

RIVERS OF LIFE

OR,

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

SHOWING THE

EVOLUTION OF FAITHS

FROM THE RUDEST SYMBOLISMS TO THE LATEST SPIRITUAL
DEVELOPMENTS

BY

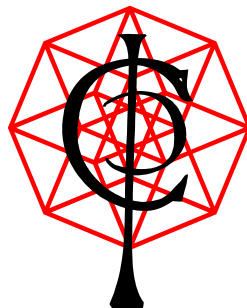
MAJOR-GENERAL J. G. R. FORLONG

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

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

VOL. II.



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ABBREVIATIONS

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

IN PREPARATION—

- | | |
|---|-----------------------------|
| 1. GLOSSARY OR POLYGLOT DICTIONARY
OF FAITH-NAMES, RITES, CUSTOMS, FETES AND
THE LITERATURE AND AUTHORS THEREOF. THE
CHRONOLOGY AND LEADING CHARACTERS,
CON-NECTED WITH THE DOCTRINES, &c., &c., OF
ALL RELIGIONS, AND SUCH INFORMATION AS A
STU-DENT OF ANCIENT AND MODERN FAITHS
USUALLY REQUIRES TO KNOW CLEARLY. | 4. OF HINDUS. |
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| 3. OF EGYPTIANS. | 6. „ BUDHISTS. |
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| | 11. „ SKANDINAVIANS. |
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CHAPTER VII.

THE EARLY FAITHS OF WESTERN ASIA, AS EXHIBITED IN KALDIA, BABYLONIA, ASYRIA, &c.



Fig 194. A CAMP ALTAR IN KALDIA

HAVING sketched what we may call the five unwritten *Faith-ideas* of early man—which, though possessing no regularly defined Bibles, no Sacred Scriptures, were never, as far back as we can see, without rituals and literature of their own—we shall now pursue the more defined and easier, though still difficult task, of tracing religious development in one of the earliest cradles of the race in western Asia, the home of those great peoples who grew to a considerable maturity all along the banks of the Euphrates and Tigris. In taking them up first in the order of nations, I do not wish to imply that we have amongst them the earliest and profoundest development of man and his religion, for I do not think we have; but Europe has been accustomed to associate Kaldia with primeval man, and the question here matters little, as we have not any positive, though a good deal of circumstantial evidence, for disputing Babylonian priority. This will appear more clearly in Chapter VIII. We have here, then, to endeavour to trace up from the very earliest times not only the history and faiths of one of the most important sections of our race, but we must be content to do this from faint and disconnected records, as yet only commentated and explained to us by those who do not seem to be conversant with the lore and gross Faiths we have been depicting, or who think these mere excrescences and impurities not worth investigating. We have also in this chapter to lead the reader step by step towards the first western Book-faith of man, that first of Eastern no less than Western heresies, and one which culminated in the development of a splendid religion—Zoroastrianism, to which Europe owes most of its early cosmogony, and nearly all its faith.

In every clime and age the story of religious development has been the same, and if we carefully study the workings of the human mind from the plains of Kaldia to the mountains of Asyria, Syria, and Media, and away into Parthia, Bactria, and High Asia, we shall find no more deviation in mental laws, which the great and in-

comprehensible Ruler of the Universe has framed, than in the eternal and immutable ones governing the world of matter.

From rude fetishes which enslaved the early nomad, man passed to the worship of the wondrous mysteries of nature's generative agencies—and then, lifting up his eyes to Heaven, he bowed before the circling orbs which brought him in their season, health and happiness, abundance of fruit and seeds, fertility to his flocks and herds and to the varied inhabitants of the waters. By-and-bye he gave names to the recurring stars and constellations which seemed to denote and preside over certain good and evil influences, and called the creative organs which Sun and Moon, Fire and Water, seemed to use in causing fertility, the symbols of, nay, the very gods of creation. The lovely Tree seemed the result of the union of Ge and Ouranos; the seed sprang from *Zervan-Akeran*, "*The Ancient One*," or "*Boundless Time*"; it pierced the earth, and in doing so, sprang into a thing of beauty, which blossomed and seeded again and again as inspired by Salacia, and fed by fertile Varooni, the Queen of Heaven, of Love and Abundance.¹

Pondering on these things the wandering nomads sought to settle on earth's favoured spots, and to cultivate trees and such seeds and cereals as they saw were "good for food," rather than wander for ever unclothed and unsheltered from stormy Typhon or scorching Mithras. On the Euphrates, as on the Oxus, the Ganges, and the Nile, the time had come when man resolved no longer tamely to submit to every vicissitude of the seasons; and mythic history opens shortly after he had built for himself great cities, around which, however, still roamed in primeval wildness those hordes who had not as yet learned to build, and to store for the winter the riches of their summer.

The founders of Sabeanism on the Euphrates were no doubt the first great agriculturalists of Western Asia—the leaders of that civilization which Toth, Amon, and Osiris gave to Eastern Africa; but here, as elsewhere, a gross Fetishism preceded phallic faith, also of coarse and disgusting simplicity; which, however, as the races settled and took to the arts of civilization, grew into a systematised but complicated Phallo-Sabean, and Fire faith, with angels and archangels, gods and goddesses, presiding over every joy, fear, hope, and aspiration of man. It was out of this chaos that a great faith sprang, cultivating profound spiritual aspirations, and led—how far we shall probably never know—by a great leader, called by the earliest Greeks, Zoroaster, who, their most learned ones asserted, lived about nine thousand three hundred years B.C.² This religious leader, though he was the first, and existed in the darkest and least historical ages of the race, seems to have had views as lofty and pure as those of even the latest of the prophets of earth.

We must begin our sketch of the early Faiths of Western Asia at a period long prior to that when the faith of Zaradusht was dominant in this part of the world, although I feel confident that there existed in central Asia and Bactria a kind of

¹ See the Tree-Idea, page 73, and Ceres and Juno, page 368 of Vol. I.

² Plato puts Zoroaster's birth as 9000 years before his time.

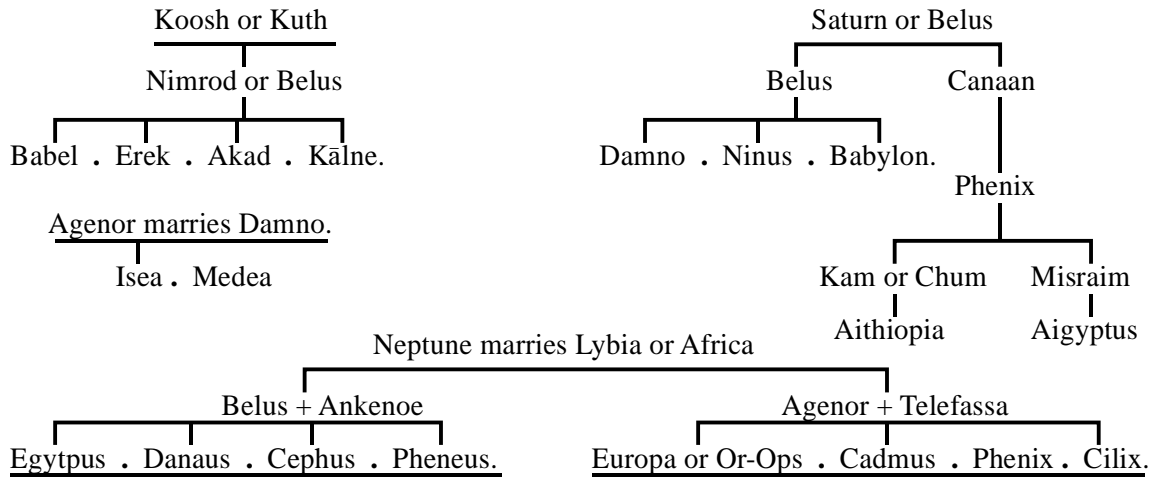
Zoroastrianism, when we first get cognizance of the great cities of Mesopotamia. It is now generally acknowledged that before the Kaldians, whose history we can scarcely yet investigate, there existed a great Aithiopic, Phallic and Serpent-worshipping race, embracing peoples variously termed Kuths or Cusites, Skuthi, Kuklopian, Kabiri, &c., with a considerable civilization, who were some three thousand years or so B.C. pushing westwards to teach Egypt and Europe, as they had taught some parts of Asia, to build and trade; they were called giants, valiant and bold men, and must have attained a very advanced state, probably 5000 to 6000 years B.C. It may have been from amongst them that an heretical Zoroaster sprang some thousands of years before our era (like most prophets, not valued or much known till long after his death), at any rate, we seem to owe more to this race and sect than we are ever likely to ascertain. It seems clear that the first settlers came from the north, and were called *Aithe-Opes*, from *Ath* or *Ait*, and *Ops*, here worshipped as the Sun and Serpent. Herodotus rightly says that the Asiatic Aithiopians had not frizzled hair like the negroes of the Nile, and many things point to a great *Athi* or *Ardi* people having been the parents of even ancient Burburs or Akads—those who changed the name of the Moon city of UR to Kaldia, as signifying this in the language of their Armenian or Colchian highlands, for such is said to have been the Akadian cradle-land. Berosus tells us of Medes—perhaps the *Urada* or *Ala-rodians* of whom Herodotus speaks—descending from here about 2458 B.C., and driving all the dwellers off the alluvial portions of Mesopotamia; so these were clearly opposed to the ancient Kooths, whom Jews said were the descendents of Am or Ham, and whose brothers were Mizraim and Phut, by which is usually understood Egyptian and Ethiopian Africa. Theose Burburs or Akads who erected UR would probably be Turanians, that is, *Ta-Ur-ians* or *Tot-Aur-ians*, and therefore as we shall presently see more purely Phallic worshippers than the later Aryans.

The Armenian geographers, says Mr. Geo. Rawlinson, apply the name Cush (Koosh, or Kooth) and Ethiopia to all the region from the Indus to the Tigris; the Greeks called all east of the Tigris, Kisia, Kosia, or Elam, and we still name many parts here Koos-is-tan, or Kooth-stan. The name of the enormous alluvial tracts in the eastern delta of the Indus adjoining Gujerat (Kuth-erat) now known to us at Kutch, Cutch or Kooch, may come from the same stock. Mr Rawlinson thinks that the ancient Aithiopians and Kaldians were of the same stock. Hesiod and Pindar say that Memnon was a king of Aithiopia; he was the son of a Sisian woman, says Eschylus, and the founder of Soosa and Elam, from whence sprang the first *Hellenism*—Kaldian Sun-Worship.¹ He led Soosians and Aithopians to assist his father's brother at Troy, and the Egyptians say he was their king Amen-ophis III.—the "vocal Memnon." He had palaces or *Memnonia* in Egypt and Soosians, and a tribe in the very ancient land

¹ That Greek Hellenism was but the Ellamism of Kaldia and Media, Bryant, III. 153, *et seq.*, makes clear. Greek scholars not being also scholars of Faiths and of Kaldian history, have heretofore thought that only Greeks were Hellenists, but now we are told there never was a Greek Hellen! See Rev. A.H. Sayce on Mr. Gladstone's *Homeric Synchronism*. Academy, 18th March 1876.

of Mereo bear his name. There is a *Sen-ar* or *Shem-Ar* on the Nile close to Meroe, as the Jew said there was one close to *Soosa*, and Meroe says it gave priests to Egypt, that its people came from India; it often gave kings to Egypt.

The following genealogical trees are the result of a great number of reports from ancient writers, and will help us to grasp the subject.



Here we see a strange mixing of nations and faiths, and in time, if we keep such matter before us, we shall elicit valuable facts. Hitherto the old Jewish writings have kept us in bondage, for we have been taught from youth to age to consider these as history sent direct from heaven, regarding which all further research or enquiry is both unnecessary and impious; these views no longer impede research. The last quarter of a century has consequently yielded a perfect harvest of historical and religious matter, and in regard to general history we may reasonably hope that we are yet only in the first chapter of a most voluminous work; yet I suspect that in the matter of the Cults of Babylonia, there are no more very important revelations awaiting those who have thoroughly mastered the practical working of Eastern Faiths, for these are intensely conservative. It will be seen as we proceed in our description of the Gods, rites, and ceremonies of all the peoples in the valleys of the Euphrates and Tigris, that Kaldia of even the 30th century B.C. had precisely the same religion as Babylon of Nebukadnezar's day. Of course we hope yet to obtain a vast number of facts and most interesting matter exhibiting the detailed working of the Faiths and the movement of the religious minds of the peoples; and this, combined with their correct ethnological, political, and geographical history, will unfold a rich field; but as the gods and their characters are now clear to us, so is their whole faith.

TOPOGRAPHY.—Kaldia may be considered as composed of two provinces, embracing the Delta and alluvial portions—some five hundred miles in length from the Persian Gulf to Hit or Is. The lower province embraced only the Delta, and had for its capital Ur, Hur, Har or Hoor on the right bank of the Euphrates. The other province—Kaldia Upper or Proper, the capital of which was Babel or Babylon—extended up to

Hit or Is on the Euphrates, and to Samara on the Tigris. The two together may be called the Kingdom of Kaldia, bounded by the Arabian deserts on the south, and the Mountains of Elam or Soosiana on the north.

The Persian Gulf no doubt extended at one time close to the great capital of Lower Kaldia which probably rose, like Calcutta, from a fishing village to be a trading depôt, and then one of the first capitals on earth. Its previous inhabitants were clearly Ur-ians—perhaps Ta-Urians or Turanians, from the north, who, after a long residence near Arabia, would soon show an admixture of Shemitic blood. It is usual to say that in the 25th century B.C. they yielded to an Aryan influx from Central Asia, or to highlanders from the lofty mountains on the north, called afterwards Media and Armenia, and that the new comers in turn yielded to Shemitic Arabs, who have for three thousand seven hundred years disputed with all comers, and successfully, the dominance of the rich northern border-lands of their Arabian Cradle. The actual displacers of the first Urites, were clearly tribes of Am-ites, Am-Onians, or Kooths under the designation of Burburs or Akads, who translating into their own language UR—"the city" of the Moon or Light—called it *Kusdim*, *Kuthim*, or Kaldia,¹ and it was under these Kuthim that Lower and Upper Kaldia rose into one kingdom and became a great empire; many must have remained owing allegiance to Ur and been called Urians even in the days of the Jewish captivity,² and we have inscriptions of the 9th century B.C. giving us facts regarding them.

The general movements of the race seem always to have been, just as in India and China, from the Delta towards the north-west—that is to the higher lands of their loved and no doubt sacred rivers. It was on the decline of the Babylonian power that we find in the north-west a settlement of a more stalwart race, doubtless due to a more invigorating and temperate climate; these finally grouped themselves about the beautifully forked valleys formed by the Tigris and the great Zab, and at the apex of this triangle they founded their first great capital, Asher, which gives to the whole land the name of Asyria,³ and which my readers will recognise as called after the great Father Deity A-eshwar, or Maha-Deva. Inside this triangle was a host of glorious cities, beginning with Kala or Nimrood and Nineveh, and ending with Sargon's capital of the 8th century B.C. In the north, on the sculptured rocks of Bāvian, we see remnants of this people's faith, and scraps of history. On the right flank lay Arbel, or *Ar-ba-il*, אַבְרֵעַ אֵל, said to be called after the four-fold phallic deity—a site where Zoroastrian supremacy awaited and found its doom, some two thousand years after the time we are considering. Guarding this centre of Assyrian wealth and civilisation from the restless, bold, and valiant hosts of that great sandy continent to the south, lay the long range of the Senjar Mountains, garrisoned no doubt from Kala, Nineveh, and Sargon, and not without need; for in spite of every precaution, year after year, and century after century, Arabs continued to surge up on all dwellers in the great cities of Asyria and

¹ Rawlinson's *Anc. Mon.* I. 71. Gen. xi. 31.

² If U = A, then Urian = Arian, and A = L. K is often only a euphonic addition, as we shall see hereafter, so Ur may be *Kur*, whence *Kurios*.

³ The land of Asher, Aser, Astria, must not be confounded with Syria, Tsyria, or Sooyra, for reasons already given. *Al-As* or *As-al*, were favourite Amonian terms, Bryant, I. 30.

Kaldia, until whoever dwelt there—Aryan and Turanian soon became shemitized or else were driven forth, and the Arabian was able to call the richest meads of Mesopotamia his “Arabi Irak.”

It is no part of our duty here to dwell geographically on the great cities scattered throughout these two kingdoms, but we must notice the leading ones, with some ancient and modern names and shrines, so as to simplify the subject to the general reader, and familiarize him with places which have frequently changed their names during the last three to four thousand years. Names and dry facts are a little tiresome at first, but they constitute the A B C of history, which it is absolutely necessary to master.

NAMES.		DETAILS.
ANCIENT.	MODERN	FOR WHAT REMARKABLE, &C.
Kingdom of { UR or HOOR, KALDIA,	KALDIA, BABYLON,	{ First Empire, 430 × 185 miles = about 30,000 square miles.
City of OOR, HUR, UR, AR, ER	{ MOOGHEIR KAMABINA, or Moon Temple which OR- KAMOOS built,	{ Its lord was the semi-god who ruled over <i>Akad</i> . He also built a temple to Belus.
BABEL with KASR the Palace, and AMRAM the Mound, ERECH, EREK, HUR-AK, or ORECH (Hebrew), or ORKOE (Greek); The ARK.	BABYLON, ¹ WARKA,	{ Great temple to Beltis. The na- tives now call the great mound BOWARIYEH or reed-mats.
LARSA, LARANCHA, LARAK or LARIBA, sacred to ELASER the Solo-phallic god; ² a huge, widely extended <i>Omphe</i>	{ SENKEREH or SINKARA. The site rises gradually from a base of 4½ miles circum- ference to a central mound.	{ The king who held court here, sent Memnon to the Siege of Troy. This was the second capital after UR.
SIPARVAIM or SEPARA,	MOSAIB,	{ Has a celebrate temple of 1750 B.C.
NIPOOR or KALNEH (Kaldia),	NOFER of the TALMUD,	Called by Skythians Biloo.
BORSIPA,	BIRS-NIMROOD,	{ A great Temple of Marduk rebuilt by Nebukadnesar.
KOOTHIA—TIGARA?	IBRAHIM,	A specially Kuthic town.
DOORABA,	AKERKOOP,	{ A wondrous ruin called Koori Galazon.
IHI, or AHAVA, or IS,	{ HIT, about 430 miles from SEA,	{ Celebrated for bitumen which Tothmes III. imported 1400 B.C.
HAMAN. . . . .	. . . . .	A great ruin.
TEL-EDE. . . . .	. . . . .	Do.
CHILMAD,	KALWADA, . . . . .	. . . . .
ELAM or HELLAN = EL-AM	SIBIA, SOOBIA, KOOTHIA,	A powerful rival of Babylon.
KALA (Calah), who is SIVA. This is 20 miles S.E. of Nineveh, }	{ NIMROOD, El-Asir or LARISSA, ³	{ Founded 1290 B.C. by Shalma- neser I. Has a Palace of Esar- haddon and Sardanapalus I.
KORSABAD,	{ DUR-SARGINA or BIT-SOOR- GINA, 9 miles from NINEVEH	{ The favourite city of Sargon 712 B.C. whose Palace ruins are extensive.
KOYUNJIK,	MOUNDS of MOSOOL,	The palace mound of Nineveh.
AHSER, or LARBIA,	{ KILE-SHERGAT, first Capital of Upper Kingdom.	Situated on right bank of Tigris, called after the Sun-Phallus.
SARGINA,	SARGON, . . . . .	. . . . .
BAVIAN,	In hills north of MOSOOL,	Celebrated for its Sculptures.

¹ ARK in Sansk., “The Sun.”

² Bryant, I. 28. El-Aser or E-Laser.

³ Rawlinson’s *Anc. Mons.*, I. 322, and Xenophon.

Far east of Kaldia lay two other great cities or ancient sites, Persepolis and Persargade, the age of which it is difficult to fix, but being very important as centres of Faiths, we must say a few words regarding them. PERSEPOLIS or ISTAKR is said by some to have been founded 4600 years ago, or 2730 B.C. It was full of riches in the days of Cyrus, and was burned to the ground, some say, by Alexander the Great in a wild revel, 331 B.C. Many aver that it was only a royal burial-place with some country palaces, as neither Herodotus nor Ctesias speaks of it, and it was only after Alexander's time that writers begin to mention its greatness. It lies in the well-watered vale of "Hollow Persia," about thirty miles north-east of Shiraz, and forty-miles north-east of it was the Akaimenian capital PESARGADE—now Moorgāb, where the supposed tomb of Cyrus is still shown.

PERSEPOLIS is famous for its "Hall of Xerxes" or Cheel Minar of forty pillars, of which only fifteen remain; they were about twenty feet high, masterpieces of masonry, fluted, and with heavy capitals. Here also are various small buildings said to have been temples, all Kuklopian in structure and with highly-polished black-marble doors and window-frames. Persepolis was the capital of Darius, Hystaspes and Xerxes, 520 to about 420 B.C., and remained the Akaimenian capital, though these Kings occasionally resided at Soosa. Many entrance-gates of the buildings are ornamented with bas-reliefs representing a full-sized man seizing a goat by its horns and stabbing it, the goat having one foot on the man's chest, and the other on his right arm. The goat is thought to be Alexander the Great, and some writers say that owing to this sculpture the conqueror destroyed Persepolis.

PESARGADE, Persargadæ, or Pasargade was the capital of Cyrus and his son Cambyses, and therefore the first city of the Akaimenian monarches—560 to 522 B.C. It is called after Perseus the Son of Helios by Persi, daughter of Oceanus the Kuthite and Titan, and was the seat of the oldest Persian tribe—the Pasargadæ. There are only two remnants of the city left, a platform of handsomely worked stone-masonry, some 250 by 260 feet, on the side of a hill overlooking the plain, whilst on the plain, as was the case at Shinar, is one pillar like an Indian *Lāt* having neither capital nor base; but here also exist the foundations of large buildings, possibly palaces and temples. Arrian and Strabo tell us that there was here a structural tomb, like a child's Noah's ark on a high platform, and surrounded at a great distance by the remains of columns; and that this once contained in a golden coffin the body of Cyrus, consigned here after its recovery in 529 B.C. from the Skythic Masa-getæ. An ark on a hill, pillars round it, a golden coffin, and the fact related by Herodotus as to Skuths and Persi worshipping the Sun, and the very name of Cyrus or Kur-us, are all significant, especially as Herodotus says that Persians "sacrificed the swiftest of all animals to the swiftest of all the gods." It is more reasonable to suppose that the so-called tomb was a temple to the *Kurios* or Belus, as it is undoubtedly in character like other solar temples at *Birs Nimrod*, and the arks on all hills, the temple of Minerva on the Akropolis, the *Caput* on the Capitoline, etc.

At Persepolis there are now only the skeletons of the buildings—the strongest stone masonry, all the masses of brick or wood-work having gone for ever. The great platform overlooked from here the plain of Beudamir containing the leading public buildings, doubtless also the dwellings of the Kings, but the latter have disappeared, being of less durable materials. On the platform is still the Palace of Xerxes and some smaller buildings, no doubt erected by Xerxes and his father Darius.¹ Not far from the town, at a place called *Nakshi Roostam*, are tombs and temples, and especially noticable is the *Tomb of Darius*. From it was can discover the probably style of the Palace, and also observe that not only the Asyrian architecture was copied, but that the faith of the Akaimenians differed but little from that of the Asyrians; for on the front of the main block stands that god Asher passing through a circle, and underneath is the Monarch holding Venus' bow in adoration, while opposite him is a Fire or Lingam shrine and altar, and in the upper angle, Helios himself.

All drawings of what are ordinary considered “Magian Fire Temples” not only agree with the so-called *Nakshi Roostam* tombs and that at *Pesargade*, but evidently with the pre-Moslem *Kibla* or *Al-Kaba* of *Meka*,² and such buildings clearly mark the old faiths of the countries where they are found. They were sacred to Black or White Stones, that is were Krishnaite or Sivaite temples, then perhaps snake shrines, and eventually became fire temples, for all these were the gods of the aborigines and the ancient tribes of *Pesargade* at, and previous to the time of *Cyrus*. No doubt, as *Rawlinson* says,³ they were open-air worshippers to a great extent, and *Nakshi Roostam*, the lingam shrine of Nomads. It was built, as we still often find those in *India*, with a high entrance or a temporary walled-up door to prevent the ingress of cattle, etc., for the door of the *Al-Kaba*, like the doors of the *Irish* towers, and the so-called “tomb of *Cyrus*,” is high up in the wall, requiring steps or a ladder to enter by. Many of the rocks of the *Valley of Pesargade* were sacred, and often sculptured to a great height.

It is thought that the *Medes*, as dwelling near the wooded parts of the *Zagros* mountains, first introduced the columnar buildings, the prevailing feature of the *Akaimenian* architecture, and which they reared in the most exquisite taste in stone. *Mr. Fergusson* thinks this was probably the source whence *Greece* got her *Ionic* columns; she doubtless got much else from *Asia*; even her *Doric* architecture, though coming from *Egypt*, was there second-hand from *Asia*.

No reader can fail to perceive that the faiths of *Babylonia* during the various stages of its civilisation differed in no important particular from those of all other lands in the same grade of progress. *Hoor*, the fishing village, and *Hoor*, the capital of lower *Kaldia*, had alike their “*Moon God*,” but the one was probably a red daub or crescent on a rude stone or baked mound, while the other was represented by a magnificent

¹ *Rawlinson's Anc. Mons.*, IV., Chap. v.

² *Handbook of Arabi*, I., 187-97.

³ *Anc. Mons.*, IV., 238.

building, call it Palace, Temple, or Palace-temple, as some insist,—it matters little. We are still excavating among these to try and discover their treasures, and time may unfold further details, but I think the great facts are established, for we can now read all such religious riddles in Indian temples and palaces. No one who knows and has studied the valleys and faiths of the Ganges, can be at all puzzled with those of the Tigris and Euphrates, and their well marked similarities. Our memory recalls many an Ur in lower Bengal, hid amid the marshy banks and alluvial creeks of the great Ganges, full of Phallic and Sabeian faiths, which may rise to be an Erech or Siparvaim, as Calcutta has risen to be a Babylon; but here our northern Aryans have driven out the original Turanians, and not as in Kaldia, succumbed to Shemitic hordes.

TABLES.—It is impossible to understand the progress of Faiths unless we grasp the historic growth, if not the geography of the nations which gave birth to, or yielded obedience to them. I have therefore prepared, after great labour—for history is not made to our hand here—a somewhat elaborate synchronological table extending over two thousand years, of the leading events in the western monarchies from B.C. 2500 to 250, in hopes of helping my readers in a thorough investigation of the subject. Great attention must be given to the nomenclature of the gods, kings, and temples, no less that to the rise and fall of nations, for names in this lore are far more important things even than dates; neither chronologists, kings, nor peoples can change these, and most names of great nations, kings, and faiths are derivable from those gods or hallowed emblems which the masses hold most sacred. The root, sign, or symbol of an old and holy name can rarely be discovered by mere philological enquiry; to do this, we must study *not only the Faiths but the actual emblems*, for these were alike the gods of Turanians, Aryans, and Shemites, because these were men and women in a like stage of culture.

A word more as to this before we enter upon the Tables, abounding as these do with names. I have for years felt the truth of what Niebuhr long since proclaimed, and have in this work endeavoured in a careful manner to carry out in some respects the views and ideas of the great historian. “Unless,” he wrote, “a boldness of divination, liable as it is to abuse, be permitted, all the searches into the earlier history of nations must be abandoned;” and I have therefore found it necessary to insist that we must not be too much tied down to the received modes which our pastors and masters, nay, which great philologists have laid down for acceptance in the matter of the origin of the words which continually meet us in the Bibles, rites and ceremonies of Faiths. The rules of language are no doubt immutable, *if we only perfectly knew these*; those we do know are excellent and sound in their way, and few of them, indeed, can be set aside, and none may we lightly pass over even in this our difficult and somewhat exceptional journey, but there are paths here, as in the life of each of us, when we must step aside—of course at our peril—from the advice of most if not all around us, and march boldly as our own spirit guides. To get at *the roots of Faiths*, we must go beyond even the ken of philology where this concerns itself only with the roots of words, and seek in the signs and symbols themselves, the ideas which

gave rise to the leading objects of Faiths being so represented, and this necessitates at least temporary departure from the laws which rule regularly formed language. The learned writer of *Dates and Data*¹ says: "The many varieties of written characters employed by mankind *have been derived from rude pictorial representations of objects;* and every form of linguistic expression, if at all abstract or signifying the results of complex contrivance or thought, has been constructed of syllables or words, originally intended to convey only the most concrete and simple ideas." Thus then, words compounded or connected with Solar and Fire phenomena, as DEVA, TAU, TOT, ADAM, and such like, must be investigated down to the first "*rude pictorial representation of objects,*" and not merely to the syllables, as De, Ta, To, Ad, &c.

Bishop Colenso points out that the word UBOMI is now used in the Zooloo language to imply the highest perfection of excellence, and in that sense is applied to the Deity, and yet literally signifies "*Meat more than half putrid and alive with maggots!*" so to analyse *UB-omi*, as we might do through the roots *Ab* and *Om*, &c., would yield no result such as we here care for; but to investigate why it is a maggot and "Flesh," and why the Logos or WORD was also *Sarx* or *Flesh*, and this the Hebrew *Basar* of the Old Testament, *which was circumcised*, would of course lead to very important results,² which my readers can think out for themselves.

The author of *Dates and Data* writes that "it is a mere waste of time to attempt, as is so frequently done, to define 'religion' and 'superstition' by reference to the primary meaning of the Latin words from which those terms are derived." Greek derivations he thinks of some avail, but "non-Latin languages, perhaps without exception, make no show of distinguishing religion from superstition." This is the true way to get at "the vague expressions and unwarranted speculations of untutored men, which form the bases of all superstitions, whether existing in their original baldness among savages, and in the nurseries and lower ranks of cultured society, or among educated people, wrapped up in the traditional verbiage and sterile conventionalisms which still pervade the teaching of our schools and colleges." Thus *Ad*, which Latins so largely compound as a mere preposition or adjunct, may be AL, AR, or AM, for all these consonants interchange, and as M was represented as the ripple of water, ~~~~~, and is *water* or woman and the furrowed field, so A is the Cone, and the universal letter in the earliest alphabet—the *Coneiform*, or, as I spell this, the *Cuniform*; but it is also the *ploughshare*, or that which stirs up *Terra* to fertility, and *the ploughshare* in the Lingam, and Sign of *RAM* whose wife was Sita, "the field furrow" or *Sulcus*, as already noticed at page 33, Vol. I., and to be elsewhere discussed. It is from this AR, and *not as ploughers*, that races were called *AR-yans*, regarding which much will appear further on.

Readers of this chapter should specially bear in mind the following words, some of which are commented on in *Dates and Data* already referred to.

¹ *Op. Cit.*, part I, p. 21. Trübner & Co.

² See pp. 173, 197, *ante*, as to *Basar*, *Flesh*, &c.

Indo-European.	Shemitic.	Egyptian.
Aum, Hom, OM-MA-NI, OM-Φ, or OM-ΦH—The Divine Oracle.	AMAN, ¹ AMEN.	AMUN—Name of Ineffable.
MENU, MANU, MANI, MANES, MANN (US)—Early Leader.	MINOS.	MENA, MENES
Ish, Ishi, Is, ΙΗΣ, ΙΑΣΟΣ, IS, HIS, HESUS, IOVE, IO. Personal divine manifestation.	ISHI, as in Hosea ii. 14. IE [<i>Iah</i>], IEIE, IEVE—(Jehovah.) IER, I-EL, AL, plural ALEIM.	IS, IES, ISI, HS, HESI—Isis, or the divine associate of Osiris. The AS or ÆSIR of Skands.
OR, AR, RA(J)—shining. DA, DI, MIT(RA)—Solar God.	RA, or reversed AR or AL. RI, or ER, contraction of I-ER. AR, a good.	RA, AUR, AOB, RI
HERI, HARI, HORI, SURA, SURYA, 'HPA, 'EPΩΣ, 'HPA-KΛHΣ, XP, XEPEΣ, HERIH, or HERIRHA—Solar God in Light, Fire, or Hearth.	AOR, UR, HERES (Is. xix. 18), HUR, UR, AUR, Light Heat or Place of Heat.	HER, HAR, XR, HOR or HORUS, Copitic OURO—God of Light, as an active not abstract Deity.
ISIRI, ISWARA, IS-SURYA, ISH, the Fertiliser, or Phallus.	ASHUR, ASH-UR, A-ESH or AR-ESH = God of Love.	HESIRI, OSH-IR, OS-IRIS.
ATYS, ATTEN, 'AΘHNH—Goddess of Fertility, and of Wisdom, in her care of our youth.	ADONI, AD-IONI, ADONIS—Fertility of Harvest. AD seeming to denote the setting or autumnal Sun, AD-ON.	ATUN, ATEN—The Solar Disk or the circle of Fruitfulness; AIT-OPS, the Heart or seat of Passion as the Serpent
ANAHITA—Female Sun.	ANA, ANU or ANO, male; ANAT, female, TANAT, ANA-AT	NEIT or NEITH—Queen of Fertility and Night.
ΘΗΜΙΣ—Divine Equity.	THUMMIM—The Mirror or Personification of Truth.	THMEI—Justice and Truth.
SATYR—Satan, Devil.	SHETAN, SHAITAN	SET or SETH, SUT, SUTEKH

Here we have some important keys wherewith to find out why the very ancient Deities, Rulers, and Cities seen in the following chronological tables were so called, and what relation these names bear to one other.

¹ Mother, in Hebrew, is AM; in Keltic and Armor, MAM; English, Ger., Span., Port. and Peruvian, *Mama*; Heavenly Mother being *Mama-Cela*; in Keltic *Man-Kealoch*.

SYNCHRONOLOGICAL TABLE
OF THE
HISTORY OF WESTERN ASIAN MONARCHIES,
EXTENDING OVER 2000 YEARS—FROM 2500 B.C. TO 250 A.C.

B.C.	AKADIAN AND KALDIAN HISTORY
2500	Beginning of MEDIAN DYNASTY (Berosus). ASYRIAN HISTORY said to go back to this date.
2458	BOORBOORS, perhaps Aryans, descend upon OORIANS, and call Oor or Hur, KALDIA. Asyrians from Central Asia descend upon India. Tablets speak of "Kings of four races," or tongues, moving about; probably KOOSHITES, TURANIANS, ARYANS, and SHEMITES. (Anct. Mon. I. 69, &c.)—the latter improbable.
2458	Elamites, or El-An-ites overrun Babylonia, and hold it for 200 years.
2400	Establishment of KOOHITE KINGDOMS in lower Kaldia, with Turanian and Shemitic blood according to Anct. Mon. I. 8, but this last can only mean Ancient Arabians.
2280	King of Elam—KUDUR-Nanundi carries away image of <i>Nana</i> , goddess of Erech, and ravages whole country. Some contend for the year 2286, or first year of BELUS (Syncellus).
2250	ZOROASTER at this or some previous date (Berosus). IZDUBAR or NIMROD slays <i>Humbaba</i> , King of Elam, and re-establishes Kaldian Kingdom. Babylon already built; and before this, Median Kings ruled in Kaldia (Berosus).
2234	Regular Register of STELLAR OBSERVATIONS up to this date obtained by Alexander Magnus. First MEDIAN DYNASTY ends, having lasted 224 years (Berosus), or from 2209 to 1985 B.C. (Palmer). NIMROD, son of Koosh, say Jews, rules in Kaldia, and BEL-NIMROD, <i>alias</i> BILOONIPROO is worshipped as a God. <i>Eleven Kaldi Kings</i> rule till 1976, being First KALDIAN DYNASTY.
2200	SEMIRAMIS thought to rule, probably a Queen called Devi-Ram, or Swami-Ram.
2182	Ctesias' <i>List of Kings</i> goes back thus far. Tablets mention as Kingdoms in connection with <i>Kootha</i> and AKAD, SURARTU, MARTU of SYRIA, Gutin or Goim, Elam, Assam, Lullubu, Lutu, Kassi (Benares?), Kissati, Nituk or Asmun, Sumir, &c.
2100	<i>Writing</i> passes from <i>Hieroglyphic</i> stage. <i>Arrows</i> supersede figures. Tablets on Kaldian Astronomy, &c. WORSHIP of BEL and BELTIS denoted by numerous bricks yielded by URUK or URKAN. <i>Sun</i> and <i>Moon</i> worship all over lower Kaldia, especially at LARISA, the city <i>par excellence</i> of Phallic worship.
2050	Har, Haran, Amon, Amorites, Amalekites and such names now common, marking phallic-worshipping races. UR king of URUKH. Sumir becomes a Kingdom. All monuments beyond this uncertain, but many Tablets are unfolding earlier history. ILOI, 8th King of Kaldian Dynasty reigning (Berosus). Zozims, Emims, Hoorites, Horites, and Rephaim (Giants) mentioned in all lands from Phenicia to Kaldia, showing that Kuthites are moving West. Probable date of the IZDU-BAR TABLETS.
2000	<i>Simli-Shilak</i> . ABRAMIC EMIGRATION N.W. AKAD great active centre. Tablets concerning Creation, Flood, and Tower of Babel.
1989	Reign of NINUS according to Diodorus.
1976	Koodor-Mabook, or Keder-Laomer. Hebrew battle of SIDIM. HAMITIC or Elamite Dynasty rules till 1518 B.C. <i>Borsipa</i> and <i>Nipoor</i> flourishing.

SYNCHRONOLOGICAL TABLE—Continued.

B.C.	KALDIAN AND EASTERN NATIONS, AND RISE OF WESTERN KINGDOMS.
1950	Larna, Akad, Ur, and Karak, capitals of the country. Koodoor Lagamer. Kingdom of Asyria forming by emigration from Kaldi to Asher and Nimrood. Jews say that Abramites go to Padan-Aram; Phenicians or Kooths about all over Mediterranean coasts.
1900	Arid Sin—King of Kaldia. Ashar bel-nisis, King or Viceroy of Asyria.
1889	The first year of reign of NINUS (Ctesias).
1850	Isma Dagon, King of ARAK. Shamas Iva rules as Kaldian Viceroy.
1820	Shamas-Vool, son of black obelisk King, builds temples at Asher, called Mound of Ana, to deities Anu and Vool. (This Tiglath Pileasar restored 1120 B.C.). Shamas Vool builds great national temple of Asher, of which stamped bricks abound. Iritak and Iluba rule, and the former builds a temple called "House of Salvation." NINEVEH has a great temple to ISHTAR.
1800	Ibil-Anoo-dooma, Igur-kap-kapu, Goongoona. ASURA of Vedas the Assur of Kaldia (?)
1750	Naram-Sin rules in Metropolis, probably LARSA. Sin Shada, King, finishes temple of Beltis at Erech, ruling from HOOR as capital. Iluba and Iritak, Kings of Asyria. BALEUS or Bel-Kap-Kapu, King, reputed founder of Monarchy.
1700	Egyptian Kings—Lethosis I., Chebron or Sar-Ophis II., Amenophis II., Mephres. Joseph and Jacob said by Jews to be in Egypt. APIS, King of ARGOS. Pelasgians moving into Italy. King Adasi of ASYRIAN KINGDOM. King Mamitus.
1660	SARGON ¹ reigning over AKAD, found, like Moses, in a basket. Hyksos or Nomadic races driven from Egypt. Plemneus King of Sikyon.
1650	ZOOR-LIN and other Moon-worshippers at Erech, temple at Hoor and Aboo Sharein. Mankaleus, Asher Boozar, and Asher Vabila, and Spherus, Kings of Asyria. Perhaps BEL-BANI from whom Sargon dynasty claim descent. Poornapooryas. No trace of Iron, or of its use. TOTH MOSES, King of Egypt. Title of <i>Asher, Assur, Esar</i> , common. Orthopolis rules in Sikyon. <i>Mamilus</i> or <i>Ninip-kigal-assuri</i> , or <i>Asur-nakir-seir</i> , with whom history becomes pretty accurate. More Aithiopians moving and settling about Egypt. King Amenophis II.
1600	END OF KUTHO-KALDIAN KINGDOM. Arabs in ascendant, and language SEMITIC.
1582	ARUNDEL MARBLES. Phorbas rules in Argos. Atlas and Prometheus. <i>Doori-galazoo</i> , whose bricks occur all over Asyria and Kaldia. <i>Tel-Nimrood</i> at Asher built. Jewish Moses born. HORUS last of 18th Egyp. dynasty. KEKROPS from Egypt to Athens.
1550	Hammurabi, a foreigner, rules Babylon, now capital of Kaldia. (ARABIAN DYNASTY secure 1530.) Rameses II. 19 Egyp. Dyn. DEUKALION. Kriba-Vul, or Assur-Nadin-shi, letters from Phenicia to Greece, where Hellenes or Sun-worshippers begin to appear.
1500	Samshoo-iloona builds Sun-temple (1518) at Larsa. END OF SECOND KALDIAN DYNASTY, when ARABS RULE TILL 1273. Queen Armais rules Egypt. Erikthonsus, King of Athens. Israelites supposed to have left Egypt. Danaus leaves Egypt. SESOSTRIS, Rameses or Egyptus. DARDANUS or Troy. Amyntas, King of Asyria—Balak of Moab. Inakidæ yield Argos to Danaus. OLYMPIC GAMES begin.
1450	Babylon known as SOOMIR and AKAD. Bel-Soomili-Rapi, or Assur-bel-nisin, and Belokus or Busur Ashar, Kings of Asyria. ERIKTHONEUS—Troy. ISRAELITES say they seize Canaan. Polydorus of Thbes? MUSÆUS? MINOS of Crete. <i>Iron</i> discovered on Mount Ida. Menophis, King of Egypt. Kooshan, King of Mesopotamia, conquers Israelites. Babylon and Asyria cemented by a royal marriage, and boundaries defined.
1400	TURANIAN element disappearing before Arabian or Shemitic. <i>Bel-spares</i> , or <i>Assur-ubalid</i> rules Asyria. Eriktheus at Athens? Lamprides of Asyria, rules from Lat. 35° to 38° and E. long. 40°. Temple of Ishtar at Nineveh gorgeously restored. SETHOS, 1st Pharaoh. Egyptian armies pass repeatedly over Syria, and even in Nineveh in 14th and 15th centuries. Eumolpus, son of poet Musæus, brings Eleusinian mysteries to Athens.

¹ A lately discovered tablet shows that Sargon I., who was found in an Ark, reigned about 3800. (*Bib. Arch. Soc. Procs.*, 7th Nov. 1882). [Note added in vol. II errata; this date is probably too early. — T.S.]

SYNCHRONOLOGICAL TABLE—Continued.

B.C.	KALDIAN AND EASTERN NATIONS, AND RISE OF ASYRIAN EMPIRE.
1370	Bel-Nirari, King of Asyria, conquers Babylon. <i>Kaldia completely absorbed in Babylon.</i>
1350	Budil builds first Asyrian palace at Asher. <i>Bel-Koosh</i> , Greek <i>Sosares</i> . Kekrops II. of Athens.
1330	<i>Vool-nirari</i> I., son of Budil, overruns northern Babylon. Iva-Koosh I. Asyrian art rising. Eglon, King of Moab, enslaves Israelites. (O.T.). Some place Rameses II. here.
1300	Shalmaneser I., founder of Kala or Nimroud, 18 miles S. of Nineveh. Lampares? Beginning of Heraklidian Monarchy of Lydia, the Atyadi overthrown. Temple of Ishtar much restored. Canaanites conquer Israelites. MEN-OPH-THAH and SETHOS of Egypt. PELOPS, Panyas King of Asyria. Pelasgi drive Siculi from Italy. Sons of Pelops conquer Mycenæ. ORPHIC poems in course of formation—probably ORAL.
1273	ASYRIAN EMPIRE now strong; began 1286. Dynasty of Asyrian Kings reign over Babylon till 747 B.C. <i>Tugulti-ninip</i> —1271-40—or the “Conquerer of Babylon” (signet ring); son of former, and elsewhere called <i>Sosarmis</i> and <i>Dorkito</i> . Jason and Argonauts. A Herakles b. Rameses III. Midianites again enslave Israel.
1260	Asyrian King called himself “King of Nations of Sumir and Akad, and Conquerer of Karduniyas,” and now resides at <i>Nineveh</i> . Worship of Ishtar supreme in North. Asyrian historical inscriptions begin. THESEUS. PRIAM.
1240	MITHRAEUS. Asyrian King <i>Bel-Kudur-usur</i> or Iva-Koosh II., Ruler of Asher, Shamas, Iva and Merodak.
1220	Babylon conquers Asyrian army and kills king. HITTITES, or Serpent-worshippers, overrun N.W. Asyria, <i>Ninip-pal-esar</i> , King. <i>Teutamus</i> , or <i>Di-van-ukha</i> . Amonites enslave Israelites. TROJAN WAR, but others say 1183-4. Some place here a Rameses I.
1200	Asher-dan I., King of Asyria; overruns northern Babylon, pulls down temple of Anu and Vul at Asher, and does not restore it. The Moski refuse tribute. PELASGUS. ENEAS and followers (En-e-Asi?) to Italy, with Lingam, Serpent, and Fire-worshippers. TEUTAEUS.
1170	Mootagil-nusku, rebuilds palace at Nineveh.
1150	Nebukadnezar I. M.

A S Y R I A N E M P I R E .

B.C.	BABYLON AND ADJOINING EASTERN NATIONS	ASYRIAN AND CENTRAL STATES	VARIOUS WESTERN NATIONS
1120	BABYLONIANS revolting, declare independence.	ASHER-NIS-ILIM (1150-20) greatly extends Empire towards Syria, called Koosh-an-ris-athaim (Jud. iv. 4), and rules over Israel; probably Shemish-bal-Bith-Rira, Sun and Bethel-ites.	SAMUEL, Judge and Priest in Israel. ARKELAUUS and priests rule Sikyon. Elian migration. SAMSON. HERAKLIDÆ, or Solo-Phallic Worshippers, reconquer Peloponnesus.
1350	NEBOOKADNEZAR I. (Jud. IV. 4). Merodak-nadin-shi takes Asyrian images. A Hittite force, with 120 chariots, worsted in north; all the highlands of Syria belong to Ophite worshippers.	TIGLATH-PILESER I. (1120-1100), the “Great hunter.” Worship of Asher and Vool; Anu and Ishtar restored. Bavian inscriptions.	SAUL, say Is-ra-els, becomes their King, but Philistines still rule all the land, save the highlands.

SYNCHRONOLOGICAL TABLE—Continued.

B.C.	BABYLON AND ADJOINING EASTERN NATIONS.	ASYRIAN EMPIRE.	VARIOUS WESTERN NATIONS,
1110	DERKYLUS, Bira-Nimroud or BABEL enlarged. MERO-DAK SHAPEK-ZIRI. Great wars with Asyria.	Mound of Asher-nadin-shi restored. Canal dug. ASHER-BEL-KALA, s. ¹ (1100-1080). King builds a great statue at Nineveh.	A KEOPS in Egypt. A very advanced Kuthite or Aithiopic nation.
1080	Ionim and Ellenes moving West.	SAMSI-VOOL III.—brother—(1080-60) restores temple of Ishtar, Nineveh.	KODRUS of Atika. DAVID conspires with Hiram of Phenicia. Seizes the Jebuzite sacred hill and shrine of IER or I-EL; a rocky Mound with a Cave and Well.
1050	Babylon and Western kingdoms rising in importance, and Asyria showing many elements of weakness.		
1044	. . . . .	. . . . .	Death of Kodrus. METON, 1st ARKON. Ionians settle in Asia Minor.
1040	IONIM moving West.	King of Eastern Syria defeats Ashur-rebu-amar. Mesessi-Mordakus.	CEPHREN, or Sar-Ophis II., builds some pyramids. Jews build their first temple to EL or JAH on Mount I-Er.
1000	. . . . .	REZIN captures Syria. Asher-idin-aki, or Asur-nimati.	Solomon rules; after whom Jews divide. Smyrna founded.
972	A BOODHISM rising in India (Blair).	Greeks call the King of Asyria, Pyritiades and Anaku-Merodak.	Shesak of Egypt takes Judea. HOMER (Clinton). Asa, King of Juda, leagues with Benhadad of Asyria.
930	. . . . .	ASHER-DAM (930-913). Voolnirari II. (913-891). Some say Asher-Akbal, surnamed Sardanapalus I, attacks rebellious Satraps in Syria, Persia, &c. Armenians use a cuniform character and accurate Asyrian record begins.	Samaria building. Nephherkeres, King of Egypt, 21st Dynasty. Amen-oph-this do. Bacchus rules Corinth. Thorbas, Arkon of Athens. Peusennes II., of Egypt. Moabites fighting Israelites. Probably date of MOABITE STONE.
900	. . . . .	
890	. . . . .	IVA-KOOSH III, or Tugulti-ninip, s. (891-85).	HAZAEI, King of Syria.
885	. . . . .	ASHER-NAZIR-PAL (s.), founder of SECOND EMPIRE	Jehu, King of Israel. Athaha do.
880	NABU-BAL-IDINA, King of Babylon. Wars with Asyria. Cities of <i>Kor-Asher-nasir-pal</i> and <i>Nibarti-Asher</i> founded on Euphrates by King of Asyria.	Asher-idani-pal warring N.E. of Babylon. Asyria everywhere recovers lost territory. Great palaace of <i>Kâla</i> building, and canal from Zab Diylek built.	CARTHAGE founded. Phenicians building and colonising on all coasts.
875	. . . . .	NINEVEH becomes the greatest city of western wolrd, for now the second empire is rising to its zenith. ²	Joash said to be King of Juda. HESIOD.

¹ S. signifies "Son of preceding king."

² Ctesias, by some mistake, says Nineveh is at this time destroyed.

SYNCHRONOLOGICAL TABLE—Continued.

B.C.	BABYLON AND ADJOINING EASTERN NATIONS.	ASYRIAN EMPIRE.	VARIOUS WESTERN NATIONS,
870	. . . . .	Asher-bani-pal conquers to Mediterranean reducing all North Syria. Rebuilds palace of Nineveh with Lebanon cedars; also city of Kala, and palace temple on Nimroud mounds.	Lesenkosis, King of Egypt. Diognetus is Arkon of Athens.
860	NEBO-SUM-ISKOOM. Babylon has its own kings, who are subordinate to, and aided by, Asyria.	SHALMANESER II., of white obelisk, probably Shalmian of Hosea. Attacks Media, Zimri, Armenia, Hitties, Hamathites, Tibareni; engages in twenty-three expeditions. Offers sacrifices to VOOL—God of Aleop, in Syria. Court resides at Nineveh.	First mention of CILICIA, under a King <i>Pi-hirim</i> . Alepo worships Vool. BENHADAD II., King of Damascus.
854	. . . . .	. . . . .	Battle of Karkar; Osorthon I., King of Egypt, conquered by Asyria. Amaris, King of Israel, subordinate to Asyria.
850	MERO-DAK-SUM-ADIN. Civil war.	Irans or Persians of South-Western Armenia independent of Medes.	ZACHARIAH, High Priest of Juda.
840	NEBO-BAL-ADAN.	Shalmaneser II. attacks Zimri in S.E.; levies tribute from twenty-seven Persian chiefs; invades Media, resides at <i>Kala</i> and there builds a great tower 167 ft. high, of which 140 still remain.	LAWS OF LYKURGUS. JONAH supposed to preach. No mention of Medes and Persians in cuniform inscriptions.
833	. . . . .	Shalmaneser himself does not now lead his armies. His commander-in-chief,, <i>Tartan-Dayim-Asher</i> , is severely beaten by Armenians. Asher, still the southern capital, is fortified and improved.	
830	Asyrian armies marching all over Babylon. Kingdoms of Mosazir and Mini (Media?) mentioned.	Shalmaneser makes great sacrifices to Asher and Vool, but life embittered by rebellion of eldest son.	PETURASTES, King of Egypt, 23d Dynasty. Jeroboam II. of Judah. Ariphron, Arkon of Athens.

SYNCHRONOLOGICAL TABLE—Continued.

B.C.	BABYLON AND ADJOINING EASTERN NATIONS.	ASYRIAN EMPIRE.	VARIOUS WESTERN NATIONS,
825	. . . . .	SHAMBI-VOOL, or Iva, s. succeeds; he of BLACK OBELISK. Places an obelisk in temple of Ishtar. Reconquest of Babylon begins.	
820	Merodak-belatzoo-ikibi defeated by Asyria.	Synchronological History of Asyria and Bablyon begins. [vide <i>Records of the Past.</i>]	According to Jewish records, FALL OF NINEVEH and DEATH OF SARDANAPULUS.
815	King of Asyria attacks Deri during solemn year of procession of "Great God," <i>i.e.</i> , MAHA-DEVA.	King raises a monolith to Ninipat Kala—the obelisk God, Siva or Kâla.	
812	Borsipa has a great temple to Nebo, called <i>Bit-Sida</i> , or House of Sida, the male energy of Ceres. Kaldia makes offerings for Asyria at altars of Babylon, Borsipa, and Kootha.	VUL-NIRARI III., or Iva-Koosh IV., s. Favourite gods MERODAK and NEBO. Conquers all Syria to sea-coast.	UZZIAH, King of Judah. SIDI or CERES greatly worshipped by Keltic races.
801	Chronology obtained from bricks at Ashar and Nimroud, with dates from about 750 to 1000, calculated back from Ptolmey's canon. 680 B.C.	Baldesi of Asyria. Canal of Negoub takes water from Zab to Nineveh.	OBORTHON II., King of Egypt. Agemon of Corinth.
790	. . . . .	Offerings made to NEBO for Queen Samaramut, wife of <i>Vul-Nirari</i> , thought to be Semiramis. ASHER-KISH of Asyria.	Psammes of Egypt. In Lydia the Heraklidæ who had ruled 500 years, are overthrown by Mermnade, of whom Gyges sprang. JOEL and AMOS, supposed prophets. Jeroboam dies.
783	SIDOORI II., King of Armenia, first of six—Ispuin, Minua, Argiste, Sidoor III., and Oorsa of Sargon's time.	SHALMANESER III. ("PUL?"). Great wars with Armenians, who are now very powerful, and attacking Syria.	Eschylos Arkon of Athens. HOSEA supposed prophet of Judah.
776	. . . . .	. . . . .	GREEK ERA, 1 st OLYMPIAD. Aretinus, poet of Miletus. Greeks settling in Metapontum, Italy. Spartans institute <i>Ephori</i> .
773	. . . . .	ASHER-DAN III. Damascus and Babylon attacked.	Zechariah, King of Israel. Jewish nation broken up. ISAIAH, MICAH.
763	CELEBRATED ECLIPSE—15th June (<i>Sivan</i>).	Asher and South Asyria revolt. Signs of breaking up, but rebellion quelled.	PEKAH, King of Israel; Jotham, King of Judah.

SYNCHRONOLOGICAL TABLE—*Continued.*

B.C.	BABYLON AND ADJOINING EASTERN NATIONS.	ASYRIAN EMPIRE.	VARIOUS WESTERN NATIONS,
755	. . . . .	ASHER-KOOSH, or Asher-Nirari—possibly “PUL” of O.T. usually placed from 760 to 746.	
753	. . . . .	. . . . .	ROMAN ERA (A.U.C.) <i>Annus Conditaë</i> , as fixed by Varro <i>Urbis</i> and generally accepted.
745	Power of Babylon nearly extinct, and nationalities being destroyed by mixture, &c.	NEW DYNASTY. Tiglath Pileaser II. He mixes together all the captive races so as to prevent combination; among these are the Jews.	Damascus and Samaria subdued. Aithiopians invade Egypt, and place SEVECH I. on throne. Ahaz, King of Judea. Jerusalem besieged by Pekha and Rezia. Western races of captive are mixed together.
740	NABONASAR of Babylon gains independence, but a King, Yakin, rules the coasts.		
733	NADIUS, the Semiramis of Herod, say some.	Asyria again rules to Mediterranean.	
731	Chinzinus or Chinzen overthrown. Porus of <i>Astron. Kal.</i> begins to reign in Babylon, whom some take to be “Pul.”	Tiglath Pileaser marches to Babylon, proclaims himself monarch, and is prayed for. Sacrifices to Merodak. Tyre pays a tribute of £400,000.	Peka of Samaria deposed by Tiglath P. Egypt weak and divided. Sabakos or Shebeks, an Arab chief, watches Egypt for Tiglath Pileaser.
730	Tiglath P. celebrates festivals to BEL in Babylon. Square character of Kaldia becoming common from Persian Gulf to Mediterranean.	King builds two places, one at <i>Nineveh</i> and one at <i>Kala</i> ; collects tablets, and writes past history. Great transportation of Syrian tribes to Asyria.	HOSHEA, King of Israel. Naxos of Sicily, and Syracuse founded.
729	Babylon and Arabia all under ASYRIAN EMPIRE, which is now 1200 by 800 or about 60,000 square miles, reaching from Egypt to limits of Persia and Armenia down into Arabia.	Asyrian Empire still in its Zenith.	Arabia and Egypt subordinate.
727	. . . . .	Tiglath P. dies. Arabs sent to colonise Syria, thus again destroying all tribal ties. SHALMANESER IV.; mostly worships NERGAL or MARS.	HEZEKIAH, King of Judea. King of Aithiopia sides with Asyria.

SYNCHRONOLOGICAL TABLE—Continued.

B.C.	BABYLON AND ADJOINING EASTERN NATIONS.	ASYRIAN EMPIRE.	VARIOUS WESTERN NATIONS,
726	ELULEUS or Luliya.	<i>Sibahe</i> —the <i>So</i> of O.T.? stirs up revolt in Syria, which is suppressed. Asyrian naval defeat by Tyrians.	
722	Merodak Baladan recovers Lower Babylon. Rebellious Babylonians sent to people Palestine. Kaldian records of lunar eclipse, 19th March.	SARGON, an officer of Shalmaneser IV., succeeds. Battle of Raphia; Syria again overthrown and this time closely governed from Headquarters, and northern races again transplanted to people southern districts. Sargon builds temple to NEBO and MERODAK at Nineveh.	272,000 captives from Samaria to Asyria. <i>Damascus</i> a faithful Satrapy.
716	Probably time of Movement West of Early Eastern BOODHISTS.	. . . . .	NUMA POMPILUS succeeds ROMULUS. A Gyges said to begin to rule Lydia. Siege of Tyre by Asyria. PYTHAGORAS.
713	Moozazir, capital of Armenia, captured, and its great god HALDI and goddess BAGMASTI carried off, upon which king Ursi kills himself.	Sargon building <i>Dur-Sargina</i> , or Korsabad, ten miles from Nineveh. All Media paying tribute to Asyria.	Northern Arabia conquered, and people sent to people Syria. Sabaks of Egypt sue for peace. The Monki or Black Sea are under Asyria.
709	Babylon again fully conquered, and Arkeanus appointed Viceroy. Babylon revolts.	Sargon increases IMPERIAL LIBRARY, adding many Astron. records.	Kuprus, or <i>Cyprus</i> , is a province of Asyria, called Yatnan.
705	. . . . . MEDES independent, and form a MONARCHY, and revolt from Asyria.	Sargon died, succeeded by a Senakerib, or ESAR-HADON. INTERREGNUM.	Syria only known as belonging to Phenicians and Hittites, or Khits, probably the Keteians, Hivites, and other Pytho-Solar worshippers.
705	Ancient Kaldians very strong in Elan. Hagisa and Belibus rule Babylon.	Asyria has lost command of all Syria, which clings to Egypt.	TARENTUM founded.
704	. . . . .	Senakerib appoints his oldest son, <i>Asher-nadin-sum</i> , Viceroy of Babylon.	
702	Erek still very sacred, but Asyrians carry away the gods.	Nineveh surrounded with a wall eight miles long.	Phenicia and Syria subdued, and all Judea to borders of Egypt, and 200,000 carried away captive.

SYNCHRONOLOGICAL TABLE—*Continued.*

B.C.	BABYLON AND ADJOINING EASTERN NATIONS.	ASYRIAN EMPIRE.	VARIOUS WESTERN NATIONS,
697	Babylon under Asyria, but rebellious. King Mero-dak Beladen dead.	Persians thought to rule in Asia. Senakerib sacrifices to HEA, God of the Seas; and completes his great palace at Nineveh.	GYGES, King of Lydia, acknowledges, as do all his people, that the Delphic (Phallic) oracle is the voice of God. MANASSEH, King of Judah.
692	Walls of Babylon rebuilding. Great Battle of Halub. Elam and Babylon de-feated. Babylon still owns 25,000 square miles.	Babylon constantly revolts from Asyria, but is now sacked.	CHIOS learns to weld iron. TARSUS founded or again being built, and Arabia subdued by Asyria.
685	MESESI-MORDAKUS in Babylon.	ASORDANUS or NEBOGILUS. Senakerib retakes images from Babylon; removes library to Tiglath P. and Sargon from Kala to Nineveh.	KYMRI descend on Media and Armenia, shortly followed by Skyths, Skuths or Kooths.
681	. . . . .	ESARHADDON (s.) defeats his two brothers, who murdered their father Senakerib. The empire extends from sea to sea, 400,000 to 500,000 square miles.	STEPHINALES, King of Egypt, 26th Dynasty. Greeks have now annual Arkons.
680	Esarhaddon restores Babylon, builds the Temple of <i>Bel</i> , and gives back the gods.	Sidon, Kundi, Cyprus, or Kupros, and Palestine, all parts of Asyrian Empire.	DEI-OKES, King of Media. Egypt called MUKUR or MAGAN, and the Nile Yaruhu.
670	BOODHISTIC movements in East. Great priestly oppression.	Arabia and Egypt tributary to Asyria, and frequently overrun. Media and the most distant tributaries of the old Empire again conquered.	Kymri from north defeated, but spread all over Asia Minor. Manasseh, King of Judah, permitted to return.
668	<i>Saos-dukinas</i> , Viceroy, revolts against Asyria. Saulmugina, Viceroy of Babylon, brother of Asher-bani-pal.	ASHER-BANI-PAL, or Akbal (son), called Sardanapalus; collects great LIBRARY of historical and mythological works. Some records of this date go back to the sixteenth century B.C. Asher-bani-pal ascends Nile to Thebes. Tirhaka flies to Aithiopia, and Neko goes in chanes to Asyria, but released. Thebes sacked, and obelisks taken to Nineveh.	Edomite and Arab tribes subdued. Gods taken, dedicated to Asher, and returned. Tirhaka, King of Egypt, de-feated. Esarhadon enters Memphis in triumph and then Thebes. Psametikus I., King of Egypt, followed by Nekepeos. Kymri swarming through North Kapadocia into Asia Minor.

SYNCHRONOLOGICAL TABLE—Continued.

B.C.	BABYLON AND ADJOINING EASTERN NATIONS.	ASYRIAN EMPIRE.	VARIOUS WESTERN NATIONS,
660	NANA, great goddess of Elamites, who had been taken from Erech 1635 years before, now recovered.	Asher-bani-pal prays and sacrifices to ISHTAR of ARBELA, Goddess of War. MAMITU is the Assyrian Maha-Deva, whom Akadians called NIMBABA and SAKBA.	BYZANTIUM founded by Byzas. Persia independent. Deioke, first great King of Medes. Vaitch, King of Arabia, invades Edom and Syrian, is captured and taken to Nineveh.
658	Babylonian revolt headed by Viceroy. Elamites, Kaldians, and Arabians crushed by King of Assyria.	Assyrian historical inscriptions of this period scarce. Date of Asher-bani-pal's not stated.	Arabians worshipping Deities, Adarsamain, Il-makah, Athtor, Haubas, Shamas, and Dhu-Samawi, males; and Dhat-Hamim and Ba-dan, females.
650	Elam again tries for independence, but Soosa is taken, and Asher-bani-pal personally plunders the palaces and carries NANA back to Erech, her birthplace.	Sarakas of Media menaces Assyria.	Egypt again independent. AKEMENES or <i>Haka manish</i> .
647	Babylon has various Viceroys. King Assyria restores Temple of <i>Bel</i> , and gives a chariot and couch. CYAK-ARES or KU-AK-Ares, is King of Medes, fails in an attack on Nineveh.	King re-builds temple of Nergal at Tarbezi, completes palace on Kouyunjik, north platform, restores fortifications of Nineveh, and collects an immense library of over ten thousand clay tablets on every subject, with grammars, dictionaries, &c.	PHRAORTES, King of Medes, begins conquering southwards. Arphaxed? Amon and Josiah of Judah. Arabo-Koothites of S.W. Arabia displacing the Africo-Koothites of Upper Egypt or Abyssinia.
640	Asher-bani-pal restores old national temple of Sadi-matuti in city of Asher, makes the captive Kings of Elam and Arabia drag his car to the Temple of Ishtar, where he returns thanks to her for all his victories.	King of Assyria restores temples at <i>Karan</i> and elsewhere. "MAMIT dwells in the midst of the Heavenly abyss," and is "the One God or ILU who never fails;" is the Salvation and Sacramentum of all peoples. ¹	SKYTHIAN ASIA worshipping Fire, Air, Sun, Moon, Earth. Masagetæ push Kymri onwards. The only "Hittite" or Kings of Israel known in cuneiform inscriptions are OMRI, Ahab, Jehu, Menshem, Pekah, and Hoshea; of Juda — Amriah, Ahaz, Hezekiah, and Manasseh.
630	. . . . .	KYMRI, or Gymirri, setting all over West of Empire, and being pushed on to Europe. Sardis and Lydia ruled by Skyths. Medes pushed south. One Kastar-tite rules Karookasi, probably Ekbatana.	Psametikus or Neko, King in Egypt, rules country now known as Palestine and Judah. PHILIP I., King of Macedonia. JEREMIAH preaching. DRAKO. TARQUINUS Priscus rules Rome. Amenitarso said to rule Media.

¹ *Trans. Soc. Biblical Archeol.*, II., i., 1873. Art. by H. F. Talbot.

SYNCHRONOLOGICAL TABLE—*Continued.*

B.C.	BABYLON AND ADJOINING EASTERN NATIONS.	ASYRIAN EMPIRE.	VARIOUS WESTERN NATIONS,
626	Babylon tries to throw off Asyria, but General of King of Asyria, NABO-PAL-ASHER, conquers, and is proclaimed King.	BEL-ZAKIR-ISKUM. From 658 to 608 time of comparative peace. Medes in north under Phraortes descend on Asyria and Neko, seizes Palestine. Phraortes killed, and army defeated at Rhages.	
620	Great mound of Ekbatana, 14,200 yards in circumference raised to the God, DEIOKES—Dei-Ok-es, Dei-Ak-es, or Dei-Ag-es.	ASHER-EBIL-ILI, or Sarakus, son of Asher-bani-pal. Nineveh attacked by Median King, Vakistar or Kuaxares, but invasion of Saki or Skyths recall him, and his country and person is seized by Saki under Madyas.	Sorcery and Fire-worship throughout Media, ruled by Magi, who are very influential. Median kingdom embraces "from Salt Iran to Amanus." Lydia independent.
612	Babylonian kingdom now extends from Luristan to Egyptian frontier in Palestine. King Nabo - pal-asher treats with Nako of Egypt and Kuaxares of Media to join against Asyria, and all advance on Nineveh.	<i>Temple of Sida</i> or <i>Kala</i> restored; called also temple of Nebo. Saki expelled.	THALES—HABAKUK. Phenicians sail round Cape. Psametik I. of Egypt. Kymri settle in Galatia, and burn Temple of Venus at Askalon, but Egyptians oppose and eventually buy them off.
609	. . . . .	Karkemesh, on Euphrates, taken by <i>NEKO</i> , who rules from Nile to Euphrates till 605.	JOSIAH, King of Juda, killed in battle at Magido by Neko of Egypt.
607	After a siege of two years, by Babylonians and Medes, NINEVEH FALLS, partly from overflow of Tigris.	King of Asyria and family burn themselves in palace.	
FALL OF ASYRIAN EMPIRE.			

SYNCHRONOLOGICAL TABLE—Continued.

B.C.	BABYLON AND S.E. KINGDOMS.	MEDIAN KINGDOMS—EGYPT, &C.
605	NEBUKADNEZAR, son of <i>Nebo-pal-asher</i> , drives Egypt out of Syria, his army composed of 10,000 chariots, 120,000 horse, 180,000 foot.	Northern Asyria and Caspian provinces go to Media. JEWS firmly settled in Babylonia with their Sanhedrim and schools, and it remains for centuries the head-quarters of the faith.
600	... .. The <i>Ahi</i> of Vedas destroyed by <i>Trita</i> , thought by some to be an incarnation of Indra.	ASTYGES, or Aj-Dahak, Zahak (Serpent), a Dei-Akes or Solar-God succeeds his father—Kuaxares-Azhi-Dohak.
594	... ..	SEVEN SAGES of Greece. Neko of Egypt makes CANAL to Red Sea.
	Nebukadnezar utterly destroys JERUSALEM. Babylon ruling from Persia to Great Sahara.	Persia a Satrapy of Media. Persia in south independent. SERVIUS TULLIUS rules ROME. Atradates or Kambyses, father of Cyrus, rules Persia; is a ZOROASTRIAN and resides at Pesargadæ.
578	“Hanging gardens” constructed for Queen Amyitis; also WALLS of BABYLON, Reservoirs at Separa and Babylon, and temple of Nebo at Borsipa.	TYRE seized by Babylon. Eupharis King of Egypt.
570	BOODHA preaching in East.	Amasis or Psameti, King of Egypt, under Babylon. ANAXIMANDER of Miletus fled. Persian opposition to Median control; Magians resisted. CRESUS King of Lydia.
560	Nebukadnezar succeeded by <i>Evil-Merodak</i> .	CYRUS or Kuresh—Solarites—conquer Astyages. Media falls. Akaimenian monarchy begins; architecture flourishes. Temples of
599	... ..	DIANA, of Ephesus, and of Jupiter Olypmus built.
555	NERGAL SHAR-EZAR, opposing Median interests.	Fall of SARDIS. KANG-FOO-TZE or CONFUCIUS born.
550	Nebonadius and Queen Nitokris and Beshazar.	Temple of DELPHI burnt.
548	... ..	Lydia conquered by Greeks; CARTHAGE a flourishing Republic. PESSARGADA (now
546	... ..	<i>Moorgâb</i>) capital of Empire of Cyrus.
538	FALL OF BABYLONIAN MONARCHY after lasting 88 years.	PERSIA conquering Ionia.

SYNCHRONOLOGICAL TABLE—*Continued.*

B.C.	PERSIAN EMPIRE.
536	CYRUS lets Jews return to Syria. Greeks introduce the Vine into Gaul from Marseilles.
529	Cyrus killed by Massagetæ, a Skythic tribe. The true Smerdis, his son, is murdered.
525	KAMBYSES (s.) succeeds; conquers Egypt and stabs APIS. Homer's Works collected by PIRISTRATUS. Athens begins to collect writings.
522	Kambyses is killed; Pseudo-Smerdis succeeds. TARQUINIUS II. (Superbus) succeeds Servius Tullius, 543.
521	DARIUS I., Son of Hystaspes succeeds; says he is 9th King of Persia. PERSEPOLIS the great capital of the world. An Assyrian leader, Phraortes, united Media, Assyria, and Armenia against Darius, but fails
520	PERSEPOLIS, now ISTAKH, is the Eastern, and Ekbatana the Western Capital, and continues so for about 100 years. Gauls, called also Galatæ and Keltæ, settling in North-East Italy and East Adriatic. CONFUCIUS and LAO-TSEU (Laotsee) meet.
516	Darius captures Babylon. Date of BEHISTOON INSCRIPTION. PYTHAGORAS. The Judean Jews complete their "Second Temple."
510	Sind conquered and Indus navigated. Darius invades Skythia and Russia; builds a palace at Soosa, where the Court usually resided. Sarmatian Skyths very powerful.
509	Greek Kingdom now = 22,000 sq. miles, but it and Makedonia conquered by Persia. Media under Phraortes revolts. He is surnamed <i>Feridoon</i> of the Sha-Nameh, and <i>Truteno</i> of the Zends. TARQUIN driven from Rome; CONSULS rule; Brutus killed.
501	Greek revolt; Sardis burnt. HERAKLITUS of Eph. fl. PARMENIDES of Elea teaches that the EARTH is a GLOBE.
500	Darius' annual revenue from Satrapies = 5810 talents, which at £250 per talent = £1,700,000. Persia has from 22 to 29 satrapies. Darius issues a very pure gold coinage and Egyptian silver. Rome ruled by a Dictator; fighting Latins.
490	Greeks defeat Darius at MARATHON. Egypt's usual garrison is 120,000 Persians. Population of Persian Empire = 45,800,000. ROMAN PLEBS secede to <i>Mons Sacer</i> .
483	Egypt revolts, and is reconquered by XERXES, who now succeeds his father DARIUS. PERSIAN EMPIRE now some 2,000,000 sq. miles, extends from ocean to Sea or Aral, and from Panjāb to Greece; Revenue = £3,000,000 per annum.
480	Akaimense, Son of Darius, Viceroy of Egypt. Battle of SALAMIS, 20th October. CARTHAGE very wealthy from Spanish gold and silver mines.
479	On 22d Sept. the two celebrated battles of Platea and Mykale, in both of which Persians disastrously defeated by Greeks. ANAXAGORAS and PINDAR fl. Stone theatres, Greece.
465	XERXES murdered by Artabanus, who reigned seven months; succeeded by ARTAXERXES I. (LONGIMANUS). ROME has a population of 134,000 "citizens;" not warring successfully against Æqui and Vosci. ZENO of Elea fl. QUEEN ESTHER supposed to prevent massacre of Jews in Persia. ²
460	Egypt again revolts, having been only recovered 465. HERODOTUS said to have recited his HISTORY to assembled Greeks at Olympia. EMPEDOCLES and EURIPIDES.
449	DECENVIRS ruling Rome. TWELVE TABLES.
440	ATHENS at her most flourishing period. PHIDIAS and PERICLES.
425	XERXES II. reigns two months, and Sogdianus seven months, after whom DARIUS NOTHUS or OKUS, Son of Artaxerxes I.
420	Athens has 20,000 "citizens." THUCYDIDES writing his history. SOKRATES teaching. ARISTOPHANES.
413	CARTHAGE uses four-decked war-vessels. ARKELAUS becomes King of Macedon. ALCI-BIADES fl. Amyrtæus, King of Egypt.
405	ARTAXERXES II. (MNEMON), Son of Darius-Nothus. CYRUS I., s. of Darius Nothus is Viceroy of Lydia. Pausiris or Nopherites King of Egypt.

² [This date is too late. *Ahasuerus* is a Hebrew form of Xerxes, not Artaxerxes (cf. Ezra IV, 6-7). — T.S.]

SYNCHRONOLOGICAL TABLE—Continued.

B.C.	PERSIAN EMPIRE.
401	CTESIAS writing. Artaxerxes defeats his rebellious Son Cyrus at Kunaxa; is an ardent worshipper of NANA or VENUS. Rhodes a capital city. Orestes and Æropus rule Macedon, 399. PSAMETIKUS King of Egypt, 400.
395	PLATO teaching. SOKRATES poisoned, 399. Greece adopts IONIAN ALPHABET—a Phenician dialect. Roman soldiers getting regular pay. Nephereus King of Egypt. JONATHAN I., High Priest of Jews.
389	Kelts (called Gauls) from North-east Italy, defeat Romans and burn Rome. AKORIS, King of Egypt. AMYSTAS II. of Macedon, 393.
374	PLATO and XENOPHON teaching in the Grove of Akad-emus, called after learned Akad-ians.
365	Gauls (Kelts, &c.) invade Italy, conquering Etruscans, Umbrians, &c. ARISTOTLE at Athens.
363	TAKOS, or Teos, King of Egypt, and Perdikas III. of Macedon. Persian Satraps. Asia Minor rebelling.
359	ARTAXERXES III., also called OKUS, builds palace at Persepolis. He carries away Egyptian sacred books. Nektanebis II., King of Egypt. Phillip II., of Macedon. DEINON writing.
350	BAGO, Vizier of Persia, gives back Egyptian books, but Okus destroys Egyptian monarchy. Nana, Venus, or Kun worship abounded. Jaddus the Judean high priest.
346	PHILLIP OF MACEDON conquers most of Northern Greece and makes peace. Roman dominion extending.
338	ARSES, King of Persian Empire. Phillip of Macedon conquering up to Bosphorus. ARISTOTLE is tutor to his son.
336	DARIUS III., or Codomanus, succeeds Arses, assassinated by Bago. ALEXANDER MAGNUS succeeds his father Phillip—assassinated. Pretorship of Rome thrown open to Plebs.
333	Alexander Great defeats Persian Emperor at Issus.
332	Alexander Great takes Phenicia, Syria, and Egypt; founds ALEXANDRIA.
331	<i>Persian Imperial Army defeated at Arbela by Alexander the Great of Macedon on 1st October.</i>
END OF PERSIAN EMPIRE	
329	Alexander drives Skyths from Oxus and Jaxartes, and winters in Bactriana.
328	,, fighting in Sogdiana, winters there. 7th Campaign. Rome fighting Samnites.
327	,, enters India, and prepares ships on Indus; marries Roxana.
326	,, reaches mouth of Indus, and marches by land to Karmania.
323	,, dies at Babylon, 21st April or May. PTOLMENY SOTER seizes Egypt. THEOPOMPUS of Chios. <i>Atika</i> has now a population of 527,000, of whom 400,000 are slaves.
305	SELEUKUS NIKATOR (first of SELEUKIDÆ) rules Babylon to Syria; wars with Indian king, SANDRAKOTUS. Jews mostly drawing off to Egypt. EUCLID.
290	PTOLMEY builds SERAPEUM Museum, and Library, and urges Jews to complete their <i>Sacred Writings</i> , which are only on “shreds of leather.” Rome has 272,300 citizens, and is now supreme in Italy. First SUN-DIAL placed in temple of Quirinus.
284	PTOLMEY PHILADELPHUS succeeds to Egyptian throne.
280	ANTIOKUS SOTER succeeds to Kingdoms of Babylon and Syria. Danubian KELTS (Galatæ) over-run Greek States (the Galati who settled in Asia Minor, 635). BEROSUS, a Kaldian priest, dedicates his <i>History to Antiokus</i> .
270	Philoterus collects a LIBRARY at PERGAMUS and promotes art. The “PARIAN MARBLE” record ends. First SILVER COINAGE at Rome. ELEAZAR, high-priest of Jews. Antiokus Theus, King of Syria. Malta and Sicily taken by Rome. KALLIMAKUS of Kurene, <i>Poet</i> .
260	Arsakes founds Parthian Dynasty of ARSAMIDÆ. Theodotus, King of independent Bactria.
250	HERMIPPUS of Smyrna. ASOKA, 1st Boodhist Emperor, establishing his faith everywhere.

SOURCES OF HISTORY.—There are two Records from which we obtain a great deal of Kaldian and Asyrian history; the *canon of Ptolmey*, a Babylonian record, and an Asyrian canon which Sir H. Rawlinson gives us from 910 to 640 B.C. These two harmonise, and give a tolerably correct Asyrian chronology from about the close of the Empire to 10th century B.C. In my Synchronological tables here, I have shown a great deal of the data which M. Layard, with the two Rawlinsons and other investigators, have so laboriously worked out, though we must not yet assume that all is *quite* correct. There are great prejudices to be overcome, especially in the orthodox mind, and these seriously interfere with the acceptance of all dates thought to clash with so-called “Bible History.” Thus, Mr. George Rawlinson will have nothing to say to Manetho, Ctesias, or even Berossus, where these authors do not chime with certain forgone conclusions as to the Jewish writings, though occasionally he rejects them for reasons very much sounder, though not, I think, sound enough. On the other hand, the slightest corroboration from the unknown writers of even such fragmentary books as Jonah and the Pentateuch are sufficient to clench any arguments against tablets and sculptures. He guides us sceptically and wisely in the history of both Babylon and Asyria where nothing militates against writings of the Jews—the poor slaves of these great nations, and even admits some unorthodox but very wise doubts as to the centuries when an Abraham and Moses flourished, but scorns the idea that Berossus’ early kings could have lived a hundred years and more, though he accepts the absurdities of Jewish writings which state that the lives of many men extended over several hundred years. On these Mosaic years, also, hang all so-called biblical data and pseudo-history. Nor can I agree with our historian as to the following, for the meagre facts yet before us regarding Indian and Chinese history do not permit of our speaking so strongly in regard to Kaldian Archeology. “Less ancient,” he says, “than the Egyptian, it claims the priority over every empire or kingdom, which has grown up in the soil of Asia. The Aryan, Turanian, and even the Shemitic tribes appear to have been in the nomadic condition when the Koothite settlers in lower Babylonia betook themselves to agriculture, erected temples, built cities, and established a strong and ethical Government. The leaven which was to spread by degrees through the Asiatic peoples was first deposited on the shores of the Persian gulf; . . . hence civilisation, science, letters, and art extended themselves northwards, eastward and westward. Asyria, Media, Shemitic Babylonia, Persia, as they derived from Kaldia the character of their writing, so they were indebted to the same country for their general notions of government and administration, for their architecture, their decorative art, and still more for their science and literature . . . Kaldia stands forth as the great parent, and original inventress of Asiatic civilization, without any rival that can reasonably dispute her claims.” Now with profound deference to historians like Mr. George Rawlinson and all who follow him, and who assume, if I understand them aright, that Babylonian history and civilization are the oldest in the world, I would urge

that we are all still very much in the dark as regards both Kaldian and Egyptian history, that we know far less of Indian than either, and that nothing whatever is known respecting the cradle of the Aryan race, and very little of the Chinese or Dravidians of Southern Hindostan.

It is but seventy years since Grotefend discovered a key to the reading of the cuniform languages of Babylon and Asyria, while the great libraries of the latter still lie unread, and are to the world unreadable. There are two if not more languages written in cuniform, that of ancient Kaldia—probably Turanian—and that of Babylonia and Asyria—Shemitic tongues, and following these the cuniform of the so-called Persian rock inscriptions, which some say is an Aryan language, and posterior to the Zend of the Zend-Avesta. We have now (1874) many good scholars of the cuniform, and Dr. Birch ever and again issues sundry translations from it, in small volumes, entitled *Records of the Past*, though under the sanction of a *Society of Biblical Archeology*—a sectarian name, which might prejudice a number of readers against them, but so far as I have seen needlessly.¹

Records of the Past are wisely confined to mere translations of the cuniform, and give us all but unalloyed, sound matter. I say “all but,” for we lately observed that in translating Cols. III. and IV. of the Izdubar legends, Mr. Smith suppressed matter, because in his opinion it was hardly adapted for general reading. Truth is too precious, and our sources of history far too scanty, to allow of our suppressing anything; and these grosser parts of records often give the key to the whole. Thus, had the real meaning of Bible names from *Aleim* to the later *Jahvh*, and from *Adam* and *Eve* to *Messiah* and *Peter*, been made clear to us, and no figures or cult been hid from the masses, we should have been saved centuries of idle “Readings” and “Commentaries,” and been aware many years ago of what only a very few yet know anything about. We should not now have our cuniform and eastern scholars ever and again horrifying those attached to Biblical stories, by suggestions that these came from “Pagan” nations who gave gods and languages to the Jewish tribes, and who had a vat and enduring civilization long before the biblical cosmogony, as well as a regularly flowing history, which had never been interrupted by any such cataclysms as Jews imagined real; for those from whom Jews borrowed probably only aimed at showing in the form of such allegories, the ebbing and flowing of faiths, or of new mental impulses; this at least is the mode in which we find enlightened and liberal Christians trying to gloss over the strongly stated “facts” and details of the Pentateuch.

None of us are yet prepared to say which was the oldest nation or language of man, and probably never will be. When we first hear of Babylon, we find there were there races call *Aithiopes*, *Soomirs*, *Akads*, &c., called variously Turanians, Aryans, and latterly Shemites; but the whole country was dotted with names belonging to all these groups of languages. Turanians called “Sumir” *Kame* or *Ke-engi*, and Akad, “Urdu” or *Oor-doo*; but the Shemitic race and tongue

¹ *Records of the Past*, being Eng. trans. of the Assyr. and Egyp. Mons. Pub. under the sanction of the Soc. of Biblical Archeology. London: Samuel Bagster. Vol. I. was issued in 1873, and Vol. V. in 1875. [The first series eventually ran to 12 vols., with a second series of 6 volumes following. — T.S.]

eventually drove out the Turanian, whose last stronghold in these parts was Parthia *proper*, or the hill fastness on the S.E. corner of the Caspian, from which the race once again sprang forth and ruled—a great empire—from about 65 B.C. to 226 A.C.

King Sargon, of 708 B.C., wrote that: “from the remote days or UR to the Kings, my fathers, of Assyria and Kar-dooniyas” (Babylon), there were three hundred and fifty kings,¹ which would put back the ancient kingdoms to 9100 years B.C. according to the lengths of the reigns of the Assyrian sovereigns we do know of, between 1850 and 607 B.C.;² the translator thinks this god-king Ur was the first mythical King of Berosus—*Al-Orus*, probably *Al-Or*, or *God-Oor*—the moon. This tablet statement by Sargon enables us to apply a test to the “years” of Berosus, which are clearly not *years* when tried by the number of his kings. In all, he gives us, as below,³ two hundred and eighteen kings before Pul and Senakerib of the 7th or 8th century B.C., which, and twenty-four years each, takes us back to $(5232 + 700) = 5932$ years, and we are therefore perhaps justified in accepting the priest with his detailed history of two hundred and eighteen kings, as recorded in unmutilated tablets to which he had access, in preference to the round, grandiose statement of a monarch, who boastfully avers that he is one of a race of three hundred and fifty kings. Now, 5932 to 6000 B.C., or thereabout, agrees tolerably with a great deal of important assertion made by many learned old writers, as to the early settlement of mankind as agriculturalists; see Chart. The figures are not disputed in the writings of Aristotle, Pliny, “The Septuagint,” Syncellus, Manetho, Dufeu, Drummond, Phillips, Dr. Lightfoot, &c., so we must give Berosus his fitting place in the list of old historians, accept his kings, and hold him blameless for the notation which may be Turanian, at least on a basis we do not yet understand.

We know very little yet of any Western Turanians, their works, words, or ways, and there is here a wide field open to research into which many are now seriously entering. Languages, too, are changing sides; Cyprian, or rather Kuprian, we first thought was Turanian, but as now deciphered it is found to be Aryan; Akadian and Soomerian we fancied were languages of a complex syllabary which finds a modern parallel in Japanese, but now we learn that they are two distinct tongues, and M. Jules Oppert says we have a specimen of the last—

¹ *Records of the Past* [first series, vol. iii], p. 4 (Smith).

² 52 Kings reigned from 1850 to 607 B.C., see my Tables, and the list given in p. 1 of Smith's *Assyria*. $\frac{1243}{52} = 23.9$ years, or say $24 \times 350 = 8400$, to which, adding Sargon's time, 700 years = 9100 years.

³ CHRONOLOGICAL SCHEME OF BEROSUS, GIVEN IN GEO. SMITH'S ART., VOL. III, *Records of the Past*.

“10 Kings before the Flood, commencing with Aloros = 432,000 ‘years?’

86 “ after the Flood, to the Median Conquest—34,080 to 33,091 years.

8 “ Medians = 224 to 190 years | 11 Kings—‘other’—duration ?

49 “ Kaldian = 458 years | 9 “ Arabian = 245 years

45 “ = 526 years, after whom came Pul and Senakerib.”

The early years are clearly some unknown mode of notation, for which Berosus does not hold himself responsible, so that the number of the kings is the only data.

the Soomerian—in the second of the three inscriptions of the Behistan rock. These inquiries into ancient history, which the Jew thought he had ages ago settled, have been long watched with anxiety, if not horror, by many good biblicists; even the President of the Biblical Archeological Society, though ever and again comforting and pacifying, alarms one at times by such remarks as: “It cannot be concealed that the chronologies of the Jews and the Assyrians, as they at present stand, do not harmonise—there is a want of synchronism. It is not possible to decide at present where the error lies, (!) but nothing save an act of violence, such as the alteration of text, or the forced hypothesis of an omission of years in the Assyrian canons, can at present reduce them to a common level. (!)”¹

Even those European classical writers who erroneously give to the Greek language and civilization an Egyptian origin, cannot avoid showing us that the Greeks attributed their genius, impetus, and intellectual advancement to Eastern life and thought emanating from Koothite Kaldia. Most Grecian myths—in which we have yet to discover much history, came direct from the East with those races whom Greeks supplanted, and so also did Hellenic faith spring from Kaldian, Ionim, and Ellenes. This particularly strikes men who have carefully studied India and her still dark history. A learned writer on *Northern Antiquities* thus indulges in a flood of eloquence in support of the East being the cradle of mankind.² “When we strive to pierce the gloom that shrouds an infant world, it is the heaven-aspiring peaks of Central Asia (see side note) that we first discern, illumined by those primeval myths, which, like the dazzling coruscations of a polar winter, play fantastically amidst the night of ages, ere history’s dawn has yet streaked time’s hoary horizon with its earliest ray. When at length the opening morn disples these visionary splendours, we behold the luxuriant plains of the Ganges already occupied by an intelligent people, with its sages and philosophers attempting, by rendering matter the shadowly phenomenal of mind, to idealize the metempsychosis of nature into an eternal self-emanating and self-absorbing unity.” This philosophy and age the writer speaks of elsewhere as “at least forty centuries old,” and none will object to this who acknowledge the orthodox age of the events related in the Mosaic *Genesis*, which, according to the churches, places the birth of Noah in the middle of the thirtieth century B.C., and says that “Babel, Erech, Accad, and Calneh” were the cities of his grandsons.³

N.B. —Himalaya signifies, he says, heavenly Mountains.

Sanskrit —Himala.

Old Norse —Himin.

„ Dutch —Heimel.

Angel-Saxon—Heofon.

English —Heaven.

The old city of “Accad” (which we should perhaps spell Ark-ad, as signifying the Ark of Al or Ad—the sun) signifies, according to Cruden, “a vessel,” that is the Ark. In Koothite tongues, we are told it meant “the City of the Sun,” and in old Irish, *Achadh* is a “field,” which is symbolical of woman and Isis. The Septuagint writes

¹ Dr. Birch, as reported at *Oriental Congress* of 1874.

² Bohn’s *Ant. Lib.*, p. 43.

³ Gen x. 10.

the word *Arkhad*.¹ If Ak-Ar or Ak-Am, the meaning would be *Magnus Sol* or the active power of the Sun. *Ak-Or*, Achor, or Ach-Ur was the name under which “the Sun was worshipped by the Ethiopians or Cuthites, as well as by the Egyptians; and they esteemed him the *Theos Apomuios*.”² *Ak-or-ana* is *Akor-ain*, “the great fount of light,” in which Or = On = Sun. So the sacred city of the *Palaistini*, which is in the Old Testament translated “Ekron,”³ should be *Ak-Ar-on*, as in the LXX. The learned Bryant says Kadmus is only amplified in “*Achad-ham*, rendered by Greeks *Acadamus*, *Academus*, and contracted to *Cadmus*; hence *Academia*,” the place of learning. The countries around the Persian Gulf have always been looked upon as the cradle of the great Phœnician people, and Jews, perhaps to magnify their race, said that Abra-ham sprang from the ancient capital of the Ur-Kaadim, now Mugheir; they relate that he tarried at Haram, or “on the Road” in the language of Akadians.

PHENICIAN ABRAM.—The Phœnicians have always had Gods called Elohim or Aleim, a cosmogeny such as is related in Genesis, and tales regarding a great patriarch sacrificing or proposing to sacrifice his Son. Some hold that the Armenian highlands around Ar-a-rat or Ala-lat at the sources of the Ar-As or Araxes, as well as the sacred waters of the Euphrates and the Tigris, were the early home of all Ar, Al, El, or Elohim worshippers; and from these districts came the early Boorboors, who first occupied Oor or Kaldia, but not the Shem-ites, Jah-ites, or Jehovahists. Rocks and tablets, written in characters long anterior to the date of Jewish writings, give us details of the Phœnician patriarch-god offering up his eldest son *Ye(d)ud*, or “the beloved,” as a sacrifice, on a “high place,” to appease the father-god in a time of war and pestilence; and this the ancient literature of Babylon calls, says the Rev. Mr. Sayce, “a holocaust offered up on a high place on the first month of the Akadian year as ‘the sacrifice of Bel,’ or ‘of Righteousness’ (‘Sun of Righteousness’), symbolised by a Ram as one of the zodiacal signs.” “The Phœnician story” states that this was “the sacrifice of the eldest born by way of ‘first fruits,’ at the beginning of the year,” now continued by the churches as the sacrifice of Jehovah’s “first begotten son.” Kaldian inscriptions also give us legends connected with two stones; sundry very curious sacrifices; destruction of a bull or bull-calf; a bull man; cures by serpents; a flood, &c., which, although all very different to what Ezra in far later years told his tribes, yet clearly could furnish a nucleus for these tales. The *Phœnician Usous* invented clothes, fire, boats, and the worship “at Tyre of two rude stones or pillars TO THE FIRE AND WIND, worshipping (*sic*) and pouring out to them the blood of such wild beasts as had been caught in hunting;” now the Assyrian inscriptions tell us that “Usū was a name or suburb of Tyre”—possibly it was an ancient name of this place—so famous for Lingam or Sun-stone, *Tsoor* or *Soorya* worship. *Usous*, says the Rev. Mr. Sayce, is connected with *Esâu*, meaning “hairy,” and if so, with Esau and Edomites, which Jews certainly were; such tribes also claimed to have sprung from Gan-Eden, which is possibly *Gan-duni*, the name given to Babylon

¹ *Proper Names, Old Testament*, p. 6. Williams & Norgate, 1859.

² Bryant I. 83; Hol. pp. 3, 4.

³ 1 Sam. vi. 15.

when under the Kaite (Kuthite?) dynasty. The Tigris was then called *Hidekil*, *Idikla*, or *Idikna*, and *Dala*; and the Euphrates, *Purrat*, or “the Great Water,” which, in the palmy days of Kaldia, appears to have named *Ar-ak-tu*; but as this was an Akadian term, some think it was so named after their first known holy river, *Arakses*, which disappeared from its bed, and might thus have been thought to “compass the whole land of Cush”—their cradle. A great river is always called after the great goddess of a land, so some form of *Ar-ak-tu* must mean *Anatoo*. The Assyrian *Genesis* speaks of only one sacred tree—the Fire or Pine, and the deities and their attendants always carried the seed cones of this, as symbolical of the worship of the fertile energies. On coming south the race had of course to substitute the Palm for the Pine.

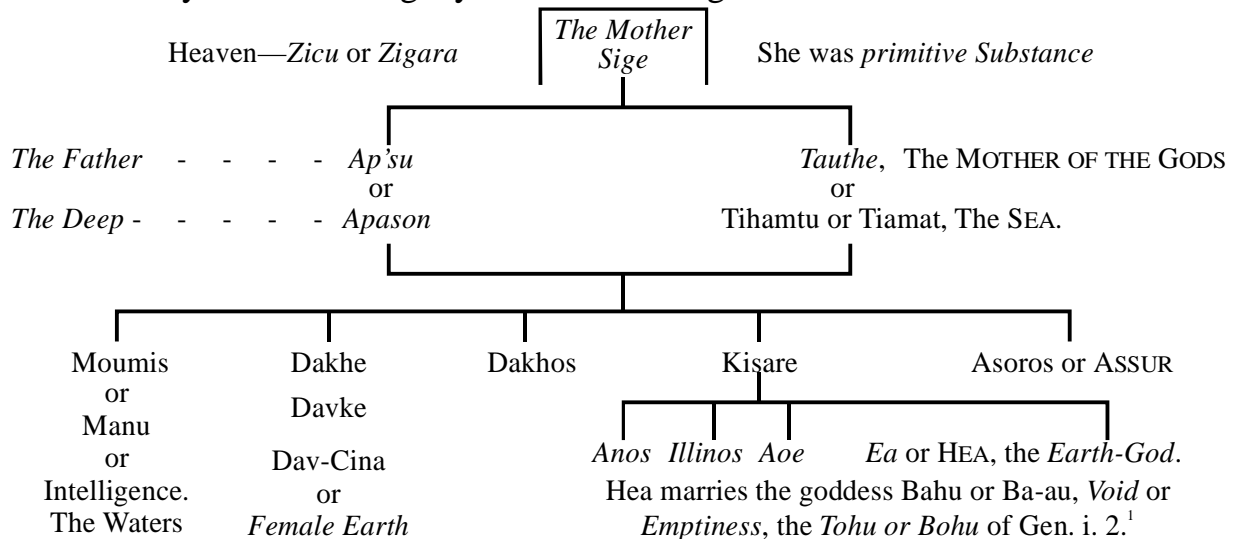
I must ask a little attention to the Phœnician and Akadian cosmogenies, although I fear somewhat in repetition of what appears elsewhere. The Phœnician creation emanated from “A Trinity”—

Ba-Au or Chaos. Spirit or Desire. Mot or Vlomos, Slime or Matter,
Time and the Egg

The first, Ba-Au, marries Kolpia, or Wind—the Vedic *Maroots*, and Greek *Hera*; and so from Sky and Earth (Ouranos and Ge) sprang all things. This corresponds to the old Akadian Trinity of—

Nu or Anu *Ea or En-ki* *Mulge,*
The Sky The Earth The Lord of the under World.
Lord of Life, of Knowledge, The Babylonian *Bel*.
Of Wisdom, and of the Deep.

The Babylonian cosmogeny has been often given thus:—



Heaven and Earth, say the tablets of Babylon, were created out of the severed portion of *Tauthe* or *Tiamut*; and ISHTAR, says the Assyrian tablet, was “the Flesh of Heaven,” a designation which reminds us of “the Gospel” or “Logos” being also *Sarx*, “Flesh,” or “that which was circumcised.” This “Severed” Creator and Creatrix idea of Babylonians is precisely the very ancient and still current Hindoo ideograph of the *Arda-Nari-Ishwara*, or great Androgyne, the Volga or Dual, which the Supreme

¹ The terminations in *os* are evidently Greek additions.

—Esh-Wara—“Lord of the Esh”—assumed in order to create and render creation imperishable. I give a drawing of it, Fig. 1, Plate XIV.,¹ in which the organs are veiled by the Phallic Cross. Wilson writes thus of the *Arda-nari*:² “The supreme spirit in the act of creation became, by Voya, two-fold; the right side was the male, the left was Prakriti. She is of one form with Brahma. She is Maya, eternal and imperishable; such as the Spirit, such is the inherent energy (Sakti), as the faculty of burning is inherent in fire.” In her right or male arm is a serpent and triad, in the left or female the opened flower or seed. But we are digressing somewhat.

Bryant gives us, in his third volume, an immense deal of good matter in regard to the ancient inhabitants of Western Asia and Southern Europe, and clearly had a mental key which later writers have missed. His authorities range over the whole field of Greek and Latin literature, including Sibylline poetry, Berosus, “Sankuniathon and Doric hymns, originally written in Amonian or Cuthite language.” He believed the Koothites, or Babylonian Aithiopians, amalgamated with Mizraim, and Caphtorim, or Egyptians and Kopts, who, as related to their father, Ham or Am (for the learned old author receives every word of the old Jewish writings as true), hence got the name of Amonians, who were great and pure Phallic worshippers. We must carefully distinguish between the very ancient peoples and the long after immigrants, known as Kymri, Kelts, &c., while at the same time we should not draw the lines too tight or become dogmatic. Bryant tells us that in classic literature we will find the “great building race” called—Giants, Titans, Kentauri, Phenicians, Kabiri, Demons, Formians, Shepherds or “Shepherd Kings,” Makarians, Skythians or Skuthi, Indi, Iberians, Heldæ, Hyperboreans, Idæi-Daktyli, Lamiæ, Iapitiæ, and Ethiopians; but in general, Kooseans or “Cuthites,” “descendants of Chus,” or the mythic Ham. From more certain records—the Cylinders, recording events in the reigns of Esar-hadon and Asher-bani-pal, in the seventh century B.C.—we learn that certain Kymerians had invaded Assyria, where some of their chiefs were captives at the Assyrian court; and from remarks of the same date as to the Skythian invasion of that time, it would appear that about that period the Kymri were a portion of those great Asiatic hordes residing on the borders of the Assyrian empire, and being then pushed onwards.³ We probably approach the truth, as nearly as we at present can, when we say that Koothites, Kymri, Iberians, &c., were Skyths, but that all Skyths were not Koothites, Skoothi or Kymri; and that the earliest accounts we have, correctly describe them as a great and learned race ruling not only in the valleys of the Tigris and Euphrates, but over all Asia Minor and Southern and Northern Europe. The Kelts acknowledge such peoples to be their ancestors. Bryant, quoting Eusedibus, tells us that Skyths or Koothites, in ancient Kaldia, were called the descendants of Ion or Ionah, that is, were “Kaldaic Ionim,” Ell-Anes, and great worshippers of the moon or female principle—in fact, Yonites; and we shall be-and-by see that from these sprang Greek Hellenism or Sun-worship. Here, as in the West, Ionim once dominated over Babelites or Linga-

¹ [Copied from Inman, *Anct. Faiths.*, ii. pl. II.] ² *Brahma Vaivarta Purana.*

³ See *A. Mons.* II. 487, and Herodotus

ites, and established an Ionian kingdom. Bryant says that all these races, “down to Serug the seventh from Noah, continued a Skythian succession,” which, according to Bible chronology, would be Enos (“seventh from Noah”); and thus the great Skythian age terminated about 3700 years B.C. Other old writers, besides Eusebius, agree as to this, and also call this period “the Cuthic Age, or Cuthismus, Κυθισμος.”

It is possible that the legend regarding the Tower of Babel arose from the trial on the part of a great ruler, Chus or his sons, to bind mankind into an early empire, which they resisted and forced the projectors to fly the country. These Koothians were always represented as energetic and intelligent beyond all old races, and on this account would be most distasteful to inert and unprogressive Egyptians, who we observe eventually drove out the “Cuseans or shepherd kings” from Egypt. Sometimes the race were called Indi or Sindi, and were identified with the most ancient settlers of Phenicia, where they were called Pœni, Penikes, and in Ireland Fenices, and latterly Fenians.¹ Sankuniathon, who learned much concerning them from very ancient Amonian records obtained in the innermost part of a temple, says, according to Philo Byblius, that these people were great worshippers of their ancestors and writers of their own and their fathers’ doings.

Bryant holds that “the Skythians ruled the world long before the Assyrian empire,” but in order not to run foul of the Jewish flood, he is obliged to put their rule after Archbishop Usher’s orthodox Noah! adding that “their empire reached into India and was that of Nimrod Belus, or Elorus,” that their faith was purely phallic, but inasmuch as the mighty Lord Belus (Phallus) was a Euphrates name, therefore India, he thinks may have got this worship from Aithiopia. I incline to think that the reverse is near the truth, for we now know that the Babylonians and Assyrians were Shemites, which Bryant did not. He says that the Koothites entered upon and conquered Egypt as “Shepherd Kings,” and that the cause of their occasionally being called Indi was on account of their coming from the Indus. We shall hear a great deal more of them as we proceed onwards, meanwhile we must investigate the orthodox patriarch NIMROD.

Mr. Rawlinson adheres to the Bible story that an actual person Nimrod founded the Kaldian empire, because the unknown writer of the Old Testament narrative and Moses Chorene, a writer with all his countryman’s prejudices in such a matter, speaks to this effect. Our historian also boldly asserts that we actually find this name Nimrod in the history of Kaldia as the “Lord of Nipoor” or Niproo. We are told that he is Bil or Enoo, which it is “*proposed to read Niproo*”!² a word translated by our unknown Jewish writer as the “Mighty Hunter,” a phrase which has entirely misled the European world and thrown them completely off the scent; for if so translated, the meaning is not a hunter of game, but a male hunting females—a term applied to Siva and to all bulls, dogs, and even loose and lascivious men. The better translation is “The Establisher,” “A great strong one”³ like Am-On, Siva, Belus or Asher; “the Erector of the *Tower*,” “the Procreator,” “the Father or Lord of great peoples,” the Sun or “fertilising god,” for Sol is always “a Hunter,” as even Mr. Rawlinson

¹ Keane’s *T. and T. of Ireland*, p. 224.

² *Anct. Mons.*, I. 148.

³ *Kaldi LXX.* says “a strong man.” *T. Soc. Bib. Arch.*, III. i. 149.

acknowledges elsewhere,¹ in correspondence with learned authors such as Dr. Inman and others; it is he who breaks the mundane egg or butts the serpent shield. The cuniform, says Smith, gives him the character of a warrior, *Hunter*, Hercules and Mars; tablet K. 133 says he is “*like a Bull . . . he rode over seed, he begat,*” and is so violent in the pursuits of fertilisation as to kill his own offspring.²

Nip or *Nin* is usually the name applied to any high or upright mountain, and corresponds to Al, El, or Ar; as in Ararat or Alalat, that is the hill of Al. This hill was also called the Nim-rud or Nim-tagh—*rud* being a great mountain, as witness

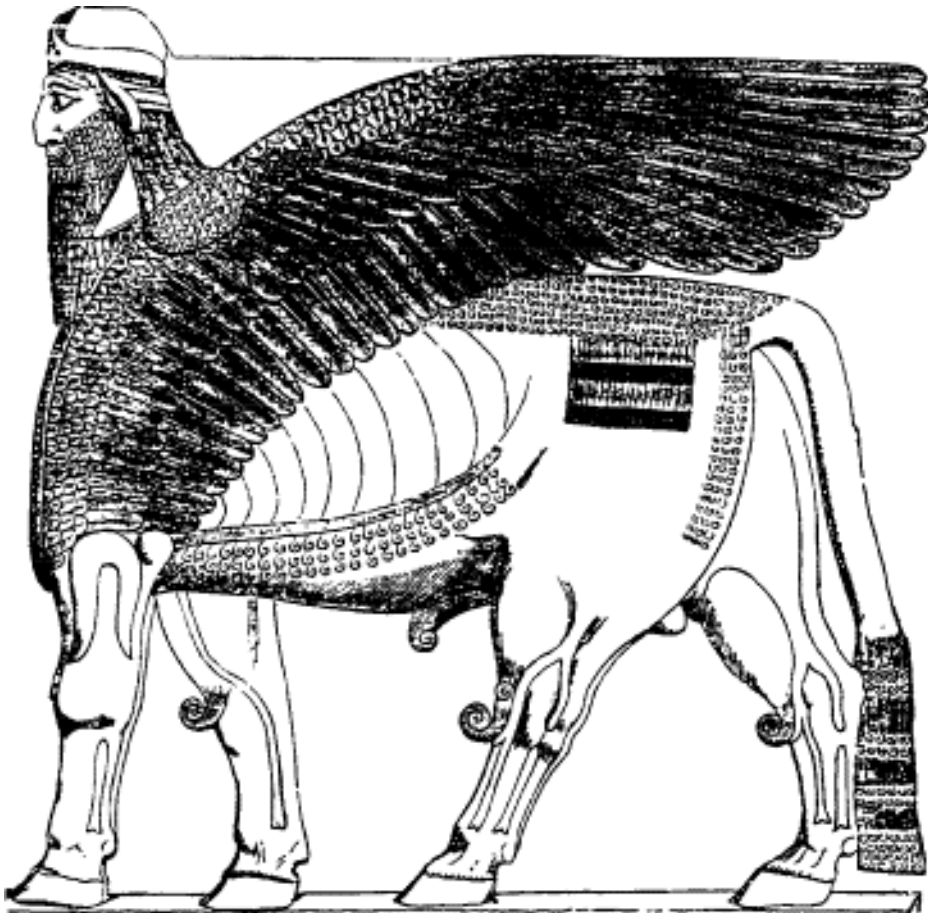


Fig. 195.—THE WINGED MAN-BULL, NIN, NINIP, BAR-SHEM, HERAKLES, NIMROD, THE HUNTER, WARRIOR, BEGETTER, THE SON OF BEL

the range over Lake Van culminating in *Ala-Tagh*, and then *Ala-lat*, portions of what others called a Hemus or Hermon, probably *El-mut* or *El-mus* the *hill of El*, the early Hebrew god. It was a Nin or Nim as the great Patriarch or Herakles of the race, that Assyria here symbolised in this wonderfully grand way, called him Bar-Shem, the Son of God (Shem) or son of the Sun,³ meaning the robust and irrepressible fertilizing powers of Nature. Herakles as the Sun was an ancestor of Ninus, but here we are at the root of the matter, for this Ninip is called in the tablets more than Apollo; he is “*the Lord of the seed of his father,*” and one who “*violently proclaims*” his universal rule or sway over all nature.

Irish and Koothite peoples called Nin or Nim, Neimh, Neim, or Neamh, “*Brightness,*” “*Heaven,*” and curiously enough “*Poison.*” Now Siva is often called

¹ *Anc. Mons.* I. 149.

² *Trans. Soc. Bib. Arch.*, I., i. 89, 90.

³ *Ibid.*, I. 165, 168.

the "Poisoner" as well as the "Enlivener," for he is the *Ankoos*, spear, goad, or gad, and the *Naithair-Gad*, i.e., Naga-God, "the Sun" and "Brightness." In Irish, *Rud* or *Ruad* is "the strong, valiant, reddish one,"¹ all names and meanings which confirm our conclusion that Nim-rud or Nim-rood was the Maha-deva or lingam god of Babylonia. Our own island honoured and worshipped just such a god in Hu, Deon, Nav, Nev, Neiv-ion, &c.; and in the Assyrian Nin, Nip, Neb, &c., we are very near the old Keltic *Nav* "the Lord," the "Creator." *Nev* was his heaven, and as *Dwy* or *Duv* he was "the cause," and as *Dwy-van*, "the lofty cause," "high Creator," or Most High God (*Eliun*) of Phenicians and Jews; see Gen. xiv. 18, 19. His queen was *Dwy-Vach* (*Duevach*) "the lesser cause" or "mother."² The Rev. Mr. Davies "infers that the patriarch Noah received divine honours," as Neivion or Nâvhl that Nöe, was Dëon,³ and that both were "HU the mighty" whose chariot was drawn by solar rays; this deity also held the place of Bacchus, Osiris, &c., because he taught husbandry, and settled the race in towns and communities. Nor is there any doubt as to the ancient Kymri knowing all about this patriarch Nêv, Nöe, or Hea, long before Christianity, for the Reverend author says that the deifying of this god of the waters occurs "in horrid profusion" (for he recoils from Bible stories being so represented) among the very oldest bards.⁴ This Nöe, however, he insists from the facts before him, is Eseye, Hu or He, and Kid, or the chief Serpent god (Bel), and Ceres or Ceto;⁵ and *Hu*, he shows, was represented like Jove and Vishnoo by the Eagle and called "the splendid mover"⁶ and "he with expanded wings;" so that these Kymri must have known all about the Hea of Assyria and the eagle-headed figure of her temple-palaces. Ancient Kelts called Hea, Pen-Annwyn, "the ruler of the abyss," and worshipped him as FIRE.

BAR-DEUS.—We have another name, BAR, still common to Kelts in Ireland, Wales, and Scotland, which, says Rawlinson, was one of the names of the Assyrian Nin.⁷ *Bar* may be *Pwr*, *Pyr*, or *Par*—Fire, for he was a god like Horus, Apollo, Osiris, or Zeus. In old Irish "the Son of God" is called Bar-in-deus for Bar = Son = Ban, and Hebrew *Ben*; and with old Fins, Fin-Bar was "the Son of Fin," or *Neim*, or the Son of God. His representative was shortened into Tin-bar, now known as St. Bar, our Barry. The first temple of Barindeus was at Goo-gane-Bara, eighteen miles from Macroom, where he warred with and vanquished a mighty dragon. This is one of the holiest spots in Ireland, and as usual is an island with a holy well, for he was the fish god, ever carrying his rod in front of him in his right, and the mystic basket of plenty below in his left hand, as I here give him. His mitred head-dress is left very open, for he is clearly androgyne; with rod in hand he strikes the waters, as a veritable Moses or Bacchus. He appears elsewhere with the phallic cone instead of the rod as in the large figure given by Rawlinson (I., 167), where he denominates him "Nin, the Fish God" (for Nun signifies fish), and gives him drooping wings.



Fig. 196.—NIN, NUN OR NOAH, THE ASSYRIAN DAGON AND NIMROD.

¹ Keane's *T. and T. Ire.*, pp. 381, 471.

² Davies' *Brit. Druids*, p. 105

³ p. 119.

⁴ P. 113.

⁵ P. 114.

⁶ P. 119.

