heavens, which the augurs observed. The Roman augurs, as has been already stated, p. 425, placed themselves in the North,<sup>2</sup> so as to look South, like their gods. In Plutarch's *Numa*<sup>3</sup> the chief of the augurs covered Numa's head, and turned his face towards the South. The Roman augur, thus facing South, first drew with his *lituus* or crooked rod—which was as like as need be (see p. 56 *supra*) to a Roman bishop's 'crozier' of to-day—a meridian, the *cardo*, from N to S.

The unmistakable "lituus"-crook here given is held, left, by a four-handed MahâDêva in Moor's *Hindû Pantheon* (plate 46). Attention is directed to the triple emblem on it, which is the fleur-de-lis. The Roman *lituus*, which is taken from Guhl and Koner, was held in the right hand, and was a curved rod without a knot  (*Dextra manu baculum sine nodo aduncum tenens, quem lituum appellerunt*. Livy, i, 18). Romulus created three augurs and gave them the *lituus* to mark their dignity. He is represented on an ancient gem as an Arvalian brother, holding the *lituus*. Here we have the pedigree of the crozier. (There was also a Roman cavalry bugle of similar curvature and same name, with which the Indian conch-shell might be compared.) *Lituus* is said to be an Etruscan word.

It is this *Cardo*, so drawn by the augur, that gives us the origin of our 'cardinal' points; the four winds blow from the four

<sup>1</sup> *L.L.* vii, 4, 94. See also Statius *Theb.* i, 370, 692; Cicero *De Nat. deor.* ii, 42; Ovid, *Mét.* x, 447.

<sup>2</sup> M. A. Bouché-Leclercq's statements in Daremberg and Saglio's *Dict.* vol. i (especially note 127 on p. 554) as to "later" and differing practices are inconclusive.

<sup>3</sup> Clough's, 136.

cardines (Quintil. *Inst.* xii, 10, 67). And here the reader must be reminded that, the heavens being divided by this cardo, all that lay-round to one side of it, *from N to S*, was the E, while the W similarly embraced the other half-circle and semi-hemisphere. The cardo caeli or mundi was also the North Pole. Mount Taurus was called the cardo for a similar reason (see "The Mountain" in Vol. II). Our Earth was a cardo, as the centre of the Universe (Pliny ii, 64, 64 ; 9, 6). The cardo masculus was the kingpost of a roof (see p. 226 *supra*). The latest etymology for cardo, which allies it with *καρδία*<sup>1</sup> is clearly the correct one; and the OldSlavish *srēda*, middle, is directly in point here. It is thus evident that the meaning 'hinge' of a door for cardo must be quite secondary, even though we take the 'hinge' or socket or pivot to be that of the Axis in the North Pole.

The archaic Latin goddess Cardea (see p. 160 *supra*) must here of course be connected with the Cardo. That was why she was the Dea Cardinis, and not because she was (save in the sense just hinted) the goddess of hinges. She was indeed the goddess of the socket in which the Universe turned on its Axis, and subsequently must have fallen to the creaking door; where she became a sort of concierge. She was also, in her primeval state, the beloved of Janus (p. 323 *supra*), who gave her her potency and the sacred Whitethorn which banishes unluck from the threshold touched with it. Her festival was near Midsummer (Calends of June) and Beans were then eaten with pork (of a sacrificed sow). Thence were these calends (1st June) called *calendae fabariae*,<sup>2</sup> and thence (or by a parallel descent) our 'beanfeasts.' Here once again we connect the Bean with the Pole, and are again reminded of Jack and the Beanstalk (p. 295).

The augur, having drawn the cardo, next drew another line crossing it at right-angles from E to W, that is from his left-hand to his right-hand quarter. This line was the *decumanus*, unsatisfactorily said to be from the Etruscan cypher for ten, which, like the Chinese and Japanese of to-day, was a +. The centre, where stood the augur, was the *decus*, whence of course *decumanus* really comes;

[and this it must be which gave the *κατ' ἐξοχήν* meaning to *decus*: a subject which, as well as the + for ten, would bear threshing out, but not on this occasion.]

The S half of the heavens so lined off was the *pars antica* or front portion; the other half was the *pars postica* or portion behind the augur.

<sup>1</sup> Mr. E. R. Wharton's *Etyma Latina*, pp. 15, 23.

<sup>2</sup> Macrobian *Saturn.* i, 12.

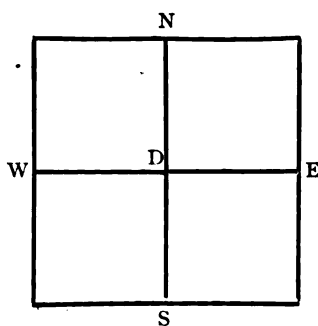
D = Decus or decus-sis.

N S = Cardo.

E W = Decu-manus.

∴ E = left hand ; W = right hand.

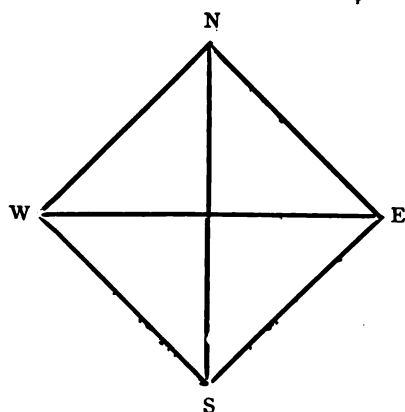
[at D was the augur's *tabernacle* or tent.]



AN AUGUR'S TEMPLUM.

We learn from an excellent authority on such a subject, from the augur Cicero,<sup>1</sup> that the Romans only had *four* divisions to their heavens-templum, while the Etruscan *sixteen* (as I should have stated at p. 182) was got by bisecting and rebisecting the four angles: Caelum in xvi partes diviserunt Etrusci ; facile id quidem fuit quattuor quas nos habemus duplicare, post idem iterum facere.

Martianus Capella confirms what Varro tells (p. 430 *supra*) and gives us besides the deities belonging to the 16 ( $4 \times 4$ ) Etruscan divisions of the templum ; and it is obvious that if the N celestial pole was thus taken for the holiest point of departure, the line from E to W which cut the meridian at right-angles should have been the great circle of the equator.



The Umbrian temple, according to Kirchhoff<sup>2</sup> and Bréal<sup>3</sup> was practically the same as the Roman, in as far as its dividing-off of the heavens was concerned, but its earthly boundaries were drawn so as to present external angles, and not sides, towards the cardinal points—if we may draw the conclusion that the angles were pointed as lettered in this figure.



Cicero, augur that he was, only made a mere mention (*De Div.* i, 42) of the Umbrian augurs ; but the highly important bronze tables of Iguvium (now Gubbio) have preserved us some fragments of this ritual from a date which is

<sup>1</sup> *De Div.* ii, 18.

<sup>2</sup> *Die umbrischen Sprachdenkmäler*, p. 102.

<sup>3</sup> *Les Tables Eugubines*, p. 52.

widely put at between 400 and 200 B.C. But the whole thing was then manifestly archaic and decayed, as may be clearly seen from an attentive perusal of M. Michel Bréal's long and tentative study of the Tables.

The great interest of this Umbrian practice is that it not alone gives us a practical recognition of the Egyptian title of the Four Cardinal powers, the "lords of the kebs (= angles) of the heavens   p. 161 *supra*, but it must also be viewed as a (not identical but only) similar case to the posing of Babylonian temples, as we shall see later, at p. 444. This Umbrian ritual seems also to supply a clue to the strange proceeding in Gallican church-consecration, upon which we shall come immediately.

[Indeed the boundary of the augur's templum seems to have been sometimes drawn in a circle (Guhl and Koner, ii, 410), whence, and originally from the roundness of the heavens, the magician's circle and, perhaps directly, round churches. See also p. 280 *supra*.]

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H. Nissen in his researches (*Das Templum*, Berlin, 1869) seems to show that the later Roman temples were not always East-ed towards the selfsame point of the East. And it would appear that a practice grew up, under the influence of Sun-Worship, of facing the temple towards the actual rising-point of the sun on its foundation-day. This day of course became later the day of the saint to whom the church is dedicated. That this would admit of great latitude is evident, for the northern and southern limits of sunrise at Rome are "some 65° apart." This even gave rise geographically or nautically to an odd system of terminology, which may be often encountered in old books. For example Vertot describing Cos said<sup>1</sup>: "cette île a celle de Rhodes à l'orient d'hiver," which meant the direction in which the sun set in winter, as viewed from Cos. Nissen thinks the Romans only very rarely laid their temples according to the archaic Etruscan N and S mode. See also p. 442 *infra*.

The sacred significance of this *wide* East, as defined on p. 432 *supra*, lay in the rising of all heavenly objects therein, and not the sun only. "For the E is the quarter of the gods, and from the E westwards the gods approach men."<sup>2</sup>

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All the Roman practices were, according to Hyginus, taken from the lore of the Etruscan haruspices as to the dwelling of their gods, which (as already seen) was in the Northern portion of the heavens, *because of its immobility*; from the polar region they watched over the earth. The S thus faced their abode, the W was to their right hand, and the E to their left. As all the heavenly bodies come in at the E, it was the good quarter of the Etruscans, while the W, where they disappeared, was of evil augury. Right is here wrong and evil, it will be remarked; and left is its opposite.

<sup>1</sup> *Hist. des chev. de S. Jean*, 1778, ii, 77.

<sup>2</sup> Dr. Eggeling's *Satafatha-brāhmana*, ii, 3, 165.

Any sign in the N half was greatly more significant than if it occurred in the S. The N-E, the nearest on the good side to the dwelling of the gods—of which region the stars never set—was the most favourable quarter of the augur's templum, and the S-W, where the stars are always "down among the dead men," was the most inauspicious. These are my glosses, for the reason given by Servius<sup>1</sup> as to the left-North: *quoniam altiora et viciniora Domi-cilio Jovis*, is only half a good one. It forgets the N-W.

In the *Satapatha-brâhmana*<sup>2</sup> the Hindû sacrificer "stepped out towards the N, with a slight turn to the E: *prâṇ ivodaṇ = uttarapûrvârdham*;" and in digging the hole for the sacrificial post, he strewed the sacred barhis-grass "both eastward-pointed and northward-pointed."

To show what had been irrecoverably lost, the N-E quarter belonged to the *oportanei* or hidden gods, with the *lares*, *penates*, *favores*, *consentes* (who were also called *complices*, and recall the epithets of the Zoroastrian *Amesha-spentas* who, under "The Number Seven" are sought to be identified with the stars of Ursa Major). But these last three terms seem also to be mere adjectival epithets of classes of omens, and not substantive names of gods.

The augur's tracing having been done (as above) on the heavens by waving his *lituus* in the air (making "the sign of the cross" with it, in fact, just as is done in giving a sacerdotal blessing to this day), the tracing of a cross was next done more permanently with the same divining-rod on the ground, and was limited by a square or *πλινθίων*, which enclosed and formed the visible *templum*, of which the sides were also called *cardines* and *decumanes*. The augur then pronounced the *verba concepta* for the in-augur-ation<sup>3</sup> of the templum, some at least of which words have been preserved for us by Varro.

The passages of the ancient augur's Latin 'mumpsimus' gibberish in Varro (*L.L.* vii, 8) seem from his commentary—but he knew little about them—to denote the marking of a ground-templum among trees (*In hoc templo faciundo arbores constitui fines apparet*), which may have been just the keremet of the Finns, see pp. 315, 316 *supra*. The puzzling augur's (Sabine) *tesca* also seem from these passages to have been all that was not templum, the forest-primeval roundabout, in fact, with its rocks and other barren places (see also Festus, s.v. *Tesca*). Note that the templum and the *tesca* being thus conterminous explains much.

A fence of boards, or even a textile screen, was next employed to mark the boundary of the templum, which was then a *locus septus*; but the uttered words alone were sufficient, and then it

<sup>1</sup> On *Æneid*, ii, 693.

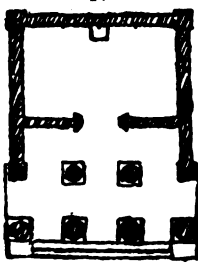
<sup>2</sup> Dr. Eggeling's, ii, 8, 169, 139.

<sup>3</sup> See p. 440 *infra*.

was a locus effatus merely. But thus consecrated it was inviolable; none dare cross its holy boundaries, none could enter it or go out from it but by its door.

The difficulties of sighting birds in flight—especially when the birds would not come—seems at length to have led the Etruscans to artificially induce these tokens from the gods by liberating captured birds from the terrestrial templum-enclosure, and then observing their comportment in the air; and the pious practice of buying doves and so on in the temples, to let them loose, must have thus originated. These difficulties indeed had led to the total abandonment of the observation of wild birds in Cicero's augural time.<sup>1</sup> The ground-templum was even put to the use of observing the ways of small animals and reptiles, at large therein; but this too had gone out in Cicero's time,<sup>2</sup> and all these frauds had dwindled down to idiotically watching the feeding of chickens.<sup>3</sup> Migration too would have played hell, or heaven, with the omens of wild birds, according to the season of the year.

To K. O. Müller<sup>4</sup> we perhaps first owed the clearest generalisation from the augur's templum to the religious edifices that succeeded it. Thence they took the form of an oblong square, which was that of the great temple of the Capitol at the foundation, in-augur-ation, of which the Etruscan haruspices presided. Thus the door of the first, the Etruscan, temple-building faced the South, because the deity's place (as above seen) was at the other end, the North.



Etruscan Temple  
(as supposed).

Here is inserted, from Guhl and Koner's handy book, the supposititious plan of an Etruscan temple, sketched by Hirt from the data of Vitruvius (iv, 7).

The entrance to an Etruscan tomb was also in the S and its posticum consequently in the N, whereas the Greek and Roman tombs and temples generally ran E and W. The frequent cross-form of the Etruscan sepulchral cavern would have been due to the fundamental cross-lines of the templum.<sup>5</sup>

It is easy to see from all this why mensuration and surveying formed portion of the functions of the Etruscan haruspex; and the augurs being thus also the first land-surveyors,<sup>6</sup> camps were

<sup>1</sup> *De Div.* ii, 31.

<sup>2</sup> *Ibid.* ii, 23.

<sup>3</sup> Obiter, 'chickens' is a double plural; 'chicken' is a plural in East Kent, and includes the hen and chickens, and the cock too.

<sup>4</sup> *Etrusker*, ii, 124 seq.

<sup>5</sup> A. Maury, in Guignaut's *Creuzer*, ii, 1216. See also M. Bouché-Leclercq's *Hist. de la divination dans l'antiquité*, Paris 1879 et seq., and Guhl and Koner's *La Vie Antique* (French version of 4th ed.) 1885, ii, 6, &c.

<sup>6</sup> Marquardt, ii, 68; iv, 34.

also sacredly laid-out in right-angled fashion,<sup>1</sup> and so were colonies, which were at first permanent camps.<sup>2</sup> Lots of land were also consequently bounded and divided by lines running in the same straight fashion, which has again broken out in the American 'city.' And I believe it is not generally known that the ordinary cross-walks of our old-fashioned rectangular gardens descend directly from these sanctified customs. The Romans called the main path or *limes* from N to S the *cardo*; that crossing it from E to W was the *limes decumanus*. Smaller paths in the same directions were called by the names of *transversus* and *prorus*.<sup>3</sup> Thus each man's 'allotment' became pro tanto a sort of private *templum* where auguries could be observed at home; and this it is that explains "the humour of it."

A very curious practice survives in the Gallican ceremony for the consecration of a new Roman Christian church. As soon as the bishop, after thrice knocking, is admitted into the building, an oblique cross is made upon the floor with ashes.<sup>4</sup> This cross extends from end to end of the church, and is diagonal, like a saltire in heraldry, or a St. Patrick's or St. Andrew's cross.




Shield of  
St. Andrew.



St. Patrick.



St. Andrew.

The existence of this cross in the two Celtic countries of Ireland and Scotland, with differing modern<sup>5</sup> names in each, would seem to point to a common but more archaic origin than the preaching of Christianity in either. Our Union-jack, as is well known, consists of the superposition of the straight cross, here called after St. George, upon these diagonal crosses attributed to Sts. Patrick and Andrew. But the very same diagram  is to be seen

<sup>1</sup> Pliny, *Hist. Nat.* xviii, 76, 77.

<sup>2</sup> Marquardt, iii, 343. See also Daremberg and Saglio's *Dict.* i, 1312 to 1314.

<sup>3</sup> Hyginus, *De Limit. const.* xviii, 33, 34.

<sup>4</sup> Montpellier *Catéchisme* (1751), 265. Duchesne, *Orig. du culte Chrétien*, 1889, 395, 402. The ashes were originally, of course, taken from the sacrificial fire, as shown above at p. 364.

<sup>5</sup> Of course these names must be very archaic too, for *patricius*, *patrick*, *patraic* is simply a *pater*, a Father-god's name; and Andrew (see p. 415) is an *ander*, *andros*, Man-god's name.

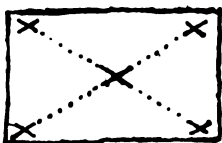
on a 'Gnostic gem,' which also clearly gives the seven stars of Ursa Major (see "The Number Seven" in Vol. II) round the Old Man (Kronos?) who is here a terminal figure, that is (see p. 387 *supra*) an Axis-god. Mr. C. Boutell is therefore abundantly accurate (perhaps sans le savoir), when he says the making of the Union-jack was "reviving a still earlier process."<sup>2</sup>

To return to the church. Supposing its sides to face the cardinal points, the ends of the cross of ashes would thus, oddly enough, face the cardinal points of the Babylonians as given by Dr. Wallis Budge (p. 444 *infra*); but a more likely connexion is, of course, as already stated, with the Umbrian augur's templum shown above, p. 433.

The Roman archæologist De Rossi<sup>3</sup> says these oblique diagonals correspond to the lines which the Roman surveyors first traced on the lands they measured, and the Abbé L. Duchesne follows him<sup>4</sup>; but they are both astray, of course, as has been seen.

That this ashes-cross has some extremely archaic pagan origin is still further suggested by the use to which it is put. The bishop draws upon one of its cross-lines, in the ashes and with the end of his staff (or lituus, see p. 431), all the letters of the Greek alphabet; and on the other he so writes the Latin alphabet; so that the two alphabets cross in the middle, and the first letter of each alphabet is in a corner of the church, and its last letter in the diagonally opposite corner. This is done during the chanting of the psalm, *Fundamenta Ejus in Montibus sanctis*. The scription of the alphabets suggests a pagan adoration of the Word (that is of the Name, or of Speech; for all these senses and interpretations existed, and can be abundantly illustrated, in Vedic, Avestan, and Egyptian antiquity). "S'il y a une raison littéraire pour l'institution de cette cérémonie," says the Montpellier Catechism (iii, 273) very honestly, "nous ignorons cette raison." Neither De Rossi nor the Abbé Duchesne<sup>5</sup> throw the faintest light on the question.

In the subsequent consecration of the altar of the church, in the same Gallican ceremonial, the bishop, with holy-water in which blessed salt ashes and wine have been mingled, makes five crosses with his thumb on the table of the altar: one in the middle and one at each of the four corners;<sup>6</sup> and these crosses he repeats thrice. The same thing is done in the Roman



<sup>1</sup> King's *Gnostics*, 1864, p. 213.

<sup>2</sup> English Heraldry (4th ed. 1879) p. 261.

<sup>3</sup> *Bullettino di archeologia Cristiana*, 1881, p. 140.

<sup>4</sup> *Origines du culte Chrétien*, 1889, p. 402.

<sup>5</sup> *Ibid.* 1889, p. 402.

<sup>6</sup> Montpellier *Catéchisme*, iii, 266, 269.

ritual. This would give (see p. 437) a 'St. Andrew's' cross of five St. Andrew's crosses, and would be in concord with the Chinese five quarters, as stated on p. 184, though not right but oblique.  $(5 \times 5 =) 25$  "grains" of incense are next blessed, and five are put on the centre and points of each one of the five crosses so made. Above each of the five crosses is then placed a bees-wax-taper, and the tapers are lit and allowed to burn-down to and with the grains of incense. This is doubtless extremely ancient and supremely significant; it gives a burnt sacrifice. The Abbé Duchesne<sup>1</sup> says the first and second 5 crosses are made with ordinary blessed oil, and the third time they are made with holy chrism. See also pp. 124, 125 *supra*.

In the *Satapatha-brahmāna* the priest "makes in the middle of the high altar as it were a navel," and when he makes the libation of ghee, he pours it on the four corners of the "navel," and thereby as it were on the whole high altar.<sup>2</sup> (See also the identity of navel and altar p. 360 *supra*.) He pours the ghee crosswise on the corners; and first on "the southern of the two front corners of that navel, so to say, which is in the middle of the sides of the altar; then on the northern of the two back corners, then on the southern of the two back corners, then on the northern of the front corners. He then pours ghee into the middle." The ritualistic parallel is here, I think, perfect.

But the Roman augur's right-angled cardo and decumanus are also perpetuated by the bishop who, subsequently to the diagonal rite, sprinkles the floor with holy-water on those right lines, "walking from the E altar to the W door, and then in the centre of the church, on a line perpendicular to the length of the building."<sup>3</sup> So that we obviously have here a syncretism of two separate pagan temple practices. He then places himself in the middle of the church—just as the Roman augur did in his templum—and proceeds with his consecrational prayers. The right cross made with the holy-water is patently connected with the origin of the cross formed by the transept<sup>3</sup> crossing the nave at right angles; both these together reproducing the cardo and decumanus of the augur's templum. In fact the whole function now called "consecration" is

<sup>1</sup> *Orig. du culte Chrétien*, 397, 396.

Dr. Eggeling's translation, ii, 120, 124.

<sup>3</sup> The wheel-windows in the gables of the transept, which point N and S are notable cosmic symbols of the turning of the heavens on the Axis, as will be shown under "The Wheel."

a survival of the augur's "in-augur-atio," the effect of which (either on priests, other persons or buildings) could be annulled by a contrary conjuration the "ex-augur-atio," which still also survives in Christian practices as the de-consecration of a church on demolition, and so on.

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The North in their churches still interests the Anglican priesthood. "I shall," wrote the Rev. J. H. Newman from Oxford, 21st June 1834, "have a desk put up (in St. Mary the Virgin) near the altar, facing the *South*, from which I shall read the psalms and lessons; kneeling however towards the *East*."<sup>1</sup> (See also as to priests facing the people, p. 425 *supra*.) Among the charges preferred in 1889 against the Bishop of Lincoln, was one "for having offended against the laws ecclesiastical by . . . on the morning of the 18th day of December 1887, in the cathedral church of the B.V.M. of Lincoln . . . as the principal celebrant during the service for the administration of the holy communion . . . stood during the whole of such service (down to the ordering of the bread and wine before the prayer of consecration) on the West *instead of on the North side* of the holy table."<sup>2</sup>

The (Judicial) Privy-Council judgement on this, 2nd August 1892, quotes the Rubric as saying "the priest standing at the N side of the table shall" (and so on). "In their Lordships' opinion, there can be no doubt that at the period when the rubric in question was framed, the table was . . . placed in almost all parish churches lengthwise in the body of the church or chancel; the smaller sides or ends facing E and W, and the longer sides N and S." The judgement then says "It appears to be suggested that the eastward position at the holy table is significant of the act of the priest being a sacrificial one." . . . "Of what importance can it be to insist that he shall . . . place himself at that part of the table which faces towards the N? . . . Even if the contention that the priest must stand at that part of the table which faces northward were well-founded." . . . "The only question is whether he can lawfully" [say certain prayers] "when occupying a position near the N corner of the W side of the table. Of what moment is it, or can it ever have been, to insist that he should, during the two prayers with which the service commences, place himself at that part of the table which faces towards the N?" . . . It will here be evident that the Judicial Committee of the Privy-Council argue (to repeat a very old joke) from different premises to those of this *Inquiry*. The final conclusion (as infinitely abbreviated) is that "Their Lordships are not to be understood as indicating an opinion that it would be contrary to the law to occupy a position at the N end of the table, when saying the opening prayers. All that they determine is that it is not an ecclesiastical offence to stand at the N part of the side which faces eastwards." (*The Mail*, 3rd Aug. 1892.)

<sup>1</sup> *Letters of J. H. Newman*, edited by Anne Mozley, 1891, ii, 50.

<sup>2</sup> Citation of the Archbishop of Canterbury 4th Jan. 1889, in the *Daily News* of 9th Feb. 1889. Trial in *Morning Post* 5th Feb. 1890 and *Daily News* 8th Feb. 1890.

*The Times*, in commenting on this judgement (which already, 10th August 1892, leads to misinterpretation) safely remarked that "whether the Archbishop or the Privy-Council are entirely successful in dealing with this puzzling question may be doubted." To quote Seigny Joan, fol insigne de Paris, bisayeul de Caillette : "Ordonne la dite court que chascun se retire en sa chascuniere, sans despens, et pour cause."<sup>1</sup>

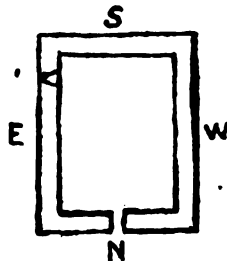
The haram or sanctuary at Hebron is a right-angled oblong, 197 feet by 111 feet, one of the angles of which is directed nearly to the N. "The exact orientation of the quadrangle is 50° true bearing" [instead of 45°?].<sup>2</sup> The entrance door was in 1047 "in the middle of the northern wall," that is the north-eastern, where it now still is. I have just mentioned the composite sacredness of the North-East portion of the heavens, see p. 435.

The N door of the Dome of the Rock, Kubbet es Şakhrâ in Jerusalem lies a little W of N. This N gate is called that of Paradise, and the S, the gate of prayer or bâb el kibleh.<sup>3</sup> (See also "The Rock of Ages," *supra*.)

The little sacred building, called in Irish tempûl Benén, in the island of Aran Môr stands N and S, the door being in the N end. Lord Dunraven's *Notes on Irish Architecture*<sup>4</sup> has the following remarks upon it :

As the primitive Irish churches are generally placed E and W, it is a curious thing that this building stands N and S, without there being any apparent reason for this most unusual arrangement. The doorway is in the N gable wall. It is the narrowest I have seen, as compared with its height, and its jambs incline in a remarkable degree.

This little temple is rectangular and measures inside only 10 ft. 9 in. × 7 ft. Walls 2 ft. thick ; one great stone in them 7 ft. long, another 4 ft. 8 in. × 4 ft. 4 in. Door 23 inches wide below and only 16 in. at top ; height of door 5 ft. 2 in. The single aperture (besides the door) is in the E wall, and only measures outside 4½ in. wide below, and 3½ in. at the springing of its rounded top, which is scooped out of big stones. This "window" begins 3 ft. 6 in. above the ground. The antiquaries seem to have taken this tempûl for granted as a Christian



<sup>1</sup> Rabelais, iii, ch. 37.

<sup>2</sup> Palestine Pilgrims' Text Soc. (1888) : *Nâsir-i-Khusrau's Diary* A.D. 1047, pp. 54, 58. <sup>3</sup> Pal. Pilgrims' Text Soc. 1888, pp. 28, 44. <sup>4</sup> 1875, vol. i, p. 70.

"church": why, I know not. There is a good photograph of it in Lord Dunraven's publication. Another such building on the same island is described by O'Curry<sup>1</sup> and its name is an important one for me. He calls it the tempall an Cheathrair Aluinn, temple of the Four Beautiful Ones. This, of course, I at once suggest was originally connected with the divine powers of the four cardinal points; see especially the Irish facts stated on p. 165 *supra*. Near it is a *clochan* or archaic dwelling (as is supposed) built-up of "dry stones," that is without mortar of any kind. This *clochan* stands N and S and measures about 20 ft. x 9 x 9, the last being the height to the top of the roof.

All the Irish round towers stand a little to the N or N-W (points not accurately stated or ascertained) of the churches near them.<sup>2</sup>

Referring again to what has been quoted from Nissen above, p. 434, I find that the distinguished astronomer-chemist Professor J. Norman Lockyer states in *The Speaker* of 6th June 1891, that by "an old world tradition" the chancel windows or the church-axis should in such cases face or point absolutely to sunrise on the Saints' day. This I have already mentioned, though I can find no satisfying authority for it.<sup>3</sup> He also says that the churches of St. John face very nearly N-E; and he defines the term "orientation" to have meant this aspecting of churches towards such a particular spot in the Orient, although he adds that "in our churches the door is always to the W, and the altar always to the E, but it is a modern practice."<sup>4</sup> But all this, as before stated, was sun-worship, and still not *pure* sun-worship, having been combined with the worship of the "saint," who would of course have been previously a pagan holy, "saintly" star-god.

In a quite modern description of the Little Braxted church of St. Nicholas, Essex (A.D. 1120?) the rector states that the chancel points much to the S of E, so that on 6th December, St. Nicholas's day, the rising sun "shines straight in at the E window over the altar."<sup>5</sup>

A notable instance of "orientation" is familiar to Villonists. The church of Saint-Benoît near the Sorbonne (destroyed 1854) had its apse or chevet to the W, and so came to be called Sanctus Benedictus maleversus. But in the 14th century the altar was moved to the E end, and thenceforward the church became Sanctus Benedictus beneversus (1481) or Saint-Benoist le Bientourné

<sup>1</sup> *Manners and Customs*, iii, 66.

<sup>2</sup> Lord Dunraven's *Notes*, ii, 23, 152, 154.

<sup>3</sup> Professor Lockyer in the *Nineteenth Century* for July 1892 makes a general reference to Mr. Gilbert Scott's *Essay on Church Architecture* and Mr. Penrose's observations of Greek temples, "the greater part of which were turned to the sun-rising at a particular time of the year."

<sup>4</sup> *XIXth Century*, July 1892, p. 43.

<sup>5</sup> J. J. Hissey's *Tour in a Phaeton*, 1889, p. 61.

(1455), which became Bétourné in the popular mouth ; and in its cloister lived for a time François Montcorbier alias Des Loges alias Villon.<sup>1</sup> When this church was originally founded, they were careless about the Eastern position.

And now must we Eastward-ho again.

The exact direction of Chaldean and Assyrian sacred and royal buildings seemed difficult to define. Loftus<sup>2</sup> said the top story of the great temple at Mugeyer, Mugheir, or Umgheir (Ur or Hur of the Chaldees) appears to have been square, and its angles to have pointed due N, S, E, and W. This is reproduced in the useful compilation known as Rawlinson's *Five Monarchies* (i, 96 to 99). Layard says<sup>3</sup> that the N *side* of the Assyrian Ziggurat (staged temple-tower) at Nimrûd had a sort of apse outside on its remaining lowest story, which none of the other three sides had. This is also adopted by Canon Rawlinson (i, 397).

But Babelon, following Victor Place, says<sup>4</sup> of Sargon's Assyrian fortress Dur-Sarrukin that the angles of the wall of circumvallation "pointed to the four quarters of the heavens, as in the Chaldean buildings." This would be definite if the circuit wall were a true square, but he figures it as an oblong, which at once stamps his statement as indefinite.

Again Babelon (p. 8), apparently following Heuzey, says of the Chaldean Tello palace : "Like the palaces of Warka and Mugheir its *orientation* is according to the Assyrian custom, that is to say the angles are turned towards the cardinal points, *not the sides* as in the Egyptian monuments." This contradicts Layard's statement about Nimrûd ; and besides, the Tello building immediately in question is no true square but most irregular (173 feet × 101 feet, with two bulging sides), so that it is impossible to argue from Babelon's loose statement about its "angles." It is passing strange that, after all the explorations, it is so difficult to obtain mathematical certainty on so simple and important a point as the aspect of the sacred buildings of the most astrognostic nation of ancient West Asia. A protest must here be entered against the French term "*orientation*." "*Aspect*" is a truer and a more applicable term.

Babelon (p. 9) makes another statement about Tello which appeared at first reading to confirm an idea which seems to pierce through all the accounts : namely that one external corner of every building faced N, that is that the meridian bisected its interior angle. This of course, in the case of a true square, would plant the other corners S, E, and W. Babelon's statement is : "the adjacent sides of the northern angle are" [externally] "ornamented by projections alternately curved and rectilinear—a system of decoration which has also been observed at Warka" [in Chaldæa] "among the ruins of the temple called Wuswas, and is found later in the Assyrian monuments." But unfortunately the plan of Tello which Babelon appends (from Heuzey) contradicts his description, and the N angle is not a right angle. He also (p. 12) calls the N-E "the principal side" of this palace.

<sup>1</sup> Longnon's *Étude sur Villon*, 1877, pp. 133, 190, 205.

<sup>2</sup> *Travels* (1857) p. 128.

<sup>3</sup> *Nineveh and Babylon*, pp. 123, 127.


<sup>4</sup> *Manual* (enlarged by Evetts) p. 67.

From an excellent book by Dr. Wallis Budge one learns however that "from a tablet brought to the British Museum in 1881 it appears that the cardinal points of the Babylonians were rather different from ours; our N-W being their N,"<sup>1</sup> and so on. This is the only piece of consistent information I have come across upon the subject; it throws quite another light upon the "lie" of their buildings, and merits most careful investigation.<sup>2</sup> Our N would thus answer to their N-E; and this is what has led me above (p. 438) to compare the Gallican church-consecration and the Umbrian augur's practices with the Chaldean temples. Dr. Budge, whose great and genuine practical scholarship and his willingness to communicate it are well known, further says the sides of the (now shapeless?) Birs-Nimrud are as follows:

N-W (their N) . . . 643 feet.	N-E (their E) . . . 420 feet.
S-E (their S) . . . 643 „	S-W (their W) . . . 376 „

These measurements however suggest no systematic conclusion to the mind.

In the Phœnician town south of Tyre (now called Umm el 'Amûd) which was ransacked by M. Renan, and where inscriptions to Moloch, Astarte, and Baal, Lord of the heavens, have been unearthed, the temple faced North of North-east, says Capt. Conder.<sup>3</sup>

Professor Norman Lockyer has published an Egyptian fact which is curious, but does not surprise in view of all the rest that is stated here about the Egyptian kopesh  (see p. 85 *supra* and "The Number Seven" in Vol. II). It accords also with the Egyptian corner-gods (p. 161), with the Egyptian holiness of the Great Bear, and apparently with the aspecting of Babylonian temples by their corners.

Brugsch Bey was good enough to look up some of the old inscriptions, and told me he had found a very interesting one concerning the foundation of the temple at Edfu. It describes what happened when the temple was founded. The king gives the account; it runs that the god told him to take with him a wooden stake, a heavy mallet, and a cord: "I drove in the wooden stake with the heavy hammer, I stretched the cord. My glance followed the course of the


<sup>1</sup> *Babyl. Life and Hist.* (1884), 110, 23.

<sup>2</sup> Professor Terrien de Lacouperie read to the London Oriental Congress of September 1892 a paper attributing the shifting of "the points of space" to migration, a subject on which, so far as Cosmic Myths are concerned, my views are stated at p. 11.

<sup>3</sup> *Heth and Moab*, 87, 77, 79.

star, my eye being directed to the Great Bear. In this way I laid the corner of thy holy temple." (*The Speaker*, 6th June 1891, p. 665.)

The sides of every Egyptian pyramid face nearly N, S, E, and W; the aspects of the Gizeh examples being exact, says Mr. Flinders Petrie.<sup>1</sup> The "entrance" is nearly in the middle of the N face; Khafra's had two entrances, both to the N. The stone sarcophagi holding the bodies lay "feet to S, head to N, along the W wall."<sup>1</sup> (See p. 448 *infra*.)

We knew that the name and the Mastabas of Mēdūm (? Methun )<sup>2</sup> were most archaic, and it had been conjectured that the pyramid of Mēdūm was the monument of Snefru, the first of the 4th dynasty. Mr. Flinders Petrie now announces that Mēdūm is proved, by the hieratic graffiti discovered by him and translated by Brugsch Pasha,<sup>3</sup> to belong to Snefru of the 3rd dynasty; and it is therefore the oldest *dated* pyramid. It opened to the N. He has also found there a statuette "dedicated to the gods of a town Tat-snefru by a woman named Snefru-khati."

The chief exception to the exactitude of the pyramidal rule of N, S, E, and W is the extraordinary oblong (about 398 ft. E and W x 354 N and S) six-staged pyramid of Sakkara (an Arab name said to come from Sokar) at Memphis, of which the N side lies 4° 21' E of due N. "It has four entrances, the main one being in the N."<sup>4</sup> This pyramid, "perhaps," said Mariette, "the most ancient structure in the world," "must have been used for different purposes from the great sepulchral pyramids of Gizeh, but the scanty inscriptions found afford no information." Its six stages might, supposing an obelisk to have been the seventh portion, be connected with the seven-staged zikkurat of Assyria. See also what is stated as to the mysterious Egyptian *Six*, p. 179 *supra*. It contains a "very numerous and complicated series of passages and chambers."<sup>5</sup> It may be of the 1st dynasty according to Mariette, but this is merely one way of saying that it belongs to unkennd pre-historic time.

<sup>1</sup> Maspero's *Egypt. Arch.* 129, 326, 132, 133, 135.

<sup>2</sup> Baedeker's *Lower Egypt* (Ebers) 457.

<sup>3</sup> *Academy* 18th April 1891, p. 376; *Athenæum* 16th May 1891, p. 644.

<sup>4</sup> Maspero's *Egypt. Arch.* 129, 326, 132, 133, 135.

<sup>5</sup> Baedeker's *Lower Egypt*, 368.

Five of the other pyramids of Sakkarah (of which the plan is uniform) belonged to Unas and the first four kings of the 6th dynasty, Teti, Pepi I, Merenra, and Pepi II. They are inscribed and decorated within, and "the ceilings covered with stars to represent the sky and night."<sup>1</sup> This last strikes me as a leading but neglected fact of the utmost importance.

The sides of the square base of the Great Pyramid "very truly" face astronomically "due" N, S, E, and W. So writes Mr. Piazza Smyth,<sup>2</sup> although on another page he states that by means of a "Playfair astronomical instrument" he has reduced "the alleged error of its orientation from 19' 58" to 4' 30". At Thebes and in Nubia, he adds, the temples and tombs are founded "at every possible azimuth in almost every quarter of the compass," while in Mesopotamia the rectangular, though not square, bases of the Chaldean temples are set forth "with their sides as far as possible from any cardinal point, or at an angle of 45° therefrom."<sup>3</sup> The down-sloping entrance-passage which pierces the N face of the great pyramid points upwards to a spot in the heavens 3° 42' vertically below the celestial pole.<sup>4</sup> The endeavours to connect this fact with a Draco and the year 2170 B.C. are unconvincing; but the fact remains that, although the passage does not guide the eyesight right on to the pole, its direction does very nearly hit the Earth-axis somewhat (3° 42') below the pole; being only 19' 58" or 4' 30" West of it. It would therefore appear that we may admit that the pole was aimed-at, if it wasn't hit. It is important to note too that this passage does not internally strike the axis of the pyramid itself, but, as in other cases, lies considerably to the E of it. Nor is any one of the chambers directly "on" the axis. These stubborn leading skews (which are of course shunted) seem to play Old Boots at the very start with all the pseudo-systematic, mystical, supernatural, theories and measurements of this great building.

The above "alleged error of orientation"—septentrionation would be a real term—may perhaps find some explanation in the now more than strongly suspected instability of the Earth-axis, within some very small limit. The latitude of Greenwich—it makes one's blood run cold to think of it—has pretty regularly decreased from 51° 28' 38".59 in 1826 to 51° 28' 37".95 in 1889. The latitude of Pulkova showed a decrease of 0".33 between 1843 and 1882, which corresponds to a shifting of some 6 inches yearly. Washburn in Wisconsin approaches the pole by 0".043 yearly. All these observations would work out to a shifting of the N polar terrestrial spot by some 4 feet every year along the (Greenwich) meridian of 69° W. The astronomers Schiaparelli, George C. Comstock, S. S. Chandler, and others, have recently given attention to this subject, and the German government sent an expedition to Honolulu (189° E of Berlin) in 1890, which has proved that the latitude of that place shows a corresponding change to those of Pulkova and Berlin, but of course in a reverse direction.<sup>5</sup>

<sup>1</sup> Maspero's *Egypt. Archeol.* (Edwards) 136.

<sup>2</sup> *Great Pyramid* (1874) 55, 60.

<sup>3</sup> *Ibid.* 64.

<sup>4</sup> *Ibid.* 313, 323, 327.

<sup>5</sup> Prince Kropotkin in *XIXth Century*, May 1892, p. 748.

The Egyptian temples adjoining the pyramids were not aspected by the same rules as the pyramids themselves. We certainly have seen above (p. 444) an instance of laying the foundation of an Edfu temple by a star and the Great Bear, but others seem to tell different tales.

Mr. Flinders Petrie has uncovered the temple which is on the E side of the Mèdûm pyramid. The temple-door is in the S end of its E face. An obelisk stands on each side of the altar which is in the temple-court, situated against the pyramid at the N end of the temple. The obelisks are over 13 ft. high, with *rounded* tops, and uninscribed (a fact which I ought to have mentioned at p. 200, but Egyptian discoveries now come-on hand-over-hand). This, "the only pyramid-temple ever found entire" is, says Mr. Petrie, "the oldest *dated* building in the world."<sup>1</sup> But can it be as old as the pyramid against which it stands, and which (see p. 445) is the "oldest *dated* pyramid?"

Remains of the separate "chapels" of the pyramids are still to be seen at Gizeh, Abusir, and Dashûr "at the E or N front of the pyramids," says Maspero.<sup>2</sup> The exterior temple of the king buried in the pyramid stood close to the E side of the mass, says Mariette,<sup>3</sup> presumably, as I suggest, to face him on his up-coming from Amenti, the lower hemisphere, whence every celestial object rises in the E. This last view (already stated by me at pp. 251, 434 and to be more fully stated under its proper head, "The South") is the great expounder of Egyptian beliefs about man's 'future states.' Professor Lockyer points out that while the temples of Isis which are associated with each of the pyramids at Gizeh face due E, a quite recently excavated temple of Osiris (near the Sphinx), built strictly in relation to the second pyramid, faces due W. "The temple of Isis" [at the E side, facing due E] "is in an exact line running through the centre of the pyramid. The temple of Osiris is built so that its axis prolonged passes along the face of the pyramid. . . . There has been a covered way found connecting the temple of Isis with the temple of Osiris." . . . "The temples of Osiris at the pyramids invariably point to the Westward."<sup>4</sup> The temple of Osiris faces W because (in my view) there, in the W, was the entrance to the Southern underworld into which descended the souls of men as well as

<sup>1</sup> *Academy*, 18th April 1891, p. 376.

<sup>2</sup> *Egypt. Arch.* (Edwards) 2nd ed. 127.

<sup>3</sup> *Itinéraire des invités du Khédive*.

<sup>4</sup> *XIXth Century*, July 1892, pp. 45, 48.

the star-gods of the heavens; and the souls arose again with those same gods in the E.

Prof. Lockyer, in support of his very probable theory that certain temples were built to face the rising of certain stars at certain times of the year, states the following aspects of some other temples. Denderah: Hathor's,  $18^{\circ}$  E of N, and that of Isis  $18^{\circ}$  S of E (Biot). Karnak: large temple  $26^{\circ}$  N of W; Maut's,  $71^{\circ}$  N of E; another,  $63^{\circ}$  S of W. Both at Denderah and at Karnak he points to adjoining temples at right angles to each other.<sup>1</sup> For me this right-angled apposition is the same fact (laying aspect aside) as the right-angled crossing of the augur's *cardo* and *decumanus*, and of the nave and transept of Christian churches.

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[Although I have been to Egypt and Syria, the mass of these facts—though not of the arguments—is here taken from the work of others, to whom the reader is referred in the notes.]

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*NORTHERN BURIAL.* The entrances to the overground Egyptian tomb-buildings called Mastabas is usually on the E, and the descending burial-shaft inside at the W, where also was the statue of the dead, and an imitation door, no doubt the W entrance to the S underworld. The entrance to the celebrated tomb of Ti however (Sakkara, 5th dynasty) is at the N, and the construction runs due South. M. Maspero<sup>2</sup> says the longer axis of the mastabas ran N and S, but that practically the masons took no special care to find the true N, and the aspect of a mastaba is thus seldom exact. "The doors face to the eastward side"; but there is "a kind of forecourt open to the N." The mouths of the Médûm tombs were towards the E.<sup>3</sup> Mr. Flinders Petrie says the bodies buried at Médûm "are always on the left side, with the face E, head N."<sup>4</sup> We have seen above, p. 445, that the stone sarcophagi holding the bodies in the pyramids lay "feet to S head to N along the W wall,"<sup>5</sup> and I must here again desire the reader to refer back to the profession of faith on this subject at p. 251.

The Scandinavian stone-tomb with a covered gallery or passage at the entrance, had the mouth usually either to the N or to the W.<sup>6</sup>

The archaic Chinaman when dying was laid on the ground under the N window, with his head to the E. When actually

<sup>1</sup> *The Speaker*, 6th June 1891. *XIXth Century*, July 1892, p. 41.

<sup>2</sup> *Egypt. Arch.* (Edwards) pp. 111, 112.

<sup>3</sup> Baedeker's *Lower Egypt* (Ebers) 457.

<sup>4</sup> *Academy*, 18th April 1891, p. 376.

<sup>5</sup> Maspero, *ut sup.* Baedeker's *Lower Egypt*.

<sup>6</sup> Sven Nilsson's *Age de la Pierre*, Paris, 1868, pp. 163, 165, 180, 183, 187.

dead, his head was changed round to the S.<sup>1</sup> The souls of the Chinese dead are still "called back" from the North before the body is prepared for the grave,<sup>2</sup> and the caller-back goes through his function on the housetop, the significance of which has been already dwelt on (pp. 226 to 230).