⁷ *Anc. Mons.* I. 166.

It became an early custom of ancient peoples when instructing the masses by means of pictures—their only mode—to use the figures of an animal, bird, or fish, well known to the people, with the name of the man or god whose characteristics they endeavoured to fix on the popular mind; and as all gods were supposed to be in human likeness, a man's or woman's head was given to the bird, fish, or beast. Thus we see a heifer or cow with a woman's breasts and head; the *garooda* or eagle of Vishnu and then of Zeus, with occasionally a man's head; and the lion, bull, &c., with the wings of a bird to denote swiftness, universality of empire, godlike properties, &c.; but the bull, cow, tiger, lion, fish, &c., have also other well-known characteristics which were much revered by Phallic worshippers, and thought to be the special properties of Deity, and of all persons whom Jehovah loved. An eagle head, and wings to animals, may in almost every instance, be read as "continued" or "continuing energy" or "fertile force," just as the figure of the serpent must be read "active passion."

BAR-CHUS AND MOSES.—It is not pleasant when in the midst of orthodox England to tell people they know nothing about the names and characters in their Bible, else I suspect many learned men would long ago have explained to the churches a great many curious things, and amongst others, that Nimrod was Bacchus, the Phallic demi-god, rearer of vines and general introducer of fertility, and signified the same as Asher, Brah-ma, or A-bram, and now we are told the Izdubar of the tablets. The name Bacchus is Barchus, or the son of Kus or Kooth, which the Jews said Nimrod was, for "Bacchus is called *Nebrodes*, which is the very same is Nimrodes," and he wore a tiger's skin, and had a chariot drawn by tigers, which animal, in Hebrew and Kaldi, is called Namur. Bar, the son or male sign—the *Za-Kar*, is also Neb or Nim, the Nib or Point, and Bacchus was also Zag-reus, a name signifying in Greek "a hunter," and with strange affinities.¹ *Nag*, in Sanskrit and several other languages, is what *Haig* and *Hag* is in Keltic tongues, the Phallic serpent or serpently inclined creature, so that *Zo*, *Zak*, *Zag*, *Bak*, *Bar*, *Hag*, *Nag*, *Nar*, *Nib*, *Nin*, &c., are evidently Kus or Koothite roots connected with, or perhaps meaning the Phallus, and therefore applicable to all great Patriarchs, or those valued as propagating creatures, whether males of men, dogs, or cats; and hence Nimrod is quite a different kind of hunter from what the ordinary bible-reading public imagine.

The two Phallic lord, Bar-Chus and Nimrod, were also similar in character, for both introduced and were cultivators of vines—so that the identification of these demigods, enables us to say that their followers were here the first settlers and introduced the amenities of life. As we are also told of the Indian travels and conquests of Bacchus, we may gather that these Westerns held that this Faith and its civilization had come to them from the East. Between Moses and Bacchus there is a very strong similarity—both had two mothers, the latter being called *Bi-Mater*, and both were Arabians and lawgivers. Orpheus calls Bacchus *Mosen*, *Μοσην*;² both were Bi-cornis or two-horned. A dog was given to Bacchus, so *Kaleb*, which is

¹ In Tooke's *Pantheon* the full authorities will be found quoted at p. 70 *et seq.*

² *Ibid.*, pp. 70, 71.

the Hebrew for a dog, was given as a companion to Moses. Both brought water from a rock by striking it with their rods; and as Bacchus dried up the river Orontes and far mightier Hydaspes with his wand, so did Moses the arm of the Red Sea. Wherever they went they conducted their children to a land flowing with wine, milk, and honey. One of Bacchus' followers threw an ivy stick on the ground, when "it crept like a dragon, and twisted itself about an oak;" and in India, Bacchus commanded darkness to cover the people whilst he enjoyed complete day.¹ Bacchus also wrestled with the great deity *Pallene*—that is Pallas, just as Jacob wrestled with his Phallic god; those who looked into the ark sacred to Bacchus were stricken with madness, and all who neglected his ceremonies (these having been introduced by Pegasus from Beotia) has to erect Phalli in his honour. Can two histories be more alike, and can we doubt the origin of their resemblance when we know that Ezra and his scribes wrote the Old Testament between 450 and 285 B.C.?

Scholars tell us that the Kaldian Hea and Nebo were symbolized by the Phallic arrow-head or wedge, of which we see the worship on an altar sculptured on the *glans* of the large Assyrian Phallus, in the British Museum, and on the one given in the previous vol., p. 207, which accounts for Nin or Nebo being the Hermaic cone God. The consort of Nebo was Urmitu (Oor, City or Moon of *Mamitu* the Akadian Lingam?), and both were divinities of writing and learning, and instructors of the Assyrians, for did not the manipulations of the arrow or wedge comprise all knowledge, just as was said of the Egyptian obelisk? No other symbol was admissible in writing, which is the reason why Toth, Hermes or Mercury, and Ninus were the deities and patrons of Wisdom. "Nebo had a temple at Calah, and another in conjunction with Merodach (whom Mr Sayce called Nimrod) at Nineveh,"² but Nebo—"the eastern sun in the height of heaven"—originally came from Borsipa to Babylon. Bel and Merodak are looked upon as the same, but Merodak's consort was Zirat-banit, whom Hebrews called Sukoth-Benoth;³ Nergal, like Ninip, was a hunting and fighting god; and Nin, Nip, Net, Nef, seem to have been represented in Egypt under the form of *K-Neph*, the creative power—that is, the creating parts of Godhead, by which we must understand that Kneph was the Lingam or "divine limbs of Osiris"—the material part of "the Primeval Soul."⁴

"*Nin*, the planet Saturn, was the Fish God of Berosus," and, says Mr. Wake, can be shown to be "really the same as the Assyrian national deity Asher, whose name and office bear a curious resemblance to those of the Hebrew leader Joshua," "*the Saviour*," whose father's name, we may remember, was *Nun*, the phallic fish. Mr. Layard⁵ thinks that Athur or Asher was a "Lieutenant" whom Nimrod sent to build Nineveh, which is crystallizing a symbolism. The Kaldian word N-N is very probably Ling, a mark or "standard" like the NISSI of Jahveh, or the Persian *Nish-ān*,

¹ Tooke's *Pan.*, p. 72. The ivy wreaths of Bacchantes were to be got from Meru, Siva's heaven.

² Smith's "Asyria," *Christ. Know. Soc.*, p. 12. *Trans. Soc. Bib. Arche.* II. ii., 246.

³ 2 Kings xvii. 30.

⁴ C. Stanisland Wake. *Anthrop. Soc. Jour.*, 1870.

⁵ Layard's *Nineveh*, I., 11., quoting Gen. x. 11.

usually placed on a mound or mountain, for Phallic worshippers universally revere these, as Meroo, Kailasa, Maha-Deva in Central India, Deva-Vend in Persia, Elbruz, Ala-rad or Ala-Lat, Olympus, Ida, Mounts Zion and Moriah, &c. Bir's Nimrood was the Kaldian holy mount, and is by some still considered the great Biblical Tower of Babel, but Sir H. Rawlinson thinks it was merely a Palace-Temple of the time of Nebukadnezar, and that the ruins of Babel will yet be found further south near Ere, Mugheir, and Sinkara.¹ All travellers have found ancient and rude peoples, as we in India have found aboriginal races like Santals, Beels, &c., bowing down to what they call their "great mountain," that is, their Phallic God, for great mountains are Sivas.² Santals, like most Aborigines, symbolise him very grossly, either as like the whole organ as possible, or the mere glans, which I have seen wonderfully depicted on a tree, pillar, or wall. The earliest instance I know of Phallic worship or reverence, or at all events of Phallic drawings, is that mentioned in the *Moniteur* of January 1865. There it is related that in the province of Venetia, Italy, in a bone cave beneath ten feet of stalagmite, and amidst post-tertiary remains, beside a bone needle, was found a rude drawing of a phallus scratched "on a plate of an argillaceous compound;" surely a very primeval idea of the Linga-in-Argha! I will now say a few words about Nineveh and its remains, for without an accurate knowledge of details, we cannot arrive at sound conclusions.

NINEVEH, now *Mosul*, the last capital of Assyria, had two celebrated Mounds called Kouyoonjik and Nebi-Yunus, that is, Mound of Yuna, Iona or Jonah, which has no reference, however to that wondrous man of Joppa, but evidently has to this Yoni or IONIC name, for the city was IONIC in form,³ having walls washed by water and some three miles in length, and this Nebi Yunus mound rising in the centre is the *Omphe* or Argha, around which the IONIM would congregate as would Lingamites around Kouyoonjik. The city appears to have had a circumvalent wall of about eight miles, and probably, as Diodorus affirms, 100 feet high, with a base of 50 feet. The most prolific of its ruins is the mound of *Kouyoonjik*, of which the most valuable part is the Library of Aser-bani-pal (Sardinapalus), discovered by M. Layard. The Libraries of Senakerib and Esarhadon are at Nebi or Nepi Yoonas. One of the most ancient Assyrian inscriptions yet unearthed, was found by Mr. George Smith at Nimrood, which is held to be the Kala of Genesis. It states that Shalmaneser, a king of nations, was a son of *Voolnirari*, also a king of nations, and it was probably this Shalmaneser who built the last Nineveh—1300 B.C.⁴ It must have been an old capital then.

Kouyoonjik is believed to contain older remains than the sites of the palaces of Senakerib and Aser-bani-pal. Mr Smith obtained tablets of the time of the Assyrian king, Asher-risilim, of about the middle of the twelfth century B.C. At Nimrood, bricks have been found belonging to a temple of *Ishtar*, dedicated "to Beltis, his lady"—

¹ See *London Athenæum*, of 27th March 1875, as to this.

² Staniland Wake comes to the same conclusion.

³ Diod. Sic. says "it was an oblong parallelogram," l. 11.

⁴ *T. Soc. Bib. Arch.*, III. ii. 450.

wife of Shalmaneser, who was “the conquerer of Nairi,” the regions of the higher Tigris, also of Shalmaneser’s son, “*Toogoolti Ninip*,” who warred with “*Nasi-Mooroodas, King of Babylon*.” A tablet here also gives the name of *Mootagil Nooskoo*, a king of the twelfth century B.C.; also of a Shalmaneser and his father, Aser-nazir-pal of the ninth century B.C., and portion of a winged bull belonging to the palace of Tiglath Pileser. In the northern palace was found the translation of the very ancient Babylonian inscription of fourteen centuries before Aser-banipal, that is of about 22 centuries B.C., “which he ordered to be made.” We are here told that *Agoo* was the very early Babylonian king who built the temple of *Bel*; that *Agoo* was the son of *Tasigoorooba, son of Abi*, son of *Agoorabi*, son of *Amiziriti*, of the tribe of *Soogamoona*. *Agoo* recovered the images of *Merodak* and *Zirat-banit*, which had been carried away north-east of Babylon to the land of *Hani*.

This *Agoo* is held to be the name of the Moon God in *Akad*, and the race was therefore Lunar. King *Agoo* called himself “king of *Kasoo* and *Akad*, king of *Babylon*, of *Padan* and *Alman*, king of *Gooti*, and of the four races.” *Kasoo* may be *Mount Kasius* bordering *Egypt* and *Arabia Petrea* sacred to *Zeus-Am-On*, or that which owned the travelling *Zeus* of *Cilicia* and of the Indian *Punchea*, whom I speak of elsewhere. In *Agoo* we possibly see the divine ancestor whom *Sankuniathon* describes as *Ag-reus* (*Ag-Theus*?) the first worshipper of *Fire* when *Haliea* (*Truth*?) was deified in *Egypt*.

The *Asyrian* tablets always allude to the inhabitants of the Empire as “*Sumirs* and *Akad*” occupying the country from the sources of the two rivers to the *Persian Gulf*. *M. Menant*¹ assigns the districts about *Ararat*—“*Ur-Ar-thoo*”—to the *Akads*, believing that one race was *Aryan* and the other *Turanian*, but that when the Empire flourished they were closely blended. He attributes the cuniform writing to the *Turians*, and thinks it impossible to identify *Aser-banipal* with *Sardanapalus*. A tablet discovered at *Nineveh*² says that the *Medes* conquered *Babylon* in 2280 B.C., so that, following *Berosus* in his list of kings which preceded the dynasty when this conquest took place, would give 5150 B.C. as the “*Babylonian historical era*.” *Herodotus* assumes that some *Medes* were long subject to the *Asyrians*, but that as a people the *Medes* “began the revolt from the *Asyrians* after they had maintained the dominion of *Upper Asia* for a period of 520 years”³ which points to the *Medes* being rulers in the *North*, as in *Baktria* and along the *Caspian*, and therefore as having *Magi*, *Fire*, and *Sun-worship* there about 1400 years B.C., when the *Aryans*, whom we later call “*Persians*,” were worshipping *Sooranya* (*Sun*) and *Venus*, and were therefore the *Western Vishnooites* or *IONim*.

ROYAL LIBRARIES.—Let us now look to our records, for we must clearly understand on what authority all *Kaldian*, *Babylonian*, and *Asyrian* history stands; and happily before this went to press, though several years after the chapter had been first

¹ *Asyrian Annals*.

² *Sir Henry Rawlinson* at a meeting of the *Society of Biblical Archeology, Record*, 6th Dec. 1872.

³ I. 95.

written, a great number of most interesting works appeared, which have placed before us in the clearest manner the foundations of our historical structure.¹ Fortunately we have not here to deal either with “Inspiration” or garbled paper, leaf, or leather documents, but letters stamped on soft clay and burnt or allowed to dry in the libraries of various monarchs; and these are abundant beyond our fondest hopes, and will yet yearly add to our knowledge. The priestly and Imperial collection began in Kaldia. from the very earliest times, and in Asyria with the rise of that monarchy. Tiglath-Pileger II had done much about 745 B.C., towards collecting and copying all the inscriptions of his predecessors and others, and Sargon in 722 had made great additions thereto, especially in matters astronomical and astrological; so that in 650 or thereabout, the imperial library was complete, embracing every subject which the learned world cared about, as religion, the various cosmogonies invented by the fancy of man, grammar, mathematics, law, history, mythology, and tales of wondrous lives and characters founded on fact no doubt, though held to be “Gospel,” and often averred to have been written by divine inspiration, or received direct from the gods. All that Egypt has, or probably ever will furnish us with, is nothing in comparison to the many thousands—some say a hundred thousand—of closely and carefully written Asyrian tablets. This Imperial Library appears to have been first systematically dealt with at Kala, long before the days of Senakerib, who in 705 B.C. removed it to Nineveh, but the collection dates back to probably 3000 B.C., though Mr Geo. Smith (who, by-the-bye, is ever telling us that he puts all dates “as low as he possibly can,”² apparently to avoid the upsetting of Biblical matters) adjudges “two literary works . . . to be certainly older than the time of Uruk,”³ that is Erech, a city which we shall yet probably find. goes back to 5000 B.C. These are, he says, “the great Chaldean work on Astrology . . . the exploits of Lubara” (who, he thinks, is Nimrod), which is written on seventy-five large tablets and belongs to Akad. It contains glosses, apparently later additions, mentioning kings of the period 2000 to 1850 B.C. About this date, also, comes the “History of Izdubar, the Flood, and Nimrod, probably written in the south country at least as early as B.C. 2000,” after which we have the tablets relating to “the Creation and Fall,” which seem to have “belonged to Akad or the upper division of the country.”

There appears to have arisen about this period, both here and at Kootha, a mania for “collecting and developing various traditions of the Creation. Flood, Tower of Babel, and other legends,” so the source of the Jewish Pentateuch and cosmogonies of Berossus of Babylon, and Ctesias, are thus laid bare to us, for of course all would borrow from these great national records. Ezra, being a Jewish priest born and educated in Babylon, would gain a smattering of some of these various records, and naturally compile the best cosmogonies he could for his own people when permitted to return to Judea; and we

¹ *Assyrian Discoveries; Assyria for The Society for Promoting Christian Knowledge; and Chaldean Account of Genesis*, by Geo. Smith. *Records of the Past*, issued from the Brit. Mus.; *Trans. Soc. Bib. Arche.* and works by foreign authors.

² *Chaldean Account of Genesis*, Intro. viii., and p. 25.

³ *Ibid.*, p. 26.

now clearly see that he has mixed up the two Akadian accounts of Creation in chapters i. and ii. of Genesis, and attributed to his tribal leader (Moses) the same legendary origin on the waters of the Nile, as he heard told of Sargon, the great early founder of the Akadian kingdom. As Sargon was consigned to an Ark of bull-rushes, and fed and preserved by the Solar God on the bosom. of the Euphrates, so, said Ezra or the other compilers and composers of the Old Testament, was Moses preserved from an angry Typhon and kept by Jahveh, also a Solar Deity. As Sargon or Sargina II is said to have written, in B.C. 1600, very sacred and important records,¹ which we have now deciphered, so Moses was said to have written inspired records for his tribes, but which have unfortunately all perished;² so at least we gather from Ezra, who with his scribes endeavoured to reproduce them, and the result is our Old Testament.

The great monarch and conqueror, Asher-bani-pal, appears to have most diligently sought for records all over Mesopotamia, and to have transcribed from ancient documents in some parts almost illegible. In one case there is actual proof of the antiquity of a text "from the original being found, and a thousand years older than the Assyrian copy." It is also generally acknowledged that all we have found in writing, probably "existed as traditions in the country long before they were committed to writing." Our various cuniform translators say that "we cannot consider the present discoveries as anything like sufficient to give a fair view of the literature of Assyria and Babylon, though what we possess takes us pretty accurately back to the time when Uruk, king of Ur, flourished some 2000 years B.C."³ We have now before us records of the very ancient kingdoms of Karak, Larsa and Akad, all names telling us of Kor, Ak, Lar, Hur, or Ar, and signifying an intense Phallo-Solar faith; nor were these records "isolated," but, as Mr. Smith says, parts of regular "collections or libraries which were placed in the different cities."

"In Assyria, the first centre of literature and seat of a library was the city of Assur, or Kileh-shirgat, and the earliest known tablets (there) date about 1500 B.C.;" but unfortunately few of these remain, though probably copies of most. In 885, however, Assur-nazir-pal, who rebuilt Kala, probably began collecting, and scribes were placed in the royal library of his son, Shalmaneser, in 850, to copy from Babylonian tablets; and we find that the monarchs of 812 and 755 continued the good work, and that in 722 there was an "Assyrian royal library worthy of the Empire . . . with Nabo-sugub-gina appointed as principal librarian." After this "the study of early literature became a marked feature of the time." In 673 Asur-bani-pal became "magnificent in his patronage of learning . . . adding more to the royal library than all the kings who had gone before him; . . . his agents sought everywhere for inscribed tablets," ransacking "the literary treasures of Babylon, Borsipa. Kootha, Akad, Ur, Erech, Lama, Nipoor,

¹ Smith's *Chaldean Account*, p. 28, but see the actual translation by Mr. Talbot in *Assyrian Texts: Records of the Past*, vol. v, 2. Bagster, 1875.

² Esdras, ii., xiv.

³ *Chaldean Account*, p. 30 and thereabouts.

and various other cities.” Thus, long “before the time of Moses,” we have unimpeachable records of the history and civilization of the Assyrian Empire,¹ and through its transcriptions, also the history of several of the most ancient kingdoms, the names of which we have hitherto but dimly known. It would seem also that these records must be immensaely older than our orthodox translators state, if written at all near the times they refer to; the Izdubar series call this Demi-God a “*Lord of the oaths or pledges of the world*”²—that Jupiter Fœderis, or pillar-God before which Jacob as well as Josiah swore, and say that he existed with Ishtar and Solar Bull-worship, for Izdubar and *Hea-bani*, (son of Hea), fought against the Bull (Solar worship) and killed it;³ on which Ishtar, or “the Principle of Fertility, descended into Hades, Hell, or region of Sterility” of which more hereafter.

The Records of the Imperial Library were sytematically arranged in the upper rooms of the west and north palace buildings of Kouyunjik, and therefore suffered in the great conflagration of 607 B.C., when the last monarch committed himself, his family, and all the state records and valuables to the flames. A dark year this in the annals of literature, but not so bad as it would have been if the records had been like those of most peoples, on leaves, leather, or paper. All were dried, or perhaps slightly baked tablets of clay, from an inch to a foot square. They seem to have “been arranged by the librarians according to their subjects; . . . stones commenced on one tablet being continued onto other tablets of the same size and form. In some instances the number of tablets in a series, and on a single subject, amount to over a hundred; each subject or series having a title formed by the first phrase or part of phrase in the subject,” a better plan than our mere “catch words.” To make reference more secure “at the end of every tablet in each series was written its number in the work, . . . and to further preserve the proper position of each tablet, every one, except the last in a series, has at the end it catch phrase, consisting of the first line of the following tablet.” Then again, “there were catalogues of these documents, . . . and other small oval tablets with titles on them, apparently labels for the various series of work.” Of course there were custodians, as well as buildings expressly constructed as libraries, and, adds Mr. George Smith, all these regulations were of great antiquity.⁴ No old nation can show anything of this kind, and all old writings, especially from 2000 to 600 B.C., we must therefore narrowly and warily scan, as likely to have been borrowed from this great Mesopotamian warehouse, with which only Egyptian, Indian, and Chinese stone tablets can compare.

The most ancient records transcribed from Kaldia and Babylon do not unfortunately give us the dates of the originals, for ancient peoples did not like to dabble in dates. Egyptian, Jew, and Greek are equally chary of giving these strong keys to the opening up of their mysteries, or upsetting of their narratives; so only exhaustive research and critical acumen will ever reveal the chronology of these old kingdoms. But more than accuracy was attempted by the old Kaldian writers; they cultivated style, and expressed

¹ *Chald. Acct.*, p. 36.

² *Ibid.*, p. 34.

³ p. 7.

⁴ pp. 19-31.

themselves “in a noble style of poetry, appealing to the strongest feelings of the people, . . . and registering the highest efforts of science.”¹ We find psalms and songs and prayers and hymns in wild profusion; “germs of thought,” says Dr. Birch, “which grew up into blossoms amongst other races long after the parent stem had lain a sapless trunk in the distant regions of the Euphrates.”² Thus, then, we see the source, even in this particular, of that poetic style and force for which Hebrew sacred writings have been long famous. Their Sanhedrin and leading schools of thought had long existed in Kaldia, from which also they borrowed their square written character; and, says Mr. George Smith, “this classic style (of Kaldian literature) remained down to the Persian conquest, or about 500 B.C., that is to Ezra’s time.”³ Language, however, like religion, does not stand still, and that of the tablets gradually diverged, and finally became quite different from that of the people. Ezra and Nehemiah found that the Jewish tribes in Syria did not understand them, and similarly, all or any records which they may have carried out of Babylon with them would in time be unknown even in the land of its birth.

BEROSUS.—Berosus tells us, and, as a priest of the first temple of Kaldia, he should know (though deeply tainted with all the views of Ezra and the Jewish schools of Kaldi priests), that in Babylon “there were records kept with the greatest care, comprehending a period of above fifteen myriads of years . . . containing histories of the heaven and of the sea; of the birth of mankind; of king and their memorable actions.”⁴ These records, he says, relate that in the earliest times there came forth from the Erythrean sea, adjoining Babylon, an animal—“extraordinnry being, or immortal (ἀφθιτον) living creature”—endowed with reason, whose whole body was that of a fish, but the hands, feet, and voice that of a man, but with a fish’s tail behind, and a fish’s head over a man’s head.⁵ He taught the rude inhabitants the use of letters, arts, religion, law, and agriculture, and at long intervals other similar beings appeared and communicated the same precious lore in detail, of whom the last was called O-Dakon. In time this literary monster would no doubt become the DAGON (*Dag-On*, or *Da-Gon*, *i.e.*, “Son of the Sun or God?”) worshipped all over Asia Minor by Hebrews as well as others. Even Kitto seems to think the story of Jonah, *Iona*, or *I-Oan* suspiciously like “the Babylonian fable of this sea-monster Oanes—a name not unlike that of Jonah.” It may be connected with the first person of the earliest Kaldian Trinity, An or Anu, and as Jesus is said to liken himself to Jonah, this slightly connects him in some manner with Oanes, Dagon, and the ancient phallo-solar mythology.

Oanes, we are told, was often slain, and descended into the unknown abyss, or Hades, to rise again. The “sea-monster” which swallows Oanes is the same as that devouring monster in the Greek tale of Perseus and Andromeda, none else than

¹ *Chal. Acct.* III.

² *Records*, v., Preface. 1875.

³ *Chaldean Acct.*, p. 23.

⁴ *Ibid.*, p. 38.

⁵ Oanes, called also Musarus Oannes, the Annotus of the Erythrean Sea, appeared in the reign of Am-Menon, the fourth king of Babylon, who reigned before “the Deluge.”

“*Darkness*,” whilst the hero is the Sun—*Pur-Zeus*. We have similar tales from Classic and Skandinavian mythology, and many such in the writings of India. If Oanes, the Fish-god, founded Kaldian arts and civilisation, of even the most ancient kingdom, so did the Northern empire say that *Nin* or *Nun* established it; Assyria declared *Nin* was the beginning “or bubbling up of life;” the name is connected with the queen of the waters—*Nun*, the fish, if not with *Nabe* the navel.¹ As a goddess, she was called “the queen of the land,” but *Nin* was also male, probably with only the difference of some vowel point, the loss of which occasions exactly the same confusion as might happen in the case of *Ish* or *Isha*, *Siva* and *Sivi*, namely an inverting of the genders. We observe that when spoken of in connection with *Asher* or *Nergal* (*Mars*), *Nin* is undoubtedly the female energy. Yet *Nin* is the *Adam* of *Kaldia*, *Arabia*, and *India*, of which *Abram*, a name unknown on the tablets till the 7th century B.C., is the Shemitic type. *Nin-rah*, says *Inman* (II. 384), is a euphemism for *Yoni*, the celestial mother, and *od* or *ad* is “duration,” “a circle,” or “eternity;” whilst *Nimrah* is the *Nekabah*²—Hebrew for *Yoni*, or “the female indented form.” In Assyrian sculpture, *Nin* though usually the winged bull, is also the fish with a human head, but spoken of under a periphrasis. There is little difference betwixt the *n* and *r*, at least in Asiatic language, and we know that *Nir* was a very early name for a man, lion, or any brave creature. *Ar*, a common name for a river, when pronounced hard, was *Ak*—the celestial source of fertility, as *Ar* was the terrestrial.

Berosus tells us that the creation of heaven and earth sprang, in *Kaldia*, from *Belus* dividing the female principle or *Being*, *Omoroka*, *Thalat*, or *Thalassa*, the sea. *Belus* destroyed the animals in her “abyss,”³ here again used as the womb, and connecting creation with destruction, as *India* does in *Doorga* and *Siva*. This may be the origin of the Flood-idea, “for the whole universe then consisted of moisture,” and so *Berosus* is made to say that before this Deluge, there were ten great Kaldian monarchies—probably meaning dynasties—which lasted for 432,000 years and which, in Turanian measures or moons would be 33,212 year, a not unreasonable period in regard to the creation of man. The first ruler was *Al-Orus*, and the last *Xisuthrus*, son of *Ardates*, who was warned by *Kronos* to write a record of all past events, bury it in *Sipara*, “the city of the sun” and then construct a huge vessel for himself, family, some birds and quadrupeds. This says the *quasi Berosus* he did, and landed on the side of a great mountain in *Armenia*, where he at once offered adoration to *Ceres*—the Earth, burnt offerings to the heavenly gods, and then disappeared. He was a real *Mahadeva* of the race, and after his translation was termed “the answerer of prayer, replying” say the early tablets, “to those who called upon him by voices from heaven.” It is now known that *Berosus* never mentions a Noachian Deluge. The Sibylline story is that after this flood there lived *Titan* and *Prometheus*, and that *Titan* strove to dethrone *Kronos*.

¹ See *Inman's Anc. Faiths*, I. 125.

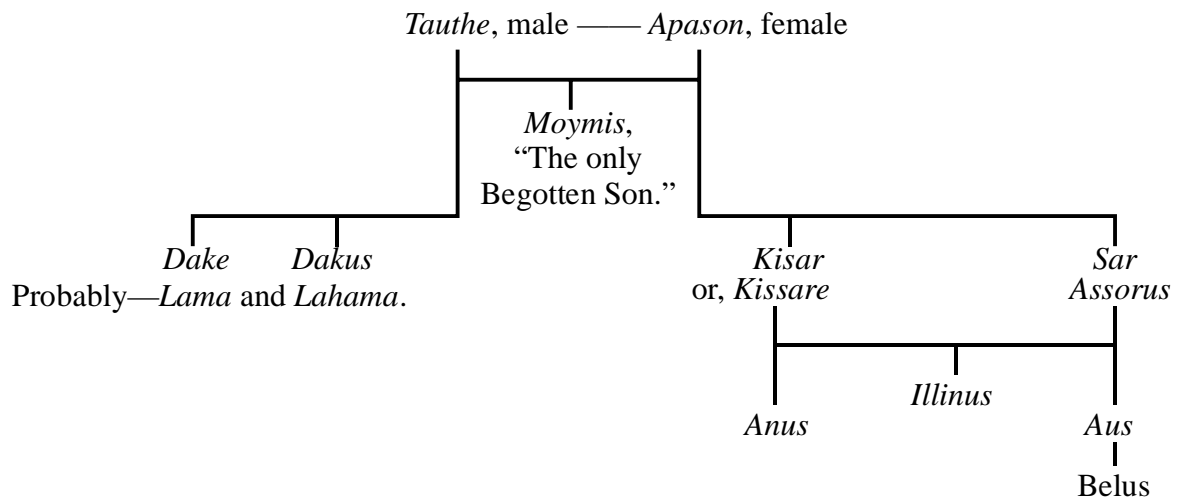
² Word for “female” in *Gen. i. 27*; the word “male,” or a “peak,” or “point” being *Zakar*.

³ *Anc. Mons.*, II. 254.

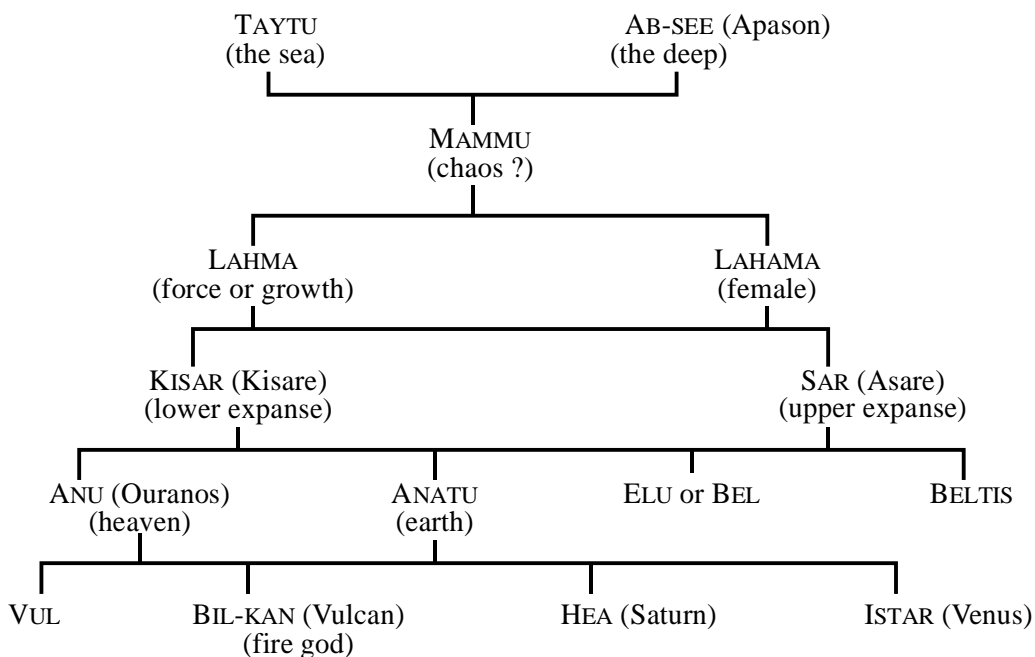
⁴ *Ibid.*, III. 161.

⁵ *Smith's Chal. Acct.*, p. 41.

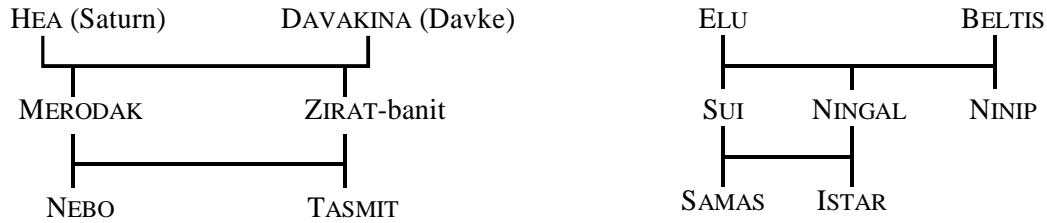
Damascius, as translated by Cory, says that the Babylonians constituted two vital principles, Tauthe (Toth) and Apon, who produced as below:—



The mother of Belus was called *Davke*, probably *Dake*, as above; but this may be a mere feminine term, like *Devi*, for a goddess. I will, however, here give a more complete table of the genealogy of the early gods and goddesses of our race, as gleaned from the Assyrian records by Mr. Geo. Smith, whose latest work I had not seen when the above was written. “The inscriptions,” he says, “are not always consistent, either as to sex or paternity,”¹ but this is probably owing to our ignorance of names and genders, and to the genealogies spreading over many ages, for gods and goddesses often in course of time change their sex, as the Christian Holy Ghost, if not Jehovah, has done, owing, it is said, to transmutation through Hebrew, Greek, Latin, &c.



¹ *Chal. Acct. of Genesis*, p. 60. We are here told that Izdubar may read Nimrod! [This name is now read *Gilgamesh*; it is currently believed that he was probably an early (3rd millenium B.C.E.) King of Uruk around whom legends were collected. See also *Faiths of Man*, s.v. “Gilgames.” — T.S.]



“In the Creation tablet,” says Smith, “the first existence is (just what we find in India) ‘Sea Water’ or ‘Sea Chaos; called *Mumma Tiamatu*, a name combining the Moymis and Tauthe of Damascius,” so that all this “salt matter” is the real meaning of the “*Ruach*,” “Logos,” or “Spirit” of Genesis, over which Tauthe, Toth, or Elohim, that is “the gods Elu” or El, are said to have “brooded.” Genesis i. 2, calls the Chaotic waters תְּהוֹם, *Teهوم* or *Teoom*, “the deep” or “the abyss”—the name for woman, the Yoni, or womb—and chaos or “unformed matter,” תְּהוּ, *Tehoo*, connecting, thinks Smith, the Assyrian word *Mummu* with the Hebrew מְהוּמָה, *Mehumeh*, “confusion,” and הַמּוֹן, *hamun*, “noise” or “tumult,” which is, he says, in Assyrian, *Umun*.¹ *Tehuta* is the Assyrian name for “sea-water,” and all ancient peoples had peculiar notions about the prolific force of this liquid, holding it equivalent to “fire water” and connected with that disguised “sea of milk” on which the Indian scriptures make the creator and creatrix—Vishnoo and Lakshmi—repose in their serpent boat. Much more might be written on the TEHU and BEHU—the “Form”² and “Void” of Genesis i. 2, which a learned writer tells us strictly conveys the meaning of *the Form of the Obelisk* and the *Egg*;³ but this I will not here enter upon. The consideration of the Hebrew word ALEIM—Gods—goes to the very root of the matter of *Creation*, for as already stated the modern Jewish term *Elohim* (Gods or Els) has no place in the Bible. The real word is *Al-e-im*, which good Hebraists say is *Al*, a “ram,” “the sun,” or “a strong one” (and hence a god—but bi-sexual), *e* “these,” and *im* the plural affix, hence *Al-e-im*, “those strong creating ones,” “suns,” “rams,” &c.⁴ but usually “gods,” though *applied to Ba-al*, 1 Kings xviii. 21, to a *female deity*, xi. 5, and to a *male image*, Ex. xxxii. 1, to “angels,” “kings,” “god-like images,” &c.⁵

SABBATHS.—The Assyrians had twelve great gods, clearly corresponding to the twelve “houses” or months of the great Fertilizer, just as all great leaders had twelve followers, twelve tribes, &c. The great old Trinity of ANU, HEA, and BEL, was claimed respectively by the very ancient cities of Erek, Eridu, and Nipur, where was elaborated a Theogony and Theology, which was old and stereotyped long before 2300 B.C., and “remained so,” says Smith, “with little change down to the close of the kingdom.” ANU was the great heavenly and somewhat abstract idea of God, the Lord of Spirits, Hea of the waters below, the emotional and passionate energies; and Bel was the Creator, the Fertilizer, Father of the Gods, and of all the world. These gods and the

¹ *Chal. Acct.*, p. 65. In *Trans. Soc. Bib. Archeo.*, III. i. 173, the Rev. A. H. Sayce confesses that the *Bohu* of Gen. i. 2 is Goola or Ishtar.

² [*sic*, s.b. “Formless.”]

³ *Mankind, their Origin and Destiny*, pp. 55 and 62.

⁴ *Ibid.*, pp. 52, 53; *et seq.*

⁵ Fürst, p. 95, 4th Ed. 1871. So *Ind-Ra, Am-On-Ra*, Zeus, Jove and Jehovah, wore Ram’s horns.

other nine had all their fetes and festive periods probably 4000, nay more likely, 6000 years ago, just as in Rome's day, and as they have them still, but slightly modified. It seems, indeed, impossible to point to a single feature in present faiths which cannot be paralleled in these very old ones; thus a very distinguished philologist and clergyman of the Church of England points out that Assyrians had their Sabbaths just as Europeans have. He says that amongst the various festivals it was the most important, although the commonest; it was "the going forth of the moon on the 7th day," and the Assyrian month was lunar; therefore "the 7th, 14th, 21st, and 28th were termed days of *Sulum* or Rest, on which certain works were forbidden to be done." But the day was older even than Assyria,¹ for, continues our philologist, *Sulum* is "but a translation of an older Akadian equivalent, which signified '*Dies nefastus*.'" A cuniform inscription commands that "the 7th days be the festival of *Merodak* and *Zirpanitu*; a holy day; a Sabbath for the ruler of great nations; *sodden* flesh and cooked food he may not then eat; his clothes he may not change; new garments he may not put on; sacrifices he may not offer; the king his chariot may not drive." Scotchmen may rejoice to know that they thus have here even an older authority than Moses for such restrictions, though they were instituted in honour of *Merodak*—Mercury of *Maha-Deva*—and note *Aleim* or *Jahveh*. This cuniform edicts goes on to say that not even the king may on this "Sabbath-Rest" sit in, or "establish a place of justice;" he may not legislate, nay, not even "take medicine for the ailments of his body;" he may not "make a measured square"? but he must, on the eve of the Sabbath, "in the presence of *Merodak* and *Istar*, erect an altar, make a sacrifice, and, lifting up his hand, worship in 'the High place' of the God;" and we clearly see the God and his high place, and the meaning of the uplifted and *open hand* in the sculpture found in these parts, and supposed to belong to the Parthian monarchy, which I give on p. 139. The god is a *Lingam* on a high altar being worshipped by a *Magus* and others with open uplifted hands.

The cuniform hemerologe which Mr. Sayce quotes from, prescribes that the Sabbath of the full moon, the 14th, shall be sacred to *Nergal* and *Beltis*, the 21st to *Sun* and *Moon*, and the 28th to *Hea* and *Nergal*, when "no white garments may be worn, and sacrifices must be performed at dawn." The 19th of every lunar month was "the white day," and sacred to the goddess *Goola*. Neither the name of the Sabbath nor its spiritual meaning was unknown 3000 to 4000 years ago, for the word *Sabbattu* was actually used, and said to signify "a day of rest of the heart."² How strangely consistent and uniform is our practice! Here is a writer for *The Society for the Promotion of Christian Knowledge* able to assert that "the enactments (of ancient *Akad*, *Babylon*, and *Assyria*) were similar in character to those of the Jewish code"³—yea, verily, for here the poor captives from the Syrian highlands learned almost all they knew.

¹ See Geo. Smith's *Assyria* (*Soc. for Prom. Chris. Knowledge*), p. 13, and the Rev. A. H. Sayce's paper in *Lon. Academy*, 27th Nov. 1875.

² Rev. A. H. Sayce, *Academy*, 27th Nov. 1875.

³ Geo. Smith, p. 14.

All peoples, of course, adapt their faiths to suit their own idiosyncrasies. As the French and Irish prefer the softer and feminine form of Christianity, which permits the adoration of a lovely mother and child, to the Protestant worship of a man-god only, so when Jews picked up their theogony or faith from their various masters, they still adhered to Baal, Baal-Peor, the Serpent-pole, and Bull Calf or Cone, that is the Sivaite rather than the Vishnooite form, although, of course, there were both sects amongst them as amongst all nations; thus we see why the "Creation tablets" relate that the Babylonians considered the moon the principal body, whilst Genesis makes the sun the greater light;¹ the former here alluded to Yonites, and the latter to Lingam-worshippers, at all events until Moses introduced his Ark, and that was resisted, and had to be accompanied by the Serpent-pole and Fire to make it in any degree popular.

"The Tree of Life," mentioned in Gen. iii. 22, "certainly appears," says Mr. Smith, "to correspond to the Sacred Grove of Anu, which a latter fragment of the creation tablet states was guarded by a sword turning to all the four points of the compass;" and there, too, we have allusion to "a thirst for knowledge having been the causes of man's fall;"² the gods curse the dragon and Adam for this transgression. This Adam was one of "the *Zalimat-qaqadi*, or dark race," created by Hea or *Ninzi-ku*, a name pointing to Hea being a *Nin* or Creator, whilst Adam is called *Adāmi* or *Admi*, the present eastern name for "man" and the Lingam, and no proper name.³ Hea mentions the revolt of "the Dragon of the Sea or of Tiamut," and calls it *Karkar*,⁴ the name of a very ancient capital, which leads us to infer that Karkar was the original great seat of Kaldian Ophite Worship, which the Hea, Nin, or Izdubar form of faith—probably a Lingamite revival—was trying to supplant about 2000 B.C.

RELIGIOUS REVIVAL.—The impression that I get from the legends of Izdubar, a Flood, or even the Creation Tablets, is simply that *these were Religious Revivals*; nearly every illustration of Mr. Smith's last volume shows the serpent as an evil influence; thus we see it standing up behind two figures in front of a sacred fruiting tree (p. 91), so Bel with the sickle-like scymitar in hand is trying to cut it down (p. 95), as the scythe of Time cuts down all faiths. On the Plate opposite (p. 174) we are shown Izdubar, or the hero of the flood—Nimrod and Noah—firmly holding the Elamite lion ram, or sun by his claws, and strangling the serpent; by which we conclude that he is Siva desiring more especially the worship of himself—the *Nin* or Lingam; whilst the figure on p. 239 shows us both Izdubar and Hea-bani fighting the lion and the bull, and the figure on p. 262, exhibits the gods of that period shedding refulgent rays on the emblems of an unmistakable worship; here, two rampagious-looking scorpion-men, with very conical helmets and a unicorn horn, are shown revering a phallus or the glans on a stand under the solar ray, from which proceed two croziers; see Fig. 207, VII. and XI., where Hea is the Bull-Man and Izdubar, the man with his hand on the Ram's throat. Now, if I am right, and all I have read elsewhere tends to the same conclusion, then all these

¹ *Chal. Acct.*, p. 75.

² *Ibid.*, p. 88. The "Grove" or "Tree" of Abram, Gen. xxi. 33, was clearly a male emblem, the *l, 𐤋*, it is thought, having been made by adding to the *r, 𐤓*. In Heb. *רֵץ* is now a tree, grove, or wood.

³ *Ibid.*, pp. 77, 78, 86.

⁴ *Ibid.*, pp. 80, 90.

tales as to “the Temptation by a Serpent,” “the Fall,” &c., are phallo-pythic transmutations of faiths, and have no more connection with the first creation of man upon earth, than has the Flood, the Ark, or Mountain-worship of Jews in the desert, the destruction of Python by Apollo in the early days of Delphi, &c. If my readers will glance through the illustrations of Mr. Rawlinson’s *Anct. Monarchies*, they will see abundant verification of war with dragons, such as that fine plate which Mr. Smith gives us opposite page 62, where Bel, the sun, armed with the double-headed Trisool of Siva (but here clearly signifying wavy fire), is driving out the winged draconic monster, representing that phase of faith which, it was thought, usurped more than its share of phallo-cult. This is paraphrased in all religious writings down to the apocalyptic tale of Michael or Mahi-Kāl warring with the dragon, “the old serpent,” who is in these later days called by Christians “the Satan.” That he is also Bel, the solar god, we see by the highly phallic sculpture of him¹ standing on the tiger, with the bow and arrow—a Sri-Linga—in one hand, and the other *upreared and open*, giving his commands to a man holding a closed fist, with thumb passed through it upwards, and having two rearing unicorns behind him, with Luna as Ishtar overhead, and two fruitful palm trees on either side of the group.

One of the oldest tablets gives, I suspect, the *original* of all the western world stories of Typhon warring with the gods, as Arkites like Moses warred with Aaronites, saying Jahveh killed those who opposed the ark and its god; as Gibeon or Ephodites fought against Baalites, and as in India, Lydia, and elsewhere, the Heraklidæ fought with and displaced the Yonites or Atyadæ, the first great dynasty of the coasts of Asia Minor. In all cases, those who overcome are Gods, and those who fail, Demons, Titans, the followers of Azazel, Satan, or “the Adversary.”

ZU’S WAR.—Mr Smith gives us in the original three very important words met with on the tablet about Zu’s war, being unable as yet to translate these, viz., *Um-zim-i*, *Parzi* and *Terete*, the former of which he justly thinks “*is some talisman or oracle in the possession of Bel which was robbed from him by Zu.*” The whole “story of the sin of Zu” reminds Mr. Smith of the outrage of Ham on his father Noah, and the mutilation of Ouranos by his son Saturn.”² It is necessary to bear in mind that this “mutilation” consisted of depriving the fertilizer of his virilities, as we see being done by the *Scorpion* in the picture of Mithras, Vol. I., p. 461, and that this merely signifies the wintry destruction of fertility, which every object in this picture of Mithras assures us of. Thus then I would understand that when Zu says as in this tablet: “12. Let me carry away the *Umsimi* of the gods. 13. And the *Terete* of all the gods, may it burn,”—that the *Palladium* or male Triad is what this Ouranos is to be deprived of, and that this was valued as Ireland valued her stone of Tara, and Scotch and English monarches their stone chair—“*the Cadair or Cell of the Cow*,” on which our Queen was the last to sit, though it was *Uthyr’s* or Arthur’s, the Solar king’s own peculiar seat.”³

¹ See Geo. Smith’s Fig. on pages 99 and 100, where he calls Bel, Merodak, and Michael all one.

² *Chal. Acct.* chap. vii.

³ This language will only be clear to those who understand Keltic lore, or have read the chapter which follows on Kelts, Kooths, &c.

This wicked Zu, who elsewhere appears as “a bird of prey,” longs to establish a throne, and to “possess the *Parsi*,” but he casts this away, after obtaining “the *Umsimi* which he took in his hand,” when all became darkness and disorder in the kingdom of Bel; and, Anu and Vool had to be solicited to restore order and life to gods and men. Clearly *Zu is winter*, and another tablet actually calls him “the storm-bird,”¹ that is the Bran or Raven of Kooths and Kelts, which is said to shut up the Ked or Ark of *Caer* or Ceres. None but great Anu can arrest Zu; Nebo is begged by Ishtar to “slay him with thy *weapon*,” that is the lingam or fertility, but he like Vool and Bel only appeals to Anu. It is clear that Zu is equal in power and greatness to Elu, and is the Aleim or El-Shadai of the Jews, for Zu appears on one occasion as *Sar-turda*² the great god worshipped by Izdubar, who, say our translators, is Noah and Nimrod; now Noah’s god was *Al-e-im* or El-Jah.

NIMROD AND FLOOD.—Our Assyrian and cuniform students do in reality quite upset the Biblical story of Noah and his flood; Mr. George Smith, after years of patient investigation, having arrived in 1876 at the conclusion that Nimrod, who was the grandson of Noah by Ham and Kush (that is an Amite or Amorite, and Koothite) was Noah or a king in Lower Kaldia under the name of Izdubar, the companion of Hea-bani or Son of Fire.³ Now this Izdubar was an Interloper, and Hea was his Magus or priestly adviser, and they two warred with the lion and bull, by which we seem to be told that they opposed the Tauro-phallic cult of Elam and Assyria, and tried to establish Fire-faith, but were foiled, metaphorically by a deluge, that is by the faiths of Dagon, OAnes, or the salacious energies which water represents. They attacked Ishtar, the principle of fertility, who offered at first to coalesce with them, but she, driven by them to Hades, made sterility to reign over all Babylonia, which finally caused an uprising of the people, who, like a flood, swept Izdubar and his followers away into the mountains of Armenia where fire ever had and still has an abiding-place, and from which it ever and again descended, till finally and almost entirely forced out of Western Asia by the Moslem, its scattered votaries effected an escape to the Indian coast, where we know them as Parsis. This appears to me as reasonable an explanation of the tales of Floods as we can at present urge, though such are susceptible of other interpretations, as I have elsewhere suggested; apparently these tales had different meanings at different times and among divers nations. According to the tablets, Izdubar was deified and had prayers offered to him,⁴ as I have elsewhere shown from writers who divined thist long ere the world had found or could read tablets. No possible reading of any tablets describe such a flood as Jews and Christians believe in.

The Nimrod or rather “Evechus” of Berosus was, though perhaps not then thought so, clearly a *faith*, not a man, for “he 2400 years”;⁵ some: writers make him “contemporary with Abraham, the inventor of idol-worship and a furious worshipper of fire.”⁶

¹ *Chal. Acct.* pp. 116-120.

² *Ibid.*, p. 120.

³ *Ibid.*, chap. xi. The actual meaning of the cuniform, translated Izdubar or Nimrod, is FIRE-HOLDER. *Trans. Biblical Arch.* III. ii. 588.

⁴ *Chal. Acct. of Gen.*, p. 169.

⁵ *Ibid.*, p. 176,

⁶ *Ibid.*, p. 177.

Sir H. Rawlinson thought Nimrod was the deity *Ner-gal*, because this signifies “great man;” the Rev. Mr Sayce identifies him with the god Merudook (Merodak) whilst Canon Rawlinson thinks a Nimrod reigned about 2400 B.C., and Professor Oppert believes Nimrod to be a mere geographical expression. The Izdubar tablets tell us that Izdubar had a mother called *Danat*, i.e., “a goddess;” that he was a native of Amurda or Marad (the Akadian name for Merudook), and worshipped the god Sar-turda;¹ that he had a strange dream which none could interpret till the sage Hea-bani,² a very salacious looking creature, was found; he became a great friend of the king’s, and the story is here a parallel to those of Joseph and Daniel. This *Hea-bani* was a sort of Satyr or Faun, with very prominent parts (see Fig. 207, XI.), and the feet, horns, and tail of an ox; he lived with wild animals in a cave, and was with difficulty induced to go to the city of Ur; unfortunately Mr. Smith does not tell us all, saying that it is “hardly adapted for general reading!”³ Thus the key of the two characters is hid from us by that absurd modesty which has so much misled us, from the multitudinous translations and commentaries on that most indelicate of books—the Bible—to the last discovered tablet.

The great enemy of this Izdubar was the Elamite monarch; his people were called “pine trees” (Lingamites?), and he himself Hum-baba, probably “Father Um or Am,” that is our “*Baba-Ad*,” or Adām (Siva) of India. This Hum “is thought to be the last of the dynasty which, according to Berosus, conquered and held Babylonia for two centuries between 2450 and 2250 B.C.”³ but which came into power about 34,000 years, or if we take this to mean Moons, then 2600 years *before the Flood*,⁴ Kaldia having had eighty-six kings of her own before this period. This entirely throws out the above conjecture, and however we may treat the years of Berosus, we must give due weight to his eighty-six Kaldian kings after his flood; and then eight Median kings.

I gather from the cuniform translations that Izdubar and Hea-bani were *Solo-Arkites* warring with the Lion or Lingamites of Elam, for they seized and destroyed the bull just as Moses did the calf or cone of Aaron; Hea-bani “cut off the member of the divine bull and threw it to Ishtar,⁵ who, with all her maidens, fled horrified, when Izdubar took the mangled hull “to the ark of his god *Saturda*, and dedicated it and worshipped (before) his fire.”⁶ So Moses ground the golden calf to dust before Jahveh; the parallel is complete, and the Izdubar tale but a mode of showing us a change from Lingamism to Solar Yonism. We have a wonderfully fine rhapsody of grief in the hymnal dirge from Hades, where Ishtar consigned herself, on which occasion Shamar (the Sun) weeps; part of it runs thus:—

“ The cow with the bull will not unite;
The ass, the female ass will not approach,
Nor the female slave the vicinity of the master;
The master ceases his command,
And the female slave her gift.”

¹ *Chal. Acct. of Gen.*, p. 194. *Trans. Bib. Arch. Soc.*, II. ii. 245.

² [a.k.a. *Enkidu*.]

³ *Ibid.*, p. 205. From the demi-god’s representation we can well imagine that he was only a type of creative energy, see p. 77, Fig. 207. [Non-Bowdlerised translations now exist. Forlong may be hinting that Gilgamesh himself seduced Enkidu; this is not that outrageous a guess, but wrong. — T.S.]

⁴ *Chald. Acct.*, p. 205.

⁵ *Ibid.*, p. 185.

⁶ *Ibid.*, p. 224.

⁷ *Ibid.*, p. 225

In the end Hea-bani seems to get killed by Lion or Scorpion men, that is the Kentauri—already and yet more fully to be alluded to—see Mr. Smith’s drawing from an Assyrian cylinder,¹ which confirms all I have said as to the intense Lingam-worship of the country. These scorpion men have in their upraised wings and prominent unicorn, some of the characteristics of Hea-bani, for the latter is strictly the type of fertile force as we see from the tablet which says that Izdubar deemed it time to fly on losing him, because the land at once became sterile and dead. So on his death, Izdubar flies with his ark to the northern mountains of Nazir, and “pours out his libations to the four winds, and builds an altar *on the peak of the mountain,*”² like a good Igni-Solar Arkite.

It is evident from what we read in the tablet that the Kaldian also gave the Jew his idea of Jhaveh liking “a sweet smelling savour,” but not here of flesh and fat and blood as the O.T. avers, but of sweet smelling woods, as “Reeds, Pines, and Simgar and seven herbs.” “The gods,” says Izdubar, “gathered like flies over the sacrifice,” on account of “its good savour.” There is no connection, however, between the so-called flood of Izdubar, and that of Noah, the one lasting a year, and the other only fourteen days, when not only was the Kaldian ark raised to the height of the highest mountains, but swept away up to the far-off ones of “*Nazir,*” which our translators believe to be upper high Media or Armenia. There is, however, a striking parallel between the tale of the emasculation of the Kaldian bull and that of Osiris (who was the bull of Egypt, and on whose account Isis, like Ishtar was utterly discomfited)³ as well as in the story of the destruction of the bull, bull-calf, or cone of the Hebrews in the presence of the Arkite chief Moses. It “cannot also be accidental,” as Mr. Smith says, that all these peoples had ten great chiefs, viz.—

KALDIAN KINGS	EGYPT.	JEWS.
Al-orus . . .	Ptah . . .	Adam.
Ala-paras . . .	Ra . . .	Seth.
Al-Melon . . .	Soo . . .	Enos or Anoops.
Am-Menon . . .	Seb . . .	Kain or Kin.
Am-e-gal-Arus . . .	H’osiri . . .	Maha-Lal-el or Mehal-al.
Da-Onus . . .	Set . . .	Jared or Yar-ed.
Ædor-ak-us . . .	Hor . . .	En-ok or Hanook.
Am-emp-sin . . .	Toot or Tot . . .	Metoosaleh.
Ob-i-artes . . .	Ma . . .	La-Mek or Lam-ak.
Xi-soothrus . . .	H’or . . .	Noah, Noe or N-h

Even our orthodox translator concludes by showing us that he cannot resist the conclusion “in favour of the hypothesis that Kaldia Was the home of (all) these stories, and that the Jews originally received them from the Babylonians,” and therefore not direct from Jhaveh.

CHRONOLOGICAL TABLES.—I beg my readers will throughout this chapter turn repeatedly to my tables of Kaldian and Assyrian history, without which these subjects

¹ *Chal. Acct. of Genesis*, p. 262; partly seen in my Fig. 207, VII., p. 77.

² *Ibid.*, p. 270.

³ [The bull of heaven in the Akkadian epic was not just emasculated but killed; Ishtar was upset because she had it set on Gilgamesh in the first place, when he rejected her advances. — T.S.]

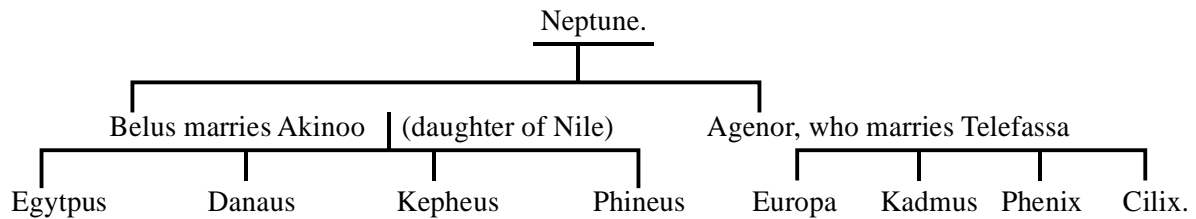
cannot be fully grasped. I have with much labour condensed into these chronological columns a great deal of important matter, especially concerning the gods, temples, and periods of holy rites, which can only be found by searching through a vast number of learned works. Space will not permit of my here entering into many details, but I refer my readers to the excellent works on Western Asia. by Layard, George Smith, &c. and especially to "Ancient Monarchies" by George Rawlinson, the Rev. Canon of Canterbury, to whose valuable works every student of history must feel much indebted. In various important conclusions I have been compelled to differ from this learned author, but necessarily so; we start from a different basis altogether, he accepting of course the entire truth and inspiration of the Jewish writings, and therefore investigating with foregone conclusions, whilst I simply take all histories and faiths for so much as, and no more than these commend themselves by their intrinsic merits to my judgment. I am, of course, heedless of the consequences to which inquiry may lead, as to the downfall either of creeds or so-called histories, being concerned only with the attainment of truth.

LANGUAGE.—I have spoken elsewhere regarding the language in which the history of Assyria has come down to us, and several facts in connection with this can be gleaned in the right hand column of the Chart, but must here remind my readers that in the seventh and eighth centuries, the Kaldian. tongue had entered upon what Jews and Christians would call its Hebraic phase, and was beginning to be written in a square rather than the pointed Akadian or ancient Kaldian character.¹ This, in the days of the earliest tablets, must have been Turanian, then Aryan, and later, Shemitic, and of course more or less at times a mixture of all of these. It is usual to call the most ancient language which has come down to us, an Aramaico-Shemitic dialect. The Jews would speak a Phœnicio-Shemitic tongue when first taken away eastwards, and this we see they had forgotten when Nehemiah tried to instruct them on their partial return in the fifth century B.C. He and Ezra had clearly to translate the older—evidently a dead language, for in such most priests prefer embodying their sacred writings. I say "most," for plain-spoken, reasonable men like Boodha and Confucius avoided this blind of priestcraft; the former as well as his disciples wrote in the commonest dialect of the people, so that every man should understand, and not the learned only. Boodha despised the sacred Sanskrit of the Brahmans, just as the honest teachers of these days throw aside Latin or Greek when they wish to instruct the people.

The Assyrians of the Empire were a Shemitic people with an admixture of Aryan blood, but the ancient Kaldians came from the North, and were Kooths, Kyklops, or Aithiopians, and connected with Egyptians. Memnon, king of Aithiopia, Rawlinson holds to be the son of a Cisian woman, *i.e.*, a Soosanian, while the Egyptians hold that Memnon was their Amoonof III., whose statue is the "vocal Memnon." There was a tribe of Memnonnes at Soosa as well as at Meroe, regarding which fuller details will

¹ *Anc. Mons.* I. 56.

be given elsewhere, so that the Babylonians are often held to be Kooshites of the Nile. Neptune married Libya or Africa, and had issue Belus and Agenor; the following would be the Genealogical Tree.¹



Armenians call Koosh or Ethiopia the four regions of Media, Persia, Soosana or Elmais, and Aria, and these vast countries were therefore the home of these wondrous builders, trades, and worshippers, the Kuklops, Kooths, Kabiri, Phenicians, Pelasgians, &c. These lands still abound with abundant remains of both their faith and their labours, and in names such as Larissa, Lars, Pals, Bel, Ben, Bars, Ar, Ak, Pi, Pa, &c., we are constantly reminded of the stern facts of their history.

Kaldians and Asyrians, we see by their remains, were deeply immersed in all the first symbolic faiths before we have any written history of them. When known to us, they were ardent Phallo-Solar worshippers, which they continued to be up to the fall of the Persian Empire; at times fire and many purifying influences dominated, and of course there were many bright and pure spirits and writers amongst them, just as we see in the Jewish tribes, sunk though the masses were in every abomination.

In trying to establish this, we must not insist on the too minute identification of each god with our well-known Phallo-Solar gods of these days. Europe is too unyielding in this respect for the Asiatic or ancient mind. Thus Siva has over a hundred names, because he represents Life and Destruction, the Poisoner, and Life-giver, as well as all the various tempers, passions, features, and ideas of man. During a month's march in India one may come across scores of Ashers and Ishtars, without hearing them called Sivas and Sivis half-a-dozen times; yet that Siva is Asher, the great creating Almighty One, no student of Babylonian and Indian faiths can for a moment doubt. It is probable, also, that Asher was as purely worshipped in Mesopotamia five thousand years ago as he is this day in India, but it may be also true that his female form gave as great occasion for the indulgence of lascivious desires, frolics, and libidinous paintings and sculpturings, as does the softer religion of Vishnoo. Siva and Asher were severe and ascetic gods, which the writer of *Anc. Mons.* does not seem to be aware of. Asher, like Siva, was a Trinity and a Unity, and called also a hundred Trinities and a hundred Unities. He was Al, El, Il, and Ra, Love; yet also Anoo, Bel, Shams, and Sin, and the Western Amon, Zeus, Pluto, and Neptune, according to the idiosyncrasies of his followers.

Ashat, *Shallat*, and *Saklat* (Sanskrit *Sakti*), were Asyrian names for a wife,

¹ *Anc. Mons.* I. 611.

and *Ashat-zu* was “his wife,” but the wife of a god was called *Dam*, which may be the origin of our Dame, a word used by Kelts and the Septuagint translators. *Ashrat* were any divine Assyrian images, such as the Hebrews call *Ashra*. *Ash-mar* is a spear, *Ashal* the Assyrian sacred tree (Hebrew, אֲשָׁל, Gen. xxi. 33), and *Ash-lish* is “like a tree,” whilst *Asah-el* is to get or create, as El creates; so that *Ash* means an upright growth as the Tree or Lingam-God, and like him also Fire. *Ash* = A-esh, or A-ish, and combined with El, the God Ash, very commonly the *Ligneus penis*.¹ The “Horned Astarte” or *Ashtaroth Karnaim* of Gen. xiv. 5, is held to refer to Isis;² and *Ishtar*, plural *Ishtarat*, is the Hebrew *Ashtaroth* and Greek *Astarte*, contracted, says Gesenius, in 1 Chron. vi. 71, from “the temple of Ashtara.” Nineveh was called “the city beloved by Ishtar,” and *Asoorita* was her Ship or Elipse, which the devotees addressed as “My Lady.” *Ini*, “the eyes,” is also a word much used in connection with her, see page 72, Vol. I.

CHIEF GODS.—*Ilu* appears to have been a general term for God, as *Deus*, and *Ilim*, its plural; so *Asher-resh Ilim*, signifies “Chief of the Gods,” and *Ilu-Sha-Akhari*, “God of Foreigners,” like the Hebrew *Aleim Akharim*. *Ish-tar* is a cunifor word signifying “Star of Love” or “Queen of Stars”—occasionally applied to the Virgin Mary. The cuniform character disappeared with the Macedonian conquest, but we have many important words—ancient Egyptian, and Sanskrit,³ the roots of which can only be found in the cuniform. Let us look at the earliest deities of the old Kaldians, and trace these according to the Eastern and not Western mode, which many writers on Babylon adopt; thus, though we have first cognisance of Hoor or Kaldi, the Moon City, we must not on this account fancy that any people place her (or, at times, him) before the Sun.

The Supreme Gods, here as elsewhere, are AL, EL, or IL, AZ, etc., or shortly A, the male symbol; this yields such words as Alah, Asher, &c.; and all the subsequent manifestations of him. A is often in the East understood or is an unpronounced prefix, and may be so in *A-Esh*, *A-El*, *A-Ir*, &c., for which we may simply say Esh, El, or Ir.

In early Kaldia we have the MALE trinity.	ANA or OANES, represented by the number 60.	BEL or ENOO or NIPROO, represented by the number 50.	HOA or HEA or Serpent, represented by the number 40.
The FEMALE energies are	ANAT or ANOOIT.	BELTIS or NIPROOT, or ENOOTA, or MULTIA. 15.	Dav Kina.

¹ Talbot, *Jour. As. Soc.* III., i. 67.

² For such a “grove the women wove hangings” (2 Kings xxii. 7), probably like those we see on the Magian and Fijian *Ashers*, pp. 139, 140, but which the Septuagint translators disguise.

³ As *Ish*, Man—*Isha*, Woman.
Esh, Fire—*Ishah*, Sacrifice.

Ishah = Jasher, “to stand erect.”
Ishai = Jessie, “a stem” or “shoot.”

In Kooshite or Hamatic tongues with Sanskrit affinities, RA, RAM, RI, &c. take the place of AL and EL, and we have KARA or KALA the oldest name of Babylon, no doubt Siva, though Europe says it signifies “the gate of El” or Babil; if the gate, then it is the Ark of the Creator *Il, On* or *Asher*, the *Bel-Athri* of the Etruskans and Janus of Latins,¹ for which see Plate xv. 5, where Janus is a Lingam and Serpent, very complete in all respects.

Thus in <i>later</i> KALDIA we have <i>Male</i> energies, and symbols and numbers, thus.	○ ² SAN—(English Sun) or Sanel, SAMSI, SHAMS, or SHAL, &c. 20.	SIN UR-OOR HUR The Moon 30.	VOOL OOL-AO The AIR, FIRE 10 or 6.
Ditto <i>Female</i> Energies.	GOOL-ANOOIT A Star of either 6 or 8 rays.	MAYA or Queen of Heaven.	SHALA TALA FLAME The LIGHTNING

In Kaldia and Asyria we have five planetary bodies represented as follows, but my readers must remember that the planets are merely assigned, as it were, to the gods as they are to children, at their birth. The planets also have female Energies.

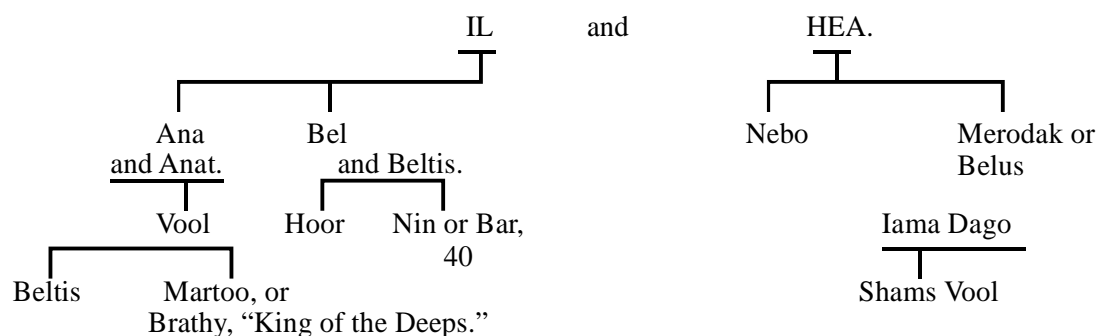
SATURN or HERCULES has NIN or NIP.	JUPITER has MERODAK.	MARS has NERGAL, 12	VENUS has ISHTAR.	MERCURY has NEBO.
NIN being the Asyrian Hercules, so in Kaldia; KAL = NIP, KALNA = NIPER, KALA = NIMROD, for KALA is SIVA.	His wife or female energy was ZIR-BANIT.	The Lion-Man, the NARSINGH, NARITEN, or VISHNOO, the fertilising Sun. His wife was LAR, or LARS, <i>i.e.</i> , the Yoni.	Woman-Fish, WATER, an ARK, FERTILITY. Hence “Holy Water,” Holy Wells, &c.	His female energy is WARMITA, and occasionally ISHTAR. He is usually a tall, upright man, with his hands crossed in front.

In Egypt P’tha or P’Ra meant Sun, and as he was King of Heaven, so the earthly King may have been called Phra-aoh or Pharaoh, but vowels and aspirates are here of little account. As a rule, each male was worshipped wherever his female Energy was, because she was his Ark, House, or Abode, so Bel was worshipped in BELTIS and UR, as well as in special dwellings of his own, as at Dooraba.

¹ Hislop’s *Two Babylons*, p. 38. *Anc. Faiths*, I. 343.

² The Circle with a cross in it, is one of the oldest solar signs.

All the Gods are not represented as having female energies, but we have from



The following have no parents, so far as we yet know: Il, Ra, Hea, San, Nergal and Ishtar.¹

In the very important document which has come down to us concerning the reign of Tiglath Pileser I. of 1130 B.C., we learn,²

1st. That “*Asher* is the great Lord—Supreme over all Gods.”

2d. „ “*Bel* is the Father of Gods—Lord of World.”

3d. „ “*Sin* is a Leader—Lord of Empire.”

4th. „ *Shamas* is the Establisher of Heaven and Earth.

5th. „ *Iva* [*Vul*] is he who causes tempests to rage over hostile lands.

6th. „ *Nin* [*Abnil* or *Ninip*] is he who subdues Evil Spirits and Enemies.

7th. „ *Ishtar* is the source of the Gods—“Queen of Victory,” who arranges battles, and corresponds to the *Máya* of India, “the Queen of Heaven,” as distinguished from Venus, Love, and its passions, which, however, she also represents.

ANOO.—AN, ANA, IL, and RA are thus the same God, varying only according to the age and speech in which he is addressed. Probably from ANA comes OANES or ANEDOTUS, who is also thought to be the Deity *Hoa-Anes* or Gods *Hoa* and *Anes*, more especially worshipped by I-OANES, IONIM or IONIANS, from whom of course must have come Jahveh’s “prophet Jonah” or Iona.³

With most writers, *Anoo* is the great abstract Almighty. Appeals lay to him when all aid from other gods failed, as when gods and men besought that the hand of the wintry Destroyer, the Kaldian *Zu*, should be stayed. *Zu* was *Anoo*’s agent, sometimes called *Lubara* or *Dabara*, Pestilence and Destruction. Mr. George Smith thinks *Zu* a form of *Ninip* and a friend of *Ner*, a deity of *Desolation* and of *Hades*. *Itak*—such another—was a forerunner and companion of Pestilence, and one who specially “set his face towards Syria,” and was also only amenable to *Anoo*. Thus *Anoo* was a god exactly like Jahveh, often trampling down old and young, and making even “the good gods” like *Elu* (*Elohim*) ashamed and secretly wrathful, though obliged to restrain their anger.⁴ It is a pity our translators so often use biblical words such as “Syria,” &c., for the original word, nay letters, would be far more valuable to us, and would no doubt often tell us of the ancient land and its faith, which a modern word like Syria hides.

¹ [Ishtar was said to be the daughter of the moon god Sin. See, e.g. *Records*, i. 145. — T.S.]

² *Anc. Mons.* II., 311 [Also in *Records of the Past*, vol. v., 5 sqq.] ³ *Ibid.*, i., 145

⁴ Geo. Smith’s *Chal. Genesis*, pp. 127, 131.

VOOL.—ANU as the sky or “Original Principle” was both the Elohim and Jahveh of the Jews who created “The Heavenly Hosts,”¹ His chief dwelling-place—an ark—was ancient Erek. The great son of Anoo was called *Bil-kan* or “Lord Bel,” meaning “the active power of the Sun” and therefore Fire; so that Bel comes to be often identified with *Vool* or “*Vul*” (the Vulcan of the Latins and Tubal Kain of Hebrews), and as B and V are interchangeable, and the vowel in Bel may be as in Hebrew *o* or indeed *u*, there is clearly no difference. So Bel is often Elu, and Balim, Elohim, whose Saki, Ark, or “Sanctuary,” is Ishtar, the Star of Passion.² VOOL is usually known as “the Air god,” but he has also the titles *Pur* (Fire?),³ *Raman* or *Rimon*, “the self-existent,” that is male and female energies of heaven and earth, as Rimmon the pomegranate; the Fire is male and female as the Energy of Terra. VOOL is also called Tuban and Ben; in Armenia he was *Teiseba*, and in Syria and Arabia, *Daddi*; everywhere he was worshipped and considered a specially active god, controlling the atmosphere and wielding storms and the thunderbolt. Hea as the great creator of the Trinity gave him orders, and so we find that when wickedness became rampant on the earth Elu or Bel (Elohim or Jahveh), appealed to “Vul to drink up the rain,” so “the ground was hardened . . . corn ceased and blackness spread over the fields which then brought forth thorns”⁴—a curse one would think not likely to put an end to wickedness, but on the contrary well adapted to increase both crime and misery.

THE TRINITY AND TWELVE GODS.—Including the Trinity, there were twelve great deities, and this from the very earliest to the latest days of Babylon, so this faith had a long and enduring reign, extending over some two thousand years. Of course the number twelve refers to a Solar origin and Zodiacal signs, and as Anoo had an abstract and purely passive form as well as an active one such as Sol and Apollo, Osiris and Horus, and indeed as in the idea of Jehovah and a Messiah, so we see that Babylon or Egypt set this example to the west, of a great god accompanied by twelve attendant deities and also “a Trinity in unity;” for there were no hundred gods here but a duality, or good and evil ones. I here give the names, powers, titles, and principle residence of the other nine deities.

The	4th.	SIN	of <i>Ur</i> —King of Brightness—the Moon.
„	5th.	MERODAK	of <i>Babylon</i> —Prince of Gods and Lord of <i>Births</i> . Mercury.
„	6th.	VOOL	of <i>Muru</i> —The Strong God; Lord of Air and Canals.
„	7th.	SHAMAS	of <i>Larsa</i> and <i>Sipara</i> —Judge of heaven and earth.
„	8th.	NINIP	of <i>Nipoor</i> —The warrior and destroyer of the wicked.
„	9th.	NERGAL	of <i>Kootha</i> —The giant king of war.
„	10th.	NURKU (Universal)	—The lofty One who holds the sceptre.
„	11th.	BELAT or Beltis of <i>Nipoor</i>	—Wife of Bel and mother of Gods.
„	12th.	ISHTAR (Universal)	—The Eldest of heaven and earth—Love and Passion.

Below these came all other gods, then the IGEGE or heavenly angels, and the *Anun-naki* or “Angels of Earth,” and lastly the GENII or “SPIRITS of good and evil;” prominent among which were the Sedu, Vaduka, Gallu, &c.

¹ Geo. Smith’s *Chal. Acct.*, p. 74.

² *Ibid.*, pp. 142, 154.

³ *Ibid.*, p. 55, 56. *Pur* = *Pi-Ur*.

⁴ *Ibid.*, p. 155.

Mr Rawlinson attributes to Damascus the origin of the *First Godly pair* called ASORUS and MIBARA, that is A and M, possibly the Sanskrit AUM; they were followed by ANUS, ILINUS and AUS, and by the Hebrews, though after a great interval, with their *Aleim* and Ruach of Genesis.¹ The symbol of Aus was the wedge or small obelisk, and as ON was the Sun and obelisk of the Nile of which Amon was the hot or active form, no doubt the deities were identical. AN was the Man-phallus, and when Assyrian left Asher, the first capital, they called this new one which they founded higher up *χαλανη* or *Kālāne* (Kalne), according to the Septuagint and Talmud. Yet Tiglath Pileser even in 750 B.C. preferred Asher as his residence, and it was flourishing then, as we have records of a Moabitish king, "Solomon, sending tribute" to him here.² It is possible that this is the Solomon the Jews claim as their king, for not a record on leather, papyrus, or stone has ever yet turned up to prove there ever was another. These Moabites spoke a Kaldi and Hebraic dialect, and owned "*Kamus*," that is Kemosh, or the Sun, as their god-king, according to the inscriptions.

NIPROO.—At a loss to discover the Jewish Nimrod and account for his being "a mighty hunter," Mr Rawlinson tells us to "read Nipru or Niprut," because something like the Hebrew word Nimrod or Nebroth!³ but not a vestige of authority is offered for such a request; having granted him this, he then asks us to add *Bil* to it, and so accept *Bil-Niproo* as "Thank the Lord," a name held suitable for king and city! He who loves true history, however, will reject both this Nimrod and Talmudic Nebroth, as mere fancy-building on a foregone conclusion. If anyone called Nebroth founded a city, we have no authority for identifying him with Bel the Sun-god, or any other. The Hebrew legendary writings probably refer to Nipoor, Nifer or Kalne, and Bel was no doubt a Sun or Phallic god, and therefore as already explained "the hunter" of that city. *Niproo* may be from the root *Napar* 'to pursue,' but if a Phallic deity, as all the gods were, the pursuing meant was that of male after its kind, and is a term so applied to Siva. Nothing but ignorance of Phallic lore, and a considerable number of hunting scenes, could lead any one to suppose that the pursuit of passion was the pursuing of game. Probably the word is altogether a mistranslation, as *pursuing* means "to govern," even according to our author.⁴ The Hebrews say he was a pursuer "before the Lord," which may mean merely that the person Nebroth served or worshipped this god—the sun or Maha-Deva. Kala or Nimrood, and Kalne or Nipoor, were great cities celebrated for devotion to Bel, and perhaps we may therefore conclude that Ka or Kal was an early term for the Sun-god—for *Ka-Ra* became *Babil*. *Mul* seems to have been the Hamitic Babylonian for Bel; and hence Belta, and Mulita or Mylita of later days, was Bel's female energy or Beltis.⁵ Rhea latterly became a name for mother Beltis, because 15, her symbolic number, was pronounced Ri by the Kaldians. Ba-al, *Bol* or *Bul*, lob, signifies "My Lord the Sun

¹ The East had probably at this time Brahma and Maya.

² *Jour. As. Soc.* III. i. 1867. Talbot.

³ *Anc. Mons.*, I. 148, first ed.

⁴ *Ibid.*, II. 242, note.

⁵ [Confusion arises because a lot of these 'names' are titles which were applied to different deities in different cities or eras. *Bel* in the Assyrian inscriptions may well have frequently been Ashur, but the Babylonian *Bel* (e.g. in Herodotus) was Marduk. *Beltis* was usually, but not always, Ishtar; she may in some instances have been some other goddess considered a subordinate divine consort of Ashur. — T.S.]

or El,” and Ba-alim is the plural and embraced gods whether male or female. Ba-al may be compounded of Ab, father (or Be, in Keltic, “Life”), and El, Saturn, written אל-בא, and the worshippers would be justly called Is-Ra-El or men who serve Ra-El the Sun-God. We see the full meaning of Ba-al in the Sanskrit Bala, “the strong One.” Jews loved him, and Saul, Jonathan, and David called their sons after him.¹ *Goo-Baal*, a great king of Byblus, was also named Sibith-Baal or the “Host of Baal,” or “the Starry Sky.” *Baal-Peor*, בעל-פעור, “the Lord the opener” of the wombs of all creation, was he after whom chieftains and lords claimed the “*Droits de Seigneur*,” which Europe only abandoned at the Revolution (Inman), and Ireland used to grant in the days of our fathers, and which India, if not a considerable portion of Asia, still freely yields. The right is but the continuation of that sacrifice of the hymen at Babylonian temples described by Herodotus, perhaps corresponding to the sacrifice of the prepuce of the male, and in lieu of the older human sacrifice. Some think the dedication to Mulita² to be a “remnant of a communal system” which made every woman in the first instance the property of the commune or tribe, and that this single sacrifice of herself in the temple sufficed to mark this ancient rule, and to remind men as well as women of the fact that we are all bound to one another, and that womanhood is the first common property of the tribe.³ In Babylonian days the sacrifice was clearly a religious act, as we see by the words addressed to the women, and by all the surroundings, of which much appears elsewhere.

BA-AL.—*Baal* formed part of most religious names. We have *Baal-Tamar*—בעל-תמר—*Baal, the Palm-tree, or My Lord*, the erect tree,⁴ in which combination, says, Fürst, the *Tau*, ת, or older ט “may perhaps stand for the Phallus, like Ar. *Axmar*, to stand up straight . . . the *membrum virile*.”

Tammuz is the Sun, or a vigorous fertilizer; *Tenah* or *Taneh*, the “fig-tree, the fig,” and “copulation,” Portuguese, *Figuera*, but also the Banāna or Plantain, a peculiarly shaped and much prized fruit, which the Tamil Dravidians call *Bala*. It was the *Taneh* leaves, that Adam and Eve applied to cover their nakedness.⁵ The very verb *Tan* also signifies “to lie down with,” “to bow down,” “to copulate.”

Baal-Perazim probably signified one of those sacred Sun-clefts through which people passed to purify and regenerate themselves. It is really “Baal of the clefts,” from *paratz*, “to cut open.” Many such clefts are given in my Plates.

As Baal-Shalisha (שלושה) we have Baal as a Trinity, or Lord of the Mystic Δ, Delta, or triangle, “the perfect figure,” whom Zoroastrians worshipped in the more spiritual forms of Ormazd, Zern-Ane Akerene, and Ahriman, and Phenicians in Kronos, Pothos or Desire, and Omilke, Vapor. These the Greeks spoke of as Chaos,⁶ Erebus, and Ether, who produced that wondrous and universal egg from which sprang

¹ 1 Chron. viii. 3. *Bala* brother to Krishna.

² Herod. I. 199.

³ Lubbock's *Origin. of Civil.*, Chap. *Religion*.

⁴ Jud. xx. 2, 3.

⁵ Gen. iii. 7. Tanah, Fürst. See Cohen's Heb. Bible. French *Figuier*.

⁶ Orpheus says Kronos as *Time* and the eternal Serpent, produced these.

Phanes or Erik-Apœus, a bull with wings of gold, and crowned by a serpent, whom Egyptians and Kopts of later days called the *Logos* or generator.

The celebrated temple where Herodotus says the women offered themselves to the worshippers was called Beth or Bit-Sh-g-h, **בֵּית-שֶׁגָה** a word of important meaning, regarding which students should consult Fürst and Inman (I., 365). It seems to me to signify the house of “the great Sacrifice,” meaning either fornication or seduction, for *Shagah*—still coarsely used, is “to press into,” “seduce,” “sing,” “celebrate” (Fürst). *Sha-gal* is “to burn,” and “cohabit.” The actual stone Hermes, Lingam or Mercury, the Kaldians called Mer-Kalis,¹ Merudook or Amaroot, and his temples *Beth-Kalishy*, equivalent to the Irish name, *Kol-tail*, as is *Aeasar* to Asher, and *Karam Loaoch* to the celebrated *Kromkruach*, the Greek *Steli*, and Hebrew *Matzebah*, mildly termed “stones of prayer.” But we are wandering a little.

HEA or HOA, the Serpent-god, was at one time a mystic half-man, half-fish, a king of fountains and rivers, and the ruler or husband of all founts, seas, and great deeps—that is of female principles. He was *Maces*, or the “Sea of Milk,”² that by which Vishnoo created worlds, and his sign was the same as Asher’s or Ana’s, the wedge, arrow, or obelisk; he was the “God of Life,” or “Good-Giver,”³ and his city, Is or Hill, that which Greeks called Aei-polis, for he was *Aei*. As the upreared hooded snake of seven heads, the Assyrians called him *Siba-Nakad*, but in very ancient inscriptions he is *Tsir-Maki*, or “finely long,” “straight,” and “the growing one,” an epithet also applied to tall timber trees. bulls and lions, and therefore clearly meaning salacious and obeliskal objects. Brahma, say Hindoos, sacrificed 1000 horses to Vasooki; that is Hea, the King of Serpents, at his great temple at Prayág,⁴ and every Hindoo tries to visit Vasooki, especially at his festival season, the *Naga-panchami*, for a bath at his sacred ghat in the Ganga: this is the most re-generating ablution which the sinner or weary pilgrim can have. Merudook was the eldest son of Hea, and as the planet Dil-gan his Spirit. Hea was primarily the Earth, and latterly the god of Rivers, Hearths, and Homes.⁵

All the Kaldian gods had apparently not only distinct signs but numbers attached to them. The veil of obscurity still hangs over many of these, though tablets and paintings on palaces may hereafter throw light on them; I have shown those only I feel certain regarding.

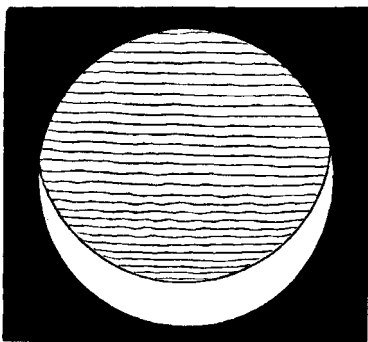


Fig. 197.—SELENE—THE MOON.

THE MOON.

In Kaldi the moon was Hur, **הוּר**, “the white one,” or perhaps Hor, a hole or cavern, also Hurki, Sin, or Ser; in many instances it was male, bnt godlike gender is deceptive; and neither uniform nor continuous. Hindoos and Azteks alike at one

¹ Buxtorft, clearly *Maha-Kal* or Michael.

² A mere euphemism for Fertile Force.

³ *Anc. Mons.*, I., 155.

⁴ Alahabad. The temple is Doosasoo-Mak.

⁵ *Trans. Soc. Bib. Arche.*, II. ii., 246-48.

time said Luna was male, and often that the Sun was female. The Assyrian monarchs placed Sin on their right, and Shamas, her consort¹ of Nineveh, on their left. The Hebrew called her Lebanah, לְבָנָה “the pale shiner,” and *Yareach*, “that which makes a circuit,” or “walks majestically;”² it was thought she could ‘secretly entice’ the heart, and the so-called monotheist Job said in a very peculiar way that he had resisted her, not allowing “his mouth to kiss his hand,” a signification which can only be understood by the mouth and hand being taken in their old euphemistic character, as we see in the two ancient coins, Figs. 4 and 7, Plate XIII. There the naked Isis and Horus or Harpokrates are seen kissing hands, the former, whilst on the lotus or “Moon-flower,” with an olive or other yoni-like leaf, and the latter with a wreath of upreared serpents and the dove on his baton.

The moon, it is acknowledged, is the MENI of Isaiah lxxv. 11, who with *Gad* or the Demon (no doubt, a Peor or Lingam which this prophet so hated) has “tables” or sacrifices prepared for him by these great phallic-worshipping tribes. In

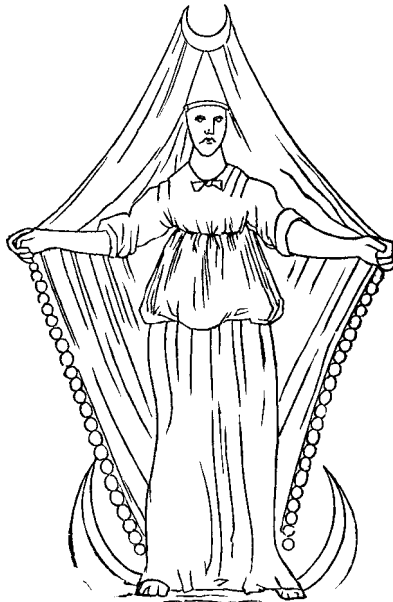


Fig. 198.—THE MOON GODDESS.

Pontus and Phrygia were temples to *Meen*, and Homer says *Meen* presides over the months,³ whilst in the Sanskrit *Mina*, we see her connected with the Fish and Virgin. It is not improbable that the great Akai-Menian race, as worshipping and upholding Sun and Moon faiths, were called after *Meni*, the moon.

We often find her androgynous, but usually as *Rhea*, *Selene*, and *Ceres*; we have also “reaping moons,” “wine moons,” &c., but in all countries she is best known under this beautiful figure of the unveiling Queen of Heaven, of *cruciform* and *lozenge*, or *yonishape*, bearing her lord’s arms, the crescent, on the cone, standing on the horned one, and surrounded by the expressive terms, *KAM-ION*, interpretable from the Sanskrit as “Love,” and “Place of Fire.” *Bryant* gives her with the superscription *JUNO SAMIA SELENITIS*

cum peplo sacro.⁴ She was “*Luz*, the almond-shaped one,” and *Ishtar*, the wife of *NERGAL*, “the crusher,” נֶרְגַל־אֵל, *Negag-El*,⁵ and also *Multa* or *Molidtha*, “the one before the driving one,” whom Assyrians made *Belat*, *Belta*, and *Beltis*, and *Herodotus Mylitta*, though *Mul*, *Be* and *Gul* seem all to have been equivalents. Phenicians called *Malat* “a place of refuge” and hence *Malta* was

¹ [More usually “his son,” in both the Assyrian and older Sumerian theogony. — T.S.]

² Gen. xxxvii. 9. *Anc. Faiths*, II. 324. Job. xxxi. 26, *et seq.*

³ Homer, *Hymn* xii. 50, and see *Anc. Faiths*, Art. “Meni.”

⁴ See my Pl. XIII. x. from *Bryant* Pl. VII. I am indebted to Dr. Inman for this Fig. 198. [The inscription is *CAMIQN* i.e. *ΣAMIQN* (C being a variant Sigma). Inman (in his description of this figure in *Anc. Faiths* and *Symbolism*) doubts “whether the attitude of the goddess is intended to represent the cross.” — T.S.]

⁵ *Anc. Faiths*, II. 369. [Nergal’s wife was not *Ishtar* but *Ereshkigal*, goddess of the underworld. — T.S.]

called *Melite* which means *the refuge*,¹ for Isles are feminine emblems. Hindooism says that the moon, Soma, was turned into a female called Chandri—"the white or Silvery One"—by Siva, because he frequently discovered his wife Rohīnī in company with other gods; now this must have happened a very long time ago, as Chandra is a very old name in the East, and the "Silvery One" was common in Kaldia, when *Mulita*, Belat or Belta, was called *par excellence* "My Lady The Goddess." There can be no question that we have here the Moon with the Triform god and the worship of Fertility.

I would ask the reader's attention to these three important gems which Dr Inman gives us from the Babylonian researches of Lajard in his *Culte de Venus*. We



Fig 199.-BEL AND BELTIS, TRIAD AND MONAD.



Fig. 200.—VIRGIN OR QUEEN AS MOON, AND KING AS SUN.



Fig 201.—LOVE AND ALL EMBLEMS, BULL AND COW.

have yet to interpret the Pelevi or other characters, but I think Love or Venus is the eight-rayed star between the two figures in Fig. 200, and in the medallion—Fig. 201, the small globe in between the Sun and Moon, the latter being shown in both as the Cup and Yoni. Osiris and Isis are rudely depicted below. Lajard gives Fig. 201 from the Imperial library of Paris, saying it was found at Cnidus. Fig. 199 requires no explanation. The Triune is the object of worship, and the figure behind is the Arbela., and exactly like the old medieval form of the Holy Ghost.

Bricks and sculpturings from ancient Hur to Sargon alike confirm the names and signs I give for Luna, Her favourite month was "Sivan of happy memory," which seems clearly to speak of Sev or Sivi; so the ancient name of Hur was *Kama-rina*, from the Sanskrit *Kama*, Love, and Arabians borrow this in their pet name for Selene—*Kamar*.² Isis sits on the lotus or Nymphæa lily³ of fertility, which is called *Kamali*. The Assyrians clearly looked upon the Moon's IONI-sign as a charm to ward off evil, just as Kelts did, and most Asiatics and Africans still do; they placed on their war chariots and horse gear⁴ circles, lunettes, and Solomon's favourite *Rimon*, the *gravid uterus*.

THE SUN.

The SUN was called in Assyrian *San*, *Sun*, *Son*, *Sansi*, *Samas*, *Shamas*, *Chamah*, "the heating One," *Cheres* or *Heres* (Sanskrit, *Hari*), and *Shemish* (Gaelic, *Hamish*)—

¹ Diodorus and Fürst. See *Anc. Faiths*, Art. "Mylitta." ² *Anc. Mons.*, I., 158.

³ *Anc. Mons.*, II. 22.

⁴ See pp. 48-50, Vol. I., *ante*.

all which words signify, more or less, “The Lord of Hosts,” “The Illuminator,” “Brightness,” “Glory,” &c., corresponding to the Indra and Darius of Indian Aryans. It is as the Illuminator of Heaven and Fertilizer of Earth that he is the special God of Larsa or Larisa, Elazer, and Sipara of lower Kaldia; which Lars is no doubt that



Fig. 202.—WINGED SUN-GOD WITH BOW PASSING THROUGH THE CIRCLE.

“wanton goddess,” Laz or Luz, לִיָּז, “the loose one,” a common compound in Assyrian and Babylonian names. *LARISSA* is the female symbol, as the Penates is the male. It is the womb or citadel—the Arkos or *Akropolis*—the ark of the polis; Greek Lexicons tell us that Larissa is “a kind of kettle,” and if we turn to the corresponding word in Hebrew we find that *Neksheth* signifies the metal used for vessels, as brass and copper,

but that it also means *the basis* of an article, the *ground*, *Ge*, or support, and also the *Pudenda*. Hence we see it simply means the *Argha* or vessel in which the *polis* is situated—the seat or ark of the Lingam in which we continually see the Serpent or *Nachash*, as passion, moving; see Fig. 42. p. 123, Vol. I. *Nechash* in Hebrew is brass and the brazen serpent is the *Nechhash Ne-chsheth*. I have elsewhere shown that the Lares and Penates of Rome are still represented on many eastern home-altars by small sacred forms of Lingams and Yonis.

We have yet to learn from cuniform records if Kaldians had the same stories of Sol being born in the winter in a cave, &c., as the early Magian and Mithraic lore teaches us. Macrobius, a very learned Roman writer of the fourth and fifth centuries A.C.,¹ tells us that from the earliest times *all peoples* said the sun was a god, who came forth as a babe from a cradle in a rocky tomb at the time the days begin to lengthen, and that *all ancient races* then displayed him as a babe in their temples, and directed that he should be so worshipped. This the historian calls “the infant of the Egyptian Mysteries,” and both he and Plutarch assure us that the goddess Sais was then held to exclaim, “this infant Sun is the fruit of my womb.” Macrobius states that the mysteries of Christ’s passion were just like those of the Phrygian Atys, and called the “Mysteries of Night,” because of the Sun’s triumph over the Autumnal Scorpion; and so perfect appeared the parallelism to Justin, Tertullian, Firmicus, and others, that they said the devil had come and travestied their Christian rites so as to deceive men. We must remember the ancients thought that the annual age of the Sun was only nine months; while many, like the early Romans, only acknowledged as the beginning of the year his brilliant and vigorous spring rising—end of March, although all considered his birth in the depth of winter as a period to be revered and rejoiced over.

The Assyrians called an Ark temple of the Sun *Bet-Para*, and as $r = 1$, then

¹ Macrobius was named Ambrosius and Theodosius, and if so, must have been a Christian. He wrote many works, and notably *Saturnalia Convivis*, *Cicero’s Dream*, &c. [Macrobius was a hack writer of the period of Roman decay; his works are essentially compilations. *Saturnalia* contains some useful information at third or fourth hand, but promotes a crude solar syncretism. — T.S.]

the feminine Sun is *Pala*, פֶּלֶא,¹ whilst *Pal*, P'Al or P'Ale is the Phallus, "the plougher or divider" and "distinguished one," and hence the reason why *Pal* is a name of Assyrian monarchs, and why Josephus² and Jewish scribes of the Old Testament (5th century B.C.) say Pharaoh signified a king in Egyptian, which no Egyptologist can confirm. The Hebrew word is פֶּרֶעָה, *Paroh*, Prince or Leader, and the Koptic *Pouro*, "the king." Pharis, Φάρις, was with Greeks the Son of Hermes, and the King of Egypt, as Bunsen urges, "was not *Phre* but the son of *Phre*,"³ whom Rossellini and Wilkinson tell us "was the Sun god RA," that is, he of Love or Connection, for *Phre* = P'RE or P'RA. From *Para*, "Day," we readily obtain the cognate God *Pur* and *Tor*, the Fire and Tower, or, as Greeks called this, the *Phar-os*, a peculiarly Phallic emblem being a Tor rising out of the ocean or an Argha-like bay. We hence see the origin of such common Mesopotamian names as *Si-para*, *San-para*, or *Sapavam*, *Heli-Ops* (Sun-Serpent), and *Heliopolis*, the Sun-city where his stone of Sun-Standard, &c. is set up.

The Sun in conjunction with Selene is commonly represented as here and before he departs from her we are to suppose that "water has flowed from his feet," or that impregnation has taken place,⁴ and that the young Sun is that faint glow we so often see in the arms of the new Moon. The *Mi-mi* of 2 Kings is "fire-water," and *Mi* is the Sun's name and gold, on the seven notes of the musical scale,* and as already stated the name for fire in Barmese, Siamese, and cognate tongues. The

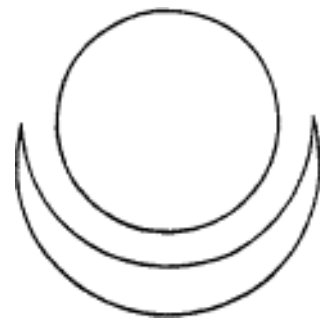


Fig. 203.—SOL IN CONJUNCTION WITH LUNA.

Sun, son of Saturn, superseded his father, so Saturn's day became sacred to the Sun, and also to him who, in the eyes of millions, has nearly superseded God himself. The planet Saturn is now called *Kookab-Shabath* "the Sabbath Star," or *Shabeti*, שַׁבְּתִי, "Jah is Saturn,"⁵ and *Ilion* is *Helios*. The Jews of course only got their Sabbath from the Babylonians about 700 B.C.⁶, yet Sol's day dates from time immemorial and was always a sacred and lucky one, especially with sailors.

Sol or Bel mostly clung to Sipara, as Nebo to Borsipa and Hea to Hit; though, in the later days of Nebukadnezar, Bel, Merodak, and Nebo were called the gods of the capital, and Nergal or Mars the special tutelary god of the whole nation; these are more commonly met with on the cylinders than any other. Nebo, being the conical Mountain-god, was naturally the tutelary deity of the high cone of Borsipa or Birs-Nimrod, and there identical with the Sun, for this temple was his Ark—Bet-Tsidee or Sidi,

Si	=Moon	=Silver	*
Ut	=Mercury	=Quicksilver	
Re	=Venus	=Copper.	
Mi	=Sun	=Gold.	
Fa	=Mars	=Iron.	
Sol	=Jupiter	=Tin.	
La	=Saturn	=Lead.	

¹ *Parah*, פֶּרֶה, is a hole, pit, heifer, that which brings forth, and therefore feminine of *Pal*.

² Josephus' *Antiq.*, VIII., vi. 2.

³ Bunsen's *Egypt*, II., 14. See *Anc. Faiths*, Art. *Pharaoh*. [*Pharaoh* is a Heb. corruption of *pr-ʿ3*, lit. "Great House," i.e. the royal palace, later used in a

transferred sense for the king. — T.S.]

⁴ 2 Kings xviii. 27, should be "water of the feet." [In context, the KJV translation seems a reasonable rendering of the Hebrew euphemism. — T.S.]

⁵ *Anc. Faiths*, II. 500-505.

⁶ *Ibid.*, p. 863.

the Keltic and probably old Koothic name of Ceres. Bel's special temple in Babylon was called *Bit-Sagath*; in Niferi *Karis-Nipra* both names recalling many associations already touched upon; and in Sipara, *Bit-Para*, which may be here *Pura*, or fertile fire generally, or as already stated *Bit Ph-Ra*, or *P'-Ra*, "the house of the mouth of fire," of either sex. Usually the temples are merely called after the popular name of the god, as *Bit Anu*, the temple of Anu, *Bit Anat*, the house of Ana or Anat, so that such a name as *Bit P'Ra* is very significant. But we must pass on, for volumes could be written on these subjects.

GOOLA was the great Assyrian goddess and held to be the feminine energy of the Meridian Sun. She was worshipped all over the valleys of the Tigris and Euphrates at least four thousand three hundred years ago, and especially so in the great cities of Sipara and Larsa or Larissa.¹ She was the progenitor of all "Virgin Maries" and such ideas, and held in these old days a firmer sway than Mary does even now in Rome. Siparvites called Goola, ANA-Melek or "My lady Ana," and she was Queen of heaven and chief goddess of the Amaleks, those great Phallic and Tsabean worshippers whom orthodoxy correctly alleges in the Jewish Genesis, as existing some 2400 years B.C. As Ana-Melek or Anam-Melek, "Anam My Lady," she was called the energy of "the glorious one" or "Fire-King," who was then named *Arda-Melek* or "Adrammelek" to whom Siparvites, as in duty bound, burned their children, and after whom King Senakerib named his son.² This Ana is a well-known Koothic and Keltic goddess. All the most ancient Irish legends make her the mother of Tuath-di-Danaan, who in Western Asia may have been *Toth-de-Knaan*, and elsewhere Canaan, or perhaps Daran, Darian, or Dorian, for as elsewhere seen these Danaans were much mixed up with Dorians and their ways. Goola is usually represented by a star of six or eight rays. In the best known periods of Assyrian history, she was not such a favourite with the people as Ishtar or Venus, but always very much identified with the Sun himself for Kala is *Gala* or *Goola* and Siva as Kala, is the Sun.³ Gula or Goola was often called *Bilat*, *Il*, and *Hoa*.

VOOL, IVA, AO, &c.

This Deity is the least understood of the whole Assyrian Pantheon, although the third person of that Trinity. Some European writers even cast doubt on the very name, though I think unreasonably; those Hindoo friends I have consulted in regard to his history have never hesitated to declare him "Fire," "Passion," "Tortuousness," or "the thunderbolt." He is usually placed between the Sun and Moon, just as Venus the Planet is in Figs. 200-1, for she is Passion, Heat or Fire, and this is the most conspicuous element in every Phallic Trinity. On the sacred official collar of the kings, Vool stands next to the Lingam, see Fig. 207, VIII, p. 77, and when he acts, he is the whirlwind of Passion which sweeps all before it in the world of animal and organic life. Iva or IOA is the uniting breath, AIR or HERA, which feeds Life; and we recognise Vool in

¹ *Anc. Mons.* I. 162.

² 2 Kings xvii. 31; xix. 37. ³ *Trans. Soc. Bib. Arch.* III. ii., 476.

Voolcan of the Latins, and the Hoha Heva, Yeva or Eva of Arabians and other Shemites; she is “the place of rest” and enjoyment, “the uniting Ether,” “illusion” like Maya, “the giver of abundance,” and the “Queen of Canals” as a stream of fecundation and health-giving;¹ she was Sol-ambo or “My Lady,” or Mother-Sol or Sun, and the Babylonian Venus, *Shamas-Vool*, whom we are told is “the Sun of the black obelisk.” As a male he was the Lord of Fecundity, and the “wielder of Storms and Tempests.”

MERODAK or Bel Merudook. This is Jupiter Mercury, or the SUN-MAN probably the base of *Mard* or *Martiya* (Persian) or *Mardak*, a man,² for in Asyrian we have *Mut* or *Moot* a husband, equivalent to the Hebrew מַה, Latin Maritus and Vir. Markand, or Martand, is a common Indian name for the Sun, as I pointed out in treating of solar temples in Kashmeer, &c. Merudook was called the tutelary god of Babylon, the “ever upright” and “advancing One;” perhaps meaning “protruding One,” as the placed him at their gates, and called him “the holder of the gates,” coupling him with Asher’s emblem. It is clear that he is the present *Elājee* of India whom I have described in Vol. I. p. 47, and that Babylon in all such matters was like our large Indian cities. The “holders of the Delta or Gate” are the bull and serpent,³ to whom the Egyptians in their entombing era added Cerberus; Merudook is therefore Siva, and talking the Kaldi words *Mara*, מַרַא, “the Lord” or “High One,” and דִּיק, *Duk*, he “pounds” or “beats,” it would seem he was a kind of *Tor*, the “Lord Bruiser,” or he with the hammer, words often applied to the Jewish and Babylonian deities.⁴ His Akadian name was Amardu.⁵

NERGAL was properly the Mars of Mesopotamia, and the peculiar and favourite god of Koothites. In Syria, we are told by Jews that Kooths made Nergal their god, and that he was a “lion among men,” that is, as the Indian Aryan would say, the *Nara Singha* or Man-lion Incarnation of Vishnoo the Sun. Even Shemites called Nergal, Aria, the Greek Ares, and we hence get at the root and the mistake of Jews who made out as already explained that the Sun, when in Ares, was the *Agnus Dei*. Nergal was shown in all respects like Nin, Fig. 195 p. 34, except that he was a lion and that is a man-bull. I will not dwell more on the gods in detail, out a few words as to ISHTAR or NANA,⁶ though fully treated of in other places.

ISHTAR—I may state that all the author of *Anc. Mons.* writes in regard to these old faiths thoroughly supports what I urge, though he is far from looking at their features as I do, for he clearly knows very little of Eastern Phallic faiths and their interpretation. Ashtoreth is Ishtar or woman, the Star in more senses than one; the Phenicians called her Astarte, but “the present Mendean form is *Ashtar*,” and the plural *Ashtar-oth*. Bunsen derives this representative name from the very coarse, but I fear perfectly correct source, “*the seat of the cone—Has and toreth*,” for this is true to the

¹ *Anc. Mons.* I. 164.

² Persian. *Anc. Mons.* I., 257.

³ See Figs. 39 and 42, pp. 120-123, Vol. I.

⁴ Rom. xvi. 20. Ps. lviii. 6. Is. xxx. 14. Jer. xxiii. 29. *Anc. Faiths*, II., 280.

⁵ *Trans. Soc. Bib. Arche.*, II. ii., 245.

idea of all Hindoos, and shows us that the terms “male” and “female” originally meant the *organs pur et simple*, which indeed the *quasi*-inspired writer of Gen. i. 27 expresses in the words *Zakar* and *Nekabah*, זכר ונקבה. In all African and Arabian dialects *Nana* and not *Ishtar* is the commonest terms for Mother, the usual initial being Ma, Ya, Ye, Ni, and rarely Om and On; see the long list of over a hundred names given by Sir John Lubbock¹ as those of “the non-Aryan nations of Europe and Asia,” and of “East Africa.” There we see Ma and even *Ama* occasionally used for Father, perhaps because among some tribes the strange custom existed of his going to bed to protect and warm the infants as soon as born. The almost universal initial sounds for the male ancestor are, Pa, Fa, Ba, and in a few instances Da, and Ad, and once Od and *Ta*. In Asia *Baba*, *Aba*, *Apa*, and sometimes *Ama*, occur; now what we want above all things to know is the origin of these sounds, but here philology is silent with seemingly no power to advance.² This is not the case, however, in regard to the objective roots of religions; here we work with reasoning creatures, and can see that the child continues, and that all mankind have ever continued to male and female forms, whether in their own kind or in their gods, the same A’s, P’s, F’s, D’s, to males, and M’s, N’s, Om’s, Y’s to females, and we therefore conclude that these were man’s earliest symbols and names for the organs of sex, the *Omphe* or

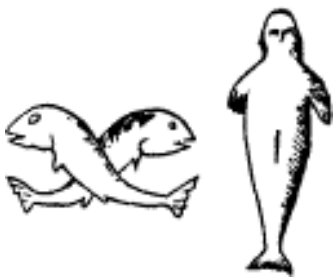
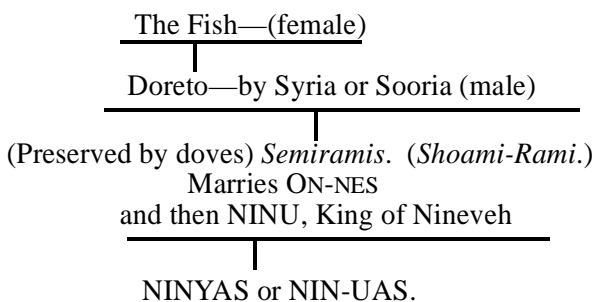


Fig. 204.—FISH AND WOMAN IDEA, ASYRIAN AND CHRISTIAN.

Mamma of the mother, which man had first cognisance of, and the A, Ab or Pa which he noticed as the characteristic of the opposite sex. The Assyrian often represented *Ishtar* as the upright fish, drawn like a naked female as this on the right, probably because of the immense fecundative powers of the fish and as the creature *par excellence* of water. The great mythic queen, *Semiramis*, wife of *Ninus*, the founder of *Nineveh* or *Ninus*, was said to have sprung from a fish some twenty-three centuries

B.C., and to be representative woman, *Eva* of *Mary*. Let us pause for a moment over her history, regarding which there has been much controversy, ending in grave doubt as to whether there ever was such a person. I believe, however, in this half mythic *Semiramis*, and even in *Oanes* and *Jonah* or *Jonah*, in a *Romulus* and *Remus*, *Mithras* and *Christ*, although there is no “*real history*” nor anything approaching to true historical evidence regarding these; still I would urge that they may be real historical characters, although substantial history regarding them is wanting.



The mythic genealogy of *SEMIRAMIS* begins with a fish and ends as shown in margin with *Ninyas*. Her mother was *Dorketo*, the Fish-Goddess of *Askalon*, in *Syria*, where she was worshipped as *Astarte*, or *Aphrodite*. She was famed down to the days of *Augustus* for her beauty, voluptuousness, virtues, and vices. There seems no doubt but that

¹ *Origin of Civil.*, pp. 284-288.

² M. Müller’s *Science of Lang.*, p. 373.

there was some ruler called Semiramis who conquered most of Western Asia, Egypt, and part of Ethiopia, and who attempted India. Her fish origin is simply due to her being a woman, and to her marrying On or *On-es*, or probably *Oanes* or *Ho-Anes*, the Serpent fish, or recognised God of Passion both on the lower Euphrates and the lower Nile. Her conquests may merely signify that the race who had faith in her conquered, or that certain conquerors embraced the worship of the Sun Goddess. When Kaldia fell to Assyria, she was very naturally made to marry Ninus, or the strong Bull-Man which this name signifies; she was preserved by doves, or the God's Spirit, and was finally taken up to heaven by doves, for these birds were sacred to Aphrodite. Mr. Rawlinson believes that the origin of the myth lies in Ivaloosh's Queen of the eighth century B.C., who was possibly a Babylonian, and shared in the Government with her Lord, but there is little doubt that there was such a queen or goddess. Her name, if embracing Sun and fertilizing energies, would naturally be Swāmi or Sami (God), Rames, Rami, or Ramesi—the Goddess of the Sun, in fact *Ishtar*, which Wilford calls her,¹ saying these names mean Isis. The Assyrian story is, that she sprang from a dove or *Yoni*, which *Capotesi* would signify, and this in the Indian manifestation.

Semiramis or *Sami-Rames* worshipped obelisks, erecting one in Babylon 130 feet high, says Diodorus Siculus, and another at Ek-batāna, or rather on the rock of Bag-istān —“the place of God or *Bagavān*”—midway between Babylon and the Caspian, in Media Magna. On this mountain (1700 feet high) and two centuries before his time,² Diodorus says that Isadore and Charax saw the pillar and statue in or beside a city, and he also describes the arrival of the Queen, her establishments, her gardens at foot of hill, and her engraving certain Assyrian characters on the scarped surface of the rock. The historian calls the hill *Dios-Oros*, “the hill of god” or the Sun, such as Jews called Horeb, and Armenians and Baktrians, Deva-Vend or El-wand. High up on the Bagistan or Behistoon cliffs we still see Assyrian, Persian, and Ars-ak-idian inscriptions of conquests, etc.

OANES.—It is said Oanes was a man-headed fish, and the earliest Hermes or Messenger of God to Kaldia. Berosus says he ate not, yet taught all the arts of geometry, and the harvesting and storing of fruits and seeds. Every night he retired to the sea (the Female and Holy Spirit), and after him came Messiahs.³ Helladius called him *Oes*, but says he had the feet of a man, and sprang from a mundane egg, as 'Ωῆς testifies. He had a fish's skin, and Hyginus says he first taught astrology in Kaldia. The mother of Oanes was worshipped as Venus Atergates, “the good spirit,” and Oanes himself possibly signifies “the first-born of the Yoni,”⁴ the Protogonos of Sankuniathon.⁵ The Japanese represent their Messiah emerging like Vishnoo from a fish, and as such call him Kan-On or Kūan-On, and his temple, On-ius, and make his spirit repose on twelve cushions, just as they do in the case of Fo or Boodha, showing clearly the solar significance of the whole. So we see a close connection between the Kaldian

¹ Higgins' *Ancalypsis*, I., 352.

² Anc. Mon., III. 31. Diodorus, fl. 110 B.C.

³ *Apocalypse of Adam-Oanes*, a strange book by a learned writer, pp. 195, 293.

⁴ *Ibid.*, 298.

⁵ [Sankuniathon (or whoever actually wrote the fragments that go under that name) gives a Euhemerist quasi-history partly paralleling Heisod's theogony but dragging in Phœnician deities. — T.S.]

O-AN or OAnes, the Hebrew AON, which in Koptic is “the Enlightener,”¹ and the Egyptian ON. In Armorik, Oan and Oanie, and in Irish, UAN is a lamb, and in Hebrew Ionas signifies the gentle one “a Revealer,” or word from God, and a Dove, so that the sum of the whole points to the Sanskrit Yoni.

Pan, Jove’s senior brother, used to be called “a whale-like fish,” and he entangled Typhon in his nets and caught him, and yet who so unlike a fish in character as the goat-footed god. So Boodha is called Dag-Po, or Fish-Po; Vishnoo appears in the first Avatár as a fish, for he is Viçoo, Fiçoo or Fish-oo, as Christ is *Ischa* in Ireland, which is the Welsh *Fischa*. In all lands, Fish have proved the saviours of many men, and among fish, the Dolphin, as the *Delphus* or Womb. She who has dedicated her life to her god we call a Nun, and this with Hebrews is a fish, נוי, and the Yoni. Fish and birds were called in Assyrian *Nunu-Itsuru*, yet a fish spoken of in opposition to a bird was *Ka*, and a bird, *Khu*. Isis was a brooding bird, yet is generally seen with a fish on her head. The fish was the first to swallow up the genitals of Osiris, when Typhon caused him to be cut into pieces and thrown away. Eating fish was considered to induce venery even more than beef or garlic,³ and Shemitic races recommended or ordered such repasts on Frig’s Day, or Night—their Sabbath or Sabbath eve. Among the Druses of Syria, Layard assures us such matters are still carefully attended to on Venus’ or Frig’s eve, adding that “in secret vespers” these pious persons “offer a true worship to the sexual parts of the female.”

Sir H. Rawlinson assures us, asj we might expect, that no changes, have been discovered between the earliest and latest faiths of Kaldia; all the tablets have the same language, writing, and religion, and the same traditions are everywhere observed. Temples built in the earliest times received the veneration of successive generations down to the time of Shemitic Nabonides,⁴ when we hear of the Hebrew names of Aram, Haran (a connection of Asher’s), Padan Aram, Aram-Naharaim or Mesopotamia, applied to vast tracts, celebrated for peculiar conical hills, volcanoes, and sulphurous springs.⁵ These were the lands of the mythical *A-Brā*—Creator or Abram, a name his posterity would certainly have borne, as in India, but for phallic Seth or Shem. Every city bespoke the phallic faith, and even in the crumbled ruins do so still. Take for example Kala, whose once so famous tower dominated over a vast expanse of the Assyrian plains; if not called after Siya (Kála), it may well have been. Xenophon called Kala, Larisa, and said its tower reached to heaven; just as the Septuagint tells us Babel’s did, and frightened the Jewish Elohim so much that he went down to see what the Babylonians were about, and apparently knocked it down and dispersed the builders, of which very prominent and important occurrence we ought surely some day to find confirmation of on a tablet or cylinder.

The inhabitants of the Zagros mountains or Highlands of Assyria, were from the

¹ *Book of God*, pp. 305, 325.

² Whiskey, or “Water of Life.”

³ The Skate was particularly sought after for such matters, perhaps, as the *Ray*, a fish which usually basks in the sun, and has a Sun-like circular disk.

⁴ Rawlinson’s *Herod.*, I. 441.

⁵ *Anc. Mons.*, I. 233.

very earliest days called Zimri—our early Cymri, whom foreigners afterwards called Kymri and identified with Kooths, those great phallic worshippers whose race eventually died out in Britain, Armorika and Iberia. They were totally distinct from the dwellers on the plains, for Mr. Rawlinson clearly demonstrates that Babylonians and Assyrians were Shemites, not Aryans, and were hence the ancestors of Jews, that their language was analogous to Hebrew, and that they were in their way a highly religious people. He says they set up emblems of Asher (Maha-deva) wherever they went. Like the Jews, they dedicated much of their plunder to their gods, and they destroyed or took away the gods of the people they conquered. Both declared they fought for the honour of their god, and yet both set up the gods against which they had fought. Both delighted in cruelty and carnage. David “*harrowed* his enemies” as we do weeds, and in Assyria the prisoners were occasionally treated in a similar manner, but both Assyrians and Jews usually preserved women for themselves, their priests and God, though the latter doubtless implied the former. These poor victims of human passion learned to accommodate themselves easily to a change of home and master.

Hebrews, Armenians, and Greeks constantly express their wonder at the vastness and beauty of the great buildings which covered these old empires, usually ascribing them to the very ancient races of Akadia and Kaldia, whose Patriarch most called Ninus, and later Patriarchesses, Semiramis. The first builders were probably the early

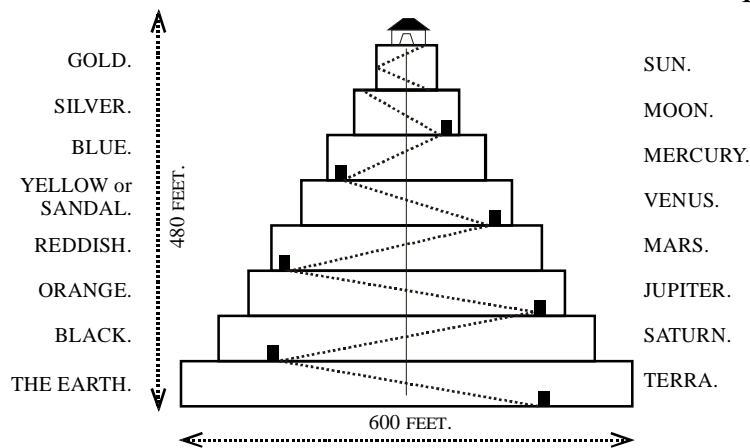


Fig. 205.—TEMPLE OF BELUS OR TOWER OF BABEL.

Aithiopians, and if so, they here learned their trade in a good school, and with easy material—the soft mud and cement of these delta lands; this was good practice for a race who were in after-times to astonish Europe with their great works in cut and uncut stone. They were equally celebrated as carpenters during all Roman dominion.

The Palace-temples and Tsabean towers of the old monarchies were similar in character and generally in materials to the Temple of Belus, which exaggeration has very nearly made mythical in the so-called “Tower of Babel.” I will here try and state, from the best authors, the facts concerning this religious structure.

It was the greatest temple or building of Kaldia, and was dedicated to Bel, Ba-El, Ba-al, Pal, or P’Al, or as later peoples called this, Belus—the Sun, in his active or fructifying capacity. It was a correctly oriented shrine, composed of tower upon tower, each about 60 feet high, and located in a square enclosure of some 30 acres in

extent. Its base was a square of rather more than 200 yard on each side, from which rose eight square stages to a total height, as now generally accepted, of 480 feet. It was a pyramid like this Fig. 205, and built of sun-dried, or perhaps, in part, of partially baked bricks, cemented with mud, reeds, and bitumen. If the stages were equal in height, each must have been, as here, upwards of 60 feet high. So far as appears, the upper stage, on which was a shrine of the Sun, was solid, but the seven lower tiers must have been pierced at all events for the stair, which seems to have been run up the outside of the upper stage. It was perhaps intended to fill up the steps of the lower tiers, as we see in the case of most Egyptian pyramids. Strabo makes the total height 606 feet, and calls it "the tomb of Belus,"¹ but it was really a shrine dedicated to all the "Host of Heaven," but especially to "Bel the Fertilizer." It had various seats or resting-places in the ascent, and all the tiers were dedicated to the seven favourite planets, and coloured as these are traditionally held to be. Thus, the first tier above the basement was called Saturn, and coloured black; the second, Jupiter, coloured orange; the third, Mars, was reddish; the fourth, Venus, was besmeared yellowish with sandal, that perfumed wood with which women powder their persons; the sixth was Mercury—the blue god, Siva or Bodh; the seventh was the silvery Luna, and the column on the summit was the golden ray of Sol, which "was crowned," says Diodorus, up to at least the sixth century B.C., by a glorious shrine, containing the three colossal images of Bel, Beltis, and Rhea, by which, I suppose, is meant Zeus, Ceres, and Proserpine, for ordinarily Beltis, Rhea, and Ishtar are but different names for the Queen of Heaven. "Before Bel stood two golden lions, and between Bel and Beltis were two enormous serpents of silver, each 30 talents in weight." There was a golden table 40 × 15 feet in front of the three statues, on which stood two great cups, as heavy as the serpents. Beside these were three drinking cups, and two censers.

Herodotus says that 1000 talents weight of frank-incense was here offered annually at the festival of Bel. In his time there was a shrine at the base, which contained a sitting image of Bel made of pure gold, and there was a table in front of it, with a stand also of gold, which it is believed the Persians had plundered.² The upper shrine had no image, but only a table and handsome couch covered with drapery, which barren women often frequented in order to obtain offspring. All the symbolism here is what we should expect in a shrine to Siva and Parvati combined. Fertility was clearly the object, and all too practically solicited from the priests, and graphically illustrated in Māya's great yawning cups wreathed with passion. Rhea and Ishtar were the tutelary goddesses of Babylon, and here they are shown as waiting on the fecundator and fecundatrix. No wonder the Jewish Jahveh is represented as saying in the case of so unique and grand a temple, "Let us go down and see what they are doing," but our translation of Gen. xi. 4 in regard to the words "whose top may reach unto heaven, is not only erroneous, but shows obtuseness or worse in regard to the actual meaning of a phallic tower or column, and especially so as to the summit of the Meroo, "whose top is *dedicated* unto heaven," that is to Juno, Hera,

¹ Bohn's Ed., 1857, III, 145. A *Tomb* is an Ark or Cave.

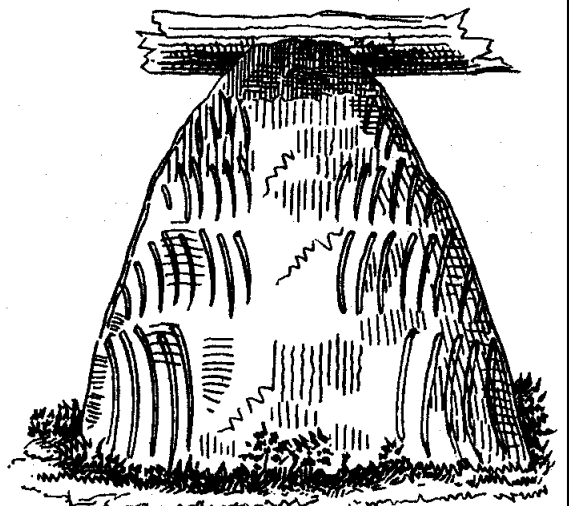
² Compare *Anc. Mons.*, III, 343.



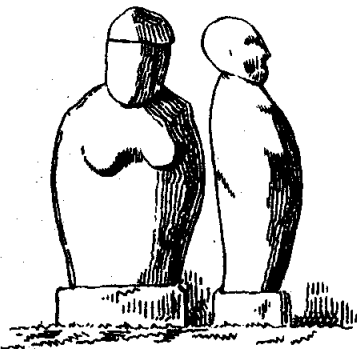
1. Incised Stones from Gavv Innis, Brittany.



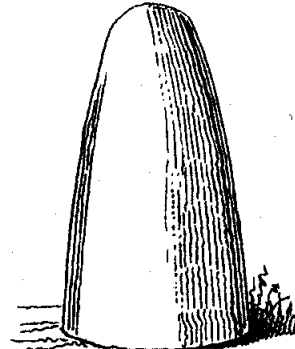
2. Quiberon, Brittany



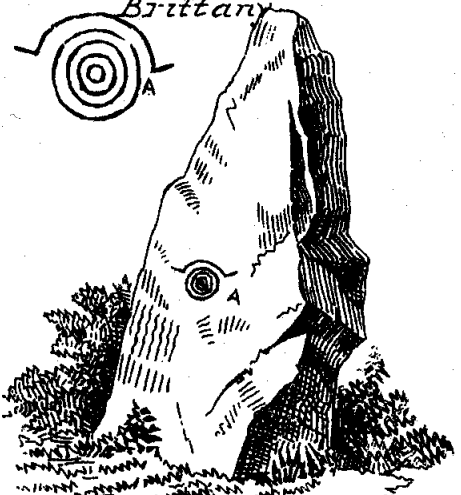
3. Incised Stones from Lockmariaaker, Brittany



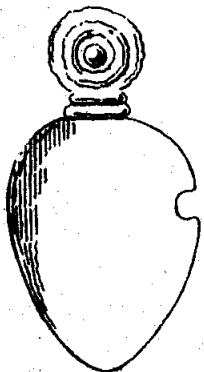
4. From Tartary



5. From Brittany.



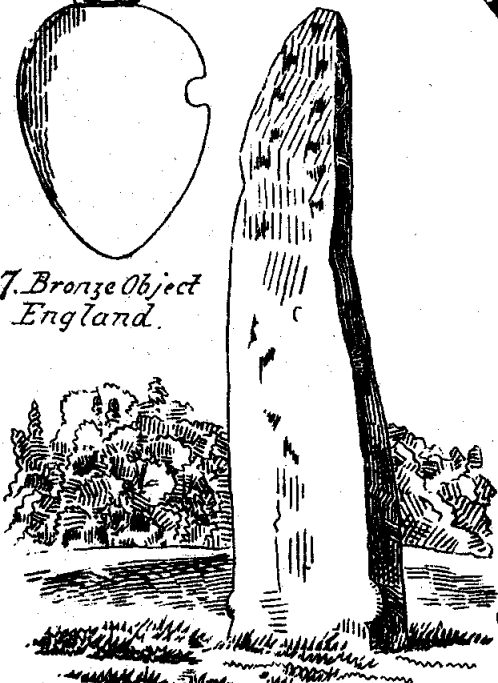
6. From a Stone Circle. Cumberland.



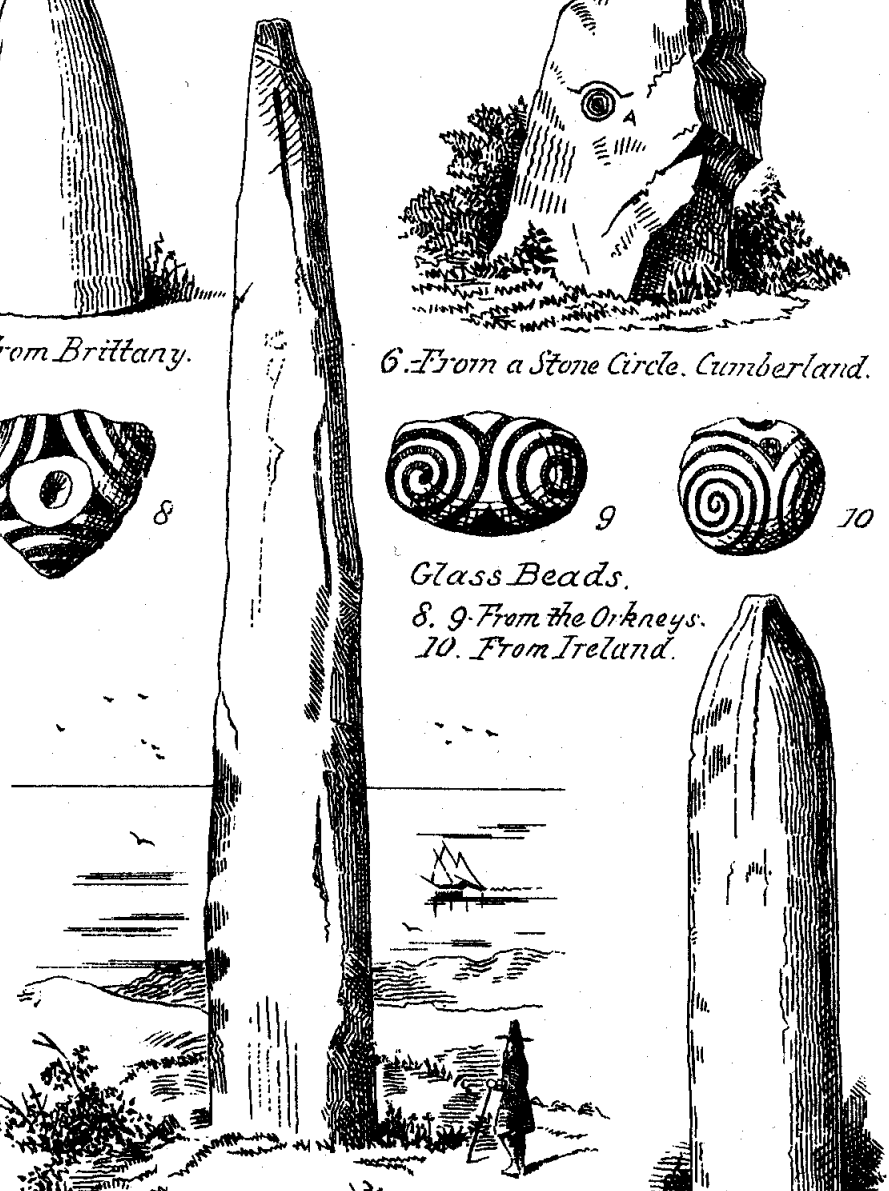
7. Bronze Object England.



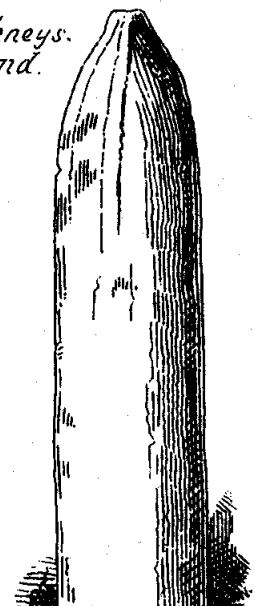
Glass Beads.
8. 9. From the Orkneys.
10. From Ireland.



11. Kerloaz, Brittany.



12. Lockmariaaker, Brittany.



13. Rudston, Yorkshire.

Air, or the feminine principle,¹ for this pyramid was the Kaldian *Meroo*. So again, we are blinded in the English translation of the next line, "let us make us a name;" it should be "a *Shem*," or "the sign," or "signal," as Cahen's Hebrew Bible translates שֵׁם into the French. meaning "a standard," *Nissi* or *Nishān* of the god. The race built "the *Shem*" in Shinar, and after describing it proceed to tell us "these are the generations of Shem" (verse 10), so that a phallic column was the usual and appropriate symbol of their demi-god, the elder son of Noh, and forefather of the race. I believe the ultimate meaning and foundation of the word is from *Shams*, the sun, in his fertilizing capacity, and we know that in the adjoining plain of Dura, nearly 1700 years later,² when there was no lack of knowledge and learning on the part of the leaders of a great victorious empire, the king and people erected a Sun-Stone or Phallus 90 feet high and 9 feet in breadth (probably average breadth), and required princes and people, vassals and slaves, to go and worship before it.³ It must have been very similar to the great Lochmuriakir shaft of Bretany, which will be seen in this Plate IX., 12, though somewhat longer. We see from the name of the plain on which the great temple was built that all here was sacred to Sol, for Shinar=Shanar=Shan, the Sun, and Ar=Al=God; Ar in Hebrew is "Lion," and so we have Ares for Mars, the very masculine and active form in which the Sun was worshipped in Kaldia, and in Egypt as Am-On. *Aran* is the Hebrew for a wild goat as well as for "a beam" or "a mast,"⁴ whilst *Aras* signifies "to erect," "to long for union." In Greek *Erōs* is the "God of Love or Desire," and the Hebrew points to this source when it says עֵרְוָה, *Erva*, is the pudendum of both man and woman, and therefore the four objects or *Arba-el*, although I see no necessity to go to the Aramaik for *Arba*, "Four." The word *Ar-ba* is but *Ar-Ab*, or the male Triune Father, and seeing that *Erva* signifies the organs of both sexes, the *Ar-ba-el* is clearly the united or four organs, and therefore in ancient ideas and nomenclature, a fourfold Deity of Fertility. Or=A.r in Hebrew, so *Am-Or*, or *Ham-Or*—הַמֹּר,⁵ means "the dark red," or "swelling up one," "sudden in rising," also "an ass," as notoriously salacious, and to whom, on this account, Tacitus likened the Jews, calling them "*projectissima ad libidinem gens*;"⁶ see *OnolatRIA* in my chapter on Hebrews.

The Arabs still call the Babylonian plain Shin-Iar or Shan-Iar, that is, Sun-god, for in the oldest Keltic, as well as modern Dravidian Tamil, *I-AR* is God; even in Arabic he was the *Zu-piter* of the groves. Am-on, Mars, and Jove were all symbolised by a Ram, and Sir William Drummond tells us that the Kaldian appellation for the sign Ares or Mars was "a young ram," or lamb, and Aries was *Agnus*, in Egypt called Amon or Ham-On, and by Hebrews *Amor*, all having the signification of *Love*⁷

¹ *Ether*, עֵתֶר, was one of the second Assyrian Trinity, colleague of the Sun and Moon, and corresponding to the heavenly Eve, Iva, Er, Vool, &c.

² Tower of Babel = 2246 B.C.
Obelisk of Dura = 550 „

According to Orthodoxy = 1686 yrs.

³ Daniel iii, 1-7.

⁴ This is one of the meanings of *Nis-rok*, the eagle-headed god, who is often seen fighting with the Assyrian bull.

⁵ Gen. xxxiii. 19. ⁶ Hist. V. 4.

⁷ *Œdipus Judaicus*, pp. 161, 169, 225-243. In Hebrew, חָם, *Ham*, means "Hot," "Warm"—connected with γάμος (marriage), and root *Amo*, *Amicus*.

Fire, and therefore named very properly “The Lamb of God.” So in the case of *Am-Orites*, who were so called after their deity, we observe that they dwelt on Mount *Heres of Aijalon*, or Heres (Sun) of the Ram—all terms denoting the Sun. Now as he or Apollo is represented in the Serpent, we see why these old Kaldians called him *Arad* or *Ar-vad*—syllables which remind us of two important terms of Deity and fatherhood; so the stars of the sign Scorpio (sign of Dan) they called *Ak-ra-bhim*, placing them opposite Taurus. It is now held by the best critics that the whole passage from Gen. x. 32 to xi. 9 is an interpolation of a later age than the Elohist narrative, probably inserted in order to try and account for variety in of language. But to return to the tower.

Within the enclosure of the temple of Belus were two altars, one of gold for the more precious votive offerings, and another, probably of stone, for sacrifices, and of course there were poles and pillars with serpent streamers and gorgeous banners; beautifully carved or otherwise ornate pavilions—gilded for Sol and silvered for Luna—so arranged as to afford shade and protection to the numerous priests, attendants,



Fig. 206.—THE ARM STONE OF INDIA.

and worshippers; nor would such a shrine be without hoses for the women, nay, nor for the loathsome *Kadeschem*. One account tells us that on the high summit of the tower there was a colossal right hand of the Almighty ANU,¹ which is an invariable sign of Siva, still well-known in the East. We often find it engraved thus on sacred stones at village gateways, or in an open sort of trysting place in the village, or a sacred grove. This is a sketch of one which I have frequently observed. The Youthful dancers are clearly plighting their

troth before the budding “Tree of Life” (veiled as Siva’s “hand”), and in full presence of Sol and Luna, and asking for marriage favours from the Upright God.

Mr. Isidore Heath thinks that it may have been from seeing this great right hand of the Almighty on the Babylonian—perhaps we should say the Borsipa temple, as that high mound is thought by the best critics to have been its site—that captive and wandering Jews were led to speak so much of “the right hand of Jahveh.” These and all ancient, and indeed most modern people, attach much importance to holding up of hands in adoration, or when blessing; see Moses, whose hands had to be sustained else his tribe would have been conquered by Amelekites.

Most easterns connected heaven with “seven stages.” Warka had a famous “tower of the seven stones,” and seven is a sacred number alike with Jews and Christians, which they have inherited from the followers of Anu and Belus. Zechariah has evidently the idea of the planetary hues and stages in his mind when he speaks of the seven eyes of the deity running “to and fro through the whole earth,” for others than this Jew held the planets to be the eyes of God. The “headstone” of Zerub-Babel’s temple (note the solar name) is Christ, say Christian commentators, but a Jewish Messiah yet expected, say the Jews;² nevertheless, this builder who gloried in the name of the place of his birth—“he of

¹ *Phen. Inscript.*, pp. 32, 33.

² See Margin reading Bagster’s *Compre. Bible*, Zechariah iv.

Babel” (זרבבל) had here a shrine very full of solo-phallic emblems, as when he speaks of a gold candlestick carrying “a bowl upon the top” of it, as is not the custom of candlesticks, but of Siva and Osiris (see my Pl. XIII, 13), and having on each side of the shaft an olive tree, which we all know to be a feminine, round, and fruitful oil-yielding tree, and used generally in contradistinction to the conical and upright pine or cypress—male symbols. The same idea is expressed in Fig. 1, Pl. V., p. 104, Vol. I., where, at the base of the strange shaft—here the vagina, we observe two sheaves, or bunches of corn.

Great exertions have been made from time to time by orthodox churchmen to substantiate what Mr. George Smith, in his late writings on the records of Babylon, calls that “most obscure incident in the book of Genesis, the building of the tower of Babel.” He says that it has been usually asserted that Berosus confirmed the Biblical record, but that that this is an entire (I fear not unwitting) mis-statement on the part of Biblicalists. Mr. Smith thus summarizes the results of all his researches amidst Assyrian ruins on the Tigris, and in the vaults and libraries of the British Museum: “*So far as we can judge from the fragments of his copyists, there was no reference to it (the Biblical story of the tower) in the work of Berosus, and early writers had to quote from writers of more than doubtful authority, in order to confirm it. There is also no representation on any of the Babylonian gems which can with any certainty be described as belonging to this story.*”¹ This statement, by a most orthodox member of the Biblical Archeological Society, and on this particular subject perhaps the best authority on the staff of the British Museum, and put forth in a volume expressly devoted to the substantiation of the Jewish Genesis, seems to settle the question.

Mr. Smith here also gives us all he can glean as to pillar or tower-building in Babylon, and this consists of some men rubbing or anointing small columns which strike me as Lingams, or Lion pillars. Two have lions on them, whilst the persons engaged anointing—that is worshipping—have *Sri-Lingams* and horns on their heads, which shows they are Kentauri or priests of tribes worshipping Kubele, &c. (see p. 171 Fig. 207, x.) One stands between two budding or fruitful mounts, as we very often see in the case of Siva or Agni—the flaming God. There is a closed sistrum, Yoni, or “Tree of Life”-like object behind him—surmounted by a star, and with a male triangle at its base; whilst in front is the open double triangle, through which runs a shaft, bearing a brilliant seven-rayed star. A similar shaft, carrying a Lingam or fruit extremely like the male Triad, is shown betwixt one of the columns and its builder or anointer. My Figure is only part of the sculpture, which Mr. Smith gives us in more detail.²

I should here mention that when the above was going to press, I observed in this writer’s last work a statement that he has discovered a fragment of a cylinder on which it is written, that because the people were wicked they were “scattered abroad” and “confounded” (!), and that “a strong place,” which they built up in the day, “the father of the gods” (who was of course *Anu*, not *Jahveh*) pulled

¹ *Chaldean Account of Genesis*, p. 158. Lon. 1876. ² Seen on p. 159 of *Chal. Acct. of Gen.*

down in the night. Thi is only important inasmuch as it shows us on what very fragile foundations Ezra, his scribes and successors, probably constructed the “very obscure incident” of “the tower of Babel,” and so launched upon the sorely perplexed philological world the theory of the magical creation and dissemination of languages. The real facts which the tablets seem to be unfolding are, that one sect tried to raise a solo-phallic temple, and others to pull it down (very much what we are still doing, at least theoretically), whilst many “great mounds” were thrown up in mere defence against Elam or Soosa, and as soon as raised, destroyed or pulled down by the enemy. The scattering abroad of the tribes was always a common device of monarchs, on the principle of “divide and conquer.” It is clear that no tower which was nightly thrown down can have any reference to the Jewish Babel column, which “reached unto heaven.” Mr Smith has so far forgot the office of the mere translator of the cuniform here, *as twice to use the words “confounded their speech,”* but further on he confesses that he has “never seen the Asyrian word with this meaning,” and that he has only translated it “speech,” on account of “a prejudice,” I suppose, to establish if possible the truthfulness of the Biblical text, so my readers will see that every effort has been made, but without avail (some may justly think even beyond the bounds of strict historical writing),¹ and by the most orthodox translators, to substantiate the Jewish sacred records, and the reading of Genesis xi. 1. It is very probable that the “dispersion” and consequent dissemination of languages, arose out of a religious war which drove the great early builders—Kuklops, Aithiopians, Kooths, &c., out of the valley of the old rivers, to the *Aram*, or highlands and coasts of Phenicia, where they got their later names, Kanaans, &c., and were variously looked upon as gorgons, giants, Kabiri, Kentauris, &c., and men of the *Phin*, *P’in*, or one horn as in these Kaldian sculpturings.

Ezra the Jew hearing of this great Kaldian shrine only through the mit of some twenty long dark centuries, and from tablets which, if accessible to him, he could not decipher, may well be excused for so crystallizing and passing on to his tribe as he did, the wild and impossible tales which it is averred, however, were written in the fifteenth centry B.C. Indeed we have something approaching to “*evidence*” in favour of my hypothesis; and evidence, too, showing that Kaldian peoples were about this time broken up and “scattered abroad” “because of their wickedness.” Brynnt says that one reason amongst others why Kuthites were utterly extirpated from Babylonia, was because they seized their neighbours and sacrificed them to their gods, and hence the poet says they were overthrown and driven into Tartarus, which, after all, however, meant only the lands in which we now dwell comfortably enough; for this Tartaros was Ades, the West, or Europe, which last then meant the cold, wet, and unknown black forests of the Danube, the Rhine and their affluents. Tartarus was held to be a great pool, Erebus, darkness, and perhaps the Atlantic, for poor expatriated ones were often known to put off from the coasts of Europe into “the great unknown land,” and so reach our

¹ His actual words are, “I have translated the word ‘Speech’ with a prejudice.”

own and other isles. The Irish have a tradition that such races emigrated to Erin from Tethgris, possibly Tigris, but this will be treated of in a future chapter.

No doubt human sacrifices prevailed among all Kuklopians and Kooths, of course to the god and goddess of procreation, who in the act of creation (as I hope to show hereafter, if I can procure original and sufficiently veiled statuettes) do also “destroy in order to make alive.” We are told that “wherever these peoples founded any place of worship and introduced their rites, there was generally some story of a Serpent.”¹ Nor have their old hands yet forgot the old faith, for we read the other day that some English travellers failed to induce the Arabs—Moslems though they be, to kill a most destructive snake in the neighbourhood of the Syrian Highlands.²

Let me here introduce to the reader’s notice a very important. group of ancient sculpturings, paintings, &c., and explain them, as they bear upon much already, and yet to be, said. Most of them will be found in the various museums of Europe, especially the British collections of Kaldian and Asyrian sculptures and paintings, and also in such special works as Mr. George Rawlinson’s valuable repertory *Ancient Monarchies*, and Mr. George Smith’s works³ which the reader should consult for fuller details. Some of my authorities have been often foreign editions—American and German, &c.



Fig. 207.—KALDIAN AND ASYRIAN SACRED EMBLEMS: ALTARS, PRIESTS WITH THEIR SYMBOLS; SCORPION MEN WORSHIPPING FERTILITY; BAITULIA; IZDUBAR AND HEA SUPPRESSING SOLAR, RAM OR BULL WORSHIP; THE ANOINTING OF PHALLIC COLUMNS AND OTHER EMBLEMS OF FERTILITY.

¹ Bryant I. 49. Hol. 25.

² *Pilgrim Memories* by Stuart Glennie, p. 252.

³ Ending at present with his invaluable small vol. *The Chaldean Account of Genesis*.

Numbers 2, 4, 6 and 7 of this Fig. 207, show such symbols as the Lingam was commonly worshipped under—in most cases an upright incense vase, and very properly so, this being strictly a *Pur-Tor*, or Fire-tower, as is a golden column, a “Sun-stone,” or altar candle. Numbers 6 and 7 make the incense vase-idea very clear, but the Scorpion men leave us in no doubt as to what they are adoring. Their persons—half Scorpion—denote that Sivaism is pytho-phallic; their conical hats are undisguised phalli, reduplicated by the prominent central horn of the Kentaur or mythic Unicorn—a pure phallus and here no natural emblem, but one we still retain like the crown and prism so prominently displayed as elsewhere shown at our coronations. Notice here also that “The Eternal One,” he who alone can bestow fertility, is overhead pouring down his effulgent rays on the phallic censer, and stretching forth his Crozier horns or hands as he is never seen doing except over the organs of reproduction—“the Tree of Life,” or budding phallic column, &c., see pages 199, 200, 213, &c., Vol. I.

Fig. 6, if taken by itself and only in in this or very similar forms,¹ might lead us to the conclusion that only sacred censers were intended, which indeed I used to think, till the continued and often strange recurrence of this forms at the centres of all worship, and the fact that this faith never admits a form, line, or dot, without a meaning, and also that they more especially only symbolised the Glans, see Figs. 87, and 88, p. 206-7, forced upon me the conclusion that if these censer tops were first only made in this shape because of its sacredness, they in time came to be worshipped as here because of their shape. It was customary to set the sacred symbols upon stands as those seen in 2, 3, 4, and 5. Thus on one side of an altar table is a Lingam cone on a high pedestal, being anointed by two females, not “unbearded men” as some say, or by a man and woman, one being sometimes seen with the mystic bag. On the altar table Maya or Luna is represented in the sacred boat or cup, Fig. 1—parent of our Chalice—and the Creator by a glow or halo of rays (very applicable to Asher) which always looks to, or sheds itself towards the phallus or chief emblem; see Fig. 194 heading this chapter. On the other side of the altar we observe two poles generally wreathed with streamers or serpents carrying the solar and probably lunar disks, the one rising from a round barrel, or ark-like stand and the other from a square pediment. Mr. Rawlinson rightly describes the whole as a “camp altar,” and my readers will find a great deal of interesting matter regarding these and similar emblems if they consult the writings of this historian quoted at foot.² The same phase of worship, viz., that of the *glans*, was customary in Greek and Roman days; in Fig. 208 I give a drawing of two Grecian women going to worship it precisely as in ancient Kaldia and as is done now all over India. The worshippers have usually each a tray of flowers and spices, &c., on which may be seen little silver and brass cups containing these, sweet oils, or other unguents; they are respectfully holding back their flowing garments as is the custom, and one strictly incumbent on all female worshippers, for it would be a heinous sin and great misfor-

¹ *Anc. Mons.* I. 580.

² *Anc. Mons.* I. 493, 515, 580: “Camp Altar,” II. 35, 37, III. 313, 350.

tune were a woman's garments to flap against the deity. The glans here is the usual Pine Cone, such as the Serpents are seen so excited before in the Pompeian pictures.¹ This Fig. 208, now in the British Museum and seen in *Smith's Clas. Dic* under the head *Canephoros*, is quite misunderstood in Europe; most writers describe the worshippers as "*Canephoros approaching a candelabrum!*"

Sometimes Fire takes the place of the phallus on the stand, as in Fig. 207, iii., but some call this a Lotus, though I think it is rather *Vool*. The meaning would be the same, viz., "Fertility," but seeing that men go toward it in worship,² I believe it is *Fire*. Let us continue an examination of the ancient cities and their symbolism.



Fig. 208.—GREEK WOMEN GOING TO ANOINT AND WORSHIP THE PHALLUS.

Korsabad was another important city, with a temple and tower like Kala. It occupied a very ancient site on the River Kaus, where this passes the end of the Maklaoh Hills, some eighteen miles nearly due north of ancient Nineveh.



Fig. 209.—THE SACRED HOOD OF UPREADED SERPENTS AS PASSION BUTTED BY RAMPAGIOUS WINGED BULLS.

Mr. Layard believes that the name is from "*Khosroes—his abode.*"³ The great edifice, which M. Botta about 1845 here partially exposed, is held to be the palace of Esarhadon or Senakerib. The principal mound was found to contain a tower of seven stages, while Bira Nimrod had only one stage. Xenophon said it was two hundred feet high, and Ctesias asserted that it was more than a mile, but it is clear we have yet to discover the stadium of the latter.

In the basement of these lofty shrines was the very holy cell, or chamber of the God, precisely as this is still seen in many very sacred Lingam temples in India. The cell "corresponded to the Greek Pronaos," and was so arranged that persons passing by the outer doorway were unable to catch a sight of the shrine.⁴ The entrance was guarded by lions or bulls, or semi such, as we observe in the case of many Hindoo and other temples. The animal or Gorgon is such as the faith most loves or fears. Even the shrines of Boodha, Confucius and Laotsee have similar alarming figures, "to frighten away the sceptical."⁵ In pure phallic faiths these objects exemplify some attribute of the deity, as virile power and passion, and Assyria portrayed these in very diversified forms, as in "Trees of Life," of canopies of upreared hooded serpents, thought to set nature in a blaze, or, as in this sculpture, Fig. 209 where two winged bulls excited

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¹ See Vol. I. p. 32 *ante*, and *Gall and Gandy's Pomp.* Pl. 76.

² *Anc. Mons.*, II. 35.

³ *Nineveh*, I. 11.

⁴ *Anc. Mons.* I. 400. The Maha-Deva or Devi

of Akadia was called *Nambaru* or *Sakba*—probably *Sakti* or *Yoni*, and in Assyrian *Mamit* or *Mamita*, "The One God," see *Trans. Soc. Birch. Arch.* II. ii. pp. 35-39.

⁵ See *Rangoon Temple*, Vol. I.

to madness kneel before and butt the emblem. It requires little but practical acquaintance with Sivaïtes to read these pictures, which accounts for European writers giving us them without a word of comment.¹



Fig. 210.—BABYLONIAN MOTHER AND CHILD.

Babylon, Aysria, and Egypt, all freely borrowed figures and ideas from one another, as I believe future discoveries will yet more fully prove, and it was most natural that peoples with similar faiths should do so. That we have not seen this more clearly is because writers on these nations have not recognised the close kinship of Egyptian and Mesopotamian religions; now Rawlinson points out that “the earliest specimens of Asyrian art are most *un*-Egyptian in character,”² and that the adoption of Egyptian symbols probably took place in Sargon’s time, or 700 B.C. We find in Nimrod heads of Isis exactly like those of Mary or Maya, given in Vol. I. page 45, only in place of the stars are Yonis or lozenges encircling a very oval head and moon-shaped face. There are many other modes of delineation, beautiful as well as coarse, like this celestial mother and babe of Kaldia and Asyria, which is very similar to many little idols still found throughout India.³ A Yoni head-dress is meant to denote passion or fertility, and so we find the robe of Indra—Jupiter Pluvius, similarly adorned, and strangely enough,

even that of the ascetic Boodha, see also the Egyptian Fig. 7. Pl. v., vol. I.

The very peculiar “Pestle and Mortar” (as it has been called), head-dress of Amon, with its shepherd’s or bishop’s crook—perhaps a serpent—is probably a development of the Asyrian king’s official helmet, which I give here. It very forcibly reminds me of some of the coarser Lingams we see in India, and is re-duplicated, a common circumstance in this faith; the upper portion being a clear section of the Linga-in-Argha. Rawlinson shows us that both crook and radiating crest commonly denoted “soliders of the sun,” acknowledging a symbolism which he does not, however, follow up to its legitimate source. That we may here make no mistake, I will repeat these figures, which appeared on page 185, and consider further the details..



Fig. 211.—PHALLIC HAT AND ORNAMENTS OF ASYRIAN KINGS.

The radiating sun helmet—last of second line Fig, 212, is still in use for our Dragon or Dragoon regiments, and the first Tatar, or rude-looking Central Asian hat, is the precise “coloured terra-cotta-cone” which, together with lozenge⁴ or yoni-like patterns, Rawlinson tells us was “the favourite external ornament for houses.”

¹ *Anc. Mons.*, I. 414. I am greatly indebted to Mr. Layard and his publisher, Mr. J. Murray, for this and several more Asyrian illustrations.

² *Ibid.*, I. 459.

³ *Ibid.*, III. 399. Inman’s *Anc. Faiths*, I. 10.

⁴ *Anc Mons*, I. 104.

Priests and kings alike wore the cone hat,¹ and these phallic head-dresses denoted not only the sect but dignity of the wearer; all are clearly growths of the Lingam and solar idea. We have many good instances in Mr. Rawlinson's volume² of hats denoting profession, sect and status, thus we see a person of rank with Isis' horns and an open hand, whom we rightly conclude (as we would in India) to be a Sakti, Yonite, or worshipper of Doorga, while another is a king or great one, with a phallic and sun head-dress, admiring a *crux ansata* or *open-hand* (Siva), which he holds in front of him, and so we call him a Sivaite. The musician's hat was a fish with its tail uppermost; the common priest's hat a simple cone, but of very considerable dimensions.



Fig. 212.—PHALLIC AND SOLAR SYMBOLISM AS EXHIBITED BY HATS, HELMENTS, CROWNS, AND TIARAS

All these have been found in Koyunjik, that large northerly lingam-like mound of Nineveh, now called Armous-heea, and adjoining which is the so-called "tomb of Jonah," only called so because some ignorant Christians here built a chapel,³ and called it after that very mythic saint, being ignorant of the meaning of IONA.

The development or growth of the Phallic-hat idea is very apparent if we examine all the figures and sects in detail. The first here is the plain Tatar phallus, the second re-duplicates with an obelisk, the third adds a circle—possibly yoni and fire pyramid, the fourth is what India calls "the complete figure," for it is a column in a cup, on an olympus or *omphe*; the fifth slightly veils all objects, as when Siva stands upholding Luna at Somnāt, and then the decent period intervenes, which has succeeded in nearly hiding the faith from all save its votaries. In the West this culminates in such objects as our kingly crowns, or in the highly ornate top—a pine cone, still the top of the Bacchic Thyrsus, which I place last of the above figures. The radiating tiara with crosses (found on the headband of the Babylonian Bacchus), and the high hat with stars, mark the complete dominance of Solar faith. Of "the spear and tuft" I have elsewhere spoken; it was man's earliest, and probably grossest idea. Skuthians so symbolised their Creator, and Romans did much the same in their Quirinus and his Quiris; javelins and spears wherever occurring in ancient rites invariably represent the Phallic God, Fertilizer, or all attribute of Fertility.

The Phallic *crux ansata* or Onk—"the symbol of life," is very common in Kaldia and Asyria. It is twice prominently given as the seat and base of power in the celebrated ivory panel of Nimrood,⁴ and is clearly and everywhere as much a sceptre or badge of dominion, marking a great god or patriarch, as are the king's or priest's head-dresses the mark of their offices and faith. In the centre of this ivory panel

¹ *Anc. Mons.*, II. 203.

² *Ibid.*, I. 133, II., 99, 244.

³ Layard, I. 22.

⁴ *Anc. Mons.*, I. 464.

we see also its congener, the crozier or Lituus, of precisely the same form as that affected by Etruscans, and given in Vol. I. page 252 Fig. 121. We see four *crucis ansatae* suspended from this head of the Assyrian Goddess, who has here horns like Isis,



Fig. 213.—AN ASSYRIAN GODDESS CARRYING EGYPTIAN AND BOODHIST SYMBOLS.

on which rest three globes carrying three vase-like forms of the Boodhist Dharma or Trinity which bud forth into three *Fleurs-de-lis*. Notice the strictly Egyptian form of the head-dress,¹ and also that in Egypt woman is hieroglyphically represented as the kneeling figure holding the cross or symbol of life, see W., Fig. 73, page 191 of Vol. I.

The worship of the Assyrians, I think, was pre-eminently that of Venus—Vishnooism rather than Sivaism; the very name of the *Pala-dium*—*Mamitu* or *Sakba*,² probably *Sakti*, and early Moon worship seems to denote this. We have numerous terra-cotta figures from Assyria, see Fig. 84, Vol. I., p. 205, and others, prominently displaying *Sakti* worship. These go by the general name of Venus or *Kun*, she whom Jews defined as “Kiun your God.” In the British Museum we have a bas-relief from Soosa of “a naked Kun” holding in her hands the Argha in the same manner as the Hindoo Devis usually do, if not of the Sivaik type; for we very rarely find Parvati naked, only the Vishnoo and Krishna goddesses, especially Krishna’s wife, *Radha*. I am not aware that the Lingam and Yoni have been found in conjunction on Assyrian remains; such Lingams as I have seen were principally charms, at all events juvenile, and not like the usual Indian objects of worship; I therefore think the Empire, at the period of which we have remains, were Yonites, nevertheless we may not yet know the truth in these matters, our discoverers and historians being so extremely modest.

What would the history of Europe be, devoid of Mary, the Logos, the Dove, and



Fig. 214.—KIUN OR ASSYRIAN VENUS ON PASSION, HOLDING TWO SERPENTS AND BUDDING FLOWERS.

“the Gospel of the Circumcision.” Let us dwell a little on their representatives in the old empires, for we everywhere recognise an Apollo, Creator and Venus. In this Egyptian Kiun, Fig. 214, riding Passion, and holding two snakes and budding flowers,³ we are reminded of the Assyrian King praying in state, and also standing or treading on a Tiger or Leopard, as in this Fig. 215. The King is the representative of God, the bearer of the Sun, in which lies the mystic six-rayed star of love; and all his postures, as well as rights, are those of a God, one of which—



Fig. 215.—ASSYRIAN KING ON TIGER AT PRAYERS.

Le droit de Seigneurs, a marital one—we have already stated is not yet obsolete. Layard⁴ gives us drawings of two Assyrian Venuses, one the Maya and Child see on

¹ *Anc. Mons.*, IV. 336.

² *Art.* by H. S. Talbot, see Note p. 79.

³ See also Vol. I., p. 521. [Fig. 190. Fig 214 is mis-captioned; while the image is Egyptian, ‘Kiun’ (*Kent*) is believed to be the Phœnician *Qetesh* or *Qedesh*. — T.S.]

⁴ *Nin. and Bab.*, p. 40.

page 80, and the other, the Goddess Solomon loved, the “Ash-tor-eth” of Phenicia or Zidon, as well as of the Jewish Highlands.¹ In the Cuniform she was *Ia-stara*,² or IO-stara, or the star IO, whose consort was “Ostor the male principle,” and their city was the celebrated one of Og, King of Bashan, where the goddess was “the horned one,” that is the heifer IO.³ The word conveys also the meaning of “a treasure” or “store,” and this the Irish still show us in their term of endearment *Ashtorech*, “my Love,” “my Treasure.” This figure of *Kiun* supported or borne on a Lion or Leopard, is similar to that of the Indian Maya, Fig. 119, page 251, Vol. I. So Kubele or Cybele is transported about only by Lions—those symbols of royalty from the Nile to the Ganges. The priestly kings of Anaradapoor, in Ceylon, and Solomon of Judea alike loved lions,⁴ but the chariot of the Venus of Skands was drawn by Cats.

If the Queen of Heaven was well and continually represented, no less so was the God of Day, though rarely symbolized by a mere Lingam. In Asyria, Shems or *Duian-Nisi* was the holder of the bow and darter of the arrow, the *Dainu-Tsiri* or Supreme Judge,⁵ he who passes through the circle of life, and not only darts forth arrows to quicken all creation, but who softly sheds his rays on the just and the unjust. He has here as usual the characteristic hat; elsewhere he is prominently represented as a phallic god passing through his aerial path, as on “the tomb of Cyrus,”⁶ where he holds in his hands the two organs of creation, and travels, as a winged god, on a winged sun; and as if this were not clear enough, a Yoni is placed in front of him, and a *crux ansata* behind, while the solar orb appears close to his high conical hat. We see a very similar idea in the national “Banners” of Babylon and Asyria, and these official symbols are at all times valuable aids in the comprehension of a national faith, although in our days of intellectual free-thought one would scarcely arrive at a correct idea of the faith of educated England from “the red cross banner,” or “St. George and the Dragon.” A foreign enquirer would, however, even here not altogether misjudge the great mass of the lower middle class, if he said that they were highly superstitious and credulous, and still followed the teaching of the successors of St. George, and honoured their belief and church.



Fig. 216.—ASYRIAN SUN-GOD—A MAN IN THE CIRCLE OF LIGHT DARTING HIS ARROWS.



Fig. 217.—AN ASYRIAN STANDARD.

I give here the best known Assyrian Nisi or Standard, in which all emblems and “Passion” are depicted on an upright pole. Of course there are many others with additional insignia, though this seems to depict quite enough to allow us the symbols of deity which the cohorts worshipped and fought under; it deserves the most careful attention,

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¹ 1 Kings xi. 5-33. The word is here עֲשֶׂרֶתֶת.

² Fürst, p. 1106.

³ Deut. i. 4.

⁴ Kings and 2 Chron. ix. 18, 19. Andaradapoor was the ancient capital of Ceylon.

⁵ Assyrian names for the Sun, from whence comes the Greek Dionysus and Hebrew Jahveh Nisi. *Trans. Soc. B. Arch.* II. i. p. 33. Exod. xvii. 15. ⁶ *Anc. Mons.*, IV. 296. The Tomba or Cave of *Kuros* the Sun.

for it would stand equally for Siva or Shams.¹ The great circle is the Solar Orb, here supported on a pediment or cushion, rising over two cows' heads, carrying Isis-like horns, and in the large orb a very erect upright man standing over the Yoni, which shoots forth rays of fire, or light, and under which are violent barking dogs of passion, whilst around it—the Yoni—are rampagious prancing bulls. As Bellerophon (*Bel-Ar-ophis*, "My Lord, the Solar Python"), a man on horseback is usually seen over the "Shedder of light" with a skull and knife in hand, and instead of the seed in centre of the orb (Fig. 188, Vol. I., p. 509), a man passing through it. Now Siva is the Sun, and holder of the knife and skull—creation and death, for he tramples out life during the act of creating, and I have before me a very curious sample of this Deity in the act, which I will here describe although I hope to present it to my readers in a plate in my Chapter on Hindoo Faiths (it is given on p. 454).

SIVA.—The figure is well executed in fine brass, set with small jewels, and has on the head, wavy tapering hair meant to represent Agni or Passion as consuming the God. His head (the phallus) has passed through a female who is spread out as it were over his body, her head with dishevelled hair lies by his waist and one leg and arm is on his chest; the lower part of his person is composed of an aqueous monster, half-turtle, half-frog, whose head appears behind the God's right arm, which is upraised, and holds a sceptre, the head of which is a royal crown like that of England, see page 77, *ante*; the shaft is embedded in the Concha Veneris. The downward left arm to the elbow, forms an evident phallus, and in the left hand is a casket, symbolizing the womb, ark, or Bhāg. The left foot of the God, is firmly pressed into the reclining figure of a nude female which forms his pedestal, and, as the Hindoo would say, the foundation on which creation rests, for this foot in the Yoni, supports the whole great figure of the Creator, another incontestible proof of what I elsewhere urge as to the *double entendre* of this limb with all ancient peoples—Jews as Gentiles. The other foot is upraised over the phallus, as so commonly seen in all Hindoo sculptures and paintings.

The Sun is often depicted by the Sacred Skarib or Beetle, with quaint outspread sort of wings and tail, if male, and with a broad expanded and seat-like form, if female; and with these objects will be frequently seen open hands, circles and crescents. As Bel, "the Irradiator," the Sun is seen with rampant figures, half-man and half-bull,² crosses, cups, and Yonis; very suggestive triune figures have the three objects above an horizon line and a fan of rays as fertility below, are called emblems of him and of Asher. The European world has had much controversy as to what these emblems really mean, though whether with or without the male in the circle or even the wings, no Hindoo whom I have ever consulted has failed to recognize the Deity at first sight, and has usually described him as "*El Shadai*," or "El the Shedder," a Jupiter Pluvius, he who promised progeny and existed long before Jahveh.³ The Septuagint truly calls him "God Almighty," or *El Omnipotens*, and this I hold, is the

¹ *Anc. Mons.*, II. 67, compare IV. 337.

² See small Figs., A.M. I. iv.

³ Gen. xvii. 1; Exod vi. 3. [*Shadai* שדי, may be related to שר, pl. שרדים *Shedim*, a class of demons in Jewish lore, said by Godwin (*Cab. Encycl.* 3d. ed.) to have originally been a specific storm-demon. — T.S.]

Indra-ic or Hindoo form under which the Almighty Sun-god was worshipped by Kaldians, Babylonians, Asyrians, Soosanians, Medes, and Persians; all acknowledged him of the circle, rays and wings. The author of "The Five Ancient Monarchies" admits that there is the most "striking resemblance between the Pantheons of Greece and Rome and Kaldia," yet he totally fails to see in their Faiths the development of a far wider and more powerful one than all the "Book-faiths" of man put together.

In the later days of the Western Empire we find the Persian sculpturing the Sun on his rock temples as a vast semi-globe supported by nudes with a winged Apollo seated on it, worshipped by man, and surrounded with all the creative emblems. Agni, the Fire-god, bursts from a pillar, under Luna or Sol, on the right, and adjoining the Lingham; while IO the heifer is on another pillar beside "the man of god" on the left. I give this sculpture,¹ which some call *Baal-Berith* or *Jupiter Fæderis*, "Lord of Covenants," he before whom all must bow,² and to whom the god in turn promises all the blessings of fertility, manly vigour, &c., as Jahveh promised to his worshippers.³

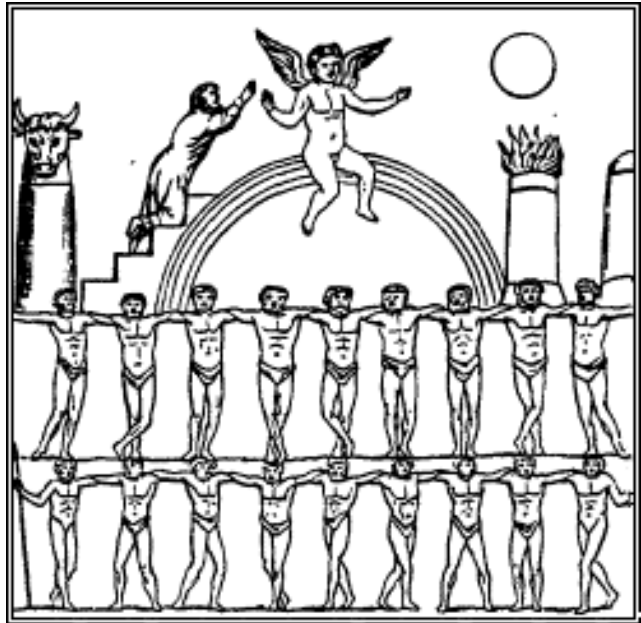


Fig. 218.—MITHRAS AND ALL EMBLEMS—LINGAM, IO, FIRE, TOR, AND MAN, SUPPORTED BY NUDES.

In one of the Asyrian gems which Layard gives us in his large Plate 69, we see the winged god with the Yoni form of Luna above him, and two arms reaching down to earth, protecting the Pillar god and the Triune, here a javelin with side bosses. In Layard's Plate 3 we see the priest with the usual extraordinarily developed phallic hat⁴ presenting the very symbolic citron fruit, whilst ornaments such as a radiated solar couch, upreared and winged serpents sitting on poles, and adoring emblems like suns and enormous acorns in their cups, are common.

Now we must not forget in looking at these advanced pictorial forms of the Faith of the ancient Empires as symbolized by their learned ones on Palaces, Towers, and Tombs, &c., of kings and nobles, that these give us far too exalted an idea of the faith of the masses who thronged the vast plains and swamps of the great rivers, and the adjoining rugged heights, and lofty highlands in the north, east, and west, as well as of those scattered hordes, dwelling around the oases of the dreary sand wastes to their south. The faith of the Prophets and Seers of a King David or Josiah gives but a poor

¹ By the kindness of Mr Marcus Keane.

³ Deut. viii.

² Judg. viii. 33; Bagster's *Comp. Bible*, margin, calls him Mercury.

⁴ I have heard this hat called the *Preputium*.

notion of what the mass of their tribes believed in and worshipped, though we are able to get glimpses of this by watching what the wise ones of each age declaim against. Where a king of Assyria had a finely carved bull, rare amulet, symbolic hats and collars, the masses of his people would only have, as we now see in India, the undisguised emblems of fertility in man and beast. Just as the bull meant virile power, and the Sun and Moon the two energies of fertility, so the Lingam and Yoni would be seen in every village green, and under every holy or umbrageous tree. We would doubtless find rude bulls and buffaloes of all sizes composed of straw and mud, with wonderfully developed organs, just as we do in the wilder parts of India to this hour; see in illustration of this the large rude elephant-like horse called *Mamojee*, at page 72, Vol. I.—and the same object but quaintly and indelicately formed, under the holy fig-tree, page 31. We know from the tablets of Akadians and Kaldians that they had such “*a Savior*,” or “*Salvation*,” in MAMITU “their Jewel,” *Sakba* or *Sakti* and *Nambaru*, that which “dwelt in the midst of the heavenly abyss,” and fell from heaven like the *Palla-dium* of Troy, or *Ancile* of Latins.¹

ARKS AND BIRDS.—The “Bird of the Sun”—the cock, receives his full share of attention from the ancient empires, indeed, the Hebrew commentators conjecture that *Nergal*—the idol of the men of Cuth—had the form of a cock.² As he reminded Petra “the Stone,” of the words of “the Sun of Righteousness,” so had Kaldia recognised him three thousand years before as the morning announcer of their Lord calling them to the active duties of life. I give here an important group of pictures exhibiting many phases of old Mesopotamian faiths, of which Figures II. and VI. show us sun, moon (or ark) and Lingam worship, where the Sun is represented as the awakening bird. Mr. Layard writes in regard to this Fig. VI.: “Another interesting gem obtained by me at Babylon is an agate cone upon the base of which is engraved a winged priest or deity standing in an attitude of prayer before a cock on an altar; above this group is the crescent moon.³ Fig. II. is a copy of a cylinder in the *Brit. Mus.*, and gives us, says Layard, “a priest wearing the sacrificial dress standing at a table before an altar bearing a crescent, and a smaller altar on which stands a cock.” Surely the author saw the Phallus on the nearer altar, and if so it is a pity he did not say this twenty years ago, for such modesty has kept us all back and led men. on the wrong track. The Phallus here bears the crescent just as Siva did in that wonderful Som-Nát shrine, and is precisely like the Polynesian phallus given on page 444, Vol. I.⁴ The priest has the mystic bag in his right and a cross in his, left hand; so in “the gem” Fig. VI. we have the worshipper with the bag, but the cock there stands on the ark itself, thereby making it a very perfect and complete object of worship, and equivalent in all respects to the upper altar with the Phallus and Selene, and exactly such an object as the Jewish Ark, and Eduth

¹ *Trans. Soc. Bib. Arch.*, II. i. 35-39.

³ *Nin. and Bab.*, p. 458. American Ed., 1853. My engraver has forgotten the crescent.

⁴ Pl. XIII. 13 shows Osiris so carrying Isis.

² *Selden. De Dis Syriis*, p. 251. 2 Kings xvii. 30.

“And the men of Cuth made Nergal,” in Samaria. Compare this Ark of Cist with the Ark under the Tree of Life, Pl. IV. 11, p. 98, Vol. I.

or Testimony; Mr Talbot shows us¹ that *Mamitu* or Maha Deva was also “a Testimony” and object to swear on. “It would appear,” says Mr. Layard, “that this bird (the cock) was either worshipped by the Babylonians or by some neighbouring nation, or that it was sacrificed as in Greece on the celebration of certain religious ceremonies,” all of which conjectures are true; the symbolism has continued down into the Christian faith, and we see it still in the worship of the MALEK TAUS, Fig. v. which Mr. Layard describes to us as prevailing among the *Yezidis*, an Arab tribe of whom many are Chris-



Fig. 218.—KALDIAN AND ASSYRIAN WORSHIP OF ALL EMBLEMS; SUN, MOON, COCK, TREE OF LIFE, BOODHIST HENSA OR TAOUS, AND FERTILITY GENERALLY.

tians, spread all over Mesopotamia; he says this may be connected with the old cock worship, and it clearly is so with that of the Boodhist *Hensa* or mythic goose which we find still enduring all over the East. This is seen on the sacred poles of all Barmese Temples or *Paiyas*³ situated on the standard or firm portion at the base of the quivering or oscillating top of these; it is a Boodhist type of Vishnoo’s goose which was sent to awaken the wearied Brahma when “he rested” as Elohim did after his six days of creative energy.

¹ In the article quoted from *Trans. Soc. Bib. Arch.*

² *Nin. and Bab.*, p. 40.

³ The Conical Shrine is called in Barmese a *Pyā* or God. See that of Rangoon, Vol. I., p. 135, Fig. 54.

YEZIDIS.—Among the Yezidis the Melek Taus is a very important and much revered emblem (Christians would call it a deity if found in any other faith), and is invariably carried about by the bishops or *Kawals* of the faith in their annual inspection and preaching tours, as the “warrant for their mission.” Mr. Layard and his attendant interpreter, as a great favour, were early one morning permitted by *Kawal* Yusuf to see it in a dark inner room of the Nazi’s house. He describes the visit thus: “It was some time before my eyes had been sufficiently accustomed to the dim light to distinguish an object, from which a large red coverlet had been raised on my entry. The *Kawal* drew near with every sign of respect, bowing and kissing the corner of the cloth on which it was placed. A stand of bright brass or copper, in shape like the candlesticks generally used in Mosool and Bagdad, was surmounted by a rude image of a bird in the same metal, and more like an Indian or Mexican idol, than a cock or peacock. Before it stood a copper bowl to receive contributions There are four such images, one for each district visited by the Kawals. The Yezidis declare that no *Melek Taus* has ever fallen into the hands of the Mussalmans It is not looked upon as an idol but as a symbol or banner,” which is also the case with the Boodhist Hans, and probably was so latterly with the Serpent pole of the Jews.

Fig. No. IV. here is copied from a cylinder of translucent green felspar called “Amazon Stone,”¹ and is thought by Layard to have been the signet or amulet of King Senakerib who seems to be the figure in the arched frame, as this monarch is so depicted on the rock tablets of Bavian, and at the *Mahr-El-Kelb* in Syria. Mr. Layard says “he holds in one hand the sacrificial mace, and raises the other in the act of adoration,” but I think it is the sacrificial knife, and that the raised hand, with projecting finger, forms a Phallus and Yoni, for the thumb and forefinger are joined. The frame forms that double meaning—the Lingam God, as we see in the case of Siva or Agni, Vol I., page 122. No doubt the phallic hand is also raised in adoration of the giant Tree of Life seen standing before the two figures and covered with acorns, which spring from a stalk, or it may be from *the cleft of fire*, such as we see fruiting abundantly in the Babylonian jasper Cylinder No. III. Rampagious fertility prances behind the priestly figure upon a double lotus emblem of female power, while over all is the Triune God as a Sun shedding rays and fleurs-de-lis, or lotuses.

No. III is a beautiful and very complete ideograph of worship and sacrifice offered to the god and goddess of Fertility; the figures supporting the Sun-god—here partly injured—are half-man. and half-bull having on the right the phallic cross and on the left the Yoni. The sacrifice is the usual goat of the Korsabad sculptures. No. I. is from an Asyrian cylinder,² and is also very suggestive, for here is a man with a hooked finger solliciting favour, says Layard, “from an Asyrian goddess, perhaps As-tarte or the Moon, surrounded by ten stars and with a dog seated before her.” Her hands are open and an upreared serpent seems to issue from the upper one, and I half think the staff behind her on which she leans is another serpent, or as more common

¹ *Nin. and Bab.*, p. 40.

² *Ibid.*, p. 516-17. American Ed., 1853,

a phallus. The dog before her looks happy and complacent, and is suggestive of Passion, whilst the character of the implorer is clearly depicted by the budding tree, on which prances a goat. The cylinder is an agate of the same period, Mr Layard believes, as the fish-god and signet-gems of Senakerib.

Thus the old sculptures and gems of Babylon and Assyria furnish sufficient proof of the worship of Fertility, but writers and readers have alike lost the key, or purposely skipped the subject, and this we have a prominent example of in the case of the beautiful Assyrian cylinder exhibiting the worship of the Fish God, which Mr. Rawlinson gives us without a comment.¹ There we see the mitred man-God with rod and basket adoring the solar Fructifier hovering over the fruitful tree from which spring thirteen full buds,² whilst behind him stands another adoring winged deity backed by a star, a dove, and a yoni. On the opposite side of the Tree of Life is fire, and another man in the act of adoration, probably the Priest of God, pleading with both hands open, that the requests of the other two figures may be granted.

Without such explanation no ordinary reader of ancient history can understand it aright, and often not even a hint is thrown out to put them on the right track, so that it is no wonder, as Mr. Rawlinson writes in regard to the mythologies of these ancient peoples, "that scholars have scarcely penetrated below the surface . . . baffled by the obscurity of the subject."³ It is not indeed the scholarship that is at fault, for any intelligent though illiterate Brahman, tolerably conversant with Sivaik faiths, if judiciously interrogated, will soon explain what writers like Dr. Inman and myself have thus described; he from long and deep research amidst the obscurities of historians, and I from lengthy study of what I saw going on around me.

ROYAL COLLAR.—We have a great clue to the "obscurities" in the highly symbolic Royal Band or Collar which I have given as No. VIII. in Fig. 207, p. 77. On this, says our historian, "were hung the monarch's sacred emblems, the crescent or moon-god, Sin; the four-rayed disc, the emblem of the sun-god, Shamas, and the six-rayed or eight-rayed disc, the emblem of Goola, the sun-goddess." So far clear and good—but in the other two the author quite misses the mark,"the horned cap being," he says. "perhaps the emblem of the king's guardian genius" ! No doubt! but still a lingam or *fascinum*, the guardian from evil, and representing the great tutelary gods or patriarchs, Asher, Hercules, &c.⁴ Such emblems appear to have been pretty commonly worn by all ranks, in the Babylonian, Assyrian. and Roman empires, as they are at this moment by most pious worshippers at the shrines of Maha-deva in India. "The fifth emblem is that of Iva—the God of the Atmosphere"—Yes, but as *divine fire or Passion*, which in its season moves all these gods and animals, and without which Maha-deva never acts. This Iva is Vul or Ool, the son of Anoo or Anu, "the Herald of the Gods," the *Ruach* or creating spirit of Genesis. He was not *Va-lua*

¹ *Anc. Mons.*, I. 475.

² The annual periods of the female.

³ *Anc. Mons.*, I. 495.

⁴ *Ibid.*, II. 103, 118.

⁵ Probably called the *Mamitu* or *Juramentum*. See Talbot's *Art. on Religious Beliefs of Assyrians*, *Trans. Soc. Bib. Arch.*, II., i. 37.

or *Bar*, or *Ninip*, which were three names given to the Light of the Gods, or that which irradiates all peoples—the Dyaus of the Vedas, the Zeus of the Greeks, and probably the Manes of the Egyptians.

The centre emblem of the collar is one which is very often shown as the chief emblem of creation, the acme or “*perfection of Life*,” the goal of existence or completed union. It is Venus or Sivi in the arms of Sol—the clasped masonic triangles or strange complications we see in Fig. 99, p. 228, Vol. I., perhaps that moon-faced one of serpentine rays or hair within the winged Python or Mercury’s Caduceus; so, at least, have the followers of Siva said in answer to my enquiries.

In the fourth, or fascinum, we see the origin of the sacred helmet hat which every monarch wore on state occasions, or when going to worship, when he also held in his hand the royal mace, or phallic-rod, emblem of power and manliness. Ear-rings, armlets, or bracelets partook of the same character, the ornaments being commonly adorned with wreathed serpents. In the Royal Garden scene at Kouyunjik, which Mr. Rawlinson gives us (II. 107), we see the same helmet article¹ which so “baffles the scholars of Europe,” but regarding which, when I have sought for explanation from Hindoo gentlemen, they exclaimed without doubt or hesitation: “Verily! Maha-deva,” whilst the objects on the altar-table show the radiant Sun-god and Cup or Luna—Asher’s refulgent home. The Camp Altar heading this chapter, and Figs. 86 and 87, p. 206, and the cone of the lower altar in 104 of p. 232, Vol. I., all illustrate this subject.

The high, thick, lighted altar-candles of Europe are but the coarse uniting of the two ideas symbolised in gems four and five on the Assyrian monarch’s collar. In the adjoining eagle-headed figure, No. 220, possibly the Nishrok נִשְׂרוֹק of the Hebrew, and representing Jupiter as the eagle of the Heavens—power and swiftness, which Mr. Layard dug out of the N. W. Palace of Nimrod,² we see but another form of the royal and priestly worshippers before the Yoni Tree of Life, which is given on page 213 of Vol. I. Some have thought that inasmuch as Siva is “Lord of Wombs,” this bag may represent the womb of creation, and if so the two hands would typify the right and left hand sects, Lingamites and Saktis, but I doubt this, inasmuch as the testis is always a prominent object amongst phallic worshippers. In the early ages we are speaking of, all peoples worshipped the creative energies according to their varied views of the causes of Fertility. One said, “It is the sun, and once-a-year he fertilises animal and vegetable nature.” “Comfort me with apples, for I am sick of love,” said the Sabean worshipping queen to her Lord; to which he replies: “rise up my love, my fair one, and come away, for lo, the winter is past, the flowers appear on the earth, the time of the singing of birds is come.”³ If sun or fire was, supposed to fertilise the creative organs of vegetable and animal life, then the sun and fire, and not the organs themselves, were worshipped. If lunar influence seemed to some

¹ *Anc. Mons.* II. 107. See the kings’ helmets of pages 64 and 80, and the Gods, p. 83, *ante*.

² *Nin. and Bab.*, I. 64. See 2 Kings xix. 37. Nisr = Eagle in most Shemitic languages.

³ *Song of Solomon*, ii.

more especially to act on the fertility of their females, then the moon was revered and called "kind Luna," or even a male god, but if the rude mind was unable to soar so high, and could see nothing but the organs themselves as the cause of all their joys, and the source of all their wealth in population, flocks and herds; then naturally their vows¹ and prayers were offered to the organs of the genus they longed for, while sacrifices were freely made to all the deities of the air, and hills, and plains, to mollify their wrath and keep them innocuous. The very fascinum we find is termed "a bewitcher," and our ordinary Latin school dictionaries tell us its meaning in language which I need not here repeat.² Romans hung the symbol round the necks of children, "as a charm to drive away mischief," as the ancient monarchs of Mesopotamia had done two thousand years before.

UNIVERSALITY OF THE FAITH.—

The intercourse of nations with each other, except where seas intervened, was very much as it still is in the case of uncivilised peoples; all knew each other's gods, and as none seemed astonished at what they saw, we may conclude that this faith was the prevalent one over the whole earth, varied only a little more or less with fetish or Totem-worship. The passes from Nineveh to the Black or Caspian Sea; from the Ekbatanas to the Oxus, and the Indus, are still very much what they were then; and then as now daring traders in strong bands, unclothed religious preachers and mendicants, freely passed from land to land; the former being especially welcome at the courts of kings and queens on account of the "ivory, and peacocks," the pearls, corals, spices, and charms which they brought. The voluptuous Semiramis, of Phallic proclivities, but whom history does not yet vouch for, probably reached India as well as the man-god *Dian-Nisi* or Dionysus, or rather a ruler of that name devoted to Lingam faith and the company of fair ladies.

Indian elephants, and other products of the far East, we find depicted abundantly on Kaldian monuments.³ Nor were ancient Greek and Latin writers, "baffled,"



Fig. 220.— EAGLE-HEADED MAN WITH CONE AND BAG, ON WHICH IS THE WORSHIP OF THE TREE OF LIFE. NISROK?

¹ See the oaths of the Jewish Patriarchs, then believed to be contemporary history and *note*, p. 89. Abram's servant sword on either the Testes or fascinum.

² [Forlong may be getting this back-asswards. Cassell's Latin-English (*sic*) Dictionary gives 'membrum virile' as a transferred use of *fascinum*, and 'charm', *etc.* as primary. — T.S.] ³ *Anc Mons.* II. 106.

as our "European scholars" are, with the faiths they found expressed in the stones of Katch, or Katiwār, of Western India or Arabia. Ptolemy and the historians of Alexander reveal the faiths through their maps, for they put down "Larice," or "Lares," or "Larissa," as the names of towns from the Indus to the Nile, wherever they found Sivaism rampant; and they show us a "SHEEVA" or "Sivu" as the Amon Fount in the Lybian desert, as well as a "Larice" on the coasts of Kātyār (Kāl-Eswār?). Thus by these names they describe to their people, succinctly and clearly, the faiths and proclivities of the nations and cities which they had seen. As "Asher is known by his emblems," so is Katiwar by its *penchant* for "elongated stones" and so were Roman citizens by their love for their household Lares and Penates.

To be an enemy of Asher was to be an enemy of the populator and populations of Asyria. Asher was the Abram or "the strong one" of Syria—"the progenitor," "he who lived in the circle of life" or creation. Nay, he has been called "The Dove" with outspread wings, as well as Venus;¹ "the holder of the bow;" "the discharger of the arrow;" "the destroyer, and he who maketh alive again;" "the Triple god," or "Trinity-in-unity."² "The triple figure shows him to be in temporary combination," says Rawlinson, "with two other gods," which is perfectly true, though the author does not, I fancy, attach to his words the full force they merit. With Asher is ever associated "the tree of life," or "life-giving tree," which we occasionally see divested of all ornament, and therefore clearer in its signification. It is then a plain column—the *Column universales*—with rounded top, and flaming hood or Baldachin of expanded serpents over it; and hence those who desire to stand as a god-king, "man of God," or high priest, in the eyes of the world, are shown in the position of the column, and sit under a Baldachin. In Vol. I., Fig. 25, p. 73, I give an imperfect idea of the budding column.³ Where shown *plain* by Asyrians, there is usually seen (as in Fig. 219, 3, 4) irradiating from its sides long, slender stalks carrying the very Phallic forms of acorns in cups as a species of bud; so holy men or women and holy objects are often exhibited as irradiating light and flowers, and if the holy ones be imaged with a bird's head, we find a radiant comb as in the gods or demi-gods usually worshipping the feminine tree of life. This last, however, is a highly ornate and more complicated symbol than "the Pillar God;" and here, too, we see the Baldachin of serpents crowning "the holy door of life," which Dr. Inman explains from a professional point of view.⁴ It is a long caveum not always shown open, as here, but as in Fig. 25, above noted, which suggests the idea of the Zoroastrian *Atāsh bairām*, the cleft or niche of fire.

¹ *Anc. Mons.*, II. 231. It is possible that historians and translators are here at fault. [The reference may have been to the planet, as the morning star, rather than the goddess. — T.S.]

² *Ibid.*, p. 233. This dates the Trinity idea as existing in Kaldia about 2300 B.C., see Gen. x. 11, and in Merooduk to probably 4000 B.C.

³ The Keltic budding-tree, Vol. I., p. 41, is the northern idea; and in the rampant Triune-serpent-God on the Arkm, fig. 6, p. 40, we see the Boodho-Ophite idea.

⁴ *Anc. Faiths*, I. 161. He thinks the fan may be the Clitoris, and the surrounding fringe, the Lanugo [pubic hair] "arranged *more antiquo* in tufts."

Both symbols were pretty equally cherished all over the valleys and watersheds of “the two old world rivers,” to and the hills and shores of the Mediterranean, including the *I-Er-sulam* mount and its temple, where they conspicuously flourished alike under Jebusite and Jew till the 7th C.B.C.¹ when an outburst against the Solo-Serpent rule took place, though with very evanescent success;² as the faiths dominated in the third century B.C., over all the Roman Empire, and outlasted it even in the centres of civilisation.

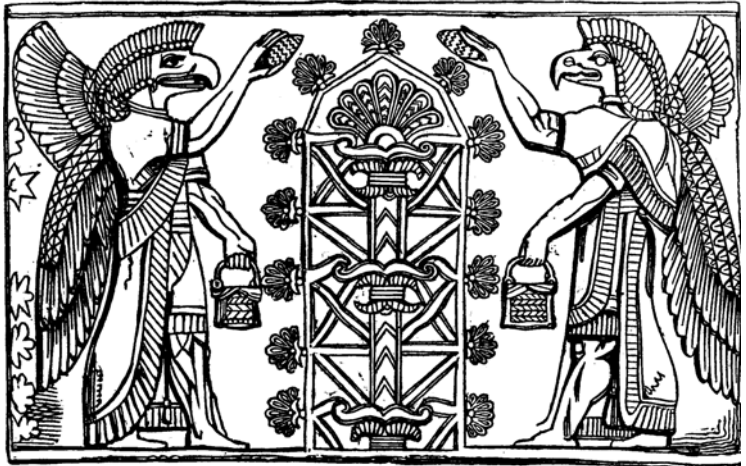


Fig. 221.— THE WORSHIP OF THE GROVE OR DOOR OF LIFE BY NISHROK

Asher, though the Phallic god, was often considered the Lingam in the abstract, as well as the Omphe.

Thus “the ‘mound of Anu,’ in the city of Asher, was called *Tel-aney*, a local name for the Creator,”³ (probably *Ta-El-Ane*.) which I think, however, is only so far correct, that the Jahveh—Eduth or Testimony of the Ark or Omphe, is identical with it. All the gods—Bel, Iva, &c.—could wear Asher’s helmet-hat; and Bel, Il, and Ra, all had their temples in ancient Asher; and it is believed that the three Lingams (our author says “helmets”) on the rocks of Bavian represented the Assyrian Triad, Anoo, Bel and Hoa.⁴ So Bel reads *Dagon*, and either or both are *Bel-Dagon*, which, however, is properly Bel and his fecundatrix the fertile fish-god, the god of the waters. It will be profitable to look a little closely at the word Asher or Asar, and a very competent Hebraist sends me the following notes on it and its etymons:—

אֲשֶׁר = *ashar*, “to be united by love, marriage, &c.”
 אֲשֶׁרֶל = *asarel*, a man’s name; El is united.
 1 Chron. iv. 16.
 אֲשֶׁר = *asar* is equivalent to the Phœnician אֲשֶׁר, Osiris, an epithet of Baal, husband of אֲשֶׁרָה = *asherah*. The אֲשֶׁל, *Ashel* of Abram was probably Asher.
 אֲשֶׁר = *asher*, happy; the name of a son of Jacob (Gen. xxx. 13), and capital of the territory of Manasseh (Josh. xvii. 7). The ש = sh and ת = th, are interchangeable.
 אֲשֶׁר = *ashur*, is the name of the ancestor of the

Assyrians. אֲשֶׁר = *ashur*, is also a level, a plain, and is the name of the land of Assyria on the east side of the Tigris (Gen. ii. 14).
 אֲתָר = *athar*, is a step, a walk, a track, in Kaldi.
 אֲתָר = *athar*, is a Hebrew verb, to spread out, to stretch wide.
 אִישׁ = *Ish*, is a man—אֵשׁ = *esh*, is fire.
 אֲשֶׁן = *Eshun*, is “blackness.”
 The א aleph and the ע *ayin* are interchangeable.
 עֲשֶׁתֶּרֶת = *astereth*, a married female companion; hence Astarte or Venus.

Asur (Asher) looked at from a Turanian point of view, says the Rev. A. H. Sayce, comes from A “water” and *Sur* “bank or field,” which yields, therefore, a dual or bi-sexual god A, and Isis, “the field,” “delta” or “yielding Terra,” through the agency of A, “fertilizing water.” *A-Sur* would therefore be a dual god, the *Zakar* and *Nekaba* or male and female of Gen. i. 23.

Asher, say the writer of Deut. xxxiii. 24, shall, above all others, be specially

¹ In Akadian and Assyrian *Salam* is “to Save,” and *Salmitu* is “Salvation.” *Trans. Bib. Arch. Soc.* II. i., 32, 37. ² 2 Kings xxi. ³ *Anc. Mons.*, II. 240. ⁴ *Anc. Mons.*, II. p. 244.

“blessed with children and dip his foot in oil,” which seems to allude to the continual anointing of his so-called “foot.” He represents happiness and good fortune, is the Libra of the Zodiac, and holds “the streaked rod” which made Laban’s flocks produce as Asher’s father, *Yakob*, of feminine affinities, desired. In India he is very commonly still “streaked,” and symbolises Hea, God of Seas and Serpents; see Fig. 4, p. 39.

The word Asher would be at once pronounced by every ordinary Eastern linguist to be derived from *Ish*, “man” or *Esh*, “love,” and *Ar*, the god or active power; and as connected with *Aish-oo-Isherat*, “sexual pleasure;” we would expect to hear that the great city called after the Mahadeva was at the junction of two rivers, the Great Zab and Tigris, which it is. Xenophon called this city *Larissa*, for it was the Rasena of still more ancient times. Asher, or as also anciently pronounced, Athor or *Ather*, (the exact Egyptian name for the Goddess of Love and Beauty), was the name given to the whole country of the lower Tigris. This is now very commonly called *Louristan*, which I would rather not translate otherwise than by saying that it signifies a place devoted to the worshippers of the phallic emblems. The old eastern word *Louri* is still very common over all India and its coasts, and is used indiscriminately as a term of abuse, to both male and female, though words of such etymology as *Kun*, &c., are commonly applied to the female.

WATER.—A few words in regard to the worship of Water. Hoa or Hea, the Hu of our Keltic ancestors, whose symbol was the shield and serpent, was specially worshipped near rivers or lakes, and if possible on the sea-shore, where were offered to her such emblems as a golden vessel, boat, coffer, or fish, and she was then named *Belat Ili*, “the mistress of the gods.” All water was holy to her, for she was here Salacia, Canopus, Varoona, Maya, Venus, Ourania, &c., nor are such goddesses yet neglected; I have myself been often blessed for dropping a rupee into a lake or river, or an angry impetuous stream, as I was crossing it, and we see from many accounts of Himalayan travellers that this is still a common practice. Water, perhaps more than *Fire*, has always been used as a purifier; rivers and seas being preferred to lakes and stagnant pools, and perhaps salt water (as thought to be more connected with generative matters) to fresh. Christians have but imitated the ancients, in the use of *Lustral* water—now-a-days called *Holy* water, and into which salt should be freely put; all ancient priests and people used to dip their fingers in the Lustral water when they entered a temple to sacrifice, and shrines sacred to water are found in every land, generally standing on a river bank or the sea coast, or, failing these, on a lake, otherwise beside a well or artificial basin. Sea temples are usually of as large and costly dimensions as can be constructed. The Cibola tribes of New Mexico, says Francis Vasques, “pay no adoration to anything but water,” as being, they say, the one chief support of all life. At certain seasons, the Greek Christian Church and the Hindoo faith prescribe adorations, sacrifices, and other water rites, and hence we find all orthodox clergy and devotees have much to do with rivers, seas and wells, especially at certain annual Solar periods.

Towards the close of the northern winter, all ranks of Russians from the Czar to the lowliest cottar, crowd with their clergy of all denominations to the Neva, and with solemn pomp and prayer break its ice, bless the waters—then held to be of virgin purity, and sprinkle them on Czar, nobles, and peoples. The public press lately recounted these proceedings thus. An Imperial and Arch-episcopal procession was formed, consisting of, first, the high priest of the empire in all his most gorgeous robes, the two masters of ceremonies walking backwards (probably because not of a holy enough order), long double files of white and gold-robed bearers of sacred flambeaux or candles, for Fire must enter into every ceremony, whether it is the male or female energy which is being worshipped. Following these *Religieux* came all the sacred relics and fetishes of the Church, as Maya's holy cup for water, all holy books, crosses, banners, with sacred emblems in their order, and finally the Czar, humbly, and, like all his people, on foot, followed by courtly throngs. These all proceeded to a handsome pavilion or kiosk, erected close to the edge of the water, when the Metropolitan of the Church reverently made an incision in the ice, and took out a little water in a sacred golden cup bearing strange devices. The firing of guns accompanied these solemn acts in all their stages, and wherever the grave procession moved, it always did so with measured tread, chanting sacred verses to the old, old deity of our race, and surrounded with all the pomp of war; whilst at intervals, peals of Christian bells and the booming of near and distant guns added to the solemnity of this water pageant. After the filling of the golden cup, which of course represents the earth and its fulness and, at this season, the now expected increase, the High Priest placed a golden crucifix on the virgin water and blessed its return from wintry death, invoking the precious fluid to vernal life and productiveness, when lo! a holy child suddenly appears upon the scene, reminding us that this is everywhere the outcome of "the waters of life" in all animal as well as vegetal production—Boodha in the garden of Loobini through which flowed a holy stream, and Christ by the brook at Bethlehem, nay, the first pair in the garden of the four rivers, are all the same idea—fertility and creation. The High Russian Pontiff now slowly and solemnly stooped, and taking up some of the holy water, proceeded to sprinkle the vernal child—Jesus, whispered these crowds, but the ancients said Horus. The sacred fluid was then sprinkled on the clergy, Czar, and all dignitaries, and finally on the sacred emblems, banners, guns, &c., &c. Men and women, ay, wise as well as foolish, of every rank, now crowded forward, and on bended knee besought their Patriarch to sprinkle and to bless them. Finally, the great Czar put the cup to his lip, humbly and reverently, and then filled it to overflowing with a wealth of golden pieces, for it is the still living representative in the nineteenth century A.C. of "the golden boat" of Hea of the nineteenth century B.C.

In Scotland there used to be ceremonies similar to these. At certain fords, on a particular day, the priests assembled and sprinkled the people to keep away from them malignant influences throughout the year; and the same rite was observed at a

grand annual festival in Ceylon. At midsummer tide, at the Ganorooa ferry, Kandia, the chief priests of the four principal temples sit in canoes or State barges, like those of our Elizabethan days, from midnight to the first streak of dawn, when all are roused to life, and the high priest takes a solar or golden sword and solemnly describes a circle on the water, after which all the clergy fill their pitchers, and then go in procession to the temples with the mystic fluid, where it remains till July following. So once every year, if not oftener, we see crowds of pious Hindoos, where they reside near the ocean, making solemn festival on its shores. They advance towards the waters with reverent step and solemn chant and prayer, burning incense and offering of their abundance; but as a rule, more of Phallic or creative energy is here sought for from Salacia, and there is less of Solar mythology than in that on Neva's banks. To return to Asyrian faiths.

FAITH OF SENAKERIB.—Senakerib worshipped water, as his Tsabeian name and lineage would lead us to believe, and much as I have shown in the case of Hindoos and Christians, and his doing so on the sea coast, which cost him a laborious march of many hundred miles, is thus duly recorded, says Mr. Smith, on the Imperial tablets:—"At the place where the Euphrates mingles with the ocean (always a holy spot) Senakerib performed sacrifices to Hea, the gods of the sea, and with grand ceremonies rode out into the ocean, and dropped into the water *images of ships and fishes* (women) made of gold as offerings to the deity."¹ It is no wonder that this king went here to sacrifice, for he knew of the tradition which Jews appropriated to themselves and their Moseh (one "saved by water"),² that his great predecessor, if not ancestor, Sargon, king of Akad, had been preserved by the waters of this holy stream, when hid away by his mother for safety on them, three thousand years before Senakerib's day, in "a little cradle of bull-rushes coated with bitumen." The god whose name he bore—great Ak or Aki, the Sun, then befriended his namesake, for Sar and Ak signify the same, though possibly none but the inventors of the tale ever knew it; still we cannot doubt that the whole of such stories are allegories of Solar phenomena.

The Jews say their Moses floated in a bulrush cradle on the Nile between the thirteenth and sixteenth centuries B.C., and 3800 B.C.³ is the time Asyriologists allot for the birth of the early Sargon of Akad.

Sin-ak-erib himself is named after the moon, *Sin*, which, as already stated, may have been a male deity, for in his day it was commonly symbolised, say many writers, as the man we constantly see at prayer or sacrifice with outstretched open hand, though I rather suspect, as the open hand is always Siva that this man is more likely to be engaged in prayer to Siva with the male god's emblem as an offering, this being the usual mode of approach, see Plate XIII. 2, and the Egyptian figure Vol I. p. 184. The Asyrians had gods or genii of rivers, marshes, forests, &c., like all other peoples, and offered sacrifices to all their gods as the Jews did to their Elohim and Yahveh; indeed, from these great nations, the outlying tribes must have gathered all their rites and religion.

¹ *Assyria*, written for *Christ. Know. Soc.*, p. 119.

² *Heb.* of Moses is *Mosheh* or *Mashah*, but Kopts say *Mo* = Water, and *Ushe*, Saved.

³ [Originally printed as 1660 B.C.E. but amended in vol. II errata—see note 1, p. 13. — T.S.]

NAMES OF GODS.—Those studying Eastern Faiths are usually much perplexed at finding the same kind of prayers and sacrifices being offered by the same nation to deities of quite different names. Mary, however, we must remember, is not always the Mary common to all—“the virgin of heaven,” “the mother of God”—but she is also special, as “Mary our mother,” of this place, or of that town, nay, and of that chapel, just as Rawlinson tells us “Ishtar of Nineveh was distinguished from the Ishtar of Arbela, and both from the Ishtar of Babylon or Akad, separate addresses being made to them in one and the same invocation;”¹ yet is “Our lady-mother,” like her son, “not three deities, but one;” and so it is with the male gods, and, indeed, all other female deities. Asher, as well as Nebo, of the conical mountain, had an Ishtar to wife, and so every Hindoo god has a *Sakti*; and yet we find Nebo and Ishtar spoken of as the same! and most Christians, that is Roman Catholics say, that praying to Mary is praying to Christ—nay, to God. So Jupiter and his Olympus were often identical, which is but Nebo the cone becoming *Nabe* the navel, *navis*, boat, or that Yoni model, the *Os tinca*² which Dr. Inman often alludes to. It is languages or dialects more than anything else that have multiplied the gods, for when we go to the root-idea they are much the same. *Ishtar* is really *Sakti*, (*Sakba*?), “the door of life,” and that shapeless *Omphe* we see at Eastern city gates; she is the Arabian *Alita*, the Persian *Mitra*,³ the Greek *Mylita*, the Trojan *Moorina*, and the Babylonian *Alata*, whom Rawlinson thinks is merely the feminine *Al*, that is *Alta*. *Mul*, we are told, is the same as *Bel* or *Nin*, the Lord, and *Mula* but a variant of *Gula*,⁴ and the origin of our very feminine term *Molly* from *μωλλός*, the pudendum; hence *μωλλάς*, a prostitute, and the “Mollies,” who, we learn, are the Jewish *Kadeshim*,⁵ קדשים so that tracing such matter to their source always lands us in the same unpleasant pools of unclean animalism.

Moladah, מולדה, signifies “birth,” but *Malatzah*; “she is lovely, pleasant,” and as all oracles are connected with the mouth and eloquence, “she who is eloquent;” this is equivalent to the Keltic *Ashtoreth*. *Ish-tar* was but a form of *Beltis* and *Gool* as well as of *Mamit*, that “Treasure of the gods, and of heaven and earth, which passes not away.”⁶ Elsewhere we find her called *UM-MIR*, which also signifies “Mother Water,” and is associated with the idea of a bird, reminding us of “Venus’ bird of Love,” and sundry matter already spoken of.⁷ In Sanskrit and current Eastern tongues, *Um-mie* and *Ama* mean “the great mother,” and the root of all such words is *Ma* or *Mē*, *Mwē*, or *Mwyē*, which last signifies in Siamese and Barmese, Fire-water, for *Mwe* is there also the colloquial for Fire. In Assyrian, *Ha* is ordinary water; *Hi*, חַי, is in Hebrew, *Life*, and in Assyrian, “the female power of the Sun,” whilst in Egyptian, *Ma-On* means the “pudendum of ON.” The primitive mother in Bengal is often called *Basoola* or

¹ *Anc. Mons.*, II. 258.

² *Anc. Faiths*, I. 168-9.

³ Herod., I., 131. [Poss. an error by Herodotus as *Mithra* is a male Persian solar deity. The Persian equivalent was rather *Anahita*. — T.S.]

⁴ Rawlinson’s *Herod.*, I., 217, 526. He calls *Beltis*

“Queen of Fecundity, and so the Queen of the Lands.”

⁵ *Anc. Faiths*, I., pp. 168-182, and 351. [A derivation from or via, Lat. *mollis*, lit. ‘soft’, hence effeminate, unmanly, etc., seems more likely here. — T.S.]

⁶ Kaldian tablets. Talbot already quoted.

⁷ Pp. 225-6, *ante*.

Visa-laksha (connected, I conclude, with Baváni or Lakshmi), but the rude village representatives are coarse figures like those of Mahmojee, shown on pages 31 and 72 of volume I.

Every name, whether of man, woman, or town, was compounded in ancient days with the names of the gods—that is of the symbols of Fertility; latterly of sun, moon, and planets, but at first, merely of the creative emblems, as Pal and Fal or Fan and Ash and Isha. These histories abound with Ashers, Pals (Palus or Phallus), Bars, Bans, Fans, Asher, Assir, Asar, Assur, Azir, Esh, Ish, Az-Tar, Esh-tar, Estar, or Esara, &c., running into the Sanskrit Eswar and Northern Esir. Thus we have *Assur-zakir-Eser*, or *Ninip-tugal-Assuri*, the Assyrian king of 1600 B.C., Nabu-dan of 1500 B.C., *Ninip-pal-Esar* of 1200 B.C., *Assur-dain-pal* of 800 B.C., and *Assur-bani-pal*, the last great emperor of his race, of 650 B.C.¹ For *Bal*, *Pal*, and *Pala*, see vol. I., pp. 296-319. The feminine in Hebrew is formed by adding ה, so that *Bol*, “Lord,” בעל becomes בעלה, “Lady.” *Bani*, *Ben*, or *Bar* signify a son, or the male who “erects” and “builds;” also “corn” as the animal builder. Of Nin, Ninip, and Nebo, enough has already been said.

It was natural that ignorant masses should confuse the gods and goddesses when told by their priests to look upon the somewhat complicated figure of a highly ornate wheel, probably with radiating phalli, and within the crescented Luna, and commanded to call the whole, “God,” Asher or Esar, Hur or Sin, Shamas or Baal. Hindoos, Jews, and Christians have at times confused the sex of their gods; thus in Gen. i. 26, Elohim is both “male and female like unto us,” but the Holy Ghost was a female, and Arda-Nari-Isvara, Pl. XIV. 1—partook of both genders. All the emblems and ideas were universal, but at first most gross, especially amongst hill tribes, as the dwellers on the Zagros, Median, Lebanon, and of course, Judean hills, although pious Christian writers who cling to Jewish faiths, would have us believe that these peculiarly sensual tribes were better in this respect than the great nations who so continually instructed and held them in bondage.²

ASYRIAN PIETY.—The Rev. Mr Rawlinson bears emphatic testimony to the highly religious character of Assyrians. Their faith was deep-seated, sincere, and thoroughly earnest, and evidently entered into every duty of their lives, public or private, far more than ours. He truly says: “They uttered sincere prayers, and we are bound to credit them with an honest purpose,” but this is saying too little, for nothing but foolish prejudice or arrogance on our part could lead us to withhold this poor modicum of credit from any brother man, and these people were no ordinary worshippers. Many, indeed, are the thoroughly sincere and pious fellow-labourers with whom we daily read and work in the East, and whose faith we must classify with that of Assyria, who put to shame, in their earnest prayerful lives, not a few of the constant frequenters of our own phallic-crowned, Solo-Christian temples. Without going back to the martyrs of long past days—and none have shown such carelessness of life in the matter of faith

¹ I here adopt the usual spelling of Assyriologists, although I think it is needlessly profuse in consonants and arbitrary in vowels.

² See *Anc. Mons.*, summing up of II., p. 277.

as fire and phallic worshippers—who among our gay church-going throng would measure every inch of his length in the long, hot, and dirty way, from a distant home to the loved shrine of his god? Who of them would keep his hand clenched until the nails grew through the flesh; or hold a limb in one cranked position until every muscle grew rigid; or starve his body to emaciation, and otherwise punish and torture himself, making life one long term of trial, and but a waiting for the end? Yet all this thousands of our fellow subjects are continually doing to please the great Creative God, whom sheer custom has taught them to look at in the light of only one of his attributes. It is the height of ignorance and prejudice, due to false teachings and isolation, to imagine that our own lives and prayers are purer or more valued in the sight of God than those of other men. Our culture has risen above that of Easterns, because we have to some extent avoided one of their grievous faults, viz., a proud isolation which they courted, and which ended in the execrable system of caste, which more or less, however, exists in every land, like ignorance, prejudice, and pride, and clings alike to the followers of Christ, Vishnoo, and Siva. It is more than probable that in the eyes of “The All-Seeing One,” the purlieus of unenlightened Benares are neither dark nor impure, compared with the misery, sensuality, and vice of every hue and kind which degrades our brightly illumined Christian capitals, and this, I fear we must acknowledge, whether we extend our researches into the homes and habits of our poorer brothers and sisters, or seek the pleasing haunts of indolence and wealth. But to resume.

The following exhibits approximately the ages of the old monarchies of the Nile and Western Asia, which readers may glean more accurately from the Synchronological tables and my large Chart. There are errors, I think, in regard to Egypt, Kaldia, and Asyria, owing to Jewish and Christian writers being trammelled by inspiration theory, patriarchs, and the mythical deluge, which was clearly only a local upheaval in connection with the great lacustrine plateaus of Western Asia.

Kingdom or Empire.	Lasted.		Total Number of Years.
	From	To.	
	B.C.	B.C.	
Egyptian Monarchy	3000	1780	1220
Kaldian „	2400	1600	800
„ Kingdom,	1650	1300	350
Asyria,	1270	630	645 ¹
Media,	710	560	150
First Persian	560	320	230 Arbela.
Syrian Kingdom of Selukidae	312	189	123 Much reduced.
		A.C.	
Parthian Kingdom of Ar-sa-ki-dæ	250	230	480
Second Persian Sasanidæ	330	650	420

¹ As an independent kingdom, Asyria lasted probably one thousand years, and as an empire, five centuries or so. The rise in the 13th century means its Babylonian dominion.

All the first three nations claim, and a dozen old-world authors agree that they held great power and unity long before the dates here give. Asyria asks for as high an antiquity as Kaldia; but as "Rome only lasted as a kingdom, commonwealth, and empire twelve centuries," Mr. Rawlinson thinks that Asyria could not have been a kingdom in Kaldia's early days. In this, however, he is clearly swayed by the unknown writers of Genesis, stories of the Jewish patriarchs, the Mosaic flood, Jonah, etc., which tales a large and increasing body of learned men are rejecting as unworthy of credence, asserting that the earth was populated and that great kingdoms existed long before the days treated of even in the tablets of Akadia. Such persons are now giving credit to many old writers which Christian orthodoxy¹ cannot of course grant, unless it puts aside the Bible as a mere collection of stories more or less correct which ever and again reached the Jewish tribes. It is not to be doubted that cities of great importance did exist on the remarkable sites which the Asyria of history claims, and especially at and around ancient Asher and in Kaldia, possibly even before the times of the Erech, Akad, or Hur now so well known to us. Ctesias tells us that a great Nineveh was destroyed in 875 B.C., but inasmuch as this is long before the time of Jonah, this statement is pooh-poohed,² and the story of the whale adhered to instead, as much more credible. Ctesias was here clearly wrong, and may not be otherwise trustworthy; but Jonah's travels are no reason for rejecting any writer's statements. Ctesias³ lived 400 years B.C., and some hundred and twenty years before Berosus, and we shall probably find that, as in the case of Manetho of Egypt, if we search more independently, he too will enable us to antedate and improve our chronologies, even as orthodox Egyptologists have gradually of late had to acknowledge the trustworthiness of much abused Manetho, and not of Hebrew records.

Berosus was a Kaldian priest of Belus who wrote, he says, from the archives of the temple of Belus, between 261 and 246 B.C., but unfortunately we have only fragments of his writings presented by Josephus, Eusebius, and Syncellus, and here and there in the Christian fathers—all highly untrustworthy transcribers, especially Eusebius and Josephus, where their own faiths are concerned. Berosus is made to say that "a great tower was erected at Babel by giants in order to make war with the gods," which the weather beat down, and naturally so, as it was constructed with only sun-dried bricks. It is not to be believed that any priest of Belus would say that one of the most sacred and noble structures of his country, and a phallic emblem such as a tower, was constructed in order to anger or make war upon the gods. This is clearly an ignorant Syrian idea, which none of the astronomers of Kaldia could imagine. It is only reasonable that Ctesias should not agree with Berosus; the former wrote from the Asyrian and Persian point of view, and the latter, says Professor Schmitz, "from

¹ See rejections in and about II. 250 of *Anc. Mons.*

² See *Anc. Mons.*, 285, Note II.

³ He was a physician of Karia in Asia Minor, and accompanied Artaxerxes Mnemon in his war against his brother Cyrus. He wrote works on Persia and

India. His measure, the *Stadium*, is clearly not understood.

⁴ [This, though, is more or less the situation with the historical works of Manetho, who was also a target for pseudoepigraphy. — T.S.]

Babylonian, Kaldian, and *Jewish* sources,"¹ which completely accounts for the remarks as to Babel and relegates much to the region of Hebrew mythology. It is, however, doubtful if the extant fragments of Berossus were the writings of the original priest, or of a Greek who took the celebrated Babylonian name of Bar Oseas, or "Son of Os," for the fragments we have are all in good Greek.

RISE OF SHEMITES.—There are good grounds for believing that Mesopotamia threw out emigrants westwards into Syria and north-west into the Aram,—the earliest name for all the northern and mountainous parts of Syria (signifying literally "the highlands" of a country),² about 1900 B.C.; or more likely 1600 B.C., for the Rev. A. H. Sayce tells us that Shemitic was unknown till 1600 B.C. in the valleys of the Euphrates.³ From this race the Jews desired all nations should believe they were descended in the person of a Kaldian Shek called Abram or Brahma, the "High Father,"—a name of Siva, as the dweller on Kailāsa, as this AB or Father was on the Aram of Syria. Probably the wars of one called *Kedor-leomer* ("the sheaf of corn"), a king of Oelam (עֵלֶם), led to this emigration or disturbance of the sun and lingam-worshipping races of Syria and Arabia Petra, as the Amalekites, Amonites, etc.

HEBREW STYLE.—Asyrian history constantly reminds us that the Jews, whether Arabs of Edumea, as I hold them to be, or of the Babylonian Shemitic races, borrowed the best portions of their faith, language, and style from Asyria, as Mr. Talbot makes very clear. Tiglath Pileser of the eighth century prayed and taught much as Isaiah, Ezekiel, and many a writer of the Pentateuch did ages after him, as the following freely translated inscription of the pious monarch will show, and he wrote in the usual style of those days⁴:—"In the beginning of my reign the great Gods Anoo and Ina commanded me to repair this their temple, and from its foundation to its roof I have rebuilt it. I have reared up unto heaven two lofty towers or pillars (such as Solomon is said by Jews to have done also); a noble hall have I consecrated for the use of the great Gods and their votaries, numerous as the stars of heaven; a secret adytum, or *Holy of Holies*, have I also built for the special service of God; and oh, may He preserve me and bless me, my government, and my people, and send rain and fruitful seasons, making even the desert to rejoice. I will let the Lord guide all my steps, and may He grant unto me His servant, and to my children after me, peace and empire. To Him, the one great God Asher, do I offer prayer and sacrifice, and abundance of victims for His altars. Whosoever shall injure the house of God, the sacred tablets, or hide them from God's people, his name shall be consigned to perdition, and he himself be cursed everlastingly. May his sovereignty perish, and his offspring not survive him; may his troops fly before their enemies, and famine and misery desolate all his lands; may no day of his life be joyous to him, and may his race be finally and for ever extinguished." Very Jewish, orthodox, and pious ecclesiastical language, from which, however, every religious man must turn with loathing and disgust.

¹ Smith's *Dic. Greek and Rom. Biog.*, I. 484.

² Fürst, and Dean Stanley's *Sinai and Palestine*.

³ *Trans. Soc. Bib. Arch.*, I. 11, p. 344.

⁴ *Ibid.*, II. i. 50-60. *Anc. Mons.*, II. 319. [Cf. *Records of the Past*, vol. v. pp. 24-26. The name *Ina* has also been rendered *Yem* and *Vul*. — T.S.]

The Reverend author of *Ancient Monarchies* calls this document one of an “intensely religious character,” and, probably an oversight, the horrible invocation of curses at the end “a striking final prayer”! He justly points out the close connection between the religious feeling of Jews and Assyrians which it manifests. I cannot, however, agree with him that there is any worthy parallel between the little temple and houses of the Hebrew Solomon, or even the kingdom of so called mighty David, and the empires, “temples, palaces, and piles stupendous” of Babylon, Assyria, and Egypt; but in truth *history* proper knows not of any of David or Solomon, so no parallel need be drawn.¹

NEW BIBLICAL INACCURACIES.—The difficulties which orthodox writers have to meet in contending that the Bible is an infallible historical document are indeed enormous, and are increasing with every day’s advancing knowledge, scientific and archeological; and the feverish anxiety with which writings on ancient histories and religions are now received by the churches, and those who, understanding the scope of literary criticism, still cling to them, is painfully apparent. Writers see the weak points in the orthodox defences which the masses do not, and wisely avoiding the onslaught, they watch only for holes in the armour, a process which but perfects every fresh attack of their opponents. If, for instance, Shalmaneser I. only founded Kala or Nimrod about the year 1300 B.C., then the historian sees that this overthrows a great deal of pentateuchal story in Genesis as to Moses having heard of this great city. This the author of *Ancient Mons.* acknowledges, and in consequence ever shifts his ground, saying that the date of Moses is very uncertain, and this part of Genesis “very possibly an addition of Ezra’s.”² So that not only is poor Ezra placed in a very invidious position, but the idea of pentateuchal inspiration is upset, for which nevertheless the chronologies of Kaldia and Assyria have been anxiously curtailed or modified, so as not to interfere with the pseudo-flood of Genesis.

AUTHOR OF O.T.—Now, as Ezra—the real writer of the Old Testament as we now have it—was given to making “*additions*,” why should we hesitate to say that he inserted the Zend and other Aryan tales of a “Flood,” made the Eastern Patriarch *Brahm* into an *Abram* for his own people, and said that he too walked, talked, and ate with “the gods” or “Elohim” as he would naturally translate the Eastern terms *Dyaus*, *Deva*, &c.? So the first Sargon—“Prince of the Sun,” of ancient Akad, would become Is-ra-El, a Hebrew “Prince of El” or the Sun, and the leader of the race out of obscurity to power, and would naturally (as Sargon was found on, the waters in a cradle of bulrushes) be so pictured as entering the land of Egypt—saved by a Princess of the Sun—*Phar-aoh*, because Sargon was so saved by Akad, the Sun! What is more probable than such “*additions*,” when we know that the continual captivities of the tribes, but especially this last long and severe one, from which Cyrus permitted Ezra and some of his people to emerge, had again and again destroyed the unity of the people, and left, *so far as we know*, not a fragment of any religious records they may have had in Josiah’s days, or say 700 B.C.? It was three hundred and fifty years from Hezekiah

¹ Only the writings of a Jew. ² *Mons.* II. 303. Of course Ezra wrote the greater portion of the O.T. [Compiled and edited, rather, from different writers each with their own agenda. — T.S.]

to Ezra or Esdras. and Nebukadnezar had sacked, burned, and utterly destroyed the capitals of the country, and everything of value,¹ and resettled strangers all over the country, as the conquering Assyrians had also uniformly done for many generations previous to that. The Jews themselves always accept Ezra as the writer of the Pentateuch,² and attribute to him the same degree of inspiration which Christians—anxious to go still further back, ascribe to Moses; but the latter say that Ezra *compiled*, not composed, the record, although *we have not a shadow of proof that there was anything to compile from*, and Ezra or Esdras distinctly states that all “the law is burnt, and no man knoweth the things that are done of thee,” Jahveh, but that he “opened his mouth, and gave him to drink” of inspiration a cupful of water like unto fire, which, when he had drunk, his “heart uttered understanding, and wisdom grew in his heart,” and his spirit strengthened his memory. Then he took with him, by his God’s command, five men and went into a field, and there they wrote in forty days two hundred and four books, of which he was told to give abroad to all the tribes one hundred and thirty-four, and keep secret the last seventy, as only suitable for the very wise,³ scarcely so sage an order as Asher gave to T. Pileser. Thus this revered prophet dedared “no copy remained” of all the holy records of his people and that he who had been born and bred in Kaldia, was commissioned to write according to what he held was inspiration, facts universally accepted by a people who for the last two thousand years have been extraordinarily jealous and conservative in everything relating to their supposed sacred records. Dean Prideaux says that “more ancient evidence than this (of Esdras) we cannot have from any writer,”⁴ and though the English Church now calls 2 Esdras or Ezra apocryphal, yet all the Roman and Greek churches accept it. Prideaux, like Canon Rawlinson, says that “Ezra inserted in several places such interpolations as he thought necessary,”⁵ and this agrees with the statement which the Dean quotes from Jewish Rabbim, who say “Ezra was another Moses who revived and restored the law after it had been in a manner extinguished . . . Ezra was a second founder . . . even if the law had not been given by Moses, Ezra was worthy by whom it should be given.”⁶ In these views also concurred Ireneus, Tertullian, Clemens Alex. Basil, Jerome, Augustine, Chrysostom, &c.⁷

The 12th chapter of Nehemiah has been a “thorn in the flesh” of Revelationists, for it neglectfully carries down chronology to *Jaddua*, who lived in the time of Alexander the Great, 330 B.C. The words of Prideaux, as the best champion the Church has had, are here weighty, and show us that not only did Ezra “interpolate” and “perfect” the Old Testament books, but that the *Jewish Sanhedrim and a whole host of other men did so, from Ezra in 458 to “Simon the Just” in 283, or for one hundred*

¹ See especially all the last chapter of 2 Chron.

² Especially Eben-Ezra, Spinoza, Maimonides, Father Simon, &c. See Dr. Cooper’s *Geology of the Pentateuch*, a very able pamphlet; Jas. Watson, London, 1857.

³ 2 Esdras (called by Jews [*sic*] 4th Book), chap. xiv. [2 Esdras (Apoc. of Ezra) is not in the Tanakh

or LXX and was omitted from the Roman canon when that was set in the 16th century C.E. — T.S.]

⁴ Humphrey Prideaux, Dean of Norwich. *Connection of Old and New Testaments*, 16th Ed., 1808, II. 333.

⁵ *Ibid.*, 292.

⁶ *Ibid.*, p. 386.

⁷ Dr. Cooper, already quoted, p. 16.

and seventy-five years.¹ Prideaux says (II., 363); "For as Ezra . . . inserted in several places . . . so they who laboured after him in perfecting the said collection, did the same to the books which they afterwards added to it" (our Old Testament!), till they had completed the whole about the time of "Simon the Just" (290 to 285 B.C.). Thus we do not know what was added or rejected during nearly two hundred years, by hundreds of writers, copyists, &c., whom we are not, as in the case of Ezra or Esdras, even asked to consider inspired; and no evidence, not to say *proof*, has ever been advanced that Esdras had any records to start with. Such, if ever existing, should by this time have been forthcoming, for we have discovered a good deal of other Old Testament matter, in the ancient tales and tablets of the old monarchies under which the tribes were so long, either in captivity or vassalage. There is then undoubtedly good reason for saying that Ezra appears to have "added" to "the inspired Word," and far more than most of my readers are aware, for churches have naturally been shy in alluding to these weighty matters, inasmuch as he who *adds*, also usually, and with equally good reason, subtracts, divides, and multiplies at will, and so people justly exclaim: "Is this then what the Church calls the inspired Word of God?" Verily it is!