The custom of calling-back exists also in Annam, where it is called Tan-pash. On 20th February 1889, before the funeral procession of the late king Dong-Khanh started from the palace, one of his relatives ascended the roof, holding a white silk turban-cloth, and three times in a loud voice called the dead king, making a knot each time in the cloth.<sup>3</sup>

Le Cardinal Pecci [now Leo XIII] vint à la nuit tombée. Il fit soulever le voile blanc qui couvrait le visage de Pie IX, et de son marteau d'argent le frappant à la tempe par trois fois : "Dors-tu Jean Mastai ?" lui demanda-t-il. Comme il ne recevait point de réponse, il entonna le *De profundis*.<sup>4</sup>

I am tempted to copy the following from "A Patern of True Love, &c." (about 1715) in *The Yorkshire Garland* (1788). "And so in mournful cries and prayers [she] was fainter and fainter for about three hours, and seemed to breath her last ; but her mother and another girl of the town shrick'd aloud, and so called her back again, (as they term it) and in amazed manner, distorted with convulsion fits, (just as it is described in Dr. Taylor's *Holy Living and Dying*) stayed her spirit 10 or 12 hours longer, and then she dyed."

When the archaic Chinaman's body was shrouded, the male relatives and officials faced North, but the women faced South.<sup>5</sup> Their burial-grounds lie to the North of the town or village,<sup>6</sup> and burial takes place with the head to the North ; the North is the land of the dead, whither libations to ancestors are directed. The Japanese Buddha died with his head to the North,<sup>7</sup> and corpses are laid out in that position ; for which reason the living will not sleep or lie that way. When a death takes place in Japan, the body is at once turned with its head to the North ; and in Japanese inns, as Mr. Aston informs me, a circular card showing the cardinal points is nailed to the ceiling of each sleeping room so that lying down with the head to the North may be avoided.

<sup>1</sup> Dr. Legge's *Li Ki*, ii, 173, 175, 188, 189, 136.

<sup>2</sup> Prof. Schlegel's *Uranog. Chi.* 234.

<sup>3</sup> *Le Temps* (special correspondence) 11 Avril 1889.

<sup>4</sup> M. Charles Benoist, in *Le Temps* 23 Aug. 1890.

<sup>5</sup> *Li Ki*, ii, 173, 175, 188, 189, 136.

<sup>6</sup> *Uranog. Chi.* 217 to 219.

<sup>7</sup> Murray's *Hdbk. of Japan*, p. [83].

The megalithic tombs of Japan also all open towards the South, so as, it may be presumed, to have admitted of burial in the North. The Ainu, on the other hand, who appear to be aborigines who were driven off by the Japanese, bury with the feet to the North; and the 2,000,000 of aboriginal non-Aryan Ghonds of India do the same,<sup>1</sup> for the home of their gods is there.

At the funeral ceremony in ancient India, as described by Mr. Rājendralāla Mitra,<sup>2</sup> three trenches dug to the North of the cremation pyre were filled with water, in which the mourners purified themselves. They then spread out their clothes towards the North, and sat down there until the stars were seen.

It is here in point to quote Lord Tennyson's epitaph on Sir John Franklin:

Not here! The white North has thy bones. And thou,  
Heroic sailor-soul,  
Art passing on thine happier voyage now  
Toward no earthly Pole.

The Yezidis are buried "with the *face* turned towards the North-star" wrote Layard,<sup>3</sup> but this does not define the exact lie of the body. Siouffi is more precise about the Subbas or Mandooyo (ancients) of Mesopotamia.

So soon as the sick man has breathed his last, the corpse is laid on a mattress, head to S and feet to N, so that it has the Polar-star before the eyes. The grave is dug in the same direction, so that even underground the dead may always have the Polestar in front. In all their actions, even during sleep, the Subbas are bound to turn towards this Star, which fixes for them the place where dwells Avather (the angel of the scales, the judge of the dead, guardian of paradise), and where is Olmi-Danhuro, or paradise.<sup>4</sup>

[In this section of "The North" I have several times made use of facts cited in Dr. Warren's attractive book *Paradise Found; the Cradle of the Human Race at the North Pole*,<sup>5</sup> but the interested reader will find a quantity of valuable matter there, which this *Inquiry* does not touch, although it was his book that, I believe, first crystallized, if it did not suggest, the main Northern theory here urged. While acknowledging respectfully with friendly pleasure the influence of much of his book, I must also express my regret at not having been able to follow him in the conclusions and arguments which are the chief motors of, and give the title to his work. Doubtless he could say the same of much of this book.]

<sup>1</sup> Miss Gordon Cumming's *Himalayas and Indian Plains*, 171.

<sup>2</sup> *Indo-Aryans*, ii, p. 141.

<sup>4</sup> Siouffi: *Relig. des Soubbas*, 124.

<sup>3</sup> *Nin. and Bab.* 94.

<sup>5</sup> London, Sampson Low, 1885.

**THE HYPERBOREANS.** Every schoolgirl knows that "the top of the map is the North;" and that must descend to us, at the very least, from the time when the Sanskrit *uttara*, North, meant 'upwards.'

Of course the etymology of *uttara* shows that its sense of 'left' is purely secondary. Its original sense as a cosmic point must have been similar to our 'utter,' that is parallel to the Greek *hyper*Borean, farthest North. The sense of 'left' could not have come until worshippers faced the East, and the *uttara* quarter thus became that at their left hands.<sup>1</sup> Compare *ārāt* far, *ārāttāt* from afar atas yonder, *ut-tama* highest, *ut-tame* in the highest (heavens), *ut-tara* higher.<sup>2</sup> The Earth was born of *UttānaPada*, which was born of Space, which was born of Being, which was born of Not-Being. Such is the cosmogony in the *Rig Veda* x, 72, 3 and 4;<sup>3</sup> and *UttānaPada* must here mean the furthest Northern foothold. In Malayan the Sanskrit word is used, as *utara*, for the N point of the compass. The Hindi region lying far to the North, *Uttara-kuru*, is clearly = the hyperBorean land. *Uttara* is always rendered higher by Dr. Eggeling; but it here clearly carries a superlative, absolute, meaning. This would place the locus of the blessed people of the *Uttara-kuravaḥ* in the Northern heavens, and make their story a celestial myth. These are said to be the *Ὀτταρακόραιοι* of Ptolemy, whom tradition, according to Lassen, placed in the remotest (geographical) North. H. Zimmer, on the other hand<sup>4</sup> wants to put them near Cashmere.

Festus said the HyperBoreans lived above the N wind: *supra Aquilonis flatum* (where by the way we have a clear connexion of the eagle with the N pole); and he quoted *ὑπερβαίνοντες ὄρον* of them, as meaning living beyond the limits of human life, beyond 100 years: "*humanæ vitæ modum excedant, vivendo ultra c. annum.*" But the *ὄρος* or *ὄρος* beyond which they move (round) is not the limit of human life but the Northern limit of the Universe, as has so often to be pointed out here (see pp. 23, 46, 366 and 368 *supra*). *Ora* in Latin had a similar meaning, and the famous "*Trojae qui primus ab oris*" thus gains a great significance in view of the suggestion that mythic Troia was a celestial northern Trinidad. *Palanto* the mother of *Latinus* by *Hercules* was the daughter of HyperBoreus<sup>5</sup> (see words in *lat-* and in *pal-*).

Our phrase "At the back o' the North Wind" is also in the *Argonautika* (iv, 286): "beyond the breath of Boreas in the Ripaian mountains." That was where the HyperBoreans dwelt too, accord-

<sup>1</sup> See Dr. Eggeling's *Sat.-brāhmaṇa*, ii, 2, 50.

<sup>2</sup> F. M. Müller, *Vedic Hymns* (Glossary).

<sup>3</sup> *Altind. Leben*, 101.

<sup>4</sup> *Ibid.* p. 247.

<sup>5</sup> Festus: *palatium*.



ditions borne from a farther North," are unsufficing efforts. The HyperBoreans worshipped the Virgins Argê and Ὠπείς;<sup>1</sup> the first of which is a white-heavens name, and the second resembles the Latin Ops, but there is ὀπή and also ὀπ-ῖουρος, which might perhaps be strained to the Northern peg or pivot, and its socket.

And I think this might be driven somewhat further home. Ὠψ was the son of PeisĒnôr and the father of EuruKleia.<sup>2</sup> Now Πεισῆνωρ was a heavens-herald, a sort of Hermês, who gave his σκήπτρον, his rod, to Odusseus. PeisĒnôr is clearly I think Rope<sup>3</sup>-man (ἡνροπή manhood, ἀνὴρ man), that is the man who anchors the world by his cable. Compare the etymology of Seirios referred to on p. 24, and given *infra* under "The Polestar." He was also a Centaur and the father of Kleitos the companion of PoluDamas the All-conqueror, a parallel to the Indian ChakraVartin or Universal Emperor. Homer attributes to PoluDamas the exclusive knowledge of the future and the past, that is he was a Sphere-of-Fortune, a wheel (chakra)-god. His putting a patent break on the hind wheels of a chariot in full career must be understood of his control of the Universe-chariot. The Bull that he seizes by the hindleg, and that leaves its hoof (a footprint myth) in his hand, is the Bull of the Universe. He fights and slays a Triad, which makes him an opposition-god in a war-in-heaven; another way of saying which was that (with AntĒnôr; the Fore-man or Adverse-man? —all these divine names in ἥνωρ are of man-gods), he betrayed the Trinity-house, Τροία, of Ἰλιον. Like HêraKlêś he, on Olympus, killed a Lion. Like AtLas he was the tallest of the Heroes. Like many Axis-gods he is swallowed up by a rock which opens to engulf him; or (a fate which was parodied by PolyDumas in the death of Porthos), the rock he tries to uphold falls on him with the whole Universe-Mountain. AntĒnôr is a chronological cyclic god also for he has 19 sons.<sup>4</sup> Klei-tos and EuruKleia must be regarded as Keystone-deities, and I here renew my suggestion that we have in all such god-names the word κληῖς the key or bolt or keystone of the heavens (see p. 405 *supra*). Kleitos drove the chariot of PoluDamas, and was killed by Teukros (Teucer) the Maker. Kleitos was otherwise the son of Mantios, a Fortune-god, which is a still further connexion with PoluDamas. EuruKleia was the slave of Laertês, a stone-god whose name must come from λᾶς a stone (λᾶες stones). Surely here is a strong point in favour of the keystone hypothesis.

To continue about the HyperBoreans. A fragment of Hekataios (373), or of his namesake of Abdêra, reported by Diodoros, made Phrenikos state that the HyperBoreans were of Titanic race, Τιτανικοῦ γένους. This we may read as meaning also that the

<sup>1</sup> Apoll. *Bibl.* i, 4, 5. Herod. iv, 35.

<sup>2</sup> *Odyssey*, i, 429; xx; ii, 38.

<sup>3</sup> The Spartans who sprang from the dragon-teeth sown by Kadmos were Rope-men? σπάρον = rope. One of them was HyperĒnôr = SuperHuman? (Apoll. *Bibl.* iii, 4, 1. Hellanikos, *frag.* 2. Pheryc. *frag.* 44.)

<sup>4</sup> Diodorus related that the Apollo of the HyperBoreans descended every 19 years, whence the Great Year of the Greeks. (Didot's *Frag. Hist. Græc.* ii, 387.)

Titans were celestial HyperBoreans, which is what is always here maintained. HêraKlês (I have suggested, p. 405, that κλῆς is also the same 'key,' while the rest is ἥρως hero; Sanskrit sâras strength) has to go among the HyperBoreans to get to AtLas (by the advice of PromêTheus, the Chief-god or First-god), when he takes the sphere or pole, πόλος, of AtLas on to his own shoulders, and so takes the place of AtLas.<sup>1</sup>

AtLas then, in turn, gives HêraKlês the three golden apples of the seven or three Hesperides or Atlantides, daughters of AtLas and Hesperis daughter of Hesperos (son of AtLas or else) son of Iapetos and thus brother of AtLas; or else they were the daughters of Night. Hesperos was also son of Kephalos; and as son of AtLas he was a god of Justice, which connects him with the Judge Süddüq and the Polar spot (see *infra*). He climbed to the top of Mt. AtLas (a myth-variant) to observe the stars, when, like EliYah, he was rapt away by a whirlwind. His special mountain was Oitê (οἶτος doom?) on which HêraKlês cremated himself. The Dorians, the Spear-axis gods as I suggest, lay round Mt. Oitê.<sup>2</sup>

Hellānikos (*frag.* 96, as above) said the HyperBoreans, which he wrote 'ΤπερΒόρειοι, dwelt beyond the Ripaian mountains (ῥιπή swing, rotation?). They taught Justice (compare Hesperos above) and ate tree-fruit, Hesperides-apples in fact.

The hyperBorean was a mysterious region to which the route could no longer be found by sea or land. This I consider to be merely a variant of the world-wide myth of the separation of the once-conjoined heavens and earth. Peace and eternal light there reigned; which I interpret as the nirvana of the "point quiescent," (see pp. 6, 7, *supra*), and the cosmic Fire-origin; both of them points which are further dealt with under "The Wheel." There abided Apollo in the midst of pleasures with his mother Lêtô and his sister Artemis; descending each year<sup>3</sup> to the foot of the Universe-trees at Délos and at Delphoi, and returning borne or drawn by swans or gryphons.<sup>4</sup>

I should theorise that this going up and down the tree-axis-spear was intimately connected with the rank of Apollo as the national chief god of the Dorians or Spear-people, otherwise the chief of the spear-gods. He was their θεὸς ἡγήτωρ or "leader." The Argives also called him Zeus and 'Ηγήτωρ.<sup>5</sup> But ἡγήτηρ or -τωρ belongs to ἡγέομαι which belongs to ἄγω; and that brings me back to one of my repeated contentions that divine names in ag- refer to the agging-

<sup>1</sup> Apollod. *Bibl.* ii, 5, 11 (13, 14).

<sup>2</sup> Ephoros, *frag.* 10.

<sup>3</sup> See note 4 p. 453 *supra* as to 19 years.

<sup>4</sup> See illustration from Tischbein's *Vase d'Hamilton*, ii, pl. 12 in Saglio's *Dict.* i, 311. See also Hekataios of Abdêra on the HyperBoreans as preserved by Diodorus and others: Didot's *Frag. Hist. Græc.* ii, 386.

<sup>5</sup> Theopompos, *frag.* 171.

on, the driving round, the compelling of the Universe (see p. 345 *supra*). That, I am free to maintain, is the sense of the Hêgêtdr name of Zeus-Apollo. The first day of his feast in Sparta was the ἀγγορία, and the celebrant was called the ἀγγής, one of the numerous instances of priests (and peoples) taking the names of their gods. Another Spartan name for this Apollo was Καρνείος, as to which see what is said *supra* (p. 432) as to the goddess Carnea or CarDea. At Kurênê he had a perpetual fire in his temple, in which we may see a commemoration of the central cosmic fire. All this seems better at least than Pictet's suggestion<sup>1</sup> that Apollo was Hêgêtdr "because the sun was the leader of the Aryan migrations in their march from East to West" !

All the fabled happiness of the HyperBoreans and their abode must be referred to the conception of a highest northern celestial 'heaven' of the blessed. And the "famous temple" of the same peoples to Apollo, fashioned as a sphere and adorned with many votive offerings, ναὸς ἀξιόλογος ἀναθήμασι πολλοῖς κεκοσμημένος, σφαιροειδὴ τῷ σχήματι, is of course nothing but the spherical heavens itself. And the reader, with these views in mind, is begged to read again carefully the fragments of Hekataios (of Abdêra) about the HyperBoreans,<sup>2</sup> and I think he will say that all the much-derided "absurdities" about them at once become the most orthodox cosmic mythology. The divine progeny of Boreas, the Boreades, naturally had the supreme care of this temple. (Claudius) Ælianus (2nd century A.D.) stated that the three sons of Boreas and Chionê were the priests of Apollo there, and that they were of the height of 6 cubits (πῆχυς, a word in which one strongly suspects a relationship with the god Picus, see p. 40 *supra*). But Diodorus said that all the HyperBoreans were, as it were, priests of Apollo, for they perpetually chanted hymns in his honour ; which is a straight parallel to the blessed in the Christian heaven never-endingly singing the praises of the Deity. The name of the cosmic island (or orb) of the HyperBoreans was Ἑλίξοια, which simply gives me a parallel to the name Ἑλίκη of the Great Bear (which we shall have under "The Number Seven") and of the Arcadian Cosmic Willow (see p. 298 *supra*). It refers directly to the rotating of the Heavens. Stephen of Byzantium also cited Hieroklês as stating that the Tarkunaioi, among whom the gryphons (γρῦνψ) guarded gold, were a HyperBorean people,<sup>3</sup> and this word must contain the root *tarkê* (see p. 309 *supra*), and so mean the Turners (the Tarquins in fact)

<sup>1</sup> *Orig. Indo-europ.* ii, 668.

<sup>2</sup> Didot's *Frag. Hist. Græc.* ii, 386 to 388.

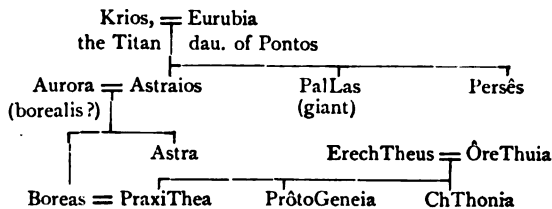
<sup>3</sup> *Ibid.* iv, 430.

of the Sphere. The swans of that region will be dealt with under "Divine Birds"; but see also p. 463 *infra*.

This subject caught, and only just caught, the attention of Swift. In the *Tale of a Tub* he made a faulty reference to Pausanias, and spoke of "the almighty North, an antient deity, whom the inhabitants of Megalopolis in Greece had in the highest reverence: omnium deorum Boream maxime celebrant." It was in the Arkadika that Pausanias (viii, 78) recorded this, saying that the people of Megalopolis kept the anniversary of Boreas as a holy day, and had no other god in greater honour, because by him they had been helped against the LakeDaimôns (Lacedemonians) and King Agis: a clear war-in-heaven, which also gives us the supreme god as a god of battles, which he will be found to be in all mythologies.

What λακε may mean here is now difficult to speir into (one may perhaps suspect that κ = χ), but the δαίμων half of the name must have its full mythic value; and the name of Agides, like that of the similarly-named priests of DêMêtêr, the agidiai, must be put with the other celestial names of powers in ἀγ- (see p. 345 *supra*).

The myth of serpent-legged Boreas abducting and cohabiting with ÔreThuia was on the chest of Cypselus,<sup>1</sup> and must be understood of the revolving cosmic year pivoting on the northern stronghold (ÔreThuia = ὥρα ὥρη year season + θύω rush, whence θυιάς, dancing Bacchante). She was daughter of ErechTheus and PraxiThea (πράσσω = περάω pass-through = Sanskrit *par* carry-over; compare Latin *Ter*(men) = Avestan *tar* go-over = Sanskrit *tar* pass. She is a terminal goddess, see p. 388 *supra*). Sisters of PraxiThea were the primeval female powers PrôtoGeneia First-Birth, and ChThonia the Earth-goddess. Here is the genealogy of Boreas, whose horse-god character will be dealt-with under "The Centaurs."



Boreas was also worshipped at Thourion in an annual festival. On the Tower of the Winds at Athens he appeared as a winged child wearing sandals and with his head veiled, which is also a note of Kronos.

<sup>1</sup> Paus. v. 44.

*THE NORTH, contra.* Against the foregoing the following must be set as diametrically opposed. In Zoroastrianism the North is the domain of all evil and hurtful powers.<sup>1</sup> Did reforming Mazdeism in transforming—as new faiths are wont to do—the old gods in Heaven, the varenya daêvas, into demons, also turn the originally holy North into a cursed quarter; influenced also perhaps by the old belief that it was the quarter of the dead.<sup>2</sup> The myth of the evil god Ahriman forcing his way through the earth to the South lends support to this theory of a *volte-face*. So does a passage in the *Sad Dar* (xxx, i) by which it was forbidden to throw water out of the house by night, especially at the North side (janîb), which would be the worst offence. The good genii or demons of pagan Rome were fully recognised by the Christians of the third century as having a very real existence and influence; but in their eyes they were bad demons, acolytes of Satan.<sup>3</sup>

In Snorri's Edda,<sup>4</sup> when Hermôdhhr rides to Hel to look for the soul of Baldr, the maiden Môdhgudhr who keeps the bridge over the river Giöll tells him "Hel's way lies still deeper and more Northward." Then rode Hermôdhhr forwards till he came to Hel's grate. The 'devil's door' at the North side of some Christian churches, near the baptismal font, opened to let him out when he was renounced by the sponsors, may arise from teaching the people that their old gods whom they worshipped when pagans, were devils; for one man's god is another man's devil, all the world over. There is such a door in Wellcombe church, Morvenstowe, which is always opened at a baptism, that the fiend may escape when the rite is done.<sup>5</sup> One must theorise of course that the opening of this Northern aperture had a directly opposite meaning in Pagan times—it admitted a deity. The North side of the churchyard for suicides, too, is of this class of facts:

'Tis said that some have died for love;  
And here and there a churchyard grave is found  
In the cold North's unhallowed ground;  
Because the wretched man himself has slain,  
His love was such a grievous pain. (Wordsworth, 1800.)

<sup>1</sup> Geiger: *Civ. of Iranians*, i, 133.

<sup>2</sup> Dr. Warren: *Paradise Found*, 207, 213. Darmesteter's *Zend Avesta*, i, lxvii, lxxx.

<sup>3</sup> Reville: *Relig. sous les Sévères*, p. 46.

<sup>4</sup> Fab. 44, ed. Resen.

<sup>5</sup> *Church-Lore Gleanings* by T. F. Thiselton Dyer, 1892.

Here is an actual example. The North side of the Seaford (Sussex) churchyard is "devoted to suicides and bodies washed up from the sea ;" 'nonconformists' object to their dead being buried there, and a dispute with the vicar on the subject is in progress.<sup>1</sup>

One of Ezekiel's complaints (viii, 14) is of the women who came and sat at the N door of the temple of Jerusalem, and bewept the death of Tammuz.

When a body was cremated in ancient India, the ashes and cinders were collected (leaving the bones for urn-burial) and thrown towards the South side.<sup>2</sup> In ancient Egypt, too, Set (or Typhon) is found connected with Ursa Major, and therefore with the North ; but Set was first a good god, before he was degraded, and so they scratched and battered him out of the monuments, and he became the principle of darkness.<sup>3</sup> But this is a still very mysterious point upon which no stable conclusion has yet been reached.

To the same class of facts must also, I presume, be referred "the horrible army of Mâras coming from the North" who attack Buddha in his Siamese Life,<sup>4</sup> but cannot enter the shadow of the Bo-tree (world-tree) where he is sheltered. Buddha adores this tree, first on the East, which denotes the rise of sun-worship, and then on the North. Kronos is another instance of a fallen god. Originally in Heaven, he is found in Tartaros after the contest with Zeus, having been defeated and cast down like Ahriman and Lucifer. In considering the variations of the Kronos myth, as we shall have to do, it is indispensable to disentangle these two periods.

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There is just one other explanation for the few contradictory facts about the supreme sacredness of the North which one would wish to put on record without in any way pressing it or even following it up. It is this, and it is perhaps somewhat novel in ethnological speculations : that the theory of an archaic migration from our Southern to our Northern hemisphere could be introduced to account for these few facts. This would be quite consistent with the rejection of a necessary migration of cosmic myths within the N hemisphere (see p. 11 *supra*). The recent extraordinary fossil finds of more than 200 species of mammals of the most outlandish

<sup>1</sup> *Daily News*, 18 July 1889, p. 6, col. 6.

<sup>2</sup> R. Mitra's *Indo-Aryans*, ii, 141.

<sup>3</sup> Dr. Ebers (Baedeker's *Lower Egypt*, 128, 130). Brugsch : *Astron. Inschr.* 82.

123.

<sup>4</sup> Alabaster's *Wheel of the Law*, 150, 161.

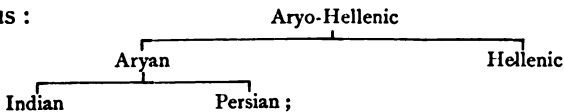
new types in the Argentine and in Patagonia include remains of Man which are considered by Dr. F. Ameghino to belong to the pliocene and miocene ages.<sup>1</sup>

Sir R. Ball, the Royal Astronomer of Ireland, in treating of the Ice-Age, or of successive ice-ages as he posits them, says that, viewing the two hemispheres each as a whole, it is most important to observe that their respective glaciations were not simultaneous. He points out that while one hemisphere was experiencing the rigours of an ice-age, the opposite one was genial, and as it were proffered hospitality to the creatures retiring before the ice in the desolated hemisphere in search of a suitable abode. "In accordance with this view, we should expect to find indications of an oscillation of characteristic organic forms between one hemisphere and another. In Darwin's pages will be found some singularly interesting phenomena connected with the distribution of Alpine plants and animals, which lend much support to this view."<sup>2</sup> Here we clearly have the idea of migration from hemisphere to hemisphere, which is quite left out of the purview of "Indo-Germanic" pundits.

As the subject of ethnological migrations has been mentioned it may be convenient to set down here some briefest skeleton-notes of the newest views as to the origin-spot of the Celtindians.

R. G. Latham in 1854 and 1862<sup>3</sup> thought that Sanskrit might have had its origin to the E or S-E of the *Lithuanic* district. He presupposed an Indo-European population in Europe, to which the Indians likewise once belonged; and he put them, but by way of hypothesis only, in *Podolia* or *Volkhynia*.

Lazarus Geiger<sup>4</sup> put an Aryo-Hellenic period before the Aryan, as thus :



and he maintained that a good deal of what was called Indo-European is merely Aryo-Hellenic. [It is of course maintained throughout this *Inquiry* that most part of the cosmic myth-matter with which it deals is not Aryan merely, or Indo-European, or Celtindic; but is human, widely human as the Northern terrestrial hemisphere.] Geiger further considered that the British barbarian Kelts were the most embryonic form of the Indo-European nature left in the North; and—a good deal on the nothing-like-leather

<sup>1</sup> *Revista Argentina*, December 1891. Prince Krapotkin in *XIXth Century*, August 1892. Dr. Ameghino has published important works on all these discoveries, in Spanish at Buenos Ayres since 1880.










<sup>2</sup> *The Cause of an Ice Age*, 1891, pp. 30 to 32.






<sup>3</sup> *Native Races of Russ. Emp.* (*Comp. Philol.* p. 611).

<sup>4</sup> *Developt. of Human Race* (1880), 131, 151, 156.

principle—suggested that the primitive Indo-European people had its home in *Germany*.

Mr. E. R. Wharton<sup>1</sup> justifies the supposition that the languages spoken by the nations of Europe (with isolated exceptions), and of Asia from the Caucasus to Ceylon, all descend from one common original speech or *Ursprache*, the speakers of which, issuing from *Scandinavia* in search of a warmer climate, separated in various directions. He also proposes the convenient term *Celtindic* which has been here adopted.

**NORTH AND SOUTH.** The division of the Egyptian empire into North and South is one of the most leading historical, ritualistic, and symbolical facts in the archæology of the country. This is very generally misunderstood or debased into a mere geographical expression; but there can be no doubt, it seems to me, that we must take a higher and holier cosmic view of the symbolism, which expresses itself in the well-known and perpetual title of Suten-seḫet (or net)<sup>2</sup>  'king of the double-crown' (or 'of N and S'), of the red and white crowns<sup>3</sup> net  and nefer  whose union  implied the empire over both N and S. The name of this last crown was seḫet (see also p. 56 *supra*). M. Pierret says the hieroglyph  (temet, Coptic , to join)<sup>4</sup> properly indicates by the emblems of sovereignty—crossed the whips—domination over the N and the S, adding that  = ḫeb, with a single whip, indicates dominion over the N alone, ḫeb also being the sound of the glyphs  and  which designate the North.

I may say parenthetically here that 'whip' is a misnomer; the object meant is the horse-tail on a short baton, still carried by the Turkish pasha, as any one who has been to the East must have observed. It may also be added that the glyph  leads us on to the right appreciation of the glyph  so incessant as a supreme symbol on sarcophagi and all sorts of monuments. It must indicate the Universe, and we shall have it again under the heading "Kronos and Ptah." M. Naville<sup>5</sup> reads    as "he in whom are


<sup>1</sup> *Etyma Latina* (1890) p. xxv.


<sup>2</sup> Dr. Wallis Budge's *Nesi-Amsu papyrus* (*Archæologia*, 1890, lii, 470).










<sup>3</sup> Dr. Wallis Budge's *Dwellers on the Nile*, p. 50.

<sup>4</sup> See p. 431 *supra*.

<sup>5</sup> *Litanies du Soleil*, 15, 16.

assembled all the spheres and who comprises them all in him." The meanings zone and sphere are given for ker  Q in Pierret's *Vocab.* p. 627.

M. Grébaut maintains<sup>1</sup> that the title of Suten-se $\chi$ et is divine, and implies domination over the S and N of the Universe ; not merely over Upper and Lower Egypt. I cordially welcome this scrap of encouragement to my theories. The title must correspond, then, to the Indian one of Universal Emperor, Chakra Vartin. M. Grébaut also considers the Bee alone,   $\chi$ eb, to mean the sovereignty of the North in general. This, too, exactly fits-in with the considerations as to the Bees (or stars) of heaven urged throughout this *Inquiry*. But to be mythically consistent we must go beyond this, and maintain further that the dominion over the N and the S meant also in its fulness the lordship over this world and the next ; for the celestial S was the underworld of the dead. Thus the Egyptian monarch, who in life was divine, had attributed to him an imperium comparable to that of his greatest gods ; just as each one of his faithful worshippers became one with Osiris, absolutely *an* Osiris, in that god's dominion of the S heavens.

In the festival Songs of Isis and Nephthys, translated by Dr. Wallis Budge in his important work on the Nesi-Amsu papyrus,<sup>2</sup> occurs the phrase, addressed to the infant Osiris : "The great and living god, the greatly beloved one, is dandled in the presence of the North and South, qemā mehit   ." Again, in the Litanies of Seker, "Hail thou sacred visitor of the South and North, qemāt mehit    ." The N and S emblems for Lower  and Upper  Egypt are triple, like the fleur-de-lis, and this demands consideration (see p. 66 *supra*).

M. Maspero says<sup>3</sup> that "the great Egyptian temple, like the universe, was double," the temple of the N and the temple of the S. "This fiction of duality was carried yet further ; each chamber was divided, in imitation of the temple, into two halves," one belonging to the N the other to the S. "The house of the god had no communication with the adjoining parts except by doors in the southern wall." This is quite a parallel to the symbology of the Labyrinth, as will be seen under that heading ; only that the






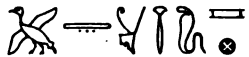
<sup>1</sup> *Hymne à Ammon-Ra*, p. 175.

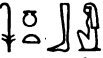

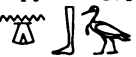







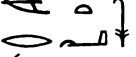
<sup>2</sup> *Archæologia* lii (1890) 407, 467.

<sup>3</sup> *Egyptian Archaeology*, trans. by A. B. Edwards, 2nd ed. pp. 93, 68.

N and S portions of the temple are here both above ground, while the supernal half alone of the labyrinth is overground, the infernal or southern portion being subterranean, as in the cosmos. The crypts of our churches and all underground temples and sacred caves and pits must fall into this last classification.

The sacrificial post in the *Satapatha-brâhmana* (ii, 141)<sup>1</sup> is ordered to stand exactly in the centre of the sacrificial shed, which is divided by a cross-line into two equal parts, a northern and a southern half. This seems an identical usage to the Egyptian.

Uet'i, Uat'i, Uat'  or  or  is said to be the goddess personifying or symbolising the North; and also a form of Sêxet. "Her sanctuary was at Têp  a town situated at the extremity of the Rosetta branch" (Pierret, *Dict* 399; *Vocab.* 117, 708). But we must not forget Pa-Uet' (= Buto)  and P-ta-n-Uet' (Phthenotês)  the name of geographical Lower (Northern) Egypt, of which Pa-Uet', dwelling of Uet', was the capital. J. de Rougé says Uat' was a form of Isis (*Monnaies des Nomes*).

Nexeb  woman-faced and wearing the nefer head-dress, was the goddess of the South, the opposite of Uat'. She was also indicated by the vulture holding the ankh  and "the emblem of serenity." (Her name had first been read Suban, and Brugsch even proposed to read it Heben.) Eileithya in Upper Egypt, El Kab, was called Nexeb, and there was also Nekeb  also  which last = the Hebrew *South* with the Egyptian article (Chabas, *Mélanges*, iii, 2, 291). But the South was also expressed by the plant  which phonetically = su and thus the reading of *Suban* for Nexeb in another of its forms  is partly explained. Set was also 'lord of the South,' Nubt or Nubti . The South was also res  or  or  and mer-t-res  (Brugsch, *Geog.* i, 32). See also "The Eye of Heaven" *infra*, p. 465.

The division of the Earthly kingdom of Egypt into North and South was paralleled in North (Akkad) and South (Sumir) Babylonia.<sup>2</sup> With the Hebrews, to go North was to go up, to

<sup>1</sup> Dr. Egeling's version.

<sup>2</sup> Dr. Wallis Budge's *Babyl. Life and Hist.* 14.

travel South was to go down.<sup>1</sup> Prof. Sayce detected, cut in hieroglyphs on a small greenstone dish from Bubastis, Hri Khebu Amu, which he reads 'Lord of the N and S, Amu' (Amu = terrible one, plural Emîm. *Gen.* xiv, 5; *Deut.* ii, 10).<sup>2</sup> Lucanus in the *Pharsalia* (vii, 422), addressing Rome, merely reproduces the same conception when he says that Titan beheld her empire stretch from pole to pole: *Te geminum Titan procedere videt in axem.*

In "the very oldest" Irish books, the two leaders of the Milesian colonisation, the brothers Eber and Eremon, divided Ireland between them into a Northern and a Southern Kingdom.<sup>3</sup> We have a fuller (and later?) division when, in the central hall, the miodh-chuarta of Tara, the king of Erin sat in the centre with his face to the E, the king of Ulster being at his N and the king of Munster at his S; while the king of Leinster sat opposite to him and the king of Connacht *behind* him.<sup>4</sup> This should previously have been mentioned under the Cardinal points, p. 165 *supra*.

The myth which accounted for the taboo of the swan in Erin makes the Four Swans fly straight to the North till they alight on the sea of Mael (= the *bald* mountain) between Erin and Alban (= the *white* land); and they are not to be disenchanted until Lairgnen the prince from the North is united to Deoch the princess from the South.<sup>4</sup> The mythic Niall Navi-giallach, of the Nine Treasures (see p. 39 *supra*), had a Northern king for father and a Southern princess for mother.<sup>5</sup>

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[In here interposing the headings of "The North, *contra*" and "The North and South" before getting the reader to "The Polestar," the section on 'The South' in Vol. II has been somewhat anticipated; but it had to be done. Never did warlock in tale or legend set his most persecuted victim a more impossible task than the logical assortment of the sections and subordinate facts in this *Inquiry*. Each one of them wants to be in two or more places at once. For one example, the unsatisfactory section on "Rhabdomancy" might have been in the Tree division.]

<sup>1</sup> Lenormant: *Orig. de l'hist.* 313.

<sup>2</sup> *Academy* 26 Oct. 1889, p. 276.

<sup>3</sup> O'Curry's *Manners and Customs*, iii, 4, 16.

<sup>4</sup> Dr. Joyce's *Celtic Romances*, 9, 18. The subject of mythic swans will be dealt with under "Divine Birds."

<sup>5</sup> O'Curry's *Manners and Customs*, ii, 147.

## 5.—The Eye of Heaven.

THE Japanese deity Ama no Ma-hitotsu, One-Eye of Heaven, has already been mentioned at p. 67. The One-eyed Mexican Waters-god Tlaloc dwells in the North on the highest of Mountains, whence come the rains and all streams.<sup>1</sup> The revolving Eye of the Norse world-millstone is directly above Hvergelmer, and through it the waters flow to and from the great fountain of the Universe waters.<sup>2</sup> See also what is said as to the one Eye of a Shan deity at p. 72. The supreme Babylonian god Êa (identified with Kronos in Vol. II) is called on the tablets the Lord with the clear-seeing Eye,<sup>3</sup> and also the motionless Lord, which last seems to me to be an epithet peculiar to the polar divinity. To these should be added the all-piercing Eye of AtLas in the *Odyssey*,<sup>4</sup> for AtLas is an axis-god, and this seems to make a Cyclops of him. The eye of Ra at the tip of the papyrus-stem (an axis-symbol?) will be met with a little lower down. And there was an all-seeing Eye in the forehead of Krishna. Nor is the eye always in the fore-head, it is sometimes in the fore-body, as in the case of the rākshasa Kabandha, slain by Rāma, who had one enormous eye in the breast. A close parallel to this is to be found in the *Rig Veda* (iii, 59) where "Mitra sustains the Earth and the sky, Mitra with unwinking eye beholds all creatures." It is of course a leading point that Mitra was not *originally* the sun, and it is not to weaken my case to state that animisha, unwinking, became a general epithet of all gods.<sup>5</sup> The Avestan Mithra, the yazata of light, has "10,000 eyes,<sup>6</sup> high, with full knowledge (perethu-vaêdhayana), strong, sleepless, and ever awake (jaghâurvaunghem)." The supreme god Ahura Mazda also has one Eye,<sup>7</sup> or else it is said that "with his eyes, the sun moon and stars, he sees everything."<sup>8</sup>

<sup>1</sup> A. Réville's *Hib. Lects.* 71.

<sup>2</sup> Rydberg's *Teut. Myth.* 395.

<sup>3</sup> F. Lenormant, *Orig.* i, 505.

<sup>4</sup> i, 52; and see Paus. ix, 20; and later under "The Polestar."

<sup>5</sup> Dowson's *Hindu Dict.*


<sup>6</sup> Darmesteter's *Zend Avesta*, ii, 121.

<sup>7</sup> W. Geiger's *Civ. of Irānians*, i, lv to lviii, 133. The identification of archaic Mithra with the sun is quite unproved. See "The Judge of Heaven," *infra*.



<sup>8</sup> *Ibid.* xxviii, 133. This eye the commentators also assume to be the sun, but they do not prove that either.

<sup>9</sup> Darmesteter's *Zend Avesta*, i, lviii. It will be seen that this theory and W. Geiger's are incompatible.

The theory that Mithra was *originally* a title of the supreme heavens-god—putting the sun out of court—is the only one that answers all requirements. It will be evident that here we have origins in abundance for the Freemason's Eye and its "nunquam dormio." A Chinese constellation is called "the Eye of Heaven that judges the wicked." 天目也.<sup>1</sup>

The single and the dual ut'at Eye  of Egyptian symbolism is of the utmost importance in the interpretation of the sacred lore of Egypt's past. The conclusion which I advance here is that the pair of these Eyes indicate the deities of the North and the South poles respectively (see "North and South" *supra*, p. 460).

The scarab with a green globe on his head is seen at the top of one of the 3 coffins of the librarian Shutemes. "This symbol," said E. De Rougé,<sup>2</sup> "is placed between two winged Eyes which represent the two chief divisions of the heavens, the North and South, which are reproduced on the inner sides of the coffin in the two crowned vipers" (the ârâret). Here, as it seems to me, De Rougé was on the right road, and in consonance with that remarkable Egyptologist Théodule Devéria, who held the two Eyes to be "symbols of celestial space,"<sup>3</sup> which they are on my supposition, as will be seen lower down. But elsewhere De Rougé shows that (perhaps at some other period of his studies) he was quite unfixed about the dual Eyes, which are also called the "eyes of Horus."

For example, he said vaguely they had "a most extensive symbolism."<sup>4</sup> "The right eye referred to the sun, the left to the moon." "Thoth-Moon sometimes bears in his hands the eye of Horus, symbol of the full moon." This, according to Lanzone,<sup>5</sup> is Amsu, who holds in each hand , which seem to me to be the N and S hemispheres. And then, said De Rougé, further, "they were also taken sometimes for the two divisions of the heavens" (here again he approaches the real origin); and "they then replace the wings of the winged disk." "But the principal sense attached to this much-revered emblem appears to have been the epoch of the accomplishment of astronomical periods. The eye thus figured with an appendage below the globe  was called in Egyptian outa" [now read ut'at]. "This word indicated the *equilibrium* and accomplishment of the phases of the lunar and solar periods. The fate of man being assimilated to that of the stars, the return of the sun to its ut'at, that is to say to the initial point of its diverse periods" [all this is oddly indefinite] "was the emblem, and as if the perpetual pledge, of the resurrection of his soul,

<sup>1</sup> G. Schlegel, *Uranog. Chi.* 436.

<sup>2</sup> *Notice Sommaire* (1876), p. 105.

<sup>3</sup> *Cat. des MSS.* 1881, 78.

<sup>4</sup> *Not. Som.* 150, 141, 151.

<sup>5</sup> *Dizionario*, 617.

after it had got through the infernal periods. These ideas explain" [do they!] "the singular veneration which was attained by this symbol, which is found spread abroad in profusion. The Egyptians employed for the purpose all the precious materials known to them." (These last I explain as Evil-Eye charms, lower down, p. 481.)

M. Pierret in his indispensable *Vocabulaire* (p. 106) makes a portion of this somewhat clearer by citing the same De Rougé for the statement that ut'at meant (also?) "the node of an astronomical period, that is to say its point of meeting with a determinate point of the vague year." But surely this was manifestly a secondary scientific use of the term.

In his *Dictionnaire* M. Pierret says the two ut'at are often personified by Shu and Tefnut; but Shu I make here the axis-god, and Tefnut his consort. The fact that the two Eyes permute, as symbols flanking the *sphere* (not the 'disk'!), with the two 'jackals' called the guides of the N and S, is clearly an argument of the first rate in my favour (see the postponed section on "The Dogs"). Two *lions* flank the sphere on one of the coffins of Shutemes. Mistaking this round symbol for the "sun's disk," as usual, De Rougé said<sup>1</sup> that "this is one of the figures of the rising Sun." I declare I cannot see it. The god Shu at times has a lion's head, and so has Tefnut, and these must be the lions that 'support' the sphere (heraldically); and they support me too, with leonine force, in the exposition of the Mycenæ lions p. 208 *supra*. One pair guards the Sphere, the other the pillar-axis; and each is a polar symbolic beast divine, quia nominatur Leo. The symbolism must have had its birth in a lion country, as the equally polar bear symbolism arose in a country where the bear was king.

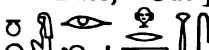
M. Grébaut (*Hymne à Ammon-Ra*) considers that in the Sun's daily progress from E to W, one of his two eyes looks N and the other S; and that that is why the two regions of Egypt and the two regions of heaven are each called ut'at.<sup>2</sup> But surely that is an Alice-in-Wonderland way of accounting for N and S, as to which see the heading "North and South" *supra* p. 460.


And the fact which M. Grébaut points out as to there being two Truths, two Ma, one of the N and one of the S, and that they also are identified with the two eyes, is a proof-positive for me, when it is borne in mind (see "The Judge of Heaven" *infra*) that Truth here means that which is Just, Right, Fixed, as the Poles alone were in the Cosmos. M. Pierret also says "there does not exist a more complex symbol" than the ut'at eye. The greater part of the complexity instantly vanishes, as it seems to me, if the position of the Eyes be identified with the position of the sockets of the Universe




<sup>1</sup> *Not. Sem.* 108.

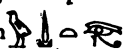






<sup>2</sup> Pierret, *Dict.* 399, 372.

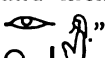
axis. And the word sockets is here advisedly used, for we shall soon see some physiological analogies for it in archaic græco-celtic myths.

A text published by Dümichen<sup>1</sup> says: "Thou art the Eye of Ra, at the tip of the papyrus-stem, she [Isis, as "Buto," Uat'] protects her son, she suckles Hor in the reeds" 

. (The ending of this recalls the type of the Moses-myths p. 410). See also Index as to the relics of the Eye and eyelids of Osiris. Brugsch gives the meaning 'heaven' to

 and , both read as ut'at, the same word as the symbolic eye. Here we have the principal, highest, point of the vault standing for the vault itself; an analogous fact to my arguments about Ouranos on pp. 23, 46, 366, 364 and 451 *supra*. In the decree of Rosetta is the following glyph for Egypt . "It is difficult to explain," says M. Pierret, "but ought to have a religious character." If the views I here urge find any acceptance, it would be easily understood as the country under the Eye of heaven, the middle-kingdom in fact, like the infinite number of similar instances already sampled under the head of "The Navels."

The ut'at itself is written  as above, but without the determinant  for the heavens, also as  and simply as . Ut'at Heru, the "personification of the sacred Eye" of Horus, where Horus must mean the heavens-god, appears as  and . Ut'a also means to judge, and ut'u to dispense justice, which strikes me as sufficiently remarkable in view of what will hereinafter be expounded as to the Heavens-Judge p. 493. Then again, as an unlooked-for parallel to what is said about the Arcana at p. 394, we find that ut'a  is a store-house and a *loft*.

In the remarkable Egyptian Cosmogony which is known as the Evolutions of Râ, in Dr. Wallis Budge's important edition of the Nesi-Amsu papyrus,<sup>2</sup> the god says: "Shu and Tefnut" (who are an AtLas and his consort) "brought to me my Eye . . . I wept . . . and men and women sprang into existence from my Eye, matâ ." This is a close parallel to the Chinese evolutions of P'an Ku and the Japanese of IzanaGi pp. 239, 391 *supra*, and also throws the proper light upon the phrase found by M. Pierret<sup>3</sup> upon a funereal

<sup>1</sup> *Geogr. Inschrift.* iv, 125.

<sup>2</sup> *Archæologia* lii (1890), 441, 541.

<sup>3</sup> *Dict.* 371.