Other difficulties like those already pointed out everywhere occur to the orthodox historian of Kaldin and Asyria. For instance, the Asyrian King *Ashar-ris-ilm* is believed by Mr Rawlinson to be *Chushaw-ris-Athaim* of Judges iii. 8, who held the Israelites captive for eight years. Now, the tablets give us 1150-1120, or say the first half of the twelfth century B.C. as the date of this ruler, and relate that he was a great conqueror in Aram, or the highlands of Phenicia; whereas the Old Testament makes him live about 1400 B.C., a *little* matter of nearly 2¾ centuries! which, however, is said "not to be insuperable," as "chronologists regard the period from the Exodus to Solomon as most uncertain."! Bunsen puts the Exodus B.C. 1320: Lepsius 1314, and Miss Corboux 1291,² but *there is no contemporary or historical evidence* of such an event. Other difficulties, such as the identification of the Hebrew Pul, are got over by saying that the two names of Ivalush and Pul "are not so very different," the Ivalush IV. of Rawlinson being the Vul-Nirari III. of Smith, 812-783.³

8th C.B.C.—The palmiest days of Asyria were early in the eighth century B.C., in the reign of this Ivaloosh IV., when the northern Shemitic empire had firmly and somewhat furiously grasped Babylon, Aram, all the coasts of Phenicia, and great part of Edumean Arabia; it then ruled severely from the shores of the Persian Gulf to Gaza, or even Pelusium.⁴ Ivaloosh IV. is the king whose wife, "Samuramit," Rawlinson takes to be that ancient Semirmais, around whom so many myths have clung; she was allowed it is said, to share the government with her lord, who married her when a great Kaldian princess, in order to confirm his dynasty over Babylon. This accords with the statement of Herodotus as to her origin, and nearly with his chronology, but not with the

¹ *Geol. of Penta.*, pp. 17, 27.

² *Anc. Mons.*, II. 309. Supposing it took place.

³ *Ibid.*, p. 387.

⁴ *Ibid.*, II. 380.

stories as to her Indian conquests, even though we take the very restricted view of India which some writers urge.

JONAH.—Historians, writing with a foregone conclusion as to Old Testament inspiration, are also much perplexed as to Jonah and the whale which swallowed and retained him, whole and undigested, for three days and three nights in its belly, because he was trying “to flee to Tarshish from the presence of the Jahveh;”¹ also as to Nineveh being only “three days’ journey” from the coast where the whale “vomited him out,” and the size of that capital, which was so “exceeding great a city”—that it was even “a day’s journey” after he “began to enter into it.”² From the coast to Nineveh is some four hundred miles of mountain and plain, and probably eight by three miles, and not twenty by twelve was about the size of the city. Nothing can be gathered from the now abundant Assyrian records, as to either Jonah or his preaching, so we are told a romantic and sensational tale³ of a voice that made itself heard everywhere throughout the great capital, “a shrill monotonous cry, ‘yet forty days and Nineveh shall be overthrown’ . . . uttered by a strange wild man clothed in a rough garment of skin,” which the scornful unbeliever might say he must have got from the whale. All may fairly demand to know how it was that one inspired by Jehovah came to make such a mistake as to the period of the duration of the great Empire at this its most glorious and vigorous middle age. No decay or destruction was visible for a century after the date (860 B.C.) of this biblical Jonah, whom the Churches nevertheless tell us was here executing the high and special behests of the Almighty, so Canon Rawlinson considers this date must be set forward one hundred and ten years or to 750 B.C.; of course we can see no reason why not to any other date, for the Empire showed no signs of falling till 620, and Nineveh did not fall till 607, or two hundred and fifty years after Jonah. Jewish writers have always told us to consider the forty days within which Nineveh was to fall as extended by the clemency of Jahveh to one hundred and forty years, because “the people repented, and therefore so did the Almighty of his purpose;” but this one hundred and forty was then thought to square matters, and probably now that the exact history of Nineveh is known, they will ask us to extend Jahveh’s clemency to the year 607. Mr Rawlinson, in a dilemma even with his one hundred and ten years, throws out a terrible suggestion (p. 307), as to “whether the Hebrew numbers can be considered historical?” Thus do men engaged in historical, or indeed, in any researches whatever, surround themselves by entanglements of all kinds when they start with theories of infallible men or infallible books.

The same fate befalls Mr. George Smith, another most valuable writer and investigator, to whom we all owe a great debt of gratitude, but who also starts on a “sound orthodox” basis,—the inspiration of the old Jewish scriptures which such writers crystallize into an infallible “Old Testament.” Look at his and the Jewish story

¹ Jonah i. 3.

² Jonah iii. 3, 4. I am aware it is attempted to explain that “the three day’s journey” meant round the city, but this is mere quibbling I think.

³ *Anc. Mons.* II. 391.

of Senakerib's conquest of Syria and Palestine, or rather the Aram of the ophite races known to us as Hittites and Hivites, for so the great nations alone knew this strip of coast and its hilly fringe. We have here a very clear narrative of the various events, which took place, but we must remember that the whole is written for a society bound to promote "*Christian Knowledge*," and that in addition to his translations from the tablets, the author has added every anecdote or circumstance which can aid the biblical tales. The facts of Senakerib's war are these.

SENAKERIB'S ARMY.—In 702 B.C.. this monarch determined to re-subjugate Phenicia and "the land of the Hitties,"¹ more especially with the view of stemming the advancing power of Egypt, without which the poor weak tribes to the south, Moabites, Hittites, Judeans, &c., never stirred. The King first attacked Phenicia and effectually subdued it, making its king flee for safety to Cyprus—called by Assyrians *Yatnan*—when Senakerib put his own nominee on the throne of Zidon, and then marched down along all the coast, as the richest and strongest part of the land as far as Askalon, when, hearing of a Hitto-Egyptian force which had escaped him, he countermarched north, and met and utterly annihilated it near Ekron. Hezekiah, a ruler in the town of I-Er-u-salem, hearing this, obsequiously tendered his submission when the monarch "having shut him up like a caged bird,"² on his eury, as is stated in the tablets of the Empire, proceeded to attack *seriatim* the fortified strongholds to the south, and when encamped before Lakish near Ziglag, he received from the bewildered Hezekiah all the wealth of gold and temple, sacred though they were to Jahveh, as tribute. Having subdued the land, and punished and restrained Egypt, the Emperor returned to Nineveh, no doubt passing the humbled "city of Hezekiah" on his way, "bearing with him," say the tablets, "all his tribute and spoil;" and Mr George Smith therefore truly adds that "*not a single shadow of reverse or disaster appears in. the whole narrative.*" Thus then there was no "angel of the Lord went out and smote in the camp of the Assyrians 185,000" warriors so that "when they arose early in the morning they were all dead corpses." !³ Neither, in fact, by implication or otherwise can any confirmation be obtained as to this reckless statement, which, if true, would have been repeated to us through a score of extraneous channels, for it would have caused the dissolution of the reigning dynasty, if not the immediate destruction of the monarchy; Egypt would have returned to her old conquest, and Merodak-Baladan, late King of Babylon, who only crouched waiting his opportunity amidst "the marches of the Persian gulf,"⁴ would have flown at the throat of the humbled lion of the north, and every other province of the wide Empire, from Armenia and Media to Phenicia, struck boldly for independence. In spite of such powerful reasons, if indeed in the absence of facts any were needed, Mr. Smith still thinks it proper to countenance the biblical tale, so he

¹ Geo. Smith's *Assyria*, Soc. P. Christ. K., p. 113.
[See also *Records*, vol. i. pp. 34-56.]

² *Ibid.*, chap. x. This town of the God *I-er* will be elsewhere fully discussed.

³ 2 Kings, xx. 35. [also Isi. xxxvii. 36.]

⁴ Smith's *Assyria*, p. 117.

relates a wild tradition, that on one occasion in the time of Sethos, King of Egypt, the bow-strings of an army of Senakerib's near Pelusium, were eaten one night by field mice, *in answer to an invocation made to the Egyptian gods!*¹ This is called by our historian a circumstance "in singular agreement with the statement in the Bible," and "confirming it"! though Pelusium on the Nile is a long way from Jerusalem, and a mouse biting bow-strings for *Osiris and Isis*, scarcely like "an angel of the Jahveh" acting, as Christians are taught to believe, for the Almighty ruler of the whole universe. The cruelty of slaughtering 185,000 innocent men—at least twice as many as existed in the whole little Jewish capital, is here also lost sight of.

Mr Rawlinson, who tells us frequently that he has not permitted himself to embellish his narratives, and so outrage history with a pillar or picture from either Layard or Fergusson—writers who are not in the habit of importing fictitious matter into their books—deliberately asks us also to believe, without one iota of evidence, this absurd Jewish tale, adding that it is a miracle like the destruction of the first-born of Egypt! Yea, verily, and equally supported! "It is difficult," continues the Canon, to say "how soon Senakerib recovered from this terrible blow, his annals omit it altogether, and represent the monarch as engaged in a continuous series of successful campaigns"²! which reads almost like quiet irony, for the author, once more *an historian*, makes Senakerib tell us of all his doings in great detail. He says, so detailed and accurate are this King's records, that he begins them always: "*On my first campaign,*" &c., and yet, this accurate recorder has not a word about this most wondrous miracle! The pious Jewish author of "Tobit" kills the great King "within fifty-five days of his return to Nineveh;" and Josphus at once annihilates the Assyrian Empire after "the Lord's slaughter" of 185,000, but these are not inspired writers like our unknown "*Kings,*" so their statements are called "exaggerations rashly credited by some moderns."! After stating all this Mr. Rawlinson goes on to describe to us the grandest feats of arms Asia had ever yet witnessed, although the conqueror had tamely submitted to the incomprehensible rebuff and slaughter of an army before a small town on the Syrian hills.

Senakerib, and his great son Eser-hadon after him, were the first Assyrian monarchs who ventured to pursue their flying foes into the islands of the Mediterranean Sea. We are told that when King *Abed-Melkarth* (servant of Herakles) revolted, he was pursued even to Cyprus—here called Aradus—and captured by Eser-hadon, whom the imperial records say "traversed the sea like a fish." Neither was a king of the wild Lebanon ranges—*Sandoo-ara*, more secure among his mountain fastnesses; Eser-hadon pursued him there, and rested not until he was captured.²

ESERHADON.—This great monarch ascended the throne of an empire extending from the lands of the Aryans east of the Persian Gulf to the shores of the Mediterranean, and added thereunto by the grandest expeditions. He led a great army into central Arabia, traversing 490 miles of sandy desert with only the food and water

¹ [Herod. II. 141.]

² *Anc. Mons.* II. 444.

³ *Ibid.*, II. 467.

his soldiers could carry, and then passing through seventy miles of a very fertile settled country—probably Ned-jif—“accomplished a feat never paralleled in history except by Augustus and Nooshirvan Arabia has been deeply penetrated thrice only in the history of the world, and Eser-hadon is the sole monarch who ever ventured to conduct in person such an attack.”¹ The following year he marched all over Egypt to *No* or *Thebes*, and proclaimed himself King of Asyria, and Emperor of Babylon, Egypt, Meroe, and Ethiopia. He parcelled out all Egypt under kings mostly of his own nomination, and subject to his Viceroy ruling from Memphis. Neko an Egyptian, and Father of Psametik I., was his nominee. There is allusion in his annals to the petty rulers in Judea and Samaria, and these “Chronicles” speak of one Manasses revolting, when one of Eser-hadon’s generals “at once laid hold of him (as if he had been a Sheep!) and taking him among the thorns, bound him with chains and carried him to Babylon.”² Peradventure Yahveh was asleep, as Jews mockingly said on such occasions, and forgot the energy which “slaughtered Senakerib’s hosts.”³ Fortunately for the Jews, Eser-hadon had never heard of that tale, or there would have been much more weeping and wailing in Jewish lands; as it was, the Syrian states were so thinly populated that this monarch “gathered men from Babylon, Erech, Soosa, Elymais, Persia, and other neighbouring regions,” and had them conveyed to Syria, and there settled them over the whole country—which until this time (670 B.C.) must have been very thinly peopled;⁴ indeed it always has been, though Jewish records would have us believe otherwise, for nowhere do Jews exaggerate more absurdly than when they speak grandiloquently of the power and population of their own little tribes; even our most orthodox clerical writers say that their exaggerations here are “so childish, that it is surprising *anyone could have repeated them.*”⁵ This quotation refers principally to the population of Jerusalem, and the statement of Josephus that “a million perished in the siege, and a hundred thousand escaped!” The old walls of Jerusalem, says this writer, “never could have exceeded 750,000 square yards,” which, “*at the probable number of one person to fifty square yards, gives 15,000 as the total population*”⁶! In the day of Agrippa the area rose to 2,250,00 square yards, and the population, adds the orthodox author, may have then risen to 30,000 persons. Everything connected with Jewish statistics is equally exaggerated. Let us look a little into the facts.

JEWISH POWER.—The area of Judea and Samaria, according to the above authority, $140 \times 40 = 5600$ square miles (?) which I think is certainly one-fourth too much, my own triangulation of it giving only 4500, or a figure of about 130×35 . I will, however, concede the allotment of 5600, but we must remember that, as a rule, the whole is a dismal, rocky, arid region, with only intersecting valleys,⁷ watered by springs and heavy rain from November to February

¹ Rawlinson.

² 2 Chron. xxxiii.

³ 1 Kings xviii. 27.

⁴ This is acknowledged in *Anc. Mons.* II. 477.

⁵ Smith’s *Concise Bible Dict.*, p. 391, ed. 1874.

⁶ *Ibid.*, Art. *Palestine*.

⁷ See Smith’s finely contoured map.

inclusive, and scorching heats from April to September. Even the inhabitable portions of the country could only support the very sparsest population, and I speak after having marched over it, and also a considerable portion of the rest of the world. In India we should look upon it as a very poor province; in some respects very like the hilly tracts of Mewār or Odeypoor¹ in Rajpootana, but in extent, population, and wealth, it is less than that small principality.

The chief importance of Palestine in ancient history was due to its lying on the high road between the great kingdoms of Egypt, Babylon, and Asyria, and as giving the Arabs a hiding and abiding place which they—Jews included—could not obtain if they ventured out on the plains south and east. The “holes” and fastnesses of the hills were their safeguards, and as they assure us, very much used indeed.² The Jewish strip is divided into Samaria as a centre, with Galilee north and Judea south, giving to the two former 8-10ths, and the latter 2-10ths, that is, two tribes; so that the Judean area would be about $\frac{5600 \times 2}{10} = 1120$ square miles, against the $\frac{5600 \times 8}{10} = 4480$ to the latter, and the population would also be somewhat in this proportion,³ for the extreme barrenness of all the country south and east or Jerusalem would be in some degree made up for by this town being perhaps a little larger than thoe in the north.⁴

We are thus prepared to state the population of the entire land in terms of its area, as was done for the Judean capital, and with equally startling results. The whole Turkish empire yields at present less than twenty-four persons to the square mile, and in the wild and warring area we are here concerned with, we may safely say that there were less than twenty per square mile, of which half were female, and one-third of the other half, children and feeble persons unable to take the field, whether for war or agriculture. The result is disastrous to much biblical matter, and *far reaching*; upsetting the mighty armies of Joshua and the Judges, no less than those of David and Solomon, who are thought for a few short years to have united the tribes; nay, the stern facts of figures destroy all the subsequently divided kings or petty chiefs who lasted down to the sixth century or so B.C., and show us that Jews have ever been insignificant in the extreme, especially when compared with the great peoples who generally ruled them, and far and wide around them.

The total population was probably about	$5600 \times 20 =$	-	-	112,000
Deduct one-half as females	-	-	-	56,000
Do. one-third as males under fifteen, and over fifty, see Rawlinson's estimate ³ of the available male strength of Persia	$\frac{56000}{3} =$			18, 670
			—————	74,670
Balance of males available from all the tribes for the purposes of government,				37,330

¹ Odeypore is about $150 \times 50 = 6500$ square miles, and probably three times as densely populated as Samaria and Judea. It is ruled by an independent but petty Prince, whom “Solomon in all his glory” could never have coped with.

² See 1 Sam. xiii. and xiv.

³ *Concise Bible Dict.*, p. 391, ed. 1874.

⁴ *Ibid.*

⁵ *Anc. Mons.*, IV. 201.

So that this paltry 30,000 to 40,000 is the very most which the twelve tribes, *united under David*, could (and only for these few years) bring to the front. In general, the tribes warred with one another, and with their neighbours, so that, for the purposes of foreign war, the Jewish race represented only two or three tribes at a time, or say, 10,000 able men. Thus one tribe—as, for example, Juda—would have only from 3000 to 4000 men in all, supposing every man left his fields and home to fight! while Assyrian armies not unusually numbered 100,000 to 200,000 men.¹ In the above statistics, also, we have taken a greater area than I think the tribes occupied.

PURITY OF CASTE.—In regard to their being “a peculiar people” if this means any special purity of blood or lineage, it is a complete delusion which all history dissipates. I have pointed out how all their conquerors mixed them again and again with others. The Assyrian monarchs of the seventh and eighth centuries acted precisely as Sargon said he did, so as to improve by immigration their western Satrapy; they “sent up upon the land colonists from Hamath, Babylon, Kooth, Sipara, and Iva,”² and these were all Arabs, or at least Shemites like themselves in blood, and differing little in language, so that the mixing in those days would be intimate and *thorough*. Deportations also took place, so it is folly to speak of “God’s holy and peculiar people” either as two tribes or twelve; and wonderful is the misdirected zeal which has endeavoured to find out “the ten lost tribes,” who, if any such ever existed, would be absorbed among their Arabian congeners—ever predominating from “Araby the Blest” to the ranges of Media and the Taurus. The Jews confess that only a few of their “brave men” ever returned from Mesopotamia, and this is not to be wondered at, seeing that again and again they were everywhere seized as slaves and captives and taken away to other lands, to build palaces or shrines, “draw water; or hew wood;” indeed the dwellers on the Syrian Highlands have ever been the product of all lands, from the Nile to the mountains of Persepolis. If Jews ever made head, as they affirm, under one David, who they state rose as a robber-chief to considerable power whilst Assyria rested after the energetic reign of conquest by Tiglath-Pileser I., it must have been but for a short time. The real rule of all these parts, when not under Egypt or Assyria, emanated Damascus-ways. The city of the goddess Rimmon, and not Zion, was the real capital of the country. Phenicians cared only for their fertile sea-board and sea trade, and rarely interfered with the Highlanders unless disturbed. Even Jewish records state that in the beginning of the tenth century B.C., Rezin, king of Damascus, ruled over all the northern country, no doubt as much as he wished; for the barren crags about Jerusalem were never much sought after. His successor, Benhadad II. of Damascus, took all Judea for a short time; but we see from the campaign of Senakerib over all the lowlands, that as a rule the powerful kingdoms left alone the hilly tracts, just as Romans left alone Welshmen in England and Highlanders north of the Forth in Scotland; like the latter, Jews had barely garments to cover themselves, and lived, as

¹ *Anc. Mons.*, II. 502.

² *Talmud*, Bub in Keduschim. Latterly they adhered to their Caste.

already shown, amid the fastnesses of the land with not even agricultural tools or appliances.¹ Slaves, however, are the necessities of tyrants; and what with Assyrians, Babylonians, Egyptians, Seleukidæ, Greeks, Parthians, Arsakidæ, Sasanidæ, &c., the poor wretched Jews ever changed hands, were bullied and brow-beaten, until they were fiercely seized in the grip of Rome, and all but strangled and then cast aside. Under their Shemitic confreres—Mahomedans—they shared little better, being ruled with a rod of iron, or driven forth among “Kafers,” as the fanatics of the faith call the outside world. Poor slaves and outcasts! the “peculiar people” have at last proved good traders, and prefer, like wise men, all other lands to their own, notwithstanding their sentimental talk regarding it. Like us all, they prefer dwelling at peace and on equal terms with their neighbours. Neither war, administration, nor yet religion has ever been their *forte*, for although they have had a few pious writers who have left us some beautiful words and ideas—as which people have not? these were few and far between, and but little heeded in their own or adjacent times, as they piteously tell us. Sometimes these good Jews tried to urge their tribes by hope of reward, at other times to intimidate them by fearful cursings; all, however, that we admire in these writers, the people of their day clearly laughed at, or, at all events, never followed, but, on the contrary, adhered consistently to their *Betyls* and “Grove,” Ark, Serpent, Ephods, and Talismans, until advancing education and civilisation all around moved them too. Dire though the clash of nations in war be for a time, yet it is nature’s rude remedy, and upon the whole successful as regards the general advancement of a people. The arms and wars of Rome, nay, even of Gengis Kan, did good, and so did the vicissitudes of the Jews improve them. The Maccabees were better than David and all previous rulers, as the wise Hillel and pure minded Christ, were superior to all previous Jewish “prophets” and writers. But enough. To return to Assyria.

COMMUNITY OF GODS.—Esarhadon, like other kings, when he seized a country, took away the gods and set them up in his own land, with the usual ceremonies of baptism and reconsecration, on some occasions he was willing to give them back again for a “consideration,” which, he stated, must be closer union and a higher amount of tribute. “The holy people” were not free from this love for “strange gods,” or “gods of strangers,” probably inheriting this from their Arabian mother, for all Arabs stole gods, and Jews seized the gods of Mount Seir and Petra, &c. and “served them;” and Solomon seems to have collected all the gods from the Nile to the Euphrates, and placed them in the temple and holy mounts around his capital. History in cylinders, tablets and monuments, &c., would have been sure to tell us if there was any material difference betwixt the gods of all these divers nations. The *Betyls* of Jews and Phenicians conveyed the same idea as the *Noor-hags* of Sardinia, and “the black stone” or Heliogabalus of Emesa was but a form of that of Meka, as both still are of those in India, while Benares still boasts of the Apis, which weaker Egypt was compelled to suppress. The monarch of Persia could do there, twenty-one and a-half centuries ago, what all

¹ 1 Sam. xiii., and elsewhere.

the power of Britain durst not presume to do this day in Benares, viz., stab a temple Apis; the great Persian, however, is believed to have perished for his sacrilegious deed. If the symbol of the Creative Father was so revered, not less so was the female energy. The Ishtar of Assyria was equally known and revered with the Isis of the Nile, and the Dea Syria of Hira on the Euphrates, and these had representatives in Askalon, on the Orontes. the Araxes, Oxus, and abundantly on the Tiber and every other European stream. Then indeed, and never since, at least not for the last eighteen hundred years, has the Western world known of unity of faith; before that time all used to pride themselves like Jews on their own special divinities, and seek no additional worshippers save those of blood. They seized each others gods, but only to punish or subdue a people, because these were what the conquered valued most; as when Asher-bani-pal determined to completely subdue Soosana, and render it a satrapy of his Babylonian vice-royalty, he carried away the gods of Soosa and put them into the temples of Babylon. Thus, though the monarch here produced unity, there was neither love, mercy, nor charity, which we have at last begun to value more than what is called "Religion."

It was quite understood that Amon of Egypt was fairly represented by Asher of Assyria, and that the faith of the Upper Tigris and Euphrates was as reasonably called Asherite, as that of the Nile was Amonite. In the seventh century B.C., the Assyrian monarch carried Egyptian Sphinxes into his country, but such placid-looking abstract deities did not suit the genius of the Assyrians, and we therefore hear nothing more about the Sphinx. Phenicians, the conquerors of the great ancient race we learn so much of as Aithiopians, delighted in the worship of Ba-al or Bel, and probably left this inheritance to Babylonians and their successors when driven from that land, though Shemites equally and faithfully clung to Bel till the Arabian Kalifs forbade them. To tell of ancient kings and their wars is to actually describe faiths and the progress of these; thus Asher-bani-pal, or "the Lingam, the son of the Lingam," or "Asher, the head of Lingam worshippers," warred, we are told, with *Amon-Rad*, King of Egypt, or the Lingam leader of the Nile; and we find him fighting with Ba-el, King of Tyre and Sidon and so on; each leader's name denoting a faith and its representative emblem; in fact, the king was only there to represent the emblem and continue the faith, and was bound to support all temples and ecclesiastics. So *Nebo-Pal-Ashir*, or *Nepoo-pal-esar* signifies *Nebo* or *Ninip*, the head of the Lingamites, "protects my Son," or "my Pal, the Asher," or male emblem worshippers. A Solo-phallic king was called Bel-shazar, or rather *Bel-Sar-asher*, which Bel we find occasionally is translated as "the Secret God," or "Guardian of the Secrets," while *Sar* is the Sun. *Ziri*, "the seed," is very often compounded, as in the kingly name, *Merudook-Shapik-ziri*, or *Am-ar-ut*, who "pours forth seed," or "produces offspring."¹

Esarhadon handed over, in 668 B.C., a prosperous and magnificent empire to his eldest son, Asher-bani-pal, the Sar-dana-palus of the Greeks, who still more increased

¹ *Anc. Mons.*, III. 529. *Trans. Soc. Bib. Arch.*, II. ii. 245. In Akadian, Nebo was *An-Ak*.

it, and raised Assyria to its zenith of dominion and glory. Like his predecessors, he marched all over Egypt and most of Arabia, and swept his southern borders clear of every opposing Arab tribe, from the Gulf of Petrea or Sea of Aka, to all round the head of the Persian Gulf. Neither his conquering father nor grandfather had attempted the complete reduction of Soosana, so Asherbanipal¹ set about this both by river and land, and in a very short time marched triumphantly through the capital, nay, the palaces and temples, and penetrating even into the "Holy of Holies," he removed from thence the national gods. The goddess *Nana* of Erech, which Elamites had taken and kept in their Shushan shrine ever since 1635, he seized and gave back to the delighted Babylonians; but he thus mortally offended the conquered, who not unreasonably claimed it as theirs, after holding it against all the powers of Kaldian and Babylonian kings for upwards of one thousand years.² He had also insulted the great national deity by gazing upon what "no man should see and live," so that, great and powerful as he was, his dominion, and the very name of Assyria, was doomed for ever in the eyes of Soosonians, and they have always been a powerful race, who, even when beaten, usually commanded their own term. Asher-bani-pal was not, however, one with whom they could attempt this; he marched through their vales and over their mountains, "leaving Elam a desert," although when they were in famine straits he fed them.

In Cilicia, this king raised Tarsus (which his grandfather, Senakerib, is said to have founded) to great wealth and importance, doubtless intending it to compete with Tyre in the rich trade of the Mediterranean coasts. He greatly restored the old capital of his kingdom—Sher-gat or Asher,—adding to its sacred shrine, called by him Sadi-Matuti, that is, I fancy, the goddess Sidi ($\Sigma\iota\delta\eta$) or Ceres, whom our ancestors were wont to worship, as will appear in my chapter on Koothites and Kelts. This monarch, like great Cesar, principally worshipped Ishtar or Venus, but he beautified the temples in the cities of Babylon, Nineveh, Haran, Arbela, and Tarbezi, as will be found duly recorded chronologically in my tables; but that for which we value Asherbanipal most is his diligent collection of tablets, originals and copies, in the great library at Kouyunjik, Nineveh, on which I have already dwelt at some length.

FALL OF ASSYRIA.—Asur-bani-pal appears to have passed peacefully away in 626 B.C., when the throne was occupied for a troublesome year or two by one Bel-zakar-iskun, of whom little is known, although he met bravely all the old king's enemies, of whom Psametikus of Egypt and Phraortes of Media were the most formidable. The latter—sometimes called Deioke³—encountered Assyria in fair battle, but was defeated and slain, only, however, to be succeeded by his great son, Kuaxares, before whose valour, military genius and pertinacity, the old empire eventually fell, but not in this king's reign; it required a combination of the great powers, for the Assyrian

¹ [The print edition had "Esarhadon," this has been corrected as an obvious slip. — T.S.]

² Geo. Smith's *Assyria*, chap. xiv. [See also the Annals of Assurbanipal in *Records*, vol. i.]

³ Phraortes is probably a generic name, and denoting the faith of his people; P'ra or Bra, may be the generator, or Pur-Aur, the light or brightness of fire, or P'-ra, the mouth of the sun or oracle of the gods.

king had still a faithful and able general, Nabo-pal-asar, who reconquered and securely held all Babylonia, and was rewarded by being created king of Babylon. It is uncertain when Bel-zakir-iskun died, but he was succeeded by Asur-Ebil-ili, whom Greeks called Sarakas, a son of the great Asur-bani-pal, who saw the dread game played out, for now our historic clock chimes the fatal hour of “seventh century,” and gives note of warning that the great empire which rose about 1270 B.C., must now prepare to die.¹ The electro-historic wave is about to burst over it from east and west, north, and south; surging multitudes, like welling-up waters, are everywhere preparing to pour forth—physically strong, though intellectually inferior to those in the centres of Assyrian civilisation; yet Assyria’s day has gone, perhaps, because it had now no other role to play in the progress of mankind; like a plant it had reached its full maturity and was incapable of greater beauty or usefulness; and as mankind must advance, it was ruthlessly cut down to give place to others who, for long, were its inferiors.

ARYAN ASCENDANCY.—Aryan thought is now advancing on all sides. In the West a Pythagoras, and in the East a Boodha and Laotsi, are expressing the advancing views of great peoples. Aryan Zoroastrians, Medes and other non-Aryans, are now to be seen amalgamating with Armenian Magians, and these two—always independent, and in 634 somewhat powerful kingdoms, then make their first essay against the Lion of Assyria, though, as already stated, not at first successfully. The Medes, however, under Kuaxeres, returned to the contest, and succeeded in defeating the Assyrians and investing Nineveh. But the Skuthians caused the siege to be raised, for, descending in clouds through Media and Armenia, they soon covered all the lands of the Assyrian Empire, except Egypt whose king, Psametikus, met them at Askalon in Syria, and by open force or craft, or both, turned the wave north, when it spread itself out over Southern Europe. Let us pause a little over these waves of northern immigrants, for they are the parents of Europe, and more immediately important to us than even the early western empires.

Mr Rawlinson thinks the Skuthic invasions occurred like “a species of fatality, a law whose workings we cannot trace. . . . There issues, from time to time,” he says, “out of the frozen bosom of the North, vast hordes of uncouth savages—brave, hungry, countless—who swarm into the fairer southern regions determinately, irresistibly, like locusts winging their flight into a green land. How such multitudes come to be propagated in countries where life is with difficulty sustained, we do not know; why the impulse suddenly seizes them to quit their old haunts, and move steadily in a given direction, we cannot say; but we see that the phenomenon is one of constant recurrence, and we therefore now scarcely regard it as being curious and strange at all.”² Of course it is a law, and it would be a miracle if

¹ The rise of Empire was	1273	By the “ <i>Historic clock</i> ” I mean the recurring
Fall of Nineveh,	607	cycles denoted by broad <i>pale Bands</i> which traverse
	—	the chart every 600 to 700 years.
Duration	666	² <i>Anc. Mons.</i> , I. 508.

the pent-up productive energy of the great Central Asian races did not seek an outlet. If Great Britain sends abroad, as she probably does, nearly an eighth of a million annually, why should we not expect the rich vales of the Oxus, Jaxartes, and Danube to send a million or two every hundred years or so to their south and west in quest of "fresh fields and pastures new." It is said that the emigration from Germany alone during the five years ending 1873, has been upwards of one million, or at the annual rate of 200,000, while from the United Kingdom in 1875, 150,000 persons went to New York; from Ireland alone, between 1st May 1851 and 31st December 1875, upwards of 2,377,391 souls emigrated, or very nearly at the enormous average of 100,000 annually for twenty-four and a-half years. In some years the figures rose as high as 150,000, 170,000, and once even to 190,322 from this one small island.¹

The superfluous populations of early time could not as now set out in small bands for fear of being cut to pieces, nor could they settle anywhere unless they clove a path for themselves by the sword; they therefore, when pressed for room or driven onwards by others, acted like locusts, migrating in crowds and destroying all before them. They had to consider well their warlike arrangements, and select wise and warrior chiefs—great generals like Gengis Kan. They went forth with no idea of showing mercy to any other races and certainly not to those whose lands they desired to possess, for their object was to destroy and dispossess others of their just rights and properties as Jahveh told his "chosen people" to do. Their going forth therefore meant blood, fire, and desolation, and no quarter, and in such way went forth those we call Kuklops, Koothites, Hamites, Sakæ, Kymri, etc., and before them unknown Turanian races and those Skuthic hordes whose movements we are considering. In Europe those whom we call Kelts, Goths, etc., settled, mixing with Avurs, Huns, Alans, Vandals, Gataë, Lombards, Bulgarians, etc., as had Etruskans, Ambrians, Oskans of the Turanian family done before them.

SKUTHIA.—All peoples have so emigrated in great hordes at some stage of their existence, and historians merely speak of the horrors of Skuthic invasions, because this is the earliest true historic experience of such, our limited vision has yet embraced. We know a good deal regarding Skuthic migrations into Europe and the Panjab about the 6th and 7th centuries B.C., something of that of the seventeenth and eighteenth centuries B.C., and a very little as to another great move about the twenty-fourth century B.C. The wave of 630 B.C. utterly desolated Assyria. These Skuths found, says Rawlinson, Iberia and Media a garden and left behind them, in their passage southwards, a howling wilderness; it was they, under the name of Kymri or Kelts, who desolated Lydia, and, says Herodotus, made themselves at this time masters of the whole of Western Asia, from the Caucasus to the borders of Egypt. In the course of a few years the civilised nations got rid of the savages, who settled down as vassals, or submitted to be located in particular provinces or townships, as in the case of the Sakrsine of Armenia, Skuthopolis of Syria, and many places bordering on Hindostan.

¹ *Lon. Times*, Jan. 13, 1876. More exactly, 149,762. Do., Jan. 18, 1876.

These cyclic waves became later the cause of religious changes; as in the seventh century B.C., and again with Romans, Persians, and Boodhists, and about the time of Christ. Seven centuries A.C. we had the terrific Shemitic cycle, led by Moslem propagandists, and again five to six centuries, after that, much disturbance in European thought, and in the East the great Mongol tide led by Gengis Kan, and after him by Kablai Kan. These waves divide the twenty-four centuries B.C., and the twelve centuries A.C., into six pretty equal parts, and are marked by broad pale bands in my Chart.

The Skuthians, we are told, travelled and fought in clans, all subject to one royal tribe corresponding to the "Golden Horde" of the Mongols; they had kings who ruled by hereditary rights; and though many ruled, yet the supreme power was always lodged in the hands of a single man.¹ When known to history these wild Nomads worshipped, as we should anticipate, "the sun, moon, fire, earth, air, and water," and also Herakles as representative creating man, in fact Asher or Mahadeva, for Herodotus means by Herakles him of Phenicia, whose symbol was a pillar, or more commonly and grossly a phallus; as warriors, however, the Skuthians worshipped the naked sword, just as an illiterate lancer of the east does his lance. "The Father of History" says, in regard to the religion of the Skuthians, that each district had a raised altar or place of worship and sacrifice, being an heap of fagots three stades in length and breadth, vertical on three sides, but sloped down on the other as an approach.² On this particular pile was built a platform, which received yearly one hundred and fifty waggon-loads of fagots. Each tribe here affixed a scimitar or sword, and sacrificed at its base horses and cattle, or if any prisoners of war were available, "each tribe cut one man's throat, and poured the blood over the scimitar, when the body was hacked to pieces, and thrown about."

The *Adam* of the Skuthians, according to Herodotus,³ was called *Targitaus*—the offspring of Zeus, and a river goddess Borystenes, so that here too we have the old faith of all nations, viz., in Sun or Fire, and Water or Salacia. Targitaus had three sons, Lip-oxais, Ap-oxais, and Kol-oxais; we should much like to know what *Lip*, *Ap*, and *Kol* mean. Heaven gave these children a yoke, an axe, and a golden bowl, but only the younger Kol seems to have used these freely, and so taught his people to be agriculturalists.

Vesta—no doubt the golden bowl, was the favourite Skuthian goddess; after her came Jupiter, and his wife the earth; then Apollo, Venus-Ourania; then Herakles and Mars

¹ *Anc. Mons.* II. 512.

² Herodotus, IV. 62. If the stade = 200 yards, this Skuthic altar must have been a huge pile, say 1200 yards, and this even if Herodotus means only the circumference. The mounds of all these peoples were huge; the circuit of some mounds was as follows:—

Nineveh	= 1900 yards.
Perseopolis	= 1526 „
Soosa	= 1333 „
Kouyoonjik	= 2000 „
Nimrood	= 1900 „

³ Herodotus IV. 5.

to which "the Royal Skythians" added Neptune. The Skythian names for these were:

Vesta	=	Tabiti.	Earth	=	Apia or Mapia.
Jupiter	=	Papeus.	Apollo	=	Etosyras.
Venus-Urania	=	Artimpasa.	Neptune	=	Thamimasades.

Only to Mars did they erect images, altars, and temples.¹ They had diviners with rods, like Moses and the Egyptians, whose fiat was life or death, and they sternly prohibited all drunken festivals in honour of Bacchus.² Among this people, then, we find exactly the faiths and practices which we would expect in the fathers of the great races who, in India and all Western Asia. and Southern Europe, soon grew into mighty peoples, subduing all before them, and mostly replacing the aborigines; to them we have the faiths of Europe and innumerable existing practices.

Papeus and Apia (probably *Pa* and *Ma*) were the Phallic parents of the race, and Vesta was that fire which produced their great Apollo and unlovely Venus. To her some tribes offered up human beings, as in the case of Iphigenia.³ From the earliest pre-historic times, then, we find such faiths and peoples increasing and bearing full sway all through Central Asia, and ever and anon piercing into the south and west through the vast natural barriers which in vain confined them to the high plains or rolling steppes of their great primitive continent, and spreading in a mighty and at first desolating flood over quieter and less energetic nations.

The same author who describes the Phallic faiths of these races, also tells us of the vast extent of their kingdoms and power. They spread, he says, from the Carpathian Mountains, in Central Europe, to away over all Baktra; so that here from unknown times, to the time of the Median monarchy, we find our second faith bearing undoubted sway. Herodotus adds, that after pouring in cloudy masses during the seventh century B.C. through Iberia and Media, they then overran and held for twenty-eight years the whole of Western Asia from the Caucasus to the borders of Egypt.⁴ This extensive southern Asiatic dominion, however, does not accord with what other peoples say of their role, and Herodotus is thus held to have given an exaggerated chronology. It seems as if Assyria had attempted to rebuild her cities; for Sarakas then erected a palace at Kāla, and restored the famous temple of Nebo, here called Bet-Sidda⁵ or the male Ceres. Kuaxares fought and repelled the Skuthian hordes of his day, after they had become weakened by division and constant warfare, for his Median mountain strongholds no doubt escaped better than the old and rich cities and towns of the Assyrian empire, and it was only owing to the weakness and utter prostration of the people whom these Skuths had overrun, that Kuaxares was so easily able to march to empire; mountainous wild races do not suffer so much, nor take so long to recover as a settled monarchy.

¹ Herodotus, IV. 59.

² *Ibid.*, IV. 79.

³ *Ibid.*, IV. 103.

⁴ *Ibid.*, I. 106, and IV. 1.

⁵ *Assyria*, by Geo. Smith; C. K. Society's vol., p. 188.

FALL OF ASYRIA.—On this occasion the Soosonians also sallied out on the weakened Lion, under a traitor to his king and country—the Asyrian general, *Nebo-pal-Asar*, sent to crush the Mede, sided with him, and the Soosonians thus marched against Nineveh with a force given variously at about four hundred thousand men. The descendant of *Assur-bani-pal*, however, appears still to have been a worthy scion of the great race; for Diodorus and Ctesias tell us that this enormous army was repulsed and routed, and that other two attacks were equally unsuccessful. For two years Sarakas kept the field, beating off all opponenents; but at last a Baktrian army joined the Mede, for the prize was an empire, and the loss annihilation. A night attack on the king finally proved successful, and the wearied-out monarch had to retire within his ramparts. Still he held out against all his enemies for two years more, and it was only after a three-years' siege, that in 607 B.C. he succumbed to an unuaually wet season, during which the river rose and swept away a considerable length of the city walls, when Sarakas retired with all his household into his palace, where, making a funeral pile, (alas! for the valuable libraries and treasures of art), he and his family mounted it and perished in the flames. It is undoubted that the empire would not have fallen with Sarakas, but for the great Skuthic movements of this period.

ASYRIAN CHARACTER.—I have thus sketched the history and faith of the Asyrians, and shown clearly that, like all the peoples of Western Asia, they were Solo-phallic worshippers, though not in a very gross and indecent manner. A few words here as to the general character of the people. Not only were they great in their ideas, but patient and laborious in working these out beyond any of their time. They cared, says Rawlinson, more for the useful than the onramental, and the actual than the ideal. Architecture and sculpture were their favourite arts, and he was esteemed the greatest artist who was most true to history and fact in his delineations. Hence, if not always true to perspective light and shade, Asyrian sculpture is of the greatest value because laboriously zaccurate and true to nature. The empire which was now to succeed them was Aryan, but it was very different, rude, and short-lived.

ASYRIAN REVENUES.—Although no real divisions into Satrapies were known before the sixth century B.C.—a system first introduced by the Akaimenian Persian empire—yet, by going backwards, we may calculate by Satrapies the revenues of Asyria in its declining days, at about 2700 to 2800¹ talents, which, if wa value each at about £350, gives only £980,000, equal probably to £1,500,000 according to the present value of money;² but this, of course, was only tribute from very independent rulers towards a central imperial government. Each of the seven Satrapies provided its own “ways

¹ Cilicia,	Talents, 500	Asyria and Babylon,	Talents, 1000
Syria,	„ 350	Half Media,	„ 225
Half Egypt.	„ 350		_____
Soosania	„ 300	Total,	Talents, 2725

² In Bagster's *Comp. Bible, Introd.*, p. 88, the Syrian talent is said to be £342, 3s. 9d., and if so, the imperial *quota* would be under £900,000.

and means," and kept up its forces to the required standard. If they paid a tribute of one and a-half million, their own revenues may possibly have been sixteen to twenty times this.

MEDIA.—The Median. Empire,. making a long truce with Babylon on its south, Lydia on its west, and Iran or Persia on its east, ruled, for the lifetime of an ordinary man, over no less than 500,000 square miles; its greatest length east and west being about 1300 miles, with an average width of about half this, and with a revenue from Satrapies even greater than Asyria had.¹ The Median nation, when first known to true history, had what is usually called the Magian faith, of which Fire was the outward and principal symbol; but its votaries venerated Air and Water, and loved Herakles or Mars, Varoona or Ouranos, and Venus, etc. They had no great objections to the Asyrian or Mesopotamian faiths, and seem to have pliantly accepted the sacred figures on all the palaces and temples of the old monarchies, although strictly conforming to the injunctions of their much feared Magian and magic-working priests, who had many mysterious and imposing rites in connection with holy rods, wands, Barsom twigs, etc., of which even we are not yet quite free.

Stern, rude, and hardy mountaineers as they were, they seem to have soon succumbed to the luxury of the courts and peoples whom they conquered. It is commonly said that the corruption of the priesthood, and the entire subordination of the people to them, was the principal cause why the nation was so short-lived, for they attained independence about 650, empire about 600, and by 560 the fiat had gone forth that Median or Armenian Magianism was to give way to something far greater—the second Book-faith of Man,

Long pent up in the vales and water-sheds of the Oxus, a mighty and a spiritual faith had developed itself, which many centuries before had silently permeated all the highlands of India. This faith had now created war and turmoil in all the valleys of the Ganges, and had also succeeded in firmly establishing itself in the ancient kingdom of Persia, there to break forth under a great general—the first of the Akaimenian dynasty of kings, who ruled all good Zoroastrians from his capital Pesargade. Now was Aryan, Median, and Shemitic Babylon and Asyria to stand and listen to something new. Great spiritual ideas had been everywhere heard of; Boodha, Laotzee, Confucius, Pythagoras, Thales, and thousands of followers had been everywhere preaching, and though kings, courtiers and warriors are seldom very attentive listeners to such matters at first, yet as the sixth century B.C. dawned, great multitudes had been moved, and kings were obliged to act. The father of Kuaxares may have felt the movement and been pushed down south in 634 by north Aryan pressure when he descended on Asyria, for we see that Phraortes and his son were pursued and passed over by Skuthian hordes, who for many years had both father and son in thrall. Eventually Kuaxares stemmed the fierce torrent, blotted out the old monarchy, consolidated his own, and

¹ *Anc. Mons.* III. 234.

then re-established that of Babylon. Yet both were to stand but for the lifetime of one man, and then give place to a stern, if not very pure Theism, a "Revealed book," and written faith, and such good tidings of love to all mankind as had never yet been spoken of to western nations. India and China¹ had bestirred themselves, and risen to much true advancement under such teaching as Western Asia was now to listen to, but this I will more particularly treat of under Zoroastrianism, the western form which Vedantism took. At present we must look a little more closely at our new conquerors—the Medes.

MEDIAN ORIGIN.—In our ignorance of ancient history, we are apt to fancy that the Medes only lived in the ninth century B.C., because we can only find Assyrians mentioning them then. Berosus tells us that the Medes conquered Babylon anterior to 2000 B.C., and that their monarchy there lasted for two hundred and twenty-four years. Now Berosus was a Kaldian, and therefore not likely to exaggerate in regard to the subjection of his race to a foreign yoke.

The tenth chapter of Genesis also speaks of the *Madai* in conjunction with Gomer, Magog, &c.; and those accepting this book as history will of course not object to the date given by Berosus. They must place these Madai prior to 1500 B.C., and thus allow that Medes were known to so obscure a person as a wandering Shemite of the Idumean desert—*Moises-osar-seph*, the Jewish priest. The Medes were thought by Bunsen to be one of the earliest races of men, and many writers trace them back to the twenty-third century B.C. In Arrian the name of a Mede or Persian is given as Ariook,² אַרְיֹוֹק; and in Genesis we read that "Ariook (the lion-man) was king of Ellasar," אֶל-אֲשֵׁר, "the high oak," or people worshipping Asher (the tree Lingam) or *Ligneus penis* as a god. We know that a nation from high Media had ruled from the earliest times in ancient Kaldia; see the early parts of this chapter and my chronological table.

Rawlinson agrees that the Boorboors, who were driven out of Kaldia about the middle of the twenty-fifth century B.C., were Medes, but Mœdæ or Moëtæ may have been a sort of generic name for various tribes—Aryan, but more probably Turanian—who dwelt north and north-west of Asia Minor³; for we have Mœdi of Thrace, &c. All that can therefore be said is, that we clearly hear of Medes from the twenty-third to the ninth century B.C., but I think we should err if we asserted that they then inhabited the sacred cradle of Zoroastrianism—the *Aryanem vaejo*—for I can find no trace of Zoroastrian faith, or even of a heresy from that religion, among them till the ascendancy of the Akaimenian Persian dynasty about the Year 560 B.C. So much for the unknown Mede. Now let us turn to Median Government.

MEDIAN RULE.—The Medes, at the time of conquering Assyria, were a rudely organised nation of hardy and vigorous mountaineers, apparently nomadic at first. The area of their country probably exceeded that of Great Britain and Ireland by one-fifth,

¹ I allude to Confucianism and Taoism, which combined are a form of Boodhism.

² *Anc. Mons.*, III. 161.

³ *Ibid.*, III. 162.

being roughly 600 by 25 = 150,000 square miles. The whole country was mountainous, some peaks rising to 15,000 and even 20,000 feet above sea level, while 2000 feet was a common elevation. They particularly worshipped their great Hermon, *El-Wad* or *El-Wand*, "the Hill of God," which was afterwards called *Deva-Vend*, equivalent to the Indian Sanskritists' *Maha-Deva*. Many circumstances show us that the new rulers were great adorers of mountains, worshipping most frequently in their presence. As soon as they came to Empire, they fixed upon the sacred site of *Ekbatāna* or *Eg*, perhaps *Agbatāna*, from Fire, popularly translated "the place of the High God." Persians call it *Tukt-i-Sulam*, or "throne of Salvation," a term they commonly apply to lofty or pyramidal and sacred hills.¹ The Medes selected *Northern Ekbatana*, of which the features as a holy city are noteworthy, and should be sketched to be understood. First, we have a great conical hill, at whose foot, but on the top of a circular *Omphe* or mound, lies a lake; adjoining this they placed the Palace of *Dei-ok-es*, or their King God, and clustering around these holy objects rose their great, prolific, and in many ways, peculiar city. All the country round they held sacred to *El Rhea*, calling it *Rhagiana*,² for *Rhea* was their name for *Beltis*, taken, it is said, from her sacred number 15. The Medes also made southern *Ekbatana* a great capital, for *Kuaxares* is said to have here built that gorgeous palace of Queen *Semiramis*, which his successors completed, but the ruins of which archeologists have long sought for in vain.

This Southern, or "Great Ekbatana," the head-quarters of the later empire,³ now called *Hamadan*, or "City of Fire," also adjoins a great *El-wend* or *El-wad*, a mountain some twelve miles long and rising in a gloriow peal to upwards of 10,000 feet high. Greeks called it *Orontes*, and on its southern base in the valley of the *Kerba*, a celebrated and holy river, there rises in pinnacled grandeur to some 1700 feet, the abrupt sculptured cliffs called *Behistoon*, but properly *Bagistān*,⁴ where the voluptuous queen is said to have erected her great *Lingam Pillar and Palace*. This was the "hill of Jove," says *Diodorus*, and the house of God, or *Beth-el*, said the *Shemitic Jew*,⁵ which shows us the nature of the *Jhavh* he alone knew of in these early days. Every neighbouring tribe and race had here a sacred mountain range, and a peculiarly sacred peak, as well as one or more select, conical and ovate hills, at which the tribes were required to meet and worship. The great Hermon of the northern Caucasism races was *El-burz* or *El-bruz*, just such another as *El-wad*, but the former attains an elevation of 18,000 feet, and as the chain of which it is the apex runs east and west, and terminates in a very holy manner with the western extremity in the *Euxine*, and the eastern in the *Caspian Sea*, it is more specially revered. On the rocky precipices which here fall in masses into the *Caspian*, mythology tells us *Prometheus*, the primeval man-maker, was chained, and this is the spot the *Sun* seems to rise from over the great

¹ *Tukt* = Throne, Peak, or Summit, and *Soolam*, "bliss" or "Salvation" as in *I-Er-Sulam*, *Jerusalem*, &c. The word is Akadian.

² *Anc. Mons.*, III. 14.

³ *Ibid.*, III. 27.

⁴ From *Baga*, "God," and *Stan*, "place."

⁵ *Anc. Mons.*, III. 32.

chain, and here was the eagle which tormented the Titan deity. Elburz is also called *Minghi-Tau*, in which we may see a word equivalent to the Sanskrit *Mahi* or *Mahā*, "great," and in *Tau*, the great *Ta* of the Keltic races, and *Toth*, or Pillar God of Egypt.

MEDIAN CHARACTER.—The Medes initiated that great Aryan ascendancy which had long ere this extended from its homes on the Oxus and Jaxartes, to the farthest sea coast of India and Persia, and which was now to push aside Shemitic peoples, till Mahomedanism should rise and give union in arms and faith to its own peculiar race. The new rulers showed their weakness for luxury and sensuality from the very first; any number of wives was permitted, while less than five was considered incorrect, if not unlawful. Of course eunuchs abounded and rose to great power, while art and the manly pursuits of the chase, which had ever distinguished the Assyrians, dwindled and decayed. Few specimens of sculpture remain as monuments of the Median empire, except perhaps winged genii, and some clumsy bulls and lions, showing us, as already said, that these symbols of Assyrian faith were revered by the Medes, as we should expect. It is, however, asserted by Strabo that Medes were not deficient in literature, and that the famous Persian educational system was wholly copied from Media.¹ The Jewish writers of the books attributed to Daniel and Esther allude to Median literature; and we may almost be sure that much of what has come down to us in the shape of Magian lore, was first created by the Medes. History, however, whether that derived from Jewish or from other writings, is here in all respects most defective; the destruction of the great libraries of Assyria, and consequent scattering of the sage *literateurs* of the whole civilized world, produced a dead blank, which it took several generations to repair, and this lasted down to the time of Darius. The darkness or silence is here indeed so great that many have even doubted if such a person as Cyrus ever really existed; yet that he "was a real man, an historical character, whose flesh and bone no sublimating process will destroy," we can now prove; though we cannot speak so certainly in regard to his grandfather, known as Astyages, whom report says he slew in order to secure his throne. Our great philologist has here satisfied himself, though he does not make it very clear, unless we remember that a thousand years after Cyrus, Moses of Korene gathered up the stories regarding one Zohad, in a way which confirms other known matter.² Thus we learn that the serpent-king whom Vedic Aryans conquered, was hown as *Ahi* or *Ahee*, while the conqueror was *Trita*; and we read in very ancient Zend writings that their great ancestor Thraetana or Feridun slew this Azhi, otherwise called *Ashi-dahaka*, or shortly, *Zo-hak*, of which "*Astyages*" is but a corrupt "Persian form." Thus Cyrus or *Kur-esh* signifies that a solar prince (for Cyrus means "Sun," or leader of Solarites), slew, as other stories assure us is the case, about 559 B.C., one Astyages, and founded a purer faith. *Astyages* although in those times a not uncommon name, may merely mean an

¹ *Anc. Mons.*, III. 80.

² Consult on all of this M. Müller's *Chips*, I. 102, 179; II. 172.

enemy of Cyrus, or of the Zoroastrian form of faith of which he was the type and leader. Though abhorring all connection with Ahee, or Serpent faiths, yet like Medes he was an undoubted Solar-Fire worshipper, and would oppose all followers of *Astyages* as both East and West Aryans used clearly to call the serpent races they ejected. Whether the Eastern or Western tale was the earlier we know not, but most probably the former.

MEDIAN FAITH.—I have no doubt that Medes at one time worshipped Serpents, but when here known to us, they were clearly adorers of the great elements as the Earth, Water, and occasionally Air, but especially Fire, as the most subtle, ethereal, incomprehensible and powerful agent. They were averse to all temples or personification of the material things, or of Ormazd. Like our Parsee fellow subjects, they never allowed their hearth fires to be extinguished, nor would they even blow out any ordinary fire or candle; in Magian days, he who did so forfeited his life.

We still see the remains—some very perfect—of the lonely Fire towers, which Greeks called *Puraitheia*, amidst the lofty hills of Armenia, Azerbaijan, Koordistan, and Looristan, some of which were *Dakmas*, or “Towers of Silence,” having gratings for roofs, through which the bones fell when the body was destroyed. Some Medes offered animal, if not human sacrifices, though nought but the blood might be presented to the Fire, and nothing that was not formally and solemnly consecrated by the Magi, and with hymns to the Sun, just as is described by Jews in the sixth century or later, when the unknown author of Leviticus wrote. Only the Magus could hold the sacred Barsom¹ and pour out before the Lord the oil, the milk, and the honey. The Fire-God was called *At-Ar*, which may be *Ag-Ar*, or “the God Ag,” and the root of our word Altar, Irish *Al-toir*, Welsh *Allor*, or *All-awr*, “the stone of adoration,” or *All-Arah*,² because stones were the things first *ad-radh*, or adored. From *A-tar*, the Median sacred fire, we have the great ritual portion of the Zenda-Vesta called the *Atarvan* or *Atravan*.

The Magian priest was a most pompous and gorgeously arrayed person; his office was hereditary; he was called “the priest of the Most High God,” and his power and importance were tremendous; he always walked in procession to his Pyretheia, says Rawlinson, with “a lofty air, stately dress and entourage of ceremonial magnificence, clad in white robes, and bearing on his head a tall felt cap,”³ which Herodotus calls a tiara, with long streaming lappets. Such would, of course, vastly impress rude and credulous races, and had no doubt often been seen by the captive Hebrews, which may have induced those of them who returned from eastern captivity about the 4th and 5th centuries B.C., to imitate these Magi, and assert that forms, rites, and laws coming from such an ancient and saintly race, were divine; for we observe that the writers of Genesis acknowledged Melok-Zedek to be a priest or the Most High God,⁴ and this

¹ Described as a bundle of tamarisk twigs.

² *The Druids, Ireland*, by Rev. R. Smiddy, p. 28.

³ *Anc. Mons.*, III., 126. Herodotus, I. 132. See Fig. 207, p. 77, as to his costume and insignia.

⁴ Gen. xiv. 18.

reverence clearly continued up to gospel days when the Magi are brought upon the scene to confirm the Godship of Christ, because the saintly “Zoradascht”¹ is said to have prophesied this..

It seems probable that at first the Magi were only one of the first six Median tribes who, making Fire their special deity, became eventually to the others the priests of this faith. They are, of course very ancient, being known all over the East and West, and as prominently in ancient Ireland as Iran; they are twice named in the Zenda Vesta as *Maga* or *Magava*, and in very ancient cuniform inscriptions on rocks as *Magush*, from which the Greeks are held to have got their term *Magos*.² The cuniform inscriptions, however, of Armenia, Azerbaijan, Elymais, and Baga-stan (Behistoon) tell us that Ormazd was the god of the Aryans as well as the Medes, which makes some authors consider that the latter were Turanians, as no doubt were the early races of Media and Parthia.

The Median language, M. Jules Oppert contends, was Turanian, and this he endeavours to prove from the names of the kings of Media given by Herodotus, Ctesias, and the arrow-headed inscriptions. Herodotus, he thinks, has given us the real names, whilst Ctesias has translated the meaning of them into Persian. The Medes early and closely allied themselves with these very independent Swiss-like mountaineers—the Armenians, a people of three tribes or kingdoms who always united in the presence of a common foe, and as such persistently and successfully maintained their independence against all the powers of Assyria from the ninth century B.C., and united in bringing about the destruction of that Shemitic empire in the seventh century.

ARMENIA.—The Armenians consisted of the NAIRI, URARDA (Oor-ar-di, Al-ar-od-ii, or people of Ararat), and the MINI, all of whom seem to have been known to the Egyptians of the eighteenth and nineteenth dynasties. The Nairi ruled over both banks of the Tigris from the mountains west of Lake Van, to Bir on the Euphrates; the Urarda—the strongest people—ruled north and east of the Nairi, on the Upper Euphrates, and probably on the Araxes; the Mini ruled the country south-east of the Urarda, and part of the Zagros;⁴ their capital was Van. Rawlinson calls these races “Turanians, or at any rate non-Aryan races,” apparently from “their close connection with the Phrygians,” and says that only under Persia do we hear them called Armenians of *Armenioi*, which seems to show that they had become Aryanized, but also that we must not draw these lines of philological demarcation too close, especially during the age we are here considering, nor extend them over all times.

The great God and Goddess of Armenia were HALDI or AL-DI, and Bagmasti, whom Sargon carried off with a vast treasure found in the shrine, in 714 B.C. So great was the grief of the Armenian king of *Ala-lat*—Ursa—at the sacrilege, that he at once ran himself through the body with his sword.⁴ The temple was on an Akro-polis in the

¹ *Gospel of Infancy*, III. 1.

² *Anc. Mons.*, III. 127, note.

³ *Ibid*, p. 123.

⁴ *Sixth Mon.*, p. 126.

⁵ George Smith's *Assyria*, p. 102. Soc. Prom. Christ. Knowl.

midst of the town of Muzazir, but on a high conical and steep hill as befitted the god's character. All *Ala-lat* or Ararat had long bowed before Al-di, which of course only signifies "the Most High God," that is Maha-Deva. The goddess, we observe, is the "*Bag*," bag or womb, and perhaps we may say the *Bagh* or "Garden of Delight." We see a similar name to the South—Bag-istān, but Bag-ma-sti is even more expressively "the place of the womb" or Mother Bag, whom India calls Bag-Vanu. It is possible that the *Sti* is merely the feminine affix, like *Di* or *Vi* in Eastern tongues. In Hebrew, *Du-d* is "a Basket" and "Beloved," and in ancient Cornish *Du* is "a God,"¹ but also a "Day," showing us that it is female as in Diana, a goddess very much worshipped, says Diodorus, in these parts. Persians are even said to be called after her as *Persea*,² and Orpheus calls her "Prothyroea—the gate-keeper of life." In his poem to his mythic son Musæus, he says:—

"Persian, unconquerable huntress, hail!
The world's key-bearer, never doomed to fail."

Doors, keys, and hunters or huntresses who never fail, have all one signification in this cult. But we are digressing.

Most authors err in trying to define too exactly the relative positions of early Magianism and Zoroastrianism, all of which are growths of my first great streams, and must ever remain conjoined, as I show in coloured bands down to very pure days, nor entirely separated even in the Parsi religion of to-day. In the period now under consideration, we cannot even eliminate from Magianism the Skuthic divining rods. By means of Barsom or willow wands these priests blessed or cursed, prophesied, and performed all manner of miracles, of which we have still a very mild remnant in the Cornish hazel wand,³ and in many parts of Asia. In ancient days Medes vied with Egyptians, and Jews imitated all, in the rods of Moses and Aaron as well as in the times of Hosea and Ezekiel, who, in the seventh and sixth centuries B.C., say that their tribe "ask counsel at their stocks, and that their staffs declare it unto them." Even though the statement of Westergaard be established, that the Magi in the time of Darius were not the priests of Ormazd, and that "Zoroastrianism early underwent some modification owing to Magian influence,"—this does not affect my argument, that there were two phases of Aryan Sun and Fire faith, which powerfully manifested themselves among the first semi-civilized peoples of whom history speaks, both betokening the rising to a higher faith than mankind had yet reached.

MEDIAN WRITING.—This was cuniform, and like that of all Aryans, read from left to right, and this form the Persians adopted, but Mr. Rawlinson is of opinion that neither of these empires possessed a cursive or free form of writing even in the days of Darius. They usually wrote on parchment, and stamped important public decrees on rocks. The Zend is generally held to be an earlier and Bactrian dialect of the same language

¹ *Dumus* is "bush or grove" in Latin, and *Dux* a "leader;" in Welsh *Duw* is "God," *Dwv* "a bird," and *Du* black, which show us that the black God—Krishna, or dark Venus, was meant.

² See regarding this epithet, *Gyrald. Syntag.* II. 36.

³ See *Anthrop. Soc. Trans.*, April 1876.

as that of the Medes of Armenia, the latter being called the *Medo-Persee*, or Akaimenian, and the other the *Sogdo-Bactrian*. But these some consider as two stages of one language, or very close intermixing of Turanian and Shemitic tongues, for when the Medes first entered Armenia, if they brought with them a language of their own (Aryan Keltic?) they would, thinks Rawlinson, come upon a Turanian written dialect, and when they crossed the Zagros, they would meet with the cuniform Shemitic Assyrian, then also an old and well formed language.¹ Nevertheless they could not have changed much, for this would put them beyond the reach of the ancient Zend faith, and leave them without a written tongue up to the seventh century B.C., which it is absurd to suppose of any of the old empires. So far as we yet know, none of these peoples had any permanently recorded faith prior to this, though using more or less written rituals, they prayed to and praised all the powers of nature, in sacred hymns and liturgies, and depicted her fertile energies in all the expressive forms of animal life, this more especially for the culture of those who could neither read nor follow readers and reciters. The *Book Revelation* or writings then about to burst on Western Asia must as yet have been known only to pious denizens of the Caucasian, Hyrkanian, or high Baktrian Alps, who there spent their lone lives as Boodhist-like ascetics still do, conning these over and over, writing and re-writing, altering and amending in solitary dens and caves, apart from the busy world which was now, however, to fight for every word of these, as if direct gifts from heaven to a lost world.

Till the written system of Zoroastrianism dawned, the faith of all the West was clearly that of the primitive races—those ancient Aithiopians or Kooths, Kuklopes, Kissians, or Soosians, &c., who ruled all the valleys of the old world rivers, till Shemites drove them from these to the north, east, and west.² These Koothites were the real founders of art and civilization—the traditional Memnonites who built that palace to Memnon between the two arms of the Kosapes, and who even in the thirteenth century B.C. were able to send a force to the assistance of Troy, the then western capital of the race. All Syria, the land of the *Philistini*, or, as Herodotus calls the great Aryan or Turanian peoples there, the *Palaistini*,³ was usually ruled by Egypt, and was so from the thirteenth to the fifteenth century B.C., says Rawlinson; though probably if we knew all the facts, it might turn out that the *Palaistini* were but the Phenicians who ruled over all the coasts of Asia Minor, and had also given rulers to the Delta of the Nile; anyhow, there was then, in all these western regions, an element of Aryan and Turanian social and political advancement, antagonistic to that Shemitic ascendancy which, welling up from its cradle lands in Arabia, had then seized and was now to hold the central Western States till the advent of the Zoroastrian Aryans.

It was long before the fifteenth century B.C. that Sanskrit Aryans were Vedantists

¹ *Anc. Mons.*, III. 151.

³ Palestine, says Rawlinson, is etymologically the

² See on this subject generally *Anc. Mons.*, III. 241, &c. country of the Philestines.

and had descended on India, and the sister faith and language (Vedanto-Zend?) must have been therefore maturing in or about Bactria centuries before this. Perhaps it remained as the conservative parent ever and again throwing off various shoots, now Vedantists then Boodhists, Pythagoreans, Essenes, and other ascetics, till the seventh century B.C., when it began itself bodily to forsake its northern central homes. This is perhaps the general belief of scholars, though I cannot say it is mine, as I see no reason why Zoroastrianism should not have been born where it grew into so goodly a tree. All the elements were there; Sun, Fire, ceremonials, rituals of all kinds, and great hierarchies, from the mysterious, solemn and long-robed Babylonian of the Delta (p. 77, Fig. 207-IX), to the gorgeous and pompous Magian of Media, and the little imitators of these, the Levitical officials on the Syrian hills. The philosophies which preceded Boodhism and awakened the East in the religious Sakya Mooni, and the West in men like Pythagoras and Thales, had then too dawned, and many leading ones were already acting on the religious minds around them, causing these to worship God, or such ideas of a great Creator, personal or abstract, as each could realise.

XALMOXIS.—We read of a Skythian hermit, ZAL-MOXIS, who had much in common with, but lacked the genius and that restless energy of a Confucius, Boodha and Christ, yet he lived widely known and cared for, in the solitudes of Mount Kaszon, by its forest stream on the borders of Transylvania and Moldavia. He was the Boodha of the Keltic tribes of the Ister, and, say Herodotus and Strabo, preached the eternal existence of the soul and forbade the taking of any life. He had renounced the world and the things of time, or in Thracian language had taken “the skin of the bear,” and lived, like it, in a dismal cave and a “howling wilderness.” By many he was called “a god,” but others said he was the prophet *Gebel-eizes* or the Incarnation of deity sent to save the lost world of the Getae. Herodotus places his time long before Pythagoras, but others said he had been his disciple. If we knew more of the history of these times, we should probably find many such pious hermits “working out their own salvation” according to their lights, although the busy men of our days would say, wasting their time and opportunities, and shirking the duties and responsibilities which belong to us all; yet they, too, have filled no unimportant sphere in man’s civilization.

Thus, then, the times were ripe for the ushering in of Zendic faith and philosophies, and no need for miracles or an Incarnation to make such acceptable; truly there was everywhere room for improvement. The nations had hitherto only bowed down and revered the Gods or Energies of Fertility, or “the Reproductive Principle,” which some able men had now wisely begun to term *fædissimum omnium institutum*, and to denounce in such veiled language as they alone could presume to use and live. They hinted that both the principles and practice of all the faiths of earth were infamous and horrible; that it was both cruel and unnecessary to dedicate children to death, and wives and daughters to prostitution¹ at the fanes of the sexual gods, yet the masses heard them not; the best ladies of the land continued for long ages after this to observe all the

¹ “*Ne virgines prostarent.*” See *Pent. by a Physician*, Part III., Scott’s series.

horrid rites, nor were men behind hand in the still viler practices of the *Kadeschim*—nowhere more rigidly adhered to than amidst Syrians in their so-called “Holy Land.” Solomon and his successors, with their serpent poles, groves; and phallic shafts were worthily represented in the north by the bull calves of Samaria; whilst Gaza, Askalon, Arabia Petrea, and Moab vied with Pharsalia, Samothracia, Lydia, and numerous Larissas from the Etruskan coasts to those of India, where Kātiwar boasted of its “Larice.” Romulus, too, proud of his new land, was at this time fixing his Palatium or *Pallis* on the Palatine, which the Rev. Mr. Smiddy assures us is a correct old Keltic word, from *Fal*, a “king,” and *lios*, a “house,” which makes this king *Pallis*, a Beth-El or *Maha Deva*;¹ but we must pas on, saying here a few words as to the short-lived Babylonian kingdom of fourscore and eight years.

BABYLONIAN CHARACTER.—This people of the sixth century B.C. must have been a rather intimate mixture of Aithiopians, Kaldians, Boorboors, Koothites, Aryans, and Shemites; of Arabs from the south and north-west, and of all the various tribes of Syria and other sea coasts. The people “were according to their lights a religious people,”² rearing vast palaces and temples to their gods, and sparing no labour or cost in adorning these. “The monarchs were devout worshippers,” and gave great personal attention to every feature of their faith. They called their children after their Gods, or gave them names expressing great depth of faith and religious feeling. Even the turbulent slaves of the nation confessed that at all their fetes and feasts their masters ever began by asking fervently for the blessings of the Gods, and with a rehearsal of their greatness and goodness. They were also, as a people, conspicuous for calmness, forethought, as well as honesty and truthfulness in their dealings.

Though two thousand years, and in times of little writing, had elapsed since history shows us Ur and Erech as great cities of an Aithiopian and possibly Turano-Kaldian kingdom, yet this new Babylonian empire of Nebukadnezar still held the same faiths. “The same gods were worshipped in the same temples and with the same rites, the same cosmogony was believed and taught, the same symbols were objects of religious regard, even the very dress of the priests remained unaltered, and could Urnkh or Cheder-laomer have risen from the grave, and revisited the shrines wherein they sacrificed fourteen centuries earlier, they would have found but little to distinguish the ceremonies of their own day from those in vogue under the successors of Nabopolassar.”³ I need not therefore spend more time over the Babylonian religion of the fifth and sixth centuries B.C., having so fully described that of earlier days, but would caution reader of all historion of so-called Pagan nations, against the absurd idea that there was no advancement or progress during all those days. Advancement was not so rapid as in times when books freely circulate, for in the absence of books

¹ *Palas*, he says, “is an inflection or corruption of *Pallis* or *Fal-lis*,” but I suspect *Fal-leac* or “*Stone Fal*” and not Beth-El. The real meaning

—the Lingam God—is the same. *The Druids, &c., of Ireland*, p. 64. Kelly, Dub., 1873.

² *Anc. Mons.*, III. 334.

³ *Ibid.*, III., 458.

the new generation has often laboriously to learn that which their predecessors knew, but had been unable to hand down to them. Nevertheless there is progress which our prejudices and ignorance often prevent our seeing, or if seen, appreciating. Babylonians and Assyrians, as well as Jews, made great advances during all this long period. Theism as well as a spirituality of mind sprang up, which we cannot distinguish in the earlier days. Babylonian Jews speak in the days of Nebukadnezar of an Almighty and Omniscient God whose works are truth,¹ and the Rev. Mr Rawlinson concedes that the reigning monarch was a pious man in his way, although he evidently thinks he ate grass. Yet he and all the wise or educated amongst his people “blessed the Most High (the Sun?), and praised and honoured Him who liveth for ever and ever, whose dominion is an everlasting dominion . . . who doeth according to his will in the army of heaven, and amongst the inhabitants of the earth.”² They clearly knew this “All Father Jah,” and recognised that all the gods of earth, and the images of them, were but representations to the uneducated of the “several phases of the Divine nature . . . the various names and titles of the Supreme designating his different attributes or the different spheres of his operations.”³

BABYLONIAN ECCLESIASTICS.—This people had also special seats of learning corresponding to our early universities, of which the most famous were Erech and Borsippa. The students were both diligent and talented, and not content merely to hand down the wisdom of their ancestors; their studies embraced “Astronomy, Astrology, History, Chronology, Grammar, Law and Natural Science.” The priesthood was a learned and powerful class, mostly hereditary, of high social as well as political status, and having ready access to their monarchs. With their wives and families they lived in sacred buildings adjoining the temples; they were scrupulously clean in their persons and dignified in their demeanour; and acted on very stringent laws as well regarding their public sacrifices, altars, penances, and offerings, as their purificatory rites. They regarded private cleanliness as exhibiting spiritual purity, and they might not touch any impure, loathsome, or dead thing; nay, they had to purify themselves even after sexual contact, as if God had made vile the holy tie which they had themselves sealed and proclaimed as of His binding. Yet, putting aside some such foolish and obstructive, if not unjust laws and rites; which no doubt the Jews borrowed—for nearly all their so-called Mosaic legislation is found here, the Babylonian priesthood were a wise, useful, and learned body,⁴ who aided probably as much as any other clerical bodies have done, towards the progress and conservation of the good of their time. Like all priests, they insisted on the necessity of their intervention between God and man; and used to lead the worshippers before the symbols of deity and intercede for them with uplifted hands, just as the Roman Catholic priest still places himself before the altar and face the symbols of his faith.

¹ Daniel iv. 33 to end.

³ Canon Rawlinson, *Anc. Mons.*, III. 460.

² This is common Akadian language, see *Trans. Soc. Bib. Arch.*, II. i. 50-60.

⁴ *Ibid.*, III. 443 or 434.

Whilst, however, we grant that Western of this period owe most of their faith, laws, and such civilised customs as they from time to time adopted, to the Shemitic kingdoms on their east, and these Shemites to more ancient Babylonians, who, we think, were the old Turanian or Aryan people early geographers locate east, and south, and west of all the known world, and especially at the mouth of the Euphrates, and term Aith-eopians or Ait-e-ops, yet we are not justified in saying that western culture owes more to the civilisations on the Euphrates than to India, and her pupils Greece and cognate nations. Culture and learning, even such as attained its zenith in Babylonia in the seventh and sixth centuries B.C., existed in India long ages before that, for her civilisation, religious learning and art had then been long famed over all the east, and she had very old monarchies with vast armies, fortresses, and an immense population which the poorly populated valleys of the Euphrates and Tigris, and wild mountains of Iran or Media, could not compare with. This was well known also here, for there was full shipping intercourse betwixt the ports of the Erythrean seas, and the mouths of the Narbada, for far more than “the gold of Ophir, peacocks and spices,” and there were also land-routes well known to all. It is yet to be proved that the alphabet and culture which Babylon elaborated, and in a sense excogitated, and the instruments or ingenious devices she invented for astronomical and other purposes, had not their roots in India or from Indian sources; for Turanians, if not some Aryans, were an old people occupying all Mesopotamia, and apparently southern India, one or two thousand years before the Shemitic ascendancy in Babylonia of the 16th century, and it was clearly the driving out of these race which spread abroad a bright wave of progress over all the west; while it was the surging back again about 500 B.C. of this wave, which swept away the less progressive Shemites who had fulfilled their *role*, at least for a time; for prolific Arabia—who had sent them up from her great desert breeding-grounds—had yet again and again a magnificent part to play in the culture and progress of the human race.

I will now close this long chapter with a short sketch of the rise and fall, faith and culture of the Parthian Empire, necessary in order that we may see how the various peoples of Western Asia came under the influence of Christianity. We have seen them pass through the varied stages of Phallic and Serpent worship up to Magian, Fire, and Sun faith, and then to the far loftier and spiritual ideas of Zoroastrianism; after it came the Greek *Indifferentism* of the Seleukidæ, which towards the middle of the third century B.C. had to yield all the heart of Western Asia to other and very different rulers, the Arsakidæ of Parthia, though in the matter of faiths, they too were equally indifferent with the Greeks.

PARTHIANS

From small beginnings amidst the high and intricate mountain ranges S.E. of the Caspian sea, the tribes of Parthia proper became a great kingdom, then a powerful

nation, and finally an empire that held its own against the power of Rome for nearly three centuries, and effectually barred her Eastern extension wherever the waters of the Euphrates were gathered, whether in the highlands of Arnenia, or the plains about Palmyra. Pattilla was “not merely the sole rival which dared to stand up against Rome in the interval between B.C. 65 and 226 A.D., but was a rival falling in many respects very little below the great power whose glories have thrown them so much into the shade.”¹ Parthia granted greater liberty to her own subjects and foreigners than Rome did, and was equally wise and energetic in the management of her lands, trade, and manufactures. The foreign correspondence of the empire was well and strictly conducted in Greek; but Kaldi or Syro-Kaldi, such as Jews adopted after forgetting their original Kutho-Phenician tongue, was apparently the most common written language of the Parthians. All the official matters of the state were in writing, the revenue and other officers recieved all their orders in writing, and kept registers of all matters which came before them, whether of goods crossing frontiers, or strangers and citizens passing to and fro. In early times this was recorded on linen, but Pliny says that before his time they chiefly used papyrus, manufactured around Babylon. From Europe the people imported manufactures principally of metal, and exported textile fabrics of cotton, linen, and silk; their national banners were made of silk in the earliest period of their ascendancy.² The people were very tolerant of all religions, scrupulous observers of thier word if once pledged; they looked upon the office of an ambassador as inviolable. They permitted all men to keep as many wives as they could afford, though she of the husband’s lineage was the head of the family; they do not appear to have given way to eunuch influence, but kept their women shut up and veiled in public. They were fond of conviviality, which they carried to some excess with music and dancing, but were always ready for the fray, and eagerly answered their monarch’s behest when told to arm and follow him. Every chief was answerable for his own contingent, which varied from one hundred and fifty to ten thousand men, mostly mounted on the small active horse of Persia. The sovereign was treated with divine honours, and worshipped after death as “Brother of the Sun Sun and Moon,” and tributaries were shocked if he condescended, in misfortune, to ask for aid. He personally decreed justice on important suits in a hall resplendent with solar imagery, and from whose vaulted and star-bespangled roof hung four golden wheels called “the tongues of the gods,” and which, doubtless, represented the four seasons, as did the monarch on his golden throne, the Sun.

During the dominion of the Akaimenians, Parthia accepted the Zoroastrian faith with its Ormazd, Ahriman, and Magianism, but when left to themselves, returned to Phallo-Tsabeanism, and the domestic worship of the Lares and Penates, or as Josephus calls these, “ἀφριδύματα τῶν θεῶν and σεβασματα,” and their worship “θεραπεια or θρησκεια,”³ i.e., they worshipped “emblems of God,” yes, of *Theos*, the god whom Jews and

¹ Rawlinson’s *Sixth Monarchy*, p. 427.

² Pliny, *Hist. Nat.*, xi. 23, xiii. 11, &c.

³ *Ant. Jud.*, xviii. 9-5. *Aphidrûmata ton Theon*. [Except τῶν θεῶν means ‘of the Gods,’ plural.— T.S.]

Geutiles adored but whom Jews aver they had then ceased. to worship in image form. Josephus says the Parthians carried them about (as his forefathers had done), and that the service offered to them was a real and true “worship.”¹ All revered these domestic gods or Lares and Penates, and had a niche in their houses for them as Latins had.

The monarch had special tutelary genii, whom he invoked and often swore by, like the *Bagâha Vithiyâ* of the Persians.² In the early days of the nation, Magianism and “Elemental Worship” were principally in vogue; Fire was held sacred; and no one was permitted to pollute either earth or rivers with dead bodies, so these were exposed to be devoured sometimes by wild beasts, but generally by birds, as Parsis still direct; the bones being carefully collected, were solemnly deposited in tombs or cases. When the Magi fell into disrepute, cremation became common, but Fire-altars were still rigorously maintained. The Parthian rulers, however, put no religious restraints upon anyone, and hence Jews and Christians had their converts, whom we observe they gloried in, just as proselytizers do at the present day. Various Greek communities flourished, worshipping all the Olympian Pantheon. In spite, however, of all this, and the boast, though I fear devoid of much foundation, made by Eusebius, that Parthians had a large Christian body and a gospel among them in the first century, and listened to the ruling of an Edessan Church Council in 198, the Reverend historian of the *Ancient Monarchies* confesses, that neither “the manners nor customs” of the people were in any way affected thereby.³ Let us lightly skim through the political history of the kingdom and empire, for nations, like individuals, get or adopt their faiths very much from their circumstances.

PARTHIAN NAME, &c.—The balance of evidence, it is said, favours the Turanian origin of the original Parthian race. They are thought to have been a remnant of the old Turan tribe, who, it is customary, and I think with reason, to say once dominated over all the country from the Oxus to the Danube. About the time of the Macedonian conquest, these Turanians seem to have been scattered about in small communities, with a good deal of pure blood, in the highlands of Parthia proper; but their kinsmen are said to have been Etruskans, Huns, Bulgarians, Komans, the Galatians of Christian times, Basques, Usbegs, Kalmaks, Ouigurs, Eleuts, &c. Most ancient Kaldia was assuredly first peopled by such a stock, whose names bore close affinity to favourite Parthian compounds of Ak and *Ak-es-geses*; they often incorporated the Turanian name for god, Annap or Ana-ap, or Ana-Op, with other Parthian-like words. The holy books of Zoroastrianism do not class Parthians with their Aryan children. Although they name every race around the Parthian mountain-home, they only notice it as *Nisaya* or *Nisea*, said to mean “a wild, unpeopled, rugged space.”⁴ The name is of great interest. The Greeks called *Parth* and *Parthi*, Parthuêne and *Parthuaio*, but they never met

¹ Gen. xxxi, 19, 30-35. The Eduth, Pot of Mana, and Urim and Thumim, &c.

² Josephus *Ant.*, xviii. 9-3, and see *Sixth Mon.*, last chapter, to which I am indebted for much of the above.

³ *Sixth Mon.*, p. 402.

⁴ *Ibid.*, p. 23. *Ana-Op*, denotes a Phallo-Ophite Faith. There was a city called Nisea or Nisus.

Parthians till 331 B.C., and could have known nothing really of them till about 502 B.C.¹ The usually suggested meanings seem to me worthless, for neither the situation, gods, nor religious symbols are embraced, which is contrary to universal ancient law. The race being essentially mountaineers, the people on the plains would naturally call them *P'hāiris* or *Pha'hāries*, from *Pahār*, the commonest term all over the east for a mountain; but the race themselves always "affect in their names the termination *Ak*," as in *Ars-ak-es*, *Sin-ak-es*, *Par-ak-es* (absurdly spelt Parrhace, &c.), *P'ra-at-ak.es*, &c., and as Canon Rawlinson shows, these words have a Turanian appearance, reminding us of "the Turanian root *annap*, 'god,' perhaps traceable in Amm-inap-es."² *Ak* is generally a more active form of *Sol* than *Ar*, so in Greek we have *Ak-on*, "a dart," *Ak-e*, "a point or edge;" in Latin, *Ac-us*, "a needle," and *Ac-uo*, "I sharpen," which, in the Hebrew, is applied to the mind, as *Ak*, "comprehension." The more ancient tongues, however, go back to the root idea, for in old Irish *Ac* is a "son" (Gaelic, *M-ac*); *Ac-ar*, "sharp;" *Ach't*, "a nail which catches or penetrates;" *Ach-a*, "a mound;" *Ach-adh*, "a sacred enclosure." In Welsh we have much the same, only aspirated, *Hac* being "a cut or hack," and *Hacho* "penetrating."

No derivation of Parthia, Persis, etc., is satisfactory which puts aside a people's faith; and seeing this was here represented by Sun, Fire, and Phallic emblems, we must look for light to *Ur*, which is the same as *Ar*, and to *P*, the male or active form, and their interchangeable letters, as *B*, *V*, *F*, *e*, *a*, or *oo*, and *l* for *r*; all these with or without aspirates. This yields *P'ur* (not from the Greek for Fire, but its source, the oldest Kaldi, and *Pur* = *Par* = *Pal* = *P'Al* = *P'El* = *Bel* = *Bal* = *Ba-Al* = *Bol* = *Bull*; and with *P* and *oo*, the common Parthian words *P'ool* = *P'vool*, as in *Vool-o-ge-sis*, a common and kingly name amongst Parthians and very characteristic of "the primitive Babylonian, the Basque, and most Turanian tongues."³ Let us look at the various names for Fire, which indeed I should have mentioned in chapter IV., for we require to constantly bear such in mind in prosecuting our researches, and we must not limit our vision to one lingual class or family, and remember that Fire and Sun are often synonymous.

A.-S., Dan., Icel, and Sw.	= <i>Fyr</i> .	Old Keltic, meaning also	} <i>I-on, I-or,</i> <i>Sun and The High God,</i> } <i>I-an, I-au.</i>
O. Sax., O. H. Ger.,	= <i>Fiur</i> .		
M. H. Ger.,	= <i>Viar</i> .	O. Keltic, the Western Sun,	= <i>Iar</i> .
N. H. Ger.,	= <i>Feur</i> .	Do. Eastern Sun, and	} = <i>Oir</i> .
French,	= <i>Feu</i> .	"beautiful," also	
Dutch,	= <i>Vuur</i> .	any place to pray to,	
Greek,	= <i>Pur</i> .	M. Keltic,	} = <i>Teas, Ain-teas, Tine,</i> <i>Teine, or Tinne.</i>
Hebrew,	= <i>Ur</i> .		
Kaldi-Akadian,	= <i>Ar, Ur, Sur</i> .	Do. probably "place of	} = <i>Ta-ain</i> .
Sanskrit,	= <i>Ag, Agni</i> .	Fire or God,"	
Latin,	= <i>Ignis</i> .	Do. Place or "Fire of Bel,"	= <i>Baal-tine</i> .
Æolian,	= <i>Ikno-s</i> .	A Well or Sacred Circle,	= <i>Ain</i> .
Persian Gipsies,	= <i>Aitk</i> .	Bel's Circle,	= <i>Beal-ain</i> .
English do.,	= <i>Jag</i> .	Fire-Cross,	= <i>Crois-tāra, Crann-tāra</i>

¹ Rawlinson's *Sixth Mon.*, p. 16.

² *Ibid.*, p. 23.

³ *Ibid.*

The common roots thus appear to be *Ur* or *Vr*, *Ar*, *Or*, etc., varied by initial *F*'s, *P*'s, and *I*'s. The term *Tine*, *Teine*, etc., now common among Kelts, is clearly one of these corruptions which very often occur in Faiths, viz., making the *abode*, ark, or circle of the god into a deity, and actually giving to it the god's name; as we notice in the case of the Jewish ark, which, though only a box in which to keep the *Eduth*, came to be actually worshipped as a representation of Jahveh himself. To this hour its memory is revered as the most sacred matter of Jewish faith, for it was a perfect symbol of Jahveh, whether with or without the *Eduth*! So the sacred circle or well—the *Ain*—in which the Kelt worshipped or saw his great deity *Ta*, *To*, *Tor*, or *Tot*, would naturally become the *Ta-ain*, or *Tinne*, just as *Ta-Or* is *Tor*—his *Apollo*, and *I-OR* or *I-ON*, his ancient "Pillar-god," reminding us of the *IER* or *HIER* after whom the holy cave and rock of Jerusalem were first named. We may change the *H* here to *F*; this being permissible and common. Thus the old Spanish word *Fijo*, formerly so written and pronounced, is in modern Spanish *Hijo* with a silent *h*¹ at least among the cultivated. Many similar examples might be given, especially amongst Basque, base Latin, or Romance dialects. The words *fathse* and *faisse*, so late as the thirteenth century A.C. used to be written *haitze*; and *ferriague*, *harriague*. But ancient people even added and omitted important initial consonants like *M*, *C*, and *K*, as well as *H*, before *Or* or *Orus*, writing this deity's name indifferently, *Cor*, *Chorus*, *Korus*, *Horus* or *Orus*, of which some learned writers just quoted give prominent cases, as in *Orfacao*, a place on the Arabian coast betwixt *Sohar* and *Masadam*, which *Barretto* makes *Cor-facan*, and we *Khor-fakan*. So *Ormara*, on the opposite coast of *Makran*, is also *Kormara*,² and as *r = l* the name is indifferently pronounced and written *Or-Malan* and *Khor-Malan*; so that *Hier*, or the god *IER*, may be *FIER*, our *Fire*, and also *I-EL*, or the *Pillar El-God*, before whom it was necessary for all pious Jews to worship or vow, and therefore to go to *I-EL-oo-Salim* to do so.

Hebrews, like Persians, commonly prefer harsh to liquid sounds, and have here hardened the *L* into *R*; but *Hielopolis* was no doubt as correct as *Hieropolis*, and *El-Opolis* possibly more so than either. To derive the name of the old Jebusite sacred rock and cave from the Greek *Hieros*, "sacred," is too palpably making the wish father of the thought; for Greeks only got an alphabet of twenty-four letters in 400 B.C., and had no influence whatever then in the Syrian Highlands. In the cunifform, Jerusalem, יְרוּשָׁלַיִם (I, r, oo, s, l, i, m) would read *Ur-salima*,³ "the happy abode of *Ur*," which may be the *Moon* as well as *Fire* and *Light*, and very probably the former, as "The Grove" or *Yoni*. This indeed seems the meaning of *Ps. lxxii. 7*, where the city or its ruler is evidently alluded to, as that which is to give to the righteous "abundance of peace so long as the moon endureth"—i.e., so long as the *Moon* or

¹ *Lon. Academy*, 5th Feb. 1876, p. 124; *Ety-mology of Bayonne*.

² *Academy*, 5th Feb. 1876, p. 119; *W. de Grey*

Birch, F.R.S.E.—Portuguese Indian matters, and *Sayce*, *Trans. Soc. Bib. Arch.*, III. ii., 472.

³ *Joshua* x. 1, xii. 10; *Judges* i. 7, &c. See also *Trans. Soc. Bib. Arch.*, III. ii., 363.

Fire capital stands. The letters I, R, U, or Iro, occur in many Syrian names, as in the old capital of *I r h u*, which we miscall Jericho. It is often written *Yaho* or *Yahoo*, יהו, the ancient name for the Canaanite god which Jews aspirated, adding ה, *h* or *he*. The root signification may lie in the Keltic *Ar-ar*, “adoration,” or Heb. ירא, or יראת (Yare, or irah), “fearing” or “reverencing.” The *Jah* or *Yah* יה is replaceable by אל, El or Al, and often is. Of course every place where *Ier* or *El* resided was sacred, and in all such places, ancient Kelts offered *Iad-ad* or adoration.¹ But this *I-er* is the great God *Ur* of the Akadians and favourite name for a city, varied, says the Rev. Mr Sayce, to *Eri*, *Uru*, and by the Shemites, when they made headway in the 16th C.B.C. to עיר *Oir*, *Eir*, etc., and by Assyrians to Alu for *Uru*.² Cities are, of course, called after their oldest and greatest god, and so we see that in Akadia, as in Jerusalem, there was an *Ier-polis*. *Ier*, *Er*, *Eri*, *El*, or *Al*, were most natural names for early Ethiopians to give to a holy rock, cave, and font, and they ruled all this land, says Mr. Sayce, quoting Pliny and others, from before the deluge, of which more hereafter; for we must return to the Parthians, who also, I think, got their name from their chief deities, just as did the Perses or Persians and the Pharisee worshippers on this rock of Moriah, or *Iave Ire* of Gen. xxii. 14.

The Assyrians do not seem to have known of Parthians as a nation or specific people, and as all then worshipped fire, this would not distinguish them if a mere religious sect. The Jewish records say nothing regarding them, but we read of them on the rocks of Bag-istān, and the sculptures of Nakshi-Roostam; they are stated to have revolted in the troubles following the death of the Pseudo-Smerdis, 521 B.C., as they had done, says Diodorus, under Median rule in the days of Kuaxares, 620 B.C.; this last statement being from Ctesias. Mr George Rawlinson rejects it. Their first contact with the West was said to be when they furnished a contingent for the great army of Xerxes in 480 B.C.

The most trustworthy old writers call the Parthians *Skuths*, not by descent or blood, but meaning by this a people who led an unsettled and wild nomadic life; and this the Parthians did. Even when, as monarchs, they ruled in Babylon, they constantly went out and lived in great camps on the plains, and individually they were said to eat and sleep on horseback.

The nation grew from small and apparently accidental causes. The Seleukid ruler who left the ruins of great Babylon with their pestilential surroundings and depressing appearances, tried to live in his own eponyme capital of Seleukia, opposite Ktesiphon on the Tigris, but felt this also ungenial to his Grecian upbringing, and—o fatal mistake!—which, as the rulers of India, we do well to bear in mind, when Simla and its pleasant mountain breezes entice us away from the sweltering cities of the plains and their teeming multitudes,—he went to fair Antioch on the Orontes, and allowed Dahe, Korasmia, and Baktria. to please themselves, provided they sent him a moderate tribute. From the court of the upstart Grecian Satrap, Diodotus, there went forth to these intrepid highlanders of Parthia, one Asākes, a Baktrian—a man of some

¹ See Rev. R. Smiddy's *Druids*, &c., p. 248.

² *Trans. Soc. Bib. Arch.*, I. ii., p. 294, *et seq.*

effrontery, but no particular amount of brain-power or courage. He had been, it is said, offended with Diodotus, but it seems more probable that he saw a path for ambition in the supineness of the distant Seleukid, and a good ensample in the position of his own ruler, Diodotus—himself an adventurer. The great monarch seemed indifferent, content if but left to gaze in peace from the cool heights of the Orontes towards his distant Grecian home. This Arsakes soon rose, and ruthlessly slaughtered all who had helped him to power, and established in the secluded valley of Hekatompulos—the famous capital of these mountaineers, a sovereignty and dynasty which, from 250 B.C. to 226 A.C. ruled one of the richest, fairest, and most ancient habitats of our race.

Some say Arsakes was a Skuthian, who at the head of a body of Dahi horse established himself on the Okus—the valley separating northern Parthia from Korasmia, when Baktria declared independence, under the Satrap Diodotus, and this seems probable, seeing how closely and long these erratic and independent hill men clung to the dynasty, for etymologically Dahi and Parthi are likely to be connected; but we may never know the truth, and it is of little consequence. Arsakes I., as he is called, had but a short and troubled life, which terminated on a battlefield, in 247 B.C., when his brother, the real Arsakes—Tiridates, became the first king, under the title of Arsakes II. He rose at the same season as Ptolemy Euergetes of Egypt, nor neglected his opportunity. The distant Emperor, Seleukus II. (Kalinikus), was in 245 B.C. swept from his throne, and his eastern empire traversed from Antioch to Soosana by the energetic young Egyptian monarch. Fortunately art and literature were of more value in Ptolemy's eyes than Parthian lands, so he returned to his own land, content with all the art treasures he could discover, and Tiridates annexed Hyrkania. This was not, however, to be long borne, so Antiokus Kalinikus gathered together a sufficient force, and marched upon Parthia, in 237 B.C., but acknowledged Baktria as an ally. Tiridates had to fly to the Skuthic camps between the Oxus and Jaxartes, but only for a very short space, for he of Baktria died, and Arsakes II., returning with northern aid, met the great monarch in fair battle, and defeated him, and secured the foundation of Parthian independence and monarchy. In 214 B.C. his son Artabanus captured Ekbatana, and the heart of all Babylonia, but this again called forth the western monarch—this time Antiokus III., who has been surnamed "the great." He advanced in the face of immense difficulties, and not only reached the Parthian capital in the defiles of the great Elbruz chain, but ascended the Hyrkanian range, fighting his way up close and rugged defiles to probably 5000 or 6000 feet, and winning a battle on the summit, but all this and more without effect, for he had to concede Parthian independence, and in return ask aid to reconquer Baktria. This, too, ended similarly. Antiokus left in 206 B.C., and Cis-Caspian territory was never more to be ruled by other than true Asiatics. Once more indeed was it attempted to recover the Asiatic empire. In the spring of 129 B.C., Antiokus Sidetes set out with an army of over 300,000 men, to win back, at least in part, the old Babylonian dominions, but

after warring all through that year, and very successfully, he and nearly all his army perished miserably in the following spring from a general uprising of the people, backed by the untiring energy of Phraates, King of Parthia, in the plains between Babylon and the Zagroo. No avenging force ever returned east, and the empire of the Seleukidi was lost for ever. Judea, long oppressed, revolted in the south, and Rome shortly after stepping in, the great Seleukid dynasty had to rest content with Cilicia and Syria proper, or the tract west of the Euphrates between Amanus and Palestine.¹

Phraates I. did all he could to pacify the fallen dynasty; he sent the body of Antiochus to Syria in a silver coffin, and allied the sinking house with that of the conquering Arsakes, but next year he himself perished in a sudden onslaught of Skuthians, combined with treachery on the part of some Greek mercenaries—the remnant of the Syrian army, whom, by kindly treatment, he thought he had won over. The cause of the Skuthian raid is said to have been the movement of a great central Asia-Turanian race, the *Yue-ki*, who were pushed forward by the *Hiong-nu*,² whom some say are Huns. This forced onwards the Su, who lived along the river Ili. They descended on Baktria, and the Yueki on Parthia; the occurrence confirms the statement as to six hundred years being the tidal periods of Skuthic overflows, for the last occurred, as we have seen, in 630, and caused the destruction of the Assyrian empire. It was these Saki who settled on the lands about the Helمند lake, and gave to them the name of Sakasteni, now modified to Seistān; a considerable portion of the Indus Valley, is designated after them Indo-Skuthia. Northern India is held to have partly ejected this people in 56 B.C., but the Jāts or Jits are supposed to be of this stock, or of the Massa-geti or “great Jits.”³

It is not necessary for the purposes of this work that I should here continue Parthian history, my object being merely to trace the rise of great nations, so far as these destroy, tolerate, nurse, or develop faiths. Parthia continued a powerful, and on the whole, a successful rival of Rome up to her decline, which arose from internal divisions, weakened no doubt by luxury and partial effeminacy, but also by several inroads, for which although she extracted the severest retribution on her invaders, yet striking as they did at the seat of her empire—Ktesiphon and Seleukia—they weakened her fatally in the eyes of a heterogeneous population consisting of groups of kingdoms. The last Roman invasion was headed by the cruel tyrant Caracalus, who, after sacking Babylonia on his return home by Arbela—that “sacred city of the dead,” where the Maha-Deva of the Shemitic world, great Seth or Set, is said to have been buried—excited the bitter wrath of the whole land by insulting and demolishing all the tombs he could find. This at last completely aroused and called forth the long-suffering but brave old monarch, Artabanus, who, assembling the whole forces of the declining monarchy, came upon the Roman army

¹ Rawlinson's *Sixth Mon.*, p. 105. Authority for all my history here will be found in this and other volumes there referred to.

² A Chinese official reported this to his government in 126 B.C. as the events of 139 B.C.

³ *Sixth Mon.*, p. 118.

near Nisibus, a few days after a Roman soldier had murdered the tyrant,¹ as he was visiting the temple of the Moon at Carrhæ (Kor-Rhea?). Macrinus a pretorian prefect, who had assumed command, desired to treat, but Artabanus was too exacting and a battle commenced which lasted for three days, being the fiercest and best contested Rome and Parthia had ever fought. Rome was defeated and Macrinus fled, but Parthia was utterly exhausted, and Artabanus contented himself with one-and-a-half million sterling, and the restoration to Parthia of all the captives and booty Caracallus had carried off.

All this availed not, however, to save the tottering state; its course had run, and its days of usefulness had passed by. Conspiracy had gone too far, and among too many classes, and great Parthian leaders were committed to a new *regime* or had cherished hopes which could not now be restrained. Affections once alienated can rarely be recovered, and hence revolutionary ideas go on, even after every just demand has been conceded, and though the time and necessity for reform seems to have passed. The lesson is a solemn one to the rulers of India, and so important, that I cannot refrain from here quoting what the wise historian of the Sixth Monarchy writes on this Parthian crisis.²

“It is impossible at the present day to form any trustworthy estimate of the real value of those grounds of complaint which the Persians, in common doubtless with other subject races, thought that they had against the Parthian rule. We can well understand that the supremacy of any dominant race is irksome to the aliens who have to submit to it; but such information as we possess, fails to show us either anything seriously oppressive in the general system of the Parthian government, or any special grievance whereof the Persians had to complain. The Parthians were tolerant; they did not interfere with the religious prejudices of their subjects, or attempt to enforce uniformity of creed or worship. Their military system did not press heavily on the subject peoples, nor is there any reason to believe that the scale of their taxation was excessive. If we endeavour to form a distinct notion of the grievances under which the Persians suffered, they seem to have amounted to no more than this:—1. That high office, whether civil or military, were for the most part confined to those of Parthian blood, and not thrown open to Parthian subjects generally. 2. That the priests of the Persian religion were not held in any special honour, but placed merely on a par with the religious ministers of the other subjects races. 3. That no advantage in any respect was allowed to the Persians over the rest of the conquered peoples, notwithstanding that they had for so many years exercised supremacy over Western Asia, and given to the list of Asiatic worthies, such names as those of Cyrus and Darius Hystaspes.

On the whole, however, the historian is unable to find any satisfactory cause, and thinks that success was the principal justification, and that Persians acted on

“The ancient rule, the good old plan,
That those shall take who have the power,
And those shall keep who can.”

Nevertheless it is clear that it was Parthian tolerance which was most hateful to the *intolerant* and dogmatic Persian, and the first result of Persian success was to enforce a rigid uniformity in religion, the enthronement of the priestly Magi, and a persecution, even to blood and sequestration of all the property, of every person who declined obedience to the precepts and doctrines of Zoroastrianism. The first movement in this direction was

¹ Julius Martialis: one of his guards murdered him on the 8th of April 217 A.C.

² *Op. Cit.*, p. 361. I am indebted to Canon Rawlinson for much of the foregoing.

made in 220 A.C. by Artaxerxes,¹ the tributary king of the Persians; and first of the great Sasanian race, and by 224 he had established the new Persian kingdom, and in two years more was the acknowledged sovereign of a nation and empire which played a very conspicuous part in the world's history for upwards of four and a quarter centuries. In 226 A.C. he fought a pitched battle with the Parthian emperor and slew him, and in a year or so more, blotted out the great Arsakid Empire, which had ruled western Asia and stemmed the continued assaults of Roman power, for nearly five centuries.

Long before its fall the Arsakidi, as before said, had courted ruin by internecine quarrels which had fettered all trade; and put a stop to such little love of letters and arts as they had fostered in more prosperous times. Greek literature and even language which then ruled the civilised world, had actually been forgotten, and clearly the empire's *role* had been played out. At no time had Parthians much to show in the way of art and architecture, but now they stopped all progress. The only ruin the race have to show us, is a strange half Serai (Inn) and half stable, within the once great city of Hatra or *El-Hadhr*, so called on account of its dedication to the Sun (El), for it had within its high and massive ramparts a wonderful temple to Sol. The walls were perfectly circular, of immense strength, faced with cut stone, and defended by a formidable ditch. Four gates pierced these, at the cardinal points, and all were defended by outworks of no mean strength, as Roman armies had good reason to know. The city lay in the centre of the Upper *Doob* or watershed, between the Tigris and Euphrates, about sixty miles south-west of Ninus. Beyond its so-called palace and temple ruins I can learn of no Parthian buildings of much interest. We can, however, get at the faith of these people when we seek them in their mountain homes, and I give here the drawing of a very graphic sculpture discovered by Baron de Bode in 1841,² which leaves us in no doubt as to the faith of Parthians, and I think also depicts to us the object of universal worship of all the races over which they ruled, from the sources of the Euphrates, Oxus, and the Indus, to at least so far as east longitude 74°.



Fig. 222.—PARTHIAN CHIEF MAGUS WORSHIP-
PING THE LINGAM CONE AND HAND—
SIVA'S EMBLEM

This important sculpture shows us that in Parthia proper, Lingam faith existed in full development down to three hundred years after Christ, and in those very cradle lands, where its devotees say it was first nursed and thrived, 3000 to 5000 B.C. From thence, that is to say, from the mountains of Bactria and

¹ It may not be generally known that *Art* is an old Keltic term for "God" and "a Stone," as the *Art* or Alt-Stone—that is the Altar Stone.

The Druids of Ireland, by Rev. B. Smithy, p. 68. Kelly, Dublin.

² See *Sixth Mon.*, p. 393, given in larger size.

the valleys of the Oxus, it sent its Aryan worshippers to the homes of Turanians in Indiu and Kaldia, and of Shemites in Arabia and Syria; but in truth, *this faith was new to no people, at any period of their existence so far as I can trace.* Wherever fertility in animal or vegetable life was a thing sought for by men and women, there it co-existed with these natural aspirations, and to show my readers the universal dominance of the faith, I repeat here for comparison with the Magian Lingam, that of the Fijian one already given in Vol. 1.



Fig. 223.—FIJIAN PHALLI, OR SUN STONES.

Millions of our fellow-subjects are now adoring these objects, from the latest annexation of Her Majesty in the Polynesian group, to our oldest possession in the Karnatic. See what exact counterparts of each other these Magian and Fijian Lingams are, even to “the hangings,” which in Indian Sivaik parlance would be called serpent-streamers, but elsewhere the *posthe* or special seat of passion.¹ The Reverend author of the *Parthian*

Monarchy, though giving us the grossly adorned emblem, passes over its significance as denoting the faith of the people he is endeavouring to enlighten the public concerning, with the curt remark that it is a sculpture of a Magus “consecrating a sacred cippus, round which have been placed wreaths of chaplets!” There were groups of worshippers before this Magi and the Lingam, “fifteen arranged in two rows, one above the other all except the first of them standing . . . and the conical cap described by Strabo is very conspicuous;”² to which I add, of course, for they are worshipping the golden calf or cone, and it is ribbed and fluted as many such symbols are. This is the principal Parthian has-relief which seems to have been discovered. It was found “on an isolated mass of black rock near Teng-i-Saoulek in the Baktyari mountains.”

If those who write history do not inform their readers of the dearest objects of a nation’s faith, because these objects are immodest, they grievously mislead the public and lay the foundations of a mass of false literature which misleads most readers and commentators; for these do not as a rule go to the root of matters, when they think that capable and otherwise faithful writers have already done so. All historians should know what is meant when a high priest is shown standing with Siva’s open hand before a Phallus on an altar, and if alluded to at all, the truth should be clearly stated.

This sculpture is a matter of extreme importance, both intrinsically and as a key to other objects. It is clear that out of this “nature-worship” sprang Zoroastrianism and Magianism, and that neither of these purged out this element, till the Christian era was well advanced, for Fig. 222 belonged to the Hatra period, which city flourished down to 300 A.C.³ and probably to 360 A.C. Moreover, the sculpture is of still greater moment, when we are told by the historian of *Anc. Mons.* that of purely esthetic art—art, that

¹ These were doubtless “the hangings for the Grove” or *Ashera* of 2 Kings xxiii. 7.

² Strabo, XV. 3. Drawing from M. Flandin, *Voyage en Perse*, IV. Pl., 224-6.

³ Rawlinson’s *Sixth Mon.*, p. 373.

is, into which the idea of the useful does not enter at all—the Parthians appear scarcely to have had a notion. During the five centuries of their sway, they seem to have set up no more than some half-dozen bas-reliefs.¹ He refers to this as one of those where “the costume and appearance of the great hierarchs under the Parthians” seem indicated with accuracy.

As Mr. Rawlinson states, *Josephus appears perfectly familiar with this Parthian and Babylonian worship*, but he gives no countenance whatever to the Canon’s remark that they were “*ancestral*,” that is, connected with Ancestor-worship, or authority for the statement that “the main worship of the great mass of the people was concentrated upon ancestral images.” This is akin to the erroneous idea that all “Lares and Penates” were images of ancestors. We see in numerous figures exactly what the Penates are, and in this gem of Mr. Layard’s what one phase of Lares-worship consists of.² Josephus tells us these emblems were “the gods of the country,” not ancestors; he describes them as “*images of the Gods*, which it was the custom of that country for all to have and to worship in their own houses, and to carry along with them into a foreign land, agreeably to which custom of theirs” a Parthian wife who married a Jew, did precisely as Rachel did, viz., “carried her idols with her.”³ We see thus that from the days of Jacob and Rachel, aye, and long ages before even this mythic era, down far into Christian times, this faith and its customs never altered, and that the worship of all the ancient monarchies of Western Asia, and indeed of Europe, was precisely the same as it is to this day throughout India and over most of Asia.



Fig. 224.—WORSHIP OF YONI.

¹ *Sixth Mon.*, p. 388.

² [Since the design, while taken from a book on the archæology of Nineveh and Babylon, is Egyptian (the seated figure is generally identified as Harpocrates) and the carving—at least as reproduced by Forlong and Inman—bears no inscription, there is no clear reason, probably no reason at all, to connect it with the Roman cult of the *Lares*. — T.S.]

³ See pp. 131, 132, *ante*.

CHAPTER VIII.
FAITHS EXHIBITED BY WESTERN ABORIGINES,
KUTHS, KUKLOPIANS, KELTS, &c.



Fig 224. EMBLEMS OF ANCIENT WORSHIP—SOUTHERN EUROPE—(GELL AND GANDY'S POMPEII)

BELIVING, as I do, that science is showing that this globe has evidences upon it, in its surfaces and organisms, and in its changes of these due to climate and planetary movements, of an age which can only be measured by thousands of years, and that collateral testimony is afforded by the astronomical cycles of which it partakes in common with other globes, I look with confidence to find traces of our race on this earth ages before the genesis assigned by any nations who have yet written in their sacred books on this most engrossing and important subject. It is acknowledged that mankind had in many places attained to a civilisation, and left traces of habits and faiths long before the earliest glimmerings of any real history. On all sides the learned have been crying out against the straitened vista of a few thousand years, within the narrow limits of which the orthodox Christianity of Europe has striven in vain to keep them. Archeologists and geologists have laboriously struggled to work under such restrictions, and many good writers are now discarding these ecclesiastical figments, at the certain risk however of some social ostracism. The learned and accomplished President of the Geographical Section of the British Association of 1875, said that “the earth’s past history extended over hundreds of thousands, perhaps millions of years,”¹ and in a purely scientific work of the same year we read: “the general conclusion to which we are therefore led from physical considerations . . . is that the entire geological history of our globe must be comprised within less than a *hundred millions of years*, and that consequently the commencement of the glacial epoch cannot date much further back than two hundred and forty thousand years.”² The author had been calculating astronomical movements extending from several millions before our era to a million of years after it, and he here

¹ Address of Lieut-General R. Strachey, R.E.; C.S.L.; F.S.R., at meeting of Brit. Assoc. 1875.

² *Climate and Time*, by James Croll, Her Majesty’s Geological Survey of Scotland. [On current estimates this figure for the geological history of the planet is over an order of magnitude too low. — T.S.]

thinks it right to state the probable period required for the development of this planet, and exhibits the duration and recurrence of its glacial epoch.

The following data are given at the top of the right hand column of my Chart as what the learned in various branches have arrived at, as to the probable period required for the accomplishment of certain natural phenomena.

Accumulation of Sand and Mud, Memphis (Lyell),	Years required,	14,000
A Complete Revolution of Zodaic,	„ „	25,810
Age of Egyptian Zodiac, calculated by position of signs,	„ „	15,000
„ „ with Capricorn in Zenith,	„ „	13,083
„ Indian Zodiac, with Virgo in Zenith, doubtful,	„ „	22,575
„ Pottery under Second Cypress Forest, New Orleans,	„ „	28,000
„ Human Bones under Fourth, do. do.	„ „	57,600
„ Upper Stalagmite Floor of Kent Cavern,	„ „	700,000
Cutting back of Niagara Rock,	„ „	37,000
Egyptians gave Herodotus a list of 330 Kings going back	„ „	17,000
Progression of Perihelion (Phillips' <i>Mil. Facts</i> , p. 979),	„ „	20,937
Revolution of Poles,	„ „	2,700,000
Growth of Coral Reefs of Florida	„ „	135,000
„ Tenth Cypress Forest, New Orleans,	„ „	138,000
Earth's Cycle of Eccentricity of Orbit round Sun,	„ „	515,610
If Aryans of Bactria saw Southern Cross in latitude 40°, then	„ „	30,000
Cutting out of such channels as the great canyon of Colorado in } California—500 miles long with vertical sides of hard } rocks 1000 to 3000 feet high. }	„ „	millions
Continuance of glacial period (J. Croll),	„ „	80,000
Do. do. (Lyell),	„ „	200,000

Now, if these approach *in any degree* to correctness, and some of them are the results of pure mathematical investigations, then why do we hesitate to believe that all the world was inhabited by our species many thousands of years before history records anything concerning it? Because we have learned something of the times when graving or writing became first known. in India, Kaldia and Egypt, why reject with scorn or doubt the stories of races who flourished there thousands of years before the times of cylinders, tablets and monumets?

It is clear to all who have studied the now abundant literature regarding prehistoric man, his ancient mounds and tumuli, kromlechs, towers and pillars, the *Lats* of Arabia and the east, and the Nurhags which the Romans gazed upon with as much wonder as we do, that great races have surged to and fro in mighty waves, as well as moved quietly in social intercourse with each other, over every part of the globe, from the frozen north to the sunny south, as we have described concerning Skyths, and their conquerors, Kuklopiums, Kelts, Kuthites, etc. Though steam and electricity were unknown to these migratory raees, yet they seem to have made up in a measure for our now small but continual moves, by ever and again emigrating on a grand scale. Most of the able-bodied of a whole nation would. suddenly march away to occupy new territory, yet neither wholly vacate the old, nor drive out all the inhabitants of the new; acting in fact as Europe has done in the past and present in regard to America,

Australia and its islands, though scarcely so rapidly, populations being then probably less abundant. The ancients were no doubt as prolific, or even more so than peoples in these civilised times; for it seems a law of nature, that productiveness shall increase both as regards man and beast, in proportion to the dangers and vicissitudes to which each is subjected, yet, in very early days, constant wars, massacres, and exposure to all the severities of nature seem, in spite of such a law, to have kept population far lower than now. In the map at the beginning of this chapter, Plate II., "*The world as known about the Second Century B.C.*" I show by lines some of the principal movements of peoples before and after the Christian era, and by red patches the best known remnants of these which we have as yet ascertained. In exhibiting the movements of Huns, Vandals, Alans, etc., who disturbed all Europe between the second and fifth Centuries A.C., and so paved the way for Christianity, or any other faith which promised peace and greater security of life and property, we are necessarily perplexed by the erroneous configuration of land and sea, for the map which is conformable *generally* to the histories of Arrian, Diodorus Siculus, and Strabo, etc., is not suitable for the third and fourth centuries of our era. Regarding these times, however, my readers will find abundant maps elsewhere. No student can study the most ancient records of human movements without seeing that some grand cyclical cataclysm, or steady downward movement of cold, accompanied by the encroachment of the frozen polar seas, had been driving the ancestors of Turans, Aryans, etc., south and southwesterly; and our philosophers and astronomers are on the right track when they speak to us of the revolution of the poles, progression of the perihelion, the earth's cycle of eccentricity of orbit, etc., causing glacial eras, thus accounting for the abundant animal life, ferns, palms, and other tropical productions which we find buried beneath Siberian ice.

The mountains and valleys of the Himalayas, the cliffs of Bamian, and the plains through which flow the Euphrates and the Nile, no less than those of the Shannon and Tiber, alike proclaim a robust and very ancient people, who are usually called Kyklops, Kooths, and then Kelts, Kymri, Phenicians, &c. The most cursory scientific traveller through Ireland and Sardinia (for these races loved islands and sea-coasts best) through the vales and *landes* of Basque and Bretany, the coasts of Italy, as well as high upon the pleasant slopes of her Apennines, must be struck with the vast ruins, strange and solitary or grouped monoliths, sculptures, and wonderful buildings of these ancient men; and will ask in vain whence they sprang. The learned will reply that the oldest Greeks asked the same question about three thousand years ago, and that only now light is dawning on the subject.

Who, then, were these Kyklopians builders? So far, we see in them a race of valiant phallic worshippers, and in their monoliths, towers, and shrines, the same faith that reared similar ones on the heights and passes from the Oxus, through or by way of Kāferistān to India, as well as by "the City of the Cleft," or "the City of Caves" (Basiman), into the plains of the Tigris and Euphrates.

The remains of these buildings in Europe are classed differently by engineers; but I shall call them all “Kyklopiian,” meaning by that, massive dry masonry, or stones put together without mortar. Let us try to grasp their style distinctly.

- 1st. KYKLOPIAN *Proper*. { These are large unhewn blocks rudely put together with smaller stones
 } to fill up the interstices.
 Example.—Citadel of Tiryns or Turriss.
- 2d. POLYGONAL, some- } Blocks dressed to fit each other, though not necessarily nor generally
 times called *Pelasgian* } coursed, the outer surface being smooth.
 Example.—Cities of Casa, Saturnis, and walls of Alaktri, Arpino, and Kadyanda
 in Licia.
- 3d. HORIZONTAL or } The courses here reasonably level, with joints vertical, and fitting
 Etruscan. } accurately.
 Example.—Mycenæ, Etruria, Fiesole, and all Nurhags or phallic pillars and
 towers, like those of Etrurian and Sardinia.

It must not be supposed that these styles denote different ages—they may, but governments and communities, each according to their means and fancies, still use them all, and in the same year. The builders were evidently the same, and so probably the time. They must also have been the rulers of the country, perhaps of so great an empire as that of Rome. At all events the sun never set on the regions of their faith, for it was the faith of the world; and although some Aryans *proper* were then possibly worshipping in sacred circles and groves, yet these builders—Ta-Urians, followers of Toth and Ur the Sun and Moon represented, I believe, the dominant faith in most lands then, and for ages after them. When these Kyklopians, Koothites, and Pelasgi began to decrease, another phase of their faith arose in the semi-Turanian Keltic sun-worshippers. These seem to have had as holy places and temples, stone circles, fire-altars, womb-like tumuli, and ophite mounds and avenues, for when Bretany, Britain and Ireland, Malta, Sardinia, the Ionian and other islands and headlands were covered with towers and Nurhags, clearly no Kelts and solar circles could have been there. No one can examine the towers and walls of the great building race without acknowledging that they were a powerful and ingenious people, who had arrived at an advanced stage in the fine arts, as well as in mechanics and mining. Their cities were huge and enduring beyond all that we now attempt; and many archeologists insist that these were probably reared as long before the foundation of Athens as we are after it.

When the Egyptian leaders Ammon, Toth or Osiris were probably teaching their people to dwell in cities, and rear in holy caves or crypts the symbol of life or generation, these northern European sculptors may have been erecting the first massive citadel of Fiesole, on which the sight-seer at Florence gazes with wonder; and one cannot help contrasting the dwarfed and unsubstantial appearance of the Christian church and its tawdry, tinsel-draped sanctuary of the Mother “ever-Virgin,” here raised “over the mighty dead,” with the massive and severely unadorned ancient shrine which

formerly stood there over the naked symbol of the All-Father creator, so well known in the East. Those who wish to see the masonry of these great builders should visit Samos, Kephalaria, Ithaca, Santa-Maura, Mycenē, and numerous spurs of the Apennines, and searchers for round towers or Nurhags (see Plates VI., VII., X., and XII.) should go to Sardinia, where the ruthless hand of man has not yet effaced all these. Thirteen hundred *Lāts*, it is said, can be counted in one quarter of this island alone, and sometimes a dozen in a valley not six miles long. The towera have generally Men-hirs or monoliths with them, that is the Egyptian Ob-El, Obelisk, or “Serpent-Sun”—the three faiths harmonising, but no pure solar worship obtaining. Siva, Fire and fertile Sol, were perhaps beginning to be called one, but pure Sabeanism was then no doubt a heresy. As a rule, we may grant that monoliths and monolithic structures are more ancient than built towers, for they predominate near non-building troglodytes whom these Kyklopians instructed, as well as the builders of Babel, Asher, Persepolis, Tadmor, and all very ancient cities.

As Jacob Bryant did seventy years ago, so have we still to search in dark mines, such as Doric and Sibylline prose or poetry, and the fragmentary writings of Sankunithon, and similar ancient and uncertain sources, for the early history of all these old peoples. Neither the stones of Egypt nor the baked tablets of Babylon and Assyria have as yet given us a tithe of the information we require: yet from many quarters, and notably from our own islands, we have gained matter confirmatory of many old writings, and thus aided, we must try and frame a kind of history of these ancient races. It seems probable that the earliest notice and nucleus of their history is before us in the account of “The Wars of the Gods and Titans,” or Giants—feebly echoed in the early chapters of the Jewish Genesis, when it is said the wickedness of men was great on the earth, and the Giants or Rephaim race interfered with the puny Sethites; then it was that a general stampede took phoe from Babel, in order that the unity of the race of man might not become too strong for the puny *El* or *Al*—a God whom some called the Creator. This “dispersion” is supposed by English orthodoxy to have taken place in the middle of the 25th century B.C., but by the Jewish Septuagint and Josephus, about the 30th, or sooner, if we take into account the time there assigned to Abram—2605 B.C. As both India and Greece speak of such a great popular disturbance, we may consider that it actually took place; and it is therefore shown in my chart as one of those broad pale bands, marking a cyclic wave of human thought and motion. The Babylonian Koothites, it is said, fled to Tartarus, Ades or the West, and perhaps transferred the name of their parent stream—Teth-gris or Tigris—to the Tiber, the Tagus and the Tamesis or Thames. Their first great settlement in the north-west was in the valleys of the Tanais or Don—up to twelve hundred years ago, ever the home of Goths, Alans, Skyths, or Skuths. Ancient Irish records speak of a well-known Skuthic empire, “ruled over by *Ni-On*, the son of Pelus,” that is Pi-El-eus, or the phallic

Sun-idea or faith. He was the “sovereign of the universe,”¹ and the head of all those who owned the name of Kooth, Cus, Chus, Scoth, Scotia, Scoti and such like, usually called in the most ancient times Eithiopians, or worshippers of the dark Lingam, hence identified with Tartarus or Erebus—Hebrew *Ereb*, at once the West and Darkness. Bryant shows that these Kooths or Kyklops were greatly devoted to rearing *Lophoi*, or high altars of earth, many temples, subterranean passages, or caves such as I show in Plate VI., VII., and XIII., and strong high towers, especially on the sea coast.² They were “the Minyæ who built the treasury at Orkoumenus,” which Pausanias says was “equal in workmanship to the pyramids of Egypt. . . . In all parts whither they came, they erected noble structures, . . . often dedicated to the chief deity, the Sun, under the name of Elorus and P-el-orus,”³ which is Siva, as a general expression of the Sun of Fertility, and Pi-el, or Pe-or as the Lingam. The Jewish story of “the dispersion” is but the echo of various eastern ones. Thus Hesiod tells us of the western movement of the Titans; and in the very old history of Asytia, written by Abydēnus in the Ionic dialect, we learn that it was these Titans who built Babel;⁴ of which we might almost be certain, were we not otherwise assured that none save this great building race attempted anything of this kind. The IO-nim were undoubtedly the Yoni worshippers among Akadians and Kaldians. They claim to be, and moot certainly were, the leaders of Kaldian history for a great many centuries. Owing to Europe losing the names and faith of this people, historians have only spoken of the IO-nim as descendants of one Ion, Ionah, Jonah, or John, who were much “concerned in the building of the tower.” Their faith—“Skuthism”—says Eusebius, “prevailed from the deluge to the erecting of the tower,”⁵ and had he not been cramped by the flood-idea—that strange Jewish crystallization which has thrown Europe back many centuries in the investigation of history, and turned every promising pioneer out of the true course—Eusebius would have said, ‘from the earliest known times,’ and might perhaps, with the means at hand in his days, have given us some pre-Noachian landmarks. He agrees with others that Alorus or Orion, a shepherd, was the first King of Kaldia, and following Manetho, both he and Bryant conclude that the “shepherd kings” of Egypt were “Cuseans.” Africanus styles them Phenicians,⁶ but the name, *Huk Shasoo*, means, rather, nomads—chiefs of Shasoo or Shosoo. We must not here expect greater identity or uniformity in faith than what we observe elsewhere. As we have Vishnooites, Sivaites, and Krishnaites, called Hindoos, so there are Roman, Greek, and Protestant Christians; and so it was in the case of the earliest followers of the male and female principle; they too were distinguished as the dark and white sects.

Kyklopes, as the western form of Koothites, were those termed Hyper-boreans,

¹ Faber, III. 377 to 399. Dr. Keating’s *Ireland*, I. 95.

² Bryant, V. 190 to 211.

³ II. 25. See other parts of this chapter.

⁴ Bryant, IV. 64 to 70.

⁵ *Eus. Chron.*, p. 7; *Chron. Paschale*, p. 49; M. Keane, p. 222.

⁶ See M. Keane, quoting all authorities, p. 223.

whose far-off lands the ignorant Greek knew nothing of, but whom at the earliest dawn of history, we observe on the shores of the Adriatic, as well as the Euxine, in Mauritania, Iberia, and all the islands of Europe. Very early Greeks “esteemed them a sacred and wonderful people.” Apollo, when he left the heavens,

. “Sorrowing . . . passed
Through many a doleful region, till he reached
The sacred Hyperboreans.”¹

It was these Cus, Skuths, or Kuthites, who gave Delos her rites, and discovered and established the oracle of Delphi, placing there the first prophet, “Olen the Hyperborean.” By them, in unknown times, the Pala-tine, or hill of Pal, or Pi-el, was occupied; and if so, named after their phallic demi-god and patriarch, Pelus or P’Al (us), just as they named their high sacred mount in Chios, Mount *Pi-el-en*—“the one God Pi or P’al.” The name *Boreades*, by which Kooths were called, is evidently from the Akadian *Pur* or Fire, though, as often the case in mythology, this signifies rather “the rushing mighty wind,” or passion of the *Kurios*—the Holy Ghost idea. Boreas was a Sun-God who sprang from a cave, begot twelve horses by Arkite mares, had Solar fetes and Ophite extremities—all Hindo-Sanskrit ideas in connection with the Māroots.

We must not suppose that in tracing out the history of Kyklopians and Kooths we are nearly at the base of European or other ethnology, but learn with humility as we have in the case of so-called “Indian aborigines,” that there are races in the recesses of many mountains, and in the depths of dark forests, far lower in the human scale than they; indeed, but little removed from the Lemures, and which have therefore given to large dark patches of Asia, the ethnographic name of *Lemuria*; so, far below Kabiri and Kyklopians, there must also have been European Lemurians, if we could but trace them. Ethnologists, in spite of long research, have as yet only asked us to recognise in the nearly extinct Esquimaux of Greenland, Lapland. or Siberia, the aboriginal races of Europe—tribes, says Professor Owen, living in caves, eating raw flesh and fish in preference to cooked, and sleeping between the skins of the animals they feed on. This, says Sir John Lubbock, was the race which early Kelts, Goths, &c., drove north, aye, and Kooths and Kyklopians long before them, the former but continuing what the latter began. Esquimaux are very far removed from the little black Lemurian tribes of Asia, and take rank with our ordinary Indian hill tribes, such as the Gonda, Sooras, &c., of the east, to which I shall devote a separate chapter. *Cabot* in 1497 found two hundred Equimaux on a strip of the Labrador coast using birch canoes and seal skins; and their descendants are now living there more comfortably, and on the whole better, than the numerous British settlers on the north Canadian coast. They are Christians, and so-called Protestants, whilst the Mikmaks and mountaineers, whom the Red Indians so dread, are invariably Roman Catholics.

The great movement of the Central Asian Tatars, under Gengis Kan, in the twelfth century A.C., is held to have pressed also upon the Siberian. races, making these

¹ Bryant, V. 146 to 170, quoting Pausanias and others.

advance, some towards Behring Straits, and others to Western Greenland. Two centuries before this, however, their Siberian ancestors, under "*Erik the Red*," had passed over and partially peopled these regions, and to one of these movements, by north Asiatics, do we probably owe the influx into central Europe of Norsemen or North-men and Skandinavians generally. We further know of a hostile horde invading Greenland in the fourteenth century A.C., so that two hundred years appear to have been the recurring cycle for emigration in these cold and barren latitudes, as five hundred to six hundred and fifty years formed the period in the warmer and more fertile portions of southern Skuthic Asia.

Of other tribes approaching to aborigines, we have, in northern Europe, Fins, Vins, or Phens, and to the south, a great race, who once lived over all the shores of the Bay of Biscay, and gave to it this name, but who now, as Basques or perhaps *B'Askes* (followers of *As* or *Ar*), are known only in the insignificant remnant, occupying the southern alignment of that bay and the most rugged parts of Spain. Here they have all but amalgamated with the inhabitants of the peninsula, long known as the *habitat* of Iberians, Andals, Albanians, etc., whose earlier home was in the steppes and fastnesses of the Caucasus. The Map, Plate II., will assist the reader if he bear in mind the peculiar configuration, and that the names extend over several centuries.

We may conclude that the north Caucasian Iberians are a branch or the parents of the south Caucasian Iranians. The name *Ierne*, given anciently to Ireland, and *Ibernia* to Spain, also *Hibernia* and *Invernia*, may spring from the same word—Ier, the tribal God. Aristotle called the Irish of his day—the fourth century B.C.—*Ierni* (a Greek name, and thought the most correct,¹ as coming nearest to the present Gaelic, *Eri*), saying they dwelt in an island near Albion, "beyond the Keltæ,"² which shows us that they were an old and distinct race. Diodoros called them *Iris* and cannibals³ and Solinus says that the Hibernian mother thrusts the first morsel of meat into the mouth of every male child with the point of a sword, and that there are no snakes in the island, but abundance of pasture. It would seem that the *Ierni* were known of long before the Albions or Kelts, for a poem attributed to Orpheus, and certainly as old as the sixth century B.C.,⁴ speaks of the people and their island as a matter quite well known; and so Ptolemy gives us even more details of "*Iournia*" than of Britain, and "as Ireland was never reduced nor even explored by the Romans, his authorities must have been other than Latins." Tacitus, when speaking of "Agricola meditating the conquest of Ireland," says the inhabitants "are not very different from the Britons." "The present population," writes Mr Latham, "belongs to the Gaelic branch of the Keltic stock, a population which cannot be shown to have been introduced within the historic period." Ireland, he adds, "has no remains referable to pagan Rome," therefore her very ancient stone ruins must be those of our "great builders," who had populated the country before the non-building Keltic and Skandinavian influxes.

¹ Smith's *G. and R. Geo.*, *Ierne*.

³ *De Mundo*, 3.

² *Op. Cit.*, v. 32.

⁴ Smith's *G. and R. Geo.*

The language of these *Eri* or *Ierni* was probably early Aryan, for this very term comes from them, but at second hand; their name is derived, of course, from their great god, *Ur, Ar, As, Er, Es, Al, or El*, and from nothing so recent or unmeaning as the popular notion to plough, conveyed by the Greek word *Ar-ōo*, and Latin *Ar-are*, neither ploughing nor tilling being a habit of early high Asian or Caucasian nomads and shepherds; whilst the worship of *AR*, or *A-AR*, or *A-UR* was eminently so, and prior to that of *Sar, Sun, or Jahovah*. To assert, as is commonly done, that the term Aryan is derived from the Sanskrit *Arya*—a term now-a-days, but not formerly, meaning “respectable” and “venerable,” is etymologically and otherwise unreasonable, as we see from the subjoined selection of Sanskrit words. Even were it so derived, at second

The following are all the words which Benfrey’s Sanskrit Dictionary shows, as here to the point:—

- p. 48. *Arka*, . The Sun, a ray of light.
 p. ,, *Arch*, . To shine; to worship.
 p. ,, *Argh* or *Arh*, A mode of worship
 p. ,, *Arghya*, . Worship of gods or venerable men.
 p. 47. *Aranya*, . A forest.
 p. ,, *Ari* or *Ara*, An enemy.
 p. 51. *Arthya*, . Wealthy, proper.
 p. 52. *Arbufa*, . A mountain; a foetus.
 p. ,, *Arya*, . A man or woman of third caste.
 p. 53. *Arh*, . To deserve; to worship.
 p. ,, *Arha*, . Deserving of worship.
 p. 85. *Arânya*, A wild man; living in forests.
 p. 86. *Arya*, . “The immigrated Indian people.
In later times, the three upper castes,” but in earlier days, “A barbarian unworthy,” &c.

(This list points to *AR* being a God or holy object.)

hand from *Arya*, it could only mean that there were certain castes worshipping a “great deity.” It is far more likely that Aryan of old had the signification of *Arya*, “a barbarian, unworthy person,” which the immigrants, as worshipping the god *Ar* or *Al*, would, as heretics, be at first considered though, in course of time, when they became rulers, and nobles, this term *Arya* would rise in estimation. just as descent from Norman invaders is now held among us to be noble lineage. So Benfey tells us that an *Arya* used to signify the third, or even a lower caste, “a barbarian, unworthy person,” “petty shopkeeper” or trader, &c.; and he does not agree with those who think that the Aryans sprang from a high Asian

cradle.¹ When the Greeks sprang from Sanskrit Aryans, these had risen to be rulers, and so we have most words compounded with *Ar*, signifying superiority, &c., as *Ar-istos*, “best,” whence “aristocracy,” &c. I give on the next page a few words taken at random from a Greek dictionary, which point, I think, unmistakably to a god and worship being at the root of all leading names and terms beginning with *Ar, Er, Eir, or Jer, &c.*, and this at a period anterior to Greek, nay to so called Aryan times. In modern German we have *Aar*, and in old German, *Aro*, for an eagle; and in Kaldi, *Eru* is a kind of eagle or griffin, equivalent to the cherubim of Genesis.² The eagle is Vishnoo, the sun, the bird of Jove, to whom Jews give the body of a man or bull. It always represents god-like power and ubiquity. There is no doubt that Skythic Aryans were those who taught Greeks and Egyptians to worship Ares as a

¹ *Chips from a German Workshop*, IV., 223. See my note also, page 553 Vol. I.

² Fürst & Talbot, *Jour. R. As. Soc.*, III., i., of 1867. The Jewish God was *Ieue* or *I’U’*.

Quiris or Spear.¹ Kolkis, of the land of Kooths, worshipped him as a golden fleece suspended on a sacred oak. This list might be multiplied to any extent in Latin and other tongues. Moab, that land of gross phallic worshippers, called her chief town Ar, and two most sacred rivers, *Arōer* and *Ar-non*; so we have Armenia, Ararat, Arbéla, Arani, Aramis, Arkadia, Argos, Aria, Arina, Armorika, Arabia, &c.

It is not pretended that we know of an original Aryan language; we only know of tongues which we may properly call *Neo-Aryan*, embracing Sanskrit, &c., or as we should perhaps more properly call them, the Prakrits and Pali of the East, of which the old Sanskrit is considered the parent. "Nothing whatever," says Mr John Beames, "of the old Aryan has been preserved, or is likely to be discovered, although much may be, and has been guessed at from analogy;"² and Max Müller seems to be of the same opinion throughout his first chapter on *Comparative Mythology*.³

Those who do not believe in man having ever been born "perfect" or altogether good, either physically or morally, may reasonably object to the idea of his having had a perfected language, which he afterwards lost; and to the assertion of some philologists, that "clearly all the essential forms of grammar had been fully established before the first separation of the Aryan family took place;" and that the Aryan parent "died in giving birth to the modern Aryan dialects such as Sanskrit, Zend, Greek, &c."⁴ This tends

to lead one up to the idea that there was a "perfect" Adam, who was capable of naming all creation; but who "fell from his high state," a Zend and Jewish notion which, whether viewed physically or philologically, cannot be accepted. All early language, like the parent or pristine races, must have been wild and rude in the extreme, indeed, not only ungrammatical, but often mere incoherent chatterings, which only

GREEK WORDS.	
Ará, .	A prayer, petition, curse.
Aré, .	Goddess of Destruction.
Areia, .	Aphrodite in armour, and a name of Athena.
Areius,	A surname of Zeus.
Ares, .	Mars, probably <i>M-Ar</i> , or <i>Mahā-Ar</i> , the great <i>Ar</i> .
Arkas,	Father of the Arkadians, after whom the country, was called; Son of Zeus and Maia; worshipped at Delphi.
Eris, .	Sister of Ares; she who proclaims war.
Aras, .	Father of Autochthons of most ancient Phalasia. Descendants worshipped under the form of round pillars.
Arke, .	A goddess, daughter of Thaumias, and sister of Iris; friend of the Titans.
Arō, .	"I join together," "satisfy," "please," one of the functions of the Sun and all fertilizing gods. ⁵
Aria, .	A species of oak.
Arima,	A volcano in Cilicia.
Armiaspai,	A Skythian word, meaning man with but one eye.
Aristeia,	Superior valour, &c.
Arkas, ⁶	A bear; and the constellation <i>Ursa Major</i> . A defence.
Arkteia,	Consecration of virgins to Diana.
Arnos, Ars, } Araionm }	A young Ram or Lamb.
Arma, ⁷	Union, love, intercourse, a chariot.
Arosmos,	Fruitful, arable, "fit for engendering children."
Arotēs,	A plougher; father; begetter.
Arottron,	A plough (Latin <i>Aratrum</i>)
Aroura,	Seed land; a Woman.
Arōō, .	I plough, sow; a Man Latin <i>Arare</i>)
Arren,	Male; <i>Arrenikos</i> , manly.
Archaois,	Most ancient, primeval.
(Ar, here also is a God, holy object, or idea.)	

¹ Smith's *G. and R. Myth. Dict.*, article *Ares*.

² *Jour. R. As. Soc.*, V. i. of 1870. Art., VIII. p. 149, by J. Beames, B.C.S. [Cf. the conjectural "proto-Indo-European" of modern linguists. — T.S.]

³ Max Müller, *Chips*, II.

⁴ *Ibid.*, p. 20. ⁵ See vol. I., pp. 496-498.

⁶ [Qy. *Arktos*.]

⁷ This is clearly the Sanskrit *Rama*.

gradually hardened or agglutinated as the tribes drew together, but which would break up again and again as they wandered into fresh pastures. In this way but over a vast period of time, the Aryan and Shemitic characteristics would slowly develop, whilst the great undeveloped mass of the more persistent nomadic tribes would remain, as it were, beyond the formative or amalgamative stage, like the Turan horsemen of Central Asia, and hence be very properly termed Turanian in speech.

Early tribes and nations have always been named by rude though practical men—not philologists or philosophers, but mere observers of nature, who gave to them names in accordance with the “Standard,” Pole, Flag, Insignia, or Gods they carried; Shemites or Shemitics were so called because they bore aloft and worshipped *Shem*, *Sen*, or “the Sign”—the Sun, “Sun-Stone,” or symbol of *Sen-Ar*;¹ and Aryans as the especial carriers of the A, AR Ra, or Ram-God, would be naturally called AR-ians. Similarly, the Turanian was no doubt one who worshipped and carried aloft

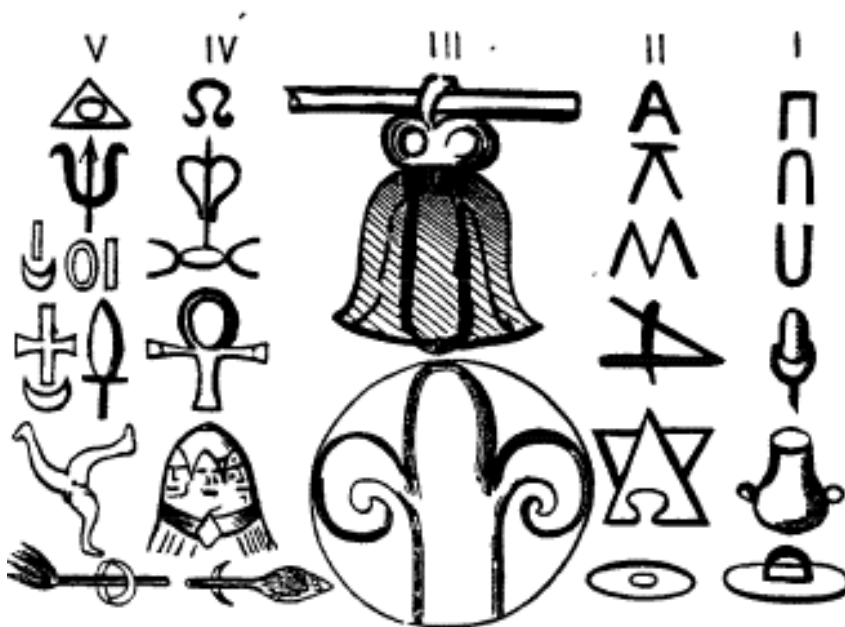


Fig. 226.—SACRED HIEROGLYPHICS—MALE AND PHALLIC EMBLEMS.

some phallic or fire-pole with Toth, Tot, or Ta-Ur, as the phallic God of Light and Heat; this might be represented in the Trident or Trisool of Siva, or the spear, tuft, torch, or other symbols seen in this Fig. 226, and in Fig. 66, p. 185, Vol. I. Naturally, the Aryan would take to the ploughshare, or the fourth symbol here shown in col. II.; he would call it “the Seedgiver,” and his AR-God, the “stirrer up of his goddess, *Terra*,” and once the name was started, all succeeding ploughers would retain it as suitable denoting the instrument of “*Molly’s*” fertility, for Molly is a form of Terra—“the mill,” from *Mulita* or *Mylitta*, rendered in O.H. German, *Muli*; in Bohemian, *Mlun*; Welsh, *Melin*; Greek, *Mule*; and Latin, *Mola*; so the AR which feeds the Mill and stirs Terra was considered a real God, and hence the lords of India have from time immemorial signed their names with this figure of the ploughshare, just as Boodhists have used the triform *Yoni* leaf, and Christian bishops the +.

In later days, and no doubt in other languages, “the plough-share”—*Vomer*, actually meant the phallus, and its “furrow”—*Sulcus*, the *pudendum muliebre*,²

¹ See the Shemitic standard given in p. 83 of previous chapter.

² See Littleton’s Latin Dict., “*Vomer*,”—“item *membrum virile*, ut et *Sulcus* pro muliebri consimili


translatione.” Trans.—“Also *Phallus*, just as *furrow* by like metaphor stands for the female organ.” So, Sita the wife of Rama, and Eve the *wife* of Adam, signify simply “the furrow” or “cleft.”

which shows us the kind of *Tupos Ar-otro-eides*, or “plough symbol,” those Aryans carried as a “banner” at the head of their standards, or sceptres, or used as a head ornament, stamp, or in model; later peoples euphemized the phallus in the *Ureus*, or sacred serpent, regarding all of which Diodorns and others are explicit.¹ We have elsewhere a great deal of evidence as to the sacred poles having a leather or fig-wood phallus at their point, which was a fit “tip-staff” for many of the festivals of Bubastes.

In Greek, the ploughshare is *eos*, *Hunis*, or *Hunnis*, the derivation of which has always puzzled early scholars, but Sanskrit here aids us if we consider the general signification which words of this kind convey, of course interchanging *S* for *H*, as is always permissible. I give at foot a few specimens selected from Benfey’s *Sanskrit Dict.*,² and beg that they may be compared with the significations which Fürst gives us under the Hebrew term, *הרש* *H r sh*, *Haresh*, or *Harash*, which is also the Arabic for ploughshare, and signifies “to cut into, split, grave, plough, fabricate, shine, grow, speak softly, enchant, practice magic,” also “an artificer or cutting instrument,” all suitable terms for Maha-deva, “a the shiner, fashioner, and fascinator.” More will appear in confirmation of this in my chapter on Hindooism, in regard to the investigation of the term *Sisna*—a word used for phallus in the Rig Veda—also *Sthānoo*, “the former of the seed,” and a place of fire.

The Greek language is comparatively a very modern one for the purposes of the investigations we are here engaged in, and very undue importance has perhaps been given to it by the learned of Europe, in many cases because they knew no other languages or faiths save those of Europe, and knew these in a thorough, or at least scientific manner. Even as Hellenes (which schoolboys are erroneously taught comes from mythic Hellen) the Greeks arrogated to themselves a name and faith which existed ages before either Athenians or Atikans, as we shall try hereafter to show.

“Letters undoubtedly came to them late,” says Bryant, “and learning much later. There was no historian prior to Kadmus Milesius (540 B.C.), nor any public inscription of which we can be certified before the laws of Drako. The first Grecian who attempted to write in prose was Pherecydes, the philosopher,” who taught with Indians the doctrine of metempsychosis. He is said to have had Pythagoras as a pupil, and to have been a rival of Thales; many good writers say that Pherecydes was taught “from the secret books of the Phenicians;” others that he was “a disciple of the Egyptians and Kaldians; but but the latest writers in Smith’s Dictionary will not grant that he *wrote* prior to Kadmus of Miletus, so that up to this time, the language

¹ Diod. III. 144. Bryant III. 346. [Generally when the Egyptian meant a phallus they depicted one; the hieroglyphic determinative for ‘male’ is ; neither Bryant nor Diodorus could read the hieroglyphs. — T.S.]

² Page 926. San To give.
 „ „ Sana An arrow.
 „ 941. „ A grind-stone; Touch-stone.
 „ 956. Sun To go.
 „ „ Suna A dog.
 „ 958. Sudra A farmer; Fourth caste.
 „ 1058. Sonu—End. Point. Sun.

Page 1054. Sano—A Ray (obelisk).

„ 1047. {
 „ 1054. { So—To beget, incite, impel.
 „ 1051. { A son.

³ Bryant III. 406.

⁴ Smith’s *Myth Dict.* The Pelasgians built all over Southern Europe 2200 B.C.

of Pelasgic Hellenes, and all others on the Mediterranean coast, must have been Phœnician or Koothic Kaldi, which Bryant says we see clearly was the case “from the names of places and of men; and from the terms used in rites and worship, but more especially from the history of the people themselves.”

As we have confused the AR-yan and his sign—the plough—so was it “the common mistake of Greek and Roman writers, when the sacred terms grew obsolete, to suppose the deity of the temple to have been the person by whom it was built. Thus it is said of the Kaldaic god, Mithras, that he first erected the obelisks of Egypt. *Primus omnium id (obeliscorum erectionem) instituit Mitres, qui in solis urbs regnavit, somnio jussus;*¹ for *Mitres* was no other than *Mithras*, the same as *Ares* and *Osiris* He did not reign at Heliopolis, but was there adored; nor did he raise obelisks, but they were erected to his honour.”² The followers of Mithras or Phlegyas were all branches of the great Amonian race, and so we find that the laws and customs of Egyptian Aithiopians were almost precisely the same as those of their Kaldian brothers, and that though the Aithiopic lingual characters “were known only to a few of the priesthood, in Aithiopia (proper) they were the national character, and universally understood. The priests in each were recluses and given to celibacy. They alike adopted the tonsure, and wore a garment of linen, and they use to carry in their hands a sceptre or staff, *tupos AR-otroeides*” (*the plough sign*), signifying the “*Anthropos Ges*, or great Generator”—that is Maha-Deva or Siva, the Lingam, or the obelisk, with which they so abundantly dotted their lands. Thus opposite to the island of Argæ-us (the ark of AR), the built *Me-El-Ai* or *Kan-ob-us*,³ with its temples and obelisks; and what more appropriate or similar to that which the same faith built elsewhere? thus looking on to the island of Rāma-Sirām, adjoining the sacred Cape Komāri and “that Eden of the Eastern Wave,” Ceylon, this faith built a populous city crowded with shrines and columns, all looking on to a holy Argha, or isle of Pārvati.

The speech of the Asiatic Irene is of course older than the Sanskrit, for these, we are told by a host of learned writers, “were the ancestors of the Indians and Persians, of the Kelts, Greeks, Romans, Slavonians, and Teutons,”⁴ regarding which, however, we may reasonably entertain, with Benfey and Max Müller, some doubts, though these need not here be dwelt upon, as they do not interfere with the present argument. “The ancestors of Indic and Iranic nations,” continues Professor Atwell, “went south and west, spreading over Hindostan, Persia, and Afganistan;” those who travelled towards Europe took “their way along the shore of the Caspian Sea, and then over the Caucasus,” and so “along the northern shores of the Pontus. It is possible that the Greek and Italian states were the first to go forth from the great group, and it may be that the Teutons preceded the Slavonians.” In the strain also writes Max Müller:—“As sure as the six Roman dialects point to an original home of Italian shepherds on the

¹ Pliny, xxxvi. 8.

² Bryant III. 245. *Hol. Dic.*, p. 418.

³ *Ibid.*, 245 et seq. Diod. III. 144-5.

⁴ Chart of Aryan Language, 1875. Fergusson called Kelts, the last wave of the Turanians or first of Aryans, *His. Arch.*, I. 70.

seven hills at Rome, the Aryan dialects together point to an earlier period of language, when the first ancestors of the Indians, the Persians, the Greeks, the Romans, the Slaves, the Keltics, and the Germans, were living together within the same enclosure—nay, under the same *roof*.” These were, then, a far older people than Aryan Kelts, and yet the ancestors of those seen still on “the war-path” in 400 B.C., and who conquered Rome, under their King Brenus, in 390 B.C., and, a hundred years later, Macedonia and Greece. According to Herodotus, “they occupied the country south of the Ister (Danube), spread into Switzerland and the Tyrol, and, after occupying Gaul, Belgium, and Britain, were driven by the pressure of the Teutons to the extreme west and north of the British Isles.” The predecessors, then, of these Kelts, Belgæ, Galli, &c., were people of Iberian or Basque nationality, darkish and with curly hair,¹ and their earliest language as now known to us, is divided into six dialects under two heads:—

	<i>The Kymrik.</i>	<i>The Gadhelik.</i>
British Kelts.	{ Cornish (extinct). Welsh. Armorikan.	{ Gaelic (Picts and Scots). Erse. Manx, etc.

Cornish has not been current even in Cornwall for three hundred years. *Welsh*—the Teuton term for “foreign,” was, by the Anglo-Saxons, called the *British* tongue; and Wales or Wallachia was to Saxons *Briton* or *Breton*, yet their language was not called Keltic, but *Brey-sad*. Early in the seventh century Saxons and Scots separated themselves from the Angles and Picts, who became identified as the Pagan party.

In the Esquimo, whom the ancient Ethiopians of the south and Turanian Asiatics of the east seem to have first invaded, we have clearly a people as much in advance of the aborigines, called “the Lemurian world,” or zone of the anthropoid apes—represented by black Houssas, Mandingos, Fantis, etc.—as are early Basques, Fins, Irenes, Soomerians, etc., above the Esquimo. These last occupy in the west the place which Indian Kols, Beels, Sooars, Garos, Sontals, etc., do amidst our semi-Aryans or south Dravidians of India. We have, therefore, not yet found the European representative of the wild man of the Asiatic forest, for the Kuklopians, Kooths, etc., who were probably Turanian peoples, are the very utmost limit of *quasi* history. Many facts are now however beginning to attract considerable attention, which, though long known to a select few of the learned, are yet comparatively new, for Greek ideas have hitherto, satisfied the general public.

The Kooths or Cusians were known to have been a branch of the great Ethiopians, or Greek Aithiopes; but research as to them and their gods has until lately been discouraged, if not stopped, by scholars quashing the investigation with the remark that *Aithiopes* meant simply “black faces,” from *αἶθω* and *ὄψ* (*aitho* and *ops*), and as the curly-headed, black Nubian presented himself to the enquirer’s mental vision, he rested content with his answer. He had not read an excellent chapter of the learned old Bryant² and the authors he quotes, or he would have seen the necessity of further

¹ Skene’s *Celtic Scotland*.

² Bryant, *Myth*. III. 192 *et seq.* Ed. 1776. Holwell, p. 136.

study, and the absurdity of a derivation from Greek, in the case of a people who had disappeared from Europe, or nearly so, long before Hellas or Greek Hellenes were heard of. Let us try and sift the history and see the faith of these early rulers of Europe and Asia, and then their name will follow as a natural sequence.

We are told that "Joppa boasted of being built before the deluge, and of being the seat of Kepheus, king of the Aithiopians, the name under which the pre-Aryan and pre-Shemitic populations of Asia and Europe were known to the Greeks. . . . *The Kaldians were first called Kephenes (that is, Ke-pens), from King Kepheus;*"¹ and Pliny says—"Aithiopia was illustrious and powerful even as early as the reign of Memnon, during the Trojan War; and that *its empire extended over Syria and the shores of Italy in the age of King Kepheus*, is clear from the elgend of Andromeda." "*The cuneiform monments bear similar testimony,*" writes the Rev. Mr. Sayce;² and this philologist asserts that the comparatively modern Hittites, Khata, or Egyptian Kheta are of this old non-Shemitic stock. Only in the 19th century B.C. did Shemites begin to partially displace these (shall we say) "Turanian builders." For many centuries the two races seem to have rested content with the Euphrates as their boundary, and fortunately so, otherwise the Arab Shemites would have got none of the mythology, religion, culture, art, and even language which they did, and which alone enabled them to rise to empire, and become a truly great people. "The Shemitic vocabulary," says Mr Sayce, "examined in the light of cuneiform revelations, shows much borrowing from the Akadian. . . . A considerable portion of Assyrian words, *as well as Assyrian mythology, are immediately derived from an Akadian source. . . . Most of the so-called bilateral roots and words relating to civilised life are taken from Turanian Babylonia.*" These Turanians, he continues, gave to "the Shemites not only the general term for number, but also the definite expression for a large cipher (מאה, 'one hundred,' is the Akadian *Mih*);" for "mathematical science had made much progress among Akadians."³ From Akadian, it appears, come even such terms as "mouth" or "oracle"—the celebrated masculine form, *Pi, Phe, or P'e, פִּי, פֶּה, &c.* which Mr. Sayce calls "the Akadian *pa*, with the plural *pa-pa*." The Akadian called his son *ibila*, and the Assyrian *abilu*; and the former gave to the latter the name for "a city," which these wandering Arabs knew not of. In Akadian, "city" is *Uru* or *Eri*, and a capital, or "city of the land," was *Uru-ci, Urqu*, or "Erech." The Shemite called, *Uru, עִיר, (Oir, or Eir)*, which later Assyrians made *Al, or Alu*, as in *El-asar* or *Alu-assur*,⁴ showing us that *Ur* or *Er* was

¹ This, according to the Samaritan Bible, took place 2998 B.C., but later, according to Archbishop Usher.

² *Trans. Soc. Bib. Arch.* I., Part 2, p. 302. Plin. v. 14, *Nat. His.* vi. 35. Solin. xxxiv. 1.

³ M. Opport calls this early language *Sumerian*, and M. Lenormant, *Akadian*; but probably *Proto-Babylonian* would be most suitable. They call it an Altaic branch of the Turanian family; but students of

Altaic tongues will not acknowledge this, though they allow that it is a different language. [The language called "Akadian" in these volumes is now generally termed "Sumerian"; "Akkadian" is now used for Semitic Assyro-Babylonian. — T.S.]

From *Mih* comes probably the Sanskrit *Mahā*.

⁴ Rev. A. H. Sayce, *Art.* already quoted; see Gen. xiv. 1.

the Akadian god of the place, land, or city, as Al or El is the Shemite's god; hence we see why the sacred Jebusite town over that rock, cave, and well on Mount Moriah was called the place of Eir and of salvation—the *Ier-u-salim*. It was holy when the great Aithiopian King, Kepheus ruled over all these parts, and remained true to its aboriginal tribe and faith till the days of David, at least so the Jews assure us,¹ adding that not only was Ierusalem its name when captured by David in 1000 B.C. or thereabouts, but in 1450 B.C., when Joshua is said to have killed its “righteous Lord,” *Adoni-Zedek*, before Troy heard of a Greek language, or any specially Grecian Hellenes, and when even the Shemitic tongue was in its infancy in lower Babylonia; for, writes the Rev. Mr. Sayce, “*the Shemitic language only appeared in the valley of the Euphrates towards the 16th century*”² B.C., and it must have been much earlier in Arabi Irak than in Hebron or the Aruam of UDMU, as the Assyrian tablets called that southern portion of Palestine, to which Joshua first led his desert hordes.

It seems probable that the date given in the Old Testament of, say the 13th or 14th century B.C. for a Shemitic movement upon Syria, is somewhat near the truth, though there may have been also pioneer parties, headed by more or less important sheks or patriarchs, such as Abraham, in the cyclic wave-period of the previous 600 years³—not, however, leading to dominion or extirpation of the Koothic or other Turanian occupants, except in Egypt, where we have much detail regarding a “low bred” nomadic or “shepherd race,” called Hyksos, who seized on Lower Egypt, and drove out the kings of the Sixteenth Dynasty. No effort of the last of these kings—called by the Greeks *Timaos*, could here stem this Shemitic influx; so Lower Egypt was abandoned for Thebes, which probably then got the name of Aithiopian Egypt. In 1700 B.C. the Theban King, Amen-Ophis, succeeded in overthrowing the Hyksos, and the old races regained again all the sea-board of the Mediterranean, where the Phenician race, tongue and dialects long dominated, although very little of these have been spared to us, and of Hebrew and Hebrews nothing whatever. There is not a sign of a Jewish people till about what is called their “Eastern Captivity,”⁴ and the Rev. Mr Rodwell writes in the *Trans. of the Biblical Archæo. Socy.* that “*the Hebrew of the Bible is no other than a dialectic variety of the Canaanitish or Phœnician tongue expressed in the Chaldean character, not brought, as has been taughtt by Abraham himself from Ur of the Chaldees, but adopted by the Israelites during their long captivities.*”⁵ Could it possibly be otherwise, when we look at the facts? The Jews were a poor, ignorant, weak Arab tribe, living on the outskirts of a land occupied for long ages previously

¹ Jos. x. 6; xv. 8-36; 2 Sam. v. 6.

² *Trans. Soc. Bib. Arch.* I., ii. 344.

³ The story of the eponymous Patriatch *A-Bra* or *Ab-Ra*, is such as we have in most early faiths. *A* is the sacred emblem and *Bra* the Creator, or *Ab* may be “Father,” and *Ra*, “Love, Brightness,” etc., as in *Ind-Ra*, *Rood-Ra*, *Rith-Ra*, *Ahu-Ra*, *Am-On-Ra*, etc.

⁴ See an interesting *Art.* by Mr. Cull in *Trans. Soc. Bib. Arch.* II. i., 101; and *Mr Isodore Heath's Phœnician Inscriptions.* Quartitch. 1873. We have many inscriptions by native Phenicians in their own land and foreign ports. In Roman character there is the *Pœnulus* of Plautus.

⁵ Vol. II., P. ii., p. 236.

by the most famous race of all antiquity—a people from whom Greece, Rome, and Carthage alike borrowed the ideas of their earliest art and architecture. Homer called this race Phens, *Poludaidaloi*—“artists of varied skill,” and later Romans prized them above all others for constructive talent. Pliny, Seneca, and Varro praise them in words which will never die;¹ Jews said that David solicited their skilled labour, and that Solomon’s temple, small and simple though it was, could not be raised without their help; nay, though Ezra says he had these ensamples before him, and had seen all the fine buildings of Babylon, yet he too had to solicit their aid, else the walls of the city of Jehovah and Zerubabel’s second shrine could never have been constructed.² In all arts, trades, and manufactures this extraordinary people excelled every ancient race, and from the very earliest times, down and into the Roman period. Is it surprising, then, that their language and customs prevailed, wherever their skilled aid was required? that Africa, in its writing and language, was no less Punic—that is, Phenician—than Libyan, guided by these wondrous *Peni* or *Tyrri Bilingues*.³ The history of Britain during some past generations, as the first great manufacturing country of modern times, shows how civilization, power and progress must ever follow industry and usefulness, and Phenicians to a great extent in early days controlled “the sinews of war,” where this was their interest; but it too often proved more profitable to deal in swords and helmets than in “Tyrian purple” and costly brocade stuffs. Manufacturers are not much given to writing, and these Pheni have been so parsimonious in their vowels, and lavish and indifferent in the use of B’s, D’s, R’s and S’s, that few philological students have attempted the translation of Phenician writings, though Phenician, and not Hebrew, is what alone we find traces of in Syria and Palestine.

JEWS, a modern people.—The first notice of Jews is *possibly* that of certain Semitic rulers of the Aram, paying tribute about 850 B.C. to Vool-Nirari, the successor of Shalmaneser of Syria, regarding which, however, much more is made by biblicists than the simple record warrants. This is the case also where Champollion affirms that mention is made on the Theban temples of the capture of certain towns of the land we call Judea, this being thought to prove the existence of Jews. Similar assumption takes place in regard to the hieratic papyri of the Leyden Museum, held to belong to the time of Rameses II., an inscription read on the rocks of El-Hamamat, and the discovery of some names like Chedor-laomer in the records of Babylonia; but this is all the “evidence” as to the existence of ancient Jews which has been advanced, and the most is made of it in Dr Birch’s opening address on the *Progress of Biblical Archaeology*, at the inauguration of that Society.⁴ The only *logical* conclusion justifiable when we give up the inspiration theory, is that Arabs and Syro-Phenicians were known to Assyrians and Egyptians, and this none would deny. Indeed we readily

¹ *Trans. Soc. Bib. Arch.*, p. 236.

³ *Ibid.*, and Polyb. III. 39; Virg. *Æn.* I., 661;

² *Art.* already quoted; Ezra iii. 7. See also what Plaut. *Pen.* V. 2, 73.
Fergusson says of them. *His. Arch.*

⁴ *Ibid.*, I. i., 1872. Address of March 1871.

grant with Dr. Birch that “under the nineteenth and twentieth Egyptian dynasties the influence of the Aremēan nations is distinctly marked; that not only by blood and alliances had the Pharaohs been closely united with the princes of Palestine and Syria, but that the language of the period abounds in Semitic words quite different from the Egyptian, with which they were embroidered and intermingled.”¹ Could it possibly be otherwise? Is it not so this day? Is a vast and rapidly spawning Shemitic continent like Arabia, not to influence the narrow delta of a river adjoining it, or the wild highlands of Syria. to its north? Of course Arabs or Shemites were everywhere spread over Egypt, Syria, and Phenicia, as well as in their ancient seats of empire in Arabi Irak (Kaldia), and on the imperial mounds of Kalneh and Kouyunjik; *but not necessarily as Jews*. I cannot find that these last were anything more than possibly a peculiar religious sect of Arabs who settled down from their pristine nomadic habits, and obtained a *quasi* government under petty princes or Sheks, such as we have seen take place in the case of numerous Arabian and Indian sects. Mahomed sprang from such a clan and sect, and the history of Hajās and Himyaritic Arab tribes, furnishes us with many samples of similar settlements. Only about two hundred years or so after their return from Babylon did Jews seem to consolidate into a nation, and the collection and translating of their old mythic records—deciphered with much dilliculty by the diligent librarians of Ptolemy Philadelphus, from “old shreds and scraps of leather”—no doubt materially aided in consolidating the people, and in welding them into what they became—clans proud of a sort of mythic history bnilt up by Ezra and men acquainted with Babylonian records and popular cosmogonies.²

No efforts, say the leaders of the Biblical Archeological Society, have been able to find either amidst the numerous engravings on the rocks of Arabia Petrea or Palestine, *any save Phenician inscriptions*; not even a record of the Syro-Hebrew character, which was once thought to be the peculiar property of Hebrews. “*Most of these inscriptions hitherto discovered, do not date anterior to the Roman Empire.*”³ “Few, if any, monuments (of Jews) have been obtained in Palestine” or the neighbouring countries, of any useful antiquity save the Moabite Stone, and the value of this last is all in favour of my previous arguments on these points. At the pool of Siloam we have an “*inscription in the Phenician character as old as the time of the kings;*” . . . “it is incised upon the walls of a rock chamber apparently *dedicated to Baal who is mentioned on it*” ! So that here, in a most holy place of this “peculiar people,” we find only Phenicians, and these worshipping the Sun-God of Fertility, as was customary on every coast of Europe, from. unknown times down to the rise of Christianicy.

The Biblical Archeological Society and British Museum authorities tell us frankly and clearly, that no Hebrew square character can be proved to exist till after the Baby-

¹ “Ku-du-ur-ma-bu-uk *has been conjectured,*” says Smith, “*to have some connection with the Chedar-laomer of Genesis*” !—*Early His., Ibid., p. 43.*

² Ezra wrote about 430, and his successor continued to add to the same till 280 B.C.

³ Dr. Birch, President of Soc., *op. cit., p. 9.*

Ionian captivity, and that “at all events *this inscription of Siloam shows, that the curved or Phenician character was in use in Jerusalem itself under the Hebrew Monarchy, as well as the coterminous Phenicia, Moabitis, and the more distant Assyria. No monument, indeed,*” continued Dr. Birch, “of greater antiquity, inscribed in the square character (Hebrew) has been found as yet OLDER THAN THE FIFTH CENTURY A.D. (the capitals are mine), and the coins of the Maccabean princes, as well as those of the revolter Barcochab, are impressed with *Samaritan characters.*” So that here we have the most complete confirmation of all I assert as the mythical history of a Judean people prior to a century or so B.C., and even then, only under such a government as Babylonian administrators had taught them to form, and the lax rule of the Selukidæ, followed by intermittent Roman government, permitted of.

THE GOD IER.—Now as all ancient lands and cities, nay, standing camps went by the name of the great central *Standard, Nissi, Pola, or Nishān* of the god of the tribe whom the king or ruler represents and at times personated (by wearing his god’s symbols),¹ it is reasonable to believe that the *Eir, Ier, or I-el*, in *Ier-u-salem*—the cave and well of Mithras under “the Dome of the Rock”—was the name of the god for the tribes. *Eris*, with Greeks, was goddess of Strife, the friend and sister of *Ares*—“insatiable for blood and havoc,” the daughter of night, who threw the fatal apple into the assemble of the gods, and stirred up the Trojan war. *Eiréne*, however, was the goddess of Peace, and seeing that the Jebusites added *Salem* after *Ier’s* name, we are assured that this was the goddess represented by their cave and mount. Athens erected altars to her after conquering the Lacedæmonians, and put a statue of her beside that of the prophetic Amphiaraus, carrying *Plutus*, God of Wealth, in her arms. *Eirene* was also put beside *Hestia* in the *Prutaneion*. *Erebos* was the God of Darkness and son of *Chaos*, whilst *Eros* became the sweet *Amor* or *Cupido* of the Latins; but *Hesiod* assures us that *Eros* was one of the earliest of gods, and the third person of the Trinity which *Chaos* created, viz., *Ge*, *Tartarus*, and *Eros*, which last, he says, was the first and most important—“the fundamental cause in the formation of the world, for without love nought can unite.” He was clearly *Elohim* and *Jah*, for he also brought order and harmony out of the primæval chaos. Nor are we left in doubt as to his symbol and office, for “among the places distinguished in his worship, *Thespiæ* in *Beotia* stands foremost, . . . and here *the old representation of the God was a rude stone*”² or *Lingam*, as was also that sacred Jewish emblem under the dome of *Shemites* on *Mount Moriah*, for it was a stone they set up when they lost their ark.³ We are therefore justified in concluding that this form of *Er, El, Ier, Eir, Dir, Ion* or *Aur*, יֵרֵר, was what gave the name to the old Jebusite shrine, so prized by *David* and his tribe.

Our cuniform translators are now able to assure us, that not in culture and language only did the old Akadian and Aithiopian teachers instruct all *Shemites* for

¹ See p. 530 *ante.*, in regard to Jerusalem, and p. 300, *Trans. Soc. Bib. Arch.*, already quoted.

² *Smith’s G. and R. Myth.*, II., *Pausan.* ix. 27, 1.

³ *Rev T. Wilson’s Arch. Dic.*, Art. *Sanctum*.

the Rev. Mr Sayce in the volume already quoted, asserts that it is now a well ascertained fact that “the Shemitic traditions (and mythology) are for the most part referable to a Turanian source,” and if so, then the Old Testament stories are those retailed from the writings of “Pagan Akadians.” It is clear that in the Jebusites we have an Aithiopic sect, and their history we will now endeavour to trace.

AITHIOPAINS.—As already said Aithiopians are popularly supposed to be the dark curly-headed Nubianst, because the Greeks called them Aithops, believing this to come from *Aithos*, “Black,” “Burnt,” “Heat,” and “Fire;” and *Ops*, “the Countenance,” “Eye,” “Voice,” or “Expression.” It seems far more probable, seeing this people existed as a great nation or nations long before Hellenes were born or Greek became a language, that these younger people got some such form of this name handed down to them and then corrupted it, and finding a powerful branch of darkish Aithiopians in Upper Egypt, they concluded that the Greek word *Aithos* had been applied to them. This may also be the case with the Jews, for their writings only date from about the same period as the Greek, and they say the Aithiopes are Chusites, because Chus, כּוּשׁ, in Hebrew is “black,” and throughout the Old Testament we see that the writers—belonging to only comparatively modern times, the Ezra and post-Ezra era—only knew of the Aithiopians of Upper Egypt.¹ We do not question the fact of Aithiopians being dark or swarthy, but deny the deduction hence drawn as erroneous and concealing the real truth, viz., that the people were called like all others after their chief god or faith. We see a similar error Greeks also made regarding the name of the Indian or Eastern *Chamini Sopihte*. Because some ascetics amongst these Kamites, or solo-fire worshippers, went about naked, or nearly so, the Greeks called them all *Gymnosophistæ*, or “naked philosophers,” not understanding that they were solar priests called after their principal deity Kam, *Cham*, or *Chom* the Sun.²

Homer accurately describes the Indo-Skuthi or Cuthi—clearly the South Indian races and our Dravidian fellow-subjects of the Madros Presidency—at considerable length, from which this is an extract.

“To the east a lovely country wide extends,
India, whose borders the wide ocean bounds.
On this the sun new rising from the main,
Smiles pleased, and sheds its early orient beam.

“The inhabitants are swart; and in their looks
Betray the tints of the dark hyacinth,
With moisture still abounding; hence their heads
Are ever furnished with the sleekest hair.”²

The eastern Aithiopians, says Herodotus, in describing the hosts of nations in the great army of Xerxes (478 B.C.). “did not differ from the others in appearance, but only in their language and their hair; for the eastern Aithiopians are straight-haired, and those of Libya have hair more curly than any other people.”⁴ This means that those *Indo-Aithopes* were exactly like the Babylonians, Arabs, Medes, etc., in complexion; being Indians however, Herodotus says they “were marshalled with the Indians” of that gigantic force. It is clear that the Persians of that day were remotely allied to

¹ Jos. Ant. I. 6, Hol. Mytho. Dict. 114.

² Bryant III. 220.

³ Bryant's Trans. III. 227.

⁴ Herod. VII. 70, Bohn's Ed. 1872.

the Aithiops, for, says Herodotus, the Persians in that army “were formerly called *Kephenes* by the Grecians, but by themselves and neighbours *Artæans*, for when Perseus, son of Danaë and Jupiter, came to Kepheus son of Belus, and married his daughter Andromeda, he had a son to whom he gave the name of Perses, and him he left in the country, *for Kepheus had no male offspring*”¹—which last is a very important fact, and shows that the Aithiops or Kephens—a name given to ancient Babylonians significant of their worship of a Tower or Petra-Solis²—here disappeared in name, that is, betook themselves to *Aith* or *Ind*, where we undoubtedly have them in various bodies on the Indus, Bombay Coast, and Madras Dravidia. Their cradle-land was apparently Western Asia, and their first great settlement, Ur of Kaldia; here at least a large body of them had long dwelt, and colonised most of western Asia and Egypt, instructing all, not only in the arts of building and civilisation, but in religion. “Egypt itself was in some degree an Indian nation, having received a colony of that people by whom it was called *Ait* or *Aëtia*; hence it is said, ‘*that Osiris was an Indian, by extraction,*’ because the Cuthite religion came from the Tigris.”³ So Kepheus, king of Aithiopians, was called the son of Belus and married the beautiful Kassiopeia, by whom he became the father of Andromeda, whose beauty was so great that Poseidon sent a monster to devour her; but she was saved by Perseus,⁴ which means that the followers of Poseidon, or dwellers on the great seas, drove out the Aithipians. The early Zeus, and a son of Hephestus and Prometheus, were called *Aithiops*, and the former was always worshipped as such in the island of Kios, the ancient name of which was *Aith-alike*, showing that Aithiops were its early settlers. It had two objects which would endear it to them, “a deep recess in which was a temple of Apollo, and a grove of palm trees,” as well as a lofty conical mountain called *Pelieus* and *Elias*,⁵ both solar titles.

Numerous old authors show us that AIT or AT “*was a sacred term*—A TITLE OF THE CHIEF DEITY” *of these Aithiopes*; so we read Διος ἐπιθετον Αιθιψ—“Aithiops was an *epithet of Jove*.”⁶ Only latterly were the countries occupied by these peoples called Aithiopia, being first styled *Aith-eria* and then *At-lanta*; their name surrounded all the early world, as old maps show us.⁷ The *Erythrean* seas are named after them as the *Erythræi*, and such names were common to the Red Sea, Persian Gulf, and Indian Ocean, around all which their tribes were groups, for they were the early Arabes, in Egypt, the Oritæ or Auritæ,⁸ and in India the Sindi, etc. The popular idea of their name is refuted by even the most cursory investigation of the worth *Aithein*. This word signifies “to

¹ Herod. VII. 61. AR-tæans = AIT-tæans.

² From *Caph*, *Cap*, *Cephas*, a rock, promontory, headland, or tower, usually conjoined with the god's name as Cap-El, Caph-Is, Cap-Eon, Petra-Solis, Turris Capionis, etc.—Holwell, p. 91.

³ Bryant III. 217. *Diod. Sic.* I. 17. Allardyce called even Bengalese “Oriental Kelts.”

⁴ Smith's *Dic. G. and R. Myth.*, I. ⁵ *Ibid.*

⁶ Bryant and Hol., p. 136, quoting all authorities.

⁷ See K. Johnston's *Clas. Atlas*, 1870, plate 4, and the small fig. in corner of my *Anc. Map*, plate II. prefacing this volume.

⁸ Strabo, I. 73. Here again called after *light* or *brightness*, as were the followers of *Ind-ra*.

make bright," "to burn," "to blaze," but, add Liddel and Scott, the root is "*Aith*, from the Sanskrit *Ind*," the name of that most ancient supreme god of Ind—Indra "the shiner," "the sky," and still "a general name for king," and of him after whom India and Indoos are called. Turning to Benfey's Sanskrit Dictionary we see that *Indh*, *Idhe*, *Iddha*, is "too kindle or shine," so it is clear why races who bore the name of *Ait* and *Ops*—"the shiner," and the serpent, owned such gods as Prometheus, Jove, and Perseus, and worshipped Rhea, Ops, and Python, in caves and mountains. The towns and dwelling-places everywhere tell the same story; thus Greeks write of a town of Aithiopia as having a fortress *ATHA-mania*, situated on a hill commanding *Arg-ithea*, the capital of a province on the summit of which was a temple to the great Aithops—Jupiter Akra-eus.¹ From the earliest times down even to Greek days the Aith-i-ops were known as *Indi*; nay, we read that "the Cuthites styled *Æthiopes*, were the original *Indi*; they gave the name to the country which they occupied; hence Iarchus of India tells Apollonius, ὅτι Ἀιθιοπεὶς μὲν ἰκκοῦν ἐνταῦθα, γένος Ἰνδιξον."² So Diodorus Siculus writes: "almost in every place where their history occurs, the name of *Indi* will be found likewise," which Bryant and the Rev. W. Holwell support, adding, "the chief inhabitants upon the Indus were Cuseans." The Cuthites settled at *Kolkus*, the *Colchis* of the Greeks, and it was called *Cutaia* and *Ethiopia*.

The sons of Cuth came into Syria and Phenicia under the titles of *Kasus* and *Belus*, where they founded many cities, and Strabo informs us that this country was called *Aithiopia*. The *Kadmians* came into Eubea and here was an *Aithiopium*; *Samothrace* was called *Ethiopia* and *Lesbos* had the name of *Ethiope* and *Makaria*.³ There was a Fire and Phallic temple to their deity in *Beotia* where the most horrid rites took place.⁴ Bryant and others advance irrefutable arguments as to *Skyths* or *Skuths* being the same as *Cyths* or *Cuths*; it was common to add the sound of *S* before *K*'s and *T*'s as in the name of the isle of *Kios* or *Chios*, indifferently written *Khio* and *Scio*, and latterly called by Turks *Saki*. Knowing, as we now do, how long and early the so-called *Akadians* held all the delta of the *Euphrates* and *Tigris*; that *Kaldia* was esteemed *Aithiopia* proper;⁵ and that the great Arabian Shemitic influxes from 2300 B.C. downwards, even failed to move these peoples out of *Koothistan*, *Soosian*, or *Persis*, till about 1600 B.C.; that even the Syrian Shemites (*Jews* and others) were called, though I think erroneously, by *Tacitus*, *Æthiopum proles*, or offspring of *Aithiopes*; that the races were not only clever builders but wise above all other peoples,⁶ (the *Kuklops* of *Atika* were called *Akademians* and founded the *Akademia*), it is clear that we see in them the head of the family of *Amonians*, *Kulklopian*, *Kabiri*, etc. It was long before they ceased to offer the fairest youths and maids on their *Taphi*, tombs or altar, and their

¹ Smith's *G. and R. Geo.*, I.

² Trans: "that the *Aithiopians*, an *Indian* race, were dwelling, or dwelt there." *Philostrati Vita Apollon*: III. 125. Hol. p. 137. *Diod. Sic.* I. 17.

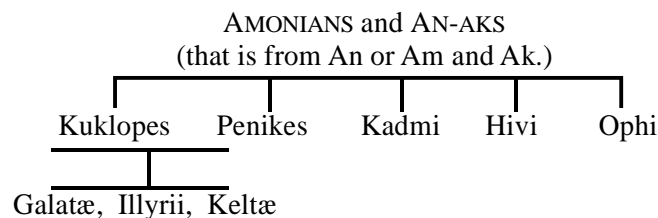
³ Strabo I. 73 and X. 603. *Pliny N. H.* V. 31.

⁴ *Vir. Æn.* VI., 536. Hol., p. 418. *Hesych.*

⁵ Bryant and Hol. 136, quoting *Zeph.* iii. 10.

⁶ Bryant III., 219.

successors the Athenians continued these rites, as “at the tomb of Ger-aistus” the Kyklop—in reality a sacrifice to the god of Fire, *Astus*, on his *Ger, Ker*, or altar.¹ Strange but true that *Akademia*, and the name of the man of letters—Kadmus—come from these Kuklops or Akadians; and the roots of these words from the god *Ak, Ad, Ach, Uch, Och, Uc*, or *Οχα*, the Sun—a universal term of honour among Kooths or Cuseans.² Homer is held to have been one of the last of the Greeks who used the term *Τκ*, and with him “it alwng precedes the word *Aristos*, which is borrowed from Egypt and Kaldia,” for “*Areiōn* and *Aristos* come from *Ares*, the *Arez* of the east.”³ *El-Uc* was the *Lukos* of the Greeks, and forms the baae of numerous names of persons and places, being always connected with the Sun or Apollo. The Latins continued the idea in *Lux, Luceo, Jupiter Lucetius* and *Deo Leucaniæ*, the Sol’s Fons.⁴ The grove was sacred to *Lucus*, the god there worshipped, and comes not, as popular fancy inverts the order, from *Lucere* “to shine,” but which shines not, hence forming our *jeu d’esprit*, “*Lucus a non lucendo*.” “From *Uc-El* came *Euclea Sacra*, and *Euklos Zeus*,” etc., and the Greeks using χ and γ indifferently, make *Uch* into *Euge, Euche* or *Euke*, as in *Euklos*. So from *Ak* we have *Akad, Achar*—the name of the oldest city as well as of far later *Nisibis*—and the *Akon* of Palestine, so called after *Herakles*, the Sun, the god-man there worshipped. “Kadmus, the same as *Ham*, is a compound of *Achad-Ham*, rendered by the Greeks *Academus* and contracted *Cadmus*, from whence (as before said) the *Academia* at Athens was undoubtedly denominated.”⁵ Many urge that from *Ham* or *Am* sprang the *Kuklopes*, thus:—



We are told that because: Kuklopes invariably worshipped the Sun and Serpent, “hence they were styled, in different parts where they in time settled, *Eur-op-ians, Or-op-ians, An-op-ians, In-op-ians, As-op-ians, El-op-ians, &c. . . .* Kuklops, as a personage, was said to be the son of *Ouranus*, who, among the *Amonians*, was often styled *Cæl* or *Cælus*, (K’El?) and was worshipped under the emblem of a serpent; hence the temple of the deity may have been originally called *Cu-cæl-ops, Domus Cæli Pythonis*, and the priests and people, *Cu-cel-op-ians*.”⁶

It is more than probably that all the serpent ideas of the world have sprung from the *Turanian* race, which is only saying that almost all symbolism and

¹ Hol., p. 201; Bryant I. 503.

² Hol., p. 439.

³ Hol., 127; Bryant I. 88.

⁴ See further *Lycus* and *Lycurgus*, Bryant III., 42.

⁵ Bryant I. 157; Hol., p. 3.

⁶ Hol., *Myth. Dic.*, p. 141. The usual school-room derivation, from their supposed circular eye, is as absurd as that cited against Greeks in regard to the *Gymnosophists*; see p. 161.

faiths, carnal and spiritual, have been growth received from earlier races. Let us look at the leading forms under which these depicted ophiolatry, and there is here no lack of matter in sculptures, gems, and paintings, from Dravidian India to Egypt, in the faiths of the Aryans of Upper India, Atika, and the Tiber, no less than among a multitude of Christian sects on the Nile, the Danube, the Rhine, nay, the Shannon, if not the Thames, and down to a few centuries ago.

THE ANCIENT TREE, ROD, TOWER, AND SERPENT IDEA.



Fig. 227.
THE CADUCEUS
OF MERCURY,
or Winged
Serpent of
Kallenius.



Fig. 228.
STAFF OF TOTH,
Hermes, or
Horus-Ra,
carrying Isis or
Solar Serpent

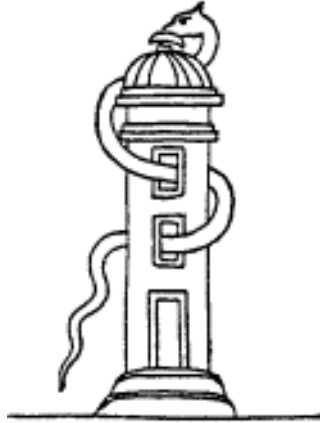


Fig. 229.
TOR, or Pillar of Fire
or Passion. The Tor-
On, or Tor-Oph-On



Fig. 230.
SERPENT GUARDING
TREE OF LIFE, or
Apples of the
Hesperides.



Fig. 231.
THE STAFF OF
SALVATION,
Healing or
Medicine.



Fig. 232.
THE TRI-SOOL OF
SIVA, or Trident
of Jupiter-Am-
On, &c.

The above is a goodly array, yet nothing like what archeological and antiquarian museums every day exhibit, to those who seek knowledge concerning these things.

In the *Tor-Ophis* or Serpent Tower, Fig. 229, we see what these early great builders developed from the serpent wands and rods of ruder non-building peoples. Montfauçon calls this No. 229 “a revered gem” among Gnostic Christians, but very similar symbols are found among all faiths. The Hindoo usually forms this Fire-tower into a phallus, and Boodhists twist the Python round their huge ovate and conical stoopas, as I shall by-and-by show, and place beside it—that “charm” which wards off all misfortune—the *yoni* eye of *Māya* or “the all seeing one.” The early phallic god Hermes, or Kullenius of Atika, was the son of Maya, “mother of gods and men,” and came forth from her Akadian “Mount;” he is shown on the left as Fig. 227, where serpents—probably *in coitu*, are kissing the outspread wings representing Creation or the Womb, for in other places we find the reptile god—Passion—embracing, that is, worshipping the moon-goddess, from whom dart fire and serpent as already depicted and spoken of at page 228 of Vol. I. I repeat this figure on the next page, and with it those many stranga solar and serpentine forms and hieroglyphs, analogous to the above in form and idea, and so sacred to ancient races, and still specially revered by the Dravidians of northern India. Thus in column VIII-1, VI-3, 4 of Fig. 233, the serpent is seen passing through “the circle of life,” and in the latter it is winged as in Fig.

227; in the first, his tail is adorned with the symbol of life—the cross—which also drops from the circle as in the planetary symbols shown in col. IX. In v-1, we have the most favourite figure of India to the present hour, and v-2 is a form of the *Aleph* in the first alphabet which arose in Akadian cradle lands.

Fig. 228 is the old Egyptian sacred staff of Toth or Hermes Trismegistus, the “God of Healing” or of Medicine, that is, the *Soter Kosmou*. The hawk-head is that of Horus Ra, or the Fertilizer, supporting the brooding Isis, or Serpent and Moon, sometimes mistakenly called the solar Uræus or sacred Serpent. Having no crown or male insignia, it is clearly the female idea, such as that of Siva carrying Soma the Moon, at Somnāt.

Fig. 231 is the same idea from Maffei, usually called “the Staff of Eskulapius” (a name conjoining the Pillar, Sun, and Serpent), and said to be like those sculptured before Greeks were a nation, on the rock grotto of Trophonius beside images of Trophonios and Herkuna,¹ of which I have written much elsewhere.



Fig. 232 is also from Maffei, and called “the Trident of Jupiter-Ammon;” but it is what we see in daily use in many Indian temples where it is known as the *Tri-sool*, “three-thorned Enlivener,” or “Quickener” of Siva, with which “he strikes the yielding earth” goddess, and makes the barren rock yield water.



Fig 233.—PLANETARY AND SECTARIAN SYMBOLS STILL IN USE THROUGHOUT THE EAST.

Fig. 230 is the same idea usually connected with the Grecian myth of the Hesperidean garden, where a “fire-breathing dragon” guards the apples of life, as these Aryana metamorphosed the original Turanian idea. The early Egyptians said that the serpent *Uræus* was “light” or “the burning one” who guarded, as in Fig. 234, the sacred cyprus groves of Amenti—often described as a Gan-Eden or “Garden of Delight.” It is always “a symbol of fecundity;” and often of feminine form,² as some say it is

¹ Raol Rochette, *Monumenta Inedita*, pp. 21, 22. See Vol. I., *Delphic Serpent Worship*.

² W. R. Cooper's *Serpent Myths*, 1873; Victoria Inst. Paper, p. 19. The Uræus is also the phonetic of the letter g. [No it isn't. Forlong, or his source, was possibly thinking of the  cobra glyph, now rendered phonetic d (approx 'dj'), which is not the same as the conventional Uræus serpent . — T.S.]

when adorning the heads of Egyptian goddesses. This Fig. 234 illustrates the same idea as the fiery snakes guarding the Argha in the Sri-Lingas given on pages 120, 122, and 123, and watching over the Ark of Fire, Plate IV. 9, or the Cist in the old Tyrean coin, p. 97.

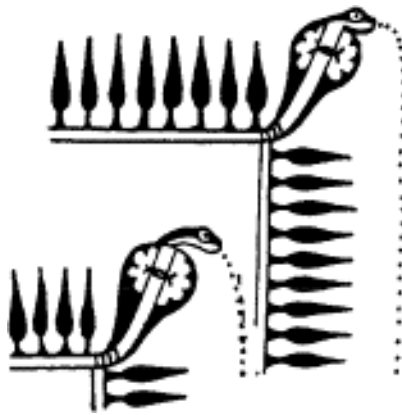


Fig. 234.—PARADISE GUARDED BY URÆI WHO LOOK TOWARDS THE CYPRESS SHADES FOR THE REVIVIFICATION OF MAN.

THE ASHEL.—Eastern faiths teach us, when seeing a serpent on a pole, or on the sacred tree or *Ashel*, as in Fig. 230, and elsewhere that this is Maha-deva in his energizing or fertile phase; that the Column, Obelisk, Rod, Baton, Caduceus, and Tree have all the same significance. To him, therefore, who understands this faith, it matters not whether Abraham “planted a *grove*” before he made his devotions to Jahveh (later Jews probably altered this word *Ashel* in Gen. xxi. 33), or erected an Asher or Lingam, as the best critics believe is here meant. The meaning is the same, viz., that the patriarch, who at other times required solemn vows to be

made with the hand placed “*in sectione circumcisionis*,” here “*erected an Ashel*” before he could make his vow to his Jahveh by the “well of the vow”—*Bar* or *Bar-Sheba*.¹ The planting of the Ashel is a similar act to that of Moses, who went to the top of a hill and erected his rod, and afterwards did the same on an alter, calling it *Jahveh Nissi*.

I should perhaps explain, in regard to my remark as to later Jews probably altering the word *Ashel* in Gen. xxi. 33, that it is thought they here added a top to the א, r, of Asher thereby transforming it into an ל, l, thus disguising, at least to the uninitiated, the gross phallic worship which the Lingam god, Asher, represented. A learned Hebraist writes to me in regard to this: “It was not an unfrequent thing to do so for euphemistic reasons. . . . The word *Ashel* occurs three times in the Old Testament, and each time the translators seem to have had doubt as to its meaning. . . . The object was clearly sacred; and the English word ‘grove’ is, in most cases, a euphemism, as we see in ‘hangings for the grove,’³ the Hebrew being here Ashera, אַשְׁרָה the singular feminine; Asheroth, אַשְׁרוֹת, being the plural feminine—‘groves,’ and sometimes the Phenician goddess. This word is used thirty-nine times in the Old Testament, and in all cases has a phallic signification. The Rabbis say that אַשְׁלֵי is a Kabbalistic writing, called Notaricon, and is put for the three words, לֶחֶם, שְׂתֵי, אֲבִילָה, or food, drink, and companionship, which Abraham instituted. Hence Abraham planted or instituted an Inn in Beersheba. But though this may be the hidden meaning of the passage in Gen. xxi. 33, it will hardly serve for that in 1 Sam. xxxi. 13. . . . The three words for meat, drink, and company begin with the letters אַשְׁלֵי, and that is ‘Notaricon.’ Both the Jonathan and Jerusalem Targums bear out this

¹ Exod. xvii. 9, 15; Gen. xxiv. 2. See margin, Bagster’s *Comp. Bible* for this Latin translation. *Jupiter Fœderis* was the God of Oaths; and a friend, just returned from Italy, tells me he is still in vogue there among the lower classes.

³ 2 Kings xxiii. 7.

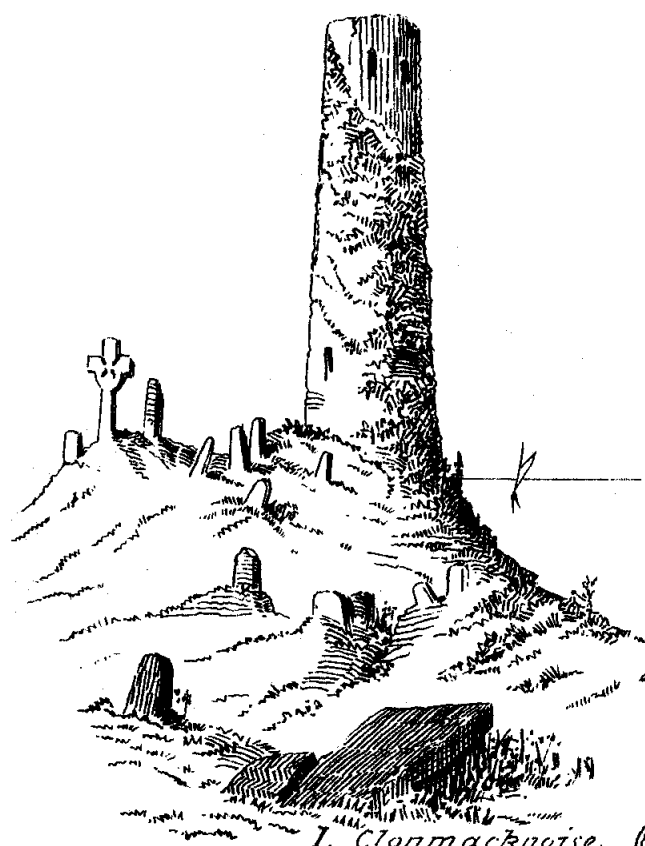
idea, so far as Gen. xxi. 33 is concerned." No doubt can exist in the minds of any who have studied eastern faiths, or approach Old Testament literature perfectly unbiased towards Jews or Christians, that *Ashel* is *Asher*, and used here as a blind or euphemism for "the shameless God." *El*, or *Er* were the names of his earliest symbols, and *Ash*, *Esh*, or *Ish* simply denotes that the Lingam emblem is that of man, and not of Apis or Aries; while the whole—Ash-El, also reads "God of Fire," Love, or of Passion. The "Grove" or Ashera idea, is that of the *Arga* or *Sri*, in the Hindoo term, *Sri-Linga*, denoting the two deities in conjunction; the Nissi or Ashel was the Tree (stem),¹ and the *Grove* his sanctuary, as I need not explain to anyone who has read my chapter on Trees. Jove was the *Quercus*, and to erect or plant an oak or sacred tree was to erect a Maha-deva, facts which our translators forgot, or chose to hide, in both the Septuagint and Vulgate, causing thereby much confusion and many inaccuracies in thought and worship. But to return to more ancient peoples than even the first Jewish patriarchs of Ur.

TOWER WORSHIP.—All the early races whom we called Akadians, Soomirs, Elamites, Kooths, &c., were very famous as erectors of Fire and Serpent Towers, and these commonly went by such names as *Petra*, *Temples of Orion*, *Tor-Konor*, *Kar-Ons*, &c., signifying towers or temples of the Sun, Light, &c. Such *Tors* or *Petras* were real shrines, being "esteemed Pelorian (Pi-El-Or), from the god Orus, the same as *Cœlus*² (Ka-El) and Python"; this explains also why the fire censers of these ancients were of phallic design, as shown in figure 207, page 77. "The Grecians," continue Bryant and Holwell, "confounded the people who raised these buildings with the structures themselves";³ and therefore we hear them described as with a pole, tower and eye in their forehead, and called *Kentauri* or unicorn men. The eye is said by some to symbolize the light or fire which was placed on the top of the tower, no doubt in connection with Fire-Worship, as well as to assist mariners. The people were of the same race as those called "the one-eyed," and followers of the one-eyed Jove and Siva; but, where adopting this symbol, they would be of the *Yoni* or *IONim* sect, long one of the most powerful of the ancient world, and still so in many forms, from the Vishnooites of India to the worshippers of the virgin in all lands. We still see *the eye*, as in Fig. 233, I-4, II-2, 3, 4, and 6, on the forehead of millions in India, but the unicorn or spike has now become the Tri-Sool or Trident of Siva; yet few of the very oldest symbols, given in Fig. 233, are wanting on some portion of the bodies of very pious Indians, as I have often ascertained from minute personal inspection of the votaries when engaged at their ablutions and pious re-anointings.

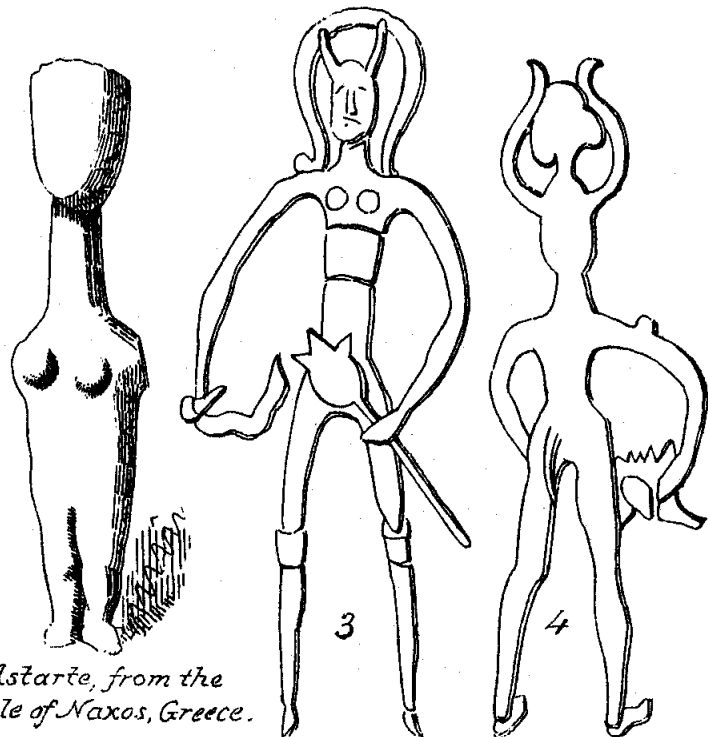
The Kuklopians were always very partial to, and very powerful in Sicily, then called Trinakria, the kingdom of Polyphemus, son of Hephestus, the noisy God of growling Etna, that vast natural light tower. From Polyphemus, some say, sprang

¹ Hindooism shows Siva as bursting forth from the *Tree Stem* or *Pillar*. ² Holwell, p. 138.

³ In *Cœlus*, we see why *Aith* comes, as Liddel and Scott say, from *Indh*, *Ind*, or Indra, the Sun God, and its subsequent application to Zeus, "God of Life."



1. Clonmacknoise.

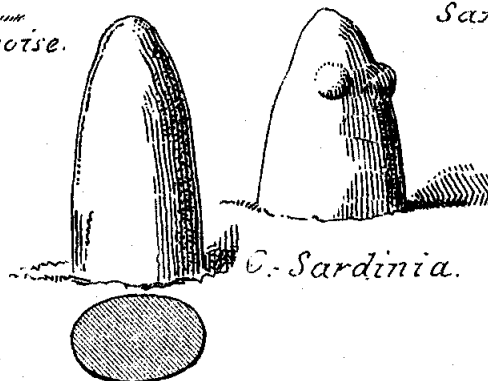


2. Astarte, from the Isle of Naxos, Greece.

3. 4.-Symbolic Figures, Sardinia.



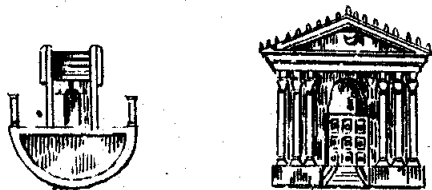
5. Sardinia



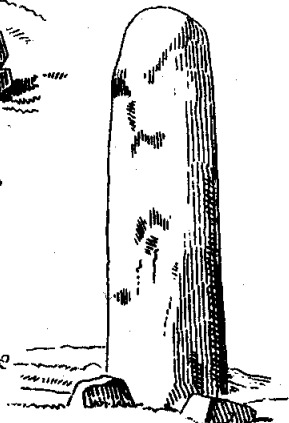
6. Sardinia.



7. Alsace



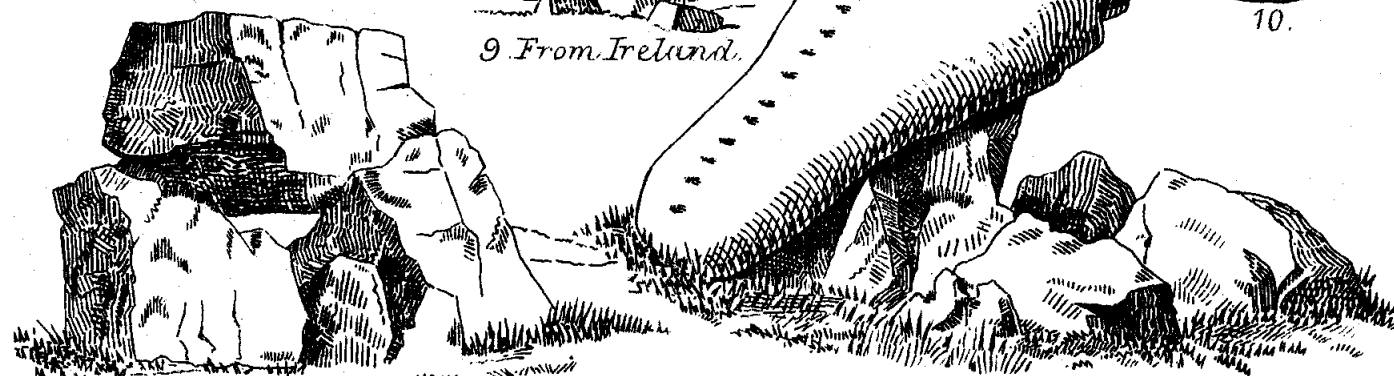
8. - on Ancient Greek Coins. Temple of Venus. - Errisa & Stone



9. From Ireland.



10.



11. Craig Maedie. Stirlingshire.

12. Barrington Mains, Mid-Lothian.

Gauls, Ilyrians, and Kelts.¹ There were three famous Sicilian towers “on the three isles called the *Kuklopum Scopuli*, and that they were lighthouses is apparent from the name, which still remains, *Faraglioni*.”

Some cosmogonies of the Kuklopes point unmistakably to true history, as that their father and mother (Ouranos and Ge) cast them forth with other Titani²—probably Turanians, into Tartarus, Europe, or the west, when they were used by Kronus to establish his kingdom, and by him in turn cast off. Zeus also made demands upon their great constructive power and skill, to overthrow Kronus and others; they provided Zeus with thunderbolts and lightning, Pluto with a helmet, and Poseidon with a trident. There were all classes amongst them, as among ourselves. Some in the wilds of high Thracia and elsewhere are described as lawless and insolent, devourers of human beings,³ and gigantic—reaping where they had not sown, and living in mountains and caves, under patriarchs or chiefs of clans, whose word was as the law of heaven. In general, however, history says that no war, art, or civilization was possible without them, and that everything good and valuable in stone, brass, and iron was accomplished by them; for they were *Idæi Daktyli*, Curetes, and Corybantes of the ancient world—the hands and fingers of all communities who required the aid of *Kelmis*, the smelter, *Damnameneus*, the hammer, and *Akmon*, the anvil—those Phrygian gods who, tradition says, first found the most precious of ores (iron) on Mount Ida. As Bryant and Holwell long ago told us, “great confusion has arisen from not considering that the Deity and the priest are named alike, and that the people—as the Heliadæ and Curitæ or Quirites—were often comprehended under the same title. The God Helius was styled Cur-Ait (Koot-ait?) and his priests had the same name; and the term Quirites among the Romans had the same origin. The ancient inhabitants of Ætolia, Eubes, and Akarnania were styled Curetes, and their country Curetica,”⁴ the root being the Sun, *Cyrus* or *Kurus*. The Hyperborean Kuklopes, were those Ari-Maspian who built towers and “temples, named *Kar-is* or *Kar-isia*, in the top of which was preserved sacred fire.” The race abounded in Egypt and dominated throughout Sicily, and had there the same rites, particularly worshipping the ophite deity, under the name of Ophis.⁵

We must here notice some very typical specimens of Greek ignorance and error in regard to this people. Because their sacred talisman, the Eye or Yoni, was placed over the portals of their tombs and temples in Egypt, Sicily, etc., Greeks said that this denoted the burial of a one-eyed race,⁶ and that their Orion had three fathers, because they mistook his temple or tower name—*Tor-pator*, in Sicily, for *Tri-pator*!⁷

¹ *Bacchylides-Natalis Comes*. ix., Hol. 140.

² Bryant III., 49-50. They were *Tit-Ans*—that is, mound or omphē worshippers; for *Tit* is a mound, and *Tit-an*, mound of Anu. So *Tuph* is a hill, and *Taphos* a high altar.

³ From their human sacrifices, for which they preferred strangers. Bryant I., 493.

⁴ Bryant II., 472; Hol., p. 135-6.

⁵ Bryant I. 499; Herod. iv., 13; Strabo I., 40; Kallimachus H. in Delon. 292.

⁶ Lykophron V., 659.

⁷ Bryant I., 500.

So “a mistake was made about the towers called *Charis*, whence Grecians formed their notions of the Graces,” thinking that, as all *Karisi* were continually spoken of as sacred to, or beloved by, Hephestus (whom they crystallized into a hard human form), they were necessarily nymphs; and, as the *Tor-Karis* became with Greeks *Tri-Karis*, this made them think there were three Graces, beloved by the Sun—“daughters of night, and offspring of light!” Other Greeks explained that *Karis* or *Chares* was a guttural corruption of *Hares*, the usual eastern name for the Sun, thus reduplicating and systematizing the error, and mixing it up with a modicum of truth.

The Temple of Apollo and Treasury of Delphi were built by the *Kuklops*, Trophonius and Agamedes, and to this race the Greeks owe the foundation and building of many of their finest old cities and the temples of their gods; so that justly they wrote that “everything great and noble was looked upon as Kuklopian,” even as in India we so often hear of all very ancient and large works being called Pandooan. Even Bryant—with that wondrous sagacity which characterizes his writings, but in perfect ignorance of the results to which his researches lead us, who now know so much of Indian history which was hidden from him—shows us that the chief ancient seat of these Aithiopian Kuklopian, Koothites, etc., was their Caucasian or Colchis home, and that they carried down this name to India’s farthest promontory, where, near to Komari’s Cape, they fished for pearls and wove that famous cloth, for which as Colchi they were renowned from the Campania of Italy to the Caucasian Alps as well as over all the valleys of the Indus and Ganges.¹

Here Bryant also spies out with wonderful vision, that this South Indian “region is styled both Colica and Colchica,” and that its promontory is “supposed to be named *Colis* from *Venus Colias*,” which last, however, he utterly rejects, being unable, he says, to see what “a Grecian goddess has to do with the geography of India”! Nevertheless his first surmise is right, and his conjecture better than his reasoning. It is perfectly true the promontory is named after fair Kāma, or Koomāri, the goddess of Love and beauty, and seeing that *Kamarina* was the ancient name for UR of Kaldia, and that Kuklopian constantly repeated this same name in their Mediterranean settlements, that the God “UR or ORUS was also called *Cham-Ur*, and his priests Chamurin that this promontory *Colchis Indica* is rendered Comar by the author of *Periplus*;² that these ancient people called their high-Asian lands from which they came to Colchis, *Aia*, after their god; and that this very name, IA or IYAR (Ier), is still the common term for the deity along most of the Madras coast, and a title claimed by the highest Dravidian lineage, we have very positive proof that the same Caucasian Indi are here, as once peopled all western Asia and nearly all Europe, and many centuries before our present purer Aryan influxes occurred.

AIA was by Greeks called “land,” by by Ammonians “a god,”³ probably IAO. The

¹ See authorities quoted by Bryant III., 200-3

² Plutarch, quoted in Bryant.

³ The Rites of Fire were first called *Ορια*, and then *Οργια* and *Aia* became *gaia*. Bryant III. 42.

goddess Circe after whom the lands of Circeum in Italy were named, was the sister of *Aiates*, whom Homer calls *Ai-aia*;¹ so from *Bâl*, the Hindoo and Kaldian God, we have *Bâl-deva*, the Indian Herakles, and brother of Apollo or Krishna. We have also Ad-Hâm or Adâm (the phallus of Shemites in Arabia and Asia Minor), as the name of this so sacred phallic cone (Fig. 235), in the green isle of Taprobane, Singala, or Ceylon—divided from Comaria, said these Koothites, by their Colchis Sinus; and this also accounts for the many notices in ancient Keltic lore (for we have no Aithiopian literature) regarding Ceylon and its old names. As Bryant says, the name “Adam’s peak” or “Ad-Ham, was undoubtedly as old as the first Koothite inhabitants,” and was not given to it as is supposed by the Portuguese; he adds, though unacquainted with the phallic faiths of India, “Ad-Ham is the king or deity—Ham, the Am-On of Egypt,” and the earliest Zeus in the East. Early Greeks very properly called him “the pillar Am,” or I-am (Iâmus); his oracles were I-am-pi (Iâmphi), and his priests who recited his praises or delivered his mandates in Iambic verse, the I-am-idæ . Ham was El and Or, Hermes and Petor, as well as Tithrambo and Osiris.²



Fig. 235.—ADAM'S PEAK, CEYLON, OR THE *Tukti-Adâm*

The early home then of Koothites or Skuthite (Skythians), and Aithiopians—known of 3000 to 4000 B.C., seems to have been Central Asia, or some place north of the Caucasus, which were by Greeks held to be the boundary of the world³ the *καυκασον ἑσχατοειτα*. From Kolkis these Kooths descended on the plains of Shinar, India, Egypt, etc., and as time wore on they were expelled in turn by Shemites and others. “One of the principal cities of Armenia was *Cu-Coursus*, which signifies the place of *Chus*,”⁴ and the early Akadian “city, UR, was called *Cur*, *Cour*, and *Chora*. . . *Asa* was rendered *Gaza*; *Hala*, *Habor* and *Haran*; *Chala* (Kâla), *Chabor* and *Chara*; so *Arene*, an ark or ship, was expressed *Carene*.” To India, the race doubtless brought *Ur*, the usual Indian affix for a town, as in *Vel-oor*, but often written and pronounced *Voor*, *Or*, *Ar*, and *Ore*, as *Indore* for *Indra-poor*, which is again the root of the Greek *Purgos*; German, *Burg*; English, *Burgh*; Persian, *Boorj*, meaning a Tower or Fort, erected usually on a *Berg* or hill.

In the transition of *Ur* from *Cur* or *Cour*, and *Gaza* from *Aza*, we see the truth of

¹ Apollon. Rhod. ii. 423. Homer, *Odyss.* I. 29.
Bryant III. 206.

² Bryant and Hol., p. 209, quoting all authorities.

³ Bryant III. 14.

⁴ *Ibid.*, III. 5, quoting Hier., p. 703.

the Rev. Mr. Sayce's remark, that in the Akadian as well as Akaimenian tongues, the initial *K* and *G*, or those aspirated, is constantly omitted, so that *Kar* or *Khar*, *Khir* or *Kir*, may read *Ar* or *Ir*, and hence *Al* or *Il*,¹ the *l* and *r* being interchangeable. We have also seen that *Eduth*, the deity of "the testimony," may read *Geduth*, and Professor W. Wright assures us, that "the initial *h*, ה, is dispensed with in Hebrew on the ground that it is lost in Syriac,"² so that the *Hel* or *Hellanes*, *Hallam* or *Heli*, or *Kaldia* or *Greece*, would appear in Hebrew as *El*, *Elam*, etc., and so the Greek word *Hieropolis* or *Hierusalem* would with Jews become *Iir-u-salem* or *Ier-oo-salem*.

The name of the early Soomers or Akadians, springs from probably the same source—the Sun, called *Ak*, *Sam*, or *Sem*. They were *Sem-Ars*, *Soom-Ars*, or *Sem-Arim*, and they reared their *Shem*, *Sem*, "sign," "mark," *Nish-ān* or obelisk, to *Ra* or *Rama* on the plain of *Shem-Ar*.³ Their great temple, says Bryant, was called, as Dravidian Indians still call theirs, *Sama-Rama*, a name signifying "God of Love" and Fertility—a name first for the shrine of *Sumars* or *Semarim*. From such a people and country, says tradition, went forth *Asur* or *Ashar* to found his eponymous capital and nation, which, though ruled over by Shemites of Arabian extraction when known to history, yet could not have been so when Akadians and Kooths dominated throughout western Asia. Let us look into some of the latest discovered history of this people, as revealed in the cuniform.

AKADIANS AND EARLIEST KALDIAN RACES.—To Turanian races we owe the cuniform writing and language. Those whom they called *Ur-ites*⁴ or *Auri*, their successors—the conquering Shemites—called Akadians; and their congeners, the Soomiri—a Shemitic name—Turanians called *Ke-en-gi*. Now to these Akads and Soomirs do we owe all the early great buildings of Babylonia, for their construction preceded the conquest of the country by the Shemitic king *Ham-mur-abi*, who ruled no later than the 16th century B.C. He was a devoted worshipper of the Turanian deities, calling "Mardook, son of Hea," his special God, and *Mar-dook* was then the presiding God of the very ancient city of *Eri-du*⁵—the first God who was symbolised by the human form, and whom Greeks therefore said represented their Zeus. He was *Gusur* "the Strong One"⁶ and "Lord of the men of Haram," identifying, as the Rev. Mr. Sayce points out, this land of the Jewish patriarch with the worship and astrology of Akadians; for *Mar-dook* or *Amarood*, is in this form the planet Mercury or *Dun-pa-udda*, and as such called *Dil-gan*, "the Star of Babylon," "the Spirit of Hea," and in the mouth of *Adar*, "the fish Hea." "In the inscriptions," says Sayce, "*Mar-dook in the south, answers to Assur in the north*,"⁷ so we need no further assurance that he was the early southern

¹ *Trans. Soc. Bib. Arch.* III. ii. 473, 475.

² *Ibid.* III. i. 105. Art. on Assyrian, Syrian and Hebrew etynoms.

³ Gen. ix. 3.

⁴ *Trans. Soc. Bib. Arch.* I. i. 29; Geo. Smith's *Early Hist. of Babylon*.

⁵ *Ibid.*, p. 56.

⁶ His common Akadian name was *Gudibir*.

⁷ *Trans. Soc. Bib. Arch.* II. ii. 243-248. Nimrod and Assyrian Inscriptions, by Rev. A. H. Sayce. [This could simply mean that Marduk was the national God of Babylonia, as Assur was of Assyria. — T.S.]

Mahadeva who, from the mere Lingam, was finally represented like Siva as a man, but only so among tolerably cultivated people, as is still the case in the East. This result is very important, for it shows us that not only Nimrod but Noah, Izdubar, and all great early leaders like Abram, Brahm, Roodra, &c., were also the Maha-Devas or Ashers of their day and nation. Babylonia, says Sayce, "may be described as the land of Merodach, just as it is called the land of Nimrod in Micah; and the same relation that exists between Assur and Nimrod in the Old Testament exists between Assur and Merodach in the native monuments."

THE LOGOS.—The Assyrians are held to have added M to Mar-dook's Akadian name of Amar-ud, a word signifying "the circle of *Ud* or *Ut*," "the Sun," "Day," or "Light," again identifying him, as in the case of Siva, with the Sun and the Lingam. Mr Sayce shows how the *Ut* became *Utu*, *Utici*, and finally *Utuc* or *Uduc*, "a Spirit" in the Assyrian language; a transformation such as took place in the case of the early Hebrew *Basar* which, though once circumcised and called "flesh," finally becomes "the Gospel," and was then spiritualised into the *Logos*, but again "made flesh for us," thus changing in idea according to the varying mental tendency of the times. The transformations and permutations of this divine thing, essence, attribute, or whatsoever we call it, have been very remarkable. Hippolytus, Bishop of Rome, denounces what he calls the heresies floating about regarding it in his time—the 3d century A.C., quoting largely from Aratus of Cilicia, a Greek poet and astronomer of the 3d century B.C. The ancient Logos, he says, "*is denominated Mercury by the Greeks*, and he fashioned the Lyre whilst yet an infant." Aratus adds that¹ "if Adam . . . imitate Lyra, that is, obey the Logos of God and submit to the law, he will receive Corona. . . . The Logos is he who, in the figure of a man, hinders the beast from reaching Corona." Now this is the Mercury who forms the Lyre out of a dried tortoise on the shores of the Nile,² and is, we are assured by these ancient men, the same as "Canis the 'Logos'³ who guards the flocks from wolves. Like a dog he hunts the beasts from creation and destroys them, partly producing all things, and being what they express by the name Cyon, that is *Canis or the Generator*." This Logos and planet is clearly the Akadian idea of Mardook, for the Bishop tells us that "only when Canis has risen do the crops prove productive;" without him though they may produce leaves, yet in reality "*they have no life in them*," and not having struck root when he arises, they soon "undergo putrifaction." "Canis is a God," the real and "*divine Logos, and judge of the quick and the dead*. As the influence of Canis is observable in the vegetable productions of this world, so in plants of celestial growth—in men—is beheld the power of the Logos. From such cause, then, Cynosura, the second creation, is set in the firmament as an image of a creation by the Logos. . . . This image is fixed in heaven, being a certain wisdom to those capable of discerning it."⁴

¹ *Arat. Phenom.* V. 70; *Ante Nicene Library*, VI. p. 117; Hippol., *Refutation*, IV. 48. ² *Ibid.*, p. 116, note.

³ Or. "*for Creation is the Logos*." Christians should study Hippolytus.

⁴ *Ibid.*, p. 119.

THE MEMRA.—The good Bishop is greatly perplexed with this “heresy,” as he calls it, but in which we see the root of much New Testament matter. Thus pre-Christian people said it was not given to all to know these “mysteries of the Logos,” it was “hidden wisdom” which only true followers could understand—those only who trust in and abide on the Logos, as the branches on the Tree or Vine; without this there is no life in them; unfaithful followers of the Logos, though flourishing for a time, will be like that seed which falls on stony ground, and cannot yield good fruit. Aratus shows that “*Perseus is the Logos*, the winged offspring of Jove and *Ketos* the sea monster . . . the winged axle (or phallic wheel) that pierces both poles through the centre of the earth and turns the world round . . . who slays the beast and takes to himself *Andromeda*,” the fertile principle of nature,¹—offices and properties of most Messiahs, and here reminding us of those piscine affinities still clinging to Christ. The Logos is indeed one of the most ancient phallo-solar ideas, for it is but the amplification of the Kaldian if not Akadian MEMRA, regarding which we still shall find much in “that Sanskrit of the Turanian family,” as Mr Sayce terms the language of Akads, Elamitis, &c.

The people of Elam and Soosa always remained tolerably apart. The Soosanian country is, in the cuniform, called *Khapirti*,² *Khalpirti*, or probably *Kal-vriti*, that is, the land of Gal, Kāl, or Siva; and as we now know that the initial consonants may be dropped, we see how the god *Al* or *Ar* was also Siva and hence the origin of *Ar-Abi*, “the blest”—“Father AR,” or Father-land. It is common to translate words beginning with *Kal*, *Al*, *El*, and *Ak* as signifying “great” and “high,” so Elam³ is called “the highlands of Kaldia,” and Akadians are thought to be so named, because they came from northerly and high lands, and “descended upon Babylon;” but although this is so far correct, we must not forget the root or first meaning of the term “high” or “great,” any more than when we read that *Polis*, *Akro*, *Ark*, &c., are names applied to portions of a city. In Akadian, we are told that *Kali* is “great,” *Kal* or *Kala*, “a town,”⁴ and so we find a *Kalneh* in the south and a *Kalah* in the north; yet this was only the adopting of a godly eponym, as when a monarch called himself Asher, Nebo-pal-asher, &c. The root of *Kāl* or *Al* lies in that ubiquitous god, who has left the impress of his name in every corner of the world—in the immortal term *Kal-dia* and similar eastern names, as well as in numerous European ones, though it is not always possible to prove this last to those so ignorant as to require mathematical demonstration.

In the language of Kassi, Kosœans, Soosanians, and Elamites, *El*, *Kal*, and *Kala* had a high and generally holy significance, and Gal and Goola were but

¹ Hippol. *Refut.* IV. 49; Arat. *Phenom.* V. 353.

² Later peoples called *Khalpirti Uwaja* and *Elamu*, but Mr. Sayce says this is but a translation of *Nummā*, also meaning “high.” See *Trans. Soc. Bib. Arch.*, III. ii. 468.

³ Elamites came, it is said, from the East.

⁴ Ashel, a tree—sacred tree—is, I believe, an instance of this kind. Many trees were sacred objects, and the stem was Jove and “tree of life,” hence the *Lingam*, *Asher*, or *Ash-El*.

forms of the God Kal.¹ Babylonian dialects, which followed upon the extirpation of the Turanians, substituted *m* for *b*, and *ma* for *ba*;² but Soosonians dropped *d*'s altogether, like the Armenians and Basques; so *Cadar* became *Cara*, and *Aitu* stands for *Aditu*,³ which, by the by, is the Sanskrit for the Solar God. The Soosonians, it is held, were more closely connected with Akadians as these are now known to us through Kaldian history, than were Elamites, and the following are stated to have been the names of their—the Soosonian—gods, as spelt by the Rev. Mr Sayce, in the valuable article already quoted:

SU-SI-NAK, the God of the Oracle (*Piristi*), probably Moon and Sun, “whose statue was concealed from vulgar sight,” and was therefore, probably, a *Linga-in-Argha*, for many tribes conceal this.⁴

AR-MAN-NU was his proper but secret title.

SUMUDU appears to be the Hindoo deity of the Sea—*Samoodra*.

LAGAMAR or LAGAMAL, thought to be *Laomer*.

- | | | |
|--------------------------------|----------------|--------------------------------|
| 1. PARTI-CIRA. | 6. BIL-ALA. | 11. CINDA-CARBU. |
| 2. UDURAN. | 7. PANINTIMBI. | 12. LAGUDA (of Cisik). |
| 3. RAGIBA (Father <i>Ra</i> .) | 8. SILAGARA. | 13. NAN-KUNTE (serpent mother) |
| 4. SUN-GUR-SARA. | 9. NAPSA. | 14. KUMBA or KUMBUME. |
| 5. SUDUNU. | 10. NABIRTU. | 15. AR-MAN-NU. |

This *Ar-man-nu* is peculiarly the god “of Sushan, who is said to go to *Dilvun*, to the passage (of the sea),” which I take to mean, who dwells in Delos, or the watery home of creation; otherwise the Delpheus as already treated of.

SPIRITS.—These Turanian occupants of ancient Babylonia were great believers in Spirits, and are usually said to have taught their Shemitic and Aryan successors; but I cannot myself see much race difference in respect to fetish and spirit reverence or fear. We, undoubtedly, see the earliest spirit worship or dread, in Akadian literature, and also the source of that mysterious number seven in connection with Spirits and other sacred matters, which is alike common in Indian, Jewish, Christian, and Mahomedan sacred writings. The Izdubar tablets dwell especially on “Seven Evil Spirits,” which refrain the Jewish and Christian Scriptures merely take up and enlarge upon; see the Akadian “*Song of the Seven Spirits*,” and the prayers beginning, “O my God! my sins are seven times seven,”⁵ corresponding to such New Testament passages as the seven Spirits of Matt. xii. 43; Luke xi. 26; Rev. i. 4; iv. 5; v. 6; viii. 2; xv. 6; Tobit xii. 15, &c., where it is clear that all spirits were thought to be in sevens like the living creatures which, according to one account, went into the Noachian Ark. “The seven Spirits of God,” “the seven Angels,” &c.,⁶ are a very important portion of the Jehovistic staff; there seven Angels carry the seven plagues precisely as in Akad we are told, the seven spirit “messengers of the vengeance of Anu” did. Both gods let them loose upon earth to “utter thunders,” and “vials of wrath.”

¹ *Trans. Soc. Bib. Arch.*, III. ii. 476.

² *Ibid.*, p. 466, Rev. A. H. Sayce. ³ *Ibid.*, p. 478.

⁴ [Somebody tell the General what “affirming the consequent” means, please. — T.S.]

⁵ Art. by Talbot, *Trans. Soc. Bib. Archæol.*, II. i. 60.

⁶ *Ibid.*, III. ii. 458-9. See Mr. Geo. Smith's Art. on Nineveh.

Those of Anu, say Kaldian tablets, go “from city to city, holding the wind and traveling on tempest;” they invoke Vool, the tempest god, and issue as lightnings out of the west, troubling the rivers, and even attacking, like the Christian Satan, the heavenly gods; great Anu’s government was so disturbed, that Hea, Ruler of the Sea, and Bel of the Earth, had to intervene, and the seven were expelled from heaven, and cast down to earth, where Hea’s great son Mar-dook or Merodach, assisted by Bel, Sin, and others, wage continual war against these powers of evil.

THE AKADIAN LINGAM.—We are rapidly accumulating evidence of the so-called esoteric mysteries and objects of the early Aithiopian, Akadian, and Kaldian Faiths, that is of those Lingam and Yoni objects which Europe considers so very mysterious. In 1872, Mr H. F. Talbot read an interesting paper, with some important translations from the Akadian and Assyrian, on the religious belief of these peoples,¹ which clearly establishes three very important points. First, that the representation of the Sun, and the “One Great God,” was a Lingam or Yoni, or symbols of both these organs; secondly, that the people believed firmly in immortality and the reward of the just; and thirdly, that the language, style, and often whole verses—nearly word for word—of the Hebrew Bible, are clearly borrowed from these cuniform writers.

Amidst many gods, says Mr. Talbot, these people clearly believed in “the real unity of the divine nature,” and used a name equally applicable to God and heaven,² showing here entire accordance with the earliest Indian writers, with whom, indeed, they must have been familiar. They too, like Indians and all ancient races, had “a high and ever holy object,” which was called

“The ONE GOD (*Ilu Ishtanu*) who never fails. . . .
The Treasure of the Gods which depareth not. . . .
The Treasure of Heaven and Earth which shall not be removed. . . .
The Treasure which passeth not away.”

and this was symbolised by “*Mamit! Mamit!* that which God and man are unable to explain.”³ This *Mamit* the earlier Akadians called *Sakba*, which looks very like the Sanskrit *Sakti* or Yoni; now early Akads principally worshipped the feminine principle, and their version of the first of the above lines was “*Sakba! Sakba!* jewel not departing.” The term “jewel” is peculiarly common to Parvati as the Boss, *Omphe*, or *Nabe* (navel), and with the jewel or oval boss or shield do we still adorn many Christian temples, as did the Shemite king his Lebanon palace. As Parvati was the “lady of the mountain” or “mountainous lady”—the great Omphalos—so one of the chief titles of Ishtar in these tablets was *Nin Harrissi* or *Ri Nin Harris*, of the same signification,⁴ where *Nin* is the male and *Hari* a female term.

The Akadian has two names, says Mr. Talbot, for the *Mamit*, and one he “proposes to read *Nambaru*,”⁵ but which is masculine and which feminine it is hard to say. An initial S or K is of little account in these old Kaldian tongues, *Sakba*

¹ *Trans. Soc. Biblical Archaeol.*, II. i., p. 29, *et seq.*

² *Ibid.*, p. 35. ³ *Ibid.*, p. 39. ⁴ *Ibid.*, pp. 39-49.