The central cosmic character of the Eye is shown in Indian myth where Chakshus (Eye) espouses Ākūti the goddess of the Extreme (Avestan *aku* = point ; see Akis p. 473 *infra*), and so becomes father to Manu, who again has 12 (zodiacal) sons, the Yāmas.<sup>1</sup>

Of the hundred (that is the unlimited number of the) eyes of Argos, who is nothing but the shining heavens, one half are ever open, while the other half are closed in sleep ; the significance of this *saute aux yeux*, and requires no exposition. But the Scholiast of Euripides (*Phæn.* 1116) quotes a cyclic poet who gave Argos (see also p. 474 *infra*) only two pairs of eyes, one pair before and one behind, and an unfatiguable strength which banished sleep. This is in one aspect a clear parallel to the two pairs of similarly-placed eyes of the Phœnician Īl (Kronos), as preserved to us by Sanchoniathôn-Philo-Eusebius, by means of which he watched sleeping and slept waking.<sup>2</sup> These myth-items of both Argos and Īl are perfectly genuine celestial allegories, and are only a doubling of the Egyptian eyes (see also the "two-winged Eyes," p. 465 *supra*). In Īl's case the reference is to night and day, or the upper and under hemisphere, which comes to much the same thing as my theory. The four eyes of Kronos may be paralleled to the four eyes of the two dogs who guard the Chinvaḍh Bridge in the *Avesta*, or the roads and mansion of Yama in the *Rig Veda* ; which dogs seem to me to suggest so forcibly the Egyptian 'jackals' of the North and South. An alternative tale of the same Scholiast's about Argos was that Hēra gave him an extra eye in the poll of his head, when she set him to watch Io (as to whom see p. 181 *supra*). This is clearly celestial also, and is an analogous myth.

As to this third eye, on the back of the head, surely it is an astounding coincidence that it is now held as proved by comparative anatomists that the pineal gland of the human brain, which Descartes elected as the seat of the soul, is a decayed third eye—not that 'man' ever had such an eye, but in the lizards the fact that it is a suppressed eye is indubitable. Baldwin Spencer has shown and figured this pineal eye, with its retina still surviving, within the head of the lizard *Hatteria punctata*, and it is now beyond doubt that the hole in the skulls of the ichthyosaurus and plesiosaurus of the Jurassic epoch was the socket of a third large eye ; they saw all round like Argos.

The third eye of the Cyclopes was of course in the forehead, see p. 475 *infra*.

<sup>1</sup> Burnouf's *Bhāg.-pur.* ii, 70.

<sup>2</sup> Didot's *Frag. Hist. Græc.* iii, 569, 26.

Pausanias (ii, 24) in his description of the land of Argos says : In the high tower which is called Larissa there is a temple of Zeus sur-named Larissaios, which is without a roof ; and the statue of the god, which is of wood, no longer stands upon a base. There is also in this place a temple of Athena which contains a wooden statue of Zeus that has *two eyes*, each in its natural place, and a *third* in the forehead. They report that this is the Zeus Patrios that was placed in the open air in the palace of Priam . . . But we may collect the propriety of the statue having *three eyes* if we consider that in the opinion of all men Zeus reigns in the heavens ; and that he governs the places under the earth is evident from the verse of Homer in which the sub-terranean ruler is called Zeus ; and Æschylus the son of Euph Orion calls Zeus the ruler of the sea. Hence, whoever made the statue gave it *three eyes*, because this god rules over the aforesaid three divisions of the Universe. See also p. 474 *infra*.

This interpretation, invented by Pausanias, does not fit in so well with other instances of the single Eye, as would the theory (here suggested) that the three eyes arise simply from the addition of the One-Eye to the ordinary two, by a confusion of symbolisms. Had I been pursuing the Lares further at p. 211 (but one must draw the line somewhere) the name Larissa, of so many towns, should have been dealt-with, together with Larissaios as a title both of Achilles and of his Spear, and also of Artemis, Apollo, Zeus, and the citadel of Argos (as above). So should Larissa daughter of Pelasgos or of Piasos the chief of the Pelasgians, which Piasos was adored at at least one Larissa. It was at a Larissa that Perseus killed Akrisios (a god of the Extreme) with a quoit (the chakra of the Indian gods). All this seems supremely celestial myth.

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*The Cyclops :*            Did not the rascals know  
I am a God, sprung from the race of Heaven?  
(Shelley, *The Cyclops*.)

**THE CYCLOPES.** If the Eye of Heaven can be successfully connected with the Polar deity, then the Cyclopes would be clearly central supernal powers equally with the Titans, for both categories—Hesiod (*Theog.* 139 sqq.) made the Cyclopes Titans—were children of Ouranos and Gaia (Gê) ;<sup>1</sup> and the Cyclopes, who were gods in Hesiod, were stronger than the gods according to Homer. Leading facts too are these : that Apollodorus opens his Cosmic Mythology with the birth (1) of the Triad of the Hundred-handed, (2) of the Triad of the Kukulôpes, and (3) of the Six (= 3 × 2) Titans

<sup>1</sup> Apoll. *Bibl.* i, 1.

and their Seven sisters ; and that all three classes are children of Ouranos and Gê, of Heavens and Earth.

1. <i>Hundred-handed.</i>	3. <i>Titanes.</i>	<i>Titanides.</i>
Briáreos, Guês, Kottos.	Ôkeanos, Koios, Hyperios, Krios, Iapetos.	Têthys, Rhea, Themis, Mnêmosynê, Phoibê, Dionê, Theia.
2. <i>Kuklôpes.</i>		
Argês, Steropês, Brontês.		

Other legends made the Cyclopes descendants of the Titans ; and Photius (citing Proclus, 5th century A.D., who commentated Hesiod) said the Greek epic cycle began with the fabled union of Heavens and Earth, whence proceeded 300 armed Giants and 3 Cyclopes.<sup>1</sup> That they were worshipped is proved by the ancient altar or hieron called *Κυκλώπων βωμός* on the isthmus of Corinth, whereon sacrifices were still offered to them in the time of Pausanias (ii, 2, 2). Schœmann<sup>2</sup> has also pointed out other traces of their lost worship, which must have been extremely archaic. The Cyclopes were in fact the brute Forces of the Universe.

These *Κύκλωπες* or Wheel-eyes were also sons of *Κοῖλος* and *Χθόνια* (?) who was Latined as Tellus, a goddess with a masculine name (see p. 372 *supra*). *Koilos* = 'the hollow' is of course an alias of Ouranos, as *Chthonia* is of Gaia. By some accounts there were over a hundred Cyclopes, but they had, in Hesiod (as well as in Apollodorus) an original and supreme triad of their own (as above) ; *Πυρ᾽Ακμων* (fire-extreme-one ?) and *Akamos* (untireable) were other names for Cyclopes, perhaps for members of the triad. There was also a Centaur named *PurAkmōs*, a name conveying the same idea no doubt as *PurAkmōn*, and *SterOpês* must be star-eyes ? The *KuklÔpes* were also blacksmiths of *Hêphaistos*, and made *Plutôn's* invisible helmet (the under-hemisphere), *PoseiDôn's* trident (*τρίαινα* = *τρία* + *ἰς* strength ?), and the bolts (the *brontê*, the *astrapê*, and the *keraunos*),<sup>3</sup> whence Zeus was called *Brontôn*, the thunderer. I must add *KekrOps*, TailEye, see pp. 349, 486.

The *KuklÔpes* were conquered and precipitated into *Tartaros*, together with the Hundred-handed trio, by their common father *Ouranos* ;<sup>4</sup> but they were released later-on by *Kronos*, to aid him in

<sup>1</sup> Didot's *Cycli epici reliquiae*, 581.

<sup>2</sup> *De Cyclopihus*.

<sup>3</sup> Apoll. *Bibl.* i, 2, 1. And see "Weapons of the Gods" in Vol. II of this *Inquiry*.

<sup>4</sup> Apoll. *Bibl.* i, 1.

dispossessing his and their father Ouranos; and then again re-imprisoned by Kronos in Tartaros, where they remained until the next divine and parricidal generation, when Zeus, killing their gaoleress Κάμπη (who gave her name to the *Champs Elysées*), set them free to be his allies in the war-in-heaven with his father Kronos, the Gigantes, or the Titans. Or else the Kuklôpes themselves killed their gaoleress and escaped to the upper day. Zeus then again re-incarcerated them in the same prison, where myth has since allowed them to remain, the old Cosmic faith having come to an ending. It is all the same legend, this of the Cyclopes and their kin, which descended from generation to generation in the divine Cosmic family and among their worshippers, for whom the son-god constantly succeeded the father-god (see p. 19 *supra*). This Tartaros was a dark infernal place in 'Aïς (Hades), as far from—that is, as far below—the Earth (gê) as Earth was from Ouranos,<sup>1</sup> which thus can be *here* identified with the N Polar celestial region, affording yet another help to my contention at pp. 23, 46 etc.; Tartaros being thus the infernal S pole.

And it is further obvious, I think, on a general broad and comparative view, that the Hundred-handed, the Cyclopes, the Titans, and the Giants, were all Forces of the cosmic machine, as (it is in this *Inquiry* maintained) the Kabeiroi were also. Statius indeed, 2000 years ago, said<sup>2</sup> that the Cyclopes were related to the Giants, the Curetes, and the Telchines; the two last being a direct link with the Kabeiroi, whose large eyes we must not forget here.

As to "Wheel-Eyes" above, Hesiod (*Theog.* 144) or some interpolater brought the meaning 'round-eyed' out of κύκλωψ, as from κύκλος + ὤψ; but is it not "Eye of the kuklos (or wheel)" that is to be concluded from this [patent etymology, rather than any other meaning?

Dr. O. Schrader says *εὐρύοπα* Zeus is an expression of a primeval stamp, that it equals κύκλος Διός, and means 'broad-eyed sky.' This rendering sounds wondrous poetical, but when you ask it for a meaning it refuses to reply. Wide-seeing Zeus seems plain enough. I. Schmidt says *europa* (neuter), found in connexion with the primeval accusative Ζῆν, claims an antiquity of the first rank.<sup>3</sup>

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*The Laistrygonæ.* Kampê (just above) is fully dealt with under "The Labyrinth"; here I shall be contented to direct

<sup>1</sup> Apoll. *Bibl.* i, 1.

<sup>2</sup> *Thebais* ii, 273; *Silvæ* iv, 6, 47.

<sup>3</sup> Jevons's Schrader's *Prehist. Aryan Antiq.* 418.

attention to Campania, where were placed the LaiStrygones whom Thucydides (vi, 2) made co-inhabitants with the Cyclopes, of Trinakria. In LaeStrigones I think we must see  $\lambda\alpha\epsilon\varsigma$ <sup>1</sup> stones + strigo, a warlock (striga witch, strix screechowl). They stoned to death the companions of Odusseus,<sup>2</sup> and they thus form one more class to add to the interminably long list of stone-gods. Note by-the-way that PoluPhêmos (see p. 211 *supra*), as well as being a Cyclops, was one of the LapiThoi (stone-gods); and the LaiStrygones were horrible giants and cannibals (a note, among deities, of human sacrifice), the queen of their king AntiPhatês ('the opponent of the bright'?  $\phi\acute{\alpha}\omega$  shine) being as high as a mountain. Homer placed them in the most distant North, just where I want to put their neighbours the Cyclopes. In fact they are a second, or a first, edition of the Cyclopes, for they skewer the companions of Odusseus, and carry them off for roasting and devouring. Their city was TelePulos (terminal-gate).<sup>3</sup> and its founder was Lamos (compare Lamia the Libyan Ogress who devoured children).<sup>4</sup> As for Trinakria it is generally interpreted 'three-caped' ( $\delta\acute{\alpha}\kappa\pi\alpha$ ) and understood to mean Sicily, to which island the symbol of the three 'Legs o' Man'<sup>5</sup> belonged. But  $\delta\acute{\alpha}\kappa\pi\alpha$  (see p. 145 *supra*) I claim to be the very cosmic summit ever kept in view here, and thus Sicily would be viewed as one more of the endless symbolic islands, and Tri-n-Akria refers to the Triad of the Highest; and of course (as above) the Cyclopes had their triad. The word must be closely connected with the goddess MeDiTrina at p. 373 *supra*.

Another supreme celestial connexion is given by the mating of the Cyclops, or nominally of PoluPhêmos (many-shining?), with Galatia or Galateia, by whom he has a son Galatos.<sup>6</sup> She was of the sea, that is of the Universe Ocean, just as PoluPhêmos was the son of PoseiDôn; and her name and that of her son are clear relations to the Galaxias or via lactea, the Milky Way or Heavens-river ( $\gamma\acute{\alpha}\lambda\alpha$  milk). Her romance with Akis, famous in literature,<sup>7</sup> is to be mythically expounded first by the fact that his name  $\acute{\alpha}\kappa\iota\varsigma$ , 'point,' should be referred to the N Extreme of the axis (see Âkûti

<sup>1</sup> See Laertes, pp. 177, 453 *supra*.

<sup>2</sup> *Odyssey* x, 82, 106.

<sup>3</sup> See "The God Terminus" p. 387 *supra*, and "The Dokana" p. 253.

<sup>4</sup> Euripides. *Aristotle Mor.* iv. Diodorus, Horace, *A. P.* 340.

<sup>5</sup> See "Buddha's Footprint" in Vol. II.

<sup>6</sup> Timaeus, *frag.* 37.

<sup>7</sup> Theocritus v and xi. Ovid *Metam.* xiii, 722.

p. 469 *supra*, and "The God Terminus," p. 387), and then by the other myth-item that he was god of the same-named river, which again must be taken to be the heavens-river flowing down from the same Extreme. The river-name Akis is in fact an alias of the Galaxias at its source; and thus Acis and Galatea were god and goddess of the same river; and PoluPhêmos being the lawful cosmic spouse of Galateia must also be given a similar Northern celestial position. In a painting discovered on the Palatine Hill in the house of Livia, Galatea is seen seated on a HippoKampos or seahorse (like Neptune's, with only the two forefeet and a fish's tail). HippoKampos is a strange word, which seems to claim contrast with HippoKentauros. The κάμπος may mean, as in the case of Kampê above, the Latin campus, the 'field,' the plain of the Universe Ocean.

The Northern central position of the Cyclopes is further illustrated from Adam of Bremen's *De situ Daniæ*. He says the Northern Giants, who were such as we call Cyclopes, dwelt within solid walls, surrounded by the water to which one comes after traversing the land of frost, and after passing that Euripus in which the water of the Ocean flows back to its Arcanian fountain (ad initia quædam fontis sui Arcani recurreus).<sup>1</sup> See "The Arcana" *supra*, and "The Heavens-River" in Vol. II. I also direct the attention again to what is said about the neighbourhood and the locus of the Phaia-kians at p. 382 *supra*; and at p. 464 we have had AtLas as a Cyclops, and of course the head of AtLas is at the N celestial pole.

At p. 422 there was promised a treatment here of the deities in δψ and ὤψ. Let me first take up again the self-made KekerOps or KekerÔps, whom I think we really, as hinted in the note to p. 349, must now here take as coming from κέρκος tail, and meaning Tail-Eye, which is again a further help to my etymology of Ouranos at pp. 23, 46, 366, 368, and 451. At pp. 145, 146 we had DolOps and PelOps (see also p. 212). DruOps (Tree-Eye or TriOps?) was shown on pp. 356, 422 to be the same as TriOpês and Zeus TriOpas; and also seems to be the same as the triple Zeus of Corinth in Pausanias (ii, 2, 7; see also p. 470 *supra*), and as Zeus TriOphthalmos of the same citadel of Argos,<sup>2</sup> which is always claimed here as the height of the white heavens. The xoanon, polished or worked statue, of this last Zeus was brought from Troia

<sup>1</sup> Rydberg's *Teutonic Mythology*, 1889, p. 485.

<sup>2</sup> Paus. ii, 24, 5, and see p. 469 *supra*.

(my celestial Trinidad) and was thus of Dardanian origin, which connects it with the spear-axis gods and the PalLadion, which, see p. 212 *supra*, was made of the bones of PelOps; and the Cyclopes are as often three-eyed as one-eyed. EllOps was a son of Zeus or of Iôn (*Strabo*). Juno and Ceres Mater sometimes become Ops in Latin inscriptions. Cicero<sup>1</sup> gave one origin for Diana as the daughter of Upis and Glauce. This is said to be the Ὀπίς of some old Greek fragments, and the Οὐπίς of Kallimachos. But in Apollodoros<sup>2</sup> Ὀπίς is one of the virgins venerated by the Hyperboreans (see p. 453 *supra*), and is transfixed by Artemis with arrows. I also refer the reader to what is said of Ὀψ on p. 453. Festus (*s. v.* Oscos) quoted from Verrius the statement that the Osks or Osci were anciently called Opsci. And in regard to that, it might be added that ὠψ being 'eye,' ὄσσε (dual) was 'two eyes,' doubtless the two sacred eyes (of the Egyptians) which we have here been considering (p. 465 *supra*); ὄψις is 'sight,' and the verb ὄσσομαι to foresee, forebode, augur, and the word ὄσσα an omen, are clearly to be expounded by our own analogy which makes the prophet a seer, a see-r; ὠπη, sight, further gives us a word of this family to compare with Ὀπίς above. It is somewhat risky to go further and claim the name of Mount Ossa, Ὀσσα, as being the dual-eye mountain of the heavens; but the name PelOps gives us a curious adjunct to the legend which piles Pélion upon Ossa (see p. 452 and also the Chinese Heavens-Eye-Mountain under "Polestar-Worship" *infra*).

It ought again to be repeated that the central forehead eye of the Cyclopes was as often represented with the two ordinary human eyes, as without them; that is they were indifferently three-eyed or one-eyed. In an Etruscan painting on a tomb at Corneto the PoluPhêmos of Odusseus has only one vast eye in the forehead.<sup>3</sup> But there is yet another curious mythic monster tribe—clear doublets of the Cyclopes.

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THE ARIMASPOI, ever at war with the gryphons (γρὺνψ) for the gold of the North, the treasures of the Arcana (see p. 398) had but one eye; and beyond them were the HyperBoreans (see p. 451 *supra*). Stephen of Byzantium cited Damastês of Sigaea<sup>4</sup>

<sup>1</sup> *De nat. Deor.* iii, 23.

<sup>2</sup> *Bibl.* i, 4, 5.

<sup>3</sup> See the illustration in Daremberg and Saglio's *Dictionnaire* i, 1695, from *Mon. de l'Inst.* ix, plates 15 and 4; x, plate 53.

<sup>4</sup> Didot's *Frag. Hist. Græc.* ii, 65.

as recording that beyond the Scythians came the Issédones, beyond those the Arimaspoi, then came the Ripaian mountains of perpetual ice, out of which Boreas blew his blasts. On the far side of these mountains dwelt the Hyperboreans.

Herodotus explained that in the Scythian tongue *arima* meant 'one' and *spou* 'eye.' If so, *σποῦ* must be related to our spy and espy, and the root *spak* to spy, see, observe, behold. Several other etymologies have suggested themselves: *σπέος*, *σπέιος*, *σπήος*, a cave or den (PoluPhémos lived in one), and the name Speiô of the Nêréid, daughter of Nereus and Doris; *σπεύδω*, urge-on, root *spa* (English, speed), which would suit celestial central gods; *σποῦ*, *σπεῖω* = *ἔσπου*, follow (imperative) part of *ἔσπομαι* = *ἔπομαι*, to follow, accompany. There is also (bearing in mind the extensive myth of the prod in the eye of the Cyclops of which I give so many instances later, p. 478) the English word *spit* (pointed stick, skewer), Danish spyd spear, Swedish spjut spear, Icelandic spjót spear lance, which bring us to the axis-spear in the socket. But "arima = one" (unless as unique, best) is hard to swallow; *ἀρίς* auger would fit-in with the 'spit' notion.





But the true mythic clue seems to be given by the name of the river Arimaspa which lay in their region, which region was according to Pliny (iv, 12) between the Palus Maeotis and the Ripaian mountains (see p. 454 *supra*). This Arimaspa seems therefore to be one of the endless names of the Northern heavens-river; the Arimaspoi would have taken their name from it; and I explain the river's name as Ari-m-aspa; and to strengthen my case, I take the archaic town Aspa (Aspadana) in Ptolemy, the "*Scythian*" places Aspabota and Aspacara, the Scythian tribe of the Aspasiacae, and the people called both Aspasioi and Hippasioi,<sup>2</sup> whom Alexander subdued in 327 B.C. This last it is that makes the disclosure as to asp-, which must be the Avestan aspa-, Vedic ashva, Lithuanian asžwa mare, rendered into Greek in Hippasioi as ἵππος. These are then (without prejudice to the famous filly Aspasia) all horse-names, and the ArimAspa was a clear parallel to the HippoKrênê horse-fountain, produced by a stamp of the foot of Pégasos. Arim-presents a close analogy to the name of the divine horse Ariôn, got by PoseiDôn out of DêMêtêr, p. 78 *supra*. Aspalis the daughter of Argeios, who killed herself to avoid the violence of Tartaros, and was changed into a statue by the side of Artemis, connects herself with this central region by the sacrifice to her of an annual goat by flinging it off a rock (of ages)—see p. 385 *supra*. It would not have been impossible, from this point of view, that Aspa may have

<sup>1</sup> Herod. iii. 116; iv, 13, 27. The Aristaios of Herodotos is obviously mythic.


<sup>2</sup> Strabo, xv.

given the place-name Spa and the English word spa, supposed to have come therefrom. I should even be inclined to add the *Asp* (or Aspen) tree, and the *Ash* also, and derive their hitherto unexplained origin from the myths (mentioned on pp. 291 and 308) of the Ashvattha tree of the *Rig Veda* and the Ygg-drasill Ash. (Vedic *ashva* = Avestan *aspa*, as above.) We shall have horse-gods to a fatiguing extent when the Centaurs are treated of (see also p. 233 *supra*), but for the present it would appear that these one-eyed ArimAspoi must be locussed with the one-eyed Cyclopes, and with the HippoCentaurs, as central celestial gods of a most various and archaic category.

**THE EVIL EYE.** And now it is strange how we shall have to connect the one or the third central eye with malevolence and the working of evil. Śiva is called the three-eyed Giant, the destroyer of the eyes of Bhaga.<sup>1</sup> See also Rāma's slaying of Kabandha, p. 464 *supra*. One head of Brahmā's five was burnt off by the fire of Śiva's central eye. Śiva is commonly represented seated in profound meditation, with a third eye in the middle of his forehead.

In the curious Egyptian ritual called "The overthrowing of Âpepi," the maa Heru, Eye of Horus,  prevails-over (seḫem), eats-into (am âm) Âpepi, the chief of the powers of darkness. It destroys (sehetem) and makes an end of (tem) him. It also condemns (sâp), which connects it with the Judge of Heaven (see "The Polestar" *infra*). A flame<sup>2</sup> comes forth from it. The Eye of Rā, Maa Rā  does the same, and it hooks (sesennu) the enemy, acting in its name of Devourer (Âmi), and mastering in its name of Seḫet . In fact Rā, Horus and p-Âa all three triumph over Âpepi in this commination service, and p-Âa, 'the Mighty'  that is Osiris, here means the dead man himself, in whose tomb a copy of the ritual is placed, for all the dead became one with Osiris.<sup>3</sup>

In Irish myth, Searbhan the Fomorian giant of Tory (= tower) island, and of Lochlann in the North, who guards the rowan or

<sup>1</sup> Burnouf's *Bhâg.-pur.* ii, 22, 32.      <sup>2</sup> The determinative  indicates fire, flame.

<sup>3</sup> Dr. Wallis Budge's *Papyrus of Nesi-Amsu* in *Archaeologia* (1890) lii, 518 to 523, 421.

quicken-tree, that is tree-of-life, of Dubhros or Blackforest,<sup>1</sup> had one broad red fiery eye in the middle of his black forehead. Like the jinnî Sharbar in the *Arabian Nights*, whose name his resembles, he is armed, not with an iron rod but with a great club. Balór the Fomorian king had one evil eye, whose glance struck dead or turned into stone what he looked at. He kept it covered except when in use against his enemies. Lugh of the long arms slung a stone at him, which went clean through the eye, and out at the back of Balór's head : so putting an end to him at the second great war-in-heaven battle of Magh-tuireadh (Moytura, plain of towers). A high tower-like rock in Tory island is to this day called Balór's castle.<sup>2</sup> See pp. 267, 285 *supra* as to Tory island.

By another account, Balór had one eye in the middle of his forehead, the other in the back of his head. This back-eye, which he kept covered unless he wished to *petrify* his foes, was the evil one, for its foul distorted glance and venomous rays would strike one dead. To this day an evil Eye in Ireland is a Balór's eye.<sup>3</sup> Kynon, a knight of Arthur's court, also finds a big black (unnamed) giant on a mound in a large open field. He has but one foot (see p. 215 *supra*) and only one eye in the centre of his forehead ; like Sharbar also he is armed with an iron rod, which is a load for four warriors. He is not unkind, though frightsome ; directs Kynon to a "road at the end" which goes up a hill to the top, where is a large Tree greener than the greenest fir. Beneath the tree is a fountain, and near-by a silver tankard fastened by a silver chain. There comes a shower which clears the tree of leaves, a flight of birds that perch on the tree making better music than any music ; and so forth—all the imagery being celestial and cosmic. Fand (tear?) the sister of Aengus is also the daughter of Aed Abrat, that is Eyelid-Fire or eye-pupil.<sup>4</sup>

The Irish Balór seems to have a doublet in the Welsh giant-headed Yspaddaden, whose eyelids have to be lifted-open and propped-up with forks. Lug kills Balór with a stone from a sling. Yspaddaden uses a stone-javelin (llechwaew) and is himself struck with one,<sup>5</sup> which pierces the ball of the eye and goes out at the back of the head. The Spear-god Peredur *Paladyr Hir*, of the

<sup>1</sup> Rhŷs's *Hib. Lects.* 356, 463.

<sup>2</sup> Dr. Joyce's *Celtic Romances*, 315, 405, 407. O'Curry, *Manners and Customs*, ii, 251, 252.

<sup>3</sup> Rhŷs's *Hib. Lects.* 314, 348.

<sup>4</sup> *Ibid.* 356, 463.

<sup>5</sup> J. Loth, *Les Mabinogion*, 1889, i, 235, 236, 238.

long Pal (see pp. 217, 303 *supra*), strikes the Red Knight in the eye with a sharp-pointed javelin which comes out at the back of his head, and kills him on the spot.<sup>1</sup> The glance of the Servian Vy, or Aged One, is as deadly as a basilisk's ("which nobody can deny"). He lies on an *iron* couch and sees nothing, because his thick brows and long lashes completely hide his eyes; but he gets 12 mighty heroes to lift up the hair about his eyes with iron forks.<sup>2</sup> Note that the number 12 is here zodiacal, the iron is northern, and that we here identify the Evil Eye with the 'Old Un.' To this must be added another Russian myth (see p. 216 *supra*) of the evil Verlioka, who is of vast stature, and one-eyed.<sup>3</sup>

In a New Guinea legend, the Man fights the mountain giant-devil Tauni-kapi kapi (= Man-eating man) by hurling spears at his eye; and at length, when the giant has got up to the third platform of the Man's hugest tree of all the forest, the Man drives his very long and heavy spear into his right eye; he falls to the ground, and bursts into a hundred pieces.<sup>4</sup>

When Odusseus and his four companions (see p. 188 *supra*) turn the burning pole about in the Eye of the Kuklôps, the poem<sup>4</sup> compares it to the turning of an auger when a carpenter bores a hole in a beam, and the Eye of the monster hisses round the hot end. Here I think we have not alone the method of getting fire from a wooden apparatus, but also the central fire of heaven, here treated of under "The Wheel," and we thus reach the Cosmic machinery of the axis turning in its *socket*.

The Artemis Kondulitis or Kondulêatis mentioned by Clemens of Alexandria and elsewhere should it is suggested be brought (as well as the town-name Konduleai) from *κόνδυλος*, a socket (joint) or ring; *κόνδυ* was a cup.

The Etruscan painting of Corneto has been already mentioned (p. 475); it gives an excellent representation of the scene in the Odyssey. I have led up to this boring of the eye of PoluPhêmos by first citing all the numerous parallels to it which I have been able to discover in other mythologies. Doubtless there are at least as many more which have escaped me; one more shall be added—Echetos thrusting bronze spikes into the eyeballs of his daughter.<sup>6</sup> In Homer he also makes her grind iron barley all her life long. Here we seem clearly to have the Universe Mill also (see "The Wheel") and Northern iron.

<sup>1</sup> Loth's *Mabinogion*, ii, 54.

<sup>2</sup> Ralston's *Russ. Folk-Tales*, 72, 162.

<sup>4</sup> *Odys.* ix, 384 to 394.

<sup>3</sup> H. H. Romilly's *My Verandah*.

<sup>6</sup> *Argonautika* iv, 1093.

Taking up again the theory at p. 465 that the ut'at eyes were cosmic, and of the N and S poles, it may I think be suggested that the Evil (cosmic) Eye was the Southern one, the dead eye, that of the infernal region of the dead. Thus we should have the sphere, as the King says in Hamlet (i, 2, 11) "With one auspicious, and one dropping eye." And if we regard the two-eyed sphere as turning, proceeding, from E to W, the *left* eye would then be the evil eye as asserted (otherwise meaninglessly) by the gobemouche "Desbarolles" (le comte d'Hautencourt), quoting from Hermes Trismegistus in his *Mystères de la Main* (1860, p. 416); but that supposition will not explain the destructive power of the Eye of Horus or of Rā above, p. 477.



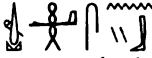
Eye-biting and over-looking are some of our own terms for the Evil (human) Eye. Cattle suddenly falling sick were certainly eye-bitten.<sup>1</sup> Plutarch said that mothers would not expose their children even to the protracted gaze of their fathers<sup>2</sup>—perhaps because of an instinct inherited from the time when human males destroyed (and eat) their offspring, p. 19 *supra*. Great part of the rationale of the Evil (human) Eye may I think be traced to the great early difficulties of retaining property; the steady enquiring gaze of the enemy indicating the close observation, the envy and covetousness, that preceded actual rapt by force. If the cherished object could not be kept secret or concealed (for what the Eye doth not see, the heart doth not grene after), stronger predatory men (*homo homini lupus*) would see, gloat-over (that is, 'overlook'), devour with the eyes (that is 'eye-bite'), covet, and finally make away with the precious possession: *Facit gratum fortuna quem nemo vidit: Cache ta vie*. It is impossible to put the idea and the acquisition of property too early or far-back in the past of the human animal; even a chicken will pick-up, and run away and hide with, the best morsel of food. One fancies this can be detected in children. When Hermann, one of my most intimate friends of the recent past, was a young hero of about two-and-a-half, who plyed a good spoon, if one said to him "Isn't that good?" he would reply instantly "It is not"; or if the question was "Do you like it?" he was sure to answer "I do not," and eat it up all the faster. It even seems, if we take up again Plutarch's remark just above, that kidnapping, which must originally have


<sup>1</sup> Reginald Scot, *Disc. of Witchcraft*, 1584, iii, 64.

<sup>2</sup> *Sympos. quæst.* 7.

been practised as an easy way of getting food, would account for the modern dread of the evil eye resting upon children, which is so common in the folklore of so many countries, that no reader will expect me to give instances here. The only thing these suppositions will not account for is the pining-away of children and of adults, the sickness of domestic animals, chiefly cows, and the failure of their milk and butter. But all these last are pathological natural facts, and once the Evil Eye belief is postulated, it is quite easy to see that those facts too would have at once been attributed to it. Add on too that these misfortunes are—*pace* Reginald Scot above—by no means always attributed solely to an evil human eye, but very commonly to spells of various kinds worked by evil-wishers.





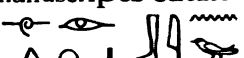
Charms, amulets, talismans and gestures against the Evil (human) Eye are so endless and well-known, that filling pages here with even an endeavour at enumeration would be quite out of the question. A few however must be mentioned, as falling within the framework of this *Inquiry*, and first among these comes the Eye itself.

Greeks Etruscans and Romans all made and wore charm-rings, "of which the stone, by its colours and at times by the form of its setting, presented the image of an Eye. It was sometimes movable, turning on pivots. This was an amulet against the Evil Eye."<sup>1</sup> I think this is (see p. 466 *supra*) the real explanation of the truly enormous number of Egyptian eye-charms, big little less and least, which swarm in the museums and collections.<sup>2</sup> They were also Phœnician.<sup>3</sup> It must always be remembered that *ut'a*, very close to the Egyptian name of the holy eye, also meant health, well-being, luck, fortune. It was written  or , and in the Decree of Canopus (ii, 20) *ἀγαθὴ τύχη*, good luck, is written  *ut'a āh senib*, happiness and health. The fact that 'amulet' was *ut'a*

<sup>1</sup> See the illustration in Saglio's *Dict. Antiq.* i, 294, which refers to the *Bijoux du musée, Nap. III*, Nos. 477, 522, 557, 588, 592. See also the strange amulet of a cock's head and wattles found at Kertch in the Crimea, figured in Saglio i, 257. *The whole charm is as like the Egyptian*  *as well may be. This surprise is pointed-out especially to Egyptologists.*

<sup>2</sup> See for example remarkable specimens 15,664, 16,966, 18,067, 18,078, 18,110, and so on, in the British Museum (18th December 1889).

<sup>3</sup> Perrot and Chipiez *L'Art* iii, 237.

 or  (ut'aiu, plural), or , and also ut'at  (as above) puts the connexion of the eye-charm with the Evil Eye almost beyond doubt. One of the manuscripts catalogued in the "library" of Denderah<sup>1</sup> was entitled  sta (?) ut'at bân, 'to avert the Evil Eye'; and as bân = evil, we see that the Evil Eye was the 'bad ut'at.'

Proclus, in his treatise *De Magia* says: "the sun-stone by its golden rays imitates those of the sun; but the stone called the eye of heaven (or of the sun) has a figure similar to the pupil of an eye, and a ray shines from the middle of the pupil." The words in a parenthesis must be an erroneous gloss. The *Beli oculus*, Eye of Bel, was the name of a precious stone, perhaps our Cat's-eye.<sup>2</sup> These may also have been amulets. I wholly omit the numerous facts and allusions about the god *Fascinus*.

And here may be introduced another curious idea, the diverting from one's eye itself of the direct gaze of the dominating evil eye. In the Persian *Rauzat-us-Safa* (p. 275) Joseph has on his face a mole, "which the sovereign creator had fixed on the page of his beauty for the purpose of averting the evil eye." Here, I think, we have the true origin of patches, and of the luckiness of moles and beauty-spots. Just as potentially hurtful fairies are called 'the good people,' so the evil eye, which cannot only injure but kill, is euphemistically in the Persian *a'inu-l-kamâl*, the eye of perfection. It is devil-worship.



In the large gardens of houses in Cyprus—even of the Turks—may be commonly seen a cow's naked skull, with its horns, raised on the top of a tall pole. They say it is to attract and defeat the evil eye. Palladius, Columella, and Pliny,<sup>3</sup> all mentioned the head of a horse or an ass, stripped of its skin, as put up against hail-storms in gardens. But this is of course connected with the worship of horse-gods, and not of bull-gods. The naked skull of an ox with the horns on is figured in Saglio's *Dictionnaire*<sup>4</sup> from an antique vase, as hung against the side of the altar of Dionusos. On other vases they are seen hung-up, not far from an altar, on a column. In Cyprus also have been found, in archaic rock-tombs, gold earrings formed like the naked skull and horns of a ram. Mr. Hamilton Lang has already sug-

<sup>1</sup> Pierret, *Dict.* 96, 371, 385; *Vocab.* 106, 120, 557.

<sup>2</sup> Pliny, xxxvii, 10, 55.

<sup>3</sup> *De re rust.* i, ch. 35. *De cult. hort.* x, § 344. *Hist. Nat.* xxviii, ch. 5; xvii, 47.

<sup>4</sup> Vol. i, 349, 350.

gested that these were charms against the Evil Eye,<sup>1</sup> and of course there need be little doubt that such was their purpose, although they must originally have been devout symbols in Ram-god worship. In Egypt of course the Bull and the Ram were of overwhelming import in the worships of Ptah the axis-god of the Universe, of Amen, and of Rā—all supreme gods long before Sun-worship was connected with the two last.  $\chi$ num has the ram's head and horns , and Isis has the cow's head and horns (see Baedeker's *Lower Egypt*, p. 134). So has Ashtoreth a bull's (? cow's) head in the Eusebius-Philo-Sanchoniathôn fragments.<sup>2</sup> And we find an Egyptian hieroglyph which gives the cow's head on the top of the uas sceptre (see p. 57 *supra*) , like as in the Cyprus gardens, except that the head is fresh, and has not become a skull by exposure. Doubtless the head was so fixed aloft after sacrifice of the animal to the deity.

It will be shown under "The Wheel," that the transept Wheel or Rose windows of Christian cathedrals are symbols of the rotation of the Universe; and the round or rather oval *œil-de-Bœuf* roof-window is yet another lucky roof-symbol to add to the suastika and the wheel; in fact Viollet-le-Duc<sup>3</sup> said the *oculus* in the gable over the door of the early Roman Christian basilica (but I cannot go with him) was the origin of the Rose. Here may be inserted a curious Japanese fact. At Nikkō, one of the wooden pillars of the beautiful gate called the Yōmei-mon was purposely carved upside-down, lest perfection should bring misfortune on the great house of Tokugawa. It is called the 'evil averting pillar,' mayoke no hashira.<sup>4</sup> This is like the Hindûs naming a fair child 'black,' or giving an ugly and inauspicious name to ward off the evil eye.<sup>5</sup> It was the horns of these lucky skulls that gave us, I fancy, the little Italian charm, still fully extant, in which the index and little finger are extended from the closed hand to avert the evil eye. The gesture so made with the hand is common, and can even be observed as used by Indian deities in Moor's *Hindu Pantheon*.

I find the expression "*l'œil saillant du jettatore*" in the *Journal des Goncourt*.<sup>6</sup> If 'saillant' be here equivalent (as usual) to our 'jumping from the sockets,' these able literary brothers had an erratic idea of the evil eye, for Prof. Pitrè says the Italian jettatore has small and deeply-sunken eyes. At Palermo this year is shown

<sup>1</sup> *Cyprus*, 1878, p. 343.

<sup>2</sup> Didot's *Frag. Hist. Græc.* iii, 569, 24.

<sup>3</sup> *Dict. d'arch.* viii, 39.

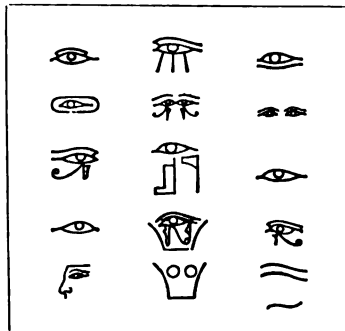
<sup>4</sup> Murray's *Handbook of Japan* (2nd ed.) p. 447.

<sup>5</sup> Sir Monier Williams, *Rel. Thought and Life*, i, 371.

<sup>6</sup> Janvier 1853; i, 31.

a most interesting and complete collection of national amulets and talismans against the evil eye, amassed by Signor Pitre, the author of *Usi e Costumi*, who seems to be at this hour a fervent believer in the *jettatura* as "one of the greatest dangers we can be threatened-with in this life." Among these defensive engines are the real oxhorns and the imitation horns of coral mentioned above.<sup>1</sup>

<sup>1</sup> *Natura ed Arte*, 15 Settembre 1892.



## 6.—The Polestar.

Is not Ēlôah in the Height of the Heavens?  
Doth he not see beneath him the Head of the Stars?  
(*Job* xxii, 12.)

To whom then will ye liken Ēl,  
or what likeness will ye compare unto him?  
He that sitteth above the Khug<sup>1</sup> of the Earth,  
and the dwellers therein are as grasshoppers;  
That stretcheth out the Heavens as a curtain,  
and spreadeth them out as a tent to dwell in.  
Lift up your eyes On High and see who hath created these,  
That bringeth out their host by number;  
He calleth them all by name, by the greatness of his might;  
and, for that he is strong in power,  
not one is lacking. (*Isaiah* xl, 18 ff.)




Which removeth the Mountains, and they know it not  
when he overturneth them in his anger;  
Which shaketh the Earth out of her place,  
and the Pillars thereof tremble;  
Which alone stretcheth out the Heavens,  
and treadeth upon the High Places of the Ocean;  
Which maketh the Bear, Orion, and the Pleiades,<sup>2</sup>  
and the chambers of the South. (*Job* ix, 5; xxxvii, 18.)

He is the infinite Ptah and Kabes;<sup>3</sup>  
he createth all works therein;  
all writing, all sacred words,  
all his implements in the North.<sup>4</sup>

<sup>1</sup> 'Gyrus' in St. Jerome's *Vulgate*.

<sup>2</sup> Or 'gauze,' *R. V.*; 'velut nihilum' in *Vulgate*.

<sup>3</sup> 'Āsh, Kēsîl, Kîmâh.

<sup>4</sup> Kab   and  means the vault of heaven. Here therefore we seem to have the axis and the sphere, the axis-god Ptah and the hollow heavens that revolve on the axis. <sup>5</sup> *Records of the Past*, iv, 111.

THIS subject, towards which we have been working our way throughout this Volume, of which it forms the closing section, will most conveniently be opened by some proofs that the Most High, the deity symbolically worshipped on High Places, was the God of the Polestar, who was seated at the Highest celestial spot of the Cosmos, the North Pole of the heavens. The foregoing quotations from Hebrew and Egyptian sacred literature form a fitting introduction, and we may now add to them some Greek and other instances.

*THE MOST HIGH.* Zeus Hypatos ("Ἵπατος), the Most High, was offered no living victim, but only cakes and wine on his altar on the Athenian acropolis.<sup>1</sup> He is clearly the same as Zeus Polios who was similarly propitiated until a sacrilegious ox ate-up some of the cakes and wafers, and trampled on others. For which that ox was slain, and many others afterwards on the same spot in expiation of the desecration, at the famous Athenian mid-summer feast of the ΔιῖΠόλια or ΔιῖΠόλεια (Dii = 'to Zeus') which fell on the 14th of the month Skirophorion (June-July) and was celebrated in honour of Zeus Polios. Consecrated cakes were placed on a brass table and the oxen for sacrifice were driven round them until one took the cake, and was instantaneously struck down. A triad of priest-families officiated : so Porphyry reported. This is a cogent instance in favour of my theory that the Most High and the Polar deity are identical. The title Polias of Athênê must be similarly explained, and not, as the pointless custom is, by repeating dully that she was the 'goddess of the city,' of the πόλις; a word indeed which mythically must refer to the heavens-city of the Pole; and the meaning 'grey' of πολίος has a double source—from the mythic *whiteness* of the heavens and the fact that the Old-Man god was the Polar deity, as will be shown under the heads of "The White Wall" and "Kronos and Ptah."

The Maker in the Highest, ἵπατε κρείοντων (generally rendered 'ruler' or 'crowned'; but it belongs to κραίνω accomplish, creo) is a common form of address to Zeus the son of Kronos in the *Odyssey* passim.

The altars on high places to Zeus EpAkrios\* were originally on the summit of a mountain, and the title must here be explained

<sup>1</sup> Harrison and Verrall's *Ancient Athens*, pp. 424, 426.

<sup>2</sup> Hesychius, *sub. voc.*

from *ἐν* upon (Sanskrit *api* further) + *ἄκρος* the 'extreme' of the heavens-mountain, see pp. 145, 473 *supra*. EpAkria was founded by KekerOps, see p. 349 *supra*, the Tail-Eye god, who falls into line here without a word of command. And we doubtless have the same Zeus in the two inscriptions which M. A. Mézières<sup>1</sup> found on the slopes of Mt. Pelion. These proved the supreme deity whose temple was on its summit to have been Zeus Akraios—*τοῦ Διὸς τοῦ Ἀκραίου* in both cases—and not Aktaios—*Διὸς Ἀκταίου ἱερὸν* as it theretofore appeared in all the editions of Dicæarchus.<sup>2</sup> This must also be the Zeus of the High-Places mentioned by Livy (xxxviii, 2 ; xxxii, 23), and Hêrê had the same title, naturally. And here we have the true import of the superb 'Gloria in Excelsis Deo'<sup>3</sup> of the Mass. I have already (at p. 229, to which the Reader is requested to turn) dwelt upon the Jewish worship of their heavens-gods on High Places, and shown that the Vedic Agni, the central fire-god, also had his abode on high places. A passage that we have twice in the Hebrew theologico-historical Books<sup>4</sup> puts into the mouth of Solomon this phrase: "The Adonai Ēlohîm said he would dwell in the thick darkness," for which last Dr. E. G. King D.D. substitutes "the High-abyss."<sup>5</sup> Both refer to the night-heavens god of the Pole.

All this makes plain the fine apostrophe to the Day Star in Isaiah (xiv, 12, 15) where that Son of the Morning aspired to ascend above the heights of the clouds into Heaven, above the Stars of Ēl, and to be like the Most High; sitting upon the Mount of congregation<sup>6</sup> in the uttermost parts of the North. It is clear that in this myth the Day Star wanted to usurp the place of the Polestar. It was a war-in-heaven: one of the unsuccessful wars (see p. 19 *supra*). But the usurper is brought down to Sheol, to the uttermost parts of the Pit. Super astra Dei exaltabo solium meum; sedebo . . . in lateribus Aquilonis<sup>7</sup> . . . similis ero Altissimo, says the *Vulgate*. It is worth noting that in *Piers the Plowman* the passage is given as ponam pedem meum in Aquilone; and Langland's reflections upon it may find place here:

<sup>1</sup> *Le Pelion et l'Ossa*, Paris 1853, pp. 117, 118.

<sup>2</sup> *Descr. Græc.* p. 31, Buttm.

<sup>3</sup> *Luke* (only) ii, 14: *ἐν ὑψίστοις Θεῷ.*

<sup>4</sup> i *Kings* viii, 12; ii *Chron.* vi, 1.

<sup>5</sup> *Akkadian Genesis* (1888) p. 43.

<sup>6</sup> Of course 'congregation' here means the host of the heavens.