⁵ The Mithraic Bull was NAMA SABASIO. *Ind. Ants.*, II. 65, usually called *Nanda*.

may read (*S-*)*Ak-Ba*, the Sun-father, and *Nam-bar* be, in some way, connected with the favourite Babylonian goddess, *Nana*. Anyhow, both objects were, in character, like the Jewish *Eduth*, "Testimony," or Covenant—a "God of the Testimony" or Testament, on which "thou shalt perform unto the Lord thine oaths;"¹ for *Mamit* is, in Kaldia and Syriac, מוּמִיטָא, *Mumita*, an oath or covenant; Latin, *Juramentum*; Greek, *Orkos*; which, Mr. Talbot here lays great stress on, is not only "an oath," but "the object on which one swears—the witness of an oath." Now Sivaïtes and all those whose faith is more or less phallic, could equally swear on either organ, that is with their hand on the Nabe or boss, or in the ring stone,² or on the Testes or Sri-Lingam; such was that on which Jacob made his oath or covenant with Laban; for, as a *Galeed* or "Heap of Witness," it was an *Omphe*-like pile of stones; with a central pillar. On the top of this *umba*, they partook of a sacramental bread—*Sacramentum Mysterium*, "or holy Eucharist," then, as now, a very grave and important proceeding; so Abraham made his solemn oath before an *Ashel*, and Josaiiah went to the sacred pillar of the temple,³ when he made his so that Jews here confess to this *Jupiter Fæderis* or *Mumitu* deity, presiding over all their most sacred acts for some thirteen hundred years of their *quasi* history.

"The *Sacramentum*, says Mr Talbot, who does not at all see the force of his discovery from my point of view, was not "a solemn feeling of the mind only, but a *visible tangible object of adoration*." Even with Christians it was called "*the Redemptionis Mysterium vel Sacramentum*" and the *Crutcis Sacramentum*, that which, "when exposed to view, took away all evils." On this account, the *Hostie* is still ever and again exposed and goes in procession round shrines and towns so that all evil may be warded off.⁴

The most solemn oaths were taken upon it, and it sufficed that those who desired to be cured, should but touch the edge of the *Corpus domini* or its drapery, to be made whole; for, says Paley, "a corporal oath" meant an oath on the *Corporale* or linen cloth surrounding the *Corpus domini*,⁵ and up to even these days, to touch the altar-cloth was to obtain a blessing, and swear with one hand on the altar-stone was as severe an oath as Abraham exacted from his servant on the "*Circumcosionis sectio*," or as Jacob made when he "sware by the *pachad* (phallus) of his father Isaac."

Thus, then, *Mamitu* was this "great mystery" which, because the object sworn upon, became the *Sacrament* itself, "the Jewel," "the only God," and an emblem of such indescribable value that the people were never tiring of singing its praises, as Sivaïtes and Vishnooites do to this day in India. One refrain, which Mr Talbot gives us in the

¹ Talbot, *Ibid.*, p. 36; Matt. v. 33.

² See that orifice in the Ark box, from which the Lingam springs, Fig. 162, p. 369, Vol. I., or Plate XI., "Ring Stones."

³ Gen. xxi. 33; 2 Kings xxiii. 3. See marginal readings, Bagster's *Comp. Bible*.

⁴ "Evil spirits are driven away by it, never to

return" (Talbot, p. 41); so the African exhibits the organ of man or cow, which, with us, became horse shoes, charms, the Cross, Holy water, &c.

⁵ *Ibid.*, p. 38. Christ, the *Sarx*; Flesh, *Basar* or *Logos* was to the woman with the "issue of blood" this mystery of mysteries, and Christ acknowledged the principle in his remark.

original cuniform, says that in the days of danger, as from fire, the pious man is to save the Mamit; “to care not for vessels or vestments of God or king, for title deeds, nor books; nay, nor for orders of God or man:” the command was; “Save! oh save the Mamit! and place it in a place of safety.” Thus indeed have Phallic worshippers acted at all times and places, whether as in the case of the confesaed Arghas and Lingams of India, or of those hidden and unconfessed ones, such as “the Tooth of Boodha” in Ceylon, and similar objects further eastward.

The Mamit is “the All-cure,” “the Salvation” and Salvator, or Salmitu who “descends from the midst of the heavenly abyss or heavenly ocean,” that is the Argha or heavenly Ishtar. Like the *Palla-Dium* of Troy, it was “the Salvation” of the city, for Priam (Priapus?) fell with it and it descended from Jove as did the *Ancile* in the reign of Numa, and “the image of the great goddess Diana of Ephesus,” or that of Kubele at Pessinus in Phrygia.¹ We see a similar signification in the word for Salvation or Savior, which the ancient Jebusites and Jews tacked on to the name of their God *I-er*. In the Akadian form of *Salam*, “to Save,” and the word still exists as a sacred exclamation in our Eastern *Salām*, a greeting, which means, “Health be to you,” or “God of Peace be with you.” The word *Salvation* or *Saviour* is very commonly applied to father and mother gods, and its hieroglyph in Egypt is that strange-looking loop or knot with hands usually across it, similar to the Sistrum of Isis, and denoting “the place or house of Salvation”—“the cell of the cow” among Kelts. Isis constantly uses this knot, as when she tries to restore the soul to the body of Osiris; and Zoroastrians say “the Savior, assisted by Genii, will resuscitate the bodies of the dead.” So Toth, Mercury, or Priapus was said to bring Salvation, and Toth was called “the divine word (Logos) of Amon,” who imparts life to Horus. Zoroastrians call the Virgin Mother (Kaosyak) “the one who brings *Salvation*,” the *Eredat fedhri*, a term applicable also to the Christian Mary.

The Akadian looked forward to being received—“restored to life”—into the bosom of Ishtar or “hands of the Sun,” as Jew and Christian does “into Abraham’s bosom.” “The righteous man is to rise bright as a jewel and soar on high”—a *Salmut-zu* or “Saved soul,” and so long as he is sick he will be visited and comforted by the Gods. The Sun (*Shem*) is his abiding-place of happiness and his “Judge Supreme”—the *Dainu-tsiri* whose name is Daian-Nisi, “the Judge of men,” and he whom later peoples called *Dio-nysus*, *Phoibos*, and Osiris.³ We see here that the judge and king was called *Daian* or *Dainu*, (hence Di, Deus, &c.), with the male affix *Nisi*, a word like *Zakar*, signifying one with “a Banner or Standard,” that is a man. *Ni* and *Pi*, seem the same in Western Asia; see page 183 following.

I will not here pause to show how closely the Hebrew writers borrowed their words

¹ *Ibid.*, Talbot, p. 37. The word *Phryg* or *Prug* has yet to be investigated.

² *Ibid.*, pp. 31, 32.

³ *Ibid.*, p. 33. Heaven is *Shami*; *Illu*, “the Exalted One” or God; *Am-ili*, Man; Hades is *Bit-Edi* or *Hadi*, and *Bit Eribus* = House of Eternity, Darkness, or of “No Return,” p. 188.

[There did not appear to be a citation point for note 2 in the page images I was working from. — T.S.]

and ideas form the Kaldian, for the enquirer should himself consult Mr. Talbot's articles¹ on this subject; he will there find many parallelisms like this:—

HEBREW. — “Who is like unto thee, O Lord among the Gods?
Thou stretchest forth thy hand.”

CUNIFORM.—“Who can compare with thee, O Ninib, Son of Bel?
Thou didst not stretch forth thy hand,” &c. &c.

So also have Jews and Christians but continued the old death or sick-bed rites of the ancient kingdoms. Thus the Third Person in the Trinity—Hea—directs the God or archangel Mardook to go to the dying, and after sundry bindings and tyings of kerchiefs to “sit on his bed . . . sprinkle holy water over him, when the Gods will receive his dying spirit. . . . Taking a white cloth . . . place *Mamit* (the lingam charm) in the sick man's right band. . . when all evil spirits shall flee away.” This is very like “the last rites” as practised by most Christians.

Written texts were of great efficacy, especially in sorrow or trouble; they were to be taken from holy books and hung round the chamber of the sick one, and even bound upon his brow, and, “*next to the Mamit*,” their powers to disperse all evil spirits were irresistible.² We have returned to the hanging up of texts, and say our motives are now moral and spiritual improvement, but probably the wise, among the Kaldians, also looked to this, and only the ignorant to the lower and magical use.

Mr Talbot rightly considers this phase of Babylonian faith to have been the origin of the Jewish phylacteries; good Jews still bind these on their left arm and forehead when they go to pray, and hence the תפלין, *Tephilin*, or *Phylacteria*, now signifies “prayers” or “appendages to prayer,” from פלל *Pala*, “to pray,” and תפילה, *Tephileh*,³ “prayer.” These were the articles or “preservatives” which Deut. vi. 6-9, is understood to mean as “a sign upon thine hand,” and “frontlets between thine eyes;” very particular instructions are given as to the construction of the *Tephilin*. As seen in the frontispiece of Mr. Allen's work, the *Tephilin* for the arm appears to me an undoubted Lingam or *Sri-Lingam*, such as many Hindoos still wear upon their person, but on the loins or high up on the arm, where generally hid by clothing. The high circular part of the *Tephilin* has an oval opening to the front, clearly the “All-cure,” so that we cannot acquit Jew of wearing, like all others, those sacred objects on their persons.

The Jew prescribes that the *Tephilin* be made of the skin of some clean animal, “sewed together wet, and left in a block till dried and stiffened into the requisite form.” On one side of that intended for the head, should be the sacred and mysterious letter *Shin*, ש—the Trinity, and on the opposite side a *Shin* with four heads. The knot formed at back of the head by the straps should be in the form of the hinge ה

¹ *Ibid.*, p. 51.

³ *Modern Judaism* by John Allen, p. 308.

² *Ibid.*, p. 55-6. Texts should be written on thin membrane and wrapped round the timbs and written also on door-posts and gates.—Deut. xi. 18.

Daleth, and on the ends of the straps should be inscribed the letter ך *Jod*, so that the wearer may thus ever have written on his head, the שׁדַי *Shadai* or “Almighty” God of Abraham, and of Deut. xxviii. 10. A person with the Tephilin on is holy and may not speak to any one, nor return any salutations even from the most distinguished.¹

AKADIAN HELL.—Not only did Jews obtain their language and style from the sacred writings of Kaldia (as Babylonians had done from it Akadians), and purloin their cosmogony, and even the incidents in the life of the Kaldian Sargon from the records of his people, but they borrowed from the Kaldians their heaven of joys and rewards, and hell of horrors. All this the learned translator of the tablets—Mr H. Fox Talbot—makes very clear to us, and we thus see why these sacred abodes of futurity took their present form about the time of Christ. We have been accustomed to hear that the Syrian tribes got their ideas of heaven and hell from Persia but the tablets now show us, in a manner which admits of no gainsaying, where Persia, got these. Thus Ishtar—the Kaldian Proserpine and daughter of the Moon-God *San*—tells us that she saw “the shades of those who did evil upon earth, men, woman, and children,”³ and that she herself “of her free choice” went there “to punishment in accordance with her sins,” and for a frailty common to the sexes, on the occasion of her being rejected by man upon earth, for she offered herself to the new conqueror of the land only to be refused; on this she preferred the awful place of the damned and besought Ninkigal, Queen of Hades, to receive her. The cuniform thus described, some forty centuries ago, the dread abode:

“The house where all meet, the dwelling of the god Ir kala:
The house which those who enter it never come out:
The road which those who travel it never return:
The house which those who enter it are deprived of light:
Where earth is their food, their nourishment clay:
Light is not seen, in darkness they dwell:
Ghosts, like birds, flutter their wings there
Upon the gate and the gate-bars: the dust lies undisturbed.”³

This very interesting and early record shows us many important points; as that we must not place implicit reliance or attribute too much significance to the sex of the deities, the translators having been here greatly perplexed, by finding that *Nin*, the almost universal male sign or name,⁴ actually stands in one place for *Sarat*, the Solar Queen; yet order can be generally descried in this apparent confusion if we know where to look for it; and nothing facilitates research into old faiths so much as a close synthetical, inductive and etymological treatment of old names, genders, and forma of gods, rivers, mountains, and cities. The characters and properties of the deities can be commonly determined with the utmost accuracy where we find the same god called by various names in different nations or languages. Thus when we observe the Assyrian and Jewish Nebo has been in earlier days rendered by Akadians

¹ *Modern Jud.*, p. 313.

² *Trans. Soc. Bib. Archæol.*, II. ii. 346.

³ *Trans.* III., i. 118-120, “The Descent tablet.”

⁴ [It is nothing of the kind and has no gender significance in “Akkadian” (Sumerian). Forlong acknowledges this in *Faiths of Man*, s.v. “Nin.” — T.S.]

An-Ak,¹ we see at once his phallo-solar affinities; and when the Kaldian Asher, Mardook, or Merodach, is found to correspond to Nimrod or Nibrud, we learn that both are bright Phallic gods, for “*Mar (=mir) signifie entr’autre, jeune, beau, brillant, vermeil.*” So “*Duk signifie avoir, posséder;*” thus Marduk, says M. Grivel,² signifies in Akadian “one possessing beauty, splendour, brilliancy,” as does Nimrud in Assyrian, and, I would add, as Siva and Rama do in India. The Eastern translations of the Old Testament lend no countenance whatever to this early hero being “a mighty hunter,” but point undoubtedly to his being the Sun, Bāla-Rāma or Herakles of the race. The Izdubar tablets say he was a great worshipper of *Soor-ip-ak*, perhaps some feminine form of the Sun, or of this deity in the days when it was female, and Hur or the Moon, male; for Mr. Sayce assures us that Larsa—one of the four ancient cities mentioned on the Izdubar tablets—“is a synonym for Surrupac.” Noah, or Xisuthrus, was a Larancha-ite or Larsa-ite—that is, an Arkite or IOn-ite—not, however, in the sense of having anything to do with the Noachian Ark or “Flood,” for of this history knows nothing. Mr. Smith assuring us that “*the inscriptions which have been hitherto found do not contain any certain allusion to the event.*”³

Larsa or Larisa (Rasena) was the sixth oldest city of the land, Sipara, Nis-ara or Nis-ur,—“the cone of fire.” being the seventh. The following is the apparent chronological order of the first five cities:—1. Nip-ur or Kal-ane, the emblem of fire or light; 2. Er-idu or Ridu; 3. Ur; 4. Kar-ak, Kal-ak. or Ka-Ark,—Ark of the Sun; 5. Ur-uk, Ur-ak, Er-ek or “the Ark.” All show a fervent and enduring Phallic faith, overlapped in later times by fire and Sun-worship.

KALDIAN ASTRONOMY.—Let us now look a little into ancient astronomical matters, and the earliest names which these people gave to times and seasons, for such always aid in the analysis of faiths and godly attributes. Akadians had what is called a “Cycle of Belus,” which orthodox writers (believers in the flood) say began in 2287 B.C. Berosus writes that a regular daily register was kept up for two thousand years of all the heavenly bodies, and that it was continued down to his time. The register was probably from times long prior to 2287 B.C. Even the Chinese Register reached further back than this by three hundred and fifty years—viz., to B.C. 2687—thereby depriving the Jewish flood-myth of its universal character, a matter, however, not now objected to by the latest of elastic bible commentators.⁴

It has been urged that the 720,000 years of astronomical observations which Epigenes says the Kaldians had recorded⁵ on bricks, were 2000 cycles of 360 days each (= 720,000), and that therefore he was merely repeating the statement of Berosus; but this seems only a quaint coincidence, for we have four other statements going as low

¹ *Trans. Soc. Bib. Archæol.*, III., i. 138.

² *Ibid.*, p. 142. This author here gives, as the Kaldic translation of our Septuagint, “*a strong man*”—a Herakles, but not one having anything to do with “*hunting wild animals.*”

³ *Ibid.*, I., i. 89; see also pp. 48, 49, *ante*. [A tablet

of the Sumerian flood myth with Ziusudra (“Xisuthrus”) as the hero was found in 1914. — T.S.]

⁴ *Ibid.*, III., i. 17. J. Williams’ *Chinese Chron.* of 1871, Introd. viii.

⁵ Pliny, H.N., VII. 56. Epigenes lived about the time of Christ.

as 270,000 years, so that we can only, says Mr. Sayce, be pretty sure of this,¹ that Kaldians must have very early begun and continued a thorough and complete system of astronomical observations. The series appears to have been recorded on tablets of which we have seventy, called significantly *Enu-Bili*, or “the eye of Bel,” and belonging to the Library of the great and wise Sargon, King of Agane, of the 16th century B.C. Not only do all subsequent peoples quote from this “Eye of Bel,” but the language and scientific nomenclature of these Akads became the scientific *lingua franca*, and remained so for many thousand years. These astronomers considered that one of their great deities presided over each zodiacal sign or month, and they explain under what attribute the deity does so. Below I have gathered together from various sources what is here of more especial interest, but my readers must remember that the eastern zodiacal month does not correspond to more than three weeks of our present month. Thus *Nisan* or Aries, which we may call April, begins on the 21st of March, this being the time when the sun appears entering Aries, the earth being in *Libra*.²

ENGLISH		KALDIAN.	SACRED TO.
1. { $\frac{1}{3}$ MARCH. $\frac{2}{3}$ APRIL.	ARIES. The Ram.	NISAN or Nisa-An-nu (Akadian). <i>Bar</i> .	{ Anoo and Bel. Their Nisa or Emblem. Time for offerings.
2. MAY.	TAURUS.	IVAR or AI-RU, AIR or Kar, the Bull.	Hea, Lord of Men. The <i>Kar Sidi</i> or prosperous Bull.
3. JUNE.	THE TWINS.	Sivan, Kas, A Royal Month.	Sin, the Moon.
4. JULY.	CANCER.	TAMOOZ, DUZU, or Du- u-Zu, Adonis. The “seizer of the seed.”	Adar, the warrior, “The sun of life.” Tamzi, husband of Allat or Istar.
5. AUGUST.	LEO.	ABU or AB, “Fire” or “that makes fire.”	Alat, Mistress of the Spear.
6. SEPTEMBER.	VIRGO or Astarte.	ULULU or ELOOL.	Alilat, or Ishtar, or “Her Errand.”
7. OCTOBER.	LIBRA.	TISRI or Tasritu.	Shams, the Sun, “the warrior.”
8. NOVEMBER.	SCORPIO.	MARKESVAN, Aruk- Samna or Apin-av-a.	Mardook, Rulers of the gods, “The Prosperous.”
9. DECEMBER.	SAGITARIUS.	KISLEU or Ku-sol-lu or gan gan-tsu Kaivanu (Asyrian), Kānun (Ara- bic)	Sacred to Alamu, Maru, or Nergal “the Hero;” month of “Many Clouds,” or the great <i>Nephelim</i> . Kaivanu = Bel = the planet Saturn which was identical with the Sun, ³ and whose emblem was a Lingam or Pillar.
10. JANUARY.	CAPRICORN.	TEBET or Ab-ba-uddu Dabitu (Asyrian).	Pap-sukul, Messenger of Anu and Istar. Ab = Father and A = water or sea.
11. FEBRUARY.	AQUARIUS.	SEBAT.	Rimon, “the chief of heaven and earth,” “of want and ruin.”
12. MARCH	PISCES.	ADAR or Se-Kitar.	“The great god,” in which “Mar-dook” is “the fish of Hea.” “The sowing of the seed.”
THE INTER- CALARY MONTH.	DOUBLE PISCES.	VE-ADAR or Dir-se.	Sacred to Asher.

¹ *Trans. Soc. Bib. Arch.*, III. i. 150. Art. *Astron. and Astrol. of Assyrians*, by Rev. A. H. Sayce.

² Consult *Trans. Soc. Bib. Arch.*, i. 145-170, by Rev. A. H. Sayce.

³ *Ibid.*, p. 148.

The world in this Kaldiac (ancient Akadian) system was born when Aries—the Lamb or Ram, was in the meridian, but the Roman year began with Taurus.¹ It was a month much devoted to sacrifices, and hence Phenicians, says the Rev. Mr. Sayce, then offered up human sacrifices—“*El*” (i.e., the Aleim, Elohim or *A-Bra*), *offered up his only son*,² evidently the origin of the Abrahamic sacrifice of a Ram instead of Isaac. This, too, was the month of the great Christian sacrifice of “the Lamb of God,” when Elohim or Jehovah demanded “the innocent for the guilty,” in order “to satisfy his wrath.” In regard to the Kaldian and afterwards Jewish name of this “holy month of Nisan,” our Reverend translator tells us it means “*this Nisa of Anu*,” which I would read as “the *Nishān* or emblem of *Anu*,” for the month was sacred to Anu, “the great Creating Father,” Mr Sayce divides the cuniform word thus, “*Ni-Sa-An-nu*,” adding that *Sa-a-mu* or *Samanu* (Heb. שָׁהַם) denotes “the dark blue stone”—the symbol and colour all over the east of the Lingam, Siva, Krishna, and Apollo; as *Ni* or *Nin* is “King”³ or the male emblem, we have in *Ni-samanu* “the king or deity of the dark Lingam.” Now to this god, in tropical lands, were males and firstlings of flocks sacrificed as thank-offerings for the wheat harvest which is being garnered, but in cold climes, the sacrifice is in hopes of favours to come, for blessings on the sprouting wheat and all vegetable life. The old way of spelling the European name of April was *Aper-il*, which better marks the probable Latin derivation from *Aper*, a boar—that universal symbol of salaciousness and fertile energy. Some say the name is derived from *Aperio*, “I open,” and that again from *pario*, “I produce light,”⁴ but the real meaning is best seen in “the opener”—*Peor*, for the proper sacrifice of the month was a boar without blemish. It is possible that *Apar-il* is *Apis-El*, for the next month (embracing part of April) is peculiarly that of *Apis*. Romans held April sacred to Venus, and “the 1st of April was specially set aside as *Festum Veneris et Fortunæ Virilis*; the probability therefore is that Aprilis was Aphrilis founded on the Greek name of Venus—*Aphrodite*.”⁵ Mardook was the messenger of *Nisan* and “the Rising Sun,”—one of the names of the salacious Mercury. Akadians considered *Nisan* or *Bar* their peculiarly holy month, as did Elamites that of *Iyar*.⁶

ARES or Aries was held to be the sun in its youthful vigour. Hebrews called it תָּרֵם *Tarem*, Greeks, *Keras*, the horned-one, the word used by the writer of Judges viii. 13; because, say some, the sign has this appearance, though it is more like a palm-tree or Lingam. The “horizontal zodiac” of the ancients represents Ares as a man and woman sitting on a lotus of twelve petals, a sign of extreme fertility, and one which many rude tribes, like the Gabii, called the sign of “the Dove.”

¹ The sun, says Sayce, entered Aries at the Vernal Equinox from 2540 B.C. to the time of Hipparchus and Taurus, back to 4698 B.C., which disturbs Gen. i.

² *Trans. Soc. Bib. Archæol.*, p. 162. *Bar* in Akadian is an altar, and *ban* and *bar* is son, and be permissible metathesis, *Bar* = *Bra*, and *A* = *Al* = God.

³ *Ibid.*, p. 161. *Nin* = Lord, God, man or woman, and *Nin-ib* – “Lord of Brightness,” that is, Ind, Nind, and Siva, p. 357.

⁴ Valpy’s *Ety. dic.*, pp. 26, 529.

⁵ Chambers’ *Book of Days*, I. 456.

⁶ *Trans. Soc. Bib. Archæol.*, III. i., 166, 168.

MAY, the second month—*Iyar* or *Air*, which Akadians called *K-Ar*, “the bull”—our Taurus, was sacred to the great old god whom Turanians, Aryans and Shemites alike honoured, and who gave the name to the Jebusite omphic rock over the sacred Mithraic cave and well on their Mount Meroo. The Akadians would readily call him a “god of Peace,” Rest, or Salvation, as *Air-oo-Salem* may be translated; and the Phenician would even keep our term “God,” for he called Zeus “*Gad* of good fortune” or luck. The Koptos called this month *Thor* or light.

SIVAN, the third month—May and June—as ending in Midsummer and great heats—is no doubt connected with the Eastern Solar god of heat, Siva. Europe symbolized it under Gemini, or “the Twins” which some early tribes show as a man and woman in a very indecent or suggestive position; other tribes likened the deity of this month to a crab or tortoise as a powerful terraqueous creature. In Hebrew and Latin the symbol of *Gemini* is two right hands as well as twins, and a double door, **Π**, or two doorposts. This the Egyptian “circular zodiac” represents as two men with two women between—one is Truth crowned with a bird; the other has a snake. In the “horizontal zodiac” a man is shown holding up a serpent with both hands, the tail being in his right. June was Juno’s month, and that primeval chaotic period when sundry tribes declared that their Elohim gods “brooded o’er the deep” or abyss of Mother Terra. There were many festivals in this month to Vesta and Mars, ending in *Matralia*, a natural consequence of the prohibitions of May, when the ancients thought marriage unlucky, and churches declared it was contrary to the law of their gods.

JULY, or the fourth month, was sacred to the eagle among some wild tribes; to Julius Cesar, said some Latins; to “the Sun of Life,” or Adonis, said the writer of Ezekiel viii. 14; but to “the seizer of the seed,” the Crab, said the early Akadians. Tamooz is evidently the Akadian *Tamzi*, the husband of *Allat* or *Istar*, who descended into Hades after her husband *Duzi*, “the Sun of Life;”¹ and this *Tamzi*, says the same reverend writer, is Xisuthrus—*i.e.*, Noah, “Lord of the Ark.”

AUGUST, or the fifth month, is by us connected with ideas of the lion and “fire that makes fire;” but many peoples call it the month of the ark and of hope. India connects it intimately with fetes to Ceres, but Latins, forgetting probably the ancient lore, said it was sacred to their great Augustus.

SEPTEMBER, or the sixth month, which Akadians called *Elul*, and Assyrians *Ululu* is always associated with *Ishtar*, *Allat*, *Alala*, or *Alilat.*, all names of the zodiacal Astarte, whom Latins called *Virgo*. Many rude tribes symbolised the month by Vulcan’s hat, but Hebrews adopted *Virgo* as *Phirko* or *Phirgo*, which Rabbins said signified “the division” of the ten constellations, but more probably “the division” was that “cleft,” “abyss,” or primeval woman—the real meaning of the Hebrew *Havah*, or Eve; Pluto also called *Aphrodite*, *Virgo*, and Neptune’s wife similarly signifies the “division.”

¹ *Trans. Soc. bib. Arch.*, p. 163. *Al* is the male sign, and *Allator* or *Al-ot* the female.

LIBRA, or the seventh month, and height of the autumnal equinox, Akadians held sacred to “the Warrior Sun,” who, hnd now completed his great work of filling his children’s stores with good things. They called the month *Tasritu*, or *Tisri*, or dropping the initial, *Esritu*, said to mean “the sacred altar” or “sanctuary,” which seems to apply to the grain or store-house. Many tribes dedicated this month to “the great She-Wolf,” who is the forerunner of the much dreaded Typhon, now to be seen looming on the horizon as a Serpent or Scorpion.

SCORPIO, sign of the eighth month, when the giant *Nepheleim*—Diana’s hounds, say some—spread themselves in cloudy masses over the earth. *Mar-dook*, “the Ruler of the Gods,” the “ever-prosperous,” was now prayed to by Akadians; for these, like Indians, look forward at this season to refreshing mild weather, as they begin to till their fields again for the hardy grains of northern lands.

SAGITTARIUS, the ninth month—with us gloomy and wet, is erroneously thought to be an archer; he is rather the bull-like half man, half beast, or “bestial nature,” the meaning of the Kaldi word *Ken-toor*. The Greek signification admits of this and even gives *Pudenda* as the second meaning of *Kentaur*. Latins sometimes show him as a half man, half beast, with an arrow having two crosses, his forefeet in a boat and hind-feet in water. Others depict this month by “fair Vesta’s” lamp, for those who inhabit tropical lands or their borders are now thankfully garnering the millets or hot season crops, and anxiously watching the welcome springing of the young wheat, and praying for wintry showers which northern lands are more than satiated with. Lakshmi is specially feted in India during this month, and so in Italy we see wondrous, and at one time saw every gross festivity in honour of Kubele, Proserpine, and Pluto, styled *Liberalia* and *Saturnolia*.¹ At this season commence many “mysteries” of all faiths originally more or less connected with seed—nay, “*the causative seed*,” as the good Bishop Hippolytus of Rome fully explains to us in trying to refute Gnostic, or, as he prefers to call them, “heresies of the *Naaseni*.”² Even Adam—who, by-the-by, in cuniform is both man and monkey, *A-du-mu*—these early Christians and many Jews considered *a mere generative agent*; strange that Asyrians, Hebrews, &c. should have looked upon Adam—“the man” or the *A-du-mu*—and the anthropoid ape as the same, or so closely allied as to demand the same patriarchal name.³ Biahop Hippolytus tells us that “*the mysteries*” of the Asyrians, Phrygians, and of Isis, were simply “*the Pudendum*, and in the latter case, of Osiris.” “It stands,” he says, “in temples fronting Isis *looking downwards*. . . crowned with all its own fruits of things which are made . . . It is in the moat hallowed temples, the chief of idols, . . . and in all by-

¹ See *Festival Tables*, Vol. I. 427.

² *Ante-Nicene Library*, VI. *Refutation of All Heresies*, by Bp. Hippolytus, I. 129-137. *Naas* is really *Nachash*, Heb. for Serpent, showing how the Hebrew of that day was pronounced.

³ At the meeting of the *Soc. of Biblical Archaeol.* on 2d May 1876, the Rev. W. Houghton said, as reported in *Academy* of 13th idem: “The Asyrian word for monkey was *udumu*, the same as the Hebrew word Adam, ‘a man;’ compare our anthropoid ape.”

ways and all streets, and near the actual dwellings, is placed in front as a certain appointed limit and termination of the dwelling,¹ and is denominated the good (entity) by all." Greeks call the god "the good-producing, . . . the *Logos*; for," continues the Bishop, "*Mercury is the Logos, who, being the interpreter and fabricator*" of all things that "exist, stands honoured among them fashioned into some such figure as is the pudendum of a man, having an impulsive power from the parts below towards those above." This mystery, say these early Christians, is explained in *the Gospel according to Thomas*, where it is said, "He who seeks me will find me in children from seven years old; for there concealed, I shall in the fourteenth year be made manifest; "a heresy" which the Bishop condemns, complaining that it "places the originative nature in causative seed."² This is, however what a large body of early Christians of great learning and renown called "THE INEFFABLE AND MYSTICAL LOGOS;" they insisted that Christ had a golden, and no common iron wand, and that with it "he enchanted the eyes of the dead and raised up those who slumbered"—the meaning they attributed to the writer of the Epistle to the Ephesians, when he says, "Awake thou that sleepest, rise, and Christ will give thee light."³ These good Christians were nevertheless staunch in their allegiance to Christ, saying that "this portrayed *Son of Man*" "Was "the unportrayable *Logos*, which is the great and unspeakable mystery of the Eleusinian rites, *Hue, Kue*;" (?) language which fully explaining to us why the writer of John calls the *Flesh* and *Gospel*, the *Logos* and *Christ*, and the strange blending of the utmost spirituality with the materialistic phallo-solar cults of the world. But we shall return to this presently.

TIBET, the tenth month, embraces all our Christmas mysteries and festivities; is ruled over by *Capricornus*, which Greeks learned from Kaldians was "the first goat-offerer," ΑΙΓΟΧΕΡΙΟΣ and was symbolised by a goat's horn and the letter S; but many tribes deemed the month sacred to the peacock of the Queen of Heaven, which seems to be also the Akadian idea; see fourth column of page 182. Latins considered January sacred to Janus, and represented him as with two heads—Apollo and Saturn; others said the month was holy to the demi-"god of healing" and mirth—Eskulapius and his urn, which Ganymede was shown bringing along, full of divine ambrosia.

SEBAT, the eleventh month—corresponding to the last third of January and first twenty days of February, was a time of many libations and purifications; hence, it is averred, derived from Februare. Aquarius, the water-god, rides high in the gloomy skies, and the Egyptian hieroglyph for water is his almost universal symbol, $\frac{\wedge\wedge}{\wedge\wedge}$. It is in five divisions, and Greeks, apparently translating a Kaldian term, called it *Udor Foros*. Sometimes the sign is a man standing on an aquatic bird, and a woman

¹ Hence he is the God "Terminus"—the presiding deity of all Domiciles, the male Hertha.

² Hippokrates said, "The child of seven years old is half a father."—*Hippolytus*. I. 133 [Lib V. cap. II]

³ Not a very accurate quotation, but the writers were not so particular as we are. I have here and there had to slightly amend the literal translation, which scarcely gives sense.—*Hippol.* p. 136.

withoutstretched arms, and among some tribes two dolphins—woman and the womb—for seed is at this time everywhere consigned to fruitful mother Terra, in hope of a rich autumnal harvest.

MARCH or **ADAR**, the twelfth month, is presided over by *Pisces* or *Iktheus*, whom Hebrews at one time called *Ak-zuth* or “Possession;” other tribes said the month was sacred to Minerva’s Owl. The seed is now mostly sown and has taken fast hold—and Andromeda and Pegasus adjoin the fishy constellation, yet the fish-idea is said by some to have been the mistake of Greeks, who fancied that the two faces or moons of Janus were two quaint-like fishes.

The *Mardook* of the cuniform clearly became the Mercury of Greeks; indeed, the names are thought to be identical. Both, say Assyriologists, are called *Sulpa-udu*, and either name may be substituted for the other in the planetary system of the Akadians and Kaldians. Mr. Sayce says that Mercury was, with Babylonias *Sekes*, “the blue star” and “the burning fire” of the month of Ab (sacred to the goddess Alat), “the prince of the men of Karan,” that old Akadian city “whose laws are conjoined by Sargon with those of Assur, the ancient pre-Shemitic capital of Assyria;” he was “the king of light,” “*Gusurra* or wood work,” and of *Tu* or “decetti,” and the support of all houses. This planetary Siva is also “the Proclaimer,” “the Dog,” and “the star of Nebo”—all titles which proclaim him the creator Siva; but Mercury was also “chief of the beginning” which so large a section of early Christians lauded, and, indeed, worshipped, as “the primal man,” *i.e.*, their *Adam*. “Samothersians,” writes Bishop Hippolytus of Rome,¹ “expressly hand down in their mysteries. . . . that Adam is the primal man; and habitually there stand in the temple of the Samothersians two images of naked men having both hands stretched aloft towards heaven and their *pudenda* turned upwards as is the case with the statue of Mercury on Mount Cyllene. And the aforesaid images are figures of the primal man and of that spiritual one who is born again!” This “chief of the beginning,” or Adam, says Bishop Hippolytus, the Gnostics and others call the “*Chief stone of the corner*,” and their “*Rock*”²—that term so constantly applied even now, by Jews and Christians, to God and Christ. Adam, said the Christians of the second, third, and fourth centuries, was “*the blessed man*” of “the three-fold body.”³ So Christ they held ascended “to the Good One—*Priapus*, (!) who antecedently caused the production of everything that exists,” and “for this reason,” continued these Christians, “is his statue placed in every temple and revered by every creature, and so there are images of him in the highways carrying over his head ripened fruits, the produce of the creation of which he is the cause.”⁴ It was later people who crystallized all the allegories and poetry of ancient writers into hard history, which all had to believe on pain of death and torture. Not so with the men of the first and second centuries. The paradise of the primal man Adam, said the

¹ *Ante-Nicene Library*, VI. The Bishop strangely calls his book a “*Refutation of Heresies!*” I. 140, 141.

² *Ibid.*, p. 137.

³ *Ibid.*, p. 139.

⁴ *Ibid.*, p. 191, 192.

so-called heretical Simon of Paul's day,—evidently a very learned as well as pious man—was a mere metaphor used by Moses for the womb of creation. “God formed man in his mother's womb, *i.e.*, Paradise,” writes Simon, and “Edem was the caul or after-birth (*sic*), a river flowing forth to irrigate Paradise.” The four rivers are but “the Navel, separated into four principles,” “two arteries of spirit and two channels of blood,” which lie, says this early anatomist, on either side of the Navel. “All these umbilical vessels proceed forth from Edem,” and in this way the foetus is enveloped and grows.¹ “The four channels are the four senses, . . . seeing, smelling, taste, and touch; for the child formed in Paradise has these senses only.” Labouring on thus to account for the generation of all things, this Christian heretic Simon, who is a believer as much as others in the floating fables of the day regarding Christ, says: “The originating principle of the generation of things is from fire;” it creates desire, and “blood in the man being warm and yellow is converted as a figured flame into seed, whilst in the woman this same blood is converted into milk.”²

So laboured these early thinkers to explain ancient allegories knowing well that nowhere had they got from Moses or others any sure stand-point. The Serpent *Nachash*, or “*Naas*,” must, they said, be revered, for “he introduced virtue as well as vice,” inasmuch as “he entered into Adam,” “debauching him” after he had “debauched Eve,”³ so little were the stories of the Old Testament locked upon by these primitive believers as orthodoxy now teaches. The serpent was “the Wise One,” said these old Christians—the most perfect symbol of deity, to whom “is dedicated every shrine and every initiatory rite, and every mystery.” “He is a moist substance, water, the originating principle, without which no existing things, immortal or mortal, animate or inanimate, could exist; . . . all things are subject to him, he is good and has all things in himself, as in the horn of the one-horned bull,”⁴ a *double-entendre* very clearly pointing to the Solar Python. Now the real value of all such writings to us is, that they expose the crude materials out of which the Christian faith has grown, and however regular and congruous our Bible stories may now appear to many of us, yet we must remember that these early views lay bare the real foundations on which has been built the goodly structure; for in the first and second centuries, if ever, men must have best known the real facts, and these so-called “innumerable heresies” are the prominent facts in the early history of the faith.

The phallo-solar idea, then, was the one grand thought of early Christianity, and its roots were deep, and had been fed by the religions and sciences of great empires, which had cherished such from their birth as nomadic tribes, to their extinction as wise and learned nations. Kaldian faith and astrology were suffused with such figures and ideas as the above. Mars was a god and a planet, and “lord of the dark womb,” “abyss,” or “house of death;” the *Nibet-Anu* or “*Nin* of the ark of *Anu*.” So Goola proclaims

¹ *Ante-Nicene Library*, p. 204. [Hippol, *Refut.*, lib. VI. cap. IX.]

² *Ibid*, p. 208. [lib. VI. cap. X, XII.]

³ *Ibid.*, p. 189. The Bishop's language is here very strong, pointing to the vices of Sodom. [V. XXI. “... [the serpent] went in unto Adam, and had unnatural intercourse with him ... whence have arisen adultery and sodomy.” (trans. Rev. J. H. MacMahon).]

⁴ *Ibid.*, p. 150 [V. IV.]

herself “the wife of Hea,” and “the earth,” that Bahu בַּהּ—“Primeval chaos or night,” the *Ba-au* of Sankuniathon, and the *Mot*, Bōth (βώθ), or “primitive substance that was the mother of all the gods.” The Rev. Mr. Sayce, here quoted, thus makes her the wife of the Elohim and Jehovah of Genesis. Her name was “*Nin-cigal*, lady of the Great Earth—a form of Allat or Istar,”¹ that is the *Ruach* or Spirit by which the Aleim created. This reverend writer says that “the more he examines Acadian mythology, the more solar does its character appear,” that its several personages are mostly forces of the sun, yet as identified also with stars, they assume a double character. Thus Venus at sunset was usually a female, but at sunrise “*a male-ess*,” as the ancient Assyrian translates the older Akadian term “male-female”—a useful word, and very expressive of the easy transition of sex in this lore, and corresponding to our womb-man or wom-man.

There were observatories, it is said, in all great Kaldian towns, on the summits of high towers called *Zigurats*, of which every temple possessed one. The astronomers were called *Abi*, apparently the same as Papa, Rabi, or Father—names always applied by a people to their ecclesiastics or learned instructors. The full name was *Aba mat Armai*, i.e., astronomers of the *Ar-mai*, *Ur-ma*, or *Ur-uma*—people of “the land of the great Sun” and Light God, *Ur*, *Ar*, or *Aur*.⁴ Mr. Smith found *Ar* described on the oldest tablets of the Kaldian Sargon as “THE GREATEST OF THE GODS” and the founder of the kingdom *Adi-Ar*, commonly translated as “one devoted to the god *Ar*,” but here evidently the name of the great patriarch *Al-Or* or *Al-Ar*. *Ar* is the same as S-AR, *Sur*, *Zur*, hence the Sanskrit *Soorya*, and the Akadian *Surru*, which from “Fire” comes, we are told, to be the same as *Kalu*, “to burn,” reminding us of *Kāla* or *Siva*, “the consuming One.”

Sit or *Sid*, the old Akadian term for Sun, must be the origin of all such words as *Sur*, *Sun*, *San*, *Sam*, and *Sham*, &c., for the oldest temples on the oldest sites were called *Bet Sid* or *Bet Sidi*, as that at Shere Gat or ancient Asher. *Sid* became *Set* among the Egyptian and Phenician coast tribes, and hence *Sutech* and *Sohad* which in time became among Hebrews *Shadai* or *Shaddai*, the “God Almighty” of the pristine patriarch who went up to the Aram from Ur.⁵ Asher, it is thought, may be *A-Sid*, the prosthetic A being given to denote the great male god, and the active force of *Sid* as the pillar or Lingam God, that is, “the Sun Stone.”⁶ *A-Sit* is read in the oldest epigraphic monuments of Mesopotamia, reaching back to probably the twentieth century B.C. and therefore 1500 years older than the Old Testament writings as to Asher.

KUTHS.—Let us now try to follow these most ancient peoples (who, for lack of history, we may call the autochthons of Western Asia), as they were gradually forced to move onwards from their cradle lands on the great rivers. It was *Kuths*, *Chusites* or *Kuthites*,

¹ *Ibid.*, p. 173. [*sic.*, patently not from Hippol.; prob. from the work cited in next note. — T.S.]

² *Trans. Soc. Bib. Arch.* III. i. 166, and *Do.* III., ii. 473. Here we see the Sun called *Cit* or *Sid*, hence comes *Sidi-Ceres*.

³ *Ibid.*, III. i. 229. The Deity of Yezids is *Adi*.

⁴ *Ibid.*, III. ii. 363.

⁵ M. François Lenormant shows us this.

⁶ See an article by Jules Soury quoted in Boston *Index*, April 27, 1876, from *R. des deux Mondes*.

Kuklopes, etc., who, moving west, gave the name of Atlantic to the Western Ocean, or rather “River,” which it was thought here encircled the world, as did the wondrous Aithiopic race. Oceanus and Atlas—from whom Atlantians, were the most powerful sons of Titœa, who early settled in Mauretania. a name embracing all the north-eastern parts of Africa, from the lofty summits of their sacred Atlas to the pillars of Herakles. Titans also peopled fair Iberia. Some thought that Mauritania was Erebus—darkness or Hell; but this seems to have arising from confusing *Ereb*, the West, ערב, with *Erebus*, darkness. Hence Greek poets sang that Jove had consigned those Titans who had lifted him to power—*i.e.*, advanced a purer Aryan and Solar Faith—to dark Erebus and Tartarus:—

“The gods victorious seiz’d the rebel crew
And sent them, bound in adamantine chains,
To earth’s deep caverns, and the shades of night.
. Round them wide extend
The dreary bounds of earth, and sea, and air,
Of heaven above, and Tartarus below.
There Atlas, son of great Iäpetus,
With head inclin’d, and ever during arms
Sustains the spacious heavens.”¹

So Kallimakus calls Iberians as well as Mauretians, Οψιγονος Τιττηοις. the offspring of Titans.² The wars of “the *Giants*”—a common name for these great Titans, Tuthans, or Koothans—ended in driving them out of Semar or Sen-Ar, and giving possession to the sons Shem, who succeeded, we are told, not only to their wealth, but to their arts and civilisation, and the poet of the “*Iliad*” says, to their “sacred implements” as well. It is *Lukos*, “the God of Light,” in his Incarnation, Lykurgus, who is made to drive away the followers of the God of Nusa—Dio-nysus or Bacchus, he who was nursed by Tithenæ.³ “The Zuzims of Ham,” and the Emims of the land of Moab, “who dwelt there in times paat, a people great and many, and tall as the Anakims, who were accounted giants,” or *Rephaim*,⁴ are thus noticed in the Jewish sacred writings, and acknowledged by orthodoxy as warring in the 20th century B.C. The most ancient writers cilled this “the war of the giants,” “the flight of Bacchus,” and “the sufferings of the Gods;” and Greeks allude to it under the name of *Skuthismus*, clearly showing us that the people were Skuthæ.⁵ Strabo tells us that the *Skuthæ* or *Sakæ* drove the Kymmerians out of their country, which was all around the Sea of Azov and thereabouts, that is, of the As-eans or Asians.⁶

We must guard against a misuse of this term *Skythian*, for Greeks and others have too freely applied it towards all the northern peoples in Europe as well as Asia,

¹ Hesiod. *Theog.*, Bryant, III. 56 to 61. Smith’s *Dict. of G. and R. Geo.*, s.v. *Atlanticum Mare*, *Atlas*, &c.

² *Hymn in Delon*, 174, Bryant, III., 60, 79. Iapetus, by some erroneously thought to be Noachian Japhet, was “an earth-born giant” and Titanian.—

Diodorus, V. p. 334. *Iliad*, θ, 478, 1.

³ *Iliad*, Z. 132. Bryant, III. 75.

⁴ Gen. xiv. 5; Deut. ii. 10.

⁵ Bryant, III. 127.

⁶ Strabo, IX. 756. *Jour. Anthro.*, July 1876.

of whom they knew nothing. They said there were from 50 to 300 Skythic nations talking distinct languages, and that some were learned and civilized, whilst others were rude and even “inhuman” to the last degree.¹ The general result of historical criticism seems to tend towards placing Skyths over all the northern portion of “the world as known to the ancients,” and the Aithiopes over its southern circumference.² But these positions must be understood as embracing two different periods of time, probably 2000 years, for Skuths were Kooths, and both members of the Athiopian family, though here seen separated. In the case of the Madras Dravidians, 2000 to 3000 B.C., and the Vedic Aryans of the ancient Panjab, of 1000 to 1500 B.C., the difference of the people is so complete as to even seem one of *race*. Long before the dawn of Hellenic history there were Skuthæ, famed for their “extensive commerce and superior science,” called Colchians, Iberians, Kymerians, Hyperboreans, Alani, Amazonians, Alazonians, &c.,³ all around and about Asia Minor; and still in a world outside these, “Skuths and Keltæ.” The addition of the Σ (sigma) or S, says Bryant, has been to us a fatal blind; so *Kuths* became Skuths, as *Ur* became *Sour*; the priests of *El*, the *Elli*, were called *Selli*, the *Alpes Kottiaæ*, the *Skotiaæ*, and the Alpi the *Salpia Ore*. With Latins, Ὑλη became *Sylva*; *Erpo*, *Serpo*; and *Als*, Ἄλξ, *Sal*, as I have elsewhere shown. The Welsh and many others used S as an aspirate.

All the races just named, those upon the Phasis and Thermodon, and those occupying Bœtica in Iberia, nay “Bœotians and Athenenians were, in a great measure, Cuthian.”⁴ Epiphanius, who wrote quite an epitome of Skuthic history, says; “Those nations which reached southward, where the two great continents of Europe and Asia incline to each other and EW connected, were universally styled *Skuthai*, according to an appellation of long standing.”⁵ They were “the Chaldaic Ionim under another name,” says Eusebius.

The Fathers of the Church termed the age before the flood, “Barbarous,” that following, *Skuthismus*, after which came the *Hellenismus*—a phase still in vigour at the dawn of Grecian history. None of us can yet speak with any certainty regarding either of the first periods, nor the early part of the latter. Much seems “lost beyond the hope of recovery, and the most interesting, the opening scenes of the childhood of the human race, are known to us by fragments only.”⁶ When they first break upon the philologist’s vision, we find a grammar “containing the germs of all the Turanian as well as Aryan and Semitic forms of speech,” which period we now call the RHE-MATIC, or that in which language was in an unsettled and agglutinative stage. It is succeeded by the *Dialectic*, when the three great classes of language entered upon the Formative, or amalgative period, like the nomads themselves when they settled down

¹ Bryant, III. 137.

² See my Pl. II. and circular figure in corner.

³ Bryant, III. 145

⁴ Bryant, III. 147. Max Müller shows us that in

Sanskrit and Gothic great liberties are taken with *s* and *h*, see *Chips*, II. 39.

⁵ Epiphanius, *Adv. Hæres.* I. 6.

⁶ Max Müller’s *Chips*, II. *Comparative Mythology*.

into communities; their speech was then as it were arrested, and from that period definite and continually forming grammar may be said to date.

The wisest must yet confess, with Max Müller, that “we know nothing of the Aryan race before it was broken up into different nationalities, such as Indian, Greek, Roman, Teutonic, and Keltic”—a statement, however, which seems to contain an error, inasmuch as it assumes that there was a *perfect* community, with a full, flowing language, instead of merely the wild man advancing gradually through all the usual stages of physical and mental development which we see every race and nation still doing. Thus the author frequently insists “that all the essential forms of grammar had been fully framed and established before the first separation of the Aryan family took place;”¹ a theory only tenable by those who think that man was created “perfect,” and able to name “all the beasts of the field, and birds of the air, and every living creature,” and that “he fell from this high estate.” It seems sufficient to say that during the Nomadic or Rhematitic stage, the nomads frequently met, nay, perhaps sprang from the same pastures or hunting grounds, and had much speech in common, especially as regards such names as Sun, Moon, Stars, Fire, Water, Father, Mother, and that of common animals; they probably recognised the same primitive verbs and nouns, denoting possession, gifts, sacrifices, *being, having, &c.* So long as mankind roamed from mid Asia to Arabia, and all over Africa and Europe, as Aithiopes did, it must have been impossible to keep to either one language or deity; but when they settled, all this would cease, and those worshipping *Helios* and his *Ain*, or *fons*, would be called *El-Ains*, or Elanite, as those who followed *Soorya* or *Asoorya*, were termed Syriams and Asyrians, etc.; then also, language, idioms, and customs, mythologies and gods would all assume characteristics peculiar to individual character, though freely modified by the local circumstances of each land or settlement, as well as in some measure by the prevailing ideas which were found existing there.

As Bryant says, “how was it possible for an Hellenic era to have existed before the name of Hellas was known, or the nation in being,” for Greeks are no exception to our rule of a people being called after their primitive gods or faith, and *El-ain (Solis fons)* was the origin of the general term *Elanismus*, which Ionians aspirated into *Ἑλληνισμος, Hellenismos*. “One of the titles of the Cusean shepherds who came into Egypt was derived from *El-Ain*—‘the Fountain of Light’—which they worshipped . . . whence Greeks . . . are, by many writers, styled *Poimenes Hellenes*, or Hellenic shepherds, being truly *El-Anes*, and by race Cuthites.”² Both Eusebius and Epiphanius assure us that Hellenism and worship of *steli* or pillars began in the days of “*Phalec*” or *Peleg*, “the Divider” or Maha-deva; in fact, that this Solophallic faith then arose and startled the world, *i.e.*, about the end of the twenty-first century B.C., when, says Eusebius, Phalec’s grandson, Sarug, “the Branch,” *intro-*

¹ *Ibid.*, p. 20.

² Bryant (and others), III., 151, 152.

duced Hellenismus.¹ All Syria perfectly understood that *Helios* was *Zeus Hellenius* and that he, as well as the Jahveh of Phenicians and Jews, had a celebrated shrine on Mount Gerizim, that Arkite mount facing the male one of Ebal, Eb-Al, or *Neb-Al*.² It is only some Greek students of these days who require to be reminded of all this. To the present hour, say good Samaritans, all must turn in prayer to the Kibla or Ark on Holy Gerizim, for on this is the *Kub* or cup of Kubele; and this, says Capt. Warren,³ these races have here practised from before the captivity to the present hour, which, being some two thousand five hundred years, shows the durability of this Kibla or Arkite faith. The sacred rock on the summit of Gerizim has a small hole in it, called “the Holy of Holies,” where Abraham sacrificed, Jaecob the Ionite dreamt, and the Ark rested; and here still are lambs sacrificed, especially the Paschal of the vernal year.

We have a re-production of the phallic god—“Peleg the Divider”—in Peleus and Pelias, whom early Greeks worshipped. These were the countrymen and co-religionists of the כְּתִים, *Kuthim*, those “dividers,” “engravers and writers,”⁴ whose age the erring poets of Greece said was “a golden one;” thinking, perhaps, that the χρυσεῖβ Γενος, *Kurseion Genos*, was χρυσεῖον, *Kruseion*, or “age of god;” after making which error they followed it up to its necessary outcome by establishing silver, brazen, and iron ages also.⁵ *Kut*, כֶּת, we see in Fürst, signified, at different times, all the coasts and islands of the Mediterranean, from the Nile to the Bosphorus, and *Kutin* or Chittim, כְּתִים, would be the country of Kuths; but Greeks were possibly misled by כְּתִים k t m, meaning “gold,” as well as “the dividers,” “cleansers,” and “purifiers of it.” It is clear that they applied the term *Kruseion Genos* to Kuthites, for they say it was this *Golden Race* who built the Olympian temples.⁶ The builders soon became too learned, and scoffed at the very gods whose noble shrines they had erected, like not a few builders of our day; so Jove or Jovites drove them out of the land.

Johannes Antiochenes styles the people of Midian *Hellenes*; and speaking of Moses, who married the daughter of Jethro—the Cuthite and chief priest of Midian, he represents the woman as the daughter of Jother, High priest of the Hellenes.” So we still see in the land of Midian, as did Ptolemy, a city called *El-ain*, which Josephus calls *Ailane*, and adjoining it are the present *Ain-Mosh*, or “fountains of *Mo-sheh*,” meaning those whose waters may be used.⁷ Various parts of the Red Sea have been named *Sinus Elanites*, for the primitive peoples were *Ellane*, and “the Arabs about Akaba are (even now) called *Allauni*”⁸—no doubt, as they would explain after *Alla* their ancient and

¹ Gen. xi. 16-22; Epiph. *Adv. Hæres*, I., iv. 7; Euseib. *Chron.* 13; Bryant, III. 154.

² *Niba* is the temple on Mount Nebo.

³ Paper read before R. His. Soc., 1875, by Capt. Warren, R.E., of Pal. Explor. Fund, pp. 38, 39.

⁴ Fürst.

⁵ Bryant, III. 163, *et seq.*

⁶ *Phænom.*, 113; Bryant, III. 165.

⁷ Josephus says Moses or *Mo-sheh*, מֹשֶׁה, signifies “water” (*mo*), and “drawn out” (*uses*), that is a place where water may be drawn out or used. The *h* may be dropped, and the word is probably Shem or Sham, the Sun, which the Hebrews read revered as was not uncommon with them.

⁸ Pocock’s *Egypt*, p. 138.

present god or *El*. We must not forget, however, that Hellen, who was at first a male, became among Ionim, whether Kaldian or Greek, a woman, and the principle or organ of fertility—if female, the *Ioni* or *Yoni*; if male, the sun—*Ion*—“the burning and shining light,” Helios, Osiris, and Apollo.¹ The Greeks were both Ionim and Hellenes; but all other nations were so also, we must not foist the language or religion of the former on the latter. This is often done, as in the case of the Hellenes, or Hellenic shepherds of Egypt, who, we know, were *Auritaë*, or *Oritaë*, “Cuthic Shepherds” and “Hellenic Princes.” They reigned in the infancy of the Egyptian nation, long prior to the Greek Hellen, daughter of their crystallised *Deucalion*; for the very ancient Hellen or El-Anes was the *Prōtogenia* or first-born of woman, and the child of the Sun;² such a god as the dwelled in Elam—that old, old Helan—would be most likely to adopt. The Hellenic language of Egypt was one which seems to have succeeded the Cuthite Akadian, or pro-Babylonian, and been introduced by Noë or Neo-Agathodaimon, who claimed the serpent as his symbol. Manetho called Cuthite-Hellenic “the sacred language of Egypt,” and it brought with it to the Nile very much the same mythologies and faith as another branch of the same stream carried into Greece. Philo-Judæus, as Bryant shows, has been the great misleader in thus Grecianising Egypt; and all the subsequent writers, as Clemens Alexandrinus, and other “Fathers,” do but copy his mistake.³

Ebn Batriak styles Zoroaster “the author of Tsabean Worship and an Iūna-Hellen;” and Eusebius says “*Hellen was the son of the person who escaped the flood,*”⁴ which merely identifies Noah and Hellen with the Sun; or if we assume, with Herakleitus, that “men are mortal gods, and gods but immortal men,” then Hellen is Kam or Cham, the son of Noah, for fathen and son read alike in this lore. Many writers, as Diodorus, identify Hellen and Ion,⁵—the Babylonian bead of their Ionim, and these the Hebrew Jeremiah calls “the Oppressing Sword;” but the Septuagint makes this the “*Hellenic Sword,*”⁶ without any idea connected with Greece or Greeks. The famous oracle of Dodona belonged to Hellenes, called “*Elli and Selli*, which are terms of the same import derived from *El* and *Sel*, two names of the Sun;” and the Latins named their priesthood *Salii*, because “*Elli and Selli* were the priests of this oracle,”⁷ We find that the Cuthite-Amonians worshipped Ham or Am not only as *Elli* or Helios, but as *Dis* and *Dios*; and hence the very ancient Egyptian city *Dios-polis*. So Koothites styled the Sun *Pleguas* Or *Phlegyas*, he who Greeks said was the son of Ares and King of Beotia, and who set fire to the temple of Apollo, and had here no offering, *i.e.*, who being pure phallic worshippers, resisted the new Apollonic heresy; they did not succeed, and were driven forth. We are told that with Kuthites,

¹ Bryant, III. 156.

² Bryant quoting Africanus, Syncellus, and Apollodorus. Many scholars have now relegated “Helen of Troy” back to her Solar cradle; see Sayce on Gladstone.

³ Bryant, III. 158.

⁴ *Ibid.*, p. 161; Euseb. *Chron.* p. 28.

⁵ Read Bryant, III., from about p. 370 to 390.

⁶ Jer. xlvi. 16; lxvi.

⁷ Hesych., Aristotle and Strabo, quoted by Bryant, III. 161-2.

Pleguas had the same worship as the later Mithras, and Josephus wrote that *Persis* was one of the provinces of *Kutha*, and calls all the Samaritan Jews Kuthites, because they had lived so long in the countries of Kuthia and Media;¹ but, in point of fact, all Syria and Phenicia was at one time called Aithiopia.²

As we learn in Arrian and others. that all the region about the Persian Gulf was Kuthia, so we see that this name embraced Elam, Kus (Chus or Sua, *i.e.*, Susiana) Shinar, and Persia, although the more general ancient term for all these provinces was at first Aetia or Aithiopia. This was according to the “inspired writer” of Gen. x. the country of the most prolific of all mankind, for the progeny of Ham (Kuth), Shem and Japhet, were, he says, as thirty-one, twenty-six, and fourteen. Ham or Am was *Ait*, *Aith*, or Ἀιτος, a name long applied to both Egypt and the Nile,³ signifying the same as *El-Am*, *Hel-ain* or the Sun; the more modern Hellanites of Atika were never tired of compounding the initial *Ait* or Ἀιθ, as they wrote it, with their sacred names. They called Ἀιθ-οψ, the sun’s disk, for this was commonly depicted surrounded by the Ops, Python or Serpent. *Ath-Ur* (Athyr) was one of the Egyptian months—when *Ath* gave special light; and our Keltic demi-god *Arth-ur* is from the same source. The shepherd kings of Egypt called their city at the head of the delta *Ath-ur Athur-ai*, “the place of Arthur”⁴ and here *Ur*, *Or*, or *Horus* reigned supreme. As *Ait* was the centre of the earth emotions, so this name was given to the heart in the animal frame,⁵ and, for the same reason, to the Nile as the life of Egypt; the heart over a vase of incense was the emblem of Egypt. Homer calls the eagle the *Aëtos Aithon*, or most powerful of birds, which can gaze without covering its eyes on the sun’s disk, and loves to soar near to him—an idea which probably travelled from the land of the Vedas where the eagle is called the *Varāha*, vehicle or messenger of Vishnoo, the sun. Even in Eusebius’ days, south-east Mesopotamia and “beyond the rivers of Kuthia” seems to have been called *Aithiopia*, whilst Jerome still calls the cradle-land of high Colchis the country of Aithiopians, saying that St. Andrew preached the gospel here to them.⁶

The original name *Ar-Ab-es*, or Arabians, is of course from the same source as Ireni and Aryans, which Liddell and Scott show is derived from the Sanskrit god of Light, so the Arabian followers of Kadmus, as the Kuthites were styled—*Arabes hoi sun Kadmō*, Arabians with Cadmus, and Eubea, the place where they first landed in Greece, was called *Aithiopium*, as was also Samothraké, Lesbos and Makaria.⁷ It was as the *Er-uth-ri* that the Aithiopes gave: the name *Erythreum mare* to all that was known of eastern seas, from the Gulf of El-anes or Akaba to “the Eden of the eastern wave”—fair Taprobane, Sinhala or Ceylon, situated, says the poet Dionysius, “towards the golden Chernonese,” a continent, however, which was not unknown in early Aithiopic days.

¹ Bryant, III. 178; Josephus *Ants.*, ix. 14 and xi. 4.

² Strabo, I. 73; Bryant III. 183.

³ Bryant, I. 18, 18, and III. 181; Stephanus of Byzantium, Homer, &c.

⁴ *Ibid.*, pp. 19, 20.

⁵ *Ait* or *Ath* is also a euphemism for the Phallus. [So is everything, according to the General. Also: in what language? Bryant’s imaginary “Amonian”? — T.S.]

⁶ Heyschius, see Bryant III. 183. ⁷ *Ibid.*, III. 182.

Justin says “the Skuthi were esteemed by all nations the most ancient,” and Stephanus writes that “Aithiopia was the first established country upon earth (with what undue haste do we thus ever jump at the beginning and end of all things!) and the people the first who introduced. the worship of the gods.”¹ They were esteemed a gigantic and “sacred race” from Cape Komāri and the peak of lofty Ad-Hām overlooking the Colchicus Sinus to the highest summit of the Atalantes, and the pillars of Herakles.

“Upon the great Atlantic, near the isle
Of Erythea, for its pastures fam’d,
The sacred race of Ethiopians dwell;²

and no less so where the Sindus and Chosapes gathered their waters.

“Various the nations under different names,
That rove the banks of Ganges and of Ind.
Lo, where the streams of Acasiné pour,
And in their course, the stubborn rock pervade
To join the Hydaspes! Here the Dardans dwell
Above whose seat the river Cophes rolls.
The sons of Saba³ here retired of old,
And hard by them the Toxili appear,
Join’d to the Skodri; next a savage caste
Yclep’d Peukanian. Then a noble race,
Who style themselves Gargaridæ, and show
To *Dio-Nusos* a peculiar care.”⁴

The IOnim were said to be the Atlantians or descendants of Atlas who was once a king in Phrygia and Arkadia previous to settling in northern Africa; they were of the same family as the Heraklidæ and Hellenes, and were called Peleidæ as descendants of Pelias—the offspring of the Dove (Dione), those Arkites who first clung around the *Elli* and *Selli* at the Dodona shrine. Here, says Strabo, was the first *Hellas*, *i.e.*, Hellan or Ell-An, for Greeks were prone to confuse us by changing *n* into *s*;⁵ and here amidst the highest mountains of Epirus, writes Aristotle, resided those “Selli who were then styled Græci and now Hellenes.” The *Dodanim* or aborigines of the race of Javan were here styled *Barbari*, “but the temple was founded by people from Egypt and Syria, *Ellopians*, Pelasgi and Hellenes.”⁶ The chief of these people was the Sun as Prometheus, Xuth, Zeuth or Zeus (all the same person) and the father or god of Ellanes, Hellenes, Xuth, (Iones) or *Iannes*, whom we are told “*all foreigners very justly call Grecians.*”⁷ Ianna was the land of Javan, and Hellas was of old called *Ian* or Javan, and Ian was the son, *i.e.*, follower of *Xuth*. All the coast of Asia Minor and Syria was once called the land of the IOnim, and the sea even up to the mouths of the Nile, the Ionian Sea; whiht Gaza and Antioch claimed the name of IOn, IOnah, or Jonah, after IO the representative of Meen, Minoa or Selene,

¹ Bryant, III. 185.

² Dionys. *Perieg.*, 558; Bryant III. 184.

³ Gen. x. 7 gives us four names of sons of Chus like *Saba*.

⁴ From the poem of Dionysus; Bryant III. 238.

⁵ Bryant III. 378, 383, 390.

⁶ *Ibid.* pp. 384, 396, Aristot. *Met.* I. xiv. 772; Strabo vii. 505.

⁷ Heyschius, Bryant III. 379. Deukalion or Dava-Kāla was also *Xuth* or Zeus, p. 387; he who causes production or *ferment*, which is the meaning of *Zuth*.

the Moon. The Dorians were Heraklidæ or worshippers of the male energy in “the deity Adorus who, by a common apheresis was expressed 'Dorus.”¹ Though known only to Greeks as arrivals from Egypt, yet the race originally sprung from Kaldian Hellenes, that same Amonian or Kuthite stock from which came the Heraklidæ,² who, Herodotus says, the herald of Xerxes told the Argives, were of the stock of “Perseus, son of Danae, and of Andromeda, daughter of Kepheus” the Aithiopian.³ The Akaimenidæ of Persis also claimed this ancestry.

Under the term *Pelasgians*, ancient writers, though much bewildered in some cases, included Iones, Hellenes, Leleges, Argives and Arkites generally; Greeks said that Pelasgians also came from or by way of Egypt, bringing with them their rites and religion, in which they instructed those amongst whom they settled; these maintained that they were the offspring of a god, Pelasgus the *Arkas* or Arkite, son of Poseidon—a Titanic Oceauus—and Larisa. Those of them who settled as Argives in Thessaly—the abode of Deukalion or Inachus, called it *Aëria* after Egypt.⁴ On the Phrygian coast, the great builders of Theba and Larisa in Troas, were of the same Pelasgic family though named *Æolians*; in Greece they were the Atika, and all the Peloponesus was once theirs, nay, says Plutarch, “the greatest part of the world,”⁵ meaning *his* “world,” and in the first century A.C., he knew a considerable part of the globe. Pelasgus, like Noah, was an early “*Anthropos gēs*” or husbandman, in fact he had many of the characteristics of Noah, Machus and Danaus,⁶ who are all fabled to have come forth from an ark or sacred cavern, herein resembling other Mithraic deities,

All Arkites were great worshippers of the very ancient goddess Arne or Ar-ene, the foster-mother of Poseidon—*Ἄρνη ποσειδωνος τροφος*, also called *Maia Theon*, *Maia Dio-nusou*, *Tithene* and *Meter Theon*; she was especially connected with *Ar-Kal-eus* of Tyre, who built Gadara or Cadiz, and was the presiding deity of the place—the *Arka-El*; her lord, the *Ark Deus*, was “the original *Archus* or *Arcalus*” from whom came all the later Arkels, Herkels, Herakles, and Herculese.⁷ Eruthria (possibly *Eir-uth*) was clearly a demi-god or deified king of this race, for his sacred resting-place, tomb or temple, was more especially worshipped in the isle of *Og-ur-is*, in the deep bay of Karmania, at the entrance of the Eruthrian or Persian gulf. The special god of the Southern Skuthi was *Nusos* or *Dio-nusos*, and Kus or Chus, after whom Kaldians or rather the *Chus* or *Chusd-im* were named; he was also *Pa-chus*, or *Bar-chus* the son of Chus, and IA or I-AR-chus, meaning Dio-chus. Wherever Skuthi went they built cities to Nysus, whom Bryant, with orthodox prejudices, considers must have been Noah. We find a Nysa on the highlands of the Sindus or Indus, “in Arabia, Egypt, Syria, Colchis, upon Mount Caucasus, in Thrace, upon Helikon near Thebes, in Naxos, in Eubea, and one in Lybia,

¹ Bryant, III. 385.

² *Ibid.* p. 388, quoting Plato and Pausanias.

³ Herod., vii. 150. Dorians were Pelsagians.—Bryant, III. 397.

⁴ Steph. Bryant, 239; Bryant, III. 395. *Musara* was another old name of Egypt.

⁵ Plut. in Rom. xvii.; Bryant, III. 393-397.

⁶ *Ibid.* 405.

⁷ Bryant, III. 507.

of which it was said it could never been seen twice by the same person.” Pliny says that the Skuthopolis of Canaan, under the cone of great Hermon was of old called Nusa, which we should expect, seeing that the whole country was once a Kuthite kingdom.¹

The Cathæ or Kuthians of the Panjab, whose chief city was the Singála of Alexander’s time, were classed by Arrian with *Arabes* or *Arabians*, who, he says, resided about the Southem Indus, and were brethren to the *Oritæ*, so that both ancient Arabians and Egyptians were, as Apollonius of Tyana wrote, an Indic, *i.e.*, Indi-Skuthic race.² The *Chronicon Paschale* relates: “At the time when the Tower of Babel was erected, a certain person made his appearance in the world, who was Indus, an Indian, and said to have been of the race of Arphaxad (Arp-ak-ad?) He was famed for his wisdom and skill in astronomy, and named the *Andoubarios* (*Indo-bar* or *Indi filius*). He first delineated schemes of the heavens, and instructed the Indi in that science,”³ by which the narrator seems to mean that this Son of India instructed all Kuths, Akadians, and Kasdim or Kaldians; and if so, we are to understand that an Indian race was far older and more learned than even those who instructed the Shemitic races who rose to Western Empire. So Nilus. the Egyptian tells Apollonius that “the *Indi* are the wisest of all mankind; the *Aithopes*, a colony from them, and that they inherit the wisdom of their forefathers.” Their wise men were styled *Magi* and *Sophitæ*, and Strabo mentions an Indian province as called *Sophita* after them. They were described as of the Amonian faith, worshipping Sun and Fire (hence *Cham-ini-Sophite* already alluded to), and living as mendicants, college recluses, and in religious, societies.⁴

I suppose my readers are aware that *Ur* of Kaldia is often called *Sur* and *Sour*, the Sun, which Greeks made *Kuros* and *Seirios*; Hesychius writes “*Serios ho Helios*,” “By *Seirios* is meant the Sun;” so Syncellus tells us that Ahraham came from *Sour* of the Kaldians, which Egyptians made *Sehor*, and that the land of Suria or Syria was called after *Suro*, *Helius*, or *Apollo*,⁵ for T and S, as in *Tsyrria* and *Syria*, *Tsabians* and *Sabeans*, &c., are permissible changes in various languages. It was not uncommon to confound *Syria* and *Asyria*,⁶ and indeed the latter only differs by giving the God *Sur* his active form, which the prefix A or Pi signifies. The Jew thus makes his great progenitor an *Urite* or *Surite* of the *Kasds*, *Kasads*, *Kasdim*⁷ or Kuthites of Kaldia, people who were long subsequent to these great Sumerians or Akads who claimed *Sisuth-rus* or *Soosra* (whom some fancy is Noah), as the Akadian “Founder.” Asyriologists now find from the tablets that *Sisruthus* means *Soosra*—ANU, “a primeval Man-God,” “the High One,” “the God,” and, says

¹ Bryant, III. 197. The names *Tri-komis* and *Beth-San* (House of the Sun) were also given to the temple of this Triune shepherd-god.

² *Ibid.*, p. 217.

³ *Ibid.*, p. 218.

⁴ *Ibid.*, 219, quoting Strabo, Pliny, &c.

⁵ *Ibid.*, III. 446-7. *Apollo* is an Akadian word.

⁶ *Ibid.*, p. 464.

⁷ The proper name of Kaldia was *Chusida*, the land of the *Chusians* or *Koothites*. Bryant III. 114. [The LXX renders פְּשָׁרִים, *Chaldaioi*, but *Kas'dîm* is not a proper name. *Chaldia* is a Hellenization of *Kaldû*. See *Faiths of Man*, s.v. “Kasdim.” — T.S.]

the Rev. Mr. Sayce, “he is ordinarily called *Na* in Akadian . . . exactly representing the Hebrew נח, *Nh*,”¹ but unconnected with any flood such as Jews describe.

CHRONOLOGICAL ORDER.—I will now summarise a portion of early history to such extent as it may be safely read, and in watching the moves of races would ask my readers to bear in mind the last philological maxim, that “whilst language is a test of social contact, it is no real test of race.” All barbarous tribes, like the early Shemites of Kaldia, of course borrowed readily from the more fixed languages of the settled peoples they came upon in their progress northward, and thus largely lost their own language; and this process goes on, more or less, with all peoples whilst in a state of flux and change, war and migration. Philologists so argue in the case of the old Basques. We are told that only the residuum of Non-Aryan words, such as are found in vocabularies of the Keltic tongues, would give us Basque or Turanian room, all else disappearing as the race drifted into the Iberian family of speech;² and the same rule applies in mythology, religion, and morals—political and social. The following chronological data—gleaned from my Chart, will, I hope, in this abstract form, refresh the reader’s memory amidst these: perplexing pre-historic times —

2300 B.C.	Akadians, believed to be Turanians or Sooso-Medi, begin to lose ground in the Delta of Euphrates, owing to Shemite moves from South.
2200 ..	Turanians with Aryans on the Mediterranean coasts, and intimately blended.
2000 ..	Additional pressure from ditto, owing to Aryan movements from North to South and West. Many Kyklopien structures, as Gallery of Tiryna, Gate of Lions, Tomb of Fanaos, &c., constructed about this time.
1900 ..	Aryans and Turanians, perhaps we should say <i>Sooso-Medians</i> , much on the move, unable to withstand the Shemitic expansion in S.-W. Asia.
1800 ..	Very advanced races, worshipping sexual powers and symbols, moving about Europe and teaching Aborigines the arts of building, &c.
1700 ..	Shemites. now complete masters of the Delta of the Euphrates, adopt a language of their own, one much modified by Akadian. Turanians moving westwardly.
1600 ..	Kooths, Ethiopians, Pelasgi, &c., over all the coasts of Asia Minor, Hellas, Tyrrhenia (Italy), and borders of the Pontus Pelagus, or Pelasgian Sea (Mediterranean).
1500 ..	Ethiopiens, Kyklopiens, Kabiri, Kooths, and Pelasgi, building extensively and grandly over all the shores of the Pelagian Ocean, and probably also in the far north, what we call Kyklopien structures, as the Akropolis of Alatrium (Alatri), Sipylus in Asia Minor, the baths of Aperlos in Greece, &c.
1400 ..	Aryans, with more Sabeian worship than Ethiopians, Kyklops, &c., rising to power. European aborigines as Eskimos, &c., forced on or destroyed; considerable building energy in progress. Ionim or Lunar Aryans settling in Panjāb. ³
1200 ..	Kyklops and Skuth over all the coasts of Northern Europe, exhibiting their faith by constructing great Tors, cells, and open shrines, especially on coasts, headlands, and prominent hills or mounds; devoted worshippers of these and of Groves, Fire, Serpent and Sun. In 11th century settling about Asia Minor.
1000 ..	By some held to be beginning of “Bronze Age,” when metaltools were tolerably common over most of Europe. All above named races, still widely dominant.

¹ *Trans. Soc. Bib. Arch*, already quoted, p. 301.

² Rev. A. H. Sayce, *Anthrop. Inst. Journal*, July 1875, p. 25.

³ M. Oppert, *Lon. Acad.* Sept. 16, 1876, *cf.*

Fergusson’s *Tree and Serp.* 60, and *Hist. Arabi.*, I. 75. He says Aryans fully occupied Northern India in 2100 B.C. and were conquering Southern or Turanian India, having even reached Ceylon.

800 B.C.	Aryan races now overcoming all others in Europe, especially in the South. Kimerii and Hyperboreans forced further northwards, and pressing out older peoples.
6th C. ,,	Robust Northern races, probably Kelts, Gauls, &c., begin the invasion of Southern Europe, especially of Italy. They traverse all the valleys of the Rhine and Danube, settling where they please; are well-disciplined, and with considerable knowledge of agriculture, as well as war.
5th ,,	Hamilkar orders careful exploration of all the west coasts of Europe, which Phenicians oppose. Keltic bards common over Northern Europe.
4th ,,	Cisalpine Gauls invade Italy and burn Rome. Rome finds all Northern and Western Europe speaking Gadhelic tongues. Kimri moving south.

Thus, speaking *generally*, the historical order of the races and faiths seems to have been—

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| 1. <i>Aborigines, or earliest known races,</i> | } Weak Nomadic tribes subsisting on fruits, vegetables, milk, &c., and later the chase, and reverencing Fetishes and Sexual Symbols. |
| 2. <i>Aithiopians, Kykloplians, Akadians, &c.</i> | |
| 3. <i>Phenicians, Kooths or Skyths, and Kelts, &c.</i> | } Do., do., but with more development of Solar worship and Tyrian Gods. |
| 4. <i>Iberians, Basques, Picts, Gaels, and Britons,</i> | |
| 5. <i>Sakæ, Suavi, Saxons,</i> | } Tsabeans and Sivaites. Groves, Wells, Mounts, &c., worshipped. |
| 6. <i>Britons, Skands, Angles,</i> | |
| | Do., do., also with Groves, Holy Wells, Fire and Phallic Worship. |
| | Do., do., up to 7th century A.C., except among a few of the learned. |

Thus up to about the 8th C. A.C. the masses of Europe still clung to their past Faiths, and Kelts, Kymri, Britons, Danes, Jutes, Teutons, Normans, &c., continued most of the old rites and customs, though they beginning to attapt a kind of Hebro-Christian Faith, which placed the Jewish Jahveh on the throne of Agni, Sol, Ermenseul or Mercury, Jove, &c., but yet discarded not wholly any of these, except in name.

According to some evidence Mr Davies advances, the old Asiatic Kelts claimed an entirely Eastern origin, saying they “came from *Gwlad Yr Haw* called *Deprobani*,” a name of Ceylon and clearly pointing to an insulated Eastern home. Anyhow, in the ancestors of the above tribes we see those who brought to Europe, and especially left in our own islands, the faiths of all Central Asia of the valleys of the Oxus, Euphrates, Nile, and Danube, as well as many gross superstitions known only in the Eastern homes of those who dwelt amidst nature’s severest solitudes; these faiths would continue, but in time become milder, more reasonable and enlightened, as the tribes forsook their idle, brutish, nomadic life, and settled down into peaceful agricultural or industrial communities. Civilization was thus proceeding apace when Christianity feeling itself stronger, began, as was its wont, to practically enforce its dogmas and doctrines, especially those early ones which declared Jahveh to have only “one chosen people,” and one “Holy land”; and that all who bow the knee to Baal, must be sacrificed, even to the “women and sucklings.” So we are told that the once good and mild St. Patrick—the friend of the heathen, their kings, nobles, and “innocent rites,” as he at first with pious wile declared himself—turned round when he had a goodly following, and in doing so but showed the logical results of his teaching. The persecution began by this Christian priest “seizing nine Magi and burning them alive, all in their priestly

vestments of white linen.”¹ Not so fast, however, did the Church as a body lose her temper, for her time and full strength had not yet come; so she condemned her saint’s act, and directed that not only were the heathen to be patted on the back, but their festivals accepted, though otherwise explained away by Church traditions, interwoven with ecclesiastical tales. Nevertheless bloodshed and oppression could not now be stopped, and by the ninth century the new faith had marched to Empire up to her knees in blood, throughout every province of Central Europe, and by the next century over all Skandinavia.

Max Müller tells us in regard to the Faiths of the early peoples I have mentioned that previous to the imposition over them of Christianity, “*the broad outlines of the ancient religions were the same that originally they all worshipped the same gods and that their earliest communities were not broken up, before such pregnant conceptions as ‘God,’ ‘Evil Spirit,’ ‘heaven,’ ‘sacred,’ ‘to worship,’ ‘to believe,’ had found expression;*” so that all these peoples, even in Europe, were in possession of many fundamental principles and vital doctrines of Christianity, long before it was heard of; and to these the new faith probably owes its success, as well as much of what is salutary and vigorous. But let us continue our light chronological sketch of the moves of the European families, with special reference to Keltic lands, Britons, Anglo-Saxons, and cognate tribes, and try to locate them also chronologically.

PERIOD	IN NORTH BRITON AND IRELAND	IN SOUTH BRITON.
3d C. B.C.	Some traces of Kyklopians, with Kymri, Kelts, Norsemen, Skands, &c.	Remnants of Kyklops and Phenicians, Sakæ, Britons.
2d C. B.C.	Picts and Scots (Teutonic), Kelts, and many indo-Germanic remnants.	Kymri, Britons, Kelts, Manx, Gauls.
1st C. B.C. O	Do. Do. Do. <i>Cesar has now nearly extirpated the “Venati” (Pheniti) Kelts. The Britons are found to be a people of considerable civilization, having chariots and most species of warlike apparatus for fighting both by land and sea. The country is declared rich in minerals and celebrated for jewelry work.</i>	Rome subduing above in South.
1st C. A.C.	End of so-called <i>Bronze Age</i> , and beginning of <i>Iron Age</i> . The tribes of our Islands much the same as in last century, and quiet; Rome ruling all now with a firm grasp, from Land’s End to the Forth, except Wales and Lake Districts.	
2d and 3d C. A.C.	No change of any importance, owing to a firm Roman rule and internal disputes of classes, clans and sects. Wales also ruled by Rome.	
300 A.C. 366 378	Picts and Scots try to conquer Britons, but Romans expel them from Southern provinces. Picts intermix with Damonii. Christians call all other sects Pagans. Teutons and Saxons invade Gauls and Britons. Western separates from E. Empire. Goths and Normans defeat Romans at Adrianople. Lombars descend on Vandals.	

¹ Dalyell’s *Darker Superstitions*, p. 293. I do not vouch for St. Patrick; he, like St. Columba, is as enveloped in myths, as the legendary heroes of Troy, Syria, or Greece.

400 A.C.	The Goths, under Alaric, march as conquerors over most of Continental Europe.
409	Emperor Honorius recognises the independence of Britain and Armorika.
414	The Goths found a kingdom in Spain. Persians persecute Christians.
425	Romans leave Britain, which is threatened by Northern and Continental Europe.
446	Britons or Kymri beseech Roman aid to repel Picts and Scots.
449	Saxons and Angles enter England to assist Britons, then ruled by King Vortigern.
450	Picts, Socts, Kelts, and Kymri, ruling in the North; in the South, Briton is ruled by Saxons and Angles. <i>Hengist</i> and <i>Horsa</i> , descendants of Woden, a demi-god.
466	ST. PATRICK, having introduced a move in favour of Christianity into Ireland, dies in 466. His " <i>history</i> " is largely mythical.
409	Kings Esk and Ela rule the south of England. 496, Clovis baptised.
500	The time erroneously assigned to the mythic ARTHUR, UThER, or ATHYR, surnamed <i>Pen-dragon</i> , or Head of the Dragon or Ophite Solarists—an early Ruler of the Britons, but whose real character is that of a Solar demi-god.
516	Prince Arthur, called son of above by the wife of a Cornish or Kymrik princes, succeeds; institutes military order of "Knights of the Round Table."
527	Britons try to regain powr but fail. Christianity but partially known.
542	King Arthur dies, having established Christianity in York.
565	ST. COLUMBA, or the Saint of Ioan or <i>I-colm-kil</i> , a somewhat mythical character, like St. Patrick, said by Bebe to land in Scotland, perform many miracles, and make converts.
584	Old <i>Gauls</i> collect together in <i>Armorika</i> , disliking the rule of Franks; they speak only Keltic. Britons defeated by Ceawlin. St. Kentigern or <i>Mungo</i> preaches.
586	"Britons, calling themselves Kymri" (Blair), retire to Wales and north-west coasts. South Britain may now be called Kingdom of Angles and Saxons.
596	Augustine and monks arrive in Kent to convert it to Christianity.
597	Augustine goes to Arles, and is ordained BISHOP OF THE ANGLES. Few Christians except about Kent; wooden churches of Canterbury and St. Paul's built. ST. COLUMBA of Scotland said to die, having converted many northern Picts or Al-Clydes.
616	Eadbald, King of Kent, <i>begins to restore Pagan worship</i> . Two Bishops leave England, but return, the King yielding, and tradition says becoming converted.
627	Edwin, King of North England, becomes a Christian.
629	East Anglian King is converted.
635	King of Wessex is converted.
640	Eadbald, King of Kent, destroys Idols.
644	English Church Council of Whitby decides on joining Rome.
655	Peada, King of Mercia, begins to introduce Christianity in Central England, which, from the Thames to Yorkshire, had up to this time rejected it. Coins show that there was intercourse at this time with Bagdad and Samarkand.
661	Christianity spreading over the Isle of Wight. Sklavs moving on Europe.
678	Egfrid, King of Northumberland, resists Papal interference. Old Thracians go South.
680 to 700	{ Great efforts made by England during last quarter of this centurty to drive away Kymri, and ravage Ireland, but Picts, Scots, Kelts, and Irish, hold their own.
717	Columbian clergy. <i>Culdees</i> or monks expelled from Pictland; Scots attacked by Picts.
726	Picts under Angus Mac Fergus conquer Dalriada, and long rule over Scots or Albans.
732	Pope Gregory excommunicates ICONOCLASTS, and orders the use of images.
743	Mercian and Wessex Kings unite against Kymri, or West Britons.
752	Constantine V. strives to abolish image-worship, and check monasteries.
780	Empress Irené restores image-worship. "Adamman's relics" from IONA to Ireland.
784	Saxons and Sklavs driven out of Southern Europe; some professing Christianity.
787	Danes first attack England. Seventh General Council—2d of NICE. Danes first attack Ireland; Picts, Scots, Kelts, and Kymri still numerous and powerful over a large portion of the British Isles. "Peter's pence" and Church Tithes.
800	Charlemagne declared by Rome Emperor of the West, checks the invasions of Norsemen, or Northmen, now everywhere becoming powerful, and these—still rejecting Christianity, then begin to settle down in Daneland and North-east France.

826	Harold, king of Danes, baptized, and therefore dethroned. Skands in constant intercourse with Constantinople. Saracens everywhere advancing science.	
832	A monger, Anagar, preaches Christianity in Skandinavia. Picts and Scots at amity. Invasion of Shepy by Danes. Painters banished from Eastern Empire.	
838	Danes invade East Anglia and the Loire, and are called by Arabians Magioges, or people of Gog and Magog. Feast of All-Saints instituted.	
840	Danes defeat Saxon kings of Wessex, and plunder Rouen.	
842	Keneth, son of the Pict, Alpen rules of Picts and Albans from "the Stone throne" of Skone, and calls his kingdom Skone; about 50 years later it is known as Alban.	
851	Pepin in league with Normans. Danes sail up rhine with 252 vessels, whilst another fleet enters the Thames, plundering London, &c. Iona churches ravages.	
853	Anagar, King of Sweden, becomes a Christian, and human sacrifices stopped.	
854	Europe sunk in universal ignorance, and is retrograding under priestly thrall.	
856	Normans plunder Paris and invade Spain. Greek church schism beginning.	
860	Do. discover Iceland and ravage South of England. Sklavonians still Pagans.	
862	Ruric, the Danish Norman, becomes Grand-Duke of Russia; all northen kingdoms fall to Normans. Sklavo-Bulgarian kingdom adopting Christianity.	
866	East Anglia extensively invaded by Danish-Normans, who establish themselves at York.	
871	Norman-Danes first severly all over Central England. Alfred I. becomes King.	
872	Do. take London. Mercia pays them tribute.	Christianity now permeating the masses and gradually dominating in British Isles.
874	Do. take Mercia and set up a tributary King.	
878	Do. conquering in Wales and Northumberland.	
880	Do. make a treaty of equal rights with Alfred I.	
885	Do. defeat Alfred's ships at mouth of Stour.	
893	Do. erecting forts in Kent and all over North of England.	
899	Normans and Anglo-Saxons hold respectively North and South England.	
901	Alfred "the Great" dies, England now a Christian country. Normans advance.	
912	Norse Rollo accepts Christianity, and becomes Robert Duke of Normandy; Normans now rule in Russia, Norway, Sweden, Jutland, &c., and North and East Anglia.	
944-5	First King of <i>Scotland</i> , Malcolm I., rules as far south as Westmoreland.	
955	A Russian Princess baptised in Constantinople. English churches only wood.	
986	Duke of Portugal converted to Christianity. There is now no trace of Carthaginian or Phenician intercourse with Northern Europe. Danes invading Britain.	
991	Anglians defeated in Normandy; Danes ravage Central England. Arabian figures.	
996	Duke of Hungary converted to Christianity. Norwegians conquering N. and W. Scotland.	
999	Normans plunder Kent. "Alban," or island north of Tweed, now called "Scotland."	
1001	Icelanders discover North America. Arabians discover obliquity of Ecliptic.	
1002	Norman-Danes massacred by Ethelred of England on St. Brice's day—Nov 13th; retaliation follows, and Christian faiths and churches suffer.	
1013	After various raids, the Norman-Danish king Swein kills the Anglo Saxon king and takes nearly all England, placing Canute I. on throne.	
1016	Canute becomes also King of Denmark. Basil II. destroys and mutilates Bulgarians, 1014.	
1019	Normans suffer severe defeats in Southern Europe; build churches in stone.	
1027	Do. still fighting all over Europe; defend South Italy from Greeks.	
1034	Northmen for the fourth time conquering all throughout Scotland.	
1035	Canute dies, and son Harold succeeds. William, Duke of Normandy, "The Conqueror" of England, succeeds his father Robert, <i>Le Diable</i> , <i>æt.</i> 8.	
1042	Edward "the Confessor" restores Saxon kings. France still only Principalities.	
1052	William Duke of Normandy visits Edward. Normans fighting for various Princes over most of Southern Europe. Wars between England, Scotland, and Kymri during Edward's reign. Anglo-Normans destroy churches.	
1066	Edward dies, and William lands at Hastings and is crowned King of England on 25th December. Turks have taken Palestine from Saracens.	

Learned readers, particularly those with a speciality, may take exception to some of the foregoing history, for in this mere cursory sketch of the great movements of vast multitudes I have adhered to all commonly received histories, these being here sufficiently correct to illustrate principles of world-wide application. Mr. Willoughby Rosse¹ says that ancient Britons, when driven out north and west by conquering Saxons, called themselves Kymri (our Welshmen), and formed a league with all the old races along the west of England, from Cornwall to the Clyde, a statement, like some others, requiring a good deal of explanation, for these modern Kymri were a totally different people to the Kymri who dominated near the Hyperboreans, as seen in my small map on Pl. II. at the beginning of this volume, and these again from the Basque-like races who preceded all Kelts.² The later Kelts were as different from the Indo-Germanic and early high Asian races, as Pelasgians were from Latins. Cesar did not discriminate between Gaels, Gauls, or Galli, probably so called after the priests of Kubele, who were Galli; Phrygians called a holy river, Gallus, saying it was sacred to Kubele, and she was a deeply revered goddess in our northern Isles. The later diluted or commixed Kymri of Wales, Jutland, Ilyria, and the Crimea, are all called Kelts, and it is hard to say in what part of Northern Germany, Bohemia, Bavaria, &c., these bold warriors did not more or less settle. Northern Italy used to be called Cis-Alpine Gaul, and the home of the Lombards used to be in Southern Denmark, and we are justified in calling Umbrians, Isumbrians, Ligurians, &c., Keltic. or Gaulish races, and in therefore seeking for Keltic faith and its linguistic roots in all these tongues.

The foregoing tables must have shown my readers that facts disprove the popularly accepted idea as to the age of Christianity in central and northern Europe, and I will now show by the movements of races who succeeded, and have mostly swallowed up Kelts, what a very tedious and unsatisfactory process, the conversion of Europe to Christianity has been, and for what a short time this faith has existed, when we compare it with other great old faiths. As yet it has only had a trial of some eight to ten centuries, and this by no means in every part of Europe, as what I have elsewhere advanced regarding the grosser forms of Serpent, Stone, Solar, and even Grove, Well, or Tree worship has clearly substantiated. We must remember in reading ecclesiastical history, that when a Duke, as he of Northumberland, Poland, Normandy, &c., is converted, that this in no sense applies to all his people, though these very often were, at least outwardly, as docile as the herds on the dukal pastures. It takes at least two or three generations to convert the upper classes, and treble this before the more inert and superstitious masses will forsake the old for a new idea. Some think that ten centuries is too long a period to assign to any faith amongst intelligent, inquiring, and reasonable, peoples; urging, that five to six centuries is about as long as most dogmas and doctrines founded on quasi-historical matters can last, where the light is constant, and often very strong. If this be so, the Protestantism of Luther and Calvin may be of short duration, but not necessarily so the more

¹ Blair's *Chron. Tables*, 1856, p. 240.

² Skene's *His. of Anc. Alban.* Vol. I.

securely-laid foundations of Rome, for this far-seeing Church neither seeks light nor permits inquiry, knowing well that no arguments—Protestant or other,—and no facts, save the stern demonstrations of science, can assail her fortunes. She builds on many prominent weaknesses of the unreasonable or illiterate masses, which only education and general advancing intelligence can undermine, at least with permanent effect.

The following vast migrations of people, moving though they did about Europe from the dawn of Christianity, and bringing with them all their Eastern superstitions, yet hastened civilisation and learning, by preventing the stagnation of these, and this in spite of the persistent efforts of Christian teachers to the contrary.

In 253 A.C. the Visigoths, whose supposed home was to the north and east of the ^{VISIGOTHS} Black Sea, descended upon Greece by land and water, while Kelts or Galli, under Brenus ^{263 A.C.} and others, ravaged Europe. In 378 Visigoths encountered the pernecuting Emperor, ^{278 A.C.} Flavius Valens, destroyed his army and burned him in his tent. They then passed south into the Morea, and back north by the Dalmatian coast; twice they traversed all the fertile plains of Lombardy, and then marched to nearly the very toe of Italy and back, reaching Savoy about 412, where they probably met the Baltic SUEVES, who must have ^{412 A.C.} been then on their return from Florence, which they set out to plunder in 409. The Visigoths on leaving the shores of the Gulf of Genoa struck north as far as Clermont, and then went south to Narbonne, entering Spain by Barcelona about 419; where they ^{419 A.C.} settled, driving out their brother *Alans*, and another batch of Northern Sueves, who had accompanied the Vandals into the Peninsula about eight or nine years previously. These Visigoths greatly extended Spanish rule, and remained in Spain till ejected about 712 by the Moors. ^{712 A.C.}

In 370 A.C., the Huns—a great and fierce tribe from Eastern and Central High ^{HUNS} Asia—moved westward, settling in batches as they went, until they reached the fertile ^{370 A.C.} valleys of the Volga, the Don, and their affluents, when they turned back to Central Asia. Some went as far as the Carpathians, and the general result of their devastating sweep was, that they moved hosts of other powerful tribes such as the Alans, Visigoths, and Ostrogoths, marking a great epoch in the world's history. It was owing to the Huns that the *Visigoths* moved off south and west in 377, the *Alans* in 407, and the ^{377 A.C.} ^{407 A.C.} Ostrogoths in 453. Attila ruled over the Huns from 434 to 453 A.C.; and it was under his youngest son, Ir-nak (a name denoting a Pytho-Solar faith), that the vast hosts of Huns and several other warlike and fierce tribes returned to Asia in 455, after devastating Central Europe.

It was in 445 that Attila (Greek spelling; German, Etzel; Hungarian, Ethele) ^{445 A.C.} moved down on the Eastern Roman Empire, between the Euxine and the Adriatic, and demanded and received a large extent of territory south of the Danube, and tribute from other states. In 450 he again started, but this time passed through Sarmatia and ^{450 A.C.} ermany to as far west as Orleans, thence returning east to Strasburg; in 451 ^{451 A.C.} traversing all the present Austrian Empire and crossing the Alps, he proceeded down Western Italy to Rome, but he spared it at the solicitation, says the Church, of St. Peter, and returned by Eastern Italy to his place on the Danube, where he died in 453. ^{453 A.C.}

ALANS In 407, the Alans, a mountain race, disturbed by the Huns in their home north of
 407 A.C. the Caucasus, separated themselves from Asia, and travelled away west through all
 409 A.C. the lands of the Goths; joined by the Baltic Vandals of Germany in 409, they continued
 west to Chalons, and then south towards Geneva and Lyons, thence eastwards into
 Spain and Portugal; after which we hear nothing of them except that they disputed
 419 A.C. the possession of Spain with the Visigoths in 419. Some writers give 406 as the
 year in which the Alani and Vandals reached Spain.

VANDALS The Vandals or North Germans, inhabiting the southern shores of the Baltic, west
 409 A.C. of the Vistula, left their home in 409 A.C., in two divisions, one south for Florence—
 which was joined by their neighbours the Sueves on the Danube—and one west for the
 Moselle country, which the Alans joined on the Rhine, when it took the route just
 described into Spain, where the races settled down in 406, and eventually founded a
 429 A.C. powerful kingdom of Vandals, now called Andalusia. In 428-9 the Vandals, under
 King Genseric, swept all through Europe, and along the north African coast. They
 435 A.C. conquered all the Roman territories, and in 435 made Carthage, though in ruins, their
 455 A.C. African capital. Carnage and spoliation ever marked their steps, and in 455, they
 plundered Rome, although Attila and his Huns had mercifully spared it only a
 few years previously. They seized Sardinia and Corsica, and annexed the Balears
 Islands, which they ruled from *Carthage-Nova* in South-east Spain. This is by some
 held to be the end of the “IRON AGE” but not yet the end of that period of great wars
 and emigrations from Asia to Europe, and of a general Western tendency.

534 A.C. In 534 the Vandals lost nearly all their conquests to the able general of the
 Emperor Justinian—Belisarius the Ilyrian—whose untiring energy in the destruction
 of all Goths, Kelti, etc., made up for his master’s incapacity for war.

FRANKS OR FRANCI. In 420 A.C. occurred another small, but to us very important move from east to
 420 A.C. west—the invasion of Armorica and the Breton race, by a flight of Franks, Franci, or
 240 A.C. “Free Men” from Northern Germany. This race, which is first heard of in history
 about 240 A.C., appear to have moved into Gaul about 420 having been constantly
 496 A.C. disturbed in the North-East by other races sweeping over them. They rose to power
 and then to kingdom under Clovis son of Childrik, in 496, and he, owing to priestly
 influence first brought to bear upon his queen Clotilda, embraced the rising faith,
 though in name only. Clovis was shrewd enough to see that only as a Christian
 monarchy could his kingdom descend in peace to his posterity. Personally he was
 brave and is said to have killed the Gothic king, Alarik, with his own hand. He died
 511 A.C.

SAXONS When the Franks were advancing on Gaul, the race to the north of them—the
 Saxons—were also advancing westwards, and crossing in great numbers to England or
 448 A.C. South Britain, inhabited by those they called the Bryttonians. In 448 A.C., the provinces
 of Kent, Sussex, and Wessex began to be crowded with the invaders, who at first
 welcomed them as their deliverers from Kelts and other hardy Northern races. Here
 the Saxons found a new and soon a much-loved home.

About this time the population of England and the East Coast of Scotland became much tinged by a stream of Jutes from Jutland, Saxons from Holstein, and Angles from Sleswick, which kept pouring over the Channel from 450 to 550 A.C. In 547 those Angles who were still northern neighbours of the Saxons in South Denmark, moved also eastward to protect Central and Northern England from Picts and Scots, and by the end of the 5th century they had there firmly established themselves, and thenceforth ruled with their Saxon brethren until a British king—Edward the Confessor, Norman by education—managed to re-establish the old dynasty some 500 years after, or in 1042. On Edward's death in 1066, his Norman friend, William the Conqueror, landed at Hastings, and Normans, Saxons, and Angles—still called British—have ever since governed these Islands, though the crown has been borne by those of French and Teutonic lineage.

ANGLES AND
ANGLO-SAXONS
450 A.C. to 550

1042 A.C.

In 453 A.C. the Ostro-Goths—a valiant race dwelling about that Kymerian land and sea known as Asoph, Azov, or Asia, and whom we may call the Kymerian dwellers between the lower Don and Dneiper—disturbed as I have shown by Huns and Alans, set out for the western vales of the Danube and the mountainous ranges of Panonia, and finally settled there in 493, as masters of all the eastern shores of the Northern Adriatic as well as much of Etrurian Italy.

OSTRO-GOTHS
453 A.C.

493 A.C.

In 568 A.C., the Longo-bards or Lombards—a northern race whose home had lain between the Saxons and Vandals on the east bank of the lower Elbe, started on “the war path;” and, driving the Gepidæ out of the northern valleys of the Danube—our Hungary—dwelt there till 774, when the Saracen invasion enabled them to remove further west into the fertile hills and meads of the Po and its affluents.

LOMBARDS
568 A.C.

493 A.C.

Thus we find that, owing to Asiatic influences, all was motion and progress of a kind—an entire absence of stagnation, from the 3d century A.C. till near the end of the 6th, when sundry European peoples disturbed by Christian proselytism and writhing under the destruction of their old faiths, adopted a similar rôle, nor could be got to settle down as fixed nationalities, for two or three centuries later. In the 8th century the Saracens began driving all Christians out of Western Asia and Northern Africa, and rapidly established the religion of the Crescent over all the once very Christian “Western Empire,” and thus was lost all the labour and theology which had for 500 years been here building up churches and doctrines; these crumbled away in a few years, and, but for Charles Martel and his valiant band in Central France, all Southern Europe might have this day been a land of *Islāmis*. I say *Southern* Europe, for the brave Norman or North Men—the honoured ancestors of our mixed English race, were then fast rising in power, and not likely to yield to any Southern foe whomsoever, especially to an alien and Shemitic Kālif. A Ruric Norman founded the Russian Empire at the close of the 9th century, (862), and every northern kingdom bent before this intrepid race; they introduced an age of chivalry, and lent their swords for two or three centuries to every monarch of Europe, emblazoning Norman scutcheons with great names and brilliant deeds. They had a language and literature of their own, even up to

8th Cent. A.C.

9th Cent. A.C.

the 9th century A.C.—that which we call *Runic*, but those whom we commonly designate *Normans*, were mostly Danes or Danish-Saxons, and it is from the period of their conquest that England is usually called *Anglo-Saxon*. The Saxons are doubtless those Sakæ or Skuths who stopped Cyrus in his proud career, and gave the name of *Sakasoni* to a large tract of Armenia. Their path Westward is traced through Dacia, Bohemia, and Saxony, to England, but many say that their earliest route was not by the difficult rivers and black forests of Austria and Germany, and amongst their fierce wild denizens, but by the sunny and open lands of Africa, through which they reached Spain by the pillars of Hercules. From the Pyrenees they are held to have divided, one branch proceeding northwards, the other forcing its way eastwards down into Italy. Pliny called the Armenian race *Sar-Kos-ani*, which thus divided, may signified “Koothites of the Solar fount;” but Ptolmey called them *Saxones*, which may possibly be a contraction of the former. The German *Suavi* are mentioned by Tacitus as worshippers of *Isis*, retaining many Egyptian practices, and measuring time like most Shemites. The Welsh have also many traditions, nay, much history, regarding their Eastern origin.

It is then established that many mere “trans-Pontian,” as well as central Asiatic hordes—devout adherents of all Eastern faiths, ever and again knocked at the Eastern gates of Europe, and had to be freely admitted, and that by the direct teaching of Asia as well as later by infiltration through Greece and Italy, all Europe was induced to abate its grosser forms of fetish and nature worship, and to incorporate therewith Serpent and Fire, and lastly Solar and Planetary faiths with their varied rites and symbolisms. The cradles or nurseries of European faiths were therefore Asiatic Skythia, Sarmatia, Sogdiana, Bactria, and India, which poured into the West as they had previously done into Kaldia, a highly intelligent, bright-eyed, but somewhat puny race, of Turanian type, one which had ripened long before the strongest fair-haired, light-eyed, stalwart Aryans, who, in later times, covered the same ground and forced their way through and settled as they listed, on the lands of weaker peoples; these too had, in turn, to succumb in the South before the equally robust Shemites. It was doubtless the Turanians who brought to cold northern Europe those figures of Oriental flowers and animals, as the pomegranate, lotus, monkey, elephant, lion, and unicorn, as well as Maha-Deva and his rites; we find the same from furthest Asia to furthest America, and not only so, but often similar names and words for these, which assure us that philology must not insist too much on the entire separation of languages, and that there are yet many difficult problems to solve in regard to the *nature of this connection*, as well as the religious affinities; matters not yet adequately touched upon. There is very little essential difference in the early ideas and technical language of faiths from Japan to Britain. Everywhere the idea has been to worship the mighty Spirit, manifest to the senses through the wonderful phenomena of Creation, Fire, Thunder, Sun, &c., and the names of these before the days of writing, appear to have been nearly identical, and the religious Rites and “Holy Places” very similar.

It was usual for the earliest worshippers of elemental nature, to offer their praises,

prayers, and sacrifices in the open air, or within an unroofed enclosure, the only permissible covering being the sacred tree. The roofless Milesian temple of the Didymean Apollo, in a magnificent grove and sacred enclosure, is a good sample of such, and so was many a Kirk, or *Klachan*, and scores of similar shrines existed all over Europe up to the days of Charlemagne; indeed the geographical limits of these, are those of the globe itself, for from Central America to China and her isles, and all over India, on the Highlands and plains of the Oxus, Armenia, or Iran, over Media, Persia, Circassia or Kasakia, Syria, and all the coasts of ancient Greece, and Etruskan Italy, did they abound. Africa, from the Thebaid mountains and Amonium fount in the Lybian desert, to away west over every part of her Northern shore tells the same tale, whilst the Sierra of Spain but above all her *Phens* (Fins), those Sivaïtes of Fin-is-terre revelled in a profusion of such fanes. Nor was ancient Lusitania neglectful of open-air shrines, or Keltic circles, saying that these radiated from that great Phenician centre Tartessus and its powerful island city, Gadir, which Pliny affirms was the original seat of both the *Keltici* and Kelt-Iberians. Gaul, especially in Keltika and its Northern division Armorika, vies with our own islands in magnificent remains of these stern old worshippers, and we must now carefully consider some details in regard to these, beginning with the early Irish, who seem to have retained more of their Hyperborean, nay, Kyklopien and early Kymrian blood and customs, than others; they still rejoice in the Phenian (Fenian) name, as they not unfrequently do in certain Fenian habits.¹

ANCIENT IRISH PHENICIANS, &c.—The Carthagenians were called *Peni* or *Pheni*, and the Irish Kelts *Feinné*, *Fianaidhe*, *Fenii*, or Fenians; of which the base Beni, a son, dart or serpent, is lost in *Pi*, hence *Pri*, *Pen*, and *Pin*, which Kelts make *Prin* or *Phryn*, and so Phrygians, *Pri-Ap*, and *Priapians*, &c. In Keltish, *Fiené*, is a “warrior,” “husbandman,” or “great man,” equivalent to the Akadian radical *Pi-En*, “the One Pi” —“Sole God,” or Maha-Deva. The Reverend Mr Smiddy forces upon us the conclusion that the term Scot, is from the same source; he says *Scuit* is *Sciot*, “an arrow or dart,” and that therefore “Sciot and Fiené would mean the same thing, that is, a person expert in hurling a dart,” and certainly these races have proved thus skilful in more ways than one. The word Kelt may, it is thought, come from *Geilt*, “a wild man of the woods” (in Sanskrit an *Arayana*), or *Coiltach*, an inhabitant of woods, their priests were *Draoi*, pronounced *Dhree*; and said to signify “wise (*Ai*) men of the Oak”—*Dair*.² “In Ireland these ancients were called *Tuatha-De-Danan*, that is the princes (Tuath) or descendants of Dia-tene-Ion (‘God the fire-god,’) by which was meant the Sun.” Now as “*Ceal* (pronounced Kal) means the heavens,” we see clearly enough that *Coiltach* or *Cealtach*, that is Kal-tach,³ meant simply “followers of Kal” or Sivaïtes. The Irish, it appears, always correctly call themselves *Gaoidhiel*, a word which this author says he cannot adequately convey the pronunciation of in English letters, but which is formed of

¹ [When this was written “Fenian” possibly did not have the political connotation it now does. — T.S.]

² Druids, *Anc. Churches and Round Towers of Ire.*, by Rev. R. Smiddy, p. 2-4. Kelly, Dub. 1873.

³ *Kal* or *Cal* signifies also to encircle, hence *Kuklos* and *Circulus* of Greek and Latins, our *circle*, and the Scotch Kirk or Cui-erc, which this author says is “the house of heaven.”

“*Gaol*, ‘a relative,’ and *Ceallagh*, a person of the heavens;” in India we would express this, as “a person holding the faith of *Kāla*.” The old derivation of *Keltæ*, from *Celsus* (Kelsus), who came from *Cœlus* (Kelus) or *Uranus*, that is from “*Ur* the Sun, and *An*, man,” is therefore, thinks the Reverend author, the root of this matter.¹ The term *Goth* may be a corruption or inflection of *Scuit* or *Get*, anciently *Getæ*, the Skyths—often called the “*Fiery Kelts*,” either from their nature or worship.

This author is another of those learned writers who insist that “the Keltic language forms the chief root of the Greek and Latin tongues;” he says the ancient Irish language is correctly described as that which Kadmus found in Phenicia with only sixteen letters.² The great Keltic God *Beal*, or *Be-All*, he identifies with the universal “*I Am*,” for *Be*, signifies “*Is*,” and *All* “universal,” that is the *Alla* of Arabia, the root of which lay in *Alat*, the Phallus. Cesar confirms this, saying³ that “Mercury is the first God of these Kelts,” and so the Irish call *Hermes*, *Dia-Cead-ion* (*eeon*), “God the first Lord”—“the guide in the path,” and aid in all things—he, said Tacitus, to whom Germans offer human sacrifices,⁴ and dedicate Wednesday.

The Irish language shows us how *Diana* is connected with *Day*, for *Dia* (*Deus* or *Theos*) is at once a “god” and “a day,” and “*I-On*, pronounced *Eeon*, is a ‘high lord,’ and sometimes God or the Sun,” for he is truly the *I* or “pillar *ON*.” So *Venus’* day—Friday—is called “*Dia-Ven-Ione*,” corrupted into *Dia-aione* or *Dianine*, “the day of the Woman God,” for *Bean* or *Ben* is Woman, and *Ven-Ion* is “Woman high, lady,” but generally applied to one of a licentious disposition, as were most *Venuses*.⁵ This certainly takes us to a Keltic root of *Venus*, and hence to the root-symbol of *Ben*, *Ven*, *Fen*, or *-’En*, which is clearly *Pi*, and *In*—“the abyss,” “well,” “womb or source of fertility,” that is “the dual God” of both organs.

As in *Dia*, *Di*, *De*, or *Da*, we see **T**, *Tau*, *Ta*, *Thah*, *Jah*, and *Yah*, so in this Solar God we see “the Great *I AM* of the Hebrew; for *Ta* means *AM* or *IS*”⁶ says this clergyman, thereby confessing to the Jewish God being *Siva*, which the Hebrew *De*, דה, “to drive,” or “hunt,” points to, for all *Sivas* and *Nimrods* are “drivers” or hunters. *Ta* is the root of *Tues-day*, as well of *Thor* or *Thur*—“the driving god” of the hammer, in which *Ur*, is *Fire* or *Lightning*. So *Ar-Thur*, or *Ar-Ta-Ur*, may be *AR*, the Sun or “Lord,” and *Th-Ur*, *Fire* in its energizing form. Friday, continues Mr. Smiddy, comes from *Fear* or *Fr*, “man;” *i*, “she,” the *Uith*, or “udder,” and *Ta*, “god,” that is, the “Woman, or udder god.” As *Uith* is pronounced *oo* or *U*, we thus, he thinks, see that the Latin *Mulier* and English *Wo-man* or *Oo-man* is formed from *Uith*, “udder,” and *An*, man; *Mulier* from *Uith* and *fe-ar*, man; so “*Vir*, Man of the Latin, comes from *fear*, Man of the Keltic.”⁷ The *Astarte* of Greece, as well as *Ishtar* of the early and later cuniform Kaldi writers, is represented in the *Esus*, *Esar*, or *Estar* whom Romans found Kelts and Teutons worshipping; and

¹ *Op. Cit.*, p. 9.² *Ibid.*, p. 9.³ Book vi., *Gallic War*.⁴ *The Druids*, pp. 12, 13.⁵ *Ibid.*, p. 15. *Aa* = “High lord” in Egyptian.⁶ *Do.*, p. 16.⁷ *The Druids*, p. 17.

the "Circle" or shrine of these gods—ever without a roof, and often a mere grove—was called a *Team-pul* or *Tim-cheal*,¹ now a world-wide name for the fanes of all gods.

As a rule, all early peoples had some name denoting their faith or principal god, thus Teutons were called after *Teutate* or Mercury, who was the god of commerce, and his Keltic name—*Ta-Taith-cean-nach*, correctly signified this. From the early races we appear to have our term for the holiest spot in the *Team-pul*, the Altar. The old Irish and Welsh for this is *Alloir*, *Allor*, or *Allawr*, where *Al* is "a stone," and *Iau* or *Ior*, God;² again pointing to *Alat* the Arabic Phallus, and to the "Pillar of the Temple"—that holy place on which oaths were made; our ancestors when in trouble ever strove to touch "the altar stone," when all ills were alleviated, and none might harm the toucher. "Adoration," as already pointed out, was "to speak intensely to God," for *adh* signifies "intensity," and *radh*, *rah*, or *rased*, "speaking;" hence *Ad-raw*, "adore," and *adoro*. From the same source comes *Arē*, prayers in Greek, and *Ara*, the altar or place of prayer, for *Al* is God, and *Alt*, the "high" One or "high place"—variants of *Art*, *Ar* or *As*, names for "God" and the Sun as well as "a stone." These old words give us the clue to many Asiatic, Greek and Latin words, as *Ari*, *Asi*, *Artamis*, *Art-a-Xerxes*, *Ars-akes*, &c., as well probably as *Ag* or *Agni*, the God of Fire, for the *Alt*, or *Art*, were the special Druidik and Kymrik gods, whom they tried to propitiate on their *Alt-oir* stones, by "*Offrails*, *Sacrails*, or *Iomailt*,"³ which later peoples called offerings, sacrifices, and immolations. In Keltic *Alt-oir*, was the "high place" or "high altar," of God, and "a stone of adoration" was a *cloch-adhoradh*, abbreviated *cloch-ar*, whilst the "Sun stone," or "a stone bending forward," was a *crom-cloch*, *crom-lech*, or *crom-leacht*. The Rev. Mr. Smiddy translates these words as the "bending forward" or "rocking stone"⁴ rather than "Sun-stone;" and this is probable, for reasons however, not anticipated by our author, viz., certain peculiarities of the Phallic deity, which led ancient men to imagine he was actuated by a life or Spirit independent of that of the animal in which he lived.

Ireland, it appears "is the only country of the Western Church which has a peculiar name of its own for the mass."⁵ It rejects *missa*, *messe*, &c., and calls it *Afrionnde*, which, says Smiddy, comes from the pure Keltic roots, *a*, "very," *fior* "true," *uan* "lamb," and *De* "God," that is, "the very true lamb of God," which it is thought John i. 29, &c., suggested! The words may have been retained from their having been formed into an oath, for all were early taught to swear "by the Holy Sacrament. . . . *Dar an afrionn cum hach-dach*, . . . and this oath still lives in the language of the people."

¹ Tim or Teem, "time," and Kāl, the "embracer," therefore, "the Circle of Time or Existence."—Smiddy's *Druids*, p. 25.

² IAR, "the west" or "hinder part," and *Soir* or OIR, "the east" or "fore part," therefore "the rising god" or the Sun; *Deas* is "the right,"

Tuath "the left," *Odhans* "the south," *Otuath*, "the north."—*Ibid.*, p. 76.

³ *Ibid.*, p. 68. See also *Anthro. Jour.*, July, 1876. Egypt called *Ari* "the all-powerful guardian," and *Ari* was the Thebaid or sacred land.

⁴ *Ibid.*, p. 29.

⁵ *Ibid.*, pp. 171-3.

DALANS OR DOLMENS.—The secular place of meeting, if Kelts admitted that any spot could be entirely secular where there was an assembly or ceremony, was at the *Dallan* or *De-ail-an*, (“god-stone of the circle,”) where fairs, sales, &c., were held, of which we still have the survival in our “market-crosses.” This stone was surrounded by a *Lis* or circular enclosure, indicating a charmed and consecrated spot,¹ within which the Pillax-God, a Jupiter *Fæderis*, more especially presided and witnessed the oaths of his people. “Contracts. and covenants were here ratified,” says our reverend author, “by persons facing each other, while placing their hands in token of faith and solemnity on the Sacred Stone and kissing it at the same-time,” a very Indian-like custom. He thinks “that the stone crosses erected by the early Christians in their market-places were intended for a similar purpose,” and that “some of the *Dhallaums* (it seems hopeless to change the execrable orthography adopted for these old tongues, by writers who try to spell as they hear rustics persist in drawling out and mispronouncing their words) have had rude crosses inscribed on them apparently with this object.” “*Dallans* are found in all countries formerly held by Kelts,” and in France, where they are probably most abundant, they are called *Dolmans*. *Dallan* enters into many words, as *Dalmany* and *Clunmany*—names given to the sacred spots where these holy objects stood. Such terms are contractions, says our author, for *Dal-namionna*, “the god-stone of oaths,” and *Cluain-na-mionna*,—the circumvallated place of the oaths,” such as Samuel went up to circumambulate,—a custom which Arabians and Indians continue to this hour. Even now the Irish are commonly heard to swear, *Dar angloch seo*, “by this stone;” if intending to be very solemn, a “good Catholic” Kelt will aver, *Dar an leac Phadric ata a Geasial*, “by the stone of St. Patrik that is at Cashel,” as the Roman asseverated, “*per Jovem lapidem*.”²

As the ancient Kelts also kissed these sacred stones, whether ovate or obeliskal, fancying they would make them “polite, truthful, and fascinating for ever,”³ so Christians carried on this rite, kissing crosses, altars, and latterly the Bible.

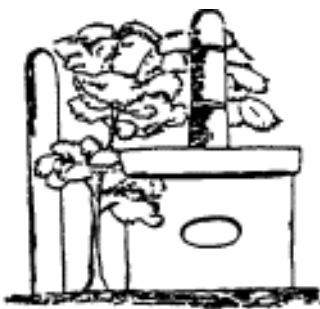


Fig. 236.—THE GOD-SYMBOL OF
THE ROMAN NYMPHEUM

In Asia as well as Europe, Dalans are *often in pairs*, and where feminine, that is with natural or artificial perforations, as in Figs. 1, 2, and 5 of this Pl. XI., persons vowing or entering into engagements were required to grasp or touch hands through the aperture or *IOne*, which object, it will be seen, was not forgot in the ark or altar-piece of the phallic deity of the Roman Nympheum already alluded to at p. 369, Vol. I. Over this Ark of Life with its sleepless Eye, as well as

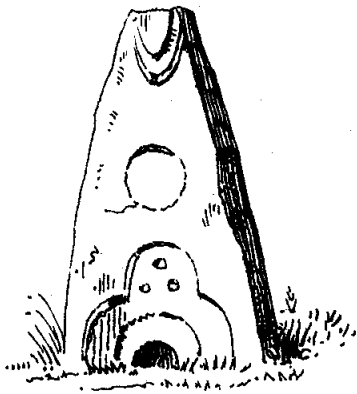
beside it, stands the *Tsur Oulamin* or “Rock of Ages,”⁴ he whom the ancient Kelts called the *Tar-fealdh*, “Pillar Bull, or Father of generation;” for, says General Vallency, in his *Dic. of Anc. Irish* (p. 39), “*Tarabh* or *Turbh* a bull, in Irish, signified the AB or father (that is “the holder” or possessor) of *Tar*; generation in Chaldee is, תהר-אב, from whence תור, taurus.”

¹ *Druids*, p. 38.

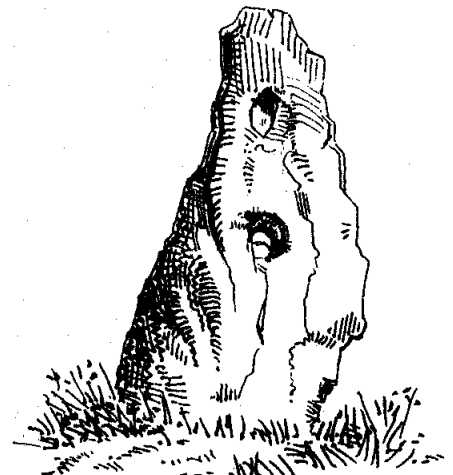
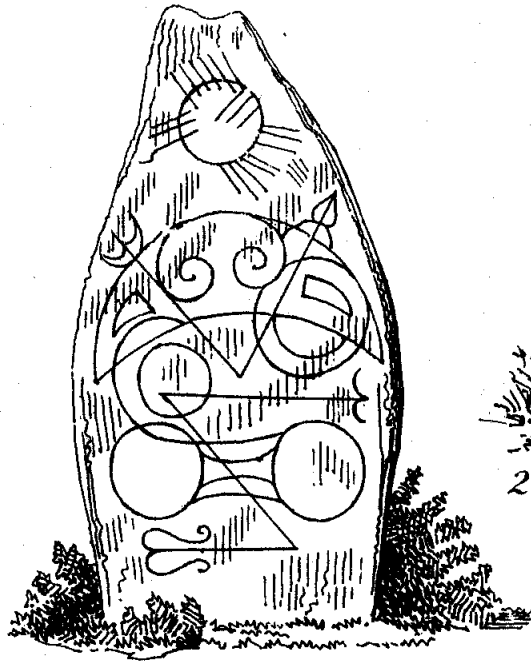
² *Ibid.*, pp. 39-40.

³ *Ibid.*, p. 40, as “the Blarney Stone.”

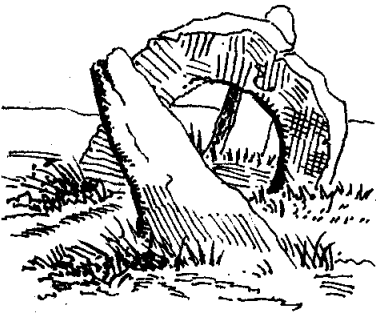
⁴ Isaiah xxvi. 4.



1.-Engleberg, Alsace.

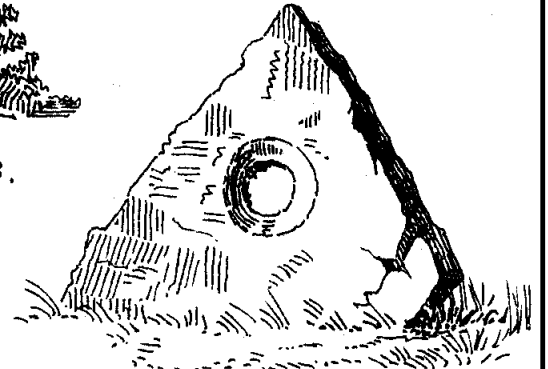


2. Lochaber, Scotland.



3.-Madron, Cornwall.

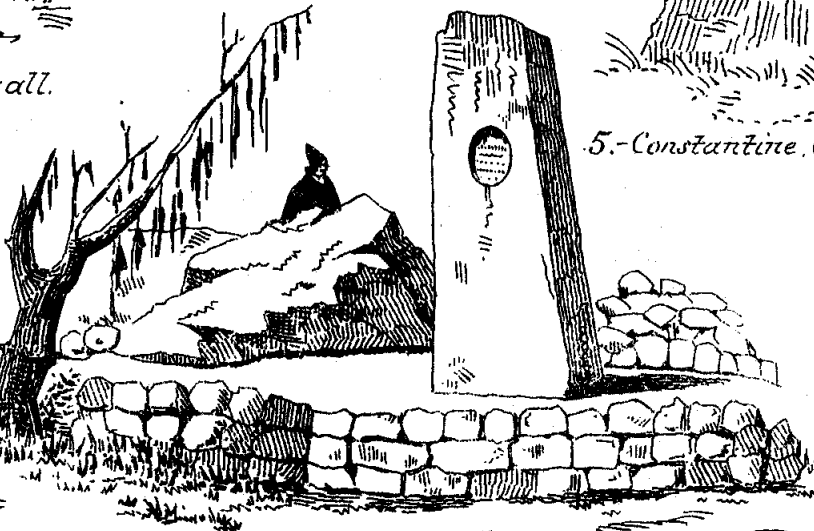
4.-Memorial Stone. Logie. N.B.



5.-Constantine, Cornwall.



6. North America.



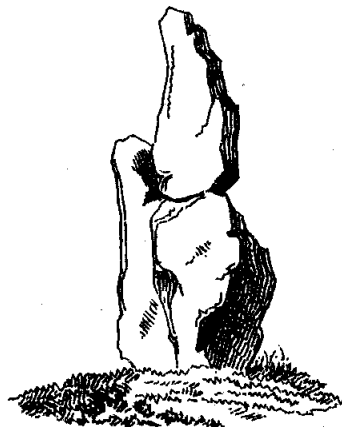
7.- Persia.



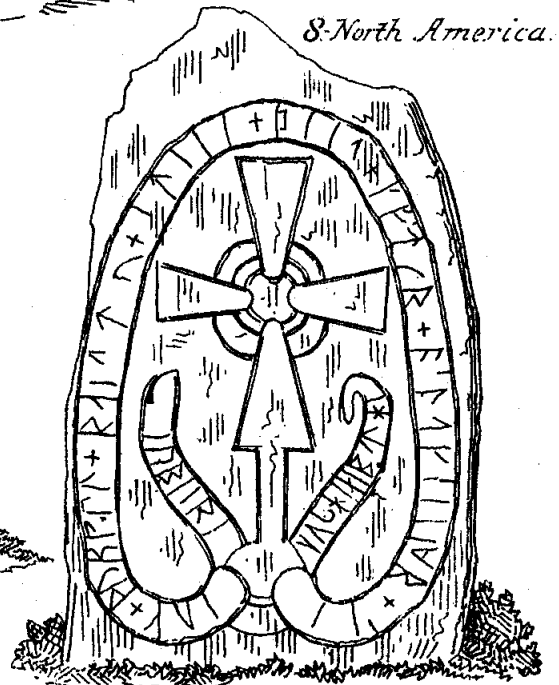
8. North America.



9.- A Tartar Idol.



10: Congo, Africa



11.-Memorial Stone. Sweder.

The Irish had “*a Navel*” or central part of their whole world, just as the Gonds of Central India and the heritage of Delphi had. It was on the boundaries of Meath where five provinces met and was called *Uis Neach*, and here, said tradition, “the first sacred fire was lighted . . . by the Arch-Druid named Midhe; and on this hill a large stone called *Ail-na-mireann*, that is the stone of the parts.” All sentences here pronounced were final, and whoever rejected them was excommunicated from society and all offices and religious rites. An oath or decision granted to a child of the faith here, was as solemn as that which bound the Jew when swearing on the Patriarchal “thigh.” Mr Smiddy points out also a similarity between the early Keltic and Jewish fanes; “they bear no evidonce of the operation of the hammer and chisel,” but were “heaven-formed” like those of Sinai, that is, of stones which this religious people “found lying on the plains;” Kelts had no god of Sinai to teach and instruct them.

History plainly, and apparently with truth, assures us that the sacred *Lia-fail* was brought to the Mount of Tara from Iberian Spain, where it was probably quarried in the usual mundane fashion by Basques (B’As-Akes) or their predecessors. The Irish like Jews, were very particular on the subject of Batons, Rods, Sticks, or Croziers. They had a “staff of Jesus” or *Bachall Josa*, held to have come from Christ himself, and an English priest of the twelfth century, who went to Ireland with King John, wrote that it was “the most remarkable and venerable relic in Erin . . . Its origin,” he adds, “may be doubtful, but not so its virtue”! St Patrick, it appears, got it from an old woman, who said “she received the staff from Christ himself, for when he was upon earth he visited this island”—an unknown one on which St Patrick and his companions were wrecked on their way to *Gaedhil* or Erin. The old woman added, in giving it, that she and hers would live childless till the day of judgment, showing that it was held to have to do with procreation. The staff was always retained by St. Patrick, and was finally deposited, like the rod of Moses, in a costly ark or case, and “on it, covenants were ratified and solemn oaths made. It was for ages the badge of the successors of St. Patrick in the See of Armagh,” and was brought in 1180 to the Cathedral of the Holy Trinity in Dublin, but in 1538 was burnt by the agents of Henry VIII.¹ Strange that no peoples have been without their *Jupiter Lapis*, or “the Pillar of the Sanctuary,” thus showing how closely connected these symbols are with “the Rock of our Salvation”—the old obelisk, and later rods of Egyptian and other Priests, which symbolised the pillar or obelisk. See the Crozier of Cashel, and various Rods and Batons which I have already treated of at pages 252, 253 of Vol. I.

The CROM-CRUCH of Ireland—“the Red or Bloody Crom,” “the chief idol of Erin, which atood in Magh-Slecht,” or “the Plain of Adoration,” was an idol which greatly perplexed St. Patrick. It “was a huge image or emblem of the sun . . . ornamented with gold and silver, and having twelve other idols omamented with brass around him . . . St Patrick assailed him with his wonder-working crozier,” and

¹ All the forgoing will be found in Rev. R. Smiddy’s Work, p. 273, *et seq.*

the idol and his satellites were swallowed up by the earth.¹ This is a case, not unusual, of one god eating up another; and in his form as *Cen Cruaich* or “Tool of Erin,” surrounded by Zodiacal signs, we see that Crom is the Argha Nāt in his destructive or November form; for Cen becomes specially red and bloody in the *Samh Ain* or winter “Circle of the Sun,”—the first days of November, when the spirits of the departed only can be worshipped: at this period the ancient Irish used to sacrifice both horses and human beings to the decreasing orb of say.²

It is a curious fact that the god’s name, *Crom*, means a maggot, thus making *Crom-Cruach*, “the red bloody Maggot” (Rev. author, p. 108); and we have already seen that the great god of the; Zulus is also “a fleshy maggot,” and that the Jewish and Christian deities were symbolised in the *Basar* or “Flesh” which was circumcised,³ which “Flesh,” under the Greek term *Sarx*, became the “Logos” or “Word.” Our Reverend author here urges that “the God of Akaron” or *Beel-Zebub*, though meaning, it is thought, “the god of flies,” may be “the maggot God,” inasmuch as “the maggot is an incipient or embryo fly, and we are told that in ancient Egypt a blue-bottle fly received divine honours;” so that *Crom-Cruch*, “the red and bloody maggot,” is closely connected with *Be-al-Zebub*, Satan, Abaddon or Apollyon, Priapus, or the Bazar, “the Flesh,” and Lop. Even though we do not accept all this, the maggot or worm-idea is a fact, and we can clearly see the nucleus of it in the ever-prevalent notion as to Generation, being Destruction and Siva the Destroyer, being also “him who maketh alive.” The immediate creation of new life out of the dead, was and is a subject constantly dwelt upon by those races who believe in everlasting transmigration, and such subjects had none of the horrors which Christians attach to them. Asiatics seem to have been prophets in this matter of “the God of Destruction being also the God of Life.” Professor Huxley tells us that “Physiology writes over the portals of Life, ‘DEBEMUR MORI NOS NOSTRAQUE,’ with a profounder meaning than the Roman attached to that melancholy line;” he adds: “Under whatever disguise it takes refuge, whether fungus or oak, worm or man, the living protoplasm not only ultimately dies and is resolved into its minerals and lifeless constituents. but is always dying, and, strange as the paradox may seem. could not live unless it died. . . . All work implies waste, and the work of life results, directly or indirectly, in the waste of protoplasm.”⁴ But to continue.

A church in Ireland was anciently called *Ceall*—pronounced *Ka-ail*—in which *Ca* or *Cai* is “a house,” and *il* or *ail* “a stone,” or rock,⁵ equivalent to the Jewish Bet El, *Tsur*, or Rock-God, the Keltic *Al-toir* or altar stone, which healed. and protected as before said, all who boldly essayed to touch it, and to Samuel’s *Ebenezer*, or “Stone of Help,” which *Bel* or *Be-al* meant with Kelts—*Al* being God, and *Be* or *Beos*, life. It has been already pointed out⁶ that *Caill* is in Gaelic the male organs

¹ Rev. R. Smiddy’s *Druids*, p. 107.

² *All Soul’s Day*. Smiddy, p. 106.

³ Gen. xvii. 11. See Index, Vol. I., *Basar*.

⁴ *Lay Sermons, &c.*, p. 144, 145.

⁵ Rev. R. Smiddy’s *Druids*, p. 156-8.

⁶ See previous Vol., pp. 294, 354.

(*Testis*) and *Cail* or *Kal* (Siva) is “male energy” and closely connected with *Cill* or *Kil* and *Kail*, from which the Latins got their *Ceal*, “heaven,” and the Scots their “Kirk,” which is but *Ca-Earc*, “the house of heaven.” In Irish *Ki-all*, pronounced *Kil* or *Keel*, and even *Koil*,¹ is “a wood” or “wood,” reminding us that *Jupiter Lapis* was primarily a *Ligneus Penis*. One Irish term for a church is *Daimhliag*,² which we are told is also “House of the Stone,” from *Dom*, a house, and *Leac*, a stone—not because in later days such places were built of stone, but from the sacred *leac* within. Another old name for a church was *Domhnac*, or more correctly *Domhtach*, which is reducible by the omission of the usual redundant *h*, and remembering that *ch* is a mere breath, to *Dom-ta*, or “house of Ta or Toth,” equivalent to *Cathach*—that is *Ka-ta*, the celebrated “House of God,” in which a copy of the Jewish Psalms has been kept, says the Rev. Mr Smiddy, from about the time of the very mythical Saint Columba. The Irish also called their churches “the House of the Dove,” (*colum-ceal* or *kolum-kil*) as well as the “house of the Basilisk.”³ And just as the *Eduth* merged, into, or was lost or forgotten in its casing, the ark,—and this in the later glories of the Temple of Solomon,—and quite dropped out of sight in that of Zerubbabel and Herod, so the sacred Lingam of Meka has been forgotten in the *Al-Kaba* and the *IOne* and *Basilisk* in the Irish *Domtach*. The Rev. Father Smiddy writes:—“It was usual to give the name of church, or house of God, to an ancient case containing relics; so also the name apse or chancel was given to a reliquary,” because for relics, etc., a *Ceal* or *Cella* was built. If the church was dedicated to the male relic, then *Ceal* or *Kil-Ta* would be a suitable name, and *Colum-kil*, if the female goddess was meant; for *Ta* and *Kol* or *Colum* stood for *IOne* and *IOne*.

This welding and disintegrating process has not yet ceased, though the apse, altar, and reliquary casket have fallen into desuetude with small bodies of Presbyterians, Methodists, &c., who assert that their God is now only “spiritually discerned.” In olden days however, it was not so; the whole shrine symbolized the deity, and the mariner asked to see him as a great protecting *Pur-Tor* on dangerous headlands, as did the landsman on such holy Zion mounts as Tara, Silbury, &c., but in process of time, priests hid the god away out of sight in a recess of his symbolic fabric, substituting it and themselves, until the deity was forgotten in the shrine and ecclesiastic. Thus in the case of the old Irish structures and their gods, the very *raison d’être* of the towers is disputed, and many have asserted that they were constructed for every purpose but the real one, some doing so, because unable to conceive such supposed debasement. No explanations, however, save those given by Marcus Keane, and the authors on this side who preceded him and enabled him to speak so plainly, have been satisfactory—least of all have those of the reverend gentleman who has here been otherwise of so much use. His small volume must, nevertheless, be of the utmost value to all

¹ Smiddy, pp. 158, 159.

² *Ibid.*, p. 160.

³ *Ibid.*, pp. 155, 178; quoting Clement of Rome, Isidore, Tertullian, &c. *Colum* = Dove, and *An* = A

man, so Columba was Coumb-kille, “the dove or spirit of the Church,” p. 162. *Coal*, as a house and a church yields the Latin word *Colla*, from *Coi* and *El*.

who understand how to use it cautiously; for he knows the old languages, rites, and customs, as very few do, and it is in Keltik that we must seek for the roots or component parts of Greek and Latin, and in Irish for the elucidation of things Keltik.¹

THE IRISH TOWERS.—The Rev. Mr Smiddy, as an Irish antiquary, assures us that all the old Irish towers (which he thinks were baptistries!) had a deep well or lower compartment covered in, usually, he thinks, with wood, but in the Keneigh Tower, with “large flag-stones; inserted in the side walls, and extending from them, so as to cover the whole space over the lowest compartment, *leaving, however, a hole or opening in the centre of the floor, about three feet in diameter.*”² This forcibly reminds us of some Indian Lingam shrines, where devotees may look down upon their loved idol—the lower and most sacred symbol, *see* Fig. 4, p. 39, Vol. I.; it may be raised through this orifice for the adoration of the faithful. Dr. Petrie and others remark with astonishment at there being no windows to any of the lower compartments. Had he seen the lower crypts into which I have, in privileged stealth, crawled and groped my way in India, midst filth and darkness, he would not have here written as he has.

Of these Irish towers only some eighty remain, though from 120 to 130 have been counted, varying in height from 50 to 140 feet, and in diameter at base from 12 to 20 feet. They taper slightly, and invariably have a conical head of from 10 to 20 feet, springing sometimes from a slightly projecting ring. Out of the apex, say some, sprang a stone cross, which, however phallicly significant, is not very probable; there should be here a representation of flame, like that shown on the Egyptian obelisks,³ which the old worshippers were well acquainted with. High up under the cap ring were usually four windows, facing the cardinal points. The entrance door was always several feet from the ground, just as we see in the case of Eastern fire temples, the *Al-Kaba* of Meka, the so-called tomb of Cyrus, etc.⁴ The door, if not window jambs, is usually in the Egyptian sloping form. In the lowest compartment have generally been found ashes and charcoal,⁵ which would seem to denote that the *Fid-Neamf* or Lingam had been of wood, like the *Ligneus Penis* of the Latins, and been burnt. Most of the fires of the *Pur-tor* would also be of oiled wood or pine torches, which the followers of Bacchus were so fond of.

They have windows towards the four cardinal points, say Christians who claim the towers as their own, “because four is a Christian mystic number”! thus Matthew⁶ says the elect are to be gathered “from the four winds”; the world is said to have four parts; the priest at Easter used to first throw water from the sacred font to these four quarters, so the head of the person who is being baptised should be first

¹ Leibnitz wrote—“For the better elucidation of Celtic literature, I consider a diligent study of the Irish language to be of great importance. . . . It is an incontrovertible fact that the old languages of Rome and Greece drew largely on the Celtic for their component materials;” p. 242, *Druids, &c., of Ireland*.

² *Op. Cit.*, p. 212.

³ See that of Mars, Vol. I., 133. All obelisks ought to have this, though those in England have not.

⁴ The door of the Keneigh Tower is 14 feet from the ground; Smiddy, p. 212.

⁵ *Ibid.*, p. 216.

⁶ Matt. xxiv. 31.

dipped to the east, then to the south¹ (as the sun's place of power) and then towards the north, but in this case, in the name of the Trinity, for their protection is here required from wintry Typhon; so the baptised should first face the west and renounce Satan, his works and pomps, then to the east to swear to be faithful to Christ, and finally to heaven. This is doubtless a phase of Solo-Hebraic faith and such as these towers were associated with, just as was Solomon's temple, for he made three of the twelve supporters of his molten sea of holy water, look towards each of the cardinal points.² So Christians said baptism denoted the *Illuminati*, and that the Jew, John the baptizer, was the "*Lucerna ardens et lucens*."³ The old and the modern faith prescribed that whosoever was baptised must take a burning candle in his hand and walk forth before the church,⁴ and in Ireland these round towers were always in the traditions of the people connected with fire. The people of Kilkenny call their round tower, *Lampa na Eireann* or "the lamp of Ireland," and Dr. Petrie says that the tower of St. Columbanus in Burgandy was called a *Lucerna*, "light" or "lantern" as we might expect, for St. Columbanus was an Irishman, and he settled there in the sixth century.⁵

DRUIDS.—The Druidic faith was younger than that which led up to phallic towers and fire, though it had so welded in the rites of its Solar circles, with fire, bloody sacrifices, and columns, that it is difficult to draw the line; yet I feel satisfied that Druidism was a Keltic Solo-Fire faith, of course with some phallic proclivities, yet in advance of the Kyklopien and Phenician early rites. The Druid priest or instructor of the ancient Britons was called, according to the execrable spelling of the times, Cwyz or Gwydd; the superior high priest was the *Dar-Gwyd*, and the inferior the *Go-wydd*; thus the former came to be called the *Der-wyd* or *Druid*, and the latter the *Owyd* or *Sywyd*, as named by the bards Taliesin and Aneurin of the fifth or sixth century A.C.⁶ *Sywyd* or *Saiyid* is no doubt the root of the Arabic title Seyid—a leader of the faith. The three first principles of Druids were, "To worship the gods; to do no evil, and to exercise fortitude"⁷—otherwise given: "Obey the laws of God; concern thyself for the good of mankind, and bravely sustain all the accidents of life." The bards were Druid priests and poets, and skill upon the harp was long an indispensable quality.⁸ Diodorus and other early writers regarded Druids as very ancient—the direct descendants of *Boreas*, and called their followers *Boreans*. The mystery of *Abred* and the arrow of *Abaris*, the high priest of Apollo—a Kuthite deity—were "corner-stones of the faith," and to "the circle of Abrid" we probably owe the name Abury.⁹ Stonehenge was called *Gwaith-Emrys*, or *Emreis*, or "structure of revolutions" of the sun; the neighbouring village was Ambresbury. The Arch Druid whom we usually and no doubt correctly depict as a hoary-headed sage, was the *Oracle* or *Oris-oculus*—the mouth of his god—the Sun, which is in Keltish, *Suil-bheil*,

¹ *The Druids*, p. 219. ² 1 Kings vii. 25.

³ John. v. 35. ⁴ *The Druids of Ire.*, p. 221.

⁵ *Druids*, p. 222. ⁶ Davies' *Celtic Res.*, p. 139.

⁷ *D. Celtic Res.*, p. 182

⁸ *Ibid.*, p. 191. Even in the 8th century A.C. a

labourer was disgraced if he could not sing to the harp, and chaunt hymns from memory.

⁹ Abury [Now Avebury. — T.S.] was alluded to by Hektæus (500 B.C.) See details, Baldwin's *Prehist. Nations*, p. 377.

pronounced like the Latin *Sibyl*. If the oracle was a woman or Druid priestess she was called a *Bean-draoi*;¹ if dealing in the supernatural, or held to be “a woman of supernatural life or existence,” she was called by these Kymri, *Bean-si* or *Bean-Shee*, and if of knowledge, *Bean-feasa*; a man of like character was a *Fear-si* or *Fairy*.²

GODS OF KELTS.—The two chief gods of historic Kelts, were *Hu* the Lingam, or “begetting power of nature;” and *Keridwen*, the bearing power. Teutons and Skands had a more elaborate theogony beginning with Woden or Oden—the Heavens or Sun (Freyer), and the All-Father or *All-fadhir* in which Al, though now held to be *The*, was undoubtedly the male prefix, the Allah of Arabia. From heaven and earth sprang Thunar or Donar, the Tor of Norsemen, but which in Thun, is really Teuth, Zeuth or Toth; to him Thursday is sacred.³ In Donar or *A-Donar* we probably see the God and name of the early Dorians, Danai Danians, or Dardanians—the great worshippers of Adonis. Woden or Frey, has a consort *Frikka* (Ger.), *Frecke* (L. Sax.), Frigga, Frua, Frau, or Frigg,⁴ the mother of all living, whose principal progeny are:

IN GERMAN		IN NORSE			
God.	Goddess.	God.	Goddess.	God of	Goddess of
Fro.	Nerthus.	Freyr.	Jordh or Iord.	Peace.	Earth.
Zio.	Holda.	Tyx or Tyr.	Freiya.	War.	Young Love.
Aki.	Nehalennia.	Ægir and Hler. ⁵		Sea.	Plenty.
Vol.	Hellia.	Ullr or Oler.	Hel.	Hunting.	Hades.

The heavens and earth—*Esus* and *Ops*, light and darkness, are here male and female, just as with early Sanskrit Aryans. As these speak of Sooryas and Asooryas, so Teutons and Skands speak of Aseus and Asinneus, Loki or Loko—“god of hellish fires,” heads the satanic forces, though it is clear he once led the heavenly, and as all nations have spirits of the woods, rivers, and mountnains, so northern story abounds with Elves—German Elfeb, and Norse Alfen.

Nerthus or *Nertna* was a form of Heartha or Bertha, Earth, Holda, As or Isis. Thorpe describes her public procession through Aix-la-Chapelle in 1133, carried in a ship. Holda or *Huldra* (Norwegian) was perhapa more especially the Teuton Venus (their Herodias), Diana, and *Parvati*—“the mountain goddess.” It was in her *mountain*, *Venus-berg*, that Tanhäuser so long sojourned, for she was “Darkness,” and “the propitious One,” who presided over the fertile energies of Air and Water, in her “Well “ was a Gan Eden or “Garden of Delight,” from whence came all the fruits of earth and children of men.⁶ She gets out on tour, like all Solar gods, at Christmas, and returns at Shrovetide, for then the, young grass and seed appear. “She is goddess of houses and housewives,” who usually call her Hulda or Hola, but when it snows, “it is Bertha picking her geese” or shaking out her feather beds. The name *Berthta* or

¹ *The Druids of Ire.*, p. 118.

² *Ibid.*, p. 119.

³ Thorpe’s *Nor. Myth.*, I. 25, 56, 196, 276.

⁴ The root lies in Dan., *Frukt*; Latin, *Frugus*, *Fructus*. *Ibid.*, I. 168, 196.

⁵ *Hler* or *Ler* is God of the tranquil ocean and Niord of the Coast.

⁶ *Nor. Myth.*, 277, 288.

Perchta—mistress of the household-hearth, or “the Shining One,” seems connected through the cuniform with *Phre* or *Pur*, fire. She was represented as having “large hands” and “large feet”—Sivaik euphemisms denoting fertile energy, which in this case signify great *bearing* capacity, for she was said to be “*the roomy one*,” web-footed, and yellow like the swan. King Pepin met her at a miller’s house (a *Beth-lehm*) in a forest, where she was known as “Bertha of the big foot,” and falling in love with her, the result was, as on other occasions, a son famed for wisdom who soon became illustrious, and in this case is known to us as Charlemagne!¹

TUISKO.—The great demi-god and ancestor of Germans was *Tuisko*, *Tuisto* or *Tuiski*, the son of Terra or Tellus, an ancient and very Sivaik deity whom Saxons sometimes called *Papremis*. He was the father of Mannus, Manes, or Man, in fact was Toth or Tuith, and to him Tuesday was sacred.² I repeat here a figure of him previously given,



Fig. 237.—TUISKO, HERE-SEUL OR MERCURY OF ANCIENT EUROPE.



Fig. 238.—THE SERPENT GODDESS OF THE ANCIENT GAULS.

but not perhaps sufficiently explained, and also one of his goddesses, to show how low Europe was in the scale of religions, and not so very long ago.³ The lady has been described, and her lord’s devices and symbols make his character as clear as hers. Verstegan wrote of him: “This is the idol the Franks and other Germans as well as the other Saxons did also serve and adore.”⁴ He is *Here-seul*, *Ermenseul*, *Erme-sewl*, or *Hermen-seul*, that is “Hermes the Sun,” that Hermes or Mercury, which Tacitus and Cæsar said Germans and Saxons more especially honoured. His name is occasionally translated into “pillar of the poor” or “soul of Hermes,” by he is clearly the god of fertility, and “the poor” must signify those poor who lack offspring, flock and herds. Here he springs fully armed with all the symbols of fertile nature from a bed of flowers; the cock, as solar representative, sits on his head; in his right arm is a

¹ Thorpe’s *N. M.*, I., 25, 56, 196.

³ See Vol. I., pp. 224, 448.

² Mallet’s *Northern Ants.—Prose Edda*, p. 509, and Thorpe’s *N. M.*, I. 232.

⁴ *Op. Cit.*, p. 36; *His. Thorn. Worship*, p. 193.

staff carrying a banner on which is emblazoned a full blown rose, the symbol of Venus as love and woman, and in the other, Libra, the scales, the sign of that period when the tropical earth is in full productive force, and the temperate zones have received the full harvest blessings of the year. But there are still other significant reasons for this important and ever-recurring sign; it is simply a euphemism for that which Greeks commonly put upon male figures where the sex might otherwise be mistaken.¹ In Ermen-seul's ample breast, is the grisly bear—winter—but also the emblem of the great God and “hunter” of the northern Skands. Note also the “Trinity in unity” forming his strange skutcheon, or, as Kelts still indelicately call it, the *sporan*, which covers his “nakedness” (Gaelic, *spuir*, or *spor*, a “spur, thorn, or piercer”), for he has no covering but this. The rose and sign of Libra is here repeated, but above them is the full round face of a lion or cat which thus takes the place, over the emblems, invariably given in Babylon and Asyria to the solar fructifier, Asher. The lewd singer of Canticles ii. shows us the force of such symbolism as roses and lilies.

In regard to the name of *Tuisko* or *Tusco*, Etruscan researches have been lately throwing some light which it is important to glance at. We were taught to look upon Etruscans as Pelasgians from Lydia, ancient Mæonia, but it is clear they were one of those ancient Turaian races which pushed westward—a remnant and medley of Kuths, Akadians, Burburs, &c. The names Etrusci, Tusci, Rasena, or, as elsewhere shown, Larsena (the eponym of their Lares deity), are held to be etymologically the same, and to come from the name of their Lydian home at the foot of the Mesoges Mountains. The customs, habits, games, dances, as well as monuments of them when in Lydia, are also such as were common to the early Italian Etruscans, and their language is that of the oldest Pelasgic, with a Phenician base,² and if so, has its root in Akadian. This word *Tasc*, *Tasg* or *Taisg*, wrote the Rev. Ed. Davies some seventy years ago, “occurs more frequently than any other upon British coins, and signifies God,”³ for the words *ia*, *ie*, and *io* are added from *De*, *Dia*, *Dio*, &c., with the usual suppression of the *d*, “which the Irish language silences by a point.” So *Tascia*, *Tascie*, and *Tascio* become “divine or sacred pledgem” that is, “a godly pledge or testament;” in fact, an Eduth or *Jupiter Fæderis*, which we are, therefore, to understand the northern Tuiseo or *Tusco* to be; it is correct to call the god *Tusc-Dio*. In the case of the female energy, the same word is introduced; for Ceres was called in very old Irish, *Tasc-van-it* meaning “my lady of the (corn) pledge,” where *Tasc* is *Cet*, *Cete*, or *Ceres*, and *it*, corn. The term *navi* or *no*, a ship, is also constantly applied to her, as representative woman—the bearer or carrier of man's most valued freight. She is then *Tasc ia no van it*, “the lady of the sacred ship of corn.” Our islanders, however, depicted her more commonly, as we so well know her in India, under the form of a sow, teeming with creation. I have an elaborate Indian photograph of her in this form now before me. The whole body of the animal is closely aculptuted over with human figures thus denoting a teeming mass

¹ Vol. I., 170, *et seq.* ² Bald. *Prehist. Nats.*, and *Lon. Anthro. Soc.*, Nov. '75. ³ *Op. cit.*, *B. Druids*, 607-8.

of humanity; the head and neck are thrust upwards and supported by a very fully developed nude female, whilst another woman and child recline in the elongated ear, and over all, on the crown of the head, is a *Houda*, in which sits Ceres herself, in her Indian form, probably as Persephone. From furthest Asia to our own islands, nothing is more common in this lore than to exhibit Fertility as a boar and sow; Hindooism proclaims such by making the deity descend to earth as a *Varāha*, the sacred name for the third Avatār, in which Vishnoo manifested himself with the head of a boar, very usually depicted on the rocks and temples of India, as in part I. of this Fig. 239, taken from Coleman's *Hindoo Myth*, Plate VII. The boar and Earth-Sow—*Varāhi* or "Divine Mother"—were the earliest types of highly prolific and certain creative energy, and also of that fierceness of passion which nature puts forth to replenish her lavish waste. In this upper figure the god seizes a reluctant man with his down right hand, and holds the solar disk above him in the other, whilst in the left hands are the female symbols, the concha, and lotus. He treads upon the Argha of a *Sri-linga* with his "foot"—that ever recurring euphemism—beside which stands the Indian Hercules, or *Bāla-Rāma*, with one fist closed, and in the other hand, the usual phallic club. In front of the *Varāha* is a phallic column, crowned with another creation, which his upreared arm—another euphemism—is supporting.

The sculpture II. which is locally entirely disconnected with No. I., still embodies the same idea, but the Avatār is here lost in the real descent of the actual fertilising principle, which is shown in the act of impregnating womankind in as veiled a form as possible; if fully and largely depicted, it would be too indecent to print, but the broken statuary, and my very reduced drawing, renders the illustration possible.¹ A woman, here too, reclines

¹ The original sketch of No. II. is from a temple in Odeypoor, by Major Burt, R. (B.) Engrs; which Mr. W. Simpson, the artist, kindly lent me.



Fig. 238.—EASTERN BOAR AND SOW IDEA.
I. THE VARAHA AVATAR OF VISHNOO.
II. THE CREATION, BY THE INCARNATE DEITY.

in the ear or perhaps a couch, upon the Fertilizer's head, and another sits under the eye, which organ is held to be the first to denote love and passion; and the fact that during the season of heat, elephants, if not other large mammals, are subject to a discharge from an orifice, just under the eye, may have suggested this strange sculpture. As we shall hear a great deal about boars and sows throughout Keltic and Skandinavian lore, I have here deviated a little, so as to enable the reader to grasp the real reason why these play so important a part in northern mythology.

The Skyths or Kelts of Denmark (the *Belgæ*), claimed descent from *Ash-Kar* and *Embla*, names evidently as coarse as Adam and Eve, or the "male and female" of Gen. 1. 27. They were said to be the offspring of the ash tree—of "love and fire;" and "wood" or "tree" in this lore has, for the most part, a phallic significance in connection with the stem, post, stake, or *stauros*, anciently used for crucifixions.

The enemies of the gods in those days were the *Jatters*, from whom Tor protected them, but Tor, the noble and virtuous one, once sinned, and with him most of the heavenly hosts became for a time oblivious of all morality, and so of course, did frailer Norsemen; family breaches then arose, which were only to be healed by compromises, and hence grew or was enacted a law, coarse enough to please the most vicious, and as very similar to the ancient Jewish canon (see Gen. xxxviii.), and too common Shemitic one, I may thus state it, as prescribed for Turks. "The true wife has only exclusive claim to her husband's caresses from sunset on Thursday to the same hour on Friday (the Turkish Sabbath and kept, they say in commemoration of that day on which God created mankind). If the husband comply with this *family duty*, his irregularities at other times are not of material consequence."¹ Russia had a similar law, and Muscovy further curtailed marriage rights by declaring that Monday and Wednesday were unlawful days for conjugal intercourse, though as a transgression of this law was thought likely to be common, only the very mildest penalty was prescribed, as bathing before entering the precincts of a Church. The fact of such laws existing, is another instance of legitimate union being thought unclean, and curiously enough, often sinful or hateful to the Creator.² Yet Pantheons, which admitted *Ana* or *Ana-Perena*, "the Queen of Courtizans" (and *Ana* was the mother of all true Kelts), need not have affected such prudery, nor need Shemites with their regular institutions of temple women—*Succoth Benoth* or "Venuses of the Booths;" neither also need any followers of the *Ana-s* of the vallies of the Euphrates and Tigris. *Ana-Perena* was the most loved of Phenician goddesses, and in Malta or Melita we have one of the chief seats of this frail one. Some called her *Dido*, *Elissa*, or *Alita*, her Arabian name; but in the *Eneid*, *Ana* is sister to *Elissa*, though at times all creation seems to have proceeded from *Ana*. India knows her as *Ana-poorna*, "the ancient one"—wife of the "Ancient of Days"; and that Ovid knew her well, we see by his description of her indecent festivals, one of which he thus describes:³

¹ *Mar. Rites and Cust.*, by Lady Aug. Hamilton, p. 5, Lon., 1822. M. Keane, p. 468.

² [So why call it "legitimate"? — T.S.]

³ *Fast.*, IV.

“ On the Ida is the genial feast of *Ana-Perena*:
 Not far, traveller Tiber, from thy banks,
 The people came and scattered everywhere, among green stalks
 Imbibe, and each reclines with his female consort.”

With Kelts and others the Procreative Light or male Gods, and the Receptive, cavernous, abyssmal, passive or female deities—“bearers or carriers” of the productive principle—became, as time wore on, “Wisdom,” “Intellectual Light,” “Spirituality,” or spiritual ideas; and this advance in the case of the Jews, we see in such late writings as “Ecclesiastes,” “Book of Wisdom,” &c.

Odin and Frigg, were Siva and Sivi, Thor and Thora, the *Yang* and the *Yin* of the Chinese; and *Tor* is the same as *Toron*, whom Phenicians called Thura, and to whom they dedicated the rose, for he was “the thorn god,” as we shall yet see more fully. Kelts had a devil, but one not so formidable or fiendish as the *Shaitan* of Persians or the Satan of later Christianity. They named him *Dusius*—our *Deuces*, and St. Austin said he was a “libidinous demon, who did a great deal of subtle mischief, which, being unforeseen, could seldom be prevented, and must be made the best of.” We may justly suspect that “saints” as well as “sinners” palmed a good deal off upon poor *Dusius*, which was due to their own self-indulgent or lax moral character.¹ Let us now go into some detail regarding the Keltic settlements and remains in our own islands, noting all profitable facts or stories which we find fairly authenticated, especially some of those which Col. Forbes Leslie has substantiated in his excellent volumes on *The Early Races of Scotland*.²

This author divides Scotland according to its remains. He naturally, and I think correctly, shows that the aborigines were those who dealt with what is known as “*Earth-fast-rocks*,”³ on which they have cut or scratched strange circular hieroglyphics, often in an infantile manner. Near to these are commonly found rude upright Lingam-like stones, guiltless of any “tool-dressing” by the original erecters, but on which an after Aryan people, probably Pechs, Peches or Picts, engraved solar and sometimes alphabetical-looking hieroglyphics. The first engravers or scratchers are thought to have been Turanians of Iberian and Basque nationalities.⁴ Such remains mostly abound in the country between the Forth and the Orkneys, chiefly on the Eastern Coast, which has therefore been called *Kruithne*, the Irish name for the country of the Picts, and reminding us of the far travelled *Kuthni*. At, and long before the Roman invasion, it was known that Britain was comparatively rich in gold and silver; that the religion of the people was Druidik and practically *one*; that they were Kelts and Sabeans especially honouring Apollo or Bel, and Luna or Diana, and worshipping them under the form of Lingaik and IOnik stones, and considering them especially present in certain holy wells, groves, or mountains; stone circles were their favourite temples and *Dolmens*, and earth-fast rocks, their altars; but they and others were also worshipped under groves or even single trees, and especially the oak and ash, both of which Keltik, like Greek and Latin races, revered as male gods.

¹ [For the *Dusii* see also Wright, *Worship of the Generative Powers.*, p. 152-3 (ed. 1894). — T.S.]

² Edmonton and Douglas. Edin., 1866, 2 vols. ³ See my Fig. 31, vol. I. ⁴ *Ibid*; Skene's *Celtic Scot.*

Our fathers of those days buried or burned their dead, depositing the remains in barrows or tumuli adjoining their sacred groves, forests, and circles. Kuthite Phenicians had, for many centuries B.C., visited Britain, and passed north even into Kaledonia or Kruthne, and before early Grecian days, these Fins had taught their British brethren much new Eastern lore, and when Helas rose, the modern Greek character. The traders jealously hid the source of their wealth, as we see from an article of a treaty of the 4th C. B.C. between the Romans and Carthagenians, where the former agree not to extend their voyages to the west of Tartesaus—probably meaning the Straits of Kalpe,¹ that *Kal-linga*—our Gibraltar, the S.E. guardian of the Phenician tin trade with the *Turdetani*, a Kuthite Turanian race. The Phenician settlements in Andalusia competed with Britain to supply tin to all the great nations of the West from the 20th Century B.C.² to the Christian Era; and the exhaustion of the mines on the Guadalquivir must therefore have hastened British civilization, for Phenicians were thus led to colonise further, and so to carry northwards their faith, Deities, images, coins, traditions, and all the tales of the mighty worlds of Egypt, Babylonia, Asyria, &c. These would thus be even better understood in Britain than they were in Central and Eastern Europe.

Although our islands were known to the readers and writers of Greece, probably before the days of Hesiod, and intimately so in the 6th C. B.C., yet this might only have been from current reports or tales of Phenician sailors and newsmongers in market places and sea-board towns; for the wary merehants made it their duty to keep all solid commercial knowledge as dark as possible—nay, they tried to mystify all enquirers, and continually spread evil reports of the fierceness and cannibalism of northern tribes, such as duped Diodorus into writing as he did concerning the Irish. Aristotle's information, however, of the 4th century B.C., was pretty correct, but so also was that of Hekateus, who possibly wrote in 520 B.C. He said, there is "an island as large as Sicily, under the Arctic pole, inhabited by Hyperboreans, with a soil rich and fruitful, and climate temperate, where the inhabitants worship Apollo above all other gods, ascribe to him the highest honours, and daily sing praises to him, behaving as if they were his priests." He has "a stately grove and renowned temple of a *round* form, beautified with many rich gifts," a city consecrated to him, and citizens never tired of tuning their lyres to the god. The inhabitants "have a language of their own, but *have been visited by Greeks* who have made divers gifts inscribed with Greek characters." Now "lyres" and the peculiarly religious character of the people points, as Col. F. Leslie shows,³ to Britain, and to it alone; for to none else would this apply. There is no other such island in the north, and though in Armorika, Apollo was worshipped and circles were numerous, yet it is neither an island, nor was it famed for "tuneful lyres," nor for the religious character of its population, as Britain always has been. Cesar strongly testifies to the latter point; thus after war he says, these islanders freely heap up

¹ A common Indian name. In speaking of early Phenicians I include "Cuths, Hamites," &c.

² Num. xxxi. 23-49, shows it was common in the time of Moses, which orthodox writers say was in the 15th century B.C.

³ *Early Races*, chap. I.

all spoil, in consecrated places, and even quantities of the most valuable stones and jewelry which no one thinks of touching; that Britain is the cradle of the Druid faith, and very populous, and that Gauls go to this island to be taught their religion. Elsewhere we are assured that the chief god here and throughout Europe, is "*Hermes Megistosna Beltistos*, that Ceres is represented in islands, headlands, tumuli," arks or Kistvāens, and that Karnak, Stonehenge and Abury were the most important shrines of Northern Europe.

Tacitus could see little difference in his day between the language and customs of the Armorikans and Britons; yet, there was a wide difference between their civilisation and that of the northern Kelts. Cesar describes as one and the same, the fleets of the Veneti or Pheniti and British, which so sorely troubled him and his, as he anxiously watched from the heights of Quiberon, a severe naval engagement in the Morbehan Sea. "The British," he wrote, "had there two hundred and twenty fine vessels built of oaken planks, fastened by iron spikes, and caulked with seaweed; they carried anchors secured with iron cables, and their prows and poops were higher than the turrets erected upon the Roman decks;"¹ so also we learn that no axes in the forests of Italy were keener, better formed, or more skilfully wielded, than were those of Albion, so that Britons even then showed some qualities, as artizans, superior to Italians; and probably surpassed them in still higher traits of character, for they not only had regular Senates and laws, but knew how to obey these. Those tribes, however, who had not benefited by Phenician intercourse, and were not of the immigrant building races, were still peculiarly rude and barbarous. Even in the 7th C. A.C. the vessels, in which they dared to brave Northern seas, were mostly of wicker-work and leather, and in such "*Koracles*," said certain credulous ecclesiastics, did St Columba and followers reach Scotland in the 6th century; but no reliance can be placed on any details of the *Columba* myth, this being a Keltik blunder in regard to *Ion*.²

St. Jerome in the 6th century, calls one of the leading tribes of Picts and Scots "fastidious cannibals,"³ and Kenneth II. of the 9th century—beyond which the ordinary historian ventures not—seems to have only just risen above this stage, for when he captured Kamelon, the capital of the Picts, "he put every living creature to the sword, or otherwise destroyed them," so that the account of the Jewish Canaanitic massacres, would be sweet reading in his ears; he was the monarch of Skone. A short time previous to him (third quarter of the 7th century), we read of a Scottish queen strangling her husband and king for "infidelity," a ferociousness which has certainly been resented by passing such very *manly* laws, as that marital adultery shall be no just cause for divorce on the part of the wife, though very strictly so should she thus sin!

It has been shown that long before Phenician days, northern Kelts knew every kind of Solar, Beth-el, Lingam and Yoni worship, though not perhaps the Phenician names for the rites and gods. Keltik women then learned to weep, like those of Israel, "towards the north of the temple,"⁴ and call Tamuz—their lost summer, "the excellence of Fire," Adonai or Dominus; thus we need not start when antiquaries tell us, that a hill on Salisbury plain is called Har-Adon, "the Hill of the Lord the Sun;" that another, near

¹ *Early Races*, I. 58. ² Rev. G.S. Faber, *Higgins' Druids*, p. 200. ³ *E. Races*, I. 33-39. ⁴ Ez. xiv.

Bath called now “Little Salisbury,” was the *Aqua-Solis*, and that near these hot springs was found a sculpture of *Bel, Sol, or Belinus*, similar to many seen in lands of Sun and Phallic worshippers. The face of this Bath *Bel* forms almost a circle, from which the hair radiates like rays of light, but it is interlaced with serpents somewhat like that on the very Yom-ish coin I. and II., p. 247, and VIII. 2, of vol. I., p. 166. The sculpture may be the bearded Venus, as the upper lip has a moustache, and there is a helmet and an owl—Minerva’s bird—sitting near, with an inscription, “*Suli Minervæ.*” Many see a sacred term in the so common syllable *Is*, as in *Sal-is-bury, Is-is, Osiris, &c.*, and as *Is*, is also *Us* or *As*, it may be the affix to *Herak(1)es, Bubastes, &c.*, and a termination, like our universal *Ja, Ia* or *Jee* of the East. So not without reason did the great Orientalist, Moore, call the attention of Europe half a century ago, to her Eastern names connected with Siva and his faith. *Kāla*, he justly thought too suspiciously common among Kelts; in Kaledonia, he points to such sources as *Kaldew*, the god *Kal*, or to *Kali-dun* or *dep*, “the hill or place of *Kal* or *Kali*,” (*Parvati*), and in *Calander* at foot of *Ben-Ledi* he sees the Sanskrit word *Kala-dara*, a term applicable to a conical or cleft-hill as *Chandri-dhara*, “the moon bearer” or *Siva*.¹ Words of the class given below² merit the attention of those philologists *who have grasped Eastern faiths as well a tongues*, for without such combination we here labour in vain.

The name *Kali-don-ians*, applied to the people in the hilly parts of the Moray Frith, was at one time *Deu-caledonians* (Moore, p. 398), which signifies the *Deva Kala-ones*, or his followers—that is, worshippers of Toth or other Phallo-Solar God. Amongst the *Daki* (Dacians), and *Getæ* (Walachians), *Kal*, is “a horse;” in Sanskrit, “time,” “darkness,” or “the passive principle,”³ and hence *Parvati* or *Kāli*. The Hindoo would here accept as a signification, either “horse” or “Sun,” one standing for the other; the coming, tenth *Avatār, Kal-Ki*, will be an equestrian. Another learned Orientalist, the late Col. Tod, agrees with Moore and the great Keltik Archeologist *Davies* upon many of these matters. *Tod*’s researches convinced him that the Keltik tribes of Gaul and Britain were as ardent votaries of *Isis* as were the old Italians, and none were more enthusiastic about the *Bona Dea* than *Geti* and *Goths*. *Tod* says:⁴ “The worship of *Isis* obtained throughout Keltik Gaul as in Italy ere Rome was founded; she was an indigenous divinity, not of exotic adoption,” and the capital of the Franks—the abode of the Keltik *Parisii*, is held to be named after the goddess. Her statue was still in the Abbey of *St. Germain* in the year 1514, “when the piety of the Archbishop of *Meaux* interposed to the destruction of this object of ancient superstition,” because people were then found worshipping and begging favours from it. It was black, says *Tod*, and

¹ Moore’s *Oriental Frags.*, see Index, *Moon*, &c.

² Culloden. Kalic (Gaelic) Il-Colm-Kil, Apollo Killæus. Kilikes, Kelts.
Colonsay. Columba or Col-O-M. Kil-da, Kil-dair. Dun-e-din, &c.
Kilmun. Columbia or Colombo. Killy, Cilikia (Cilicia). Doon-Dune.

³ In Sanskrit, *Ka* is the name of the highest God—*Prajāpati*, “he who impales and drives,” (*Kalaya*), Greek *Kellow*, Latin *Cello*; O. H. Ger. *Halon*. *Kāl* or *Kāla-Kala* is *Siva*, “The Driver,” *Piercer*, “Opener,” “Deliverer”; the *Rish-aba*, *Vrish* or Bull; the *Dush-Kala*, “Destroyer of Time or Darkness”; *Vrishana* = Testicles or Scrotum, the *Orbis* or *Orchans* of Greeks; hence Orchard or “a place of fruits,” and whereon to bear “testimony” (*Eduth*), from *Orkos* an Oath.

⁴ *Trans. R. As. Soc.*, II. 554.

the exact counterpart of the consort of *Bal-Nāt* or Siva, commonly called *Kāli-Devi* or the black goddess. The town of Falaise is full of Keltic remains, and derives its name “from the symbolic worship of the divinity, PHALOI-ISIS, contracted *Falaisia*, *Falesia*, *Falaise*,” &c. The temple was specially constructed by solar worshippers as if for an observatory, and Isis was here shown in her pleasant form of *Mata Janoni* or “Mother of Births,” not as in Paris, *Sookha Mata*, “the dry mother,” or she who looks to destruction as well as life, like her Lord, and Jahveh. (Deut. xxxii. 39).

It is in the article here quoted that Tod gives a drawing of this Sivaite ring, “as dug up on the Fort hill near Montrose” about 1825;¹ his is a full front view, with the bull kneeling on each side of the Lingam, but my sketch—a side view from Higgins—necessarily omits the bulls, because they would hide the organ or deity.



Fig. 240.—TEMPLE OF VESTA AND ITS IDEA, WITH FIRE AND SERPENT ALTAR, ALSO AN ORDINARY LINGA-IN-ARGHA, AND THE RING OF A PIOUS SIVAITE.

The gem is one which would be highly valued by every worshipper at Vesta’s shrine; Tod says it must have belonged “to some Keltic adorer of Isis, or one of those giant Getes from Skania who in ancient times found sepulture in their descents on the Scots.” “The symbols of creative power here seen, are,” he adds, “precisely like those wreathed round the minor temple of Isis at Pompeii,” for “in the terra cotta *Penatis* of the same divinity (4000 of which were excavated from the precincts of her fane at Pestum), the goddess holds in her right hand this same symbol”—the *Lingam*. This orientalist found all the Phallic symbols at Cortona, Pompeii, and Pestum, and hence concludes that the Ganges, Nile, Tiber, and Arno are all connected by one vast mythological chain, and not through Kelto-Etruscan tribes only. “Romans had no occasion,” he says, “to import the rites of Isis from Egypt;” they existed long before the Eternal City. “Her name (that of Isis) is the same, and bears the same signification in Keltic as in Greek; Suetonius the historian tells us that the imperial epithet *Cæsar*, deprived of its initial letter, means *Dominus* in the old Tuscan. Thus the *Esar* and *Es-és* of the Etrusci are the *Es-wara* and *Esa* of the Hindoos,” and Etruscans too, had castes like these; “The *Larthes* or *Tyrani* were the Lords; the *Tusci*, the Priesthood; the *Rar-senæ*,² the warriors; and the *Mass*, the caste *populaire*.” Tod thinks that we probably see the origin of Truscans in the *Turshka* or *Toskan* invaders of India, for northern India was long held by an Indo-Skythic, *Turshka* or *Takshák* race, famed like Etruscans for their serpent and phallic worship. Turans, Truscans and Turks came from the same land, and their name from their faith or deities *Ta* and *Ur*. Tod suggests that the Osci were *Opici*, or a serpent race who carved characters on their rocks such as Etruscans adopted, and which we also find in *Saurāshtra* (Western India), where they are said to have been

¹ *Trans. R. As. Soc.*, II. p. 560.

Army. The *Æsar* were “the Gods,” nobles, or

² In Sanskrit, Ra or Raj is the State, and *Sena* the Council of Rulers in the Skandinavian heaven.

done by Skythic Sauras or Solarites. The serpent is the imparter of knowledge, and there Naga races always had a great name for learning. The Takshaks were called “wise serpents,” that is wise Ophiolaters like the Kadmians, A-chads, or Achaians.

At “*Toule*, the capital of the ancient *Luci*, the most perfect Sri-Lingams have been found; *qui ont la forme d’un cone tronqué, et pour socle une bordure en forme de coquille*.¹ The Keltic *Parisii* adored Isis under the form of a boat, as did the *Swevi* and other tribes of the north;” the boat was sacred to dwellers on “the shores of the Baltic and to colonies of *Thussa-Getæ*, driven from their seats between the Caspian and Euxine by Darius Hystaspes six centuries B.C.” As Pelasgians, Etrurians, and Greeks came from the same lands, we need not wonder at their having the same faith.² Our Saxons were the *Saka-Senæ*; the *Getes* or *Yeuts*, those who seized Yeutland or Jutland, whilst the *Su*, *Suiones* and *Swevi*, are named by us Swedes. The first emigrants seem to have been vary fair, and commonly classed as *Getes*, but the later were the *As-es* or *Asiatics*, followers of *As*, a swarthy race, coming from Mid-gara of the central region. A word here as to the perplexities which a too strict philology occaasionally causes.

The war—sometimes waxing fierce—between our modern philologists as to Turanian, Aryan, and Shemitic nations and terminologies of their names etc., does not seem likely to end, till the combatants get versed in the ancient gods and rites which enter into nearly all the leading words of the earliest languages, nor until the combatants acknowledge some fixed period when these tongues were one, or at least had not separated or got beyond the Rhematic or Nomadic state.³ When vowels were rarely noticed in writings, and *l*, *r*, *t*, and *d* were used almost indifferently (making, as Mr. Sayce complains, every attempt to accurate definition of Egyptian and other old names all but impossible), of course our present strict rules of philology are at fault; not so, however, the vision of the student of faiths. *Al* and *Ar*, *Adhi* Boodha and *Athi* Boodha, nay, *Ather* and *Asher* does not confuse him. Mr Sayee quotes as quite incomprehensible such strange facts, as that the Phenician *Ge-bal*, is the Egyptian *Ka-paon*; that *Sardaina* (Sardinia) was formerly *Khair-etana*; that Mr. Gladstone (who, he says, curiously enough, considers the Egyptian language of Homer’s days, Turanian), identifies, *Ta-Anau* or *Da-Anau* with the *Da-naans*, while “yet Egyptologists are still doubting whether to connect them with the *Danaas* of Homer or the *Daunians* of Italy.” To turn the *Akai-usha* into the *Akhæans* (*Akæans*), is called a very bold proceeding, because “those who do so have never been able to account for the final sibilant of the name.” So “the *Tursha* cannot be the *Tyrrhenians* or *Etruscana*, whose native name was *Rasena*, any more than the *Shar-daina* or *Shaltains*, can be the *Sardinians*.”⁴ Now, such difficulties meet us daily in the East, and in the course of business one forgets all about authority for “final sibilants,” and sadly mixes up Aryan and Turanian speech whilst conversing in Tamil, Telagoo, Kānaresa,

¹ *Trans. R. As. Soc.*, p. 566. The Lycian coin seems a phallus carrying a crescent, see Smith’s *Dic. G. & R. Geo.*

² Tod, 568.

³ See p. 151, *ante*.

⁴ *The Academy*, 8th March 1876, art. by Rev. A. H. Sayce on Mr. Gladstone’s “Homeric Synchronism.”

Māliālam, Hindostani, Goozerati, etc.—one or more, varied occasionally by Bengali, Pashtoo, or Persian! The *Sar*, *Shar*, and *Shal*, nay *Khair* or *Kur*, may look a little formidable on paper, but not so in the colloquial of illiterate tribes; such would in no way perplex him who understood Sun worshippers, and the loose fashion in which untaught peoples use these solar terms. Sardinia is, in all probability, the *des*, *dis*, or “country” of Sar worshippers, as *Khair-etāna* is the *stāna* or abode of *Khair* or *Kur*-ists, that is of Solarists—those *Akai*, *Akæans*, *Akai-Meni*, or men of Ak, whose mythic ancestor was *Akaios*, Son of the Sun and brother of IOn. *Ge-bal* and *Ka-pa-On*, present no difficulty to the searcher after faiths; *Ge* and *Ka*, and *E* and *A*, are similar and common affixes as to words like *Bal*, *A-Kad*, *K’On* etc.; *Pa-On* or *Pi-On*, represent the Sun in active power. Now as *Ta* is *Da*—that ubiquitous god whom some made Toth, Tor, Teu, etc., others Dev, Deus, Zeus, so *Da-An-ians* are the followers of a god and faith we thoroughly understand; whether Egyptologists doubt the *locale* or not. From a religious point of view, *the great facts of the faiths are settled*, and it therefore only remains for Egyptologists and philologists to adapt their rules to the facts. We cannot ignore faiths in words or names because they fail to meet our etymological rules. Da-anians, like Christians, differ according as they are Egyptians or Italians.

We know that the *Resenæ* or *Larsenæ* of Asia became Etruscans or Tuskans in Italy, and it seems unreaaonable to assert, on mere philological grounds, that “Tur-sha or Tur-sa cannot be Tyrrhenians or Etruscans.”¹ This is but saying that Etruscans cannot be Tur-enians, for we must often ignore in these old tougues the absurd pedantry with which later mystifiers, or men infatuated with their subject, hand down to us the spelling of their pet languages, such as Irish, Gaelic, Welsh, Norse, etc. No doubt rude Irish and Welsh cotters and Highland shepherds do drawl out their words in a wonderful way, which no amount of w’s, v’s, l’s, j’s, h’s, or combinations of these can give us the echo of, any more than we can spell a sneeze or the neigh of a horse; if we were to attempt to present to scholars the tongues of the Indian hill tribes in the same manner, we should be equally at fault. This is not; however, permissible where we have to compare one language with another; we must eradicate the uneducated singing drawl, though of course with great care and see that we do not lose the essence or root. All languages have at first been spelt by early illiterate writers who knew neither the principles or true powers of letters as we now have these; and hence the absurd combinations of double ll’s dd’s, vv’s, and such jargon as *Gnewydd*, *Ovlldaach*, *Llwyddiantt*, *Ybydd*, etc., as occur in old Irish, Welsh, and Gaelic writings.² Very few learned men even yet know these languages, and apparently none do so sufficiently well to enable them to tackle the whole subject and upset the bigotry of less literary persons, who are however well up in the vernacular, and delight in a mode of spelling which none but themselves can understand or pronounce, and they only because they have otherwise learned the words. It is high time to reduce

¹ *Ibid.* Sardinia has *Turans* before the *Ili*, *Ioli*, is to be pronounced Byann-ächg; *Beatha*, Beā; or Solarites. *Dic. G. & R. Geo.* *Bean*, a woman, as Ben’n; *Beir* as Bār; *Bia*

² Thus a Gaelic dictionary says that *Beannachd* *bhuantachd*, eternity, as *Beu vuant achg*, etc.

the present chaos to order, but I fear this is hopeless until a large body of the people take up and understand the subject; armies are not usually reformed by old generals, neither will dictionaries or grammars be, by those, shall we say, provincialists, who have so long looked on these as their special vested rites. But to return to Kelts.

Phenician-Tyrians have left us many coins, showing the gods and symbols they honored, and few more striking than this old one—Fig. 241—given, but little understood,



Fig. 241.—JOVE AS SACRED OAK; THE TWO STONES OR TESTAMENTUM; THE CONCHA AND SACRED FIRE IN CUP.

in *Hermes Britannicus*, p. 78. Here we have the Sacred Oak, with its symbolic Acorns hanging from Jove or Tor, names of this Keltik. "Tree of Life." The tree leans over the two stones pillars, though it is oftentimes placed between them, as in Pl. IV. 11 and 1, 3, 4, and 9, where man or a burning column, becomes the tree, and serpents (Passion) take the place of "the Stones." Besides these last in this Fig.



Fig. 242.—TYRIAN HERAKLES, THE COLUMN OF FIRE, THE GENERATING STONES, AND CONCHA-VENERIS.

241, stands the "altar of incense" with the sacred fire in a cup, Maya's emblem, but here also the sand glass of Kronos, whilst below is the *Concha Veneris*, or Chrysalis of all nature, under the appropriate inscription, "*Amborsie Petre*," meaning "the Anointed rock," Messiah, or Maha Deva, that ever-anointed one.¹ I repeat here, from Vol. I., another Tyrian coin, where the Phallic Herakles takes the place of the tree, showing the close connection of the ideas; for detailed explanation see that volume, p. 280, and compare also Figs. 19, 76, and several of its plates. The tree, tables, and vase remind us of the Jewish sprig of Almond tree, the two sacred stones (which regulated all their social life), and pot of manna and incense, showing us that these old Phenicians taught Jews as well as British Druids.² Jews were not single in calling a stone, or rather the Stone-God, *Tsur*, "their father," for our Druid ancestors called Toth, Tot, or Tad, his Dad or Father, and set up many a stone to him as at *Tad-Caster*, *Tut-bury*, *Tet-worth*, *Tot-hill*, *Tot-en-ham*, *Tot-er-down*, or *Taute-down*, near Abury, which the reverend author of *Hermes Britannicus* inclines to read "Ambrosebury, or Amesbury."³ The adjoining town of Overton, or Obar-dun, General Vallencey thinks is from the old Keltik name for an observatory—Obair.⁴

Ares or Mars, the Skythic and Keltik God of Wat, and Jupiter Tonans, has left to us an heritage of many names, such the hill of Mar-den in Wiltshire, which stood near Tan-hill, or hill of Tan-arna or Taranus, the Keltik God of Thunder—Taran, Thoran or Thor and Thorn, the Obelisk, Ray or Piercer—the *Jupiter Stator*, who stood in the centre of that charmed ellipse of the Capitoline. If Latins worshipped him by the erection of obelisks, pillars, and altars, as we see in all the ancient

¹ For "Messiah," see vol. I. pp. 150, 270, 334.

² Phenicians were on Mediterranean 2750 B.C. (*Dic. G. & R. Geo.*), or 300 years before Shem was born.

³ *Hermes Britannicus*, by the Rev. W. L. Bowles, Lon., 1826, p. 151.

⁴ *Prospectus dic. Anc. Irish*, Dublin ed., 1802, more probably from *Ach* or *Af*, "an enclosure."

Circuses of Rome, no less did ancient Kelts and Teutons, each in their own way, honour him by holding their festivals around the base of his statues or symbols. This is an outline sketch of some of the many emblematic objects under which Rome euphemized and honoured the procreating, formative, and receptive principles of nature. My readers should consult Mont-fauçon for detailed drawings of a *Circus Roma*, and the full meaning of the spire between the two-winged

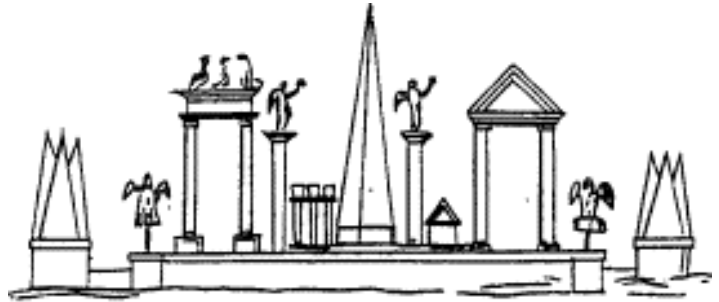


Fig. 243.—A SMALL CIRCUS ROMA WITH ALL FAITH EMBLEMS.

men on pillars, and on those *Dwarkas*, or gates of Parvati, from which spring the triangle, fire and ethereal-like figures. The *trisoal*, or three-peaked columns over the mysterious hollow arks at end, form the turning points of the many strivers after fame and victory; no object was here without a sacred meaning.

In Cheshire an altar was discovered sacred to “Jupiter Tenarus,” inscribed “D.O.M. TANARO,” who was with Kelts the god of thunder and fire. Tarra was fire in old Irish, and we have *Turara* as an Indian name of the same, so that *Turans* or Turanians were probably the worshippers of this God. The Irish called their “lighted beacon” *Crois-tarran*, which it was death to extinguish, and *taran* תָּרַן was also the Hebrew and Kaldi word. The Gauls wrote *Ton-er*, *Tonnerre*, and in time *Ton* and *Tan* became Fire, or “the place of Fire,” as in *Bel-tan* or rather *Bel-teine*, for *Tan* or *Stān* in India and South Europe, is undoubtedly a place—“holy place,” hence altar; in Ireland *La Bel-tine* is the month of May or *Bel’s Fire*, for *Tein* is the Gaelic for fire, and *Tan* the same in Welsh and Cornish. The effect, has been here then, substituted for the cause, just as the Jewish Ark usurped the reverence due only to the God—the *Eduth* for which it was built; so the Altar or “holy place” of this God *Ta*, *Tan*, or *Tine*, obtained his name and worship.¹ In *Toran*, as in *Bel-tine*, we can find the god’s character,² for *Tor*, is *Ta-Or*, or *Ta-Ar*, in which it is observable that *Ta* takes the place of the Abdian, Kaldian, and Hebrew *Pi*, so that the deity is “the Divider,” the *Pi* or *Pe-Or*, for whom Moabites and Jews fought, dividing their love and fear betwixt him and the thundering gods of *Arabi-Petra*. *Ar-ene* was *Cerid-wen* or “Citadel of the Ark.”

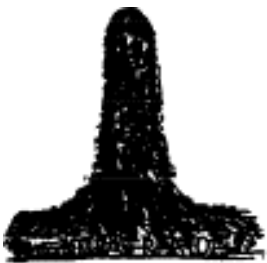


Fig. 244.—THE POLYNESIAN GOD TA-RA-OA, OR ALMIGHTY ONE.

This *Tor-an* is then a fitting god for the centre of the Druid circle, and it is clearly him, also, that we see in the centre of the Polynesian shrines, where he appears as this strangely feathered deity, under the name of *TA-RAO*. When huge, and girded more valiantly, he is (see p. 444, Vol. I.), denominated *TA-AROA*, according to the spelling on the figures presented by the mission-

¹ Many careless writers say that *Sal* and *Bel* both mean hills, heights or *Omphi*, as well as the Sun, because the sun is here worshipped; this is identifying *Jahveh* with his temple.

² See Gen. Vallency’s *Pros. Anc. Irish. Dict.*, 87. Isaiah xxx. 17, and my Vol. I., 382, 386, 520.

aries (of which mine are hand-drawings), who obtained them from the King of Tahiti. They long stood in the Kensington Museum, gazed at in wonderment by gay throngs of ladies and children, to whom, of course, everything was perfectly incomprehensible except the title—"The Almighty God of the Polynesians"—unwittingly placed there by probably pious men, though mayhap in derision, as was that somewhat similar inscription over the cross of Christ. The title corresponds to MAHA Deva or Jupiter Stator, and perhaps even more strictly to that of Al-Shadai or the Covenanting God of Abraham. His stony counterparts are seen in Fig. 223 *ante*.

It is unfortunate that we can scarcely anywhere find a tolerably perfect Druidic circle, for I feel certain that if we did, we should find a Tor in the centre, as well as a Lingam-pointer, towards the east, the ray over which would mark that period when Sol in greatest productive energy, shines into the "Holy of Holies." Let me ask my readers to here re-peruse pages 280-282 of Vol. I., and I will now state, though perhaps a little in repetition, the true religious idea of Stonehenge.

It is generally acknowledged that this was a shrine to Apollo or Belenus, and younger than that at Abury, which is thought to be more the shrine of ophioiologists and fire-worshippers than Solarists. The morticing of the Stonehenge blocks points to Phenician art, which latterly set aside the ancient rules as to using only undressed stones. No one who has studied phallic and solar worship in



Fig. 245.—STONEHENGE AS A LINGA-IN-YONI, ON 21ST JUNE.

the East could, I think, make any mistake as to the purport of this shrine, although I confess the many accounts which I had read had not awakened my attention to the real facts, so misleading are many European writers on this, to them, unknown lore. Here stand upright stones, forming as it were, a circular shaft within a perfect *argha* or spoon-like enclosure, and there—to the eastward, the holy "Pointer" in the Os-Yoni, over whose apex the first ray of the rising god of the midsummer Solstice (21st June) shines right into the centre of the sacred circle. His eastward path is denoted by a long avenue, which diverges into two lines of wavy trench and embankment as it approaches the Lingam Pointer, around which and the circle, it sweeps in an oval form. On all sides of this sacred spot are to be seen, scattered over a now bare undulating country, large and small barrows or earthen mounds, the receptacles, no doubt, of the ashes, if not bones, of the dead who once worshipped at the hallowed shrine, for it is clear the population of these days, like that of our fathers, loved to be buried around their church; they were perhaps wiser, however, than we, first burning the corpses, and only collecting the innocuous ashes to repose in these cellular caskets. The occurrence of such, all around the temple, reminds us of the holy spots which surround Hindoo shrines, and to which visits must be paid by every devotee, after he or she has worshipped

at the central holy place. If zealously pious, this is done, as elsewhere described, on hands and knees, and under a scorching mid-day sun, and always with many offering to each holy spot, for without these no priest can bestow his saintly blessing.

In May 1874 I made some very careful drawings of the Stonehenge shrine,¹ and in the "Pointer," at once distinguished "the ever-anointed one." He faces towards the circle, and in spite of every allowance for the accidents of weather-wear, &c. no one who has at all looked into Sivaik lore, will hesitate for a moment in pronouncing him a veritable Maha-Deva; the *prepuical* lines have worn stronger than they probably first were, so that decency forbid our drawing the object larger than in the side-

cut No. II., which represents the "Pointer" as seen in the *Os-Yoni* of No.

I. Those persons who have studied such monoliths all over the world, in the market-crosses and Hermai at cross-roads in Skythic and Keltish lands, and in the shrines of Greek and Latin races, will have no hesitation in agreeing with me; yet the indelicacy of the whole subject often so shocks the ordinary reader, that, in spite of facts, he cannot grant what he thinks shows so much debasement of the religious mind; facts are facts however, and it only remains for us to account for them. Perhaps indeed in

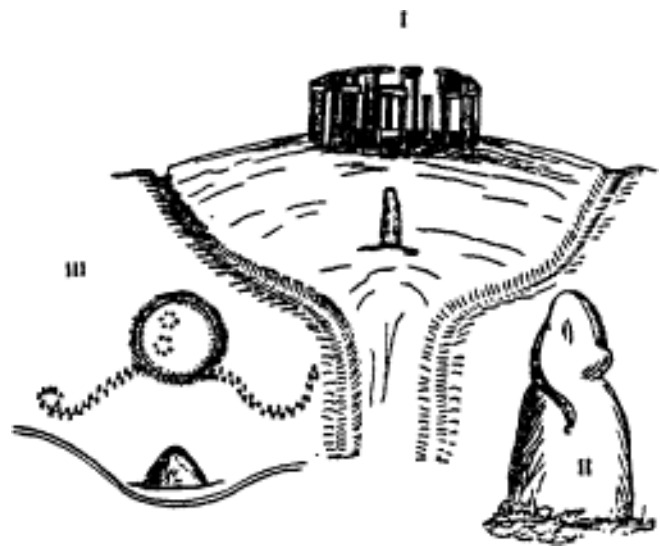


Fig. 246.—I. STONEHENGE FROM EAST AVENUE WITH LINGAM. II. THE LINGAM ENLARGED. III. ABURY AND SILISBURY.

these later times an artificial and lower phase of sensuality has taken the place of the mere natural indulgence of the passions, for procreative purposes, which principally engrossed the thoughts of early worshippers. We have also in a great measure overlooked and forgotten much of the whole general subject of fertility, and the awe and piety with which the whole idea of Nature's prolific energies was viewed. These, in their ever-recurring seasons, called forth some of the holiest emotions of our nature, and a religious spirit which has enthralled the mind of the most intelligent as well as illiterate, in a manner and with a potency which no other religion has done. Other religions, when leaving the Phallic phase, have striven to put this parent Faith down by attributing impurity to the necessary carnal acts of creation, and this until the very word. carnal has become associated with irreligion: but Nature and its special faith held on its way nevertheless, claiming natural acts to be pure, and men are beginning to see that impurity is rather the lot of those who oppose Nature. She rejoices with the youth and maiden in their heyday of health and strength, no less than with the young mother when she first clasps a babe to her bosom, and with all animal and bird life at their fertilising periods; but more, she was thought to command man and

¹ [And then had some careless and inaccurate ones engraved instead. — T.S.]

woman to adore her in the teeming fields of earth, as each arrived at maturity, and there accordingly they crowded glad to assist at her acts, or anxiously to await her births. The *name* of the faith (Phallic), is an unfortunate one, but in this matter the names of the supreme Gods and their symbols have always dominated.

I give in Fig. 246 a plan of Abury (No. III.) sufficient for the purpose of this work, for readers carefully studying the whole, will of course go to some of the many special works on the subject, of which we have a surfeit. Abury is simply a great earthen circle, which had at one time, two or more sacred circles of monoliths, within it, and two serpentine avenues branching from it in a very favourite Solar form—often repeated in hieroglyphs, as in col. VI., Fig. 233. The name, Ab-Ur, seems composed of two Eastern and old world words, *Ab* and *Ur*, “Father or Possessor of Fire,” one having much to do with Ophite worship. The leading feature before the shrine is the conical Mount of Silbury or Silsbury—the sacred seat of Jove or Tonarus; at its base runs the old Roman road, the course of which has been clearly altered on account of it. I cannot find any “pointers” or central stones at Abury, for the whole shrine has been most disgracefully knocked about. There was a peculiar stone outside the *Kennet* or south circle commonly called “The Ring Stone,” as having a hole through it, and Hermes *Britanicus* and Higgins particularly notice this. In 1828-9 its position was S.E. of the two circles, and nearly in the prolongation of their centres; having a ring through it, would probably make it too convenient a standard for the tethering of cattle, for our despoilers to resist. All writers notice three monoliths in the centre of the N.W. circle. Stukely calls the high centre one, “the obelisk,” and the Rev. W. L. Bowles, *Taute*; others, “the three *Kabiri*,” or “powerful ones.” Stukely, who is quite innocent of any Taut-ish idea, quotes an important passage in *Pausanias* in support of his serpent theory, viz.: “Whoever goes from Thebes to Glisas will see A GREAT CIRCLE OF STONES, which is called the head of the Theban serpent.”¹ It is described as emerging from a cavern under the mountain of “The Supreme One”—all phallic terms and ideas—just as in the case of the Loch Nell dragon, Fig. 133, Vol. I., 288. We find these colossal forms of the Aerial Scorpion all over the world, on plains, hills, and dales, and abundantly wherever Kooths and Kelts dwelt, see my Plates VI. and VII.

The Silsbury cone may not only be the Tot, Toth, or God, but the head of the pytho-phallic Deity, and his place here to the sunny south side of the shrine, is exactly where we would expect to find him. His name *Sil* or *Sul*, is most likely the Sun, and we observe that it is a cone here rising abruptly out of a swamp or lake-like spot, as all Maha Devas should. The lands, we are told, “Were here hollowed out, so that it should appear surrounded by the sacred waters of the adjoining Druidical spring of the *Kennet*,”² and it also abuts on a stream which flows from it towards the shrine; and is South or *Sun-wise* from this, and flanked by two softly-falling hills, through

¹ *Her. Brit.*, p. 62. Taylor’s trans. is slightly different, *vide*. Paus. III. 37.

² *Her. Brit.*, p. 113.

which the stream flows, thus combining all the leading characteristics of a sacred Solophallic mount. Mr. Bowles insists that Abury was a temple to Teutatis, Tot, or Tor, and that the God's seat—*Sils-bury* or *Sal-is-bury*, in which *Sal-is* denotes the sacred Sun-town, was so placed between it and Stonehenge, that both shrines might see the Thunderer's Bel-fire symbols.

It was after I had satisfied myself as to the Stonehenge "Pointer" that I found some other writers had regarded it with suspicion; Colonel Forbes Leslie had long previously devoted very careful attention to the subject, for his Indian researches had shown him its importance, just as in my own ease. He speaks, prior to 1866, of having found these solitary stones outside of most circles, and devotes several pages to what he call "*the excluded member.*" "Though placed aloft," he writes of one Indian circle, "it was of the same size, and it, as well as all the other stones, had its inner surface whitened, and over the white—near the apex (for they were selected of a pyramidal form) *was a spot of red colour.* . . . Not only in this circle," he adds," but in others of the kind, I have observed the stone placed towards the east, and outside the enclosure. . . . Any one who may have visited Stonehenge, cannot fail to have remarked a large monolith called the *Friar's Heel*, standing in nearly the same position relative to that Monument,"—information quite unknown to me when I recorded my own views as to this monolith after a visit to the Solar Shrine in 1874. The full and startling significance of this and other phallic symbolism embraced in the drawings by Colonel Forbes Leslie as of the Brogar Circle, Orkney, the Rollrich Circle, Oxfordshire (Plate VII., page 291), the Callernish Circle, Ile of Lewis, (Plate VIII., 71 page 386), and two Persian circles, (Plates XI. and XII.), one of which has an incised or Yoni stone, such as Abury was famous for, will be clear to every careful examiner of these IOnim temples. Strange also that the word "*Heel*" should still attach to the Phallus; see Vol. I., pp. 94, 140, and 246, on this important "Excluded Member" of the circles. Colonel Forbes Leslie noticed that this stone had a very different bedaubing to that of all the other stones. Near the top he found white patches, daubed with a bright red oval centre, the meaning of which, he says, is not clear to him, but he points out that "Vermilion, oil, or minium was used in Rome to paint Jove's statue (query. symbol?) on festal days; also for various purposes on occasions of triumphs, and for obscene emblems of objects of worship." This is still the practice all over India, showing how closely Greece and Rome have followed Indian cult. Especially is it used for Omphi, or rotund, egg-like objects, a protruding ovate face of a rock or tree; under such a tree there would be sure to be seen or imagined, and unmistakably depicted, an Eva, *Chavah*, or cleft; the nature of this besmearing shows the object is dedicated to the Deities of Fertility, red oil or water marking this all over the Eaat for very obvious reasons.

When the above was preparing for press, I observed the following in a daily paper in regard to the orientation of Stonehenge, apparently written by one of a party

of excursionists, who appear to have set out with a determination to test for themselves the assertion as to the Sun rising over the Pointer on the 21st June. After describing the circle, altar stone, and eastern avenue, this correspondent states:—

“In the direct line of this avenue stands one solitary stone in a sloping position, in front of which, but at a considerable distance, is an eminence or hill. The point of observation chosen by the excursion party, was the stone-table or altar near the head of, and within the circle, directly looking down the avenue. The morning was unfavourable; but fortunately, just as the sun was beginning to appear over the top of the hill, the mists disappeared, and then for a few moments the onlookers stood amazed at the phenomenon presented to view. While it lasted, the sun, like an immense ball, appeared actually to rest on the isolated stone, of which mention has been made, or—to quote the quaint, though prosaic, description of one present—‘It was light a huge pudding placed on the top of the stone!’ Another very important fact mentioned by an elderly gentleman, who had resided for many years in the neighbourhood, was that on the setting of the sun at the winter solstice a similar phenomenon was observable in the direction of certain other stones to the westward.

I lately examined another solar shrine, near Keswick (Kesik), in Cumberland, which is as remarkable in the matter of selection of site as any I have seen. Owing, however, to its being on a very fertile eminence, where fine arable land is scarce, the agriculturists have left no trace of avenue or *Argha*, and even turned many of the stones into a rude hut or cattle pen.¹ Nevertheless, there is no mistaking the shrine, from its wonderfully characteristic position—the only one, indeed, in all “The Lake Districts” (excepting hill peaks, which are for karns and pillars, never for circles), where Sol’s worshippers could have got all the peculiarities they require. Here alone the rising sun can enter the very matrix, as it were, of these mountains, and at the instant he peers above the far-off fertile meads and dwarfed hills to the eastwards, his rays at once strike this altar site, and shine up all the broad, clear valley, which here contracts

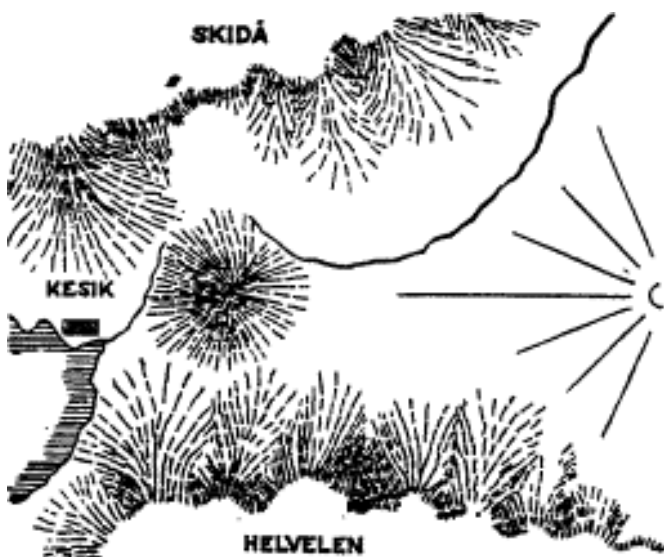


Fig. 247.—DRUID CIRCLE, KESIK, SHOWING ITS SOLAR IDEA.

and divides the stern and craggy heights of lofty Skidau on the north, from the more softly swelling mountains of Helvellyn and Ulleswater on the south; only after glinting, as the old Kelts would say, around their sacred mount Zion, and overtopping it, can Bell’s full effulgence fall upon the garden meads of fair Keswick, and its sweetly embosomed Queen of Lakelets—the Derwent. I here give a sketch-plan made on the spot in illustration of what I describe. The holy hill may also be called the source or watershed of the beautiful streams—the Derwent and Eden, down

which rush the surplus stores of Derwent-water and Ulles Lakes, combined with those from many a wild rocky tarn or pent-up “Force,” which, after tumbling over the precipices of Skidan and Helvellyn, are hid among their sweetly wooded glades, and finally emerge amidst the softer, but still exquisite scenery surrounding these once sacred hills.

¹ I could only count 39 stones in position, and only one outer circle, slightly elliptical.

As regards the age of these so-called Druid circles, history points to all the eearly world being dotted with them, so that they were probably—after the tree or grove of trees, the first places of worship; their age may be any time prior to book or national faiths, although many are known to have been formed long after these last. The fame of Abury was European, if not Eastern, in the 4th, or, at all events in the 3d century B.C. In the combined number and size of its monoliths, it seems to have had no rival, save Karnak, in Europe, Asia, or Africa. It had of level ground, within its circling mound of 1300 feet diameter, upwards of 28 acres. Its stone columns were 27 feet apart, and from 14 to 17 feet high. It had a couple of avenues more than two miles in length—one having 258 monoliths, and terminating in a circle; the other in a single stone, but in its centre was the “Devil’s Koil,” or grove, seeming to suggest the difference in termini which we see in the suggestive hieroglyphs of No. 233, on p. 166. The plan of Abury is exactly that of the Solar-python given at foot of Col. VI., minus the wings, and evidently connected in ideas with the two above it, which is more fully ehlboroted iuthe Sun-serpent with phallic cross, given at top of Col VIII. of Fig. 233. The strange cone of Silbury rises, as it were, between the arms or serpent of the solar disk, and. to a height of 125 feet, with a base diameter of 500 feet, and summit width of 100. All archeologists who have at all grasped the subject of this ancient worship, have endeavoured to find out the God or pillar of the *Omphe*. The Rev, Mr, Bowles tells us that he dug into the centre of the Silbury Cone, “where the stone image stood,” and there found a hole exactly such as Mr Britton has discovered on the top of Marden Hill.¹ This might, if taken by itself, afford but little proof of all conical hills having phalli or monoliths; but then presumption is overwhelming where we see karns, columns, and temples on conicol hills in every corner of the world. Thus, where there is no karn, we usually find a column; and even when we have a karn—*Acervii Mercuriales*—we have also very commonly a shaft of wood or stone let into it, or small egg or phallic-shaped stone on its summit. The Greeks denominated such as Ἐρμῆαια τοὺς λίθος τοὺς Ἐρμῆαιους, of which the Karnak mound is a good sample.²

The Rev. Mr Bowles, quoting Toland, says that “St. Patrick’s first church in Ireland was built where stood three of these vst stones called Donach Patric.” That he, Patrick, inscribed on the three stones in Hebrew, Greek, and Latin the three words, “JESUS, SOTER, SALVATOR,” all strictly Solo-Phallic terms which no Sivaite would object to, because corresponding to “The Lord, he who preserves,” “the Creator,” “the Increaser” (Joseph), *Phos* or *Phre*, a column would fairly represent Jeshir the “Upright One,” and Joaiah stands for “the Fire of the Lord,” and some say the Serpent. See these words in Inman’s *Anc. Faiths*.³

The Circle of Avebury lies low, “is level and surrounded on all sides by receding

¹ *Hermes Brit.*, p. 81.

² P. 302, Vol. I., Fig. no. 135.

³ I. 647, *et. seq.* Dr. Goldziher calls Joseph “Rain,” or *Indra*.—*Heb. Myth.* p. 166. Gen. xlix. 25, “The blessing of flood, breasts, and womb.”

hills of gentle declivity, altogether forming an amphitheatre from whence a whole nation might witness the smoke of sacrifice ascending from thickly-clustered columns of rocks;" and unlike those of Stonehenge, the Avebury columns "are whole stones over which no man hath lifted up any iron."¹ Stennes in Orkney, says Col. F. Leslie, comes



Fig. 248.—LOCH STENNES AND HARRAY, ORKNEY.
SEE ALSO PL. VII. 6, PAGE 248

next to Avebury in size, but of course none can compare with Karnak, which had at one time 12,000 to 20,000 monoliths, of which 60 years ago upwards of 4000 were counted, and many were then 22 × 12 × 6 feet above ground. There even now remain 1200, measuring from 5 to 20 feet above ground level. Single Lingam columns were very common on all the hills about Karnak, and on all Keltic coasts from Iberia and Armorika to "the Green Isle" of the Ierne, and nearly every other sacred island in the world. St Michel of Karnak had a very fine Hermaik pillar on its summit, which was only very slightly disturbed by the Christians when they planted their Ark beside the Column of this Archangel, so that now the two stand suitably side by side portraying the two true Solo-phallic ideas. I have only spoken of one of the Karnak Tumuli or Karns with a column on it, but many others will be found in Col F. Leslie's volumes.² He notices particularly the Tumuli and shaft at Foulis in Perthshire as a good specimen of what I would call this Beth-lechem or *Bread-hand-Mill-Idea*, and which I have as such particularly dwelt on, at page 303 of Vol. I. The Shaft or Phallus was correctly called by Kelts the *Clach na Greine* or "Stone of the Sun," see the description given of that one on the islet of Berneray adjoining to *Kalli-gray*—probably "Grein"—a very suitable Sivaik name. Here the central shaft, says Col. F. Leslie, was of the usual "conical form but inverted, the narrow end being fixed in the ground," the circle was only 10 feet in diameter, but well defined by long sharp stone; there was a holy well and a very ancient abrine of Anait or Anaitess, the Artemis, Hekate, or Moon Goddess.³ We are told of a precisely similar shrine called the "Circle of Boscawen-Un," near Land's End, not more than 25 feet in diameter, and with only 19 stones in 1824.⁴ A word as to inverted Lingams.

The inverting of Maha Devas of unequal diameter, is no new thing; we see a very sacred Persian Lingam on my Plate VIII., which has the narrow portion of the shaft in the ground and such Lingams seem again coming into favour all over Northern India, as for several years past I have observed many new ones so formed and so placed in their Arghas. The only rules for the construction of Lingams which I have seen in sacred writings, prescribe that the shaft shall be vertical except at the apex or glans,

¹ Exod. xx. 25; Jos. viii. 31.

² *Early Races*, II. 328, Pl. xxxv, &c.

³ *Ibid.*, I. 102. Island-headlands, like *Mona* or Anglesey, were usually sacred to her.

⁴ *Guide to Land's End by a Physician*. Ed. 1824, p. 81.

which must be one-fourth of the total length, but the forms of those her alluded to, more nearly approach that of an egg stuck on its narrow end, and such are known in Europe in other places besides Berneray. The inverted egg or cone is represented in the classic periods of Europe, Egypt, and Western Asia, by an inverted pyramidal shaft on which is seen a Phallus, and on top, a bust or Hermes. The egg-shape denotes the female Deity, for Diana or the *Artemis polumastos*, is "the egg-carrier," and to her the *Sri-Linga* is sacred; her Spartan name was *Orthia*, "the erect one."

Skye possesses a *Tempoul-na-Anait*, and numerous places in the Hebrides bear the name of this goddess, who wag of course the Anaitis of Asyria, Phenicia, and indeed of all Western Asia, and "very popular she was, in West of England."¹ Strabo describes her worship in Persia, under the name of Anæa, and says the Persians erected to her an artificial mound of earth over a rock, on the plains near the Euxine, where they defeated the Sakæ—those ancestors, doubtless, of the European Saxons. *Anaitis*, *Omanus*, and *Anadatus*, Strabo adds, may all be worshipped on the same altar; and Pliny says Anæa was the first goddess who had a statue of gold. If the Moon, she must be a form of our Eastern *Nania* or *Chandri*—the Female Moon, or of *Mao* or *Soma* the male; under both forms she is always worshipped at certain periods with very obscene rites. Christianity has not even yet suppressed this throughout Europe, though in England it early attempted to do so, and with such continued and considerable vigour, that, aided by education, it has been at last successful. The Archbishop of Canterbury in the 7th Century fulminated severe orders against all who did homage to the moon, and his Grace of York did the same, the following century; none were to attempt to augur by sun, moon, and stars.²

In Bretony, however, the people were neither so advanced, nor the Christian onslaught so vigorous or continued, and hence we read that "ancient and still existing ceremonies which are both lascivious and obscene," are to be found in connection with the Moon and Menhirs, especially that of Kerloaz,³ the granite phallus with two strange protruberances at base, which are mildly shown in Fig. 11 of my Plate IX., p, 168, II. Against these "protruberances," those desirous of offspring rubbed themselves and performed quaint obscenities in connection with the course Venus of Hennebon, now known by the significant names of *Quin-ipili* or *Quim-Perle* of Baud. It appears that the clergy, headed by a neighbouring noble, succeeded in getting the indecent goddess cast into the River Blavet; but the Bretons, resenting this, threatened their masters—spiritual and temporal, with the result, that Groah-goard or Grouech-Houarn (the Iron Woman) was restored to a superior throne, where she has continued ever since, and been there piously worshipped, as Phenician Venuses usually were, in a manner we would rather not describe. This lady used to be on the hill of Kastenek, among the Keltik Veneti, that is the Amorikan Phenicians—probably in order to be seen by mariners

¹ *Lon. Acad.*, 8th July 1876.

² *Early Races*, I. 135.

³ *Ibid.*, I. 93, and Bishop of Brechin.—*Proc. S. Ant. S.*, viii. 273.

who are ever fond of female goddesses, and who could thus implore her protection as they passed along the coast on board their craft. She was not then alone, nor is she so yet, for Christianity placed near to her, a *Notre Dame de la Joie*, *Notre Dame de la Liesse*, and immediately beside her, *Notre Dame de la Clarte*¹—all very notorious names.

We are justified in connecting the gods of different peoples when we see them bearing nearly the same traits and the same names, and engaged in the same offices; this though certain rules are transgressed which some philologists have apparently too hastily jumped at; thus *El*, the early Phenician and Turanian God, is also the Shemitic *Al* of Arabia. The Rev. Baring Gould writes:² “Civilised gods who diffuse intelligence and instruct barbarians, are also solar deities, as the Egyptian Osiris, the Nabathean Tammuz, the Greek Apollo, and the Mexican Quetzalcoatli; beside these Oannes takes his place as the Sun-God giving knowledge and civilisation. . . . Oannes is the Mizraimite *On* and the Hebrew *Aon*, . . . the original name of the God revered in the temple of Heliopolis, which in Scripture is, called Beth-Aon, the house of *On*,” corresponding to “Beth-Shemesh, the house of the Sun.” Oannes is the Greek form, and a very confusing one, for *On*, the Sun-God; the *A* before his name is merely an active or generating male affix. For reasons elsewhere given, and probably of a Turanian nature, the *On* becomes also *Om*, and the Eastern *Aum* or *Aom* and Egyptian *Am*; the Keltic *Anaa* or *Anait* was the same deity whether in Akadian or Shemitic tongues.

Female as well as male gods are horned, and hence we have the bull and heifer, or the Sun—the horned darter, and the moon in virgin purity, as in *Io* and *Artemis*, though Moon goddesses are also mermaids or half-fish, and very impure, with a peculiar predilection for moisture.³ The *Oanes* of Kaldia is, in Palestine, represented by *Atergatis* or *Dorketo*, she who appeared on the shores of Joppa, as the Greek “*Keto*, with comely cheeks,” the “daughter of sea and earth, and wife of *Phoreys*,”⁴ that is *P’Or-Kus*, whom Syria called *Tirgata*. Moist goddesses have generally very fiery lords, as *Baal* with *Baalti*, *Molach* with *Mylita*. which last lord required priests in womens clothes, and for offerings; human blood, whilst *Mylitta* required women in men’s garments, and the prostitution of their bodies; hence “the names of the *hetairæ* *Melitta*, *Meleto*, *Milto*, *Milesia*,” and the name of the African province, “*Megas-Melita*, ‘the tent of *Mylitta*.’ ” The high priest of *Apollo*, was the *Kurios tōn Melissōn*, and the priestesses of *Demeter* were *Melissæ*, which later peoples, trying to explain, connected with bees and honey, and said they were nymphs, and that *Melissa* was a name for *Selene*. *Melia* was also the name of a daughter of *Oceanus* or *Ok-ean*, who plunged into *Haliakmon*: *Marseilles* was called after *Melissa* metamorphosed into *Massilia*, by a Phocian colony, from whom Gauls learned her name and attributes; these they long revered, and only ceased to worship when the virgin mother of a new deity

¹ Forbes Leslie’s *Early Races*, p. 93.

² *Myths of Middle Ages*, pp. 495, 496.

³ *Ibid.*, p. 497, and *Plut. Cras.*, 17.

⁴ Hesiod *Theog.*, v. 235, 270. The Gods “were all originally One.” *Trans. Soc. Bib. Arch.*, V. i. 102.

⁵ *Athenarus*, xiii.; *Myths M. A.*, p. 498.

was forcibly thrust upon them. Melisa still haunts the shores of Bretony as the Venus of Quimperle,¹ and as Triton, Siren, or Mermaid is still well known among moat of the illiterate races of Europe. In 1492, Bothe mentions that "a god Krodo is worshipped in the Hartz, having his feet on a fish, a wheel in one hand and a pail of water in the other"²—clearly a Vishnoo or Fishnoo solar deity, carrying the solar or lunar disk, and the ark or womb of fertility. These Fish-Gods, as Mr. Baring Gould states in the case of the Mexican Kox-Kox or Teokipaktli, *i.e.* Fish-God, much resemble the Old Testament Noah, for Kox encountered a flood, and "rescued himself in a cypress trunk (a true phallic symbol), and peopled the world with wise and intelligent beings." His full title mixes him up with "the Flesh-God"-idea of Hebrews and others, *vide* *Vot I.*, pp. 197-8; see also index, "Fish," for his full name, is "*the Fish-God of our flesh.*" North American Indians relate that they too followed a Fish-man or demi-god from Asia; he was only a man from the breasts upwards, below he was a fish, or, indeed, two fish, for each leg was a separate fish.

The Rev. Baring Gould, in his interesting but I fear, to many, scarcely innocuous volume, (for millions are yet sunk in the superstitions he describes with scarcely any attempt at refutation or explanation), says that *it is "a study of no ordinary interest to trace modern popular Protestantism back to the mythologic systems, of which it is the resultant. . . ."*³ The early fathers made a great mistake in fancying that the ancient heresies were bastard forms of Christianity; *they were distinct religions, feebly tinged by contact*" with Christianity. This no one can help seeing if he will carefully peruse the long lists of so-called "Heresies," which Hippolytus, Bishop of Rome,⁴ professes to refute, but does not. "Under the name of Methodism," continues Gould, "we have (amongst us) the old Druidic religion still alive, energetic, and possibly more vigorous than it was, when it exercised a spiritual supremacy over the whole of Britain. With the loss of the British tongue, much of the old terminology has died out and a series of adaptations to Christianity has taken place, without radically affecting the system. . . . Those who have made the fragments of Bardic religious poems, and the scheme of Druidic rites their study, cannot fail with astonishment to note the remarkable coincidence which exists between modern Wesleyanism, and the religion of our British forefathers"⁵—language, perhaps, a little too strong, and which applies more to many very low church dissenting sects than to those the Ritualist clergyman of the State Church mentions. The "revivalist," "new birth," "conversion," or "regeneration" doctrines of many so-called Evangelical sects, not to say those of Mrs Girling's class, are very old in the history and practices of religion. The ancient pietists of both

¹ *Myths of Mid. Ages*, p. 500. The Mermaid or Siren is, in Dan., *Maremind*; Ger., *Meerfrau* or *Merimini*; Icelandic and Old Norse, *Marmenil*; Irish, *Merrow*; and in Bretony, *Marie Morgan*.

² *Ibid.*, p. 501, and *Kron. der. Sassen*.

³ *Myths of Mid. Ages*, p. 556.

⁴ *Refutation of all Heresies*, by Bp. Hippolytus, Ante-Nicene Library, VI. This volume is a good specimen of the way in which early Christians are thought to have refuted heresies. There is scarcely a reasonable argument in the whole volume.

⁵ *Myths of Mid. Ages*, p. 627.

East and West, insisted that a special “spiritual calling” or “supernatural endowment,” should be shown by all who desired to teach or join the holy men of the tribe, just as we still hear persons of the Moody and Sankey type insist that “conversion is the first essential to the superintendent of even a Sunday school; that nineteen-twentieths of the Bible was written for God’s accepted children; that none but they can understand it; and that no scholarship or any other qualification can take the place of conversion.”¹ Thus Mr Spurgeon lately said; “The Bible does not say you must have new heads in order to understand it, or that you must seek God with your head, but it says, you must have new hearts and seek him with your hearts.” Thus the old so-called Pagan religions taught, that finite creatures could only understand the Infinite One, when in abnormal conditions of spirit, in seasons of ecstasy, lunacy, or when the mind and reason were thrust aside, as in dreams, seasons of trance, epileptic or cataleptic fits, &c.; then the divine afflatus was held to be bubbling and boiling over, and as a fountain pouring forth living waters; and this is even the signification of the words used for “prophets” or “men of God” in many faiths and lands. Thus “the ideas of a prophet and madman are closely connected,” and Plato is said to have affirmed, perhaps cynically, that no one in possession of his senses ever obtained the gift of divination. Accordingly, many good as well as worthless men, sought after this “spiritual illumination,” and tried, by rigid austerities and asceticism, privation and self-mortification, by living in desert places amidst squalor and filth, as well as by mutilation, scourgings, and even narcotics and maddening drugs, to induce the supernatural element which was to enable them “to see God,” and be accounted holy by Him. as well as in the eyes of all men. Boodha and all fanatics have more or less, at one time of their career, so acted, and hence the “temptations” in the forests of Boodha Gaya, and in the deserts around Jerusalem and Meka. In this way Brahmans rose to be “the twice born ones;” and the priests of Kaldia, Egypt, and Irān, no less than the Druids of Europe, became most exceptionally “holy,” and have been followed by sorcerers, “medicine men,” soothsayers, seers, and saints, nay, by so called “wise men,” who thought they communed with Jehovah and his angels, and obtained their prescience and even guidance by stars, which left their heavenly courses to point out to them the affairs of their small planet. So the Jewish and Christian Bible teaches that “God spake to Israel in visions if there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak to him in a dream;” and thus when worn out with fasting, and with nerves unstrung by midnight wandering in desert places, Christ and Mahomed said, they had visions of God and angels; no doubt, the visions of Zacharias, Paul, and Peter, were due to the same abnormal and ecstatic states. The Christian Church has continued these ideas in various ways, and still holds with Plotinus, the “Pagan leader”

¹ Springfield, Mass., Sunday School Convention. See *Boston Index*, 11th May 1876, where a good article on this so-called “Spiritual Illumination” occurs, to which I am somewhat indebted.

of this emotional school of the third century A.C., that be a miraculous regeneration or ecstasy, "the soul becomes loosened from its material prison; separated from individual consciousness, and absorbed in the infinite intelligence from which it emanated. In this ecstasy it contemplates real existence; and identifies itself with that which it contemplates. This may be attained," continued the Pagan, "through the influence of rapturous and inspiring music, profound and intent thought, the spiritual elevation of pure love, and devotion, or prayer."

Such was the new Platonic school which inculcated continual sorrow for our bodily or material condition; Plotinus reviled the body, and scowled upon his friends for asking for a portrait of him. He became, what some would call, "regenerated" at his twenty-eighth year, falling into a state of extreme pious anxiety, in which he remained till his thirty-ninth year, when his intellect reasserted itself under the study of Indian and Persian philosophies.¹ He still, however, maintained very abetentious habits, rarely touching flesh, and so trying to attain unto "great religious insight and spirituality." Porphyry, his disciple, said that he had raised his soul to a wonderful contemplation and realisation of a supreme and personal God, but one who was yet to him, uncorporeal, and far beyond man's thoughts and imagination; "four times by a transcendent energy of soul," he says, "did Plotinus rise to a perfect union with God, whilst he, Porphyry, during a life of sixty-eight years, only once attained this elevation." On his death-bed, Plotinus took leave of his best friend, saying, "Now I seek to lead back the divine principle within me, to the God who is all in all;" and on this, says his excited friend, "a dragon glided from under the bed and escapes through an opening in the wall"—a spirit-vehicle which is, by Christians, likened to a dove, but which I have heard described by truthful but too excitable persons as seen in the form of a pale vanishing light! The mystics of our middle ages, nay, down to the seventeenth century, spoke and wrote strongly regarding supernatural "gifts of God," which no "carnally minded men" could attain to, and this is strictly in keeping with a firm belief in continual miracles and ghostly manifestations; with a belief in "the descent of the Holy Ghost," the speaking in divers tongues "as the spirit giveth utterance," the drinking of poison and taking up of deadly snakes without hurt, &c., but not in keeping with the intellectual part of our nature, reason, or common sense.

All nations or peoples have, at some stage of their growth, held similar views, and more or less similarly manifested them; they are not necessarily borrowed from others, but are common to our nature at certain stages of civilisation. With like circumstances and climate, there will naturally be produced almost exactly the same phases in religious rites and symbols, and so the Lamahism of Tibet is not necessarily nor probably the parent of the many like rites and emblems we see so common in Roman Catholicism. But we have unduly digressed from our immediate theme.