<sup>7</sup> See p. 451 *supra*.

Lord ! why would he then, the wretched Lucifer,  
leapen aloft in the North side [rather]  
than sitten in the Sun side, where the day beams ?  
Ne were it for Northern men, anon I would tell.

The Western Mongols call the Polestar by a name equivalent to the *cardo*, the 'apex of the golden mountain,' that is, of course, the heavens-vault: *apex montis aurei, nomine cardo caeli, Stella Polaris* (*altan kadasu niken nara tagri-dschin urkilka*).<sup>1</sup>

The *Satapatha-brâhmana*<sup>2</sup> directs that in marking out the temple (to use the Roman augur's word) for sacrifice, the place "which lies highest, and above which rises no other part of the ground" must be chosen. The Uttara-vedi, higher or *high-altar*, of the *Satapatha-brâhmana* still continues to be the common Christian term. All this placing of the altar of the highest god on a summit must be considered and dwelt-on very carefully in connexion with the fact that the Vedic altar was symbolically the extreme point of the Earth, as paralleled to the Navel of the Universe, see p. 361 *supra*. And as to what is said about the End of the world on that page, it may be here added from Grimm's Tales<sup>3</sup> that the end is reached, in those myth-scrapes that survive in Folklore, after adventures with gryphons and fierce mountain-piling giants (see p. 475). There the blue vault of heaven is found sinking down on the earth like a dome; and whoever bends down deep enough at that spot finds that, without turning round, he points his finger to the Antarctic (pole).<sup>4</sup> Is it possible to get anything more direct, more unpremeditated, more uncollusive than this, in support of the theory that it is the N pole we have to deal with in the expression 'the end of the world.'

Attis, who was assimilated to Adamas in the mysteries of Samothrace, and also to Sabazios, and to Pappas the Phrygian Zeus, was furthermore ὕψιστος, the Highest, who embraced all things.<sup>5</sup> His head-covering was a starry cap, ἀστερωτος πῖλος, and he was the shepherd who led the troop of twinkling stars.<sup>6</sup> Attis must thus be viewed as = ἄττα = πάππας = papa, pope, father; and the identifications with Adamas (p. 142) with the Highest, and with the guider of the stars, are unmistakeably Polar.

<sup>1</sup> *Uranographia Mongolica* (*Fundgruben des Orients* iii, 181), in *Paradise Found*, p. 216.

<sup>2</sup> Dr. Eggling's, ii, 1.

<sup>3</sup> Mrs. Marg. Hunt's ed. i, 374.

<sup>4</sup> 'region' is the word here in Grimm.

<sup>5</sup> P. Decharme, in Saglio's *Dict. (Cybelé)* i, 1686.

<sup>6</sup> Julian, *Orat.* v; Hymn to Attis in Hippol. *Refut.* v. 9.

The Tartars (the Tungûs, Turk, and Mongol Tatars) have a Heavens-spirit called Khaira-khan who dwells in the highest heavens, and governs the universe sovereignly if not directly.<sup>1</sup> The sacred Tunisian city of Khairwan must thus have got its name. I suppose we must perceive in Cicero's "orbis celestis . . . summus ipse Deus, arcens et continens ceteros, the very summit-god of that celestial sphere which clasps and contains all the others,"<sup>2</sup> a reference to the central supernal polar deity.

Though generally quoted from St. Augustine,<sup>3</sup> Festus<sup>4</sup> said earlier that day-thunder came of Jove and night-thunder from Summanus: diurna Jovis, nocturna Summani fulgura habentur; it was he also said the *summanalia* were flour-cakes made in manner of a Wheel: liba farinacea in modum rotæ ficta. M. Henri Gaidoz<sup>5</sup> rightly concludes from this that the Wheel was a symbol of Summanus, which enables me to claim him for a Highest god of the Universe wheel, seated at its nave, the celestial Navel; an imagery which cannot be followed up here, but is fully developed in Vol. II. The fact of giving him the night-thunder makes him a god of the Night-sky, a star-god, a Polestar god, of course; and Varro said he was a Sabine, that is a Sabæan god. St. Augustine made an important addition to Festus in saying that the old Romans honoured him more than Jove: coluerunt magis quam Jovem; which is a very valuable statement indeed for me, and at once explains Cicero's record of the *clay* statue of Summanus which was on the summit of the temple of Jove the best and greatest, and was (either actually or in legend) beheaded by lightning: cum Summanus in fastigio Jovis optimi maximi, qui tum erat fictilis, etc.<sup>6</sup> The calling of Jove best and greatest here is rather out of place, considering that his very temple was dominated by some most archaic image of Summanus. That Summanus came to be confused with the supreme infernal Pluto,<sup>7</sup> is, viewing him as one of the endless instances of a fallen god (p. 19 *supra*), only one more proof of his pristine high estate. That Ovid<sup>8</sup> was ignorant of the god's true nature shows how 'unknown' a god (see p. 18 *supra*) he had become. The Monte Sumano at Rome doubtless also commemorates the same deity.

<sup>1</sup> W. Radloff. *Das Schamanenthum* (1885).

<sup>2</sup> *De nat. Deor.* ii, 54.

<sup>3</sup> *Civ. Dei* iv, 23.

<sup>4</sup> In voce *Provoisum fulgor*.

<sup>5</sup> *Symbolisme de la Roue*, 1886, p. 92.

<sup>6</sup> *De Div.* i, 10.

<sup>7</sup> Martius Capella ii, 40.

<sup>8</sup> *Fasti* vi, 731.

The word *summanus*, as belonging to *summus* highest, must of course be compared with *superbus* from *super* over; and *Superbus Tarquinius* (or *Tarquinius Superbus*) has thus nothing to do with the secondary sense of 'proud,' but is, as I here so constantly find occasion to say, "the Superb, the highest, Turner" (of the heavens).

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Securus judicat orbis terrarum.

**THE JUDGE OF HEAVEN.** The theory that places the supreme, the upright, the unbiassed, the unwavering, divine Judge at the only spot of the Cosmos that seemed irremoveable, unshakeable—that is the Pole of the heavens—will be found to accord with and support in a remarkable degree the theory above broached as to "The Eye of Heaven." It is impossible that this Judge so seated should have been one-sided or partial. The balance in which he weighed was as truly poised as the accurate pivot of the Universe. The sureness, the certainty, of his judgements was as exact, as indubitable as the security, the identity, of his eternal cosmic position. There proclivities or inclinations were impossible, fixed as the keystone of the celestial vault, the Justice there dispensed was true and right (in the mechanical senses), and therefore also merciless. There could be no prevailing upon, no gaining over, no tampering with, no forcing. And it is not too much to say that all our endless metaphors and idioms that turn upon the equation just = right = true, may owe their origin to this great cosmic pious faith. "Constant as the Northern star" was no mere happy thought, it was the religion of a whole world.

The Subbas of Mesopotamia (see p. 18 *supra*), whose tenets have frequently to be cited in the course of this *Inquiry*, now still hold that Avather, their Judge of the souls of the dead, has his throne placed under the Polestar.<sup>1</sup> There was an Assyrian Dayan Same = Judge of Heaven<sup>2</sup>; and the great god Ea was "king of destinies, stability and justice."<sup>3</sup> In Norse mythology, the third root (?) of the YggDrasill Ash is in heaven where is the very holy

<sup>1</sup> Siouffi, *Relig. des Soubbas* (1880), p. 7.

<sup>2</sup> *Trans. Soc. Bib. Arch.* iii, 206. Dayan judge, sami heaven; din, to judge. Rawlinson's *Five Monarchies* i, 342, 344. The name of the great goddess Dingiri (= Nana or Anat) seems to contain this vocable.

<sup>3</sup> Dr. Wallis Budge, *Babylonian Life and History*.

fountain of Urdur. There, at the stem of the Universe tree, is the seat of Judgement of the 12 gods. Each day they, the Ases or Godes, repair thither on horseback by their bridge Bifröst or AsBru,<sup>1</sup> which is the Axis. It has been already shown, p. 291, that the YggDrasill Ash is the Universe-tree. The Sinico-Japanese god DaiKoku Ten 大黒天 (dai = great, ten = heaven) is always painted blue, the heavens-colour; and koku, black, is the colour of the North, for which reason DaiKoku wears a black cap;<sup>2</sup> which is not wholly unknown to our own judges. Did a judge, who took the place of the supreme judge, also wear his cap; and did he wear it because he was ordering a supreme human sacrifice? The Japanese purely Buddhist Yemma, or Yemma Ô or Yemma Dai Ô,<sup>3</sup> presents a doublet of DaiKoku. Yemma wears "a cap like a judge's beret" and is the Indian Vedic Yama, the first man (see p. 393 *supra* and Kadmos *infra* p. 497) and therefore the first and king and judge and god of the dead. Yama is "regent of the South quarter, in which direction, in some region of the lower world, is his abode YamaPura," and he is king of the Law, Dharma-rāja.<sup>4</sup>

But while some nations and races continued, and indeed continue, thus to put their Divine Judge in heaven, that is at the Upper Pole of the axis, others transferred their Judges to the lower, to the underworld. In fact the great assize followed the criminals to their place of detention. Take the Greek Minôs, who in the *Odyssey* (xi, 568) is in Ais, Aidês or Haidês (= Hades), and in Plato<sup>5</sup> forms one of a triad of Judges<sup>6</sup> with AiAkos (= bottom of Ais?) and RhadaManthus; or a quartette is made up with TriPtolemos. In another place<sup>7</sup> Plato put the Judge at the foot of the Column. But the Draconian laws<sup>8</sup> directed the Greek judges of the Heliaia, the *roofless* court of justice at Athens, to take their oaths of office by Zeus Boulaïos, Athênê Polias and DêMêtêr. Here we clearly have the Pole goddess joined to the

<sup>1</sup> Bergmann's *Gylfa Ginning*, 91, 224. I have often to depart from his interpretations.

<sup>2</sup> Anderson's *Cat. of Jap. paintings in Brit. Mus.* 35. We shall have DaiKoku again lower down.

<sup>3</sup> Satow and Hawes, *Handbook of Japan*, 23, 37, 172. Dai = great, ô = ruler, 王.

<sup>4</sup> Williams, *Sanskrit Dict.* Dowson's *Dict.* Darmesteter's *ZendAvesta*, i, lxxv, 10.

<sup>5</sup> *Apol.* 41a; *Gorg.* 523c.

<sup>6</sup> Also *Apoll. Bibl.* iii, 1, 2 ("ἐν Ἀδου").

<sup>7</sup> *Repub.* 614 sqq. Dr. Warren's *Paradise Found*, p. 158.

<sup>8</sup> Scholiast on *Iliad*, O, 36.

Law goddess and the god of Counsel or of Decrees; and also evidence that the Judge of heaven, when this ritual was instituted, was considered to be an upper heavens-god; for the roofless temples were always to such a supreme deity. The temple of Juppiter or Jove was so perforated<sup>1</sup> and we have seen the same pregnant fact as to the god Terminus at p. 388. Nonius<sup>2</sup> recorded that in swearing by the *Dius Fidius* whom we shall shortly consider more fully, it was essential to go forth into the open air, to go out of doors into the courtyard. Plutarch<sup>3</sup> said the same about *Hercules*. The temple of *DêMêtêr Musia* near *Mycenae* (*Mukênai*) was roofless.<sup>4</sup>

An idiomatic phrase used by Clement of Alexandria preserves for us the same cosmic imagery when he prays<sup>5</sup> that Truth may deliver men from delusion, stretching forth her *highest* (*ὑπεράνω*) right hand, which is wisdom, for their salvation. Potter wanted to render the Greek as "very strong," and the scholiast in Klotz said it meant that the hand is held over them; which it is, but they both ignored the cosmic point.

The Egyptian Judges of the underworld were (as we shall see presently) in the same position as those of the Greek Hades, but it seems clear that great numbers of the gods of that region have in all mythologies fallen there. M. Grébaut, in treating of the Hymn to *Amen-Râ*,<sup>6</sup> says that in the Egyptian system Truth, or *Mât* conveys the idea of the harmony of the universe, maintained from day to day in equilibrium. "Truth is double," he adds, "there is a *Mât* of the North and a *Mât* of the South; and this double Truth is sometimes identified with the Two Eyes. . . The Unique Being is the principle and source of the true  $\nabla \overline{\nabla}$ , he is the 'true in word' (*vrai de parole*)  $\nabla \overline{\nabla}$  " *mât xeru* or *ma' xeru*. A ceremony practised on the mummy on the day of burial, the opening of the mouth and eyes, was to enable the dead to 'speak Truth' *mât xeru*, as above—to its judges, it is to be presumed, for the dead one was introduced to the underworld judgement hall

<sup>1</sup> Varro *L. L.* v, 66.

<sup>2</sup> viii, 95 (citing "Varro, Cato vel de liberis educandis") Itaque domi ritus nostri, qui per *Dium Fidium* jurare volt prodire solet in compluvium.













<sup>3</sup> *Quest. rom.* 28.







<sup>4</sup> Paus. ii, 18, 3; 35, 3.

<sup>5</sup> *Exhort. to Hellenes*, ch. i.

<sup>6</sup> *Mélanges d'Archéol. Égypt.* i, 249. I omit his references to the Sun as forced and unnatural.

<sup>7</sup> *Ibid.* i, 2 (Th. Devéria); i, 118 (P. Pierret); *Bull. de l'Acad. des inscrip.* (Chabas) 1874. Pierret, *Vocab.* 186.

of Osiris by Mât the goddess of Truth,<sup>1</sup> and there his heart was weighed against a statue of the same goddess . This ceremony must be referred to by Plutarch in ch. 3 of his *Isis and Osiris* where he said the knowledge of Truth was the only thing the dead took with them into the other world.  $\chi$ eru,  $\chi$ er,  ,   meant to speak loud, to declare.<sup>2</sup> Th. Devéria<sup>3</sup> rendered ma'  $\chi$ eru as 'truthful' (véridique). In one funereal papyrus he detected "The soul enters into the heart of truth" (that is, receives back its weighed heart?); "it receives the glorification of ma'  $\chi$ eru, its heart rejoices in the heart of the Truth;" "his soul is truthful." In another, the dead "lives anew in the vesture of Truth." In another, in which the dead are often called "véridique" , Hathor is prayed to "give him the double Truth." In yet another the dead is "truthful in the bosom of truth"   . The full-length statues or portraits of Mât the Truth-goddess  show her naked, as may be seen from the illustration of her given by the late Prof. Ebers in Baedeker's *Lower Egypt* (p. 127); but there she holds the sceptre  instead of the . Here is our persistent imagery of 'the naked truth'; and the Mât of the South pole, of the underworld of the dead, is of course our Truth at the bottom of the Well, "au fond du puits inépuisable onquel disoit Héraclite—now some 2400 years ago—estre la Vérité cachée."<sup>4</sup>

For the purpose of keeping the theory here urged fully present to the Reader, I must continue to emphasize the fact that Truth here must also be understood as Trueness, Justness, in the mechanical sense: as we say a weight is just and true, a number or count is true, a line or a plumb is true. The glyph  used in writing the name of Mât was the standard cubit of Egypt, the legal true measure;<sup>5</sup> and works of precision were Mā(t)iu   . The word mât   'truth, the true,' meant also 'the good' and 'universal harmony,' a signification which will be sufficiently illustrated from other mythologies a little lower





<sup>1</sup> Picture in ch. 125 of the *Peremhru*.

<sup>2</sup> Pierret, *Vocab.* 440.

<sup>3</sup> *Cat. des MSS. (Louvre)* 1881, 141, 134, 130, 71, 43.

<sup>4</sup> Rabelais, *Pant.* i, ch. 18.

<sup>5</sup> Pierret, *Dict.* 162, 310; *Vocab.* 186; *Panthéon*, pp. xi, xii.

down. The name of the goddess Mât was written  or ; and  stood either for the Truth or for Shu, the name of the Egyptian AtLas. This must contain a mythic relation to the two Truths, one at each end of the Axis, of which every AtLas and Shu is a god. Forty-two divine personages called Masters of Truth figure in the scene of the underworld judgement of the soul, and each one of them bears this same feather  in his cap.<sup>1</sup> And here must the connexion (p. 467) be once more made between the two Truths and the two Eyes, by means of the words ut'at 'eye,' and ut'u 'to dispense justice.' I have already mentioned (p. 464) the Avestan Mithra, the yazata of light, the infallible, the undeceived, who has 10,000 eyes, takes no rest and no sleep, and sees all. He is besides the guardian of Truth, oaths and promises.<sup>2</sup> The Eye of heaven, a constellation in the Chinese Sphere, is also the Judge of the wicked<sup>3</sup> (but this does not now seem to be polar).

We have an archaic Italian parallel to Mât in the (Sabine?) goddess Fides, to whom, and to the god Terminus, and to them only, Numa Pompilius (by Euhemeristic corruption) was said to have erected temples. It will be demonstrated in Vol. II that Numa is here a supremest god than either Fides or Terminus, and that the myth refers to his having created and pitched the templum of the heavens, at the pole of which Terminus (as above shown, p. 388) and Fides had their Cosmic locus. Fides held a Key, which I take to be that of the Arcana (see that heading *supra*), and was accompanied by a heavens-dog, which gives us a doublet of the Egyptian jackal of the N.

Fido is still a name for a little dog, and "Old dog Trey is ever faithful!" Trey, see the etymologies at p. 354, is clearly = true, for which word Prof. Skeat gives us the etymological senses of 'firm, established, certain, honest, faithful.'

Virgil calls Fides cana, 'white, brilliant,' just as he does Vesta,<sup>4</sup> and Cicero calls her alma<sup>5</sup> (= ? alba). The Roman archaic god Fidius must be a duality of this conception. His general popular title was Medius Fidius, which—so completely was he a lost, an unknown, god—came to be written medius fidius<sup>6</sup> and even in one

<sup>1</sup> Pierret, *Dict.* 443. See "Divine Birds" and "Feathers" in Vol. II of this Inquiry.

<sup>2</sup> W. Geiger, *Iranian Civ.* i, lv to lviii, 133. <sup>3</sup> Prof. G. Schlegel *Uranog. Chi.* 436.

<sup>4</sup> *Æn.* i, 292; v, 744.

<sup>5</sup> *Off.* iii, 29, 104.

<sup>6</sup> Cicero *Fam.* v, 21, 1.

word *mediusfidius* as a term of affirmation<sup>1</sup>. This *Medius* is generally explained as *me Dius* (that is *me Deus*) *Fidius* (*adjuvet*); but the explanation is an excrescence, once the central supernal position of *Fidius* is grasped. It seems also more than probable (see p. 144 *supra*) that this god *MeDius Fidius* is identical with the other central god *MeDus* (= *MeDeus*?).


In fact all such words contain the title *deus* or *dius*, and the meaning may be 'the *Me Dius* who is the *Fi Dius*,' the central god who is the Faith or Truth god. We absolutely have this *Fi* in 'the old French *fei* = modern *foi* ; for although both these are generally (as *feit* and *foit*) brought from Latin *fides*, the descent is not necessarily by that particular narrow channel, but by some parallel one ; and if the root be *bhidh* (Curtius i, 235), it is quite possible to see that the original name of the god could have been *Fid Dius*, or even that *Fidius* is an adjectival form from *bhidh*, *Fid*, for it is not necessary to insist on a second *dius* (= *deus*) in *MeDius Fidius*.

This god was said to be *Jupiter*, who was certainly called *Fidius*, which is a straight parallel to *Zeus Πίστιος*, used for *Fidius* by *Dionysius of Halicarnassus* in his *Roman Antiquities* circa 8 B.C. *Fidius* was also called *Dios filius*, and of course it is mythologically absurd to take *Dios* here as the genitive of *Jupiter*, we must refer it to *Dies(piter)*. *Varro*<sup>2</sup> connected *Jove* (*Juppiter*), *Diovis*, *DiesPiter*, *Dius*, and *Dius Fidius*, and he quoted his master *Ælius* (b. circa 150 B.C.) as authority for the statement that *Dius Fidius* was called *Diovis filius*. (But I think there is just room for some scribe's confusion between *filius* and *fidius*.) He has also been bracketed with *Janus* and with *Sylvanus* (or say rather with *Pan*, the All-god?). All this shows what a truly great god the title *Fidius* indicates. His confusion with *Sancus* (= *sanctus* = holy) would here interrupt the connexion and will be dealt with in Vol. II.

Let us now pick up again the statement (p. 492) that "the Egyptian *Mât* conveys the idea of the harmony of the Universe, maintained from day to day in Equilibrium," and we shall see that it at once leads us here to some most weighty points in the Cosmic myths we are now considering in their indubitable connexion with the supernal sanctions for the Law and Justice of mankind. The Canaanite goddess *Huscharth* (= *Harmony*) presided over the Law of the order of the Universe, and even personified it in so

<sup>1</sup> *Sallust Catil.* xxxv. Made "*me Dius Fidius*" in some modern editions. *Pliny Ep.* iv, 3, 5; *Quintilian Inst.* v, 12, 17.

<sup>2</sup> *L.L.* v, 66.

far that she was called Thôrâh, 'the Law.' Eusebius preserved the Greek names given by Philo (from Sanchoniathôn) as Thurô and Chousarthis,<sup>1</sup> This Huscarth presents a wonderful likeness to DêMêtêr Thesmia in the character of the goddess of the Law, that is of Order, Truth, Rectitude, Justness and so on, as was deduced by F. Lenormant, citing the fragments of Sanchoniathôn and Damascius as to the *Eight* Kabîrim (who must be the eight great half-cardinal powers dealt-with above at p. 166); and he said that their father was Süddüq 'the Just, the Right,'<sup>2</sup> a god who personified the invariable Law presiding over the Universe and its movements. But Lenormant also makes Süddüq's brother Misor the Law personified, so that the brothers must have been a dual pair, like Minôs and RadaManthus, see pp. 139 and 491 *supra*. And Misor's son was Taaut, a curiously similar word to the Chinese Tao and to the Egyptian Taḥuti (Thoth), whom in fact, as Θωώθ and Θωύθ, Sanchoniathôn or Philo said (per Eusebius) that he was. (Taḥuti was the lord and the prophet of Truth, and even the consort, ka, of the Truth-goddess <sup>3</sup>) Anyhow, here is the Just made the central deity of the heavens. And it was for a similar reason, of course, that the central goddess DêMêtêr was the Lawbearer or bringer (ThesmoPhoros, Legifera) and was called Thesmia, ThesmoThetis or ThesmoDoteira.<sup>4</sup> And θεσμός the Law, a divine decree, a rite, quite naturally = θεός<sup>5</sup> + μος, that is the Latin *mos*, and its true etymological sense therefore is 'the custom of the gods,' which is as like the Sinico-Japanese 'Way of the gods' Shin Tô 神道 (Japanese literal translation: kami no michi) as human terms are made. I just stick a pin in this, and note that this Tô 道 is the famous Chinese Tao.

It is impossible here to anticipate all the proofs (under "The Number Seven" in Vol. II) that the Thebes of Kadmos and Harmonia, that is the Θῆβαι (plural of Θήβη<sup>6</sup>), were the Seven

<sup>1</sup> Didot's *Frag. Hist. Græc.* iii, 570, 5. Saglio's *Dict.* i, 1045 (F. Lenormant).

<sup>2</sup> Didot iii, 569, 27, 567, 11. Saglio i, 772, 773.

<sup>3</sup> *Peremhru* ch. xciv. Pierret, *Dict.* 546. <sup>4</sup> Saglio's *Dict.* i, 1042 (F. Lenormant).

<sup>5</sup> As in θέσκελος mighty, θεσπίσιος θέσις divine, θέσσαισθαι pray-for, θέσφατος god-ordained (Wharton's *Etyma Græca*). Surely this is better than the hare-brained Clement's (of Alexandria) "for God is called Θεός from θέσις (placing) and order and arrangement" (*Stromata* i, ch. 9). He laid hold of the stick by the wrong end whenever he got a chance.

<sup>6</sup> I should like very much to make this Θή-Βη, and put βη to βαίνω, go, walk, move, proceed (βῆ = he went; Irish béim step), connecting θή with θεός. Thus these heavens

heavens, of the seven gates. The temple of DêMêtêr Thesmo-Phoros, in which Kadmos dwelt, is of course but another metaphor for the heavens. This was also the Kadmeia, the stronghold and citadel of Thebes. Thomas Taylor, who translated Pausanias (1794 and 1824) said that "as Cadmus is the deity of the sublunary region, the city Thebes must be an image of the body of the sublunary world;" but we must go to Adam Qadmôn for Kadmos—Pausanias said he was a Phœnician—and see in him a first-man-god like the Chinese similar entity at p. 391. Preller<sup>1</sup> and F. Lenormant<sup>2</sup> made Kadmos = the Order-er. The Kadmeia was in the agora (see p. 155 *supra*) of the Tower of Thebes; and the Theban Tower of the stars-god Teiresias (τείρεα, stars, portents) was manifestly a duplicate symbol. Here we have at once the heavens-palace with the Tower-axis (see p. 286 *supra*); and in this palace (said Pausanias, naturally) "they show the ruins of the bed-chambers of Harmonia and Semelê" (= Θεμέλη = Θυώνη = BonaDea)<sup>3</sup>, the wife and daughter of Kadmos, the latter the mother of Dionusos. "Here too is a statue of ProNomos the piper, who first invented pipes adapted to every kind of Harmony, and was the first that played all the different measures at once on one sole pipe."<sup>4</sup>

"Order is heaven's *first law*, and this confest," it follows as the day the night, that First-Law is the proper rendering of ProNomos the Harmoniser; while the sole pipe of universal harmony is, in another view, the axis on which that Universe was held peacefully to revolve in unison. Amphiôn playing the stones into their position in the walls of Thebes by the mere chords of his lyre<sup>5</sup> is clearly but one more variation upon the mythical theme that the Universe was definitively organized by Zeus with the aid of Harmonia. Nonnos of Panopolis in the *Dionysiaka*, which he wrote in our 5th century while he was still a pagan—to use the

would be the Way, the Paths, of the θεοί, of the star-gods. Plato (*Crat.* 397c) connected the θεοί, the potent starry hosts worshipped from all time by the Pelasgoi, with θέω (run, race, send along) and the movements of the heavenly bodies; Herodotus (ii, 52) with the ordinance and government of the Universe. They were the μέγαλοι, χρηστοί, δυνατοί, the mighty or lofty, the pure, the oracular, the beneficent, the powerful. But this and the large number of supremely sacred allied words must be dealt with under the "Heavens Myths."

<sup>1</sup> *Demeter und Perseph.* 359.

<sup>2</sup> Saglio's *Dict.* i, 1044, 762.

<sup>3</sup> Apollodorus in Lydus *De Mensibus*, iv, 38. Apoll. *Ribl* iii, 5. 2. Macrobius *Saturn.* i, 12.

<sup>4</sup> Paus. ix, 16, 12.

<sup>5</sup> Paus. ix, 5, 8; x, 174. Apoll. Rhod. i, 741.

later Christian term of contempt—gives Harmonia as *παμμήτηρ* mother of all things, the weaving of the Cosmic peplos or garment, an idea he may have taken from Pherecydes of Syros who took from Phœnician books the cosmic veil which Zeus (see p. 308 *supra*) flung over the winged-oak that is the Universe-tree. Pausanias said (ii, 1, 7) that at the Syrian Gabala—clearly a holy-mountain name—there was preserved in the temple of Dôtô a sacred peplos, symbolical image of the cosmic veil. This Dôtô, said F. Lenormant<sup>1</sup> is an Aramean synonym (dôthô, the Law) of the Phœnician goddess Thoûrô (thûrô = Hebrew thôrâh, the Law) who was also called Shusarthis ('husarth, harmony) and is also of course the Canaanite goddess we have had just above, p. 495. We have also seen the vedic judge Yama as king of the Law, Dharma-râja (p. 491).

In the heavens (in cælo) therefore, wrote Cicero<sup>2</sup>, there is nothing fortuitous, unadvised, inconstant, or variable; on the contrary all is Order, Truth, reason, and constancy.<sup>3</sup> Here is the genuine origin of "Constancy dwells in realms above." "What is Truth? said jesting Pilate," very much in earnest. It is this, and nothing more.

Lower down, under the head of the Polestar (p. 516) will be found a Chinese Lord of the heavens prescribing "the execution of the laws of the silent Wheels of the Heavens-palace, promulgated by the divine prince of the great Northern equilibrium." I must not here encroach on the heading in Vol. II which deals with "The Wheel of the Law" further than to accentuate each piece of evidence on which the ideas of Judge, Law, and North distinctly hang together; and the reader must therefore be requested to note that the mass of proofs is by no means exhausted in the present section. Nor can I towards the end of a volume open a long disquisition upon the Tao of the Chinese; but here may be inserted a description, which likes me well, of what Tao is, as expounded by Mr. de Groot from the *Tao Teh king*: "There was a time when the heavens and the Earth did not as yet exist. Then there was but limitless Space alone, in which absolute immobility reigned. All things visible and all that has existence were born in this space, and of a potent Principle which exists of Itself, which has developed itself, and which *turns the heavens*, and maintains the

<sup>1</sup> *Orig. de l'hist.* i, 569, 551.

<sup>2</sup> *De nat. Deor.* ii, 21.

<sup>3</sup> See also the Truth-god Tenês on p. 411 *supra*.

life of the Universe. The name of this principle<sup>1</sup> is unknown, and it is therefore merely designated by the word Tao 道." Mr. de Groot expounds this term by "the universal soul or force of Nature," or by the word "Nature" alone. But there is no doubt that the Chinese character and word mean a Way,<sup>2</sup> and that is what—directly, and also by every analogy—I call it: the Way of the gods, or the Law of God, the Order of the universe, or Schopenhauer's Wille, our own 'the Will of God.' "I am the Way, the Truth, and the Life" contains as pure Taoism as ever was put into words. And as Mr. de Groot says,<sup>3</sup> the French sinologue Pauthier did not exaggerate when he declared that "human wisdom has perhaps never spoken holier nor deeper words" than the moral maxims of Taoism contain. On these I refer my readers to Prof. R. K. Douglas's *Confucianism and Taouism*<sup>4</sup> (of which I believe a new edition is in preparation) and to Stanislas Julien's *Livre de la Voie et de la Vertu*; but a little lower down we must return to Tao and Taoism (p. 527).

Tao shows itself in heavens and Earth, with which it is, so to say, one. If then a man attains to purity and repose [which sounds very like Nirvana, see p. 6 *supra*] he will be not only one with heavens and Earth, but his entire being will even be absorbed in the great principle Tao. This glosses Lao-tsze's mystic phrase "obtaining Unity."<sup>5</sup> I cannot see so very much difference between this and the Christian mystic's "entire conformity to the Will of God" and his "becoming one with, lost in, the divine essence." Holiness, wrote Chang-tsze, is complete Truth and Rectitude.<sup>6</sup> And the following passage from Hermes Trismegistus (iv, 9) is here very much in point. "Regard as true only the Eternal and the Just. Man is not for always, therefore he is not true. What is the primal Truth? He who is One and Only."

<sup>1</sup> The mere title of Montesquieu's famous treatise, *L'Esprit des Loix* sounds well here.

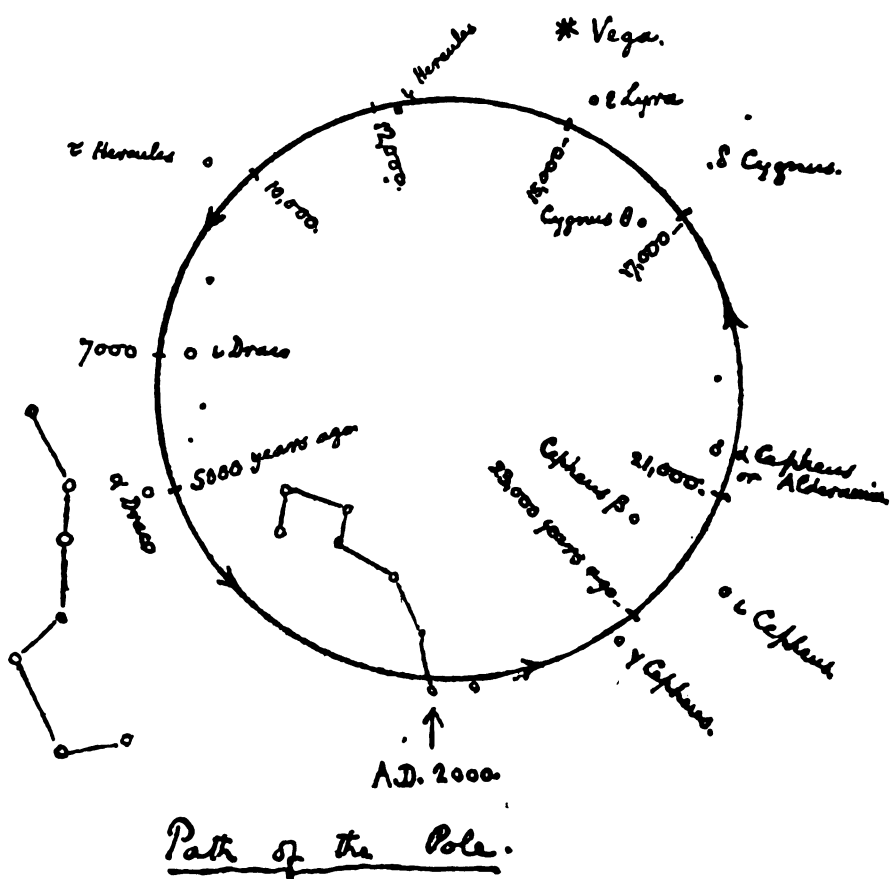
<sup>2</sup> It is odd that the Arabic *semt*, whence comes our word 'zenith,' means way, road. Zenith = *semt er-ras*, way of the head; nadir = *semt er-ridjl*, way of the foot (Devic). See p. 520 *infra*.

<sup>3</sup> *Fêtes d'Émoui*, ii, 693, 695.

<sup>4</sup> S.P.C.K. 1879.

<sup>5</sup> Julien, *Voie et Vertu*, pp. 144 to 149. Chamberlain's *Kojiki*, 10.

<sup>6</sup> Harlez, *SingLi*, 44.



The Northern Star,  
 of whose true-fixed and resting quality  
 there is no fellow in the firmament.  
 The skies are painted with unnumbered sparks ;  
 they are all fire, and every one doth shine ;  
 but there's but One in all doth hold His place.

(Julius Caesar iii, 1, 60.)

**POLESTAR WORSHIP.** Were I called upon to indicate a probable period for the culmination of Polestar worship, I should be inclined to point to the time when the pole was last in the neighbourhood of the beautiful Vega, that is from 13,000 to 16,000 years ago. It strikes one that the clear witchery of the steely blue

light of that splendid point de mire may then have helped the worship of the Polar deity into its highest position.

The latest intelligence from Vega was communicated to the Royal Astronomical Society on 14th Nov. 1890 by Mr. Fowler. He says it is spectroscopically a double-star, and that the pair revolve round one another once in about every 24 hours. The distance between them is for all that "rather more" than five millions of miles, and their combined mass is about  $22\frac{1}{2}$  times that of the sun.<sup>1</sup> This news seems to the inexpert to lack confirmation. (We shall meet with Vega again under the head of "The Veil" in Vol. II.)

The main traditions on the subject of Polestar worship may have come down all that way, which is but as yesterday when compared with all mythological time; and it is manifest to anyone taking up the medley called the *Bhāgavata-purāṇa*, for example, that the worship had at that book's date (whenever it was) slowly sunk down to mere lives-of-the-Saints sort of matter. Take these extracts from the legend of Dhruva the Polar deity, as there given (iv, ch. 8, &c.).

After a long course of austerity Dhruva son of UttānaPāda maintained himself upright *on one foot*, motionless as a *stake*. [This is obviously an attribute of the axis and polar deity frequently met with in this *Inquiry*,<sup>2</sup> and *uttāna-pāda*, to which the dictionaries give a secondary meaning of 'out-stretched, supine' must be 'utter(most, or outdrawn)feet.' Remember that *uttarat* = North. See also p. 504 *infra*.] (iv, 8, 76.)

While the King's son held himself upright on one foot, half the Earth, wounded by his great toe, inclined itself [under his weight, add the commentators and Eugène Burnouf; but it is obviously a fragment of an archaic cosmogony; see what is said in Japan, p. 35 *supra*.] (iv, 8, 79.)

In consequence of his austerities, Bhagavat said: I grant thee, virtuous Child, a Spot which has never yet been occupied by any being, a Spot blazing with splendour, of which the ground is firm, where is fixed the circus of the celestial lights, of the planets, of the constellations, and of the stars; which turn all-around like (threshing) oxen round their stake [note here and at p. 502 *infra* the labour-oxen (triones) metaphor of the Great Bear, which we shall work out under "The Number Seven"] and which subsists motionless even after the dwellers of a Kalpa [a night and day of Brahmā, alias 4,320,000,000 years] have disappeared. Around this Spot there turn with the stars—and leaving It *on their right*—Dharma [the Law of the universe] Agni [the northern Fire] Kasyapa [the Tortoise, the All-Father, self-sprung from Time] Sakra [= Indra?] and the Solitaries who live in the Forest . . . Thou shalt govern the Earth during 36,000 years . . . Thereafter thou shalt ascend unto My abode which is an object of respect for all the Worlds, which is placed *above the Seven Rishis*, and whence the sage returns no more [the true Bourne of the Universe—see Nirvana, pp. 6, 214, 454 *supra*] . . . the supreme sojourn so inaccessible to man. (iv, 9; 20, 21, 25, 28.)<sup>3</sup>

<sup>1</sup> *Athenæum*, 22 Nov. 1890, p. 703.

<sup>2</sup> See p. 216 *supra*.

<sup>3</sup> This is also in the *RigVeda*, see p. 504 *infra*.

Dhruva espoused Bhrāmī (the celestial Revolution), daughter of Sisumāra chief of creatures (the star-sphere or planet-sphere). By her he had two sons Kalpa and Vatsara (the Year). This king, whose Force was immensity, had again, by his wife Ilā (the Earth) daughter of Vāyu (Wind), a son named UtKala [utmost-time ?].

Uttama, brother of Dhruva, was killed by a yaksha more powerful than himself in the HiMālaya mountain. Having learnt the death of his brother, Dhruva started for the abode of the Yakshas, and arrived at the region of the North, which is inhabited by the servitors of Rudra [a fire-wheel god ?], and the valley of HiMavat (iv, 10 ; 1, 2, 5).

*The Ascension of Dhruva.* Having meditated himself into forgetfulness of identity, Dhruva saw a beauteous chariot descending from the heavens and illuminating the *ten* points of space [This is a totally different zodiacal notation from the four and  $(4 \times 2 =)$  eight category. It is the decimal one, the five and  $(5 \times 2 =)$  ten. The duodecimal seems to be a third, got from the four  $(4 \times 3 = 12)$  and not from the eight  $(= 4 \times 2)$ ]; and in this chariot two eminent four-armed black young Dévas, leaning on their clubs ; who say : The god who sustains the Universe, who carries the bow of horn, this god is Bhagavat our Master, and it is to conduct thee to his abode that we are here. Thou hast mastered the honour of dwelling in the sojourn of Vishnu, that supreme sojourn of so difficult access. Take thy place in that Spot around which march (leaving It *on their right*) the moon and the god of day, with the planets, the constellations, and the stars. Take there thy place in that Spot which has never been occupied, neither by thy ancestors nor by others, that Spot which should be an object of the respect of the Worlds, which is the sojourn of Vishnu . . . . Having on his divine chariot outpassed the three worlds and even the Seven Solitaries, the Sage whose step is firm attained, far beyond, the sojourn of Vishnu . . . .

It is thus that Dhruva, son of UttānaPāda exclusively devoted to Krishna, became the pure jewel [think here of Vega] of the three worlds. It is around Him that the astral sphere makes its Revolution without ever tiring ; like to a team of oxen that runs rapidly round the stake to which they are attached.<sup>1</sup> (iv, 12 ; 19, 20, 24 to 26, 34, 37, 38.)

Then we are told of the "indulgences" attached (so holy and virtuous is the legend) to the mere recital of the history of Dhruva. This recital procures *riches*, glory, long-life, *constancy*, joy, the possession of heaven, and the effacing of sin ; it is pure, fortunate, great, and worthy of praises. He who shall constantly hear with faith this history of the friend of Achyuta (= Unfallen ; applied to Vishnu and Krishna), will experience for Bhagavat a devotion that will dissipate all grief. It is, for him who hears it, equivalent to a place of pilgrimage where *probity* and all the virtues, with greatness splendour and majesty, are the lot of him who desires them. Then let them, in the assembly of men of the three first classes, recite evening and morning, with conscientious absorption, this great history of Dhruva and of the god whose glory is pure, when the moon is at the full, the day when she is visible, the twelfth day of each moon, under the asterism Sravana [?], at the fall of day [?], when the new moon appears on the

<sup>1</sup> See p. 501 just above.

Sun's-day, at the entry of the Sun into a new sign, or on the Sun's-day. [I draw the Reader's attention to this self-manifest predominance of later Sun-worship over Dhruva, Polestar, worship.] He who, taking refuge with the god whose feet are like a holy tank—and desiring nought, but finding therein the satisfaction of his soul—makes this recital heard by men endowed with faith, he indeed attains to perfection. (iv, 12 ; 44 to 49.)

The age of this (corrupted) Legend must be unutterable.

In the preparations for archaic animal-sacrifice in the *Satapatha-brâhmana*<sup>1</sup> a priest “sews the hurdles to the four doorposts with cord, by means of a wooden pin. With ‘Thou art Vishnu’s Dhruvah,’ he then makes a knot lest it should fall asunder.” The gloss to dhruvah here is “the firm one? the pole-star?” Later on (*ibid.* 303) there are the words: “And because they could not overturn that, therefore it is called Dhruva.” That Dhruva is here the Polestar deity admits of no doubt. Dowson’s *Dictionary* gives an outline of some of the other legends about him. He was the eldest of the four sons of UttânaPâda (the son of Manu) by SuNrtâ (good-dancer?). Dhruva’s half-brother was Uttama. Dhruva was a Rishi to whom Indra was inimical, but Vishnu in the end gave him his favour, and put him at the Polestar. His name Auttâna-pâdi is patronymic, and he is also Grahâ-dhâra, the stay or pivot of the planets. “As Dhruva turns, he causes the sun moon and other planets” [and all the stars, of course] “to turn round also, and the lunar (?) asterisms follow in his circular course, for all the celestial lights are in fact bound to the Polar-star by aerial cords.”<sup>2</sup> But my extracts given above from the *Bhâgavata-purâna* make the matter clearer and more important. See an important and physical connexion of Dhruva with the navel and vital energy in the *Satapatha-brâhmana* ii, 298, 300 to 302, 84.<sup>3</sup>

“Uttâna-pad, a peculiar creative source from which the Earth sprang” (Dowson’s *Dict.*) is not conspicuously clear, or explanatory, or etymological. I think we have the distinctest indication of the meaning in the *Satapatha-brâhmana*.<sup>4</sup> “Now at one time the Beings sur-passed (ati-rik) Indra . . . Indra then bethought himself: ‘How can I stand forth over everything here, and how may everything here be beneath me?’ . . . Then he stood forth over everything here, and everything here was beneath him.” Uttâna-pad is thus clearly the farthest-foot, the uttermost-steading, the North-stand of the celestial pole. (See also pp. 451 and 501 *supra*.)


<sup>1</sup> Dr. Eggeling’s, ii, 134, 146.


<sup>2</sup> *Vishnu-purâna*, and see p. 24 *supra*.

<sup>3</sup> Dr. Eggeling’s version.

<sup>4</sup> *Ibid.* ii, 397.

Uttara and Uttarâ (the dual god of the North Extreme, as I view it) were the son and daughter of the rāja of Virâta.<sup>1</sup> Virât, according to Genl. Cunningham, is the same as Bairât, and have we not here the prototype of the low-Latin virare, Provençal virar, French virer, Spanish birar? Diez does no more than suggest that the radical is also in the Latin viria (viriaē?) bracelet. Virâta would thus be the turned, the revolving Universe, and its rāja would be its Supreme impeller. Parīkshit, the son of Uttarâ, and a king of Hastinâ-pura, conquers the dwīpas (or Universe-islands) including Bhârata, which I suggest is the Earth, and the dwīpa of the Uttara-kurus,<sup>2</sup> that is of the HyperBoreans, p. 451 *supra*.

It may here be noted that while *θes*  means the heavens (see

p. 158 *supra*), *uθes*  (uθes pet?) is the height of the heavens, in

Egyptian; while the same word *uθes*  means also chair or seat.

Here, it may well be, we have once again the polar height and the throne of deity. (Has *uθes* any more than a resemblance to Sanskrit *uttarat*? See also the *ut'a* words under "The Eye of Heaven." Brugsch renders the Egyptian *Ta-nutar-t Mahti*,<sup>3</sup> 'das nördliche Gottesland.'

The *Rig Veda*<sup>4</sup> (see also p. 502 *supra*) places the abode of the Supreme "beyond the Seven Rishis," that is, farther N than the seven stars of Ursa Major; and the following verse of the same *Veda*<sup>5</sup> must also be referred to the celestial pole: "We pray that you may go to those regions where the many-pointed and wide-spreading rays (expand); for here the supreme station of the many-hymned (Vishnu), the showerer, shines great."

*SIRIUS.* We have seen just above from the *Bhāgavata-purāna* how the astral sphere makes its revolution round the Polestar, like oxen that move round the stake to which they are tied; and also how all the celestial lights are bound to the Polestar by aerial cords. I have already intimated at pp. 24, 453—what will by now be more acceptable to the Reader than it may then have been—that the etymology of Σείριος can unquestionably be deduced immediately from *σεῖρά* a cord. In fact it may correctly be said that the Polestar is in this mythic view a Seirios. Here therefore is the place to insert a parenthetic but no means idle leaf in illustration of the high rank of Sirius in myth and in astrogno-  
sny.

<sup>1</sup> *Bhāg.-pur.* i, 8, 14.

<sup>2</sup> *Geogr. Inschr.* ii, 37.

<sup>3</sup> *Ibid.* i, 16, 80.

<sup>4</sup> Grassman's, x. 82, 2.

<sup>5</sup> Wilson's, vol. ii, p. 95.

The fact that Sirius is the most brilliant star of the whole heavens may have been nearly sufficient, given star-worship, to have commenced its ancient renown. But there is another speculation (of Kant's<sup>1</sup>) which is worthy of record. Remarking that it may be possible for future times to discover the centre of our star-system, he adds that it seemed probable to him that the central body of that system was Sirius. His notion was that all the elements of the Milky-Way system of the stellar Universe should tend in a common fall towards this foundation-stone or fundamental rock, as to which Wright of Durham (in his *An Original Theory of the Universe*: London, 1750) had, as Kant records, been in front of him. Wright, said Kant "filled with a fanatical enthusiasm, placed in this fortunate spot, upon the Throne of all Nature, a puissant Being of divine qualities, endowed with spiritual potencies of attraction and repulsion, exercising his influence in an infinite Sphere, and drawing to himself all the virtues, while repelling all the vices."

This is practically what, by the theories advanced in this *Inquiry*, it is suggested that our far-back predecessors did for what they viewed as the Polar pivot of the same Universe; and the quaint conception of a suspension by strings is by no means the exclusive property of those "untutored ancients" whom we so smugly despise. The unsubstantial thread or cord is obvious in the following:

Supposing primitive velocities altogether abolished (and we know of no reason why they should necessarily exist), any number of bodies might be united into a system endowed only with pendulum-like motions. The sun and stars might thus, by an abstract possibility, be totally devoid of advancing or circulatory movements; each swinging for ever to-and-fro through their common centre of gravity (*The System of the Stars*, by Agnes M. Clerke, 1890, p. 329). It reminds one of the lines in *Measure for Measure* (iii, 2, 297):





To draw with idle spiders' strings  
most pond'rous and substantial things.










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Professor J. Norman Lockyer FRS, in the *Nineteenth Century* for July 1892 (which I receive when sending the MS of this section to the printer) effects an astronomical identification of Sirius with the Egyptian Hathor (at Denderah) and Sati<sup>2</sup> (at Philae). As anything tending to magnify Sirius is welcome, there is here therefore inserted a paragraph from one of my postponed sections (on "The Dogs"): "Though of the Roman and Ptolemaic periods, the Denderah 'Zodiac' (celestial chart, see p. 158 *supra*) must have perpetuated many things

<sup>1</sup> *Allgem. Naturgesch. und Theor. des Himmels*, 1755 (addition to ch. vii).

<sup>2</sup> *XIXth Century* ut sup. pp. 41, 42, 44.

infinitely more ancient than those periods. Among these archaic items one would suppose to be the representation of the Egyptian Sept   (Sothis, Sirius) as the Cow-Isis lying down in a boat. 'The soul of Osiris dwelt in the personage who stalks on before Sept, holding the  was sceptre, and wearing the crown of the South .

<sup>1</sup> 'The soul of Isis was placed in the star Sothis.'<sup>2</sup> The Decree of Canopus calls Sept 'the star of Isis.' Sept  is a man-headed god in the *Peremhru* (Book of the Dead).<sup>3</sup> The acceptation of the word sept (which has many meanings) must here be, I suggest, 'to protect, to be a Providence,' as in Sept-taiu  'Providence of the double-region,' that is of the region of the N and S (see p. 468 *supra*), of the world—a title of Amasis.<sup>4</sup> As meaning 'triangle' sept too ought perhaps to have some connexion with the pyramid." To this I shall now add that HatHor = hetHeru  Horus-house has been shown on p. 159 to have the celestial-constellation sense of an astrological 'house.' She has long been thought to be a form of Isis.<sup>5</sup> Sati   a goddess who wears the crown of the south  combined with the cow's horns  is one of a Nubian triad with the creator  $\chi$ num and the little-known goddess Ank or Ankt (Anoukê)  . An inscription of the Cataracts equates her with Hestia,  $\tau\eta\ \kappa\alpha\iota\ \epsilon\sigma\tau\iota\alpha$ . One Ethiopian king is called the 'son of  $\chi$ num, brought forth by Sati, suckled by Ank'; and another is the 'son of Osiris, brought forth by Isis, suckled by Nephthys', whence Sati = Isis, and Ank = Nephthys.<sup>6</sup> Latin inscriptions equate Sati to Juno; she is also in Egyptian inscriptions the daughter of Râ, Lady of the heavens, regent of the worlds, consort of  $\chi$ num, and she always accompanies him on the ex-votos of the Cataracts.<sup>7</sup>

The god Anhur   is much misunderstood.<sup>8</sup> He is the companion of the AtLas-god Shu, and holds a *cord*. In the Harris Magic Papyrus (ii, 3, 5) Shu upholds the heavens, which Anhur brings-round (by hauling on his rope, as I say), or with his spear, where we have the Axis. He is also 'master of  $\chi$ epesh', which, see p. 85 *supra*, may mean Force or the Great-Bear. Shu is the stable, Anhur the turning, forces of the Cosmos. The *cord* which hangs-down from Ammon-Râ's head to his feet must have a similar explanation, and has its counterpart in Maine's chain p. 39 *supra*. See also the chain, rope, and string at pp. 153, 296, 329.

To continue with some further facts as to the sacred value of

<sup>1</sup> E. de Rougé, *Notice*, 1883, 197.

<sup>2</sup> E. de Rougé, *Notice Sommaire*, 1876, 138.

<sup>3</sup> cxxx, 7; and see Wilkinson, v, 79.

<sup>4</sup> Pierret, *Vocab.* 482, 658.

<sup>5</sup> Dr. Wallis Budge's *Dwellers on the Nile*, 141.

<sup>6</sup> See also Pierret, *Panthéon*, 10.

<sup>7</sup> Pierret, *Dict. and Vocab.* E. de Rougé, *Notice Sommaire*, 124, 148.

<sup>8</sup> See Pierret's *Dict.* 42, and *Panthéon* 17, 18, 97.

the Polestar. Under the head of the Magnet (p. 96) I have shown how in Europe and Arabia in the 12th and 13th centuries the needle was regarded as pointing "to the North Star, the motionless axe of the firmament," or to "The Star"; and the extract from Guyot de Provins's *La Bible* (p. 105 *supra*) is remarkable as comparing our Father the Apostolic (the Pope) to this Star, which is beautiful, clear, and immoveable. Arabic names for the compass are *ibreh el-kutbiyeh* = needle of the pole, and *kutb numâ* = pole indicator.<sup>1</sup> It is also called star-box, *singfan* 星盤 in China.

But we have seen (p. 105) the polestar called the *tresmontaigne* or *tres-montaine* in 1190. In 1245 Gautier de Metz calls it the *tresmontagne* in his *Image du Monde*. Littré gives, from "*Lais inédits* p. iv" the following: *Car donc quel part la pointe* (of the needle) *vise, la tresmontaigne est là sans doute* (13th century). *Le Testament* de Jean de Meung (same century?) addresses the Virgin as "*clere Estoille de mer, qu'on nomme tresmointaine*" (line 2117) according to Roquefort, and as "*certaine tresmontaine*" according to Littré, citing another MS no doubt. We thus see that the Star of the Sea to which the Virgin is currently likened in the hymn "*Ave Maris stella*," is the mariner's polestar,<sup>2</sup> where also stands the "*felix caeli porta*" (see "*The Dokana*" *supra*) to which she is also likened in the same verse. Littré says *tramontane* is the correct word, and explains it as *tramontana stella* because from Provence and the North of Italy the star was seen beyond the Alps and the Apennines; and he therefore brings *tresmontaigne* from *tra* or *trans* (beyond) + *mons, montis*. But all this won't quite gee by any means. Brunetto before quoted, in his *Trésor* (circa 1260), clearly understood a South *tramontane* as well as a North one:

Les gens qui sont en Europe, wrote he, *nagent-ils à tramontane devers septentrion, et les autres nagent-ils à celle du midi. Et que ce soit la vérité, prenez une aiguille d'yamant (ce est calamite), vous trouverez qu'elle a deux faces: l'une gist vers une tramontane, et l'autre gist vers l'autre; et chacune des faces allie l'aiguille vers cette tramontane vers qui cette face gist; et pour ce seraient les mariniers déçus se ils ne preissent garde.*

Another passage I shall quote does not seem to have been in Littré's view either. It is from the *Image du Monde* already mentioned. Having said that the right line of the South divides the Eastern from the Western half of the Earth, he goes on to say (— perhaps I had better modernise a little here):

<sup>1</sup> Klaproth's *Lu Boussole*, 1834, p. 29.

<sup>2</sup> See also p. 512 *infra*.

Et en la fin de cette ligne, | si comme elle s'en va à ligne, | une *ditte* voir pouvons | qui *Aaron* ainsi a nom. | Celle siet en mi lieu du monde\* | et fut faite toute *ronde*. | Là fut trouvée astronomie | premièrement par *grand* maistrie. | Ce lieu est dit le droit *midi* | car en mi le mont\* est assis. | Li autres d'icelle lignie | qui devers *sinistre* se lie | appelle l'on *septentrion*, | et des *Sept* Étoiles prend nom, | qui tournent vers la tresmontagne | qui par nuit le marinier mène. (Bartsch, *Langue et litt. fr.* 1887, 422.)

Remembering that Aaron means mountain, we here have the celestial city on the mountain; and that is the mountain beyond which the star is seen, and not the Alps or the Apennines. Gautier de Metz has here muddled up the legends of his *midi* and his *Septentrion*. 'Le mont' above, at \*, is an early form of 'le monde,' see historical extracts in Littré. It seems to me the connexion of *monde* with *mundus* (see Skeat, Wharton, Littré) is as yet unaffected, and that its form *mont* may very well come from *mons montem*. In that case we should have a mythic origin for the Earth being called a *mountain*. The AngloSaxon *mund* 'protection' and the English mound 'refuge' are put to *mons* (Wharton's *Etyma Latina*) why not so put *mundus* as well? No ingenuity will, on the explanation of *mundus* = *kosmos*, account for *mundus* meaning the Roman pit symbolic of the infernal regions<sup>1</sup> which was closed by the stone of the Manes, the *Manalis lapis* (see p. 118 *supra*); but the underworld pit can easily be—what it was—the inverted mountain. But these points must be worked out in the section on "The Mountain" in Vol. II. *Monde* from *mons* would give us a cosmic concord with *tres-montagne*, viewing *montagne* as the heavens-mountain.

The present polar star is the last in the tail of Ursa Minor. It is a little more than one degree from the true Pole, and the pole will come nearer to the star (within 30') before it begins to go off in the other direction, see diagram on p. 500. The Polestar's Arabic name *Al-rucaba* may be for *al-rekab*,<sup>2</sup> the original of the Spanish *arrocaba*, the upright beam on which a roof rests, the king-post (see p. 226 *supra*). *Al-roukba*, the knee, is Devic's suggestion. *Al-rekab* is properly 'the stirrup,' the point d'appui; and the explanation *socket* (of the Axis) would be quite correct, and just what I want throughout this *Inquiry*. The term *al-chitot* for the axis of the sphere, the pole of the universe is, Devic says, altered from *al-kuṭb* (see p. 229), the axle, the pole, the polar star. There is likewise in TanAgra (wrote Pausanias, ix, 20) a place

<sup>1</sup> Festus, s.v. *mundus* (twice); Macrobius *Saturn.* (citing Varro) i, 16.

<sup>2</sup> Hues's *Tractatus de Globis* (Hakluyt Soc. 1889) p. 209.

called Poloson; and here they say that AtLas sat, diligently investigating subterranean and celestial affairs; and that Homer, agreeably to this, says: "AtLas, her sire, by whose all-piercing Eye (see p. 464 *supra*) the depths of every sea are clearly seen; and who the lofty pillars strenuous rears, which every way divide the Earth from heavens."<sup>1</sup> Poloson here must clearly refer to the place of the πόλος, the Pole. Is it a foreign word?

Some of Liddell and Scott's meanings for πόλος are 1. A pivot or hinge on which anything turns; an axis; the polestar. 2. The sphere which revolves on this axis, *i.e.* the vault of heaven, the sky or firmament (Latin, *polus*).

Vámbéry in his *Travels of a False Dervish*<sup>2</sup> describes the Turkoman caravans steering their night-marches through the pathless desert by the Polestar, whose immobility has given these Tartars their name for it: temir-Kazik, the iron Pivot. In his *Primitive Culture of the Turko-Tartars*, he says that this word for iron, temir or timir, originally meant the firm, the stout, the strong. In Turkish timir is iron, and temirzi is iron man. It is I think self-evident that, as in the case of the magnetic compass, see p. 98 *supra*, steering by the Polestar must first have been resorted to in land-travel, and long long indeed before it was trusted to in seafaring.

Capt. Conder (*Heth and Moab*, p. 85) calls the Phœnicians a "stock of hardy sailors who were the first to learn to sail by the Pole-star"; but he cites no authority for this statement. F. Lenormant had no doubt that the Polestar was observed and used as a guide by Phœnician navigators, being for that reason at first called by the Greeks Φωίκη. He seems however to rely on Ideler;<sup>3</sup> one would rather have had his own authority here.

It will be shown lower down (p. 520) how the pivot, Polestar, and terminus are connected with the Chinese Tai-Ki or Great-Extreme of all things. With reference to what is said at p. 367, I find that Mr. Crawford's *Kalevala* (p. xv) gives the Finnish name of the polestar as tačhti.

The Greek ἥλος a nail would at once give ἥλιος as an adjectival form. It is strange that we might thus get a purchase upon all the resemblant divine names, similar to that which κληís the key(stone) has already so often given us in this *Inquiry*, upon the divine names that seem to contain that word. And the polar ἥλος and κληís are identical in cosmic position. But this hare cannot be further hunted here and now. The strong Roman superstition of driving nails also invites, but I must not turn aside to it.

<sup>1</sup> Thos. Taylor's Notes to Pausanias (1824) iii, 310.

<sup>2</sup> French ed. 1865, p. 87.

<sup>3</sup> *Ursprung und Bedeutung der Sternnamen*, p. 5.

The Sûbas (or as they call themselves, Mandoyo, that is 'ancients') of Mesopotamia still pray towards the Polestar; and they put the sole door of their temple in its South side, in order that those who enter may face the Polestar;<sup>1</sup> and the reason of this is that Hivel Zivo the Subban creator, when he took up the government of the worlds he had formed, placed himself at the limit of the Seven Matarathos, at the extremity of the Universe, where the Polestar was then created to cover him.<sup>2</sup> Hivel Zivo seems to be an alias of Avather whom the polestar also covers, and who is the Judge of souls (see p. 490). In all their actions, and in their position during sleep (see p. 450 *supra*) the Subbas must turn towards the Polestar, which fixes the spot where Avather dwells, and therefore the direction of Olmi-danhuro, their heaven. The corpse of a Subba is laid out head to S and feet to N, so that the dead may have the polestar before his eyes, and he is buried the same way.<sup>3</sup> Towards the polestar, thus covering Avather, as above, the Subban sacrificer turns his face and the victim's head when he is about to strike.<sup>4</sup> In one of their legends (which they share with the Moslems) Solomon obtains access to the heavenly city through a hidden door in the centre of the wall facing the Polestar.<sup>5</sup> As stated at p. 18 of this *Inquiry*, this seems to me to be a most startling survival, although we shall also find the same thing among the Chinese Taoists, both as to the Polestar and the Great Bear. For here we have a community who, while worshipping that Star, are also Baptists who are held to continue the traditions of St. John, and to worship him also as Yahio. Their religion was one of those tolerated by Mahomet on paying tribute,<sup>6</sup> and Sale said "travellers commonly call them Christians of St. John." Of course a large proportion of the preMahometan Arabs were Sabæans in their worship. Siouffi, a French vice-consul at Mussûl, said the name of Subbas is given to them by their Christian and Moslem neighbours, but they call themselves Mandoyo, 'ancients.' Chwolsohn says the sect of the Korân were the Mendaïtes, and Renan<sup>7</sup> endorsed that. Cardinal Wiseman called them Mendæans or disciples of John. It was to them Prof. Norberg's famous publication of the *Codex Nazaraeus* or Book

<sup>1</sup> Siouffi's *La Relig. des Soubbas*, 118, 201.

<sup>2</sup> *Ibid.* 1880, p. 62.

<sup>4</sup> *Ibid.* 112, 114.

<sup>6</sup> Sale's *Korân*, p. 11.

<sup>3</sup> *Ibid.* p. 124.

<sup>5</sup> *Ibid.* 154.

<sup>7</sup> On the Gnostic book called *Apocalypse and Adam*.

of Adam applied, and M. Siouffi's book<sup>1</sup> is also of considerable importance. In 1875 there were about 4,000 of these Subbas or Mandoyo, near Basrah, where Turkey joins Persia; those of Shushtar (the ancient Susa) are looked up to by the rest as being better educated in religious and other ways. None of them till the soil, but they are chiefly highly-skilled goldsmiths and joiners; a few are blacksmiths, and a very few are traders. Norberg's *Codex* said their name came from 'mando d'hhai, living word.'

I venture here to transcribe a cautious remark addressed to me by that able and clear-sighted mythologist M. Henri Gaidoz: Mais pour rester sur le terrain de la méthode, je vous avoueras franchement que les exégètes de l'Étoile polaire devraient *commencer* par montrer son importance dans les rites et les croyances des peuples contemporains, où il n'y aurait matière à aucun doute.<sup>2</sup> I have naturally elaborated this side of my arguments throughout, so far as the means permitted; but the reader must be requested, in regard to this point of view, to conjoin the similar facts regarding Ursa Major in Vol. II, for they are practically inseparable from the celestial polar question. Here I cannot refrain from quoting a bit of Norfolk-lore from an article by Dr. Jessop in the *Nineteenth Century* for March 1887:

"That there old Gladstone, lawk! he's a deep un, he is! He's as deep as the polestar, he is!" said Solomon Bunch to me one day. "Polestar?" I asked in surprise, "where is the polestar, Sol?" "Lawks! I dunno; I've heard tell o' the polestar as the deep un ever sin I was a boy!"

Here is a survival in the mangled remains, a *superstitio* of the old faith confronting us, and in a most unexpected manner too. It is at least odd that Homer said the same of Kronos whom I claim as a Polar god—that he was ἀγκυλομήτης, wily.

There is a remarkable passage on this subject in the Koran (vi, 77):

And when the night overshadowed Abraham, he saw a star, and he said "This is my Lord;" but when it set he said "I like not gods that set." And when he saw the moon rising he said "This is my Lord;" but when he saw it set he said "Verily, if my Lord direct me not, I shall become of the people that go astray." And when he saw the sun rising he said "This is my Lord, this is the greatest." But when it set he said "Verily I direct my face unto Him who hath created the heavens and the Earth."

Now the Polestar and the Bears and other polar constellations do *not* set in Arabic latitudes. The commentators say Abraham's

<sup>1</sup> *Études sur la relig. des Soubbas ou Sabéens, leurs dogmes, leurs mœurs.* Paris, Imprimerie Nationale 1880, pp. 2, 178, 179, 158, 159.

<sup>2</sup> Letter of 21 janvier 1888.

youthful religion was the Sabæan, which consisted chiefly in worshipping the heavenly bodies. A statement which must be compared with what we have just seen as to the Subbas.

Near Assouan on the Nile is the ruin of a castle constructed of crude bricks by some early Arab conqueror. It is called the fortress of the sheyk al Nagmeh, and the North star is commonly called in the Arabic of Egypt al nagmeh, *the Star*.<sup>1</sup>

In the Chaldean account of the deluge, according to the tablets, "the gods in the heavens became afraid of the waterspout, and sought for a refuge ; they ascended to the heaven of Anu," where they "were motionless ; like dogs in a heap were they crouched."<sup>2</sup> This obviously means that retreating from the rest of the sky they sought refuge at its central station of the supreme god Anu, which can only be understood as the Pole, where they got together "in a heap." Anu was the primeval deity who presided over heaven and its stars.<sup>3</sup>

F. Lenormant<sup>4</sup> quoting Maury<sup>4</sup> says that that one of the Titanides (or Tanides?) of whom was born the eighth of the Kabirim, appears to be the Polar star: "celle dont naît le huitième des Cabires, personnifiant l'ensemble du monde sidéral, paraît être l'étoile polaire." Note here that the Polar deity is supposed to be female, and compare p. 507 *supra*. He adds that the Seven Titanides<sup>5</sup> are the stars of the Little Bear. To this we shall return under the head of "The Kabeiroi."

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The feats of Arthur and his knightly peers ;  
of Arthur who, to upper light restored  
with that terrific sword  
which yet he brandishes for future war,  
shall lift his country's fame above the Polar Star.

(Wordsworth—*Artegall and Elidure*.)

And we came to the Isle of Fire ; we were lured by the light from afar,  
for the peak sent up one league of Fire to the Northern Star.

(Tennyson—*Maiduin's Voyage*.)

There was an ancient Scandinavian order of knighthood of the Polar Star, which was revived in Sweden in 1748. Professor Sven Nilsson, to whose

<sup>1</sup> *Saturday Review*, 14th June 1890, p. 732.

<sup>2</sup> F. Lenormant, *Orig. de l'hist.* i, 397, 610, 564.

<sup>3</sup> Art. *Cabiri* in Saglio's *Dict.* i, 772.

<sup>4</sup> *Rev. Arch.* iii, 769.

<sup>5</sup> Orelli's *Sanchoniathôn*, p. 32.

excellent *Age of Stone* I am sometimes indebted here, was a commander of this order. The ship of war in which the Tzar visited Denmark this year is called the Polar Star,<sup>1</sup> and the opera of *L'Étoile du Nord* is familiar to all good lovers of music. By-the-way it is a holy and a wholesome thought to have the first laugh at yourself, when you can. An old friend, on this 20th February 1892, writes and calls me a pole-ytheist.

"Don Adriano de Armado: By the North Pole, I do challenge thee!

*Costard (a clown):* I will not fight with a pole like a Northern man."  
(*Love's Labour's Lost* v, 2, 697.)

**POLESTAR WORSHIP IN CHINA AND JAPAN.** The body of evidence which comes immediately under the above heading has gravitated to the end of this Section, and the Reader will perhaps find that it furnishes by no means the least important of the facts set out or deduced in this Volume of the *Inquiry*. It will especially be found that we are here at length focussing the tenets, legends, and speculations of Chinese philosophy and religion as to their supreme gods and principles, as to Shang-Ti, Tai-Ki, Tai-Yi and the Polestar, which have from time to time been mentioned or referred to, as we have got along (see especially pp. 226, 390, 498, 509).

Our present Polestar, *a* in the Little Bear (see diagram on p. 500), is worshipped in China as T'ien-hwang<sup>2</sup> Ta-Ti 天帝 'the heavens-king who is the Great Ruler.' So said 20 centuries ago the *T'ien Kwan Shu* section of the *Shû-Ke*, the very earliest Chinese historical record, stretching from B.C. 122 back into remote antiquity, and compiled by the Chinese Herodotus Szema-ts'ien (died circa B.C. 85).  $\beta$  (koshab) of the same constellation is called T'ien-Ti sing, 'the heavens-Ruler star.' It is also the seat of Tai Yih 太乙 or 太一 'the Great One' or 'the Arch-First,' and presides over the sun, says the *Sing-King* (star-book), of the Tang dynasty, A.D. 618 to 905.<sup>3</sup> Among all the Spirits (*Shin*, the Chinese word which the Japanese use for their kami, their gods) of the heavens, the highest dwells in the star Tai-Yih in Draco; and in accordance with ancient custom the Chinese emperor Wû (circa B.C. 99) sacrificed to Tai-Yih.<sup>4</sup> Here we doubtless have a survival from a former position of the Pole (see the diagram). Dr. Edkins once asked a schoolmaster at

<sup>1</sup> *Le Temps* 11th July 1892.

<sup>2</sup> This is the posthumous title of every Japanese Mikado, see p. 538 *infra*.

<sup>3</sup> Prof. Schlegel's *Uranog. Chi.* 523, 524, 726.

<sup>4</sup> Dr. Edkins, quoted by Dr. Legge, *Relig. of China*, 1880, p. 175.

Chapoo who was the Lord of heavens and earth, and the reply was that he knew of none but the Polestar, T'ien-hwang Ta-Ti.<sup>1</sup> Another name for  $\alpha$  in Ursa Minor is T'ien-Ki sing 天極星 star of the heavens-Extreme, and it was said 2,000 years ago that Tai-Yih had always dwelt there also.<sup>2</sup> But no doubt all these supreme titles would have changed their celestial loci with the changes of the Pole. Another name for the polestar is T'ien-chung-kung, 'Heavens-centre-palace' (see p. 226 *supra*) must be classed with the Palace built by the Japanese pair of creator-deities round their spear-pillar-Axis (see Section 18 of the Axis-Myths *supra*, p. 224).

But this polestar belongs of course to relatively quite modern times; and the names of many other Chinese constellations still preserve a record, not easily set aside, of the existence of an astronomical nomenclature when the Pole was in Cygnus, say 18,500 years ago, and in Draco, some 5,000 years ago. That there is no similar record of the intermediate 13,000 or 14,000 years is, no doubt, somewhat embarrassing for those who uphold the extreme antiquity of the Chinese sphere.

For example the above title of Tai-Yih, Great-First, is also given to another polar star near  $\alpha$  of Draco; and  $\alpha$  of Draco also has the name of T'ien Yih 天乙 heavens-First. Gaubil (who died in 1759 at Peking) conjectured no doubt correctly that these must have been former polestars.<sup>3</sup> The *T'ien-hwang hwuy t'ung* says this Tai-Yih presides over the revolutions of the heavens; and the *Shê-Kê Ching-i*:<sup>4</sup> says that Tai-Yih is another name for T'ien-Ti, the heavens-Ruler, the most venerated of all the celestial divinities. "In fact," adds Prof. G. Schlegel, "the polestar, round which the entire firmament appears to turn, ought to be considered as the Sovereign of the heavens, as the most venerated divinity." Again, Prof. Schlegel, in treating of the division of the Milky Way or heavens-River "into two arms near the N pole, and its going thence to the S pole," as stated by Ko-hung in our 4th century,<sup>5</sup> supposes the pole to have been then, that is 18,500 years ago, near the star  $\omega$  below  $\alpha$  of Cygnus; but we shall discuss this under "The Heavens-River" in Vol. II.

"The North Ki, that is the North Extreme (pêh-Ki 北極)" says the commentary on the classic *Urh-Ya* (or Literary Expositor, attributed to Tsze-hea, the disciple and contemporary of Confucius, circa 507 B.C.) "is in the centre of the heavens, and serves to determine the four *she* 時; that is why it is called the North

<sup>1</sup> *Relig. in China*, p. 109.

<sup>2</sup> *Uranog. Chi.* 524 (citing the *Shê-Kê*, as before).

<sup>3</sup> *Chronologie Chinoise* (published 1814) 183.

<sup>4</sup> As cited in *Uranog. Chi.* 507.

<sup>5</sup> *Ibid.* 208.

*shin* 辰."<sup>1</sup> *Shin* means division of time, and therefore of the heavens ; and as there are four *she* they must be the 'quarters' of the heavens (see "The Cardinal Points," p. 157). The T'ien-Ki, heavens-Extreme, already mentioned, is also called the pêh-Ki in the *Kao-Yao* (考要). Its place is central, and it determines the four points, *fang* 方, of the heavens. It is for that reason it is called the Chung-kung (as above) central-palace and pêh-shin.<sup>2</sup> It must thus be obvious that all the names or titles in the following list are inter-changeable, and each indicates the Polar deity *or* his position ; and it is essential to dwell here upon the Chinese and Japanese honorific custom of distant references to, instead of any actual direct mention of, their terrestrial Rulers :

T'ien-hwang . . . . .	heavens-King . . . . .	天皇
Pêh-Ki (= T'ien Ki) . . . . .	North-Extreme . . . . .	北極
<i>Tai-Ki</i> . . . . .	<i>Great-Extreme</i> . . . . .	太極
T'ien-Ki (= Pêh-Ki) . . . . .	heavens-Extreme . . . . .	天極
Pêh-Shin (= Pêh-Ki) . . . . .	North point . . . . .	北辰
<i>Shang-Ti</i> . . . . .	<i>Supreme Ruler</i> . . . . .	上帝
Ta-Ti . . . . .	Great Ruler . . . . .	大帝
T'ien-Ti (= Tai-Yih) . . . . .	heavens-Ruler . . . . .	天帝
Tai-Yih (= T'ien-Ti) . . . . .	Great First . . . . .	太一 or 乙
T'ien-Yih . . . . .	heavens-First . . . . .	天一 or 乙

The insertion in this list of the two titles put in *italics* will be justified lower down, and it will be seen that other titles will gradually be added, until a sort of litany, as it were, is arrived at.

Yü-hwang Shang-Ti is incarnate in the chief priest of the Tâoists. The first of these, Chang Tao Ling, was born (A.D. 34 ??) of a virgin-mother who dreamt that the Polestar descended and offered her a sweet-smelling herb ; on waking a divine odour filled the room, and she was with-child ; she was delivered of him on the heavens-Eye-mountain, T'ien-muh shan, 天目山<sup>3</sup> (as to which see p. 475 *supra*).<sup>4</sup> The title of Chang Tao Ling was heavens-Lord, T'ien-she 天師 ; he eventually ascended alive into the heavens at the age of 123 ; and a follower of his, K'ow K'ien-che, was directed to assume his succession (in A.D. 423 ?) by

<sup>1</sup> *Uranog. Chi.* 146.

<sup>2</sup> *Ibid.* 524.

<sup>3</sup> De Groot's *Fêtes d'Émoui* i, 74.

<sup>4</sup> I must note here (referring to p. 482 *supra*) that the Sanskrit name of the Cat's-eye stone is Vâlavâya-ga, which literally means 'product of (mount)Vâlavâya', that is the Tail-mountain ; vâla meaning 'tail.' This is very extraordinary indeed, see pp. 23, 46, 244, 349, 366, 368, 451, 467, 472, 474 *supra* as to Ouranos.

Lao-tsze himself, who miraculously appeared for the purpose, and his family continue to this day to hold the headship of the great Taoist religion.<sup>1</sup> Chu-Hi, the famous 12th century philosopher, historian, and critic, recorded<sup>2</sup> a divine command given to this K'ow K'ien che "to co-operate in the execution of the Laws of the silent Wheels of the heavens-Palace, which the divine prince of the great Northern equilibrium had promulgated" (see p. 498 *supra*). On this Dr. J. J. M de Groot remarks:<sup>3</sup>

This Northern prince can be none other than the god of the Polar star, of the centre round which turn the heavens and all they contain; the god who maintains the grand equilibrium of the Universe. The silent Wheels are probably the orbits of [not the "orbits of," but the apparent celestial circles described by] the stars, of which wheels the Pole is as it were the Nave.

There could not well be anything much stronger, in confirmation of the theories of this *Inquiry*, even if I had had the passage written to order; and it was pleasant to come across it, when much of this first volume was already printed. "The supreme god of Nature," goes on Dr. de Groot, "sits at the centre of the heavens, at the Pole; this is why K'ow K'ien-che affirmed that his mission had thence been revealed to him."

K'ow K'ien-che eventually dwelt on Mount Sung 嵩 (Mayers called it Ho 霍) the highest and central of the five holy mountains; which is merely another name for the N height of heaven. The earthly Vatican of this Taoist Pope and his hereditary successors has, by Imperial decree, been given the title of Palace of Supreme Purity Shang-ts'ing kung 上清宮, which is in the Taoist mythology, says Dr. de Groot, the quarter of the heavens where the heavens-god dwells—that is of course, in view of the T'ien chung kung just twice mentioned above, the N Pole.

<sup>1</sup> This is the wheel-symbolism which will be identified, under "The Wheel" section in Vol. II, with the Universe-wheel (and wheels), and with the Buddhist Wheel of the Law, which Law (Dharma) of the Universe I equate with Tao. Buddha alone makes the Wheel turn, that none coming after him, neither god demon Sramana nor Brahmana, has been able to make turn. It is the (cosmic) Wheel which cannot turn backwards, the Wheel which cannot be laid hold of, nor thrown; the Wheel without a

<sup>1</sup> Mayers, *Manual*, pp. 10, 11. Douglas, *Conf. and Taou.* 285. And see p. 524 *infra*.

<sup>2</sup> *T'ung Kien Kang Mûh* (Historic Mirror, compiled in our 12th century), ch. 24.

<sup>3</sup> *Fêtes d'Émouï* (Amoy), i, 77, 80.

second, without a place that stops it; composed of a thousand spokes, launching a thousand rays which penetrate everywhere.<sup>1</sup> Dharma, writes Mr. Rhys Davids, is that which underlies and includes the Law, and we shall see in Japan (p. 537 *infra*) "the Polestar worshipped in the form of a Buddha with a Wheel, the emblem of the revolving World."<sup>2</sup> Chakra-devendra (= deva-Indra), the Wheel-god Indra, is rendered into Chinese as T'ien-Ti-shih, 天帝釋 and Chakra-vartī-rāja, is rendered word for word as Chwan-lun wang,<sup>3</sup> wheel-turner king, 轉輪王.

**TAI-YIH.** 太一 (*Great-First*.) I must now address myself to a dry and ungrateful task, the expounding of the terms or titles Tai-Yih, Tai-Ki, and Shang-Ti; and as we have already identified the first of these, the Great-First, Tai-Yih, with the N Pole, it will be convenient to begin with Him or It.

Dr. Legge has adopted, from Callery's French, 'Grand Unity' as an English equivalent;<sup>4</sup> Medhurst said 'Supreme One,' and came to the conclusion that Tai-Yih was an immaterial Being acting with wisdom intention and goodness, the almighty One who rules over all things;<sup>5</sup> and he quoted the Chinese critical commentary as saying that this Supreme One is the source of all others, and that he existed before the powers of Nature were divided, and before the myriad things were produced, the One only Being. The *Li Ki* itself, the Confucian compilation on Ritual, says "Tai-Yih separated and became heavens and Earth; Tai-Yih *revolved* and became (the dual force of) the Yin and Yang." Dr. Legge cites K'ung Ying-Ta (A.D. 574 to 648) as saying that Tai-Yih was "the original vapoury matter of chaos," which may be good philosophy and physics, but is not theology or mythology. Of course the words tai and yih (= great and one) convey no information whatever on the subject. The term as used in the *Li Ki* is of unknown age; the *Li Ki* itself being some 24 centuries in existence. All I now want the Reader to do is to ear-mark the facts that Tai-Yih is the Polar deity, and that He or It divided into the yin and the yang.

[In order not to confuse matters, I only just mention here in brackets the system of the Taoist Lieh-tsze, who belonged to the period immediately

<sup>1</sup> Senart's *Essai sur la légende du Buddha*, 357, 362 (citing Burnouf's *Lotus* and the *Lalita Vistara*). <sup>2</sup> Satow and Hawes, *Handbook of Japan*, 2nd ed. p. 39.

<sup>3</sup> S. Julien, *Méthode*, 1861, 71, 74.

<sup>4</sup> *Li Ki* (Book of Ritual) i, 386.

<sup>5</sup> *Theol. of Chinese*, p. 85.

succeeding Confucius. In the beginning, he said, was Tai-Yi the great *change* Tai-chu the great beginning, Tai-che the great *first*, and Tai-su the great pure. This chu was the origin of spirit, the *che* was the beginning of form and the su was the beginning of matter. There was no separation between spirit form and matter, and all was chaos, which was invisible inaudible and impalpable; and this chaos was called Yi, *change*. This Yi was without form and void, and underwent a transformation and became *One*. And so on.]

*TAI-KI*, 太極 (*Great-Extreme*). It has now to be shown that the Great-Extreme, Tai-Ki, is the same as the Great-First, Tai-Yih. My first proof shall be taken from the very most archaic of all Chinese books, the *Yi King* or Book of Evolutions, which Dr. Legge very cautiously puts to a date previous to B.C. 1143, or over thirty centuries ago, and at the very least 600 years before Confucius. To this great cosmic treatise Confucius wrote (or spoke, and his immediate disciples compiled) a series of appendices or 'Wings.' In the fifth of these Wings<sup>1</sup> is the following paragraph: "In the *Yi* (*King*) there is Tai-Ki, which produced the two I. These two I produced the four Hsiang, which produced the eight kwa." These I are the yin and yang, and as we have already had this nomenclature at p. 226, we must now here bear with the figures for all of them.

The two *I*, liang I 兩儀, are (1) a straight line ——— called Yang I 陽儀 the symbol of the yang (male) principle, and (2) a broken line — — — called Yin I 陰儀, the symbol of the yin (female) principle. So that we see that in the time of Confucius it was held that Tai-Ki divided into the yin and yang, just as Tai-Yih did above. There could be no higher proof that Tai-Ki = Tai-Yih. Q. E. D.

The four *Hsiang* 象 produced by the two I are named and symbolled as follows:

- |                       |       |              |           |
|-----------------------|-------|--------------|-----------|
| 1. tai (太 great) Yang | ————— | 3. shao Yang | - - ———   |
| 2. shao (少 petty) Yin | — — — | 4. tai Yin   | - - - ——— |

The eight *kwa* 卦 produced by further combinations of these are:

- |          |          |          |          |
|----------|----------|----------|----------|
| 1. ———   | 3. ———   | 5. ———   | 7. ———   |
| 2. — — — | 4. — — — | 6. — — — | 8. — — — |

<sup>1</sup> Legge's *Li Ki*, 1882, pp. 373, 12; where Tai-Ki is rendered both Great Extreme and Grand Terminus. See also p. 172 *supra*.

We have had these already (at p. 99 and in a different order) applied round the compass, and have thus seen their indubitable cosmic connexion with the eight half-quarters of the universe. Thus these arrangements of lines, which have been by re-multiplication extended first to  $(8 \times 8 =) 64$ , then to  $(6 \times 64 =) 384$ , and finally (in theory) to 16,777,216 different forms of symbols,<sup>1</sup> indicate the interminable variety of the Universe, all originating, as above, in Tai-Ki or Tai-Yih.

I shall next make some extracts from Monseigneur de Harlez's useful *École Philosophique de la Chine, ou système de la Nature* (*SingLi*), Bruxelles 1890, which for brevity will be cited as the *SingLi*.

Chow-tsze (A.D. 1017-1073; predecessor of, but viewed as secondary to, the 12th century Chu Hi), said Tai-Ki was *the* Great, par excellence. Tai-Ki is a cause, a principle, which has neither cause nor principle. By motion Tai-Ki engendered the secondary principles, yang (active) and yin (receptive). *SingLi* p. 15. (This, it will be seen, is merely continued from the *Yi King*).

But Tai-Ki is One, and yin and yang proceed from It without dividing It although they are distinct, and have separate existences and activities. *SingLi* 16. Tai-Ki thus = yinyang (*SingLi* 21, 31); and Tai-Ki + yin + yang = Yih = One = All = heavens + Earth + Man. *SingLi* 21.

Tai-Ki never existed without his productions. This is the view of Shao pe-wen (1057-1134) who endorsed Chow-tsze. *SingLi* 84, 79.

Mgr. de Harlez would be in error (*SingLi* 11) in joining those who say that Chow-tsze invented the term Tai-Ki. We have seen it above in the Appendix to the *Yi King* at least 1,500 years before Chow-tsze was thought of.

That Chow-tsze drew a new explanatory diagram to illustrate the theory of the working of Tai-Ki, yin, and yang in the cosmos, is indubitable. He called it the "Tai-Ki tableau (t'u)" and Mgr. Harlez gives a copy of it in his *SingLi* pp. 19, 11, which I have compared with the original. Shao-tsze (1057-1134) redrew the Tai-Ki tableau in a way of his own, using the term "Yih" = One, instead of Tai-Ki, and giving the eight kwa as above (*SingLi* 81, 77); and he also called Tai-Ki the Tao or *rational Law* (*SingLi* 104).

I specially direct the Reader's attention to this important equation Tai-Ki = Yih (the One) = Tao, the Order or Law of the universe, to which we shall return at p. 527.

The School of Chang-tsze (1032 to 1085), another predecessor of Chu-Hi, left out the term Tai-Ki, and started with an untermmed "absolute universal indistinct Being," composed as before of the two Elements (*SingLi* 148).

The *Sing-Ming*, a treatise compiled from previous authorities in the 17th

<sup>1</sup> Mayers, *Manual*, 309, 333 to 336. See also the excellent diagrams prefixed to Legge's *Yi King*, 1882.

century, says that Tai-Ki, the supreme principle, is the receptacle and *pivot* of the All (*SingLi* 124).

The *Li-Khi*, a similar treatise of the same period, says (citing Chow-tsze) that Tai-Ki is the law (*li*) of heavens, Earth, and all beings. It dwells in them in general, and in each thing in particular. This *li* is a unique indivisible source, formless unapparent infinite. *The Ki* (of Tai-Ki) *is the Extremity. Placed in the middle, it is (like the pivot, like the king, like the Polestar) the centre and the Terminus; Or, like the upper point of the post of a house,*<sup>1</sup> which is the centre, and supports all. From this point everything is derived, in it everything adapts itself. In the same way, all the stars surround the Polestar, and turn around it, without its moving or shaking. Tai-Ki is thus the *li* round which the heavens turn perpetually; which puts all terrestrial things in order; which, without ever ceasing, produces and causes to be produced animals and men. Centre of All, the *li* (that is Tai-Ki) dominates All. Hidden principle of heavens, Earth, man, and things, by which All exists, such is the supreme principle Tai-Ki. *SingLi* 152, 153, 156.<sup>2</sup>

This *Li-Khi* also says that the Ki, the supreme Pole,<sup>3</sup> is the centre of the heavens and of the Earth. It is thus the rational principle which is equally on both sides. *SingLi* 156. The *Li-Khi* adds that the Polestar budges not: still it is the principal fundamental part of the *khi* (that which has form), and the most worthy of honour of all the stars. *SingLi* 157.

The luh ki 六極 six limits (of space) are the zenith, nadir and four cardinal points.<sup>4</sup> Tai-Ki, the greatest Ki, should therefore be the greatest zenith, which, considering the Earth astronomically from a position in its N hemisphere, must be the N pole of the heavens. The Arabic *semt* (see p. 499), whence comes our word *zenith*, means 'a way,' that is a *tao*.

I find my Zenith doth depend upon  
a most auspicious Star, whose influence  
if now I court not but omit, my fortunes  
will ever after droop—*The Tempest*, 1, 2, 181.

Wang tsze-hwae, an author of the 17th century, wrote a *Lun* or 'Discussion' of the above *Tai-Ki t'u* of Chow-tsze's, with a view of showing that Tai-Ki originated in Taoism<sup>5</sup>, in which no doubt he was right, for Taoism, in spite of its jealous abasement by Confucianists, in which they are tamely followed up by Western Sinologues, is undoubtedly the superstition, the survival, of the very most archaic religious traditions and legends of the Chinese; of which Confucianism is in much only a partial epuration. The view that the practical Taoism of to-day is *all* a

<sup>1</sup> See p. 226 *supra*.

<sup>2</sup> See also a statement of Chu-Hi's view in M. A. Reville's *Relig. Chi.* 1889, p. 355.

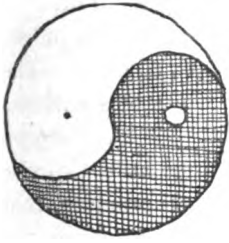
<sup>3</sup> See p. 23 *supra*.

<sup>4</sup> Mayers, *Manual*, 323, 306.

<sup>5</sup> Wylie's *Notes*, p. 71.

decadence from the time of Lao-tsze will not stand any strain, when tested by comparative studies.

Dr. de Groot<sup>1</sup> says that at Amoy the *oldest* of the Taoist priests present at a ceremony acts as high-priest and wears on the back



of his vestment, between the shoulders, this design representing Tai-Ki divided into the yin (black), and yang (white), which is entering yin. Sometimes the vestment bears instead of this circular symbol the Chinese characters for Tai-Ki 太極. In either case, the eight kwa shown at p. 518 are arranged around as in the compass at p. 99.<sup>2</sup> Mr. W.

G. Aston, C.M.G., who has been Consul-General in Corea has kindly sent me a coloured engraving of the Corean flag on which the TaiKi-yin-yang symbol<sup>3</sup> is also seen surrounded by the four hsiang. A similar design belongs, see p. 390 *supra*, to P'an Ku (see p. 525 *infra*) whom we thus need have but little compunction in equating with Tai-Ki, as an independent title of the supreme principle made man.



Mgr. de Harlez considers that the placing of Tai-Ki at the origin of things is a negation of Shang-Ti (the Supreme-Ruler) and of every other divinity (*SingLi* 113). But that is, it seems to me, but a Western purview, which is indeed contradicted *pro tanto* by his own subsequent extracts from the Tai-Ki theorists at pp. 124 and 154 of the *SingLi*, where Shang-Ti is given his full divine rank. I take this opportunity to say that Mgr. de Harlez would have much increased the undoubted value of his book had he made freer use of Chinese characters for the technical terms.

**SHANG-TI** 上帝 (*Supreme-Ruler*). Shang-Ti's abode, his palace, Tsze-wei is "a celestial space round the N Pole."<sup>4</sup> The

<sup>1</sup> *Fêtes d'Émoui*, i, 60 to 62.

<sup>2</sup> As to the two modes of arrangement, the Fuhsi and the Wân, see Mayers, *Manual*, p. 335 and Legge's *Yi King*, 1882, plates ii and iii, and pp. 32, 33.

<sup>3</sup> Annam is also completely sinicized in this respect. See *Les symboles chez les Annamites*, par G. Dumontier (Paris, Leroux, 1891).

<sup>4</sup> Legge's *Chi. Classics* iii, 34 (cited in *Paradise Found*, 216)

*Chinese Repository* (iv, 194) contained the statement that "Shang-Ti's throne is in Tsze-wei, that is the Polar star."<sup>1</sup> This is the Wei 危 we have already had at p. 226, and the constellation is one of the remarkable ones of the Chinese Sphere, the Wei House (in the astrological sense of house, sin 宿). There is also a smaller neighbouring constellation called the sze (司, judge) Wei.<sup>2</sup> (Remember that Wei is equivalent to Ki 極, p. 226.) The supreme divine position of Shang-Ti in the Chinese Pantheon could not be better illustrated for Westerns than by Dr. Legge's arguments for its being the only true rendering into Chinese of the English Christian word God.<sup>3</sup> The reverse practice, that of substituting 'God' for Shang-Ti in translations from the Chinese, is of course utterly unscientific, misleading, and even distracting. The term should be left as it is, with the explanation that it means Supreme(divine)Ruler. M. A. Reville very properly dissents from this practice,<sup>4</sup> and Mgr. de Harlez says Shang-Ti is the Supreme Spiritual Being, and renders the term as "le Maître Suprême, Dieu." Of course he makes Shang-Ti distinct from T'ien 天 the heavens.<sup>5</sup> The compilation called the *Li-Khi* (= Reason and Matter, and see p. 390) says, as to that ancient poetical classic the *Shi King*,<sup>7</sup> that every thought that expresses domination or help has Shang-Ti for its object; every thought which refers to what comprehends, envelops, and covers on all sides, has T'ien for its object. Here (comments M. de Harlez) the nature and function of each is well determined.<sup>6</sup> In the *Shu King*, that other extremely archaic historical classic,<sup>7</sup> the *ming* (or celestial destiny of good and evil) of empires, princes, and individual men is attributed to the action of Shang-Ti.<sup>8</sup> Both these primeval books use the expressions that Ti was angry; that

<sup>1</sup> *Paradise Found*, 216.

<sup>2</sup> *Uranog. Chi.* 233, 228, 252. Prof. Douglas mentions a Taoist deity, Tsze-wei te-keun, the steward of this region. *Conf. and Taou.* 285.

<sup>3</sup> Letter to Prof. F. Max Müller, 1880. The Roman Christian missionary uses T'ien Chû 天主, Heavens-Lord; and Ti Shih seems to have been adopted by the Buddhists for Buddha (says Medhurst), for Indra (says Legge). But Tai-Ti is, according to the dictionary of Indian words translated into Chinese (*Fan-i-ming i-tsi*, cited by S. Julien), the Chinese rendering of Great Indra (Mahendra = MahāIndra). We have also had him above, p. 517, as T'ien-Ti Shih.

<sup>4</sup> *La relig. Chi.* 1889, p. 127.

<sup>5</sup> *SingLi, ut sup.* 54, 3, 18.

<sup>6</sup> *Ibid.* 154.

<sup>7</sup> Selected and compiled by Confucius from more ancient remains.

<sup>8</sup> *SingLi*, 114.

the august Shang-Ti sent down calamities. That, says the publication called the *Sing-Ming* (= Nature and Destiny, compiled at the same period as the *Li-Khi*), shows the sovereign puissance (of Shang-Ti).<sup>1</sup> It is held that Shang-Ti actually revealed the 4th (Hongfan) chapter of the *Shu King* to the divine great Yü circa 2205 B.C. (of course a purely mythical date). This chapter contains lengthy teachings as to celestial phenomena and their meanings, the elements, divination, the moral virtues, the principles of government, and judgements.<sup>2</sup> The great philosopher Chu-Hi (A.D. 1130 to 1200) said "Do all your acts as if in the presence of Shang-Ti."<sup>3</sup> When a man comprehends Spiritual Being, he is in a state to sacrifice to Shang-Ti,<sup>4</sup> wrote Chang-tsze (A.D. 1020 to 1077) a disciple of Chow-tsze, see p. 519 *supra*. Confucius himself said "the ceremonies of the sacrifices to Heaven (T'ien) and Earth are those by which we serve Shang-Ti."<sup>5</sup>

The highest object of worship among the ancient Chinese was Shang-Ti, writes Professor Douglas,<sup>6</sup> as an earthly sovereign rules over a kingdom, so Shang-Ti lords it over the azure heavens.<sup>7</sup> The worship of Shang-Ti is the most ancient as well as the most sacred form of Chinese worship. When the sovereign worshipped before Shang-Ti, says the archaic *Chow Ritual* (*Lí*), he offered up on a *round hillock a first-born male* as a whole-burnt sacrifice. The Confucian classic called the *Shu King* said the ways of Shang-Ti are not invariable; he showers down blessings on the good, and pours down miseries on the evil. His worship has been maintained with such marks of reverence as place its object on the highest pinnacle of the Chinese pantheon. At the present day the Imperial worship of Shang-Ti on the *round hillock* at Peking is surrounded with all the solemnity of which such an occasion is capable. The vast altar is a three-terraced marble structure, ascended by  $(3 \times 3 \times 3 =) 27$  steps. Upon its top platform is built a triple-roofed circular temple 99 feet high—note all the threes, and see the illustration at p. 221 *supra*. This top platform is also laid with marble slabs forming 9 concentric circles, the outer consisting of the favourite sacred number  $(9 \times 9 =) 81$  stones, and the inner circle consisting of 9 (see Mayers, *Manual*, p. 346) cut so as to fit closely in a ring round a central perfectly circular stone, which is thus surrounded by numerous circular rings and walls and terraces, and finally by the circular horizon of the heavens. This central circular stone is thus typically the centre of the universe, and on it the Emperor kneels before Shang-Ti's tablet, and

<sup>1</sup> *SingLi* 124.<sup>2</sup> *Ibid.* 3.<sup>3</sup> *Tsieh-Yao* book iv, fo. 3, cited in *SingLi* 158.<sup>4</sup> *SingLi* 54.<sup>5</sup> *Doct. of the Mean* (*Chung-Yung*, by a grandson of Confucius) xix, 6. Prof. Douglas says this is the only time Confucius seems to be reported as actually mentioning Shang-Ti.<sup>6</sup> *Confucianism and Taoism*, 82 to 87.<sup>7</sup> "Kin koo l'oo shoo tseih ch'ing. Shin e teen."

faces the North (see p. 428 *supra*). Here alone is still offered the whole-burnt sacrifice, and a foot-long cylinder of blue jade (see p. 95 *supra*) the archaic symbol of sovereignty.<sup>1</sup>

This last is an irrefutable official sanction for the so-called Taoist title of Yü-Hwang Shang-Ti, Jade-Sovereign Supreme Ruler. Du Halde said that about the year 1700, the Jesuit missionaries disputed with the Chinese literati, and an imperial decree subsequently appeared in the *Peking Gazette* to say that it was not to the visible heavens that sacrifices were ordered, but to the Lord and Master of the heavens, Earth, and all things. Further, that the tablet to Shang-Ti meant a tablet to the Supreme Lord, who, through awe, was not called by his proper name.<sup>2</sup> (There was another and better reason for this than the "awe"!)

Of course the Taoist godname Hüen-T'ien (=hidden<sup>3</sup>-heavens) Shang-Ti, 玄 天 上 帝, is only another title of the same Supreme Ruler; and another of his titles is Chin-Wu Ta-Ti, the Great Ruler who is the True Warrior, 真 武 大 帝, where, as in so many other mythologies the supreme god is also the god of battles. The ritual of this war-god's cult is called Peh-fang Chin-Wu paots'an, the 'precious ritual of the True Warrior of the North quarter,' clearly affording us, whichever way we turn, an identification with the Polar deity. In fact Wylie actually says 'Hüen-T'ien Shang-Ti is "the god of the N Pole"; and his abode is on the Great Peak of Perfect Harmony, Tai-yo tai-ho shan, which must be a name for the heavens-mountain, although there is a terrestrial doublet in the Hupeh province. Wylie's other statement (on his p. 44) that "a famous Taoist priest was deified under this title of H.T.S.T." is of course only another version of the sacred legend we have had at p. 515 *supra*. And we get the other title of the same supreme god in the anecdote told by Dr. Edkins, who asked the Head of Taoism when at Shanghai some years ago, how long his ancestor Chang Tao Ling (see p. 515 *supra*) had been deified as Yü-Hwang 玉 皇 (Jade-King) Shang-Ti. "Since the universe has existed,"<sup>4</sup> was the very proper reply to a question he must have felt blasphemous.

<sup>1</sup> Edkins, *Peking* (cited by Prof. Douglas). W. Simpson, *Meeting the Sun*, 1874, 176, 177, 188.

<sup>2</sup> Legge's *Li-Ki* 1885, ii, 218.

<sup>3</sup> Williams has 'sombre,' and hüan might be read 'black,' 'still,' or 'silent.' The Japanese *Shinsô-jibiki* gives the meanings kasuka 'distant and indistinct,' haruka 'remote,' and others. See also p. 532 *infra* as to Hüen-Yüen.

<sup>4</sup> *Notes on Chinese Literature*, 44, 180. Douglas, *Conf. and Tao.* 253.

<sup>5</sup> Dr. Legge's *Relig. of Chi.* 236.

T'ien-Kung (天) Heavens-Lord is yet another title. 'Jade' here, the most precious jewel of Chinese sacred and secular fancies, means 'purest, immaculate, spotless.'<sup>1</sup> These Taoist titles<sup>2</sup> are just as good myth as the official government title bestowed in 1538: Hwang-T'ien 皇天 (Sovereign-heavens) Shang-Ti,<sup>3</sup> and I have already indefeasibly proved the Yü-Hwang title pp. 523, 524.

**TRIADS.** Shang-Ti also enters into the Taoist divine triad formed of (1) P'an-Ku (see p. 390 *supra*), (2) Lao (that is 'the Old'), and (3) Yü-Hwang Shang-Ti; but each one of the triad participates in the titles T'ien-tsun 'honoured celestial,' and Shang-Ti 'Supreme-Ruler.'<sup>4</sup> This gives P'an-Ku a very high rank, and actually identifies Lao, the mythic founder of Taoism, with Shang-Ti. (But see p. 531 *infra*.) It must be borne in mind that Ku 古 and Lao 老 both mean Old, and under the heading "Kronos" I hope to prove that "the Old One," "the Ancient of Days," and so on, are the supreme pristine Polar deity.

Dr. Legge gives this Triad as the San Ch'ing,<sup>5</sup> the three pure or holy: (1) the jade holy, (2) the highest holy, (3) the greatest holy. (1) P'an-Ku, (2) T'ai Shang Lao Kün, the most high prince Lao, the greatest holy one of Tao and Virtue, heavenly-honoured (see p. 531 *infra*), (3) Yü-Hwang Shang-Ti (as above) also called Yü Ti, Jade-Ruler, for short.<sup>6</sup> Of course, in accordance with Chinese fashions, the last-mentioned, number three, is the chief of the triad.

I must here modify the interpretation given to P'an-Ku on p. 390. It is more correctly, both linguistically and in cosmic myth, 'the Coiled Ancient' or 'coiled-up Antiquity'; that is to say the *Un-evoluted* Man, the one that contained all succeeding human beings in himself, if viewed as a Man-god, or Un-unrolled Time, if taken as a Kronos. Dr. Legge<sup>7</sup> says P'an-Ku is popularly described as "the first man, who opened-up heavens and Earth"; and in pidgin-English he is "all same your Adam." He also adopts the description "P'an-Ku or Chaos," and cites the authorities given in the note below.<sup>8</sup>

<sup>1</sup> De Groot, *Fêtes d'Émoui*, i, 38, 43. Douglas, *Conf. and Taou*. 276.

<sup>2</sup> Taoism also has a god of "the South" whom we shall meet with under that heading.

<sup>3</sup> Legge, *Relig. of Chi*. 65, 44.

<sup>4</sup> A. Reville, *Relig. Chi*. 1890, pp. 445 to 448, citing Legge and Edkins.

<sup>5</sup> 'Tsing,' Douglas *Conf. and Taou*. 275.

<sup>6</sup> *Relig. of Chi*. 1880, 167, 190.

<sup>7</sup> *Ibid*. 168.

<sup>8</sup> Morrison's *Dict.* i, i, 15; and *View of China*, 111. Chalmers, *Taoist Words*, in Doolittle's *Vocab.* ii, 235.

At Amoy, in the worship of the Lords of the **Three Worlds**, Sam-Kai-Kong, the altar for the chief feast of the **Great Force** of Heavens and Earth—the siông-goân = shang yüen (supreme first) 上元—is put up in the principal room of the house at or before midnight, but not later. The rest of the night is passed in offerings and amusements.<sup>1</sup> The midnight Mass of the West must have had some similar origin, and both clearly denote the adoration of the supreme god of the night heavens, that is the **Polar** deity. M. Henri Gaidoz quotes from Wuttke<sup>2</sup> a fact that seems to fit itself in here: German children have a play in which they represent the journey of the Three Kings of Christmas, and they turn in the air the Star that they carry. Here are the Three Kings of Cologne in "far Cathay."

Fuh-Hi, Shên-Nung, and Hwang(=yellow)<sup>3</sup>-Ti are called the San-Hwang or Three primordial-sovereigns of China, which is a clear divine subordinate Triad,<sup>4</sup> for me. The Hwangs 皇<sup>5</sup> of Chinese chronology are, says Mgr. de Harlez,<sup>6</sup> the first mythic beings that ruled for thousands of years at the origin of the Taoist universe. The succeeding legendary sovereigns of the same chronology were called Ti 帝; while the Wangs 王 are the kings of the historic dynasties. This, so far as the Ti goes, accords with my claiming the above Hwang-Ti 黃帝 as a mythological power, and as a universe-Wheel god under "The Wheel" in Vol. II. To him, fabulous, by a superfœtation of fabulousness is attributed "the oldest Taoist record," the *Yin-fu king*,<sup>7</sup> which was criticised by Chu-Hi in one of his numerous valuable publications. Fu-Hi was also titled Tai Hao 太昊 'the Great Heavens-One'; his mother conceived him miraculously by the inspiration of Heaven, and bore him *twelve* years in her womb; he is also called *feng* = wind. Shên-Nung (Divine-Labourer) was also miraculously conceived by the influence of a celestial dragon, and his other name is Yen-Ti 炎帝 fire-Ruler. They are obvious cosmic divine inventions.

<sup>1</sup> De Groot, *Fêtes d'Émoui*, i, 126.

<sup>2</sup> *Der Deutsche Volksaberglaube*, p. 67.

<sup>3</sup> Colour of the Hwang-Ho, Yellow-River, which is the Milky Way and its terrestrial continuation and namesake.

<sup>4</sup> Mayers, *Chi. R. Manual*, 297.

<sup>5</sup> This character is compounded of 白 poh, white luminous shining holy, and 王 wang Emperor; thus the idea is 'bright-divine-king,' for I claim this shining-white term as one more of the endless terms in all mythologies that refer to the bright heavens.

<sup>6</sup> *SingLi*, 80.

<sup>7</sup> Wylie, *Notes*, 173.

We must see the same Supreme Being in Tai-Tao kung, the Lord of Grand Tao or Order, 大道公 otherwise Po-sing Tai-Ti, wisdom-star great-Ruler. "In this principle Tao (whence Taoism) we must see the mysterious impenetrable Force of the universe, to which all that is owes its existence. We might thus call it the universal Soul of Nature."<sup>1</sup> M. de Groot's statement that "Taoism is the only purely Chinese religion that has created gods"<sup>2</sup> is quite in accordance with the views here held; and if the 'familiarity that breeds something like contempt' have any value then Shang Ti, to whom they give more titles and avatars and human connexions than any Confucianist, must have been an aboriginal Taoist god. But for Tao and Taoism we must now mark out a separate heading, although it has been impracticable to keep them out of previous Sections.

**TAO 道 AND TAOISM 道家 (Tao-kia).** The 25th chapter of the treatise on Tao and Teh attributed to Lao-tsze says: Man has for his law the Earth, Earth has the heavens for its law, heaven has Tao for its Law, and the law of Tao is its own spontaneousness. There was an Infinite that existed before heavens and Earth; I know not its name, but call it great Tao.<sup>3</sup> Of course the word Tao was not invented in that great archaic Treatise. It was constantly in the mouth of Confucius,<sup>4</sup> and the linguistic signification of it is 'Way' 道. So is it used in Japanese for their religion Shin-Tô, the Tao of the gods, Gods-Way, kami no michi, the Path of the Kami. *The Way of Heaven* is the familiar name of a Christian prayer-manual. But Tao is more than the Way, writes Prof. Douglas, it is an eternal road along which all beings and things walk; it is everything and nothing, and the cause and effect of All. No being made it, for it is Being itself. All things originate from Tao, conform to Tao, and to Tao at last return.<sup>5</sup> From it phenomena appear, through it they change, in it they disappear. Formless, it is the cause of form; nameless, it is the origin of heavens and Earth. If we were compelled to adopt a single word to represent Tao, continues Prof. Douglas, we should prefer 'the Way,' that is μέθοδος.

The *Li Ki*, Ritual-Book (xxiv, 16) puts into the mouth of

<sup>1</sup> De Groot's *Fêtes d'Émoui*, i, 275.

<sup>2</sup> *Ibid.* i, 38, 39, 44, 62.

<sup>3</sup> Legge's *Relig. of Chi.* 213.

<sup>4</sup> Douglas, *Conf. and Taou.* 189.

<sup>5</sup> *Ibid.* 189, 190.

Confucius a statement about the Tao or Way or Order of T'ien, the heavens, that might have been in the treatise on Tao and Teh itself.<sup>1</sup> "The wise man values the unceasingness of the Tao of T'ien(Way of Heaven). The succession and sequence of the sun and moon from the East and West is the Tao of T'ien. The long continuance of the progress of Tao without interruption is the Tao of T'ien. Its completion of things without doing anything is the Tao of T'ien. Their brilliancy when they are complete is the Tao of T'ien." Callery rendered T'ien Tao here by 'la Vérité céleste,' and Dr. Legge makes it the Way of Heaven. Callery said that "these two fathers of Chinese philosophy, Lao-Tsze and Confucius, had on this mysterious Being ideas nearly similar." (It is ever a marvel to me how it has become the vogue among so many students of the term to consider Tao as so impenetrably mysterious.)

Here will be conveniently inserted some extracts on the subject of Tao from M. de Harlez's *SingLi*. We shall then go on to consider Lao-Tsze, the reputed founder of the great religion of Tao, and then Taoism itself.

Tao is even above the Supreme Ruler Shang-Ti, wrote the famous Taoist philosopher Chwang-tsze, about 330 B.C. ; and he was here basing himself on the exact words of the *Tao-Teh king*.<sup>2</sup> It is as it were the Law(Dharma) of Buddha, the 'Law of God.' It is a universal impersonal immaterial principle, which gives to all, even to Shang-Ti himself, its Energy ; and it existed before all things, *SingLi* p. 5. (This, I may parenthetically remark, is as like Schopenhauer's Wille working in the Welt as we are likely to find it in China.)

Tao is the great universal Harmony (ta-Ho) which is the law of beings, said Chang-tsze, whom we have had before, p. 519. Mgr. de Harlez says here that "the word Tao is taken in very different senses by the diverse schools of Chinese philosophy ; the Tao of Chang-tsze is not at all that of Lao-Tsze." (*SingLi* p. 37.) It is not possible to give this criticism a paramount weight. M. de Harlez's admirable book proves amply that Tao is ever the same great supreme, universal, all-englobing, principle or law, necessarily described partially by each school, according to its point of purview. I am unable to comprehend M. de Harlez when (*SingLi* p. 56) he calls Tao "une conception nouvelle."

Tao is that which operates, evolves, without sensible form ; it is Law, Order. Tao is the rational Law of existence and activity. (Chang-tsze again) *SingLi* 52, 43. Tao is Law and Order. All that is formless (law, principle,

<sup>1</sup> Book xxix, ch. 5 (§§ 28 to 34), and also Book iv, v and vii are held to be Taoistic as well as Confucian (Dr. Legge's *Li-Ki* i, 45, 22, 20 ; ii, 344).

<sup>2</sup> Douglas, *Conf. and Taou*. 211.

moral and rational rule and order) is alone Tao. It is the rational, the invisible, the void of form, says the *Li-Khi* (= Reason and Matter, an important compilation of philosophical theories from the 11th to the 17th centuries, see p. 390 *supra*). *SingLi* 151.

Tao covers (envelops?) and supports every thing; without it beings could not be endowed with life. It is the law of bodies as well as of spirits. By it did Fuhi<sup>1</sup> establish eternal principles. It is by it that the sun, the moon, and the Great Bear (Northern Bushel) have never ceased to move in their orbits, without ever deviating. Even the insect bears Tao within itself (Chwang-tsze, as above) *SingLi* 6, 5.

Tao is Virtue, and seasonable weather as well, says the Hongfan chapter of that archaic classic the *Shu-King* (see p. 522 *supra*) which was revealed by Shang-Ti himself to the mythic Yu successor of Shun. *SingLi* 3.

Tao, as the rule of the saints, consists solely in goodness, justice, the *juste milieu* and Rectitude. To cause it to prevail is to be like heavens and Earth. Ritual belongs to Tao (Chow-tsze, whom we have had before, p. 519) *SingLi* 28, 30. Holiness is complete Truth, complete Rectitude. It is possible for man to bring about the triumph of Tao within himself (Chang-tsze) *SingLi* 44, 57.

Tao was also called Tai-Ki by Shao-tsze, as to whom, see p. 519 *supra*. *SingLi* 104.

Let us now look at a few extracts from M. P. L. F. Philastre's edition of the *Yi King*.<sup>2</sup>

Si-shan Chen-shi said: Day and night, the dark and the clear, succeed without end; such is the ordinary course of the Tao ('marche') of celestial phenomena. A period of increase and a period of decrease, such is the Tao ('loi') of heaven (Philastre's *Yi King* i, 11).

Chu-Hi calls it the immutable Tao ('voie') of the heavens, and says that passive subjection to the influence emanating from the heavens is the Tao of the Earth (*Ibid.* 18, 59).

Tao is the law of the heavens (Chang-tsze) *Ibid.* 48.

The activity of the wise man lasts all day, returning and coming again in Tao (Confucius). Whether he advance or recede, move or repose, it is necessarily ever according to Tao. The sage can place himself according to Tao, without pride as without sadness, whatever be the height or lowliness of his position (Chang-tsze) *Ibid.* 30, 31, 41.

"To have faith in Tao 有孚在道" is one of the oracular phrases of the *Yi King*. "To pursue (?) Tao in divers directions 反復其道" is another of these divining responses, which Chu-Hi said referred to the natural spontaneousness of the movement-of-translation of the heavens. Chang-tsze thereupon made a pregnant remark, which is Taoistic (or Laoistic) and anti-Confucian. "All the first Confucian philosophers have always considered Repose as constituting the innerness (heart) of heavens and Earth.

<sup>1</sup> One of the fabulous divine Emperors of myth.

<sup>2</sup> Paris, 1885.

In truth this was because they could not see that the origin of Motion is precisely the Will (heart) of heavens and Earth. But who can see without knowing Tao?" (Philastre, *ut sup.* 300, 393, 395 to 397).

This seems to be of great interest as fore-going, in Taoism, what we consider to be modern Western philosophy, Cartesian and other. Vous qui imaginez si bien la matière en repos, wrote Diderot after Descartes, pouvez-vous imaginer le feu en repos? Give me Extent and Motion, said Descartes himself, and I will construct the World. Since his time at all events the grand principle of the permanence and continuity of Motion has tended more and more to dominate modern science. From 'heat is a mode of motion' we have not yet got to 'Life is a mode of motion,' but even the Kirghiz women said to Vámbery<sup>1</sup> that nothing in Nature was motionless but the dead. That too could be capped from Virgil's philosophy which admitted no such thing as cosmic death: "nec morti esse locum."<sup>2</sup>

Immediately following upon the above remark, Chang-tsze also wrote a very odd thing: "The thunder is negativity and positivity striking together and producing sound" (*Ibid.* p. 398). This of course meant yin (negative) and yang (positive); but the persistence of philosophical nomenclature down all that way and distance into our own positive and negative electricity is worthy of some admiration.

I have already (p. 499) sought to identify Tao with the Buddhic Dharma, and there is plenty of evidence for this on the moral side. Tao, writes Prof. Douglas,<sup>3</sup> is the ethical nature of the good man and the principle of his action. The *Tao-Teh* promises to him who follows Tao that he shall gain such an insight into the workings of Tao as is withheld from him who has not conquered his passions; that he shall see the small beginnings of things, and shall possess a Light which shall bring him home to its own brightness; that he shall be like an infant. Lay hold of the great form of Tao, and the whole world will go to you. All-assimilating Buddhism, when it came to China, of course adopted, as its wont is, such a grand and noble native term as Tao; calling their own flock Tao-jin, men of the Law.

Dharma is however translated into Chinese as Fah 法, which is pronounced in Japan Hô, whence Buppô (= Butsu-hô) means Buddhism. But there is an alternative term, Butsu-dô, 'the Way of Buddha,' where dô = tô = Tao 道. The Chinese t'an (= t'anmo) is a mere phonetic attempt at dharma.

Not alone so, but Chinese Buddhist priests took the name. One of these, Tao-shi, wrote in the 7th century a notable treatise in 120 parts on the Dharma, called *Fah-yuen chu-lin*; and another,

<sup>1</sup> *False Dervish* (French ed.), 142.

<sup>2</sup> *Georg.* iv, 226.

<sup>3</sup> *Conf. and Taou.* 190, 203, 212.

Tao-p'ei, produced in 1818 an abstract of the history of Chinese Buddhism.<sup>1</sup>

Thus I think it is fairly well proved that we have in Tao, in full measure, all the qualities or attributes I have been contending for above, from other Cosmic mythologies, in the Judge of Heaven : Law, Dharma, Harmony, Order, Rectitude, Truth, Justice ; and besides these Moral law, Reason, and Virtue.

*LAO-TSZE* 老子, that is Oldman-Child, was so called because he was born with hair and eyebrows already white, and face wrinkled, from age, having been carried 81 (= 9 × 9) years in his mother's womb. He was an incarnation of the Polestar, and had an immortal body.

"Mais nous n'avons pas à nous arrêter à ces contes," says Dr. de Groot,<sup>2</sup> from whom I am here borrowing. That, on the contrary, is our main and very business here, de nous arrêter à ces contes, et de les bien peser, et de les retourner et comparer jusqu'à ce que nous en ayons extrait tout ce qu'ils nous cachent de vérité mythique et divine. All the 'superstitions,' all the 'contes,' that I shall rescue here, and that it is the sorry custom to deride in a slap-bang and irresponsible fashion, are purely 'Cosmic ; they are also therefore purely Taoistic, for Tao is the divine Law, Order, and Harmony of the Cosmos, of the three Powers of the Universe, of the San ts'ai, ki, or i, of Heavens, Earth, and Man.

"Lao-Tsze's history is almost altogether legendary" wrote Mayers ; but the true theory seems to me to be that the term or nomen 'Oldman-Child' is the aboriginal mythic conception of the decay and renewal of things,<sup>3</sup> of a Kronos in point of fact, of the Lao whom we saw above (p. 525) in a divine Triad ; and that the assumed author of the *Tao-Teh king*, whom Confucius is said to have known and been snubbed by,<sup>4</sup> was a mere terrestrial name-sake. This theory—like another which brings the *god* Alex-Andros (son of the god EurysTheos who imposed the twelve labours on the god HéraKlès) to the front instead of his namesake the conqueror—this theory at once enables us to work off the 'legends' of the *man* into pure and genuine myth of the *god*. The statement that the earthly author of the treatise on Tao and Teh (Law and Virtue) was an incarnation of the divine Lao who

<sup>1</sup> Wylie, *Notes*, 166, 172.

<sup>2</sup> *Fêtes d'Émoui* (Amoy) ii, 692.

<sup>3</sup> It is not insignificant that by putting *lao* over *tsze* we get the character for *hsiao* 孝 filial piety, the Chinese virtue.

<sup>4</sup> This is a tale of the Taoist Chwang-tsze (circa B.C. 330). See Mayers, *Manual*, pp. 111, 30.

was called Tai-Shang Lao Kün 太上老君 the Great-Supreme Old Prince, then becomes transferable, and so acceptable; and I would straightway equate him with the Old One, the Ancient of Days met with, and to be met with, so often throughout this *Inquiry* in a variety of mythologies. The fact that it is always the most aged of the Taoist priests present on any occasion that wears the ceremonial vestment bearing the emblem of Tai-Ki (see p. 521 *supra*) seems to me of much importance here. "In A.D. 666," wrote Mayers,<sup>1</sup> "Kao Tsung canonized him with the title 太上玄元皇帝," Tai-Shang huen-yüen Hwang-Ti,<sup>2</sup> Great-Supreme hidden-origin<sup>3</sup> divine-Ruler, "when for the first time he was ranked among the gods." (It is not necessary to accept this last gratuitous statement.) In A.D. 1013 the title of Tai-Shang Lao Kün (as above) was added.

Professor Douglas says<sup>4</sup>: By some Chinese writers Lao-tsze is declared to have been a spiritual being, and the embodiment of Tao; without beginning and without cause; . . . dark, yet having within himself a spiritual substance which was Truth. His appearance during the Chow dynasty (604 B.C.) was only one of his avatars. At the mythical time of the Three Hwang he first appeared as a Man under the name of Yüen-Chung fa-sze, and had ten more incarnations [which would make *twelve* in all] before his final birth as Lao-tsze, when he was brought forth under a Li 李 tree [which is of course the Universe-tree, and accounts for the vast number of Chinese names in Li, of which the plum is the terrestrial type].

The paradises promised to the followers of Lao-tsze, says De Groot, are in the stars, in the moon, in the Jade-Palace, Yü-Kung 玉宮, or in the Concealed Purple Palace, Tsse-wi Kung 紫微宮; a region surrounding the Pole, and bounded by some 15 stars which form the hidden purple Enclosure (or Garden 垣 huan). There is seated the Supreme Being of the Taoist pantheon, the Highest monarch and Jade-emperor,<sup>5</sup> Yü-hwang Shang-Ti.

"Lao-Tsze alone," writes M. de Harlez,<sup>6</sup> "sought to pry into the mysteries of Being and of its origin, of the first principle, of the last causa rerum; while Confucius and his disciples, even including

<sup>1</sup> *Manual*, p. 113.

<sup>2</sup> As to Hwang-Ti see p. 538 *infra*.

<sup>3</sup> Or 'dark First-Cause' (Mayers); 'first dark cause' (Douglas); 'mysterious existence' (Legge). It is very remarkable that when the character 玄 was made taboo, it was 元 that was substituted for it. Thus we may see the analogy of the indistinct remoteness belonging to the Cosmic sense of either; and the difficulties of translation. See also p. 524 *supra*, as to Huen-T'ien. <sup>4</sup> *Confucianism and Taoism*, 1879, p. 179.

<sup>5</sup> De Groot, *ut sup.* 697. Prof. Schlegel says Tsse, purple, here means 'of the court,' and Wi 'the concealed' refers to virtuous and retiring ignored men whom the sovereign should seek out, and reward (*Uranog. Chi.* 508, 462). <sup>6</sup> *SingLi* 3, 185.

the celebrated Mencius himself, merely occupied themselves about morality and the rules of government." This of course affords us one paramount reason why the "real or pretended disciples of Lao-Tsze are considered as sectaries by the entire body of lettered officials,"<sup>1</sup> and why Taoism is scouted as a superstition, as charlatanism, as a farrago of fables.

Wylie<sup>2</sup> has made some remarks of a very general character, on the corpus of the Taoist books :

It is difficult to define the limits of the class of Literature under the designation Tao-kia, Taoism. Its aspect has changed with almost every age and while the philosophy taught by the sage Lao-Tsze, its reputed founder, is now numbered among the doctrines of antiquity [?] the genius of modern Taoism is of such a motley character as to defy an attempt to educe well-ordered system from the chaos. [Well, as for the matter of that, one might state the same of any other literature—say the Christian ; or of the Universe, with which Tao is busy.] Commencing with the profound speculations of contemplative recluses on some of the most abstruse questions of theology and philosophy, other subjects in the course of time were superadded, which at first appear to have little or no connexion with the doctrine of Tao. Among these, the pursuit of immortality [not unknown outside Taoism !], the conquest of the passions, the search after the philosopher's-stone, the use of amulets and charms, the observance of fasts and sacrifices, together with rituals and the indefinite multiplication of objects of worship, have now become an integral part of modern Taoism [and have been of every other great system under the Skies of heaven !]

The famous Chu-Hi's remark (A.D. 1130–1200) that the followers of Lao-Tsze wandered further and further from the Book of Law and Virtue, as the period lengthened which separated them from it,<sup>3</sup> is not of much value here. Chu-Hi came some 1800 years after Lao-Tsze's supposed date, and the Book in question is an abstract philosophical treatise wholly high and dry from the indispensable popular beliefs and superstitions that all men enjoy ; and that were of course, by the nature of the case, rife and vigorous when (as well as before) the Tao-Teh treatise was produced. The other day, I came across two letters from Frederick the Great written to Voltaire in 1766, in which he has these unanswerable words :

"All the truths collectively which the *philosophes* announce are not as valuable as tranquillity, the one blessing enjoyable by man [if he can get it !] on

<sup>1</sup> *SingLi* 3, 185.

<sup>2</sup> *Notes on Chinese Literature* by A. Wylie, Agent of the British and Foreign Bible Society in China. Shanghai 1867, p. 173.

<sup>3</sup> *Douglas Conf. and Taou.* 230.

this atom of an earth. . . As for me, who through the duties of my position am very well acquainted with the featherless species of biped, I predict that neither you nor all the *philosophes* in the world will ever cure the human race of the superstition to which it cleaves."

Any man who harbours the Quixotic idea that the *Tao-Teh king* ought or could have abolished or even laid a finger on popular Taoistic superstition, must have shut his eyes to the whole of the uninterrupted superstitious history of all the races and religions of mankind. Popular Taoism, that is the aggregate of the *human* belief-habits of a vast populace, opened like an ocean, engulphed the *Tao-Teh king*, and then closed in again over it.

The historical fact that Jenghiz Khan's armies, when they appeared in 1200 on the Chinese frontier, immediately attracted the Chinese Taoist priests (alchymists and magicians as they are dubbed) to his banners, is a most significant fact, and points even to a Mongol origin for Taoism. These priests were Kublai's court chaplains. The further fact that so soon as a Chinese dynasty was restored in the Mings, 160 years later, persecution of the then powerful Taoists at once commenced, is another pregnant circumstance that points, and tells, in the same direction.<sup>1</sup>

To further drive home the Cosmic connexion between the Law of the rotating Universe and the Polar heavens, between Taoism and the celestial North, let us follow Stanislas Julien and Prof. Douglas—we could have no safer guides—in making some extracts from the truly famous primer of modern Taoism, well known as the Book of Rewards and Punishments, the *Kan ying peñ* :

There are also the Three Counsellors (San Kung, a constellation in our Ursa Major) and the Northern Bushel (Peh-tow, Ursa Major itself), the prince of spirits, who are placed over men. There are also three spirits, the San Chih, who dwell in the bodies of men and mount to the Heavens-Palace to render account of their crimes and faults. The Spirit of the Hearth<sup>2</sup> does the same. . . Don't scold the wind, nor abuse the rain. Don't leap over a well or a hearth.\* . . Don't weep or spit or utter abuse towards the North, where resides the prince of the Stars of the North. The N Pole is the hinge of the heavens ; if you dare to weep or spit towards the N you outrage the gods and profane their presence. . . Don't sing or weep before the hearth ; don't burn perfumes with fire taken from the hearth. . . Don't spit towards shooting stars ; don't point at a rainbow. When Confucius finished the Classic on Filial Piety [the footnote on p. 531 comes in here very usefully] he observed a severe fast, and then turning towards Ursa Major, he respectfully explained the motives with which he had composed his work. . . Don't point rudely at the sun moon or stars ; don't stare at the sun or moon.

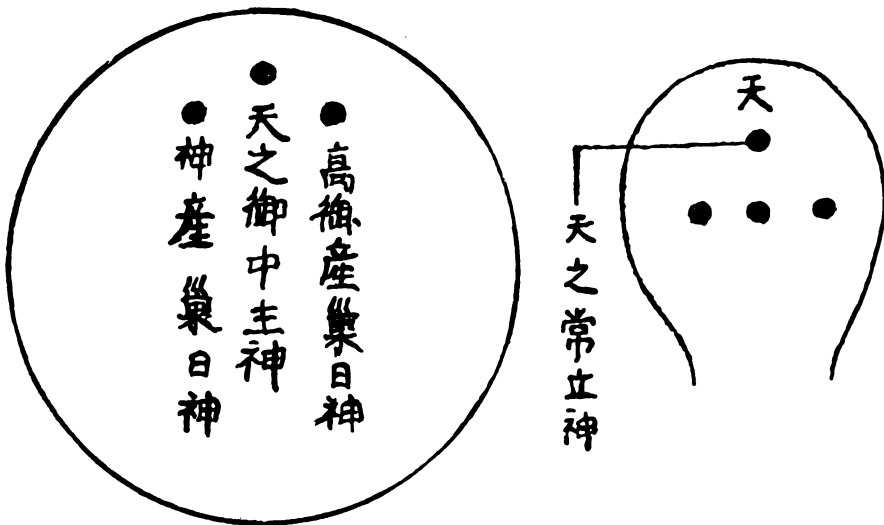
<sup>1</sup> Douglas, *Conf. and Tao.* 252 to 254.

<sup>2</sup> See p. 362 *supra*.

And still, after all written and speculated as to Taoism Confucianism and Buddhism, the Chinese have a quiet saying: Sam kao it kao, 'the three sects are one sect.'<sup>1</sup>

*JAPAN.* All this abundant Chinese Polar and Cosmic mythology prepares us for the analogous Japanese Lord-God of the divine Centre of the heavens, Ame-no-MiNaka Nushi kami, who, as will immediately be seen, dwelt in the Polestar. To illustrate the Japanese cosmogony, I append a couple of diagrams copied from the *SanDaiKô* (Study of Three Generations) of Hatori Nakatsune. These diagrams have already been mentioned at p. 62 which I now here slightly modify.

This tract, published in 1791, now forms a supplement to vol. xvii of the *KoshikiDen* (tradition of the *Koshiki*) of the celebrated Motowori Norinaga (1730-1801), and as Hatori was his favourite pupil, it is thought that Motowori inspired it, if he were not its real author. The commentator Hirata Atsutane (1776-1843) also interwove a great part of this *SanDaikô*, including the diagrams,<sup>2</sup> into his own *Tama no miHashira*,<sup>3</sup> so that all these three famous Shintô writers may, I fancy, be viewed as a solidarity in so far as the value and authority of the leading myths set out in the *SanDaikô* and in the *Tama no miHashira* are concerned; and this it is important to bear in mind.



*Description of the diagrams.* The first words of the *Koshiki* (see p. 190 *supra*) are:

<sup>1</sup> De Groot, *Fêtes d'Émouï*, 55.

<sup>2</sup> Mr. Satow's *Pure Shintô*, 1875, pp. 57, 69.



ingly, in the second diagram above (which is the top third of the fourth diagram in the *SanDaikô*), we see the word 天 indicating the summit of the Cosmos-figure, and the three spots in a horizontal row ● ● ● are the same three gods that we had before in a triangle ●●. Above them now appears the god ame-no-Toko-Tachi kami, 'the god Eternal-Stand of the heavens,' which must refer to the only stable spot, the celestial Pole. In the parallel *Nihongi* account there is a *kuni-no-TokoTachi*,<sup>1</sup> whom (kuni being the Earth) I view as the corresponding terrestrial god, which is in direct consonance with the heavens and Earth pillar gods on p. 189 *supra*.

The subsequent effacement in Japanese mythology of this old central Polar celestial first god by Amaterasu (Heavens-Shine), who became the Sun-goddess, has been a stumbling-block to commentators; but it only shows the later predominance of Sun-worship. It is the fate of all divinities to fall and be forgotten in their turn, see p. 19 *supra*; every god has his day. Still, stray survivals of the original great god can always be detected. At Ikegami (which may mean august-god or living-god) the Polestar is still worshipped under the title of Miyau Ken 妙眼; where miyau (pronounce miyô) is 'divine,' 'mysterious,' as in Miyau-Han (Chinese Miao-fah) = Sad-Dharma, the 'divine' Law of Buddha, and ken is Eye.<sup>2</sup> We thus have the Eye of Heaven over again as the Polar god. "Under this name of MiyauKen the Polestar is worshipped in the form of a Buddha with a Wheel, the emblem of the revolving world" (that is, of course, of the heavens), "resting on his folded hands,"<sup>3</sup> which last indicates the immobility of the Pole. Though the compound word be Chinese, and although Buddhism is in possession, it is important that the Buddhist sect

<sup>1</sup> On the subject of these gods see Mr. Satow's *Revival of Pure Shintô*, pp. 61, 39, 47, 53, 60, 67; Mr. Chamberlain's *Kojiki*, p. 15; and Mr. Satow again in *Trans. As. Soc. Jap.* vii, 114, 120.

<sup>2</sup> It may also be 見 'to see' 'vision,' as in senken foresight; and in the old Portuguese Dictionary (re-edited by Léon Pagès) Miôken is given as "vue des Kami et des Hotoke, inconnue des hommes." The hotoke are the Buddhist gods. But Chinese yen becomes 'gan' in Sinico-Japanese; thus niku-gan is the worldly, and shin-gan the spiritual eye, in the everyday devout slang of Buddhism. In Chinese, Virûpâksha, evil-eyed, the title of the three-eyed Siva (see p. 477 *supra*), is rendered Ngo-yen 惡眼, just this Japanese niku-gan; and the reverse SuNêtra is rendered Shen-yen 善眼 beneficent (Jap. zen) eye. Thus the MiyauKen that is worshipped is either 'divine eye' or 'divine-eyed.'

<sup>3</sup> Satow and Hlawes *Hdbk. of Japan*, 2nd ed. p. 39.

which worships MiyauKen is the purely Japanese sect founded by Nichiren, who died at Ikegami.

There is a village called Miôken, and also a mountain of that name. There is also, in a village named Komagi, a temple called Suwa no Miôken which, as suwe (= sue) in archaic Japanese meant 'the end or extremity of anything,' may mean the Miôken of the Extreme, that is, of the Chinese Polar Ki of which we have had so much. Furthermore this would give us a clue to the real meaning of the temple-name at Hamamatsu called Suwa Miôjin, which would mean 'the Extreme Divine Man,' a straight parallel to P'an Ku, see pp. 390 and 525. The temple of Kami no Suwa no jinja then perhaps claims bracketing.<sup>1</sup> But this is somewhat precarious.

This Wheel of MiyauKen gives us besides a direct connexion with the Taoist wheel-god at p. 516 *supra*. It must be just added here (and then left for the section on "The Suastika" in Vol. II) that the 卐 so frequently to be seen on Japanese Buddhist temples is the symbol of Fudô-sama, the motionless Buddha<sup>2</sup> (fu 不 negative particle, and dô = tô = Chinese tung 動 'to move') which seems to connect the suastika with the Universe-wheel. The character also means *ban*, All(things), in Japan, which is a confirmation.

Here is the place to note the very important fact that the MiKado's Sinico-Japanese posthumous title Tennou, is simply a direct forced loan of the Chinese T'ien-hwang 天皇, Heavens-sovereign, the name (see p. 513 *supra*) by which the Polestar is nowadays worshipped in China. Of course T'ien-Hwang (She) was also the title of the divine first sovereigns who followed P'an-Ku in Chinese cosmic myth.<sup>3</sup> As used after death for each MiKado it is thus an apotheosis, a deification, such as we meet with in all mythologies; and we have already seen, p. 251, that MiKado means Gate of Heaven. Another Imperial title, Kau-tei, is merely the Japanese pronunciation of Hwang-Ti, with the characters for which it is written.

In A.D. 674 the Chinese Emperor Kao Tsung assumed the title of T'ien Hwang, and in 690 his widow usurped the title Hwang-Ti 皇帝 which, by a combination of the titles of the mythological legendary 'three Hwang' and five Ti,' see p. 526 *supra*, the great Emperor She(= first)Hwang-Ti (B.C. 259-210) had established as the Imperial dignity. It is worthy of attentive remark, as showing that Kao Tsung was a devout Taoist, that it was he who in 666 officially registered Lao-Tsze's title which contains the divine rank of Hwang-Ti (see p. 532 *supra*).

There is another very curious native title of the MiKado, Subera-gi or Sumera-gi or Sumero-gi or Sumera-mikoto (as given by Hepburn); the Chinese characters for writing which are in one place those for Hwang-Ti, and in another those for T'ien-Hwang. In the *Shinsô-jibiki* however the word is given as Subera-ki under the character 皇. The verb *sube* means 'to unite in one'

<sup>1</sup> *Handbook*, pp. [90], 469, 71, 206, 234.

<sup>2</sup> Mr. T. R. H. McClatchie in *Trans. As. Soc. Jap.* v, 1. This is Nirvana, see p. 551 *infra*.

<sup>3</sup> Mayers, *Manuai*, p. 364.

'to take the whole,' and *tenga wo sube-osameru* means 'to govern the whole empire'; *subete* also means 'all, the whole.' The archaic meaning of *subu* or *sumu* is said by Mr. Chamberlain to have been 'to control, to be chief.' As to *-ra-* it seems to be the archaic (and modern) vague plural, and *ki* may be for *kimi*, 'lord, sovereign,' as it is interchangeable as above with *mikoto* (divine-object); *kimi* is one of the meanings given for 帝 in the *Shinsô-jibiki*, while *MiKado* is another. *Subera-ki* and *Subera-mikoto* ought thus apparently to be the true forms, and the meaning is 'Universal Emperor.' But as the Empress is called *SuberaMi*, we also arrive at the interesting fact (for those who care about such arid items) that *ki* = *gi* is the ancient masculine correspondent to *mi* the female term, and we thus still have in the Imperial *SuberaGi* and *SuberaMi* a straight parallel to the pair of gods *IzanaGi* and *IzanaMi* that we started with on the opening page (31) of this *Inquiry*. One of the names of *NiNigi*<sup>1</sup> the 'Earth Holder' god, the ancestor of the *MiKados*, was *Sume miMa*, wherein we also detect the pedigree of this title *SumeraGi*. *MiMa* = divine grandchild (of *AmaTerasu*).

Another title of the *MiKado*'s, *Ten-shi*, Heavens-Son, is simply the Chinese *T'ien-tzû*.

After all this complicated discussion of so many divine names which have all been identified or connected with the Polestar and the supremely sacred North, a classified list of them is indispensable to both the writer and his reader. Let us first take those god-names in which the idea of the Ruler (Ti) of the Universe occurs; they are eleven:

Hwang <sup>2</sup> -Ti	Sovereign-ruler (Ti here always has the celestial divine sense).
Hüen-yüen Hwang-Ti	Hidden-origin Sovereign-ruler.
Shang-Ti	Supreme-Ruler or god.
Hüen-T'ien Shang-Ti	Hidden-heavens Supreme Ruler.
Hwang-T'ien Shang-Ti	Sovereign-heavens Supreme Ruler.
Yü-Hwang Shang-Ti	Jade-Sovereign Supreme Ruler (also Yü-Ti, Jade-Ruler).
	(See also Shang-Yüen, Supreme-First, p. 526).
Tai-Ti	Great-Ruler.

<sup>1</sup> This god's names are noteworthy. They are (1) *Ame-nigi-Shi*, (2) *Kuni-nigi-Shi*, (3) *Ama tsu Hi*, (4) *Taka-hiko-ho no NiNigi*. Taking 1 + 2 we get 'Heavens-holding Wind' and 'Earth-holding Wind,' which give us a clear dual parallel to the dual pillar-wind-gods at p. 242. Then 4 means the 'Earth-holder of the High-brightmale-summit, a title which repeats 2, at the same time that it includes the idea of the heavens-height in 1. Then (3) *Ama tsu Hi* = 'Brightness (or fire or sun) of the heavens.' (*Ame* = *ama* heavens; *kuni* Earth; *nigi* to hold, *shi* wind, *taka* high, *hi* bright, *ko* male (same as *ki* in *SuberaKi*), *ho* summit, *ni* earth.) The explanations of the native commentators are here more utterly ludicrous than usual. He is a dual Axis and Wind god of the bright heavens.

<sup>2</sup> As stated on p. 526 I should always desire to translate Hwang as 'Bright-(divine) Emperor.'

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Chin-Wu Tai- <i>Ti</i>	. . .	True-Warrior Great-Ruler.
Po-Sing Tai- <i>Ti</i>	. . .	Wisdom(?) -star Great Ruler.
T'ien-Hwang Tai- <i>Ti</i>	. . .	Heavens-sovereign Great Ruler.
T'ien- <i>Ti</i>	. . .	Heavens-Ruler.

Then we have twelve names of gods that contain T'ien, the heavens :

<i>T'ien</i> -Chû	. . .	Heavens-Lord.
<i>T'ien</i> -chung	. . .	Heavens-centre (also Yüen-chung, First-centre).
Hüen- <i>T'ien</i> ,	} (under Ti above).	
Hwang- <i>T'ien</i> ,		
<i>T'ien</i> -Hwang,		
<i>T'ien</i> -Ki	. . .	Heavens-Extreme.
<i>T'ien</i> -Kung	. . .	Heavens-Lord.
<i>T'ien</i> -Muh	. . .	Heavens-Eye.
<i>T'ien</i> -She	. . .	Heavens-Lord.
<i>T'ien</i> -Ti (under <i>Ti</i> ).		
<i>T'ien</i> -tsun	. . .	Heavens'-honoured.
<i>T'ien</i> -Yih	. . .	Heavens-First (also Tai-Yih, Great-First, and see Shang-Yüen, Supreme-First, and Yüen-chung, First-centre, above).

The Extreme, the *Ki* of the Heavens occurs in three names or terms : Pêh-*K'í*, North-Extreme; Tai-*K'í*, Great-Extreme; and T'ien-*K'í*, Heavens-Extreme. If we add P'an-Ku and the four Japanese gods, Naka-Nushi (Centre-Lord), alias Naka-Kami; Toko-Tachi (Eternal-Stand), and Miyau-Ken, we obtain the considerable total number of some thirty-one Chinese and Japanese divine names for the Polar power—which would make quite a litany, as I said above, in Polestar-worship.

A very extraordinary fact will here be well-placed, as a climax to this section. Scientific though it be, and rigidly so, it will not much distract our present astro-theological attitude of contemplation. Professor Perry FRS, in his admirable monograph on *Spinning Tops*,<sup>1</sup> shows how a spinning gyrostatis whose spinning-axis is compelled by the experimenter into a horizontal plane, is then constrained by the Earth's motion alone to direct its spinning-axis due N and S, and so to indicate mathematically the lie of the true meridian of its spot. If the spinning gyrostatis be next shut-off from all other motion except a vertical one in the plane of this meridian, its spinning-axis will point its N end up to, and continue to point truly up to the celestial pole. Then adds Prof. Perry, in terms strangely suitable to my purposes: "It is with a curious mixture of feelings that one first recognises the fact that all

<sup>1</sup> *Romance of Science: Spinning Tops*, by Prof. John Perry ME, DSc, FRS, 1890, pp. 107 to 110, 12, 13. A publication that does much credit to the S.P.C.K.

rotating bodies—fly-wheels of steam-engines and the like—are always tending to turn themselves towards the Polestar; gently and vainly tugging at their foundations, all the time they are in motion, to get round towards the object of their adoration.” But Prof. Perry has not confined his gaze to gyrostats; he has also “watched the tedzuma-shi directing the evolutions of his heavily-rimmed koma under the dropping cherry-blossoms beside the red-pillared temple of Asakusa, in the land of the waving bamboo and the circling hawk and the undulating summer sea.”

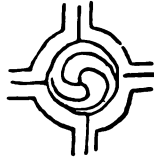


Emerging here for the moment from our perdurable plunge into the dark backward and abysm of mythological Time, I cannot but fear me that the end of this first Volume is very much “upon the heavy middle of the *Night*” in dulness as well as in position. It is but little in the Author’s favour that due and early warning was given to the Reader, on p. 26, of the hammer-and-tongs sort of hard dry stuff he was to encounter. May it make him indulgent to reflect that the Writer has gone through at least double punishment—without reckoning what was jettisoned in the course of this first long run in the Argo voyage round the World—for he has finished the second Volume. However, the less said about it here and now, the better; though it may be explained that he had no first intention of landing this section in Mr. Potts’s (critic’s) “Chinese Metaphysics.” One can only strain the hope that this venture may not have the monotonous fate of other Polar enterprises. Last year, in the simple poetry of M. François Coppée’s *Paroles sincères*, I came across an ominous, a haunting, verse:

Vingt fois, les vieux marins qui flânent sur le môle  
Ont vu, tout pavoisé, ce brick rentrer au port;  
Puis, un jour, le navire est parti vers le Nord.  
Plus rien. Il s’est perdu dans les glaces du Pole.

It is here set down to reassure the Reader that the Author cradles no puerile illusions about his work. But this *au revoir* must be cut short, else will these pages, as the Deputy says in *Measure for Measure*, “outlast a night in Russia, when nights are longest there—I’ll take my leave.”





FROM CENTRE OF CROSS ON TOMBSTONE OF FLANNCHADH,  
ABBOT OF CLONMACNOISE, *circa* A.D. 1000.



ARIMA BADGE. (Japanese Daimio.)



## Appendix to this Volume.

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<i>a</i> —Additions and Subtractions . . . . .	p. 545
<i>β</i> —Skeleton of the Argument . . . . .	569
<i>γ</i> —Lapses and Relapses . . . . .	580



## a.—Additions and Subtractions.

—Page 23. *Ouranos*. DêMêtêr and Korê are called οὐρανία θεαί in inscriptions of Syros,<sup>1</sup> and, more than that, DêMêtêr herself, the mother of the gods, is Οὐρανία and Οὐρανίωνη.

—Page 33. *Island Myths*. See also p. 140 and the important addition made below in this Appendix to p. 304. "The lost Atlantjs" is, from its very name, now also and obviously a mythic figure for the Earth on the AtLas-axis.

—Page 40. *The god Picus*. It should have been noted here (see p. 209) that Faunus alias Fatuus was (see p. 355) the father of Latinus. The statement (by Verrius) that Romus and Romulus, the sons of Latinus and Rhoma, were suckled by a she-wolf and fed by Picus Martius ("et a pico Martio nutritos esse")<sup>2</sup> is another equation of the gods Picus and Mars, and however much the Latin may be read as 'the picus-bird sacred to Mars,' it is indubitable that Picus Martius was the children's grandfather. There need be no doubt that the picus was that tree-est of birds, the wood-pecker.

—Page 41. For sabini read Sabini. The statement (which is by Paulus Diaconus)<sup>3</sup> that *picus* meant a bird here, if true, must be held to imply that that was the sacred bird of a Sabine standard; but the eventual explanation must of course be the *pike* or pal god, for Verrius said the god gave his name to the bird.<sup>4</sup>

—Page 42. For *picas* read *ficas*. K. O. Müller said the Greek word here was φῖκαι, and was not Doric but Æolic (citing Grævius on Hesiod, *Theog.* p. 326). But *ficas* must be the real word, whether pronounced *ficas*, or in the form φῖκαι, or not; for what is referred to here in this passage of Festus is 'club-foot.' Pilumnus as the *pestle*-god, on the previous page (41) gives us the cue, and the passage manifestly meant pestle-footed. The bringing-in of the Sphinx only confuses the riddle more confoundedly. True she took her seat on Mount Φίκιος or Φίκειος,<sup>5</sup> but that name must simply mean 'Peak.' Whether she were sur-named or not from this mountain is beside the true question here; unless indeed the putter as well as the guesser of the riddle was each an OidiPous, or ClubFoot (see p. 153), which would flash an unexpected light on the whole thing.

—Page 43. *Palanto* or Pallantia, daughter of EuAndros was also *mother* of Latinus, by Hercules; and see p. 451.<sup>6</sup>

*Pales*, genius Jovialis, Ceres, and Fortuna were given as the celestial Penates of the Etruscans by Servius and Arnobius.<sup>7</sup> Virgil called her magna Pales, and in her honour the Palilia feast (p. 45) was held. She was the goddess of Shepherds, dea pastorum, and they carry crooks, see "The Rod" p. 56, where we again encounter the Etruscans.

<sup>1</sup> *Corpus inscr. Gr.* Nos. 23471, 6280B. Saglio's *Dict.* i, 1029, 1036.

<sup>2</sup> Festus, *picum* and *Romam*.

<sup>3</sup> Festus, *Picena regio* and *Picum avem*.

<sup>4</sup> Apoll. *Bibl.* iii, 5, 8.

<sup>5</sup> Servius on *Æneid* viii, 51. Festus, *Palatium*.

<sup>6</sup> Servius on *Æneid* iii, 325. Arnobius (citing Nigidius) *Adv. gentes* iii, 34.

—Page 48. *PalLadion*. See also the additional remarks at p. 212. With the latter part of the word we may connect the river-god's name *Ladôn*, father of *Daphnê* and of *MetÔpê* (central-Eye),<sup>1</sup> who seems to have been a female cyclops. *Ladôn* was also the name of the extreme Northern dragon that guarded the *Hesperides* apples.<sup>2</sup> The river *Ladôn* must be the heavens-River.

—Page 50. The initial sacred character of *wrestling* contests is of course admitted. See for example what F. Lenormant said on the subject in *Daremberg and Saglio's Dictionnaire*.<sup>3</sup> See too what is said about the stone-fights at p. 115.

—Page 51. The explanation of the title of the mythic *Paladins* of *Charlemagne* as having been given because they "lived in the *palace*" of the emperor (*Litré*), is base enough for a court flunkey. Of course they were *pal*-bearers, spear-powers; and as the word *paladin* was an alternative name for the *Peers* of all these great old legends, and their number was *twelve*, we see at once the celestial zodiacal origin of the purely mythic narratives. This will be fully shown, under the heading of the *Centaurs*, as to the *Quatre Fils Aimon* (see also p. 344). *Litré* pointed out in his supplement that *pal* in 'hollandais' means pillar, and it may be added that *pal* as an adjective in Flemish means 'firm, assured, unshakeable.'<sup>4</sup> My accomplished friend Dr. W. G. C. Bijvanck has kindly furnished me with the following note here: *Paal* is a post, an engineer's pile, a pole; *paal* has a slightly vulgar sense, and cannot be used for pillar=column. But to our national mind *paal* is the symbol of firmness and stability. Our classical national poet says 'Hy staat gelyk ees *paal*,' he stands like a post; and adverbially one of our true national expressions is 'pal staan,' stand firm. This *pal* seems to be the old form of *paal*.

—Page 55. *Mercurius* is called *Medi-currius* by *Arnobius*,<sup>5</sup> but *Medius* currents by *Augustine* and by *Isidorus*.

—Page 58. In Dr. *Schuchhardt's* work on the late Dr. *Schliemann's* excavations<sup>6</sup> will be found drawings of two (supposed) hair-pins in gold, some 4 inches long. The shape is exactly that of the Egyptian rod, as made from the fork of a branch in the manner of the Arabs of the present day. These pins may have been lucky mimic divining-rods.

—Page 59. *Mûsa's* "Rod of permanency" in the Persian *Rauzat-us-Safa*,<sup>7</sup> was of a bramble or thistle (? thorn) which grew before any other tree grew on the banks of the rivers (of heaven). It was 10 cubits long and was brought from paradise by Adam, and then kept by *Shoa'ib* (*Jethro*) for *Moses*. He loads his baggage on it and it follows him in his wanderings like an animal (see the addition made below in this Appendix to p. 363), and talks with him like a man. When hungry, he strikes the staff on the ground, and food for a day's consumption issues from the earth. When he desired fruit he planted it, whereon it

<sup>1</sup> *Apoll. Bibl.* iii, 12, 5.

<sup>2</sup> *Argonautika* iv, 1395.

<sup>3</sup> Vol. i, p. 1085: *Ceres*.

<sup>4</sup> *Winkelmann's Woordenboek*, Utrecht, 1783. J. Des Roches, *Wobdrden-Boek*, T'Antwerpen, 1801.

<sup>5</sup> *Adv. nat.* iii, 32.

<sup>6</sup> "Translated by Eugénie Sellers," 1891.

<sup>7</sup> 314, 315, 319, 323, 328.

immediately put forth branches, became green, and fruitful. It stretched down a well and drew water by developing a bucket at its end. At night it became a torch. In battles it fought without his exertion. When cast on the ground it becomes a great dragon and swallows all the rods of the other magicians, which were only simulacra of the true Rod.<sup>1</sup>

—Page 63. *Prince-of-Wales's Plume*. If we accept—as why should we not?—the record in Froissart (i, ch. 130) and Walsingham that the Black Prince succeeded to this cognisance in 1346 at Crécy, on the death in battle of the heroic blind King of Bohemia, whose helmet bore the plumes, we may also admit at once that the motto ‘Ich dien,’ which was also on that helm beneath the three feathers, meant ‘I serve’ the Triad of which those feathers were the symbol. But the reader must get to “Divine Birds” and “Feathers” in Vol. II before giving its full import to this remark.

—Page 69. *Fleur-de-Lis*. This section could be much extended, but it shall only be added here that it will now be evident (from the “Loadstone,” “Cardinal Points,” and other sections) that in the rhumbs of the compass we have the sacred numbers: One, at the N; two (duality) in N + S; four in the cardinal, and eight in the cardinal and half-cardinal points. ‘Three’ was wanting, and wanted where the ‘One’ was, so they added the triple or the triune emblem there. This seems to complete the rationale of the symbolism, see the triad of polar gods at p. 525 sqq.

—Page 108. Prof. Perry FRS, has recently pointed out the analogous properties of the magnetic needle and the spinning gyrostat. They both, when only capable of horizontal motion, point to the N (one to the magnetic, the other to the true N); and a very frictionless spinning gyrostat might thus be used as a corrector of compasses. There is, he says, undoubtedly a dynamical connexion between magnetic and gyrostatic facts. Magnetism depends on rotatory motion. The molecules of matter are in actual rotation, and a certain allineation of the axes of their rotations produces ‘magnetism.’ In a steel bar not magnetised these little axes of rotation are all in different directions. The process of magnetisation brings the rotations to be more or less round parallel axes, allineates those axes. A honey-combed mass with a spinning gyrostat in every cell, all the spinning-axes being parallel and all the spins being in the same sense, would resemble a magnet in many ways.<sup>2</sup> See also p. 540 *supra*.

—Page 110. *Mahomet's Coffin*. These are the two Chinese myths. The Emperor Hung-Wu (1368–1399) and his councillor opened the tomb of Chu-Ko Liang alias Kung-Ming (A.D. 181–234), to whom is attributed the invention of *one-wheel* vehicles (a manifest plagiarism from the universe-wheel), wooden oxen, and mechanical (that is, “enchanted”) horses.<sup>3</sup> Within an inner chamber of the tomb (in the mountain of Ting-chün) were several figures built of *loadstone* which attracted the iron armour the violaters were wearing, and they had to cast it off before they could escape. A closer tale to Mahomet's is told of the

<sup>1</sup> Also *Korān* ch. 7, and *Exodus*, vii, 12.

<sup>2</sup> *Spinning Tops*, by Prof. Jno. Perry (S.P.C.K. 1890) p. 111.

<sup>3</sup> Mayers, *Manual*, 28.

tomb of Confucius, in the hill of Keu-fau in Shantung. His disciple Tsze-Kung is said to have enclosed the coffin in *loadstone*, and when the Emperor Chin ordered the tomb to be opened, the pickaxes were seized and held by the magnetic force, and so was the armour of the guard of soldiers. The violation of the tomb was therefore abandoned.<sup>1</sup>

Early Arabic writers on the Egyptian pyramids said that their fabled builder Sûrid placed in every pyramid a treasurer. The treasurer of the Westerly pyramid was a marble statue standing upright with a lance, and upon his head a serpent wreathed. He that should come near, the serpent bit him in the side, and coiling roundabout his throat, and slaying him, returned to its station. He of the Easterly was an idol of black agate, with eyes wide and shining, who sat on a throne with a spear; and when any should look on him, he heard from one side a voice which took away his sense, so that he fell prostrate on his face, and so continued till he died. The treasurer of the Coloured Pyramid was a statue made of the stone called *albut*, seated; and he that might look thereon should be drawn unto the image till he clove to it, and could not be freed therefrom till such time as he died.<sup>2</sup>

—Page 114. I have found a curious Corean parallel to the *Rex nemorensis* of Aricia: all the more curious that I have already (p. 115) illustrated the Grecian stone-fights from Corea also.

According to communications made by the Corean embassy to the court of the Chinese Emperor Ngan Ti in A.D. 405, the Great Tui-lu, apparently the chief noble functionary of that state, was not appointed by the cabinet of the king, but succeeded to the charge on vanquishing his predecessor; the office being renewable, that is open to challenge and actual contest, every three years.<sup>3</sup> A dynastic history of the T'ang Emperors of China compiled in the 11th century gives us this custom in the period which it embraces (A.D. 618 to 906),<sup>4</sup> and states that when the Tui-lu in possession would not resign, the armed challenger attacked him; the king shutting himself up in his palace, and awarding the post for the ensuing three years to the victor, whichever of the two it might turn out to be. This is also found in another earlier history of the same dynasty, part of which must be at least as old as the 9th century.<sup>5</sup> This mode of turning out a prime minister must imply a sacerdotal sacredness for the office. I draw this from Prof. G. Schlegel's remarkable *Fou-Sang-Kouo*,<sup>6</sup> in which he proves that FuSang was not America.

—Page 131. *Loadstone Mountain*. Wallace in his *Account of the Orkneys* mentions the belief that if anyone having *iron* about him endeavoured to land at a rock called Ness at the Nouphead of Westray, the rising of the surrounding sea precluded the access of boats until the iron was cast overboard. This is obviously a fragmentary reminiscence of the main myth.

<sup>1</sup> Dennys, *Folklore of China*, 135, 136.

<sup>2</sup> Piazzi Smyth, *Great Pyramid*, 1874, 82. Baedeker's *Lower Egypt*, 335. Masûdi. Ibn Abd Alkokm.

<sup>3</sup> Ma Twan-lin's *Wan hien t'ung k'aou* (1319) bk. 325.

<sup>4</sup> *Sin-T'ang Shu*, bk. 145, art. Corea.

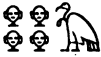
<sup>5</sup> *K'iu-T'ang Shu*, bk. 149.



<sup>6</sup> Leiden, E. J. Brill, 1892, p. 51.

<sup>7</sup> London, 1700, p. 60.

—Page 144. As to *MeDius Fidius* see "The Judge of Heaven," p. 490.

—Page 153. *OidiPous*. See the suggestion as to the name meaning Club-Foot in the addition made above in this Appendix to p. 42. Does not this, added to the myth-item about the roots on p. 153 show that this old Swollen-Foot or deformed-feet must have been a Universe-tree god, the archaic god whose symbol was some tree of stupendous age with the gigantic gnarled roots that Gustave Doré was so fond of putting into his weird legendary drawings? I really think this goes near to solving the whole mystery; and his 'feet' are thus the mighty roots of the Cosmic tree itself. The French still say 'un pied de laitue,' where we say a head of lettuce. This too at once makes the fountain (Edipodia on p. 153 a parallel to the Norse Mimir fountain that issues from a root of the Ash YggDrasil. And the god-name DruPada at p. 355 becomes a doublet of OidiPous. I ought to have cited in the text Berthe aux grands pieds, the mother of Charlemagne, round whom so much of far more ancient legend has settled down.

—Page 157. *Pillars and head*. Doubtless we have the same idea in the "4 heads on one neck , indicated on a statue from Mendes (paBa-neb-Taṭ, see p. 217) as a 4-headed Ram.<sup>1</sup>

—Page 158. *The Four Props*. A good plate in M. Paul Pierret's *Panthéon Égyptien* shows Shu, the AtLas-god, supporting Nut, the heavens, over Seb, the earth. Shu is assisted in his function by the four props . These are the same that are also seen in the common hieroglyph for the upheld heavens .

M. Maspero in a paper read before the London Congress of Orientalists 1891<sup>2</sup> stated that the Egyptian creation was considered to endure only so long as the heavens, separated from the Earth, should remain solidly upheld by four pillars. That was why the Pillar-gods, divinities of the four cardinal points, were the first created, and continued to be the indispensable gods par excellence, and the last who were to be called upon to die.

We find the idea of the cardinal supporters peeping through in the legends of the Irish god Balor whose brow (the heavens) grew to such a size that it required four men to raise it.<sup>3</sup> (See also p. 478.) This too seems to give us the four great kings of Erin, each of whom had two deputies ( $4 \times 2 = 8$ ). At a great feast, a brooch of gold was given to each of seven of these, but one of silver only to the eighth.<sup>4</sup> Here we have a confusion with the  $7 + 1$  Phœnician idea (see Index).

—Page 159. *The Four 'Canopes'*. M. Pierret says in his *Panthéon*<sup>5</sup> that on some sarcophagi Hâpi is seen presenting the heart to Osiris, Qebhsenuf the mummy, Amseth the Ka, and Tuamutef the Ba. The importance of the heart is shown under "The Judge of Heaven" p. 490.





<sup>1</sup> J. de Rougé, *Glog. anc.* 114.

<sup>2</sup> Compte-rendu in *Le Temps*, 16th Sept. 1891. I had mislaid this note.

<sup>3</sup> Lady Wilde's *Ancient Legends*, 1888, p. 23.

<sup>4</sup> *Ibid.* 50, 51.

<sup>5</sup> p. 98.

*Amseth.* M. Pierret<sup>1</sup> gives from Brugsch another "primitive form" of the name of this god as  and  and ; calling it 'Mast.' But if we read it Mest, it almost seems to prove, when taken with the 'Mestha' form at p. 159 that the other form  is not 'Amseth' but Amesth (perhaps Amestha?). Still more important (for my purposes at pp. 376 to 379) is the further fact that the word *Mest* also "designates the interior part of the body of animals consecrated to sacrifice. It was this same part of the human body that was extracted, washed, embalmed, and was the object of magic words." (It is added that the part was 'the liver or the kidney,' but I cannot go with that, quite, notwithstanding the mention of *kanjin* at p. 376.)

—Page 160. To 'scattering his dust to the 4 winds of heaven,' might have been added the traitor's sentence to be 'hanged, drawn, and *quartered*.'

—Page 161. *Four Lords.* When SakyaMuni became a Buddha he spent 4 periods of 7 days each under each of 4 trees; and the 4 great gods, the guardians of the 4 quarters of the world, provided him 4 stone bowls out of which the Buddha ate. The 4 great deities and all their train shouted, and so was the Dharma-Chakra, or Wheel of the Law set revolving.<sup>2</sup> This is extremely important, as effecting an immediate connexion between the Universe-Wheel and the Buddhist Chakra.

*Four Angles.* It is thus not difficult to see why the angle  $\Gamma$  was worn as a common amulet or 'charm' in ancient Egypt.<sup>3</sup>

We have the term 'corner' in English, as denoting a compass-direction: "Sits the wind in that Corner?" *Much Ado about Nothing*, ii, 3, 108. The word 'coin' in French was used by Marot in writing to Francois I<sup>er</sup>:

Dieu tout puissant te doint (donne), pour t'estrenner,  
Les quatre coins du monde gouverner.<sup>4</sup>

—Page 166. I suppose we must here enter down the ecclesiastical *Octave* of greater festivals, which is "a prorogation of solemnities during 8 days."<sup>5</sup>

—Page 171. Dr. Copleston in his just-published work on *Buddhism in Ceylon* has a valuable remark, on which I immediately seize. He says "the *Eightfold-Way* of Buddhism, constantly as it is praised, is never explained. Perhaps the terms refer to some system of which all record is lost, *perhaps the word Eightfold had some associations unknown to us*. But however that may be, there is no Eightfold-Path to be found in the books, no eight branches of study or practice corresponding to the eight names." I think the terms in which this remark of the bishop of Colombo is made are quite astonishing, and I venture to say thereupon that these "unknown associations" of the cosmic number Eight are fully set forth in this *Inquiry*. The 8 paths are of course the lines coming from the 8 points to the polar centre, where I have (pp. 6 and 7)

<sup>1</sup> *Vocab.* p. 188.

<sup>2</sup> Dr. Copleston's *Buddhism in Ceylon* 1892, 38, 44.

<sup>3</sup> Pierret, *Dict.* 38.

<sup>4</sup> "Au Roy, pour avoir esté desrobé," 127.

<sup>5</sup> *Hieroglexicon* (Roma, 1677) p. 411, which also mentions the 8 notes and 8 chords of the Rabbis, and the 8 beatitudes.

<sup>6</sup> London, Longmans, Green and Co. p. 127.

figuratively focussed nirvana. The extract just above from Dr. Copleston's book about the 4 great gods of the 4 quarters seems to me to clench the matter.

Another able Bishop, Dr. Bigandet, supplies another startling illustration<sup>1</sup> in a Burmese definition of Nirvana (neibban), derived from Pali books, as : "the end of all existences, the exemption from the action of kan (karma), of tsit (trishṇā, desire), of the seasons, and of sensation." Udoo, season, is here explained as "a revolution of Nature ;" and it is conjectured that "Nirvana lies in vacuum or space, far beyond the extensive horizon that encircles the world, or worlds, or systems of Nature." This it will be observed starts out into the infinite in the opposite direction to my positing ; but once admit the rotation of the universe, and then the farther you go outwards the more rapid is your motion round. To escape motion you must come the reverse way, and get to the centre, to the mathematical point which is the absolute centre ; to the axle of the Wheel of the Law. There alone is immobility<sup>2</sup>; and Nirvana—to go on quoting Bigandet—is "a state of undisturbed calm, and a never-ending cessation of existence." Considering that Buddhists "do not agree among themselves in explaining the nature of the state of Nirvana ;" and seeing the undeniable cosmicity of the 8-fold Path above, and how all the 8 lead to the centre ; and seeing also how the addition made below (in this Appendix) to p. 367 sufficiently expounds 'sanctuary' on the same assumption, I am really coming to think after all that the mystic cosmic symbolism of Nirvana may have been hit upon in the speculations at pp. 6 and 7. Add-on that *nir* is negative, and "*va* to be set in motion," and it is seen that I am strictly accordant with etymology too. And I am not done hammering it home yet. Dr. Copleston says<sup>3</sup> "the doctrine that the 8-fold path is the Middle Way is, though often named, rarely stated, and still more rarely explained illustrated or dwelt upon. This Middle Way is another instance of a Buddhist formula which has played no real part in the thought of the writers of the books." But if we apply my key, it becomes quite clear how the 8-fold path leads in towards the Middle way ; each of the 8 is in fact a way to the middle. And we actually find the Commentaries saying as to the middle way of which the Buddha attained the perfect knowledge, that "the noble way is called the Middle, and the fruit and Nirvāṇa are its end ;<sup>4</sup> it leads to calm, to knowledge, to Nirvana." Does not this clench the symbolism of these terms?

—Page 191. The slippery Chinese pillar finds a surprisingly close parallel in Mr. S. H. O'Grady's quite recent version of the cosmic myth of the "Gilla decair :"<sup>5</sup> "Three days he and his passed thus ; nor of mainland, of isle or island, saw any coast at all. But at the end of that period a man of Finn's

<sup>1</sup> *Life or Legend of Gaudama, the Budha of the Burmese* (2nd ed.) Rangoon, 1866, 320 to 322, 347.

<sup>2</sup> Compare the "motionless Buddha" p. 538 *supra*.

<sup>3</sup> *i.e.* *vah* to carry, waft, bear along ; *nivah*, draw-out-of, save-from, remove. However, Prof. A. A. Macdonell in his *Sanskrit Dict.* 1892, puts *nirvāṇa* to *vā* blow ; *nivā* blow-out be extinguished ; *nirvāṇa* extinguished, light of life gone out. But the doctrinal import of nirvana has wholly to do with rest and unrest ; and indeed the verbs *vah* and *vā* are indissolubly related.

<sup>4</sup> *Bdkm. in Ceylon*, 127, 128, 363, 43.

<sup>5</sup> *Silva Gadelica*, 1892, p. 300.

folk went into the ship's head, and away out from him descried a rugged grey huge precipice ; towards which cliff they drove their craft, and found that on it there abutted *a rock, solid and cylindrical, having sides slipperier than dorsal fin of eel on river's bottom.*" Up this Diarmait springs on the two magic spears of Manannan son of Lir, and gets to the Land of Promise (see p. 182 *supra*). Another, a Greek, parallel has already been pointed out at p. 383.

—Page 192. *Stone Throne.* In 1296 Edward I won the battle of Dunbar, and gained possession of the stone chair in which the kings of Scotland had been inaugurated at Scone from earliest times. "This was the palladium of the Scotch, and it is reported that it contains or is composed of the stone of Beth-el (*sic*) on which Jacob slept."<sup>1</sup> This chair was brought in triumph to England, and was placed in the Abbey of Westminster, where it has remained ever since.<sup>2</sup>

—Page 193. On reading this page, Mr. Aston wrote me (28th June 1892) that he was struck by the resemblance of the description of Mailduin's pillar-island and the Japanese artist Hokusai's drawing of Mount Shumi (= SuMeru), which again is very like the column on which the Chinese First Man is represented as sitting under the heading of "The Rock of Ages," p. 392. Hokusai puts the sun on the right of his island-pillar and the moon on the left ; thus reversing the Chinese positions on p. 392. (Vide Hokusai's *Mangwa*, vols. iii and xiii.)

—Page 212. *Names in Lat.* See the addition made above in this Appendix to p. 48, regarding Ladôn.

—Page 216. *The Single Leg.* Martin de Arles<sup>3</sup> mentions as a superstitio the practice, which he had observed, of raising the right and the left foot alternately during divine service.

—Page 222. The Annamite *umbrella* or *tan* has usually the four Chinese celestial animals around its curtain,<sup>4</sup> a further obvious identification (see p. 185) of the symbol with the canopy of the heavens. Since the introduction of the French umbrella of commerce, the people who are forbidden by their low rank the honour of a *tan* walk about under an expanded foreign substitute in the finest weather, and even at night.<sup>4</sup>

—Page 226. Every Ainu household has its special guardian-god, the Turen kamui, who sits upon the roof of the house. In the legend of Kotan-Uttunai this god "sent forth a cry from the top of our grass hut."<sup>5</sup> See also the calling-back of the dead from the roof-top, p. 449.

—Page 230. As to *Caelum*, see the subsequent note to p. 414.

—Page 241. *Duality.* A vegetable cell multiplies itself by dividing into two, so as to give two cells identically like to what it was itself before division.<sup>6</sup> The

<sup>1</sup> Hutchinson's *Northumberland* 1778, ii, 166.

<sup>2</sup> *Ibid.* and see Hume, who quotes Walsingham p. 60, and Trivet p. 299.

<sup>3</sup> *Tractatus de Superstitionibus* § 28.

<sup>4</sup> Dumoutier, *Symboles des Annamites*, 1891, pp. 121, 123.

<sup>5</sup> Rev. J. Batchelor, *Trans. As. Soc. Jap.* xviii, 27, 44.


<sup>6</sup> L. Guignard, *Acad. des Sciences*, 9th March 1891.






ethological (*ἔθος*, habit) individuality of the first order is the *couple*. Frequently, for example among the Bopyri, those parasites of the prawn, the couple is seen to form itself before sexual differentiation.<sup>1</sup>

Chabas<sup>2</sup> has pointed out, but not explained, the duplication of determinatives in Egyptian words which refer to gods and kings. "I am thy double sister," says Isis to Osiris; Râ "joins himself to his double mother;" a Ptolemy calls himself "loved by the double divine mother." This dualism, says M. Pierret<sup>3</sup> dominates the whole Egyptian symbolism. A very strange case of this is to find the Earth-god Seb as a mother,<sup>4</sup> and to see on the naos of Aahmes (Amasis) in the Louvre, Seb accompanied by his feminine form Sebt.<sup>5</sup>

For falando, twice, read falandum. Mr. Wharton refers to *φάλαι* in Hesychius. The notion in the odd word falandum may thus be the whiteness, the sheen, even the baldness, of the heavens.

—Page 248. *Geminae* should have been printed as *geminae*, being adjectival; which somewhat weakens my argument.

—Pages 251, 252. The *pylôn-portal* forms a worthy introduction to the Horus-temple at Edfu, flanked on either side by a tower with sloping walls about 100 ft. high. This is usually named in the inscriptions Maḥet, that is 'portal-building' 'entrance-hall'; and maḥet is not unfrequently used to include the entire gatehouse and the two towers, though the most usual term for the entire entrance-structure was  Bexen, that is 'tower' 'watch-tower'.<sup>6</sup>

—Page 253. I must not omit to point out here that in *Πυλαία* the latter half must (in accordance with all I have hitherto urged) be *λαίαι stones*. This opens up quite a new country; and seems to give us Π, , which was previously both  and , as an additional gate-symbol, a dokana. This, if the Chinese Egyptian and astronomical signs on pp. 246 to 249 be compared, seems worth considerable attention. First, it would equate  to the dolmen  on p. 254; then it would give Πυ = Π, so that the word *πύλη* would really = Π-λη, that is Π-stone(s), gate-stones, or pillars. Of course the sound of πυ = πι = π, and my suggestion (p. 253) was that *πύλη* = pila (pillar, shaft) = pīlum (javelin, pestle). Then we see how to divide and display Πύλας, Πύλαι, Πύλος (compare Ταλαός p. 133), Πυλάδης, Πυλάρης and Πυλάων, so as to concord with all my arguments about PalLas AtLas DoruLas and so on. And I shall then venture even farther still, and embrace the *dual* divine names Πύθιος (the god) + Πυθιάς (the 'priestess'), with the serpent-god's name Πύθων, which must of course be, all three, referred to *θεός* god. The Reader sees that I have not yet got through the Π to the meaning of πυ; but there are endless good sayings about knocking at that gate, any one of which he may apply to me, and welcome. However, for a last shot, can the πυ not = the Avestan *bi-*, which means two- in composition? This would hark us straight back to the *dual-*

<sup>1</sup> Lectures of M. Alfred Giard at the Sorbonne. *Rev. Encycl.* 1892, 1069, 1070.

<sup>2</sup> *Maximes d'Ani* ii, 40.

<sup>3</sup> *Panthéon Egypt.* 28, 109.

<sup>4</sup> Dümichen *Hist. Inschrift.* ii, 4.

<sup>5</sup> Baedeker's *Upper Egypt* 1892, 249.

pillar ; make PuThios and -Thias a *dual*-deity ; and as to PuThôn the same exposition fits it at once if we look at the dual-serpents on the frontispiece. Can I yet say mea pila est ?

—Pages 255 and 258. *The Tori-I.* A considerable muddle has grown out of some accident here. The tablet on a tori-i is properly called a *gaku*, a word of Chinese origin 額 meaning 'picture' or 'tablet.' The sotoba is a sort of wooden lath a few feet long, and some three or four inches wide, inscribed with Sanskrit letters or words, and nicked for a few inches from the top on each side. These nicks (writes Mr. Aston, who has been good enough to catch me when I fell here) represent the stories of the Chinese pagoda, which again are superimposed umbrellas (see p. 220). Several of them are customarily stuck in the ground over a new-made grave. The name is nothing more than the Indian *stupa*, says Mr. Aston.<sup>1</sup> The Indo-Chinese Buddhistic origin of this *gaku* on the tori-i, which last is claimed as purely Japanese and Shintôic, explains its unorthodox character as a pendant to the tori-i. It is not allowed where the Shintô priests have the custody of the tori-i.<sup>2</sup>

I find that I had carefully noted all this accurate information from Messrs. Satow and Hawes's *Handbook* in 1885. How I since came to make such a blundering hash of the matter, I know not ; and I humbly apologise to the Reader for it.

—Page 258. The large pigeon-houses, "not unlike pylons," which are to be seen in Egyptian villages,<sup>3</sup> might have been mentioned. Here we have, as it were, the tori-i, birds and all.

—Page 261. *Round Towers.* It is considerably in my favour, as to the point made here about burial-places, that the late Prof. O'Curry to his translation of "The Fair of Carman" appends a note that it is very interesting to find from one version that "the celebrated ancient Fairs appear to have been always held around the ancient pagan cemeteries."<sup>4</sup>

—Page 263. A corollary to the arguments against the early Christian origin has been unaccountably omitted. If the building of these so very remarkable monuments was begun by early Christian kings and saints—which as above shown is in itself an unsustained assumption—why did they not continue to be built, why did they become mere antiquarian puzzles, relics of an inexplicable past? By the analogy of all architectural 'styles' and developments, these Round Towers, if a *Christian* ecclesiastical eclosion, should have continued to be erected in some modified form. But instead of anything of that kind happening, they became dead symbols, and dropped into desuetude, like a disused organ or a frostbitten member. This consideration seems to complete the removal of the ground from under Petrie's whole structure, for which in fact he had never dug out a workmanlike foundation.

*Tor.* Near Yevinger Bell in the Cheviots is the mountain called West Tor.<sup>5</sup> In Devon are Bel Tor, Brent Tor, Fur Tor, Hare Tor, Hey Tor, Lynx

<sup>1</sup> See also Satow and Hawes's *Handbook of Japan* (John Murray) 2nd ed. pp. 17, 556.

<sup>2</sup> *Ibid.* pp. [65], 445.

<sup>3</sup> Baedeker's *Upper Egypt* 1892, p. 46 reminds of them.

<sup>4</sup> *Manners and Customs*, iii, 529. Perhaps the note is Dr. W. K. Sullivan's.

<sup>5</sup> Hutchinson's *Northumberland* 1778, i, 257.

Tor, Mis Tor, Hessary Tor, and Yes Tor (Celtic deity Esus or Hesus).<sup>1</sup> In Derbyshire are Adyn Tor, Chee Tor, Mam Tor, Owlar Tor, and Row Tor. Canon Isaac Taylor says<sup>2</sup> the Celtic *tor* means topographically "a tower-like rock." Of course it meant a 'tower' too.

—Page 267. Tory island, which was taken possession of by the Mythic Northern Fomorians under their leader Conaing son of Faebhar,<sup>3</sup> is terrestrially on the N-W coast of Donegal. (See also pp. 285, 478.)

Prof. O'Curry in describing the construction of the archaic Irish round house of wickerwork (see p. 279) says "there was firmly set up in the centre a stout post called a *tuireadh*," to which were attached the sloping rafters.<sup>4</sup> In his "glossorial index" he gives "*tuireadh*, a tower, a stout post or column." Had I named the post myself I could not have better supported the theories of this *Inquiry* which cosmically identify the roof-post and palace-pillar, see pp. 224 and 275, with the Tower. (I should have said that Magh-tuireadh must = strong-tower, see p. 146.)

—Page 268. *Tara* (= temhair). It is well known that the etymologies in old Irish books are no better than they should be, but the following one, from the Book of Leinster, must be cited here: "whence *Temhuir*? *Temhuir* = téamhúr, i.e. Múr Téa, 'wall of Tea' daughter of Lughaid, and wife of Heremon, son of Milesius; for there she was buried.<sup>5</sup> Or, again, *temair* is from the Greek verb *temoro* [θεωπέω] 'I view'; for *temair* is a name for all places whence it is pleasant to take a prospective view, unde dicitur 'the *temair* of the country, and 'the *temair* of the house' (Book of Leinster, 159a). This is cited in Mr. S. H. O'Grady's new *Silva Gadelica* p. 514, and it is he that inserts *θεωπέω*; but I draw attention to the derivation of *templum* already given at p. 430 *supra*, and observe how oddly that funny "*temoro*" and the "view" fall in. In Vol. II I hope to show that the 12 pillars of the mighty Hill of Tara (*Temhair*), its 7-day triennial *feis* at Samhain, its (heavens-)post of 30,000—just Hesiod's number of Greek gods—in its tigh Tamrach (= house of Tara = 300-fold Labyrinth = heavens-Palace), and some other facts, show *Temhair* to be celestial in the origin of its myths.

—Page 270. *Dallan, and gall*. In the ancient legend (O'Curry puts it to B.C. 100) of King Eochaidh Airemh and his queen Edain, the chief Druid is called *Dallan*. On the mountain Sliabh *Dallain*, called after him—that is, as we must read, called after the *dallan* or stone-deity on its summit—this Druid cut four wands of yew, and cut an ogam in them which revealed to him, "through his keys of science," that queen Edain was concealed in a mountain in the palace of Midir, a clear central god-name. When attacked, Midir sent out of the mountain-side 50 beautiful (chronological) women, all of the same age, size, form, face and dress as Edain.<sup>6</sup> Another fabulous Druid of high renown was *Dalach* brother to King Conn, who himself "at some unknown period" was "one of the greatest druids of his time." He was able by his magic to "resist all the druidical power" of the counter-deities the Tuatha Dé Danann, who

<sup>1</sup> Lucan: horrensqe feris altaribus Hesus (i, 445).

<sup>2</sup> *Words and Places*, 6th ed. 326, 150, 55, 220.

<sup>3</sup> O'Curry's *Manners and Customs*, ii, 184, 186.

<sup>4</sup> *Ibid.* iii, 32, 302.

<sup>5</sup> *Ibid.* ii, 106, makes mur = mound.

<sup>6</sup> *Ibid.* ii, 193; iii, 163, 191.

however managed subsequently to obtain the aid of Dalach.<sup>1</sup> Druid in these cases clearly means *god*, and not *priest* (see "The Gods of the Druids," p. 350). Dalach, the beloved or the friend, was also hereditary prince of DoneGal, the county in which St. Patrick's Purgatory with its famous stones is situated. Its last syllable must be the word *gall*.

*Dallan* Ua ForGaill (also called Eochaidh) was a "royal poet and great scholar of Erin," he was King of the poets, rígh eigeas. There was also a *Dallan* MacMore,<sup>1</sup> who was another poet. O'Curry said *dallan* meant 'the blind' and forgaill 'the testifying,'<sup>2</sup> but he denied us any justification of this interpretation of dallan. We also find the name of *Dalran*, as a builder of raths,<sup>3</sup> dwellings surrounded by an earthen rampart. There need be no doubt that we have one of the *gall* names in ForGall Monach,<sup>4</sup> father of Emer the consort of the famous god Cuchulainn (Cuchulaind, or Cuchuland) to whom Emer's father presents himself as an envoy from the King of the Galls ("i.e. foreigners," said O'Curry, whom I shall not follow in this mere conjecture). Emer, just like Edain above, sits at her father's court surrounded by 50 young maidens. There is also a Glenn *Dallun*, a solitude for recluses, connected with the story of *Dallan* ForGaill.<sup>4</sup>

I think it may well be suggested too that we have the same *dal* in the name of the mythic DalCassians of Thomond, Munster (where the *dallans* are) descended from (the god of harmony) Cas son of a great Tuatha Dé Danann<sup>5</sup> (deity). Cas has 12 (zodiacal) sons the ancestors of the DalCassians; a parallel to the 12 tribes of Isra'el (p. 174 *supra*), and the twelfth of the sons was, by his druidic art, the Fire-producer (or god of Fire). He again had 6 sons + 1 daughter = 7. The Fire he produced issued in 5 rivers of flames, which his 5 sons by his orders followed. Here we have the strange cosmic connexion between Fire and Water which will be dealt with under "The Fire-Wheel" and "The Heavens-River." We also have the place-name *DalCais*, which I would read 'Pillar-stone of Cas'; and that doubtless immediately afforded the name DalCassian.<sup>6</sup>

"The true Ultonians," that is the people of the farthest North, "received another name, that of the *DalAraidhé*, Latinised *DalArádia*" (araid = charioteers; raidh = rota); and in their DalAraidhé was the god Diarmait put to death. There were also the DalRiada of Scotland.<sup>7</sup> And it may perhaps be fairly surmised that the "assembly where laws were enacted," the *Dal*,<sup>8</sup> drew its name from some holiest pillar-stone whereat the assembly met. It is a very important fact that the god Cas was son of RosRuadh of the royal Rudh-Raidhé race of the North, where we must, as in MogRuith, see the names of Wheel-gods. The son of Cas was the "aged" *Ilíach*, where we have a hint of an "Old Man" god, even of a younger generation. (See too what is said of Welsh divine names in El-, p. 198.)

The easily first living authority on Irish, Mr. Standish Hayes O'Grady,

<sup>1</sup> O'Curry's *Manners and Customs*, ii, 11, 102, 52, 78, 85, 105.

<sup>2</sup> *Ibid.* iii, 247, 468, 15.

<sup>3</sup> *Ibid.* ii, 368; iii, 122.

<sup>4</sup> *Ibid.* iii, 235.

<sup>5</sup> *Ibid.* iii, 325, 169, 117; ii, 177, 219.

<sup>6</sup> *Ibid.* i, xxviii.

<sup>7</sup> *Ibid.* ii, 17; iii, 552, 471, 337, 52, 77.

<sup>8</sup> *Ibid.* i, ccliv (and see references iii, 668).

writes 'Dallán forgaill.'<sup>1</sup> As to 'dál Araidhe' he cites from the Book of Leinster a passage which shows that the dál of Araidhe was the legitimate bed, seat, or couch of the Kings of Ireland.<sup>2</sup> Bearing in view what has already been said here of dal and dallán, and of beds too (see p. 152), and of the Irish stone-throne (p. 192 and addition made thereto in this Appendix), je me fais fort to have demonstrated that *dal* must in all Irish mythic names be equated to 'divine stone' or 'stone-god.' The same Book of Leinster says Dallán was grandson of the Great Maine.<sup>3</sup> It also makes Dala one of the Seven Seers.<sup>4</sup> Besides, we have a curious legend of DallBronach's grandchild being, in his mother's "pains, as she bore him, jammed against a stone, which made hills and hollows in his pate." We also have a Brennan Dall and a Fedach son of Dall.<sup>5</sup> It was but yesterday (30th December 1892), when this Appendix was with the printer, that I had the pleasure to receive Mr. O'Grady's ample volumes,<sup>6</sup> but I hasten to signal to fellow-workers the mine of strong rich ore which therein lies opened to us all.

—Page 287. It is once more confidently suggested that in this Avestan *vaējō vaija vēj* we have the true clue to the signification of "the town of Veji or of the Veji," p. 280. See what has been said as to the derivation of Veji at p. 371. I think that if the Reader will be so kind as carefully to compare and investigate what has been urged on the subject on the pp. I have named : 280, 287, 290, 371, he may be inclined to agree that the Veji really were either the chariot-gods of the heavens or else the wafters-round, the wind-gods, of those heavens. I must also ask the Reader to refer at the same time to p. 551 *infra* and to the paragraph of Appendix β (the Skeleton Argument) which deals with the "forces of the Cosmos," and what is therein said of the Maruts. It would be pleasant to think that Vejovis had thus at long last been explained.

—Page 283. In Babylon the temple of Bel, on the top of the famous Tower of 7 stages, held a state-bed (see p. 152) where the god lay, and a golden table.<sup>7</sup>

—Page 289. In the Bhāgavata-Purāna is the following verse (iii, 9, 16) in the Hymn of Brahmā: "Adoration to Bhagavat, the Tree of the Universe, who, having divided his own root, sending-up Three trunks—Me (Brahmā), Gīrīsa (Siva), and Vibhu (Vishnu) himself—to create, preserve, and destroy the universe, developed himself, eternally unique, into infinite branches." There could scarcely be a more complete and certain text as to the mythological conception of the divine Universe-Tree.

—Page 294. *Beanstalk*. See the string trick at p. 329.

—Page 299. *Sacrificial post*. It is indispensable to point out here that the AngloSaxon *rōd*, OldSaxon *rōda*, meant a gallows (properly a rod or pole); Friesland, *rode*. This gave the early-English *rood* which, as well as being the rod or pole used for measuring, gave the term a 'rood' of land. The signification of 'cross' which came to be attached to 'rood' is thus not etymological in any way; the *rōd* or gallows was the sacrificial post.

<sup>1</sup> *Silva Gadelica*, 480, 527.

<sup>2</sup> *Ibid.* 515.

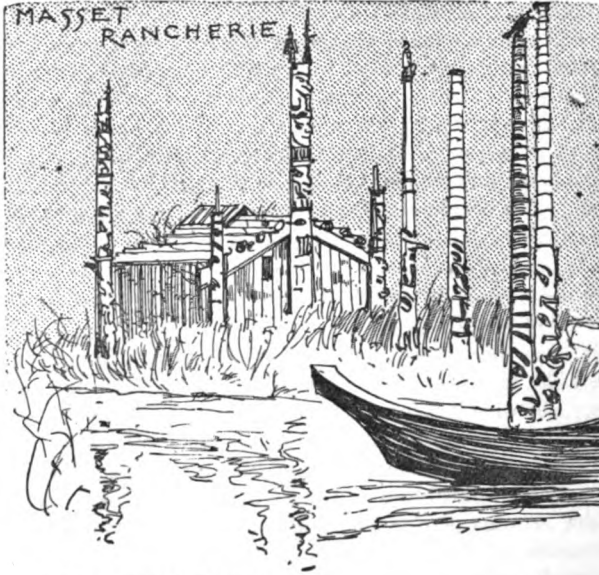
<sup>3</sup> *Ibid.* 524.

<sup>4</sup> *Ibid.* 89, 93.

<sup>5</sup> *Silva Gadelica*, a collection of tales in Irish, with extracts illustrating persons and places, edited from MSS, and translated, by Standish H. O'Grady. Williams and Norgate, 1892.

<sup>6</sup> Herodotus i, 181.

—Page 301. *Poles.* The "Totem Poles" of the Alaska Indians are curious, and I am indebted to the very obliging kindness of the Manager of *The Graphic*



TOTEM POLES (ALASKA).

grotesquely carved with the totem animal or cognisance of each family from which, by interminglings, the chief descended. The four principal totems are the Crow, Bear, Winged-Fish and Frog.<sup>1</sup> (See the four totems of the Gold Coast, p. 174.) The student may here too compare the somewhat resemblant but much shorter poles, which are carved out of treefern stumps in the New-Hebrides, as memorials of the accession of great chiefs. The illustration is from the excellent *Revue Encyclopédique* for 1st October 1892, column 1463.

<sup>1</sup> *The Daily Graphic*, 26th July 1892.

for this illustration of them. Fort Simpson is the headquarters of the Hudson's-Bay company in Northern British Columbia, and is close to the 54th parallel. Its Indian population is about 800, and they erect these Poles on the death of a chief as family monuments. They are from 20 to 80 ft. high, each made out of a single tree, and



"TELEPHONES" (NEW HEBRIDES).

—Page 304. Japan is also called Fusô koku 扶桑國, the land of Fu-Sang. This name, of Chinese origin, is really mythic, and must be another figure for the Earth as viewed in its relation to the axial Universe-tree. It is one of the numerous Chinese enchanted islands (see pp. 33 and 140). For the island of Fu-Sang takes its name in Chinese myth from the same-named tree; where *fu* means “self-supporting”—note the character for t'ien 夫 the self-supporting heavens in this word—and *sang* cannot of course be identified. There is no doubt that *sang* is used for a hibiscus—in Sinico-Japanese fusôka is the Chinese hibiscus—and also for a mulberry, but the mythic *sang* is obviously, from the fables about it, a compound of the Indian soma, the Iranian haoma, and the general fabulous gigantic universe-tree. The *Shan-Hai King*, ‘Mountain and River Classic,’ which is nearly as old as Confucius, says it is called simply the “Fu tree” 扶木 that is the self-supporting tree, and it grows on the top of a mountain in Mid-Ocean at the North of the country of the Black Teeth. It is 300 Chinese miles high, and on its lower branches are 9 suns, while a single sun is perched on its top; and these suns succeed each other.<sup>1</sup> This is obviously the sun making the circuit of the Universe-tree, as I have expounded it at p. 326; and from “Hwainan tsze,” the great Taoist who died B.C. 122, in his Cosmic Philosophy, we can explain these suns;<sup>2</sup> they are the various stages of the day, and altitudes of the sun, as he “ascends above (or brushes by) FuSang,” a further proof that it is a mythic term for this Earth. These stages are rising, coming forth in brightness, bright on the horizon, morning meal, meal in repose, centre of the angle, exact centre (South), and so forth. The ancient dictionary *Shwo-wen*, published A.D. 100, writes Fu as 樗, and says it is “a divine Tree from which the sun issues.” The mythological treatise on the *Ten Islands*—where ‘island,’ like the Iranian karshvare and the Indian dwipa, must be given a cosmic sense—written by the famous Tungfang So of the 2nd century B.C., describes the trees of FuSang as many thousands of fathoms high and more than 2000 half-cubits round. It is this book which pointed out that Fu meant ‘self-supporting.’ The spirits sienjin 仙人 (note the heavens-mountain character) that eat its fruit (mulberries) which it bears once in 9000 years, become bright bodies, can fly, and poise in the air—clearly the starry hosts of heaven, which in other mythologies are on the branches of the Universe-tree.

When the Fu became a mulberry-tree in fable, it took on shining golden silkworms of 7 feet long and 7 inches thick, whose eggs were like swallow’s eggs, and four films of whose silk would bear a weight of 30 pounds.<sup>3</sup> The crystal wall in the palace of the King of FuSang, which is a mile square, is an obvious figure of the heavens. “Before daybreak, it is there as clear as day, and the wall is no longer visible.”

This Fu tree myth, as given in the *Shan-Hai King*, also discloses to us the origin of the 3-legged crow in the Chinese sun (see the plate on p. 392). The tree or its branches bear “a thousand,” that is any number, of

<sup>1</sup> Prof. G. Schlegel, *Fou-Sang Kow*, Leiden 1892, 10 to 19.

<sup>2</sup> Mayers, *Manual*, p. 76.

<sup>3</sup> Prof. Schlegel *ut sup.* 25, 15, 16.

crows,<sup>1</sup> and doubtless that is how one of those supernaturally knowing Eastern birds managed to hop into the sun as it passed. And indeed another myth, which exhibits some misapprehension of this one, says, as given by Hwainan tsze, that the mythic archer How I, a sort of Chinese Apollo, some 4250 years ago shot arrows at the 10 suns, and killed 9 of them with all their crows. This of course leaves wholly out of sight Hwainan tsze's own explanation of the number of suns, above given ! Prof. Schlegel has ingeniously suggested a Euhemeristic gloss as to occasional mock-suns, but it is not required. We are in the regions of pure Cosmic Myth.

—Page 308. Zeus gave the Veil or peplos to Europa as a wedding-garment (see "Weaving the Veil" in Vol. II). At Gortynê in Crete their nuptials were celebrated annually (but they were really the imported Phœnician Ba'al and Ashtoreth) near a sacred planetree. On the silver coins of the town, Europa is seated among its branches, spreading the peplos overhead.<sup>2</sup> The Egyptian heavens-goddess is represented in a sycomore (?) dispensing the elixir of immortality and the fruits of this universe-tree to her worshippers<sup>3</sup> (see pp. 304, 305). It is on the leaves of the Persea-tree (see p. 304) that Safekh, consort of Thoth (Taḥuti) and goddess of sacred writings, inscribes the names of those who become immortal.<sup>4</sup> Here the tree is clearly the Universe-tree of Life, and its leaves form the Book of Life. (See also p. 498.)

—Page 310 *Men and women from trees.* One of my endless omissions is a reference here to the separation of the sexes in numerous trees. For example the female *aucuba Japonica* lived a berryless grass-widowhood of some 80 years in Europe before the male plant followed it from its native land. All the weeping willows in Europe are female trees, obtained by cuttings from a single specimen. The male hop-plant is called "the buck hop" in East Kent.

—Page 312. The Latona myth (also mentioned at pp. 32, 209 and 211) is also told in the Koran (xix, 16 to 35) of the Blessed Virgin Mary, upon whom childbirth came in winter near the withered trunk of a *palm-tree*. A voice called to her, saying : "Now hath Allah provided a rivulet under thee ; and do thou shake the body of the palm-tree, and it shall let fall ripe dates upon thee." So the dry stump shot forth a head laden with green leaves and fruit. In the Gospel known as the pseudo Matthew (ch. xx), of the 5th century, the palm bows down to Mary's feet that she may gather the dates ; whereupon the Saracens and pagans cut it down, but it grows up again in the night, and thenceforth they do it great honour.<sup>5</sup> The legend also resembles the Buddhist myth of Mâyâ and the pâlara<sup>6</sup> tree. In Nâsir-i-Khusrau's Journey in A.D. 1047 he saw in the mosque where "Jesus (may peace be upon him)" was born, a mark on one of the columns as though a hand had gripped the shaft with two fingers ; and they

<sup>1</sup> Prof. Schlegel *ut sup.* 25, 15, 16.

<sup>2</sup> F. Lenormant, *Orig. de l'hist.* i, 568, 570.

<sup>3</sup> Wilkinson's *Anct. Egyptians*, 2nd series, plate 36A. Pierret, *Dict.* 59, 376.

<sup>4</sup> Baedeker's *Lower Egypt*, 132. Wilkinson, plate 54A.

<sup>5</sup> See also Epist. Barnabas, ch. xii (2nd century).

<sup>6</sup> *Rutea frondosa*. Gave its name to Clive's Plassey.

said that Mary, "when taken in the pangs of labour, did thus with one hand seize upon the stone."<sup>1</sup> This only adds one more to the many proofs I advance that the Pillar and the Tree-trunk are permutable symbols. (See also p. 330.)

—Page 316. An able student of Buddhism, Bishop Bigandet, stated<sup>2</sup> that every one of the 28 last Buddhas always attained "supreme intelligence" under trees, and he added that he "never had been able to discover any well-grounded reason to account for this remarkable circumstance, so carefully noted down." I know of no theory that will suit this very strong case except the cosmic one of the Universe-tree which is urged in this *Inquiry*.

—Page 321. *Rowan-tree*. The druidical fires were made of the Rowan, and the druidical ordeal compelled the accused to rub the tongue to a bronze adze heated in a fire of blackthorn or rowan-wood. O'Curry further stated (1857)<sup>3</sup> that he had known some housewives in Munster who would not have a churn in their dairies without at least one hoop of that tree round it, or a gad or ring twisted from a twig of the holy tree round the staff while churning.

—Page 322. *Tree and Well*. Mr. Aston reminds me here of the multitudinous (yu tsu) Katsura tree above the well at the side of the august gate (Mikado) of the Japanese god of the Great Ocean (Ô-Wata).<sup>4</sup> This must be the Universe-tree, and it is also mentioned as at the gate of the son of heaven, Ame-Waka-hike (heavens-young-bright-male). Katsura is a mythic word; anciently it was "a creeping plant"<sup>5</sup> which perhaps gives us another Beanstalk; it is also the cassia or cinnamon, and a kind of maplè; katsura no hana, that is 'the katsura-flower,' means moonlight; which gives us a close parallel to the Chinese Sun on the Universe-tree, p. 326. Ô-Wata is of course the Universe-Ocean. Mr. Aston also connotes the Scottish legend at p. 91 of Mr. A. Lang's *Custom and Myth*. Other cases of tree-and-well have been mentioned at pp. 271, 274, 308, 318, 356.

I have unaccountably omitted the Norse Mimir fountain which issues from a root of the Ash YggDrasill, to which, if Oidipous be a tree-god (see p. 549 of this Appendix) must be added the fountain Ædipodià at p. 153.

—Page 323. O'Curry<sup>6</sup> considered the *Yew* (and not the oak or mistletoe) to have been the druidical sacred tree in Erin. The druid's four-sided wand was of yew.

Mr. Aston says the correct trees for planting on Chinese tumuli are pines.

—Page 325. *Sun on Tree*. See the addition made above in this Appendix to pp. 304, 322.

—Page 332. *Roland-Säulen*. See the addition made below in this Appendix to p. 390.

<sup>1</sup> Pal. Pilgrims' Text Soc. 1888, p. 34. Compare the George legend at p. 197 *supra*.

<sup>2</sup> *Life of Gaudama*, Rangoon 1866, p. 37.

<sup>3</sup> *Manners and Customs*, ii, 213, 214, 216.

<sup>4</sup> Mr. Chamberlain's *Kojiki*, pp. 121, 26, 95. Yutsu may mean '500,' as in the case of the "500-fold true tsuki-tree" at p. 304 of this *Inquiry*.

<sup>5</sup> Chamberlain's *Anct. Jap. Vocab*.

<sup>6</sup> *Manners and Customs*, ii, 226, 194, 193 four wands.

—Page 338. "*tall bamboo.*" The following passage from the *RigVeda*<sup>1</sup> is very much in point: "The Brāhmānas raise thee (Śatakratu, 'of a hundred rites,' *i.e.* Indra) aloft like a bamboo-pole." This was explained by the Scholiast Sāyana as Indra being raised on high like an Indian acrobat balancing on the tip of a pole held by his companions; but it sounds more like an address to the god of the Universe-axis. Besides, the acrobat's 'business' must have been once a sacred mystery-play incident. (See also pp. 302, 329.)

—Page 341. *Daphnē.* A common pattern for old-fashioned halldoor-knockers (I am looking at one as I write) was a wreath formed by two berried Daphnē laurel branches grasped by a right hand.

—Page 343. *Daphnē.* See the addition made above in this Appendix to p. 48. Her sister MetŌpē, apparently a she-Cyclops, and the name of her father LaDōn seem further to connect her with the central N celestial spot.

—Page 350. *Gods of the Druids.* As to some recorded god-Druids, see the addition made above in this Appendix to p. 270.

In the legends of the blind Mogh Ruith, "the chief druid of the world" (whom I have mentioned at p. 273), as dealt with by O'Curry,<sup>2</sup> there are also three chief druids of the King of Erin: Cecht, Ciotha and CiothRuadh, whose name resembles Mogh Ruith's. There is a druidical contest by fire. Mogh Ruith builds up his firewood of the Rowan-tree "in the shape of a small triangular kitchen with 7 doors, whereas the Northern, prepared by CiothRuadh, was but rudely heaped up and had but 3 doors." The flames chase each other over the brow of the Mountain W and N down to Druim Asail; an alias of Tory Hill, in which we seem to see the Tower-mountain of the heavens also called the hill of the Norse gods, the Ases, which would be good mythology. Mogh Ruith uses as druidic properties a dark-grey hornless bull-hide and a white-speckled bird head-piece, with fluttering wings—clearly celestial, both. His fire puts out that of the other druids, and he then transforms the triad into stones. These druids are clearly god-druids, and we have a war-in-heaven, together with stone-deities. In one ancient poem, the druid CeannMhor (great chief?), who is called a pupil and companion of Mogh Ruith, "invokes his gods, and the chief druid of the world Mogh Ruith,"<sup>3</sup> which is a considerable confirmation of the god-druid theory, and suggests that CeannMhor was but a priest-druid. Mac Roth, the herald of queen Medbh (clearly a middle, central divine name) is made in the poems to describe the warriors of the hill of Midhe<sup>4</sup> (Meath, middle, see p. 370) that is, of the heavens. That the Druids were of the North, northerly, seems supported by the challenge addressed to their priests by Connla, "to prove their great powers by causing the sun and moon to appear in the N," which they could not do, "and the druids were confounded," although they had asserted "they were the creators of the heavens and the Earth;"<sup>5</sup> a claim I have already explicated at p. 350.

The King of Erin's ministers (as we should now put it) were a chief, a judge, a druid, a doctor, a poet, a historian and a musician. The druid's

<sup>1</sup> Wilson's version, i, 24.

<sup>2</sup> *Manners and Customs*, ii, 213 to 215, 280.

<sup>3</sup> *Ibid.* i, 280.

<sup>4</sup> *Ibid.* iii, 91 *sqq.* 415. Medbh's cloak with the golden brooch is clearly a symbol of the heavens-veil. "This is that very Mab."

<sup>5</sup> *Ibid.* ii, 21, 23.

department was "sacrifice, and prophecy of good or evil to the country," which clearly made him a sacerdotal prime-minister. This rule is said to have held down to the death of Brian Boroimhe in A.D. 1014, but from Christian times onwards a bishop took the druid's place,<sup>1</sup> just as there were Cardinal prime-ministers down to the close of the old French monarchy.

—Page 351. *Gesa*. It is found unmistakeably in a Buddhist Sutra. Gotama the Buddha proposed a question to Ambattha, a young Brahman, which forces a check mate. "Here, Ambattha, is a reasonable question which comes to you. Against your will you must answer it. If you do not answer, or go from one thing to another, or are silent, or go away, then and there your head will split in seven." Ambattha was silent. Gotama repeated the question. Ambattha was still silent. Then Gotama said: "Answer, now, Ambattha; this is no time for you to be silent. Whoever fails to answer when asked a reasonable question by the Tathagata for the third time, his head will split in seven." At the same time a demon with a blazing iron sledge-hammer stood in the air over Ambattha, ready to carry out the threat. Ambattha saw him, and his hair stood on end, and he ran for protection to Gotama, and begged him to ask his question again. And when the question was repeated, Ambattha acknowledged that it was exactly as the Buddha had stated it.<sup>2</sup> This form of "gesa," as I shall call it, is frequent in the Buddhist dialogues.

—Page 363. *Column of Smoke*. If, to this holiness of the hearth and chimney-hole of the archaic round hut (see also pp. 279, 280), we conjoin the column of smoke, which (p. 296) is a way of getting to the skies, we at once divine the symbolic meaning of the devinaille of

Chip, Chip, Cherry;  
All the men in Derry  
Couldn't climb as high as  
Chip, Chip, Cherry;

the answer to which is: "the smoke going up the chimney." We also get at the same time the sacred origin of witches going up the chimney on broomsticks, see p. 61 and the addition made above in this Appendix to p. 59. The witch's flight was an ascension into the heavens to join the Sabaeen Sabbat-dance of the heavenly host of the stars (see "Dancing" in Vol. II), and it clearly must have a parallel in the going up and down on Jacob's ladder. (See the postponed Section on that subject.) "The Devil on Two Sticks" thus earns an honorable mention here.

*Navel Hearthfire*. Here we find the true explanation of the *hob* of a grate, which the etymologists all agree is = *hub*. It is the hub which is the nave(!); and that is the archaic forgotten reason why the title of Hub of the Universe clings to Boston (Mass.).

—Page 367. *Sanctuary*. The churches at Hexham and Beverley, Northumberland, had the privilege of Sanctuary until it was abolished under Henry VIII in 1534. There was a Tridstol—exactly of course the tripod that we have at p. 368—also called the Stool of Peace, and whatever criminal could sit in it

<sup>1</sup> *Manners and Customs*, ii, 21, 23.

<sup>2</sup> Dr. Copleston's *Bddhm. in Ceylon*, 1892, 237.

was sure of remission. If his pursuer presumed to take him out of the stool the sacrilege was not redeemable by any penalty, it was *botoless*, beyond the range of money-fines, and the offender was left to the utmost severity of the Church, suffering excommunication, that ancient and most terrible form of boycotting.<sup>1</sup> The sanctuary even extended around the church a mile four ways, the limits being marked by crosses, and heavy penalties were levied on those who dared to violate the sacredness of these four square miles.<sup>2</sup> The Romans were 370 years in Northumberland, and perhaps this sanctuary and stool first belonged to a Roman pagan temple. This safety, this absence of disquiet, this remission and deliverance at the Universe-Navel, must clearly be set down as one more point to me in regard to what was said at pp. 6 and 7 about the 'quies in caelo' and Nirvana at the celestial Pole. (See also the addition made above in this Appendix to p. 171.)

—Page 370. *Meath*. "The provinces of Ulster Leinster Munster and Connaught met in a single point at a great stone which stood upon the hill of Uisnech in Westmeath."<sup>3</sup> We have the concurrent triuhe notion in Irish myth long before the St. Patrick stories: "Now when Férgus heard these insulting words, he put his two hands to the calad bolg (hard-bulging) sword, and in sweeping round the edge came in contact with 3 small hillocks which were immediately at his back, and such was the force of the action that he cut the three tops off them, and hurled them to a distance into the adjoining swamp [the Universe Marsh] where they remain to this day, as well as the 3 decapitated trunks, which have ever since been called na tri maela Midé, or the 3 bald hills of Meath."<sup>4</sup> It is also quite clear that we have a central god in the accomplished magician Mider, the great Tuatha Dé Danann chief of the hill of Bri Leith in Longford, who surprised the beautiful Edain and her fifty attendant Maidens. See the additions made above in this Appendix to pp. 270 and 350.

*Meath, Midhe*, is (very appositely for me) connected with the navel-hearth-fire (see p. 362) by a passage in the Book of Ballymote cited by Mr. S. H. O'Grady in his quite recent *Silva Gadelica*: "Midhe it was that first in Erin lighted a magic fire against the clan Neimidh, and it remained alight for 7 years, from which fire originally was kindled every fire in Erin. . . . Then all Erin's druids were convened into one house and, by Midhe's motion, had their tongues extracted from their heads; they were buried in Uisnech's ground, and over them Midhe, Erin's Chief-Druid (prímdrúí) and chief antiquarian (prímsenchaid), took his seat. (Have we here a clue to the meaning of Neimed as = NeiMidhe?)

—Page 372. St. Augustine<sup>5</sup> said Tellumo was not an alias of Tellus.

—Page 375. Here has unaccountably dropped out the pregnant fact, as to the omphalos of Delphoi, that δελφὺς = uterus, whence ἀ-δελφοί means uterine brothers. Thus Delphoi takes on the sense of 'navels.' (See Livy xxxviii, 48; xli, 23; Ovid, *Metam.* x, 168; xv, 630. *Statius Theb.* i, 118.)

<sup>1</sup> Rich. of Hexham, in Stavely's *Hist. Ch.* 173. Pennant's *Tour in Scotland*, pt. ii.

<sup>2</sup> Steven's *Cont. of Dugdale*, ii, 135. Hutchinson's *Northumberland* 1778, i, 93.

<sup>3</sup> O'Curry, *Manners*, ii, 13, 321.

<sup>4</sup> 1892, pp. 475, 520. See also O'Curry, ii, 191. (It is in the *Dinnseanchas*.)

<sup>5</sup> *Giv. Dei*, vii, 23.

In the beginning Bhagavat (= Maghavat = the Almighty) took the form of Purusha, composed of 16 parts (see p. 182). While he lay on the Ocean, plunged in the sleep of meditation, from his navel as from a pond issued a golden lotus, which had the immense splendour of a thousand suns, and from which was born Brahmâ. "The composition of the worlds presents the form of this lotus." In the eighth of his nine births Bhagavat was the son of Nâbhi (clearly the Navel-god) and MëruDëvi, goddess of central mount Meru, or of SuDëvi,<sup>1</sup> who is the same, for SuMeru, excellent-pure, is the Universe Mountain's name. SuDëvi means precisely Bona Dea. Vishnu is also called "the Navel of the Universe."<sup>2</sup>

"Drawing the vital breath from the navel into his heart, let the Solitary cause it to rise thence by the way of the air called Udâna into his breast. Then, mastering his attention, and uniting the breath of life to his intelligence, he brings it little by little to the root of his palate," and so on. This, in the *Bhâgavata-purâna*,<sup>3</sup> gives us Swedenborg's "ordered breathing,"<sup>4</sup> and the similar stuff which T. L. Harris imposed upon the late Mr. Lawrence Oliphant among others. It is found in Ceylonese Buddhism in the collection of sutras called the *Majjhima Nikâya* (x), where a comparison used is, curiously enough, the alternate pulls of a lathe-rope (see the Mandara-rope p. 34).<sup>5</sup>

—Pages 377, 378. *Omentum*. See the addition made above in this Appendix to p. 159.

—Page 390. *Japanese sign-posts*. Mr. Aston remarks on this that the Korean 'milestone' is a square wooden post, the top of which is rudely carved into the semblance of a (to us Westerns) hideous god.

—Page 392. *Pan-Ku's pillar*. See the addition made above in this Appendix to p. 193.

—Page 393. *Crow in Sun*. See the addition made above in this Appendix to p. 304.

—Page 400. *Sesame*. The Rev. S. Beal mentions, from Wong Pûh's Life of Buddha, a Chinese Buddhist master of Sâstras called Bhâvavivêka, who recited the magic formula called Kin-Kong, or the Diamond dhâraṇi, before an Asura's cave, and then "enchanting a white mustard-seed, chiu pih kae tsen 呪白芥子," knocked on the face of the rock which masked the cave, whereupon the rock opened. Mr. Beal suggested that as *siddhattho* is the Pâli word for white mustard, that seed was employed in charms because of the similarity to the Sanskrit Siddhârtha (= 'the accomplisher of the end') the prince-name of Buddha; and then he goes on to say: "It is possible that we have here the explanation of 'Open Sesame' in the tale of Ali Baba."<sup>6</sup> A parallel, yes; explanation, no. That a seed was meant in *Ali Baba* is clear from Galland's version. Sesame is not taken farther by our etymologists than the Greek

<sup>1</sup> *Bhâg. pur.* (Burnouf) i, 9, 198, 37, 130, 137, 138, 10; ii, xi, 49, 256.

<sup>2</sup> *Ibid.* i, 109.

<sup>3</sup> Burnouf's, i, 108.

<sup>4</sup> J. J. G. Wilkinson's *Emanuel Swedenborg*, 2nd ed. 1886, 77 to 83.

<sup>5</sup> Dr. Copleston's *Buddhism* 1892, p. 221.

<sup>6</sup> *Journal Roy. As. Soc.* (1884) xvi, 270.

σήσαμον,<sup>1</sup> which is a word foreign to Greek. The modern Greek is sesami, and the Turkish is sesawm.

—Page 405. *Keystone*. Though we have to say in English 'the keystone of the vault,' the very word (and the exposition of it for which I am contending) still actually survives in French as 'la clef de la voûte.' Here I also should have re-named DioKlēs (see p. 178), one of DēMētēr's Four, who, according to a Homer's hymn cited by Pausanias (ii, 35, 1), was an admirable driver of horses (i.e. of the horses that drag-round the sphere). The kissing-contest at the DioKleia spring feast in his honour at Megara arouses surmise. I have seen a derivation of this κλῆς from 'κλέος gloire' (report) which seems to want inversion. (See also AntiKleia p. 178, Doriklēs etc. p. 92, Kleiō and Kleitōr p. 142.)

—Page 424. It is not uninteresting to note here that the chief festival of the ecclesiastical year at Denderah was that of the first day of the month of Tahuti (Thoth), their New-Year. A preliminary celebration before the feast was gone-through in the suite of three chief festal chambers in the temple of Hathor at Denderah, by the priests thereof. This was on the fourth intercalated day, on the night of which the closing festival of the Old Year began. The occasion was called "the day of the Night of the Child in his cradle



—Page 428. Hwang T'ien is the venerable supreme Heaven, the upper part of the heavens, as the saint is the supreme fraction of humanity,<sup>4</sup> wrote the Chinese philosopher Shaotsze.<sup>4</sup> It seems to me impossible to avoid the straight conclusion that this description can be true only of the celestial Pole. That which from Heaven knows how to complete all things, continued Shaotsze, is called Hwang T'ien.

—Page 444. The main axis of the temple of Horus at Edfu lies N and S, as is repeatedly mentioned in the inscriptions referring to this: "from Orion (the S star) to the Great Bear (Read xepesh, as on p. 85.)

—Page 446. "Astronomical representations, whether simply golden stars scattered promiscuously on a blue ground, or actual copies of the constellations as seen at some particular time, have been adopted as a suitable ceiling-decoration in nearly every Egyptian temple and tomb." The exact words of Baedeker's *Handbook*<sup>6</sup> are here purposely quoted. I had already referred to this on p. 230 also.

—Page 448. The Reader can handily examine for himself in the plates to Baedeker's *Upper Egypt*, just published, the lie of the contiguous temples of Rameses III (comparatively modern) and the much older one of the 18th dynasty

<sup>1</sup> Littré. Mr. E. R. Wharton's *Etyma Græca* 1890.

<sup>2</sup> *Semo Sancus Fidius*, par E. Jannetaz 1885, p. 19.

<sup>3</sup> Baedeker's *Upper Egypt* 1892, p. 94.

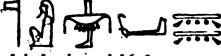
<sup>4</sup> Mgr. de Harlez, *SingLi*, p. 89.

<sup>5</sup> Baedeker's *Upper Egypt* 1892, 248.

<sup>6</sup> *Upper Egypt* 1892, p. 83.

at Medinet Habu.<sup>1</sup> The aspects have nothing in common; the newer building having been laid out with total disregard to the other, and neither of them lying to any exact point. The same may be said of the successive portions of the temple of Luxor,<sup>1</sup> and indeed of numerous other temple plans in the volume.

—Page 450. *Northern Burial*. One of Brown's Vulgar Errors (ii, ch. 3) clearly belongs here, and conclusively connects burial with reference to the N with the magnet and its free flotation on water (pp. 103 to 106 *supra*). I see no verisimilitude, he said, in what some have imagined, that the human corpse is magnetic, and that if it be laid down at its length in a boat, the boat will turn until the head of the dead body looks to the N. He here, by the context, may have meant that the crown of the head is to the S, so that the gaze may be to the N; the body lying face uppermost. (See also p. 510.)

—Page 461. M. Pierret<sup>2</sup> gives a text: "Nuter.nub taiu  God the fashioner (or modeller) of the Two Regions," which is aidful to me here.

—Page 471. *Cyclopes*. See the addition made above in this Appendix to p. 48. MetOpê seems to be a hitherto disregarded she-Cyclops.

—Page 486. (See also 509.) Pausanias (bk. vii) describes an Achaian statue of Athênê Polias having the πόλος on the head and a distaff<sup>3</sup> in each hand. He also (ii, 10) describes at Sicyon an ivory and gold seated image of Aphroditê bearing the πόλος on her head, and at Smyrna (iv, 31) he says Boupalos was the first known of to make a statue of Τύχη (Fortune) having a πόλος on her head, and in one hand the horn of Amaltheia. In Vol. II I make the Wheel of Fortune that of the Universe.

—Page 491. Such words as "Ais, αἶσα fate, αἴσιμος just right, αἴσιος lucky, αἴσιος obscure, Αἴσων (father of Ἰάσων) the Old Man who was made young by MēDeia, must all hang together. To these we must add (see p. 420) ΑἰσΥμνήτης = 'just governor, umpire, ruler, prince;' a name which now seems to me to be clearly compounded of αἶσα or αἴς + ὑμνήτης 'one that celebrates (in song)'; from ὑμνέω, whence our 'hymn.' The ideas of fate and prophesy are embraced, and I think we here get the true clue to the meaning of Ais, or Aidēs or Haidēs and Hades. It means the lot after death (and also the allotter). AisYmnêtês, of which I make a proper name, thus seems to me to be 'Ais the Prophet,' that is Ais merely. (It should be stated that Mr. E. R. Wharton brings aisYmnêtês from the same αἶσα + μνήμη memory.)<sup>4</sup> All the divine Greek names in Ai- badly want a comparative treatment.

—Page 497. A parallel to Προνομος is the Phrygian (Asia-Minor) Satyr or Pan-god Marsyas, whose name must clearly be put to that of Mars, and to whom Pausanias (x, 30, 9) attributed the invention of the sacred pipe, fife, or

<sup>1</sup> *Upper Egypt* 1892, pp. 172, 110 and *passim*.

<sup>2</sup> *Études égypt.* i, 3.

<sup>3</sup> Mr. E. R. Wharton gives "*colus* distaff: not 'revolving,' from *colō* celer, as the distaff was held stationary." This view would make a Cosmos-spinning goddess of the distaff-holder, which is all my desire.

<sup>4</sup> *Etyma Græca* 1890 (1882).

flute music of the Phrygian Mother-of-the-gods Kybelê. It was on challenging Apollo to a musical contest that Marsyas, being beaten, was flayed alive. The Phrygians called themselves the most ancient of races,<sup>1</sup> and claimed to have, from time immemorial invented the pipe, which was indispensable in the worship of Kybelê. This worship was of course introduced to Rome with the stone of Pessinous in 204 B.C. (see pp. 94, 116, 273 *supra*); and we get a most interesting clue to the origin of the *pied* dress of the Piper of Hameln in a law or resolution of the senate referred to (circa 8 B.C.) by Dionysius of Halicarnassus,<sup>2</sup> which forbade Roman citizens to follow the piping of the *tibia*, *αὐλός*, or appear in a particoloured (*ποικίλος*) robe at these foreign Asiatic feasts of the Great-Mother.<sup>3</sup> And furthermore, we are then enabled to set-back the reason for the stained garments to the fact that in the religious orgies and dances of this worship, the frenzied devotees were anciently accustomed to strike and hack themselves and each other with their swords. The spots on the clothes must therefore have been intended to simulate the meritorious blood-stains from these sacramental wounds. They were a pious fraud.

Pipes of various shapes were also essential in the worship of Dionysos; and Clement of Alexandria mentioned<sup>4</sup> a myth that Athênê played the pipe, which was evidently from the context not the horizontal 'German flute.' In Bekker's account<sup>5</sup> of the Hameln legend (which belongs also to Brandenburg, Lorch and Ispahan) taken from Wierus, Erichius, and Schoock, the Piper is a hunter of "extraordinary and terrifying size," wearing a hat of 'purple' (and all 'purple' was *red*, to simulate sacrificial blood) of strange shape. He took all the children between 4 and 12<sup>1</sup> (see those cardinal and zodiacal numbers *supra*) into the Koppenberg or Calvary outside the town. We shall see plenty about the baldness of the heavens-mountain in Vol. II.

—Page 504. I much regret I did not bethink me in time of an aptest motto for the heading "Sirius," in Mr. George Meredith's fine sonnet to the Star :

Long watches through, at one with godly night,  
I mark thee planting joy in constant fire.<sup>6</sup>

—Page 505. The *Chain* of Zeus and of the Great Maine (see pp. 38, 39) must be parallel myths. At p. 153, Hêra suspended by a chain seems an Earth-goddess. See too the *rape* at p. 296, and the *string* at p. 329. The 'fils de la Vierge' cobwebs, p. 296, will float into our ken once more in the Section on "The Veil."

—Page 519. Subsequently to the printing of p. 519 I receive (18 Nov. 1892) the *Transactions* Asiatic Society of Japan for June, which contain an able paper by Mr. T. Haga on Tai-Ki, yin and yang; or as the Japanese call them

<sup>1</sup> Herodotus ii, 2.

<sup>2</sup> *Ant. Rom.* ii, 19.

<sup>3</sup> Here is the Latin version of Dion's passage: Nullus enim est Romanus indigena qui Matri Magnæ stipem cogat, aut qui ad tibiærum modulationem per urbem incedat versicolore stola indutus, aut Phrygiis ceremoniis deam colat, idque ex lege vel senatus, consulto.

<sup>4</sup> Welcker *Alte Denkm.* iii, 128.

<sup>5</sup> *Παιδαγωγός* ii, ch. 2.

<sup>6</sup> *Le Monde enchanté*, 1694, iv, 364.

<sup>7</sup> Query meaning 8 hours out of the 24?

<sup>8</sup> *Poems and Lyrics of the Joy of Earth*, 1883, p. 158.

Taikiyoku, in and yô. He reprints the diagram or tableau of Tai-Ki to which I have referred above in the text.<sup>1</sup>

—Page 531 (also 400 and 515). *Star*, miraculous conception. There is a similar legend of the Irish Saint Kieran. "Before she conceived Kieran in her womb, his mother had a dream: as it were a Star that fell in her mouth; which dream she related to the Druids." (S. H. O'Grady's *Silva Gadelica*. 1892, p. 1.)

## β. Skeleton of the Argument.

[A complete Index to this vol. alone being of course an impracticable thing, the following précis is offered for temporary use. It is unavoidably a mere dry skeleton, the bare bones of which are all there, goodhap, though unarticulated.

The Reader is understood to have (first) read the 'Disputatio Circularis,' and to have then well conned the table of Contents; otherwise the following abstract—which, according to the use and wont of this *Inquiry*, plunges at once in medias res, and gets to business rightaway—may be considerably thrown away upon him.]

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## γ. Lapses and Relapses.

- p. 20, read DevaMâtri.  
 „ 23 „ Οὐρανία.  
 „ 33 „ Κέρκυρα, and (twice !) *Argonautika*.  
 „ 35. Mr. Aston informs me “Hirata wrote a work on Hindû mythology, and, I believe, promised one on European learning. He certainly often wrote as if well acquainted with European ideas.” (This should have appeared in Appendix α, p. 545.)  
 „ 36, read Centumvirs.  
 „ 40, for Arâ read ârâret.  
 „ 42, strike out “The Japanese name for it is surikogi.”  
 „ 53. Dr. Wallis Budge reminds me of the rod which Nectanebus used in working magic by means of a bowl of water and wax figures (see his *Alexander the Great*).  
 „ 55, read MerOps and MerOpe.  
 „ 56. Yama. See the etymology on p. 246, which is preferable.  
 „ 72. San-ko, 三 鈞. The character for ko is rendered in Williams’s Chinese dictionary as ‘a short javelin.’ Mr. Aston also informs me that the Buddhist sect in question is the Mio-shu. (This should have appeared in Appendix α, p. 547.)  
 „ 99 (last line), read 335.  
 „ 119, read AgaMemnôn (twice).  
 „ 121 „ Pessinous.  
 „ 177 „ Odusseus has 12 styes with 50 sows in each, and 360 boars (*Odys.* xiv, 20).  
 „ 185 „ *Ezekiel* and the *Apocalypse* accord with the Chinese astrology.  
 pp. 189, 190, read *Kiushiki* 舊事記 (kiu=furui, archaic).  
 p. 197, read lâs (λαός) lâas, stone.  
 „ 198 „ Maimaktêrion.  
 „ 213, for *that* read *thet*. (It is simply a magic knot like those of GorDos and HêraKlês.)  
 „ 224 (note 1), read Hakuseki.  
 „ 227. The paragraph beginning “The udumbara-post” really belongs to p. 299.  
 „ 236. Ân should be An.  
 „ 237, read οὐρέων ἡλιβάτων.  
 „ „ (note 1), read : Mr. E. P. Coleridge.  
 „ 238, write, preferably : Meleketh-hash-Shamaym and Yÿyâ.  
 „ 239, strike out the comma after ‘rock’ in line 23.  
 „ 241. Egyptian plural. For *u* read *iu*.  
 „ „ for *falando* (twice) read *falandum*.  
 „ 244, read AlKhayyâmi.  
 „ 253 „ πυλότης.  
 „ 257 „ θριάζω I rage, rave (like a prophet).  
 „ 265 (line 17) read : (see also pp. 201 and 241 *supra*).  
 „ 267 (and 478). Magh in Magh-tuireadh may perhaps (see p. 146) here mean ‘strong’?  
 „ 284, read Tritôn.  
 „ 295 (note 2), for ‘on’ read ‘in.’  
 „ 303, omit Pessinunte.  
 „ 353, for LukOurgos read LukoUrgos.  
 „ 356, ‘flute’ means pipe.  
 „ 367, for ‘chug’ read khug.  
 „ 382 (line 8), read iwa-shika.

- p. 385 (line 30), read Statius.  
 „ 399 (and p. 565). Although it was received nearly two months ago, it was only to-day, 27th Feb. 1893, that I could read Mr. E. S. Hartland's able address at the Folklore congress of 1891. Therein, p. 28, he deals with the Ali Baba legend, and my readers will do well in giving full weight therein to his great familiarity with folktales.  
 „ 405, read sâra energy, vîra man-of-might, hero.  
 „ 411 „ HypsiPyle. (She was a gate-goddess, see p. 253.)  
 „ 425 „ samdhyâ.  
 „ 432. The figure + for ten was of course adopted by the Japanese with the other Chinese numerals.  
 „ 444, read kepesih.  
 „ 451 „ uttarâ, North, meant 'upper' of the two regions N and S.  
 „ 452 „ χnum instead of khnum.  
 „ 454 „ sâra energy.  
 „ 473 „ LapiThai.  
 „ 474 (middle) read recurrens.  
 „ 476 read ArimAspa instead of ArimAspa.  
 „ 491 and 498, read Dharma-râj (not rāja, which meant 'just king,' and is also a title of Yama's).  
 „ 501, read uttarâ = North.  
 „ 502 „ Akhyuta instead of Achyuta.  
 „ „ „ Sravana instead of 'Sravana [?].' (The asterism represents the three footsteps of Vishnu.)  
 „ 503 „ SuNritâ. (It seems to mean 'best manhood,' but the connexion with nrîti, nritya, nrîtû, dance, dancer, is certain.)  
 „ „ (line 24), strike out : (?).  
 „ 509, read Πολοσσόν.  
 „ 526. The character wang 王 is upside-down in the note.  
 „ 535 (line 6) read Study of the great Three.  
 „ 539 (line 1), read tenka, which Chinese compound word 天下 is in Japanese ama ga shita, and means (all that is) 'under the heavens.'  
 „ 559, for 夫 read 天.

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[The date on p. 27 : "12th February 1891" was that of the manuscript of that sheet (B) ; but the first and last sheets of this volume (A and Z O) did not go to press until the 10th April 1893. I. O'N.]





*Lubin.* Morgué ! Voilà une sotte nuit, d'être si noire que cela ! Je voudrais bien savoir, monsieur, vous qui êtes savant, pourquoi il ne fait point jour la nuit.

*Clitandre.* C'est une grande question, et qui est difficile. Tu es curieux, Lubin.

*Lubin.* Oui. Si j'avois étudié, j'aurois été songer à des choses où on n'a jamais songé.

(*Georges Dandin*, iii, 1.)