It is difficult to know by what names the very early races of our islands usually

¹ Smith's *Dic. of G. and R. Biog.* [See also Porphyry, *Vit. Plot.*]

called their gods, because these have drifted down to us through Phenicians, Greeks, and Romans, another proof that all the nations of these times recognised very much the same deities, and practically the same faith, though varied in form to suit their tastes, idiosyncrasies, or the idiom of their language. The following deities were most common, and it will help us grasp much that follows if we bear this in mind:—

THE SUN, or APOLLO; Bel or Be-al, Hu or Hea, the Bull God, Siva or Apis.	The Sun was called by Kelts indifferently, Bel—Be-al—Bel—Belus—Belenus Beal—Beil—Beul, “God of Life” (Gaelic). In Ceylon Sabeanism is called <i>Bali-ism</i> , and <i>Bali</i> signifies “manly strength.”
VENUS URANIA, or VAROONA, OURANOS, Cuba or Cybele.	Gwen or Astarte, like the Phenician Urania, was symbolized by <i>rude roundish stones</i> , or the sculptured “elephant” seen in Keltic remains. ¹
MINERVA or DIANA, Artemis, Asteria.	The great protectress of the Tyrian and Etruscan seamen. The <i>Ashēra</i> or “Grove” of O.T. was a wooden goddess, but not of human figure.
MARS, Veteres or Vetus.	Vitukadrus or Bitukadrus. Probably the Spear (Quiris), Arrow, or Shaft. Vetus was a Stone-God like <i>Petra</i> or <i>Tsur</i> .
TARANIS.	A cruel goddess like Kāli or Doorga, with a great shrine at <i>Tauris</i> in <i>Getae</i> ; she was a sister of Phebus, and had an altar reeking with human gore, chiefly of strangers, whom she most coveted.
HESUS.	Was a deity requiring human sacrifices; possibly gods in general, under the term Esus, or “ <i>The Æsar</i> .”
ANNAT, or ANAIT. This was HEKATE, ARTEMIS, or NANIA; or if male, MAO, or MANI, the moon; seems to be the Tanat, Tanith, or Tanas of Punic monuments.	Ruins of temples to <i>An-Ait</i> or “Ana of Wells,” still exist near to lakes and holy wells. Ceres and Proserpine are Cerid-wen and Llywy, but Anat is the Ana or Anea of Western Asia; her altar was the same as that of Omanus and Anadatus, or Andate. She was worshipped, like Artemis or <i>Upis</i> (that is <i>Ophis</i> , her earliest name), with very obscene rites; her symbols were circles, crescents, serpents with tail in mouth, &c. She was often <i>Ked</i> (Ceres), wife of <i>Hu</i> , the Bull God.
JUPITER, PLUTO, NEPTUNE.	Di, Dis, Dei, Dwe, &c., God in general. There were about 80 Joves.
MERCURY, HERMES, or the Pillar God, Tor, TA, TOTH or LINGAM. These are various names for Zeus, or God, “The Fructifier.”	Tutales or Toth, god of art, trade, and travellers; also of secrecy, robbery, and villany. Like Siva, he loved human sacrifices. As Ta, Tor, or TUISCO he was the greatest of gods, and general ruler of all things.

Jove, Toth or Jahveh moved in the sun and fire, in the thunder and tempest, and amidst the oaks of the forest—his favourite dwelling-place; he was in the light, and the circle or disk and the weird mass or columnal rock or mountain, all alike represented him. The Belgæ preferred, at the dawn of Christianity, to worship him in fire only; but fire is Mithra, who is Osiris, who is Priapus, Hermes, and Siva;² and hence we are told that Kelts and Swevi then saw in him the pythic Sun, because, says Polwhele, the circle and serpent were held symbolical of the god of the world; his “was the inherent wisdom which so issuing; illuminated the seats of animation, and made all prolific; he is *the pole of the circle*, the mover and mutator of all.”

IDRIS AND ST MI-KAL.—In Southern England two names occur in later days which seem to have somewhat replaced Taut—Idris the Giant, and Michael the Archangel. The latter has been worshipped as a god at various times, and in widely differ-

¹ It was to this Moon Stone of Carthage that Heliogabalus married his famous black Lingam stone.

² Rev. Mr. Maurice’s *Indian Ants.*, II. 14-19. *Mitras* is still a common name in India.

ent countries, but usually in or near to water, as in Armorika, Apulis, and on the sacred islet cone of St. Michael, where Romans as well as Phenicians seem to have thickly congregated. Idris, Edres, or Hydres, is believed to have been a great navigator, and according to the Arabians a Sabeen. The highest peak in Wales is called after him *Kader Idris*, or “Chair of Idris,” and “at its foot are three gigantic stones called Tri-grienyn,” or “the three Sun-stones,” confirming what has been said above as to lingams being Sun-stones, or emblems of Mithra the fertilizer, a deity whose worship was here very popular.¹ Mr Davies and the author of *Hermes Britannicus* agree that Idris was the same as Hermes (p. 89), and upon his mount, St. Michael had also a *chair*—the Keltish euphemism for Ark, or Womb. Though an “angel of the Most High,” nay, often an incarnation of “Him who maketh alive and destroyeth”—Siva—yet he was also a veritable person, for a pious writer—William of Worcestor, gravely informs us that “St. Michael’s second appearance was in 710 A.C. on the *tomb* of Cornwall near the sea;” “tomb” being an old name for a “mountain rising up like a vast barow,” and also for a holy shrine. Siva has many names signifying his connection with death as well as life, the grave as well as the cradle. The author of *Universal History* sees “Toth of Death” in in the name of the Phallic shrine at Tadmor, *Teuth-mort* or *Teut-mor*, but this is deriving the older from the younger! More probably *Mor* or *Mort* is from Mard, man; so that Teut or Tot, *Mord*, would mean the man or manly-god, *par excellence*; but Western Sivas also ruled at death. Toth or Mercury, like Yama of India, conducted the dead of Egypt to their long home, and hence Toth appears on the tombs with the symbol of life or immortality—the Crux Ansata of Egypt and *Linga-Yoni* of India.

If the new archangel of Christendom was thought to reside in a “*Mons Tumba*,” —Fig. 249—on an islet cone of the Cornish coast, so was he seen by Apulians and Daunians in “*the Spur of Italy*”—the isolated cone of *Mons Garganus*; whilst Iberians said he was the “Rock of Ages,” and artfully enclosed him in that fine old Spanish-Christian shrine called “*The Hermitage of St. Michael*,” which is given in my Plate XV. There he stands in his dual form as the *Tsur* or Rock-god, and the Arkangel with Trident Sceptre. The stones are clearly an old Dolmen where Basques or Iernes had worshipped from unknown times; it lies near Arichinaga, in the province of Biscay, some twenty-four miles from Bilboa, probably at the bold cape we see marked “C. Machichaco,” for personally I do not know the *locale* of this extraordinary Christo-Sivaik shrine. Mr. Fergusson gives us a sketch of it, from F. Leslie’s *Illustrated News*, calling the church in which is the *Maha-kal* and his two holy stones, “*The Dolmen of St Miguel*.”² As Christianity only penetrated into the Asturias after 720, Mr. Fergusson thinks the



Fig. 249.—ST. MICHAEL’S MOUNT, LAND’S END

¹ *Lon. Acad.*, 8th July 1876.

² *Rude Stone Monuments*, p. 388, ed. 187.

Christian church was built over the Sivaik god in the eleventh or twelfth century—the age also he allots to the Dolmen of Confolens in Poitou. The learned writer does not, in reference to such monuments, acquit the Christians there or elsewhere of their “love of stones,” but urges that there was here full reason why the Councils of Toledo should fulminate decrees in 681 and 692 against the “*Veneratores lapidum*,”¹ and hence argues that up to the time when such Christian temples were built over these Phallic symbols, they must have been not only very sacred in the eyes of all but have been actually worshipped. This is undoubted, and it goes to prove that the Jews on Mount Moriah, and after them the builders of that fine “Mosk of Omer” over the sacred *Sakra*, or rude “Tomb of the Rock” and Well, were equally devoted to “Stones” up to the ascendancy of Mahomedanism; moreover, though thus bringing down the Solo-Phallic faith to so late a period, it in no degree curtails its vast antiquity. On the other hand, it demonstrates that Christianity has been a plant of very slow, unequal, and uncertain growth, often weak and straggling, and a mere *omnium gatherum* of old faiths; indeed, that which the educated pious ones of England call Christianity, has never yet penetrated a hundredth part of the population of Europe, and it has been said that its leading doctrines are as entirely unknown to probably several millions of the district and suburban masses of this “fourth quarter” of the globe, as they are in the city of Benares. In many cases the faith is but a name and gloss on the surface of society—a brightening up or polish, as it were, better known in church-going and outward symbols, than in theses and doctrines. The surface of Europe has been washed, as it were, with holy water, as priests under the advice of Pope Gregory, washed “the sacred stones of the Pagans” when turning them into sacred Christian objects.² We have a writing, reading, and religious population of very small extent, and an illiterate mass of enormous proportions, this even in well-instructed Scotland, where every child goes to some school, and all schools teach as the principal part of all education, the Bible and catechisms.

From Dr. Norman Macleod’s “Journals” we learn that he received the following answers from two *intending communicants* when he was minister of the Barony Parish, Glasgow, “illustrating,” he says, “the fact which has often been impressed on me respecting the possibility of persons being regular in church all their lives, and yet remaining ignorant of the simplest truths:— ‘Who led the children out of Egypt?—Eve. Who was Eve?—The mother of God. What death did Christ die?—(After a long time) Hanged on a tree. What did they do with the body?—Laid it in a manger. What did Christ do for sinners?—Gave his son. Any wonderful works Christ did?—Made the world in six days. Any others?—Buried Martha, Mary and Lazarus. What became of them afterwards?—Angels took them to Abraham’s bosom. What had Christ to do with that?—He took Abraham. Who was Christ?—The Holy Spirit. Are you a sinner?

¹ *Rude Stone Monuments*, pp. 24, 388.

² Fergusson, *Op. Cit.*, p. 389.

—No. Did you never sin, and do you love God perfectly?—Yes.’”¹ Now, these were answers by two persons specially educated up to their subject in religious Scotland, and if *they* were so perfectly ignorant of the whole faith, in its essentials as well as details, it is absurd to call Europe, Christian; indeed, my own impression, produced by travelling from time to time over all Europe, and making somewhat minute inquiries, is, that as a whole, the mass of the people are far more grossly ignorant of their faith than Dr. Norman Macleod’s “Communicants.” As to the history or origin of Christianity, or of the books which—bound together, they call their Bible, they have seldom the remotest conception, and of their authors, the sequence of events, or general history, scarcely a notion. It may and does suit, to call such persons Christians, but, except for purposes of government or politics, it in no way expresses more than that they submit to the nomenclature—it is not a fact in the light we are at present considering, viz., the growth of *properly understood* beliefs or creeds.

The two sacred stones in the Basque shrine of St. Miguel are no solitary strangers in Europe; many old churches have strange histories of sacred altar and corner-stones, pillars, tombs or sarcophagi, &c.² Mr Fergusson mentions another Christian church at *Cangas de Onis* in the Asturias, forty miles from Ovideo, built on a mound, which contains in it a dolmen of significant structure—Ionic, with a *Cella*, at the head of a vagina-like passage. This dolmen, says Fergusson, *has always served as a crypt*, and he argues that: “Had the Christians merely wanted a foundation for their building, they would have filled up or destroyed the Pagan edifice, but it seems to have remained open to the present day; and though it has long ceased to be used for any sacred purpose, *it still is, and always was an essential part of the Church which it supported.*”³ Thus has the one faith built upon the other, and this from the earliest times to the present day. Many indeed assert that without the old faith—phallic and stone though it was, we should never have had the present, all being growths, and one ever dovetailing into the other; so the race goes on rubbing out only where it has something to put in; even the masses, conservative though they be, are ever moving on, and different this year to what they were last, and immensely changed to what they were some generations back. To assure himself of this, let the reader turn to Plates IX., X., and XI., pp. 72, 168, and 212, and he will there see the Gods which Europe and our own ancestors worshipped, down to but a few centuries ago; it would have been as certain death to have injured them then, as to maltreat the symbols of Hindoo-Benares at present. Need we wonder then at seeing French, Basque and Spanish, nay, all Christians, building their shrines oveer such sacred stones, or at our forefathers quarrelling as to whose dead should lie nearest to their phallic *Pur-tors* like that in Pl. X., Fig. I. on the headland of Clonmacknoise. Fig. II. following, is the egg-bearing Astarte—one of the oldest figures we know in Europe, and said to have belonged to the isle of

¹ *Memoirs of Dr. Macleod*, by his brother, Rev. Donald Macleod.

² London had a Sacred *Jupiter Lapis*, where Cade proclaimed himself King, 1450. Numerous *Al-tein* or “Fire-Stones,” are mentioned by Rev. J. Rost—*Druidism Exhumed*. ³ Fergusson, *Op. Cit.*, p. 387.

the Goddess—Dia or Naxos—that *Kul-ladian* islet which coined also this fruiting cup, IV., (Fig. 250), carrying the phallic heart with the symbolic door and window,



Fig. 250.—COINS OF GREECE AND ASIA MINOR.
WORSHIP OF FERTILITY—ALL ORGANS EXHIBITED.

on the obverse. The other figures in this No. 250, are partially treated of at page 224 of Vol. I. Fig. VIII, of Plate X., though a Lingam temple, and containing no less precious a phallus than the *Helio-agathabelus* of the Roman Empire, was called “The temple of Venus of Emesa,” and it would seem from the *Section*, that the idea was to make her Ark or crescent, as boat-like as possible.

Looking at Plates IX., X., and XI., as a whole, what a strange world-wide collection of male and female forms do we see!

Amongst our forefathers and neighbours, Sardinia competes with Alsace, Bretony and Ireland, in Lingma, and Stirlingshire with Midlothian in Yoni forms, which last symbols, those desiring progeny, health and happiness were directed, where possible, to pass themselves through. For Lingaites, from the rolling sands of Armorika to those of Tatory, strange protuberances, such as are seen in Plate IX.-XI. were given for cognate purposes. Everywhere we see the *Baal-Berith* whom “Israel went a whoring after,” as the writer of Judges viii. 33 coarsely states; and it, Bagster’s annotator informs us, is “Mercury or Jupiter Federis,” that Maha Deva on whom Lingaites, swore, as did Yonites on the “holed stones.” Enough, the reader should study the plates closely for himself; let us return to St. Michael and congenital deities and shrines.

There are four great archangels which the world has at different times and under various forms accepted as *Maha-Kāls* or Great Sivas, viz., the Michael of Christians, which we may pronounce soft as *Miha-El* or “Great El;” Uriel or *Ur-i-El*, the “god of Light” or of Urites; Suriel or *Soor-i-El*, “the Solar god,” and Gabriel, *Abri-el* or *Abi-el*, the “Father” or “Generator.”¹ The Michael or archangel of Jahveh, corresponds to the Gabriel of Ala, and is a god of “*Tumbas*,” caves or arks, wielding a rod, or *Tri-Sool* which we see him holding as he stands betwixt the two stones in the Spanish Christian shrine, truly there, a god of the stones of testimony—a Western Siva, which every Sivaite would welcome and humbly pay his vows before. He is, they say, “a gracious Lord,” when humbly and fervently sought, an Al-Wahāb, or giver of fortune and abundance, for without Mahakal, the labourer laboreth in vain; the fig-tree cannot blossom, neither shall fruit be in the vines; the labour of the olive, shall fail and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls. Such also was the ancient Deity *Il-Mekah*, the Lunar ‘*Abri-El* of Meka, that eponymous Shrine of the Sabean Ark.² His *Mons Tomba* of Europe

¹ [Most of these derivations are spurious. *Gabri-el* means “El the strong” or “Strength of El.” — T.S.]

² Prideaux’s *Art. on Arabian Sabeans*, *Trans. Soc. Bib. Arch.*, Vol. I., 203, *et seq.*

—the generic name for a “Saint *Mahi-El* Mount”—corresponds to that very old term, “Mithras of the cave,” Dome or “tomb of the rock,” fully treated of in Vol. I., pages 180 to 182; his Keltik emblem is the *Al-Tein* or “Stone of Fire.”

The Cornwall and Normandy mounts of St. Michael are comparatively close to each other—only a few hours’ sail apart, and the latter is also called a *Mons Tumba*, that name being, say some, erroneously applied to the Cornish shrine; yet the whole bay, stretching from the Lizard to Land’s End is called *par excellence* “The Mount’s Bay.” According to Diodorus the inhabitants here lived on “the promontory of Belerium,” and carried their tin to an island called *Ictis* which was then “dry at low tide,” and this description corresponds with our island mount, on which was the Tumba or Ark.¹ The coast and people were known, says Max. Müller, two thousand years ago as *Bel-erians*, and as having a very sacred shrine on a strange half-insulated cone. The peak is 200 feet high, and 660 in diameter at base, and corresponds in appearance, character, and mythology, with all other *Mons. St. Michaels*, including that on the Norman headland; both were famous for apparitions of the Saint. On the Armorikan Mount, Autbert, bishop of Avranches. built in 708 A.C., a church and monastery in close imitation of that of St. Michael on lofty Garganus in Apulla, a Christian shrine known since 493 A.C., and the successor of far older ones; for enfolded in dense forests of oak, the ancient Pagan MAHA-KAL had here his throne, at a height of 5120 feet above the sea, watching over the whole level eastern coast, from “the heel” of Italy to Ancona. The *faith-ideas* of these St. Michaels are ever the same. Müller writes: “In physical structure there is a curious resemblance between the two mountains (St. Michel in Normandy and St. Michael of Cornwall). Both are granite islands, and both so near the coasts that at low water, a dry passage is open to them from the mainland. The mount on the Norman coast is larger and more distant from the coast than St. Michael’s Mount, yet for all that, their general likeness is very striking. Now Mont St. Michel was called *Tumba*, at least as far back as the tenth century,” and this recognised name has “survived to the present day. The church and monastery there, were called ‘*in monte Tumba*’ or ‘*ad duas Tumbas*,’ there being in reality two islands, the principal one called *Tumba*, the smaller *Tumbella* or *Tumbellana*.”² Thus the shrines of *M’Kael*, or *Mahā-Kal*, are Rocks, Tombs, or Caves in Mountains, for these were the “secret places of the Most High”—Mithras or Siva the Sun-God—and universal characteristics of a solar god; so one of his oldest Keltik names here was the “*Careg Cowse*” or “*Rupis Cana*,”³ the hoary whitey-grey, or ancient rock—the *Tsur Oulamin*,⁴ or “Rock of Ages,” names given, and most appropriate to him, “The Rock,” who dwelleth on the lofty white cones of Kailās.

Our philologist here will not admit the usually received translation of the Cornish description of Michael as “the *Cara Clowse in Cowse*,” “The hoare Rock in the Wodd,” but proves satisfactorily that this should be *Cara Cowz in Clowse*, “The

¹ Max Müller’s *Chips*, III. xv.; Diod. viii. v. 22.

² *Ibid.*, III. 340-42.

³ *Ibid.*, p. 336.

⁴ Isaiah xxvi. 4. In xxx. 29, Jahveh-Mountain, “Rock One.”

old Rock of the Tomb;”¹ though, as in Cornish, *Cuit*, which signifies “Wood,” might, he allows, become, from error or otherwise, *Cowz*, or even *Clowse*. “The Rock of the Tomb” or cave, looks, however, more like a name for Mithras, and corresponds well with his dwelling-place on Ida, Olumpos, Moriah, &c. Both are Sun-Gods and Deities of Stones, Rocks, and Caves, so that he of “the Tomb of the Rock” is appropriately called by Hebrews the *Tsur*—“Rock, or stock which begat them.” The Latin poets also, it must be remembered, used *rupes* in the sense of “a cave,”² in which case the name of Michael’s shrine becomes “the Ancient Cave of Caves.” We may, however, fully accept the older name *Tum-ba* or *Tum-bella*, that is, Tomb of the Sun or of Solar Worshippers; for, says Max Müller, “this name Tumbellana was afterwards changed into *tumba Helenæ*”—the sacred cave of the Hellenes or Sun worshippers. It “gave rise,” he adds, “to various legends about *Elaine*, one of the heroines of the Arthurian cycle—nay, the name was cited by learned antiquarians as a proof of the ancient worship of *Belus*.”³ Now here seems to be the root of the whole matter, and as usual, the ancient term is the interpreter. *Tum-ba* is equivalent to *Michel*, and a contraction for *Tum-bal*, *Tum-bel*, or *Tumb-Elenæ*, the Cave or Tomb of Elaine Arthyr, or Uthyr—the Sun, the conical God of Fertility, the wielder of the Trident, Crux Ansata or cross, and the Ruler of Arks. It will be advisable, before going deeper into Keltik lore, Tumbas, circles, and sacred places, to here lay before the reader some general definitions and explanations as to what these are, or what is usually comprehended under some of the various names now common among archeologists.

DOLMENS AND KROMLECHS.—The KROMLECH of Scotland is a Gromlech in Wales, and in Bretony a Dolmen or Tol-Maen, said to be from *Tol*, a hole or aperture, which is either in one of the stones, or constructed by so laying these, that a crevice or *Crick* (the Cornish name) be formed, for those seeking purification or regeneration to pass through—an essentially *Yonish* idea. From there being usually one tabular stone resting on others, *Tol* was thought, says Müller,⁴ to come from *tabula*, a table, necessarily connected in the mind with an altar—a purpose to which no doubt the flat stone was often put; the error was the usual classic one, which makes Latin the senior tongue! *Dealbh* is a statue,⁵ so that *Deal-Men* = “Statue Stone,” and *Dail* = *Dol*, in old Gaelic “a stone,” but this last would make Tol-Maen “a Stone Stone”—rather meaningless unless “a Stone of Stones.” The meaning is either the “Hold, Standing or Statue Stone,” both characteristic of the Faith and its votaries. Though human remains have been found in Dolmens, yet they or their immediate vicinity, were for the most part merely places for sacrifices and offerings, and their site, whether in Europe or India, was in a circle, or sacred grove, and near to a “Holy Well,” *ghāt*, or river crossing; they were also erected over “Earth-fast rocks” or “Mounts of Sacrifice.”

¹ From Cornish *Cara* or *Carak*, a Rock; *Cowz*, *Cos*, or *Coth*, old; Armorikan, *Kleus*, *Kiōs*, an enclosure or tomb; Gaelic, *Cladh*; Cornish, *Cladhea*; Welsh, *Clowdh*, also burying-place.

² Smith’s *Latin Dic.*

³ *Chips*, III. p. 342.

⁴ *Ibid.*, III., 292.

⁵ In the Gaelic Bible, Rachel’s “Images”! *bh* is mute, and vowels very elastic, see p. 340.

In Keltik dialects, *Krom* came to be a “circle,” and *lech* or *leach* is a slab, stone, or “place;” but by a *Kromlech* was signified a *suspended* or sacred sloping stone in a holy enclosure, though in current Gaelic a *Kromlech* is merely a leaning slab. A *Krom-leach* was anciently, says General Vallency, an erect stone around which others have been cast (forming, in fact, a phallus and testes), or two such stones capped by a third; *Curr-am-leach* signifies “the stone cast about,” and *Carrig-curra*, “the rock to be cast at.”¹ This last is “generally placed erect on elevated grounds, . . . on the tops of *Karns*, or artificial mounds. . . . or in the middle of a circle of stones, when it is names *Kir-am-leach* (in Cork, *Carig-a-phouka*), or the fircle about the stone.” “A third species of *Kromleach* is a large stone of a rude pyrimidal form, placed on three others. The *Karrig-kurn* is undoubtedly the **בֵּית הַרְם** (*Beth-aram*) of the Canaanites,² and *Bit Kolis* (**קָלִים**), or Mercury of Kaldia,” whose name in Ireland is *Coll* or *Tait*, and in Kaldia *Mercolis* (**מֶרְקִלִים**). In “Proverbs,” “The fool” is he who throws stones to the God of Stones of Hermes,³ a practice still common all over Asia. Mercury in Kaldi and Arabic was called *Katub*, or “the writer;” for on stones—usually plastered by Jews—all real learning was transcribed. Still we see the source of the name: for in Kaldi, *Kata* is it “an upright stone” or rock—clearly the source of *Cautes* in Latin, *Cote* and *Cyte* in Saxon; and, says Vallency, probably the origin of the otherwise unmeaning name *Kit-kothy*, or *Koity*, given to the Kentish stone—once, no doubt, a *Kistvaen*, and with an enclosure or grove which *Koit* or *Koet* signifies in Cornish and Armorikan. *Ket* or *Ked* is Ceres, the Ark, *Kist* or box.⁴

Hermes or Siva was the thrower or “Projector” whether of stones or javelines, for which *Sciots* or Scots were famous, see p. 209; and in Phenicia *Bit-haram* was the “place or emblem of the Projector or Creator,” and was said, by those who consider Keltik the younger language, to be derived from *Rema* (**רֵמָא**), to throw or project. The Jewish rite of “heave offerings” to the Sun at harvest time may be connected with throwing stones to Hermes, a practice Mahomed countenanced in the Valley of Arafat. The Laps also throw stones to one they call the “God of Heaps,” or *Jumula*,⁵ equivalent to *Acervus* (a heap), and the Galeed and Gilgal of the Hebrew. Hermes is said by some to be derived from the Kaldi **עֵרֵמָא**, Gorema or Oremah, often pronounced *Harema* or *Harma*, or *Garma*; so a heap in Latin is *Grumus*; Gall., *Grumean*; Sax. *Cramman*; Anglice, *Cram*, *Krom* or *Karn*.⁶ “A *Charam Louach*” (**חֶרְמְלוּחַ**) is the devoted, covenant, or consecrated stone, the Irish *Krom Kruach* or *Aesar*, the Creator—the Asher or *Jasher* (**יָשָׁר**) of Kaldians and Phenicians; and Eswar, Aes, &c., of Aryans, which Western Kelts hardened into such terms as *Ather* and *Agger*. Thus in Dorset we have the celebrated *Ather*, *Agger*, or holy *Agyle-stone* standing by a once

¹ *Hist. of Ancient Ireland*, IV. 479, and *Anct. Faiths*, I. 343. *On* is often represented with “a cluster,” so that we have here what has been called “a flimsy veil for *fascinum cum testibus multis*.”

² Jos. xiii. 37. ³ *Bags. Comp. Bible*, Prov. xxvi.

⁴ Davies’ *British Druids*, page 402.

⁵ Schafer, 33.

⁶ Vallency, and Davies’ *Druids*, p. 392, 393.

sacred well, and similar to other Hermaik stones of these parts, such as were always erected at important cross roads. Even if we incline to look to *Ag*, "Fire," as the derivation of *Agger*, the Solo-phallic signification remains the same.

KISTVAENS.—The *Kistvaen*, *Kist-mean* or *Kist-men*, is a stone-chest, with usually three sides of one or more stones, and a covering slab, all rudely fitted together, though, unless of a comparatively modern date, rarely touched by a tool. Occasionally *Kistvaens*, *Maen-Kyds*, *Men* or *Stone Arks*, that is of *Ceres*, are wholly closed, or have only a hole in one of the side slabs. In the cell are usually some human remains, ashes in urns, or charred bones and wood; also arms, bells, and personal ornaments—all of which, though generally denoting some considerable age, does not necessarily do so everywhere; I have myself seen those we call "Indian Aborigines" so depositing the remains of their dead ones. On and around such holy spots also, sacred trees are planted and stones erected, especially monoliths for males, and rotund or ovate blocks for highly-honoured females. None the less is the monolith here a *Hermes*, or the offspring of the old Hermaic idea; for here too he is the God of Vows and Consecrations, these being the spots where the family or tribe usually ratify their moot solemn vows. It is *Hermes*, *Kid* (*Cyd*) or their emblems, the presence of which consecrates alike the cave, the tomb, the grove, the solitary tree, nay, the desolate hill-top or dreary moorland, as well as the garden, field, and domicile, though moderns have veiled these in artistic statuary, and so lost sight of the old idea. All these places were the early churches of mankind, where "Divine rites were first celebrated, and the sublime precepts of philosophy first taught,"¹ wrote the Rev. Mr Maurice, and few knew the Eastern and Western world better than he.

It is a common idea that sacrificial rites were performed on the tops of *Kistvaens*, and this is no doubt correct in the case of many, especially where the *Dolmen*, as a "statue," table, stone or earth-fast block or rock, like that in Fig. 31, p. 91, Vol. I., was not available; for the *Dolmen* site was the orthodox place for sacrifices and is so still. I have stood by and witnessed such sacrificial rites on *Dolmen*-like tables and "Earth-fast rocks," very frequently and over all India, from its most southern shores to the Himalayas; on its Western confines, where the *Araveli* ranges hold back the desolating sands of Western *Rajpootana*, and Eastward among the dark *Kayen* races of *Boodhistic Barma*, where the *Yoma-Toung* bounds the Indian Ocean, as well as amidst the fair-complexioned *Karens* and *Shans* who inhabit the high hills and dense forests which form the extreme East of our Indian Empire. The place of sacrifice should be not only near to the emblematic God or Goddess, but may even be on the *Hermes* himself, if large enough, and hence we often see in painting or sculpture a sacrificial rite being performed on large *Lingam*-like Stones.

Human sacrifice was a holy rite of great virtue, and to impale or crucify the victim, especially if a criminal or heretic to the Faith, on a pole, pale,² cruciform or

¹ *Indian Anti.*, II. 8, and *His. of Hindostan*.

² It is a *Stauros* or "Pale" in N. Test. and *Mahā-bhārata*.

looped shaft—all equally phallic—was a sacrifice to the God of the *Palis*—the *Poleius* or *Polias*, the *Polos*, Pole, Pestle, “Stirrer,” or “Turner up”—the Plough.¹ Greeks would learn from the ancient Keltik and Skuthik peoples to put him or his—the *Theoi Pliouxi*, in the central spot, navel, or citadel of their state; and we see that every town so honoured the *Poli Archos* or *Patra*, or his consort. So Athena the Virgin presided on the Akro-Polis of Athenes, and Mother Ceres at Argos and Elusinia; and Keltik shrines, more ancient probably than these, proclaim the same custom. The Ark of the Keltik *Alma-Mater* was the *Men-Ark* or *Men-Kyd*,² and it occupied the centre of the stone circle probably as often as the Maha-Deva. Max Müller, quoting Dr. Borlase,³ says, “Some stone circles have other distinguishing properties. In or near the centre stands a stone taller than the rest, as at Boscawen-un; in the middle of others a *Kist-vaen*. A *Cromlêh* distinguishes the centre of some circles, and one remarkable rock that of others.” And we may not therefore doubt that an Ark or “Cromlêh” marked the shrine of the Vishnooites, and the “one remarkable rock,” that of *Yahveh*, the “Rock of Ages”—that chief object of a Sivaite’s adoration. The two Gods are often seen in the same sanctuary as a *Sri-Linga*, or Yoni and Lingam, see various figures in these volumes, noted below.⁴ We have in rude times only the emblems, as Bel or Peor and the Grove or Ashera, “the *men-an-tol* or holed stone of Lanyon, &c.” which Max Müller describes as “flanked by two other stones standing erect on each side,” reminding us of the Astarte of Elia Capitolina, where she is an ovicular stone betwixt two cypresses or evergreen phalli, vide my Plate XVI. This was improved upon by the artistic Greeks in their beautiful statues of Zeus and Juno, and was afterwards somewhat spiritualized in the Christs and Marys of Christian Europe.

I was not aware, when writing regarding the Stonehenge Pointer (p. 232), that the flankers of the Lanyon *men-an-tol*, fulfilled a similar Solar purpose. “About the time of the autumnal equinox,” writes Müller, “the observer will see that the shadow thrown by the erect stone, would fall straight through the hole of the *men-an-tol*,”⁵ which proves that the circle of Stonehenge is but a Men-an-tol, and therefore correctly depicted in my Fig. 32. p. 281 of Vol. I. Yet strangely enough we are often asked to see only astronomical observatories in these ancient shrines, and this in spite of the still continued holy fear, if not reverence, with which, in so many places they are held by even the Kelts of these educated days. Max Müller himself tells us, only a few pages before suggesting the Observatory theory, that at Trereen in Cornwall it is currently believed that a whole family—the Jans—became extinct entirely owing to their “sacreligious act” of removing a menhir or *garaksan*,

¹ Cf. Liddel and Scott, *Poleō*, *Polos*, &c.

² Ceres is Keres, Ket, Kyd, Kup, Kubali, &c. Compare Irish *cu-ach*, a cup; *cuas*, a cave; *cuim*, a covert (the womb); Welsh *cudd*, &c., a round bag; and *cu*, beloved, embraced; Greek *ku-ō*, to carry in womb, *Kupa* or *Kubba*, a cup, ship, hut or hole; Latin, *cudo*, or *gupa*, a cup; Arab. *Kubi* the Yoni; *Kubr*, a

tomb or vault; same in Heb.

³ Borlase’s *Cornish Ants. Chips*, III. 284.

⁴ Figs. 4, 5, 7, 39, 42, 87, 98, 151, 162 of Vol. I., and several in the plates throughout both Vols.

⁵ *Chips*, III., 296, Art., *Cornish Ants.* Cf. Vol. I., Pl. IV., 11, p. 98; Fig. 59, p. 132; Vol. II., Pls. XIII. 1, XV. 11

in order to form “a grander approach to their mansion;”¹ and I have heard many such stories throughout India; they are common in many parts of Europe, and notably in our own islands.

I insert here another plate—No. XII.—as exhibiting some very good samples of the Lingaïk and Yonik worship of olden times. Stones of both types are here,—those which no tool hath “polluted,” as the Sivaite circles 9 and 11, and the trilithic Dolmen No. 8, and a *Men-an-tol* or the *constructed* Yoni stone of Kerles-cant. Fig. 4, a part of the wall of the very ancient city of Alatri, is given as showing the building capabilities of the old races who nevertheless in worship, used these unhewn, primeval blocks of atone, and Figs. 2, 3, 6, 10, and 12 are some of the reliquaries which have been frequently found in their shrines, kestvaens, tumuli, barrows, etc. No. 12 is evidently the same feminine idea as we see in the very old figures of the Astarte of Naxos and Sardinia, Plate X., 2 and 6. The “bell and cone charm” is still a favourite which Etrurian maids innocently wear suspended beside the modern cross and ancient phallos. The Etruskan phallic helmet, with its strange double serpent, reminds us of the head-dress of Isis or Serapis (Fig. 181, p. 501, Vol I.); the plan of Avebury (Fig. 246, p. 233), or the sacred hieroglyphs in Fig. 233, p. 166. It has degenerated into that *Sri-Linga*-like hat, No. 1 of this Plate, closely corresponding to the royal Assyrian hats, Fig. 211, p. 80. Fig. 5 of this plate—an Indian Phallic light tower—is not an uncommon object near tombs; and is one of the very best ideographs we can have of Siva as Ar, Ur, or “Light;” it is situated on the usual pediment, such as we see the Lingam of Innis Murray standing upon in Fig. 183, p. 485, Vol. I.

MENHIRS.—The term *Menhirs* is derived from the two Keltik words *Men*, a great stone, and *Hir*, long. Smaller ones were “*Pulven*,” and two together, with one across (see Fig. 177, p. 456 of Vol. 1, and elsewhere), a *Licha-ven*. *Menhirs* were simply *Long-men*, *Long-Adāms*, or Phalli, possibly the German *Huran*, which modern Scotchmen call, in complete ignorance of the meaning, *Hare* or even “*Hair* stones,” for not being artificially formed—as all things must be in these days, their significance and *Heaven-born* character is misunderstood; yet readers of the Pentateuch and students of *Palla-Diums* should know better.

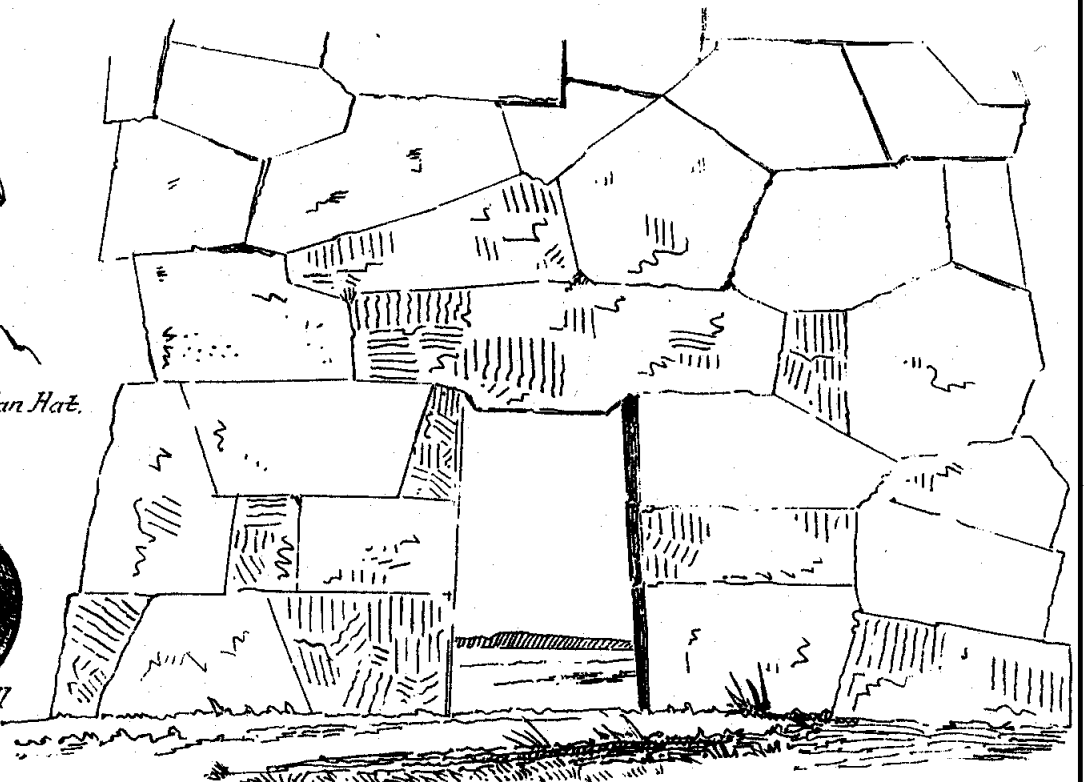
BARROWS.—The word Barrow is the ordinary name for a kind of tumulus, and probably comes from *Borra*, “a prominence;” *Barr*, “a top,” and *Borpa*, a loose, conical heap; but more hereafter of these Keltik derivations. Most Barrows contain remains of bodies, buried or cremated, and sometimes whole skeletons, often in stone cists. The centre and a passage to these, are usually sustained by wood work, and occasionally there is a well constructed entrance faced with stone, and round the base, rows of monoliths with a pillar or Lingam over all. This as in the case of the tombs, though probably intended only to consecrate the whole, yet none the less constitutes a *Sri-Linga*—Omphe and Lingam; see the Stonehenge idea, Vol. I., p. 281; Head of Serpent, Loch Nell, p. 288; the Karnak Tumulus, p. 302; Kalarnish Circle, Pl. VIII., 7, p. 386; and, of modern structures, St. Peter’s of Rome, etc.

¹ *Op. Cit.*, p. 292, and *cf.* 294.

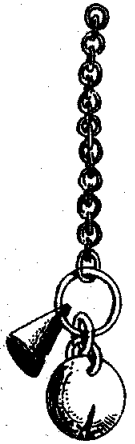
² Gen. xx. 25.



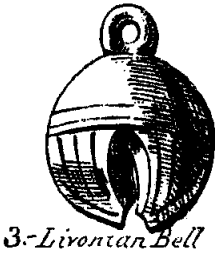
1- Modern Mongolian Hat.



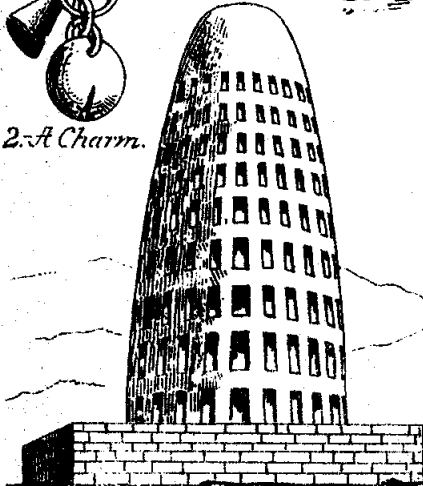
4- The Acropolis of Alatri, Italy.



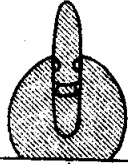
2- A Charm.



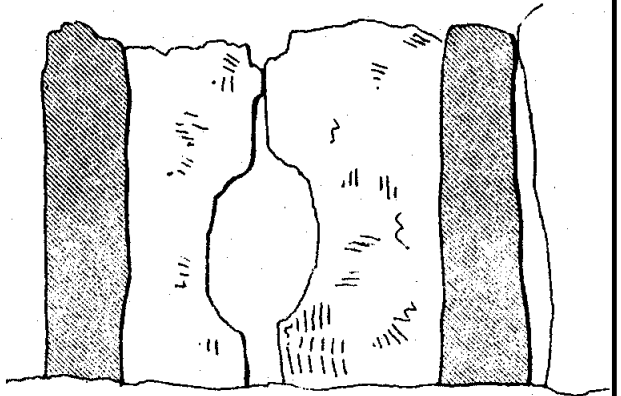
3- Livonian Bell



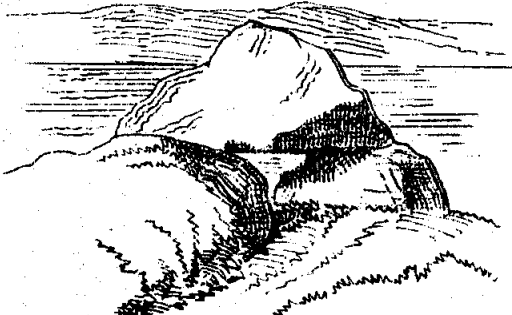
5- Minaret - Sivas, India.



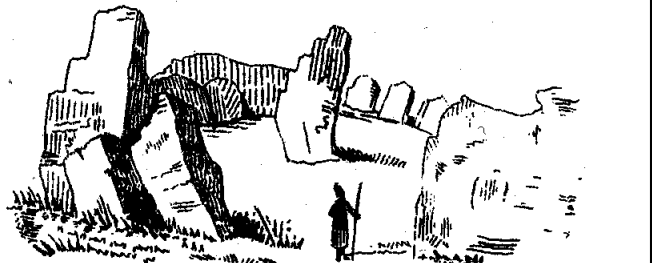
6. Reliquary,
from the Töpe,
Manikyala.



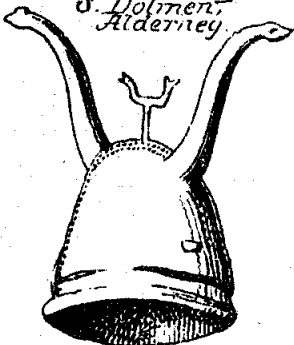
7- Kerlesant, Brittany



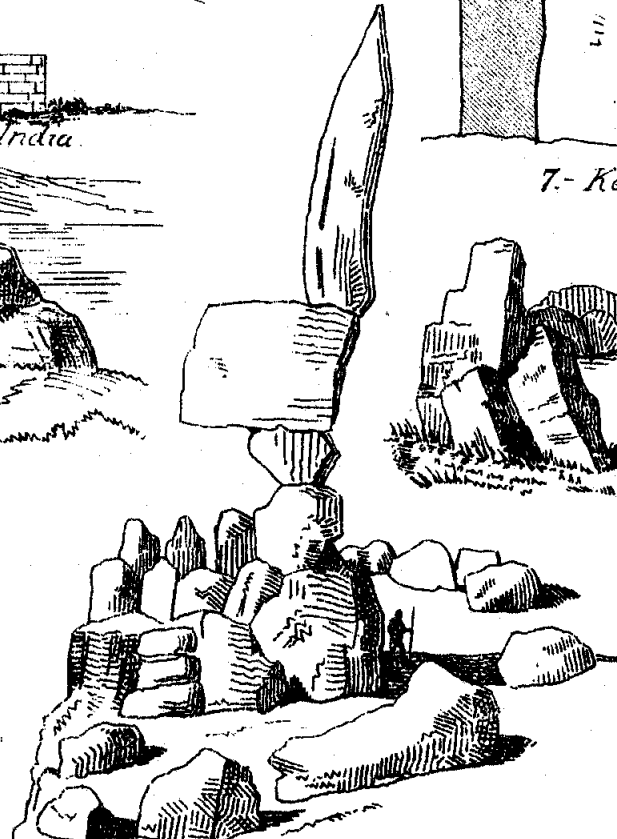
8. Dolmen,
Alderney.



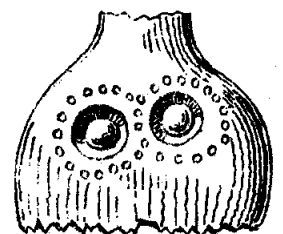
9. Persia.



10- An Etruscan Helmet.



11- Shorapoor



12- An Ancient Pottery
of Therasia, Greece.

TUMULI are divided into chambered and unchambered, sepulchral and non-sepulchral, and have for the most part animal remains and very commonly human. They are usually classified under their two ordinary forms, circular, or elongated, the latter being called by Kelts *Borād* or “protuberances,” which last have generally cells similar to those in pyramids and many eastern tombs. It is difficult to say whether the cells were meant for the living or dead, for in many cases they look like subterranean temples, or places intended to shelter the families of a tribe in times of trouble; but the living may have been immured here, and the darkest crimes committed with impunity. The Barrow and Tumulus are then archeologically different.

KAIRNS or KARNs.—of karns, though already much dwelt upon we must say a few special words here. They are Hermaik heaps of stones, often perhaps raised where barrows were impossible, either from the stony nature of the country or from want of tools and skill to construct earthworks. We see the best descriptive sample of the karn and its *raison d'être* in that “Heap” raised by Jacob and Laban for the proper consecration of their vow to Jahveh. The foundation of this karn was first a pillar (verse 45), then a *Galeed*, *Acervus*, or as we call such in the east, a *Janāla*, for Jacob first “took a stone and set it up for a pillar,” or *lingam*, and then “said unto his brethren, ‘Gather stones.’ And they took stones and made an heap, and they did eat there upon the heap, and Laban called it *Iegar Shadouta* (*the Mount of Witness*) but Jacob called it *Galeed*.” And mark, that after a most important oath of full phallic significance and form, “they offered sacrifice upon this mount, and did eat bread (clearly a eucharistic repast), and tarried all night in the mount”¹—Hebrew *bāhār*, a form of our eastern word *parh* or *pahar*, “the hill,” and foundation of the name of *Par-vati* the consort of “the Pillar-God.” The mound, karn, tumulus, *omphe*, or hill have here all the same sacred and phallic significance, and I would thus dispose of the fine distinction General Vallancey seeks to draw² between the “*carn* or heap”—the *Galgals* of Bretons and Syrians, and the “*cearn* or place of sacrifice,” that is, the altar. True, as he wrote three-quarters of a century ago, *karn* in Irish is a “heap to the dead,” and is represented in the Arabic word *kern* or *karn*, which Richardson calls merely a *parvus mons*; but the languages of Kooths, Skuths, or Kelts, are alder than modern Arabic, and in time, objects change both in name and purpose. Yet it is interesting to know that a modern language *cearn* is an altar, “from *cearram* or *caram*, ‘to kill,’ whence *Cearnac*, the sacrificing priest (*sacerdos*), and *Kearn* or *Cearn*, a soldier or slayer;” all of which reminds us of *charam* or *Haram*, **הרם** or **הרם**, terms equally applied to “the devoted” persons, and to the animals, etc., required for sacrifice to the Light-God or Fertilizer, *Jah* or *Jahveh*. From *charam*, the slaughtered ones, we have *Hormah*, **הרמה**, the name of the place³ where the cruel *Jahveh* consented to give the Hebrews a victory over the Canaanites under King

¹ Gen. xxxi. 44 to end. Cf. Index, “Galeed,” etc.

² *Prospectus Dict. Anct. Irish*. Introduction, p. 18. Irish betray their Eastern origin in having

still a name for temple or altar women in *Beag-Kearna*. The altar was either a *pillar* or *heap*.

³ Num. xxi. 3.

Arad, provided these were all savagely destroyed. The Greeks had an equivalent word to Hormah in *Erma*, which aspirated gives us *Herma*, and hence Hermes, who as Siva was also the Mountain, Light-god, and deity of conical Mount Hor or Aur, to whom Aaron—now held to be a sort of demi-god, is thought to have been sacrificed by his tribe. The kind of oath which Jacob is represented as having sworn to Jahveh on the *Galeed* or karn, or as General Vallency would say on the “*Cearn* of sacrifice,” as also Jewish patriarchal vows in general, were not confined to this kind of galeed, but were made as those required by Abraham and Jacob, on the *I-r-k* or euphemistic “thigh,” which signifies also “a shaft or stem of a tree.”¹

PATRIARCHAL VOWS.—Elsewhere we have treated of these Jewish oaths sworn on “the thigh” of a living parent, but it is not generally known that the oath was also taken on that of a deceased ancestor, or a tomb, relic, or monumental emblem (Lingam) or pillar of him. Thus, when Jacob and Laban had erected their pillar and *Galeed*, the former swore, we are told, “by the Fear (*be-pachad*) of his father Isaac,” and then remained all night on this loose stone heap, “killing beasts” and eating bread with his brethren. The subject here was marriage, purity of lineages and faithfulness, for Laban required him solemnly to swear that he would take no “other wives besides my daughters,”² and this oath—*be-pachad*, or “by the fear of his father”³ is furthermore of the greatest consequence, as it takes the place of the name of “God” in our judicial oaths; only, for the *Galeed* and Pillar we have substituted the Christian Bible. Purity of lineage was also the reason averred by Abraham for his servant’s oath (Bagster’s *Bible note* translates thigh “*in sectione circumcitionis meae*,”) and purity of tribe or Fatherland was the cause why the dying Jacob asked Joseph to swear similarly. Cahen, in his translation of the passage “By the Fear,” takes no notice of Philo’s rendering, “By the *Face*,” and of others which here vary, thus suggesting some occult meaning which more refined times required to be veiled. A friend and good Hebraist whom I have consulted, thus writes to me concerning this passage. “פּחַד has here another sense ‘the thigh,’ or ‘that which is thick, hard, strong, firm,’ the word is the Arabic *Fakads*, or the thigh, and in Job xl. 17, *testicles*—the object of some veneration and holy fear. There is perhaps some play of words here. פּחַת, *pachath*, is a pit or hole, פּחַ, *pach*, is a snare—see Isa. xxiv. 17, and Jer. xlviii. 43. Somewhat similar, in one sense are זָכַר וּנְקָבָה (*Zakar-oo-Nekabah*) and פּחַד וּפּחַת ‘point and hole,’⁴ ‘thigh and pit.’⁴ Joseph, in Gen. xlvii. 29, and Isaac in Gen. xxiv. 2, believe an oath taken on the genitals, פּחַד, *pahad Irik* to be most binding, therefore a high object of holy *fear* or veneration; in both cases it is a euphemism.” Fuerst confirms all this at page 1123, and the Rev. John Parkhurst is still clearer, showing that the root *Pach* or *Pah* signifies *that which dilates or expands*; *Pachad* that which “pants” or “shakes with joy,” and hence he

¹ Gen. xxiv. 2; xlvii. 29. Siva as *Bhadra*, is a Heap, Bull, or Wagtail.

² Gen. xxxi. 50.

³ The Hebrew is בְּפַחַד אָבִיו יִצְחָק, *be-pachad Abif Its'hak*, which Cahen translates “*par la terreur de Its'hac*.”

⁴ Parkhurst’s *Heb. Lex.*, p. 573, *Pachad* or *Pahad*. See my Glossary of similar Sansk. words.

⁵ *Ibib.*, p. 580. Paltz, “The Shaker.” The Pallus, Spear, Pestle or *Matha* of the Sansk. *Modh*, or Math, Gaelic; Latin *Muto*, *Mentula*, &c.

translated Job xl. 12, “*the penis or yard of the Hippopotamus.*”¹ He refers us to *Paltz*, “an obscene priapean figure made for Asherah or Venus.” It was also, he says, “the fructifying form or Father,” such as Maacha carried about and dedicated to Asherah; “not incredible,” adds the Reverend Lexicographer, here assuming the preacher’s role, “when we consider the shocking indecencies of this kind into which even the women of other countries, both in ancient and modern times, have been drawn by the bait of sensual pleasure, and by a mad enthusiastic zeal in the service of their idols.” We have here also, from the learned philologist, a statement that “from this root (*Pah*, and *Paltz*) seems also to be derived *Pallas*, one of Minerva’s names.” She was blue, like her lord, and some said was the ether vault in which Apollo rode. I dissect the word into still simpler elements, *viz.*, P’Al, P’El, PE-OR, &c., a dual God, both as to sex and qualities, of good and evil, light and darkness.

This veiling of words is a custom of priests in all faiths; on consulting the same Hebrew scholar upon the words *shemish* and *apholim* or “emrods,” and 1 Sam. iv., v. and vi. generally, in regard to the doubts I expressed as to this subject at page 150, vol. I., he writes: “More is here meant than appears on the surface; *shemish* means not only the Sun, but *service*, such service as the male renders to the female—Coition, and the Kaldi word *Tashmish*, from the root *shemish*, means the same thing. *apholim* is by many believed to be a euphemism for the buttocks; it is literally “hill-shaped rises” such as the *mons veneris*. Another word is sometimes used by the reader, in the room of *apholim*, showing that the Hebrew reader thought the word written too gross to be spoken, and that word was *טחוריים* *Techorim*, ‘buboes.’ Several times, one of these words is used for the other, as if both were so gross in meaning that it was hard to choose between them. I believe the words to have been wilfully altered by the Jews, in order to hide the real sense of the passage, which can now only be guessed at. But I feel quite sure that it is Phallic.” We must, however, return to the Galgal, Galeed, or Karn.

Karns were often raised merely to the memory of friends, and all well-wishers were expected “to add stone to stone,” and especially to so mark the grave of friends, noted chiefs, or places where many comrades fell in battle or by treachery. Asia, as well as Europe, abounds with such karns, which have perhaps led us to forget the original god of “the Heap.” On their summits, as well as on mountains—the natural karn—bonfires were commonly lit, and especially at Sol’s festivals, as with us at Beltine, Halloween, &c. Col. Forbes Leslie describes these fêtes as kept up so late as 1865. “In the island of South Uist,” he says, “around certain large kairns, it was customary, in 1865, for the inhabitants to make a religious progress on Sundays and other holidays. These processions always circled round the kairn three times, according to the direction of the Sun’s apparent course; and here poor lunatics were made to walk round three times sunwise, and were then ducked in an adjoining pool to restore their bewildered senses.”² We have all seen prominent or peaked hills surmounted

¹ [Gods, *another* solar-phallic hippopotamus . . . they get everywhere. — T.S.] ² *Early Races*, I. 324, 325.

with a karn of stones in which was a pole or stone shaft precisely similar to that raised in the land of Gilead as “the Heap of Witness;” and we observe these on the smoothest mountain tops, where not a loose stone can be seen. I remember many such karns in India, Barma, and Syria; one on Tinto top, in Lanarkshire, had a strange fascination for me in early boyhood, intensely exciting my curiosity as to its “why” and “wherefrom” on this great stone-less mountain.

EARTHFAST STONES.—These often constitute places of “*Prophecy*,” and are used for various religious rites, as the *Tānna-veris* or place of worship in Aberdeenshire. They are occasionally surrounded by circles of stones. It is not to be doubted, from our knowledge of the use of these for sacrificial purposes, especially amongst Eastern aboriginal races, that they were so used in Europe; the more so when we do not find any *permanent* “Druidical” altars of sacrifice, beyond the Dolmen or Kistvaen. The Shepherd King, Saul, was in this plight, and therefore used for sacrifice, say Bible commentators, a great stone, which he made the people roll towards him.¹

Those of my readers who have travelled amidst rude aboriginal tribes, will remember that all the principal matters of the village take place upon the neighbouring *Earthfast stone*, that is, on any rock near at hand which is tolerably level, and especially if occurring at or about the level of the ground and on a mound overlooking the village and field. Here the village bonfire on holy days will be lighted, the sacrificial goat be offered, the village weddings celebrated, the village grain collected, trodden and meted out and in the rocky hollows of this famous trysting-place—sacred alike to parents, lovers, priests, and spirits—will the daily food of all the different families be pounded. Many joyous scenes can I remember on these “*Earthfast rocks*,” in wild and out-of-the-way villages, and at many a picturesque wedding have I sat on such spot-watching the merry young dancers. Under the neighbouring *Neem* or *Ficus Religiosa* was the little altar with the “Lares and Penates,” and all their little concomitants of flowers, fire, holy-water, &c., and under the adjoining weird frowning cliff, the Warlock, Demon or Azazil, the “good man of the croft,” whom it is not wise to call *bad*. Here too was the “stranger’s shed” where the wearied one was welcomed with food and water, and not less so, such as she who in sore travail sought a haven at “Beth-lehem of Judea.” In every sense there was here a Divinity—the *Tsur* or Rock-God,² as well as a *Beth-lechem* or “house of bread,” for no cake was eaten which did not come from it; all grain must be here garnered, or trodden out and ground into flour, as well as blessed and prayed over at this rural altar. Can it be wondered that the spot was sacred to the “*Lord of Lechem*,” and to the “*Lady*,” or “*Bread-distributing Mother*”—“*Kubeli* of the cup?”—whose were the rocky basins where the little ones received their daily portion. On gala days I have seen these rocky cups encircled with flowers and gay with tinsel, and carefully guarded from defilement, especially from my own profane shadow. Natural mills and rock basins are not however always to be had, and in times gave place to the constructed mill, in which again the godly forms appeared; see figures on pages 302 and 303, Vol. I.

¹ 1 Sam. xiv. 33-35.

² For the *Tsur*-god, cf. Deut. xxxii. 4, 15, 18, 30, 31, 37, etc.

KLACHAN.—As I have elsewhere stated, this Gaelic word signifies a church, from *clach*, a stone; it also means a sacred place of meeting, and when villages and churchyards came to be built around the sacred centre stone or tower, they too in time came to be called “clachans.” The Irish expression for going to church also signifies “going to the stone,” and the country folk in northern Scotland still use “clachan” for “the house of God,”¹ just as Jews or Syrians might use the words Beth-el and Beth-lehem for the house of their El or “Tsur” and the Bread-God.² My readers may have noticed here and elsewhere some repetition, and it is well therefore I should explain that owing to the expansion of the design of this work, and to its becoming in all likelihood one of reference, I have endeavoured to present each subject when touched upon in as complete a form as possible without wearisomeness.

MOT, MOAT, MHOID, MOD-AID-AN, &c.—These are all terms which have been occasionally given by Kelts to hills, or places where a judge, court, or council have presided, and seem all reducible to a radical, signifying the place where the *Mard*, *Mot*, or patriarchal *Man* presides, for on all these Mot-mounds are found columns or sacred stones, the representatives of man.³ *Mut* or *Murt* still signifies in India, a human image, symbol, or *Nishān*, and in Mahamad’s day a very sacred monolith or *Lingam*, which overlooked the valley of Meka, was replaced by the figure of a man. The green mound called *Moothill*, near the church at Skone, was the old pillar-hill, and in time became a *Tam-a-Mhoid*, or “Court Hill.” At Auchterless, near Rathen Church, there is a moat hill with two columnar stone circles and a holy well, while near the church at Cruden (said to be built wholly out of “one stone, on which hallow fires were formerly lighted”) was another moat-hill. As a *dun* or *Omphe* stands for a hill or stone (*Doondi-Yoni*), we can see how the term *Mod-a-dun* was given to the place where the mot-stone stood, and how as language changed, this term became *Maidan*; as instances of this there is the *Maidan*, or as now called, the Maiden stone of Pittodrie, covered with hieroglyphics, and a similar one in the harbour of St. Andrew’s in Fife. Even if we take the Gaelic words *Mor*, *Mo*, or *Moid*, for “large” (*moid* is an adjective as well as a substantive), still I think, from various analogies in the East, we may consider *Mot* to be a sacred hill of the stone, or man, indeed *Modh* is “Man” in Gaelic, and *Moth* is the male emblem.⁴ I shall now state as tersely as possible the facts which antiquaries seem pretty well to have established. in regard to Kelts and their remains, with a view to making these matters clear to the most cursory reader:—

1. Druid circles were not places of sepulture, but of worship and sacrifice.

2. They may have been placed for the worship of Fetishes, and all the fertile energies, represented by Baal, Toth, or Asher, the pillar God, and Ceres or Sidi, the Grove or Ashera; also for paying adoration to the manes of ancestors; and lastly, for a tolerably pure solo-pythic Faith.

¹ *Early Races*, I., 220, 221. *Clachan Michel* is “Michael’s Church.” *Clachan Muri* is “Mary’s.”

² Cf. Dr. Oort’s *Worship of Baalim*, annotated by Bishop Colenso, pp. 86, 87.

³ *Early Race*, Vol. II., pp. 355-358, cf. *ante.*, p. 256.

⁴ *Jour. Anthro. Inst.* Aug. 1877, p. 68.

3. They were the *Clachans* or sacred circles where the earliest races of the land met and chanted their *circle*, cyclic, or Kuklik hymns, and where in later days Christian worshipped, and performed other holy acts.

4. Closely adjoining these *Klachans*, the Christian priests erected their kirks, and, freely or under pressure permitted the ancient rites and sacrifices even on "church-going" days, only assuring the half-converted Kelts that the victims, as kine, &c., were merely to be considered as food for which thanks were due to Jehovah and his Son.

5. The sacrifice of cattle was common all over our islands until 1000 years A.C., and in many places, as for instance Innis-Mura, was continued up to the 17th century, and believed to be acceptable to the Deity, but after that period, the act must be dis severed from Christianity, and although cattle here and there continued to be sacrificed, even up to the 19th century, yet the offerings were somewhat clandestine, and only to the old Keltik or local god, and for heathen purposes.

6. It is an undeniable fact that stone circles in great numbers, and over the whole world, not excepting all Polynesia and the Americas, were in former ages commonly erected as places of worship, and sacrifice, and that over many parts of the world people still erect them.

7. The principal monolith, or centre stone in most circles, is so placed therein, that the rising sun may illumine it at favourite seasons of the year, but instead of one central stone, there is often found one large with two small side stones, and all placed towards the west side of the centre as at Stonehenge.

8. Where inner circles exist, they are generally composed of smaller stones than the outer, and the circles are concentric, but the oval is the commonest figure.

9. Circles have usually one or more avenues, marked out by monoliths; Avebury has two circles and two avenues; Stonehenge one, with a monolith at the entrance.

10. In the neighbourhood of the circles are mounds, barrows, or karns (sometimes also encircled by standing stones), which may have been places of sepulture, or for sepulchral deposits. These were probably places for "visitation" by the worshippers and pilgrims, as we still find this customary in the East.



Fig. 251.—TWO VIEWS OF THE NEWTON STONE,
ABERDEENSHIRE.

11. Large monoliths, more or less independent of the circles, and symbolic of a religious idea, are to be found over all our islands and indeed the world, and tell us of a universal homogeneity of faith independent of race.

12. Some of these Lingams have what is called the Ogham or Ogmik character scratched upon them, as on the sides of this "Newton Stone." Fig. 251, by a primitive, but probably more advanced race than the original erectors, see Vol. I. p. 387.

Five such stones have been found in Shetland and Orkney, and as many on the mainland of Scotland. The lettered character is doubtless by a much later people.

13. A race or races followed, who sculptured strangely and profusely both on menhirs and earth-fast rocks, such figures as circles, crescents, cavities, cups, &c., see Nos. I., VI., VIII., IX., and XIII., of Fig. 252. These hieroglyphica are considered symbols of religious ideas, connected with the worship of the Serpent, Toth or Hermes, Ceres, Kub-ele, and other favourite gods and goddesses of Kelts and pre-Keltic peoples.

14. A third race—generally called non-Aryan Picts, and also from Asia—added to the cup-hieroglyphics further religious symbols, evidently Solar and Lunar, but confined these to menhirs, not adding to the marks on “earth-rocks,” which had found such favour with the previous race.

15. The Pictish additions commonly give representations of the mirror and comb-symbols of Astarte or Ishtar,¹ the double disk, horse-shoe, arch, crescent, altar, serpent, elephant and bird, with a so-called “sceptre,” peculiar to each, as Nos. III., V., VII., XI., and XII. of this engraving.

16. The later as well as the earlier race and faiths of these islands are acknowledged to have come from Asia. The emigrants gathered varied religious ideas and symbols as they slowly traversed the lands, or

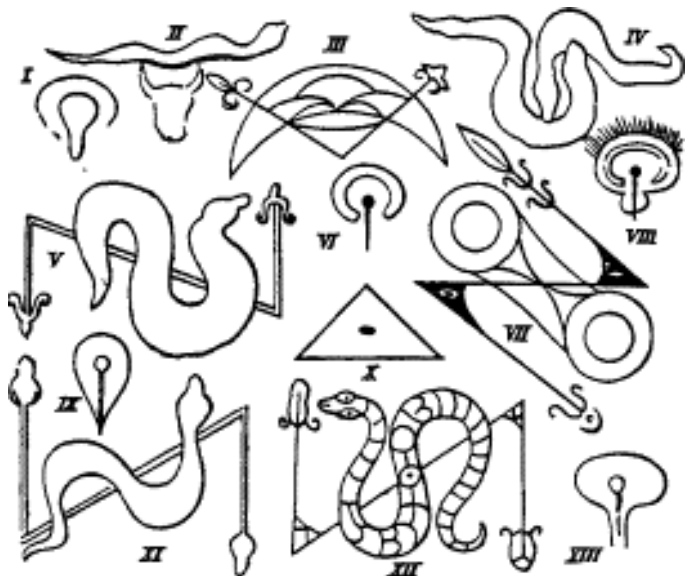


Fig. 252.—KELTIK HIEROGLYPHICS, AND LINGAM AND YONI EMBLEMS.

dwelt for a time among the homes of many diverse races, and these ideas they welded into a kind of homogeneity, with their own, bearing them along westward.

Before proceeding to illustrate and elucidate these statements—the generally acknowledged results of scientific investigation, let us mention and bear in mind certain remarks—“articulate propositions” he calls them, which were ably stated before the Royal Society of Edinburgh in the Session of 1869-70, by its learned antiquary, J. Stuart Blackie, Professor of Greek in that University.² He begins by paying a just tribute to the labours and admirable discerning powers of Jacob Bryant, and protests against the “ingenious aberrations” of certain modern writers on mythology, who see the Sun, dawn, twilight, and such-like, in every god and goddess; and as he puts it, “find the germ of the Pelagic shepherd God (Hermes and his familiar phallic symbol³) in the breeze of the early dawn, which ushers in the march of the busy day.” The Professor states it as a “fact, that some of our most recent writers on this subject have not advanced a single step in respect of scientific method beyond Jacob

¹ Clem. of Alexandra calls Venus’ symbol of the comb, “the euphemism for woman’s part, *Mōrion gunaikeion*.”

² *Trans. R. Soc. Edin.*, xxvi. 1.

³ This “sign”—*Mod* or *Muri*, of Hermes or Mercury, is described by Herodotus at II., 51.

Bryant, unquestionably the most learned and original speculator on mythology of the last century.” He “saw clearly nearly a hundred years ago,” that the most important aid to the interpretation of myths will usually be supplied by analysing all the names connected therewith; and it was this belief—impressed upon my mind many years ago, which has, I fear, made parts of this work very tedious to the general reader.

Bryant is also quoted by Blackie with approval as establishing the fact, that “the whole theology of Greece was derived from the East.”¹ He condemns “the prosaic system of Euhemerus” of 300 B.C., because that Greek tried “to prove that all the Greek Gods, not excepting Jove, had been originally dead men deified;” the chief error here being, that he thus declared religious worship to have no other origin; the “opposite theory” of this—“much in fashion with the Germans,” viz., tht “the Gods were merely elevated men,” the Greek professor thinks equally untenable. He justly emphasizes the truth that “the most reliable witnessess” in ancient mythologies and faiths, are not poets like “Homer, who in the exercise of their art often took large liberties with sacred tradition, but rather such writers as Pausanias, who record the old temple lore in its fixed local forms.” Hartung² is held to have “done important service to comparative mythology, by drawing attention emphatically to the difference between sacred LEGENDS as believed by the people, and religious MYTHS freely handled by the poets.” Now to my mind the *idea of the Myth*, and not its after-garniture, nor the narrative connected with it, is the real fact to get at; for embellishments—the gloss of fertile imaginations, and especially the spiritualising processes which we see the priests around us constantly and most unwarrantably adopting—cloud or efface the original *real germ*, which every searcher after the *Roots of Faiths* must sternly address himself to discover; and this says Professor Blackie—

“can only be done by collecting all the facts relating to it, working them up into a complete, and if possible consistent picture, and not till then attempting an explanation.” Yet he adds—“*the mere collection of facts will never help a prosaic or irreverent man to the interpretation of what is essentially poetic and devout.* A book supplies what must be read; but the eye that reads it can only see what by natural faculty and training it is fitted to see. As the loving and reverential contemplation of nature was the original source of the polytheistic myths, so the key to them all, will often be recovered by a kindred mind acting under influences similar to those which impressed the original framers of the myth: and if this may be done with a considerable amount of success by a poetical mind acted on by nature in any country, much more will success be achieved by such a mind in the country where the myths were originally formed.”

Now the searcher after a *Myth-idea* must traverse regions pre-literary; a regular written literature obscures, nay usually conceals the original idea, and frequently veils all the symbolism, as coarse or unfitted for an intenser and more defining light. The naked *Linga* or *Eduth* must be encased in an ark, and this in a tabernacle or dark cell of a temple, and be only shown to the public, by a dim or distant light, so that the imagination may have full room to play amid the memories of the past, and sonic effects of the present. None know better than archpriests that the multitude do not require a real man, nor God, nor authenticated history in order to frame their faith; a

¹ Bryant, *A New System, or an Analysis of Ancient Mythology*, I., 184.

² *Greek Myths*, I. 184.

legendary nucleus will, says Blackie, be a sufficiently convenient vehicle for embodying all floating mythological notions. Nevertheless, we must not assume when we reach the *idea* of the myth, that it contains no historical elements of its own, nor that because the Lingam-god existed, as I elsewhere show, as well among ancient Magians as modern Fijians,¹ and similar ideas over all the isles of Eastern Asia—the cradle lands of Papuans, Mahories, Samoans, and Tahitians, and in the two Americas,—that one or other of these originated the faith, and taught the others. Man is sufficiently akin to man everywhere, so that, given like desires and passions, the same fertilising orb, with his varying seasons of fertility and sterility, and his uniform or analogous modes of manifestation, we are justified in expecting to find the same results, the same prayers and petitions, sacrifices and offering, varied only according to the state of intelligence of the offerers and sacrificers. Let us here however proceed to the illustration of the propositions we laid down in regard to Kelts.

In a Scotch Presbytery record of the fourteenth century, among other abominations denounced are “the sacrifice of beasts, adoration of wells, other superstitions, monuments and stones.” Thus the people clearly held such a faith as Ezekiel and other Jewish writers denounced as common among their tribes;² like these too the Kelts considered the ground around which the emblems of deity stood, and where they met to worship, very hallowed soil, more especially where defined by megalithic columns. The emblem was superseded in time by its Ark-box, and that by the temple, upon the Zion, or “mount of the Lord.” It has taken much time and labour on the part of men of great learning and research, and much travel by themselves or others, to provide these conclusions; for step by step could only be won after severe resistance, owing to religious prejudices and a fear lest the recognition of other and far more ancient religious rites and ceremonies than the existing, might show faith to be but a growth, and not a thing *sui generis*—alone and apart, the first, the only and the last “Revelation of God to Man.” Progress in such archeology as we are considering has thus been very slow, but perhaps all the more sure, though unsatisfactory to the bold pioneers who ventured out of the beaten tracks, and dared to avow their convictions, and call things by their real names. Such writers as Bryant, Higgins, Vallencey and Moore of the past, and Inman, Keane and many more of these times, have been slighted or sneered at by a large class of writers, principally untravelled and much trammelled individuals, who cannot persuade themselves to acknowledge the reality of views which they dislike and do not acquiesce in; yet truth must in the long run prevail, and in spite of errors, and often indefensible etymologies on the part of the unorthodox, many and great facts have brought about strong and true convictions, that the men named are right in the main, and that the one great primeval faith of man which has led to all others, was in rude and bestial days, but the worship of Fertility.

1 Cf. Figs. 222, 223, pp. 139, 140, *ante*.

2 Ezek. viii. 2, 7, 10-14. We see by the early chapters that the God of this writer is a Fire-deity, hence he denounces the worship of a chamber or cell with a hole in the wall, and “all the idols of the house of Israel pourtrayed upon the wall.”

It is but as yesterday even in our own history, that holy fires gleamed, if not from Irish towers, at least from Irish Mount Zions, or hills dedicated to the great Zeus, and that Kelts leaped or ran through fires, or pushed themselves through clefts and holes, as pious or purificatory rites, similar to those still in vogue over all Asia; nay, do not Turks and Greeks—men and maidens, even now slide down that rock of the Areopagus, because it is supposed to possess fertilising powers? Passing through the cleft of a tree, or a circle formed by boughs of particular trees or shrubs or a circle of bread, cake, or a cheese (witness the so-called “Oxford groaning cheese”) which was possible in the case of babes, was always most desirable, both for good health (“Salvation” and fertility. Many gravely argued that this was more efficacious than a stone cleft, be it the *Kerles-cant* of Bretony (Pl. XII. 7), the *Rollrich* of Oxfordshire (Pl. VII. 8), or the *Craig-Madi* in Stirlingshire—a once favourite resort of new married couples, simply because it was clearly once a Maha-Deva, rising erect out of a swampy basin over an Ionish-looking cleft. My small drawing (Pl. X. 11) does not show this so clearly as do the plates of Colonel F. Leslie¹ and others.

Among circles constructed by boughs and creepers, none were supposed to impart such invigorating and fertilising powers as those formed by woodbine, but most rustics preferred the natural clefts of their own locality, rarely making pilgrimages to any others, unless rumours of some wonderful miracles reached them, and this is still the rule in the East. Cornish people preferred passing through Cornish stones, and far northern Kelts swore by the efficiency of “great Odin’s stone,” near the Stennis circle of Orkney, see Fig. 59, page 156, Vol. I. None durst break a vow made here, nor dare a Campbell slight one taken by the trysting-place—that quaint hole in the rude column—near the old Church of St Coustan, Campbeltown; whatever lover slighted his troth plighted here, might be destroyed by any avenging hand. Akin to the St. Coustan stone, was that mysterious one which lay on the banks of the Tweed at Coldstream bridge—the “Greystone stone,”² in “the Greystone field,” “which could marry a couple faster (that is stronger) than any parson.”

Only in the last century did the Presbytery of Dingwall become suddenly indignant that their people should still sacrifice bulls, circumambulate old shrines, &c., nay, that they should even consult “the holed-stone of Applecross” regarding not only their journeyings through this life, but after death; and even thrust their heads into its hole to be cured of disease, as well as of ignorance; and no wonder, for it seemed to prove that in spite of twelve centuries of Christian teaching, their flocks still placed much reliance on bulls and stones. In Betz of Bretony the same confidence was exhibited in a tumulus, though Christianity had built a chapel over it, and called it St. Cedo. The religious Bretons had found a hole in this building, and to this they went, to listen to the oracular responses of their old God, nay, more regularly and often than to those which issued from St Cedo’s pulpit. All Christians visiting the

¹ *Early Races*, Pl. XI., Vol. II.

² Repetitions in such matters are common, as *El-Eloh*, *Yahveh-Eloh*, and perhaps, *Tadmor*, &c.

“Holy Sepulchre” of Jerusalem, found an opportunity of indulging their old race-predilections, for here a narrow space existed—no doubt intentionally, between the pillar and the altar, or the Lingam and its ark—at once appropriate and highly characteristic. At this crevice men and women used to strip themselves and lie down, and make friends drag them through the regenerating aperture. So too Irish men and women did and probably still do, in the case of St. Declare’s stone at Ardmore, Co. Waterford, where in 1826, crowds of pious Christians used to push or pull themselves through this Ionic cleft. “Threading the needle” is still practised in Ripon cathedral.¹

As Fire was divine when lighted by friction, so every Phallic or Ionic stonewas holy *per se*, and that these are so still in India I have often experienced when trying, for engineering purposes, to remove even the most neglected; this in districts where education had considerably prevailed, otherwise, the very attempt was fraught with danger. The surroundings and fame of a sacred rock, stone or symbol, as that on or near to which kings were crowned, as the stone of Skone, now of Westminster, the supposed stone of Jacob, of Jupiter Olympos, of that of Mount Moriah, the symbolic shape—as ark-like, obeliskal, spiral, &c.—all or any, might add to its importance, yet nought detracted from the object’s sanctity; it might be rude and shapeless—wood or stone, like the sacred symbol of the Paphian Venus at Emisa,—nay, it might even be a mere fragment like the black stone of Meka, yet with the pious it was equally sacred; a strange objective fiction akin to some subjective and spiritual fictions of these days, as that “the more unreasonable or incomprehensible any doctrine or scriptural statement is, so much the more should it be believed in as a test of faith.”

In Scotland, to hang up a stone over cattle in their stalls was a sure preventative of all mischief; so we see eggs, caskets, &c., hung over tombs, and even beds; but none, said Christianity, should resist “natural consequences,” so in the last days of our 16th century one poor lady of rank not only lost all her lands and wealth, but was actually burnt to death for using potent stone-charms. It appears that she put “a horrid stane” or stone with a hole in it, under her pillow to procure relief from natural pains, and that James I., hearing of it, “permitted her to be burnt,” instead of strangled, as her sins merited. So merciful have religions been to us!²

Other countries paid quite as much attention to these subjects as Northern Europe; I have myself been urged to try the salutary effect of passing through rocky apertures, in Europe as well as Asia. Failing trees and stones, we read of other methods of “regenerating lost souls;” thus Athens, says Potter “received again to her arms an expatriated child, by passing it through the lap of a woman’s gown, so that he or she might seem to be born again!” Any form of the *Vesica piscis*, writes Moore, is nature’s matrix. “With Platonists, Vulcanists, or Sivaites it is creation, it is heat, it is renovation, it is fire, it is regeneration, it is all in all. What fire was to the Vishnooites, water was to the votaries of Neptune, to whom the sea was

¹ The Cathedral is built over the Cell or Chapel of the old races, and here is a Yoni hole where hundreds in a day are sometimes pulled through.

² *Early Races*, II. 300.

but the hollow of the hand—the great Argha of nature, or matrix, of production and reproduction.”¹ Rudeness or ungainliness had here no depreciatory effect. Among things which should be shapely and beautiful, but are rude, formless and ugly yet deeply venerated, was the Kubele of Pessinus—a mere lump of stone, very similar to the Paphian Aphrodite; so the Sun, though worshipped as the source of all fertility, was commonly shown as only a rudely formed circle on a block of stone, or as “a Sun-stone,” on a galgal or in a Druid Circle of Lingams—those Beth-El of Phenicians and all the early tribes of Western Asia.² As standing on a mound of fertile land, or overlooking the most productive parts of Mother *Terra*, the holy *Klach*, *Eben-ezar*, or “Sun-stone,” was held in truth and verity, and not only in pious fancy, a “Heale” and Saviour of mankind; for thousands could and did relate innumerable cases in which the atones had directly healed or had granted fertility, not only to men and women, but to their flocks; and what but want of belief prevents such places being crowded still? Would Jacob have accepted his Gods, either Elohim or Jehovah, if he had not been promised “seed as the dust of the earth,” and prosperity in land, and flocks, and herds? And if not, then there would have been no Elohim, and no *Old Test.* history, because no children of El or Is-Ra-El. Yet we should doubtless have had other *Al-e-im*, for when we crave, either for Gods, or miracles, they appear, and none so common or so much craved for, as those yielding us substantial mundane blessings. Jacob’s chosen Deity is still the universal Lord of all nations, and nations are but a concretion of individuals, and neither ymmg nor old have ever refused to vow with that patriarch in his youthful days; “If thou God will be with me,” and give me all I ask—all substantial blessings in lands, gold, flocks and herds, but above all, make me the father of many peoples, “then shall the Jahveh be my Aleim.”³

GRUAGACH, signifying literally “the fair haired,” was, writes Col. F. Leslie, a large rude stone, on which “libations of milk were poured,”⁴ and which a clergyman of the Western Isles said, “got the credit of being the father of a child towards the close of last century; this Gruach,” continues the reverend gentleman, “was the Sun,” as indeed this name significes in Gaelic, though now commonly pronounced *Grian*—Irish, *Grien* or *Krien*. It is thought that from the Keltic term *Grunoous* (Apollo), comes our English name Guern-sey—an islet lying off that Karnak coast, so sacred to Maha-Kāl, or “St *Michel*,” and all Solo-phallic lore; Karnak of the Nile, had also an island holy to Hermes and all phallic gods. Near to our isle of *Gryn* or Guern, was also a St. (A) pol (o), St. Eloi (Elias or Helios) and Tot. *Grein-ham* and *Karig-Kroith* both signify a *Beth-El* or a *Kist-vaen*, and that of Cloyne (Ireland) is called the *Karig-Kroith*, so that the *Karis* or *Kar-On*—Sun-God of Memphis, where once the same Pheni thronged, and the mythical boatman plied his corpse-

¹ *Oriental Frags.*, p. 510.

² Cf. Kenrick’s *Phen.*, pp. 304, 334.

³ Gen. xxviii., correctly translated.

⁴ *Early Races*, I. 121, cf. Grunium, Asia Minor.

laden craft,—may come from the same source. Kar-On is equivalent to *K-Am* or *Ak-Am*, *Ka* and *Ar*, “the sun or place of heat”—the male Kiun (*Chiun*) or Am-On, whom the *Pheni*, says Strabo, called Ba-al or *Balitho*, and which the orthodox Mr. Kenrick allows was “probably the Eternal Lord” of the pious Job, and therefore of all Jews and Phenicians.¹ I have already dwelt much upon *Ak*, *Ar*, *As*, etc., see the numerous references under these in Indexes, and called attention to their congeners, as the *adh*, *Agh* or *Ach* of Cuthites and Irish—which came to be the Sun, and to that of Hindoos, which is Fire. In English Gipsy language, the Sun is *Kem* (*Ka-Am*), wmcn Persian gipsys make *Gam*, applying *Kam* only to Love, Heat, or Lust.

The temple *Kar-is* or *Kar-On* in Egypt, had on it a representation of the Chi-un, or unfringed phallic “Eye”²—the “mark” of the ever-virgin *Koonti*, or Sri Parvati, which we see adorning the foreheads of nearly every deity in Moore’s *Pantheon*; so also many Aithiopian, and most Kuklopian and Egyptian structures prominently displayed this on their doors, walls, peristyles, etc., and later, even Asiatic Boodhists on rearing similar and highly phallic structures, as those on next page, sculptured upon them this Eye symbol; compare Figs. 24, 162, 224, &c. The very term *K’Ar-is*, signifies a Prutaneion, or sacred place of fire, and therefore corresponds to the Hindoo feminine idea of the Agni Mandalam;³ so that a Karis is a place where Karians or Ionians (Vishnooites), as well as Jovites or Sivaites could worship. *Ghar*, says Max Müller, is the equivalent of *Kar* in Sanskrit, “which soon sinks down to Har,” the name applied to both Vishnoo and Siva, and signifying to “glitter, to be bright, to be happy, to burn, to be eager,”⁴ all terms applied to such gods and Jahveh, “the jealous,” or rather “burning and eager” One; so *Hara* or *Hora* is Siva in his fertilizing capacity, and *Hari* is Vishnoo, the Ionik form of the Solar deity. *Kar* is seen in the Greek *Kairo*, I rejoice, and gothic *geiro*, desire, yearning; in Sanskrit, *Haryati*, signifies “to desire.” The Bacchus or Iakos meaning is seen in *Gar* (Sanskrit), “to shout, to roar as a bull, to praise,” for he was a seductive and eloquent god like Hermes.

The *Karig-kroith*, *Gruagach*, or *Karan-idea*, then, is found in all lands. It is recognised by both the right and left hand sects of Hindooism; it is seen in the *Rud* stone, No. III. of this Fig. 253, erected by Yorkshiremen;⁵ in the Arabi-Petra eaves and columns, No. IV.; in the Omphi or Boodhist *Topes*, with phalli on summit, Nos. VI., X., and XV., and in the Sri-Linga-like objects, XII. to XVI., where in one case we have the prepucial line marked by entwined serpents, notifying love and passion, Siva and Sivi, and in the other, “the-Yoni, Eyes” of eternity or “eternal life.”

This Fig. 253, was more especially prepared to illustrate the advance of faiths architecturally; to show how Phallism, as the oldest and most universal, was also the most persistent of all religions and carried its leading ideas and features on through

¹ Kenrick’s *Phen.*, p. 300. On = An.

² Holwell, *Myth. Dict.*, pp. 103, 104.

³ Cf. Index, Vol. I., also under *K* and *Kar*.

⁴ *Science of Lang.*, ed. 1864, p. 208. G = K; Keltic C and S is servile in Eastern tongues.

⁵ Seen better in Plate IX. 13.

the very lowest, till they were outwardly at least the moot prominent also in the highest and last of faiths. The faith veiled from time to time, albeit reluctantly, the

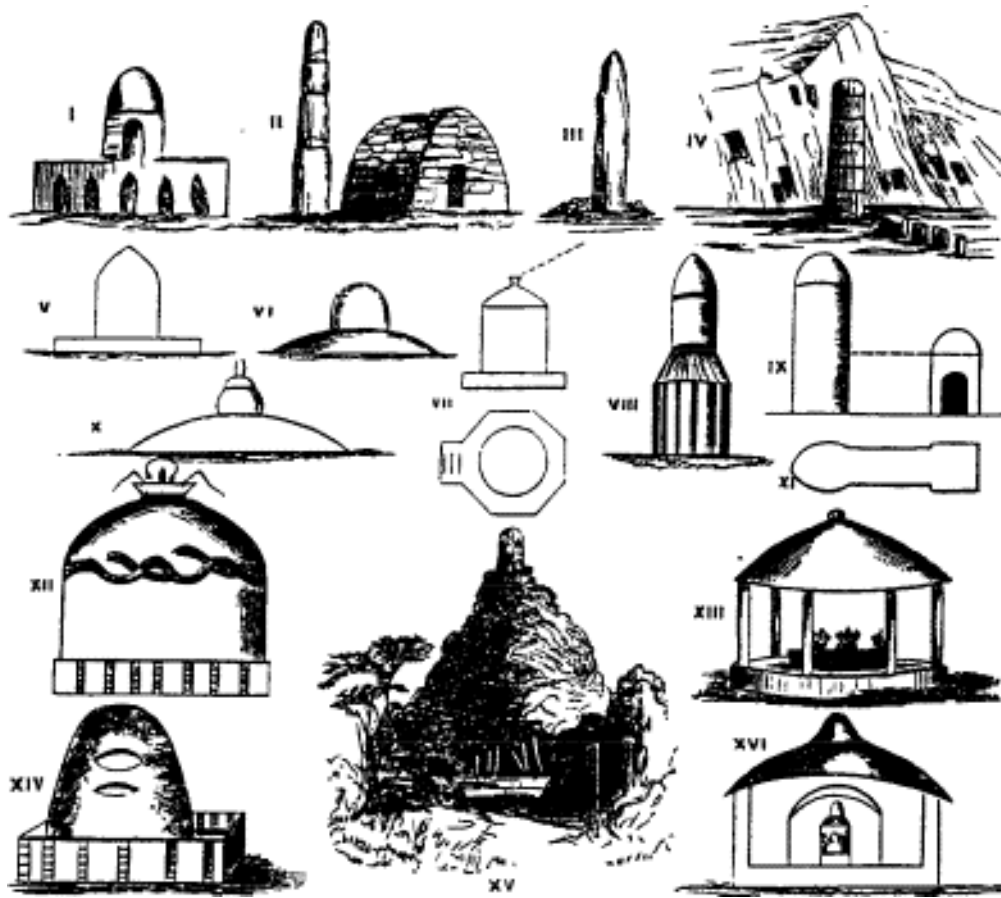


Fig. 253.—ADVANCES IN ARCHITECTURE:
Showing the Pallid-Ideas from the rudest times to the Boodhist era and early stages of Christian art.

actual natural forms of organs, or hid them in wondrous euphemisms to suit the advancing refinement and culture of the age and place; but it never dropped them, always tenaciously clinging to and seizing, as time and place permitted, every opportunity of unveiling or diversifying them, and of widening the old phylacteries. The Petros of the Petrian troglodytes (No. IV.) is similar to that of many others, see Figs. noted below,¹ and stands well out on their *Shinar* as did that before Babylon, which it perhaps preceded. It would seem to have been a natural phallos, like the adjoining “Rude stone” (III.) which Yorkshire men once similarly honoured, but had fallen and broken like that seen at its foot. Standing there in front of the houses of the tribes—their mountain Omphé—it represented to them collectively, what the Lares and Penates did in their family worship. The “Oratory of Gallerus” in county Kerry, No. II., is simply an artificial cave dwelling, and I place beside it, to complete the likeness with No. I., a menhir such as the Petreans had, and which I doubt not existed not far off, for Mr. Marcus Kean is clear as to the Kuthite origin of this “*Lik-Melchedor*, or Church of Golden Molach.”²

¹ Cf. Vol. I., p. 496. Figs. 58, 173. II. 207, 210.

² *Towe. and Tem. of Ire.*, pp. 277, 418, 419.

It had a representation of Mother Ceres close by, in the shape of “a Rock basin, in which the Finian Cow deposited her milk in sufficient quantity” to suckle all the Phenian race. In the far east the sacred fetishes seem to have been first hid away in such rude omphi, or womb-like tumuli as that of the Tope of Bimera, No. VI., or those of Java and Ceylon, of which No. X. is a fair specimen; and to this general type, Boodhist ecclesiastical art adhered to in its latest days in India, Ceylon, and parts of Barma, as witness those beautiful shrines which Ceylonese artists are never weary of depicting, and of which the outline of No. XV. is a well known and typical sample. Siva here too still asserts his reign, and Adāma’s high conical peak, or as the Mahomedan would name it, the *Tukt-oo-Salēm* or “Throne (metaphorically, “King”) of life or Salvation,” is still the dominant point and idea—lost though the latter be to the modern worshipper. We see the same Adám or Lingam peak on the Birs-Nimrud of Babylon, *vide* p. 153, Vol. I. of *Hist. of Architecture*, by Mr. Fergusson—an author guileless of phallic lore.

The second ecclesiastical advance was to raise Siva on an *Asana* or throne, such as we see in the outline of the Saltanpore Tope of Oud (No. V.), and which is precisely similar to the base of the Innis Mura Lingam of Ireland,¹ and to that of most rural Indian Sivaik shrines. Nos. XII. and XIV. are architectural advances on these, for besides the *Asana*, there is what the Hindoo calls a *Chavaranga* round the base, that is a sunken altar—the Yoni of Maha Deva, on which offerings to him are deposited. The enclosure in these Boodhist shrines however, clearly mark another development of worship—that of circumambulation, the place provided for which in Hindoo temples is known as the *Pradakshina*. Kaldians and Phenicians, Skyths (Kooths), Kelts, and Greeks, circumambulated their deities or holy places, just as Samuel of Rama’s city in Syria did, and as Syrians and Arabs still, with reverent and measured tread, move interminably around that oval path which encircles the Mekan and other such arks and shrines. Greeks used on such occasions to chant their Kuklik or Circle hymns, as do Moslems their Koran, and as Samuel did his psalms or prayers—perchance for vengeance against poor Agag; for we must not imagine, as our version implies, that the cruel judge went to such places as Beth-El and Gilgal only to *judge* Israel. The writer in saying that he “circuited from year to year in Bethel, Gilgal,” etc., and raised an altar at Rāma,² believed that the oriental reader would rightly understand that when a high priest of *Ra-El* goes to a *Beth-El* or Gilgal, to circuit or circumambulate, the religious rite is understood, whatever else may be implied, and especially so in the case of a solarist or Yahvehist of the city of Ram—the Sun God. Gilgal, too, was a mount with *Ra-El*’s twelve signs or *Nishāns*, all duly set up after a solemn selection from the bed of the adjoining sacred river; nay, more, it was the “heap of foreskins”—that celebrated spot where the very solemn Phallic sacrifice of the circumcision of a million of males had taken place, and where many celebrated images were kept.³ On all these accounts, it became the Eastern

¹ Fig. 183, p. 485, Vol. I.

² I Sam. vii. 16, 17. Gal = Rock in Gaelic; Heb. *Tsur* or God.

³ Judg. iii. 29, for “quarries” read “mystic stones” or “graven images,” as in Deut. vii. 25; Jer. viii. 19; li. 52.

head-quarters or centre of the faith, from the time of Joshua to that of Saul, and for several centuries after. The very word Levi, signifies “the Circling Ones.”

The circumnambulation of circles and the chaunting of Cyclic or Kuklik hymns were far older customs than Greeks can tell us of. Proklus statee that “the Epic Cycle is deduced from a mixture of heaven and earth, from which came three hundred handed spms, and three Kuklops,” pointing to this old outward rite of an ancient race, as having been perhaps, the reason why they were so called; just as those tribes who were seen adoring the sun—*Shams* or *Shem* were named Shemites. The stone circle was first called by Greeks *Kir-kir* or *Kel-kel* (hence, say some, “the *Kelti*,”), and latterly *Kuklos*, and all great poets and leaders of the Circle rites were termed the Kukliks, amongst whom Hesiod and Homer were perhaps the last to take rank; the earliest “Cyclic poets” are said to have written of “themes bound by the magic circle of primeval mythology,” from which, when the Homeric scholiasts quoted, “they simply said *ἐν κυκλοι λεγει*, ‘as it is written in the Circle,’ equivalent to the Biblical saying, “as it is written in the prophets.’”¹ Thus in later days the Athenian would clench an argument or lay down a rule upon some principle or saying enunciated in his *Akademeia*; which by the way was a grove like that in which earlier seers had taught, and had given forth their oracles as those of heaven; and so with Kelts, for as Dr. Garden says, all Druid Circles or “groves” were surrounded by sacred trees, called *Koits* or *Coets*. Arktinos one of the early Kuklik poem wrote a kind of Iliad of “The Aithiopsis,” those originators of Kuklik rites.

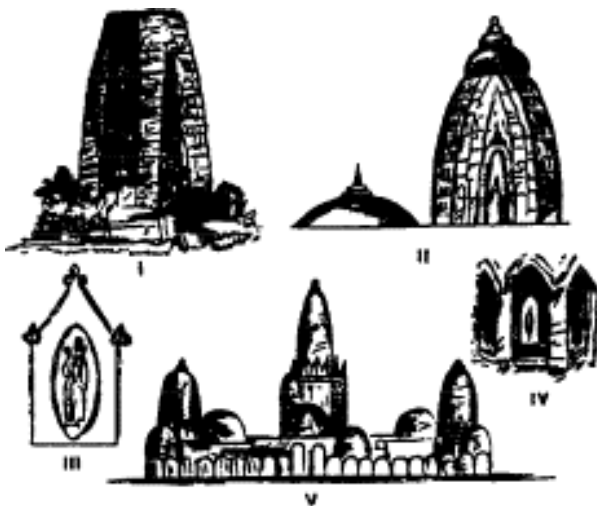


Fig. 254.—A BOODHIST (I.), SIVAITE (II.), AND JAIN TEMPLE (V.) WITH THE SACRED CELLS OR RECESSED OBJECTS COMMON TO CHRISTIANITY.

I must ask attention here to three more types of very emblematic temples (Fig. 254), sketched on the spot by myself; one in Upper Barma, one in Benares, and one in Rajpootana, all very widely apart, not only geographically, but in faith, yet in entire accord architecturally. The idea, of No. I., though lost now in the *faith* of the Boodhist and possibly in that of the Jain (No. v.), is still rampant and represented in the Sivaite shrine, No. II., which is given as a typical form of the *Vinānas* or higher portions of all Sivo-Hindoo temples in Upper India, Bengal, and Orisa. It is in

two parts of which I show only the upper portions, and consists of a large *goombus* or ovate chamber—the cell of Life, or the Life-God, and clearly the scrotum, Galeed, Hermes, or Heap, which from Jacob² downwards phallic worshippers have always

¹ Leslie's *Origin of Man*, p. 216. *Sic*.

² Our translation, as well of Rabi Cohen's, of Gen. xxxi. 48, tries to veil the Pillar-God, merely

saying, “This heap is a witness,” but the Septuagint says, “Behold the pillar and the heap.” Cf. figs. 31, p. 91; 47, p. 139, & Temple 93, p. 218. I.

erected at the foot of, or around their pillar-God. No. I. was sketched by me in Pagān Myoo, the very ancient capital of Upper Barma, because it is now a very unusual form of Boodhist templet and therefore one shewing the old parentage—the phallic, which in Barma is now an obsolete faith. No. v. is the old Jain temple of Sadri in Rajpootana, divested of many of its later accessories, so as to show here too, the original idea which lies at the base of that faith. No. IV. is a distant view of the altar shrine of the Church of St Menoux in Burgundy; and No. III. is the inner sacred object of the same enlarged, so as to exhibit the IONIK idea which lies at the root of the Mariolatry of early and present Christianity. Any books on architecture will afford the thoughtful investigator of the old or lost ideas, as good samples of these, as those I have selected; thus under “Ancient Roman Architecture,” in Fergusson’s *Hist. of Arch.* see such temples as that of Tivoli and Spalatro (pp. 311, 312, vol. I.), in strict accordance with Vesta’s shrine, No. VII. of my Fig. 253; and under Tombs, those of San Vito, St. Helena, St. Remi, &c. (pp. 345-349); Jewish samples of the same idea follow under the names of the “Tomb of Absalom,” “Zechariah,” &c. Heathen Rome made no pretence of hiding her “candle under a bushel,” as witness the columns of Mars and Jupiter Stator, or the Lord Sthānu, as Siva is called when standing in the Yoni.¹ Vesta’s shrine was after the male form, while the Pantheon, St. Sophia, and most “Lady Chapels” represent the womb or Yoni. The same ideas, in spite of all our knowledge of these things, are still unwittingly represented in the homes of the most enlightened Hindoos as well as Englishmen. A familiar instance of this is before me at the present moment, in two handsome Bengal fans which adorn a lady’s boudoir; these go back to the very roots of the old faith. On one is a Lingam temple—all spire—of the most correct phallic proportions, backed by a very similarly shaped dark foliaged tree, which throws out brightly the proportions of the obeliskal God, and before him kneel three handsomely dressed young women making their offerings, and praying for his favours—of course offspring or husbands. On the other fan, a handsome young prince takes the place of the obscene emblem, and to him a beautiful young lady approaches with music and song.

In its symbolism Christianity has neither lagged behind nor followed servilely or by compulsion, as a glance through the architecture of Europe and Asia amply illustrates, if we divest most of the cathedrals, tombs, and churches, of their ornamental abutments and such accessories as are due principally to height and hollowness of framing. The general type is that of the cathedrals of Ani or of Florence, Nos. I. and IX. of Fig. 253, which are Sivaik in both plan and section. In tombs we have often such strange phalli as No. VIII., also of Ani; and as the rich erected a temple—phallic or IONIK, over or in memory of themselves, so those who could not afford this erected tombs, in plan or elevation, or both, for their gods or favourite shrines. Boat or almond-shaped graves or tombs were thus common, especially among Kelts and Skandinavians, as a

¹ Mahābhārata, Muir’s *Sansk. Texts* and Burgess’ *Elephanta*, p. 59.

glance at Waring's *Stone Monuments* will satisfy the reader.¹ One—the *Talayot* of Santa Clara, in the north part of Minorka, goes still by the name of *Nao*, a word even yet in universal use for “a boat” throughout Asia. In Armenia the tree-idea seems to have prevailed for a long time; stone coffins being cut out as precisely as possible like a tree stem—a holy and phallic form, see Waring's Pl., C 1, Fig. 5, p. 80. The *New Grange* sepulchre in Ireland (Ibid., Pl. XXXI), reminds us more of the Karnak idea, whilst the common but comparatively modern Cumberland grave, like that which I show in Vol. I. Pl. VIII., p. 386, is one still usual in the east for races with Lingaite proclivities. The so-called grave of Joseph at Shechem (Fig. 2), is a good sample of the burial-place of a Yonite, for here is the full round womb, and two stones—carriers of fire and bread offerings, the ever-recognized signs of “The Lord,” or “Bread-maker.” Both are also characteristic of Joseph, “The Increaser,” or *Iu-Seph*, יִסְפָּה, the “Jah's Cup,”² which, though like our Holy Ghost, feminine in idea, is yet presented to us as a male Saviour.

In regard to the circumambulation of holy places, all Kelts, Pagan and Christian, religiously observed this, and until quite lately our ancestors also; these were always careful to perambulate “*dei-siol* or sun-wise.” Dr. Jamieson tells us in his *Scottish Dictionary*, that among many parishes, Tillie Beltane was the most punctilious in this respect; that every “Beltane morning the people went to a well held in great veneration, next to a Druid circle of eight stones, where heavenly fire was kindled, and after drinking of the waters, walked nine times in procession round the well,” and temple; and he adds, “so deep rooted is this superstition in the minds of many who reckon themselves good Protestants, that they did not neglect these rites even when Beltane fell on a Sabbath;” why should they, on Bel's own holy day?

Nine is a sacred Keltic number, and common in matters connected with Druid circles, taking the place which seven holds in the eyes of Arabs, Jews, and Shemites generally; but the divisors, measures and multiples of nine are also used, and seem to command certain heavenly rights of their own. Thus to walk three times round a sacred circle, well, or stone, Desil or sun-wise (east to west) brought good fortune, but to do so with a “Cyclic hymn” or chaunt, greatly increased the delight of heaven; and this is therefore still done in many parts of Europe, even where the people cannot be called “Pagan,” as Captain Burnaby, of equestrian fame, boldly designates most of Eastern Europe and Western Asia. It is said that we still retain in some old English choruses the odes which those Phallo-Solar worshippers used to chaunt. Thus “Hey down, down derry down,” is held to be “*Hai down ir deri danno*,” signifying “Come let us haste to the oaken grove;” or if the Keltic were “*Dun dun daragan dun*,” it would be, “To the hill, to the hill, to the oaks, to the hill.” Another chant. “High trolollie, lollie loi, or lee,” is said to come from the Keltic “*Ai tra lâ, la, li*,” which would be an address to the rising sun, as “Hail! early

¹ Lon., 1870. John Day, to whose publications I am indebted for some interesting drawings.

² Inamm's *Anct. Faiths*, I. 697, cf. my Pl. VIII., fig. 2.

day," or "bright day," whilst "Fal-lero-loo" and its variations, is a chant to the completed day or probably to the moon.¹

If Dei-Siol or Dea-Sil was an important rite, no less so was its opposite, *Widder-shin*; for to turn or circuit from west to east was to upset all nature, and to practise witchcraft, which might end, if it did not begin, by hanging or burning, for the perpetrators ran the dire risk of being treated as witches. A good Kelt, should he fall down, was bound to jump up quickly, turn about sun-wise three times, and trace out a circle on the ground, this in honour of Sol, or to let out the earth devil; at all times, when a pious person walked or journeyed, he endeavoured to move from east to west. Mr. Martin, who tells us a good deal about these Keltish habits, and who is an author of the seventeenth century, perfectly ignorant of the phallic God and faith concerning which he has told us so many facts, says that the good Christians of Rona seized him, blessed, and turned him about thrice, and that they never permitted the wealthy and those they respected, to go about without fire, which they ever and again passed around them *Deasil* ways. Boats before setting off from the shore received a *deasil* twist, and all, even pious Christians were in the habit of forming "religious processions and moving sun-wise round cairns and stones reared for some object." "When the Lewis people visited the Flannan Isles,—*Insulæ Sacræ*—on reaching the summit they uncovered their heads, made a turn round sun-wise, and gave thanks to God," and to secure a happy marriage, the Keltik bride had to contrive to reach her new home *Deasil* wise. The followers of Jove, Jahveh, Deus, and Ala have alike recognised solarisms, and always taken due care as to the orientation of their tombs. Most blessed was that person who could find a grave in tha holy Isle of Hi or Iona and have a requiem chanted over his body whilst it first rested on its sacred mound of Eala-El or Helios, ere it was laid with many *Deasil* rites in an Yonik tomb.²

All *Deasil* rites had a general prophylactic character, and were therefore specially observed at births, churchings, sacrifices, and other observances, and all fetes of Ceres, especially Rogatiary and Equinoxial ones. I have myself seen "the *Deasil* twist" administered to ailing poultry, and various authors tell us of it in connection with cocks, those yet so highly honoured vicarious sacrifices to Sol. In Wales it was necessary before this bird was sacrificed, says Pennant, that he should be led thrice round a holy well and then round the church, perhaps only because this stood in the place of the old *Klachan*. Poor epileptic ones—women or men—were scarcely less cruelly treated; for after being also marched three times round the well, they were made to wash and give offerings, and then prooeed to the church and there pass the whole night under the Communion table (the sacred stone?); with their head on the hard Bible as the only pillow. If they survived this—no small trial, seeing what wretchedly damp, cold places these Highland klachans were for poorly-clad creatures, in even the best of seasons,—then they were required to leave a suitable offering and go their ways.

¹ Cf. *All the Year Round*. Aug. 1873, where various good authorities for this are quoted.

² Dr. Reeve's *Adam. Vita St. Col.*, p. 423.

³ *Tour in Wales*, II. 15.

In 1794 we find the Rev. James Robertson, minister of the parish of Kal-ander (a good Sivaik name), relating the following important phallo-solar ceremony, as one occurring under his own eye, and to which he desires special attention, because he says, "such old rites are fast wearing out." It used to take place every Beltane or 1st of May, and was, he thinks, a covert way of selecting "the devoted person to be sacrificed to Baal, whose favours they (his good Christian parishioner?) mean to implore in rendering the year productive of the sustenance of man and beast." All the boys of the township meet, he says, on a moor, "cut a table in the green sod, of a *round figure*, kindle a fire, dress a repast of eggs and milk in the consistence of a custard, knead a cake, and toast it at the embers *against a stone* (evidently the Lingam or sun-stone), in the centre of the klaclum or kirk, and then break it in pieces and throw all 'into a bonnet,' having first put a mark on one piece. Whoever draws this piece is "devoted to the Lord"—that is, "shall surely be put to death" (Lev. xxvii 29). The Keltik pastor here adds: "There is little doubt of human sacrifices having been once offered in this country as well as in the east, although they now pass from the act of sacrificing, and only compel the devoted person to leap three times through the flames."

I have mentioned the sacrifice of the cock by Kelts; it was, and still is, over all Asia the cheap, common, and very venial substitute for man. The princes of India can afford the *Aswa-meda* or great horse sacrifice, and a Syrian patriarch, a ram "caught in the thicket," and burn it instead of his child on the mountain altar to "the mountain Jahveh, but it is more common now to see the morning announcer of "the Sun of Righteousness,"—the impetuous king of the village middens,—being quietly conveyed up the mountain pass to die for his Lord, instead of a man or child. Many a time have I followed the sacrificing party up some sacred defile to the summit god, and watched the pitiful gaze of several poor followers who saw, not without some dismay, their favourite and beautiful bird—the no inconsiderable increaser of their peasant stock—about to be sacrificed by having its blood spattered by cruel, priestly hands over their "Rock of Age," the *Tsur-oo-Salem*,¹—here a sacrifice to Kāli—that queen of all bloody and savage rites/ The poor owners had. never probably been asked, or if so in a way which brooked not refusal, if they would yield up to their deity, the cheery announcer of their uneventful days of labour; for in general the selection falls on the finest bird of the village, and the actual sacrificers are rarely those who lose anything by the transaction. In this I speak of the customs of rude Indian tribes, not of orthodox Hindoos, but such sacrifices were also common to, and performed in much the same way, by Phenicians, Skyths, Sueves, Jews, Greeks, &c. The horse was also sacrificed by all peoples at some period of their history; and not so long ago either, in Scotland, for Col. F. Leslie notices the fact of one being roasted between two Beltein fires in the Hebrides;² but the cock has been the enduring favourite, and cruelly though he has been treated wherever a Sabeian or phallic altar has been raised,

¹ Is. xxvi. 4, *Tsur Oulemin* but cf. xxx. 29; xlv. 8; li. 1.

² *Early Races*, I. 128.

be this amidst the forest glades of the Bālees of Ceylon or the bleak rolling sands of Gobi, or of Arabian deserts, his pre-eminence has been acknowledged. As an emblem of a world-wide idea, he still divides the right to rule on the temples and spires of Christian Europe, and on the humbler shrines of many nations, with the Crescent of Isis and Arabia, and the TAU or Cross—that ancient “wood of health.”

The rites of our Keltik forefathers were in close correspondence with the most cruel of Sivaik ceremonies; nay, the western race seem to have been more savage than the eastern, whose warmer clime had perhaps tamed the spirit, if it heated the sensual nature. Lucian says, the Kelts tore the palpitated hearts from their fellow creatures, in order to try and read the decrees or will of heaven,¹ and the Mexican solarists did the same. Every tree in the Druid groves of Marseilles, says Lucian, was stained with human blood, and all good orthodox Gauls were most indignant with Cesar for overthrowing their shambles, an instance of the necessity for outside pressure to move faiths onwards; and even of the uses of wars and unjustifiable invasion.

It is a weakness of new faiths to retain the old objects, and even the old ideas, whilst changing their names,² and this fact makes it very difficult to find our way amidst ever-varying terms, even if we know the ideas, and are well up in the old customs of the new masses, and the blinds or veils of their priests. Christianity, like her predecessors, never attempted, till master of the situation, when it was too late to wipe out the effects, to disregard any old festivals, objects, rites, or holy places; all were fish that came to her net, and helped to power, for this essential; the means were a secondary consideration. We too teach that a statesman must do the best he can, though not all he would, nor exactly in the way he would—that compromise is of the essence of good government; all must give and take who would advance their race. Christ accepted the Mosaic errors, temple, and rites of his tribes, and preached, if not worshipped, in the synagogues, and his followers, mostly Essenes, retained their caste and rites.

There was no “Christian orthodoxy” during the first two and a half centuries, such as is now preached; the ’Doxies were those of Essenes, Ebionites, Marcionites, Gnostics, and other such “heretics,” who, it is argued, knew best what Christ and his immediate followers taught. The Gospels which those following Origen, Eusebius, &c., singled out as orthodox, and which after a time—300 to 400 A.C.—were declared “inspired,” were probably neither known, nor the narratives, as we have them, credited, till long after the days of the writer or writers of “*Against Heresies*,” whom it has been the custom to personify as one Irenæus or *Eirenaios*, “The Peaceful.”³ It is urged that this famous treatise—the first which mentions or quotes from the New Testament gospels—could not have been written before 215, and that, consequently, nothing was known till then of all the astounding statements which are so continually,

¹ *Pharsalia*, Bk. III.

² Wells, festival days, and sacrifices, &c., all in time received Christian names, and were ascribed to Christian characters.

³ Those who wish to thoroughly understand the

untrustworthy evidence of early Christianity, should get the three following short papers of Mr. Thomas Scott’s series—*Irenæus*, *Primitive Church History*, and *Christian Evidences*. It is very doubtful if there ever was such a person as Irenæus.

so firmly, and so solemnly asserted in the creeds, confessions, and religious services of Europe. But we are digressing, for much more has to be said regarding the nascent superstitions of our bewildered and be-Christianized ancestors.

Cats, hares, ravens, geese, the sacred Brahma duck of the East and many other creatures, all got much and strangely mixed up in the early faiths of our fathers, nor have the illiterate forgotten these yet; they were potently manipulated by priests and witches go as to grievously distract the race, and often threw poor inoffensive individuals into the hands of cruel officials, who knew no pity or remorse. Cats were considered at all times “uncanny,” for one never knew whether or not they were disguised witches. Hares, also, were avoided for the same reason, so that the Keltik pastor had no need to tell his flock to refrain from eating them, on the mistaken grounds of the Scriptural prohibition, though such could never really have been accepted by a people who, like the disobedient Shemites, delighted in cud-chewing kine.

Colonel Forbes Leslie knew a gentleman who actually fired a crooked sixpence at a hare because he believed it to be a witch; he thought he missed the hare, but the neighbours would not admit this, and produced an old woman who, it was asserted, had been wounded at that very moment, and the sportsman believed it, though a doctor was officious enough to whisper that she was only suffering from rheumatism. It was not safe, even in the seventeenth century, to play with cats. A poor woman of evident proselytizing propensities, but probably good intentions, at least towards feline witches, and acting on the Christian principle of punishing sinners in a puxgatory to save them in eternity, had her cat duly baptised, and named after a Christian Saint, Margaret; she then passed it through a gate, as the best-known regenerating process, and “cast it to the devil,” but the Church repudiated the baptism and refused to receive either regenerated or unregenerated witches, for it believed in the cat superstition. It therefore summoned before the High Court of the realm, not only the old woman but two others, and a man who abetted the regenerating process, and had all the four burned alive!

The goose, said our forefathers—doctors of theology and bishops by the score—grew on trees and driftwood, having their eggs under their wings in a hole provided by nature for this purpose, and it was therefore highly sinful to roast a goose, though in time, some *bon-vivant* abbots and friars, shrewdly associating the evil-born bird with Saint Michael, at once satisfied the spiritual and carnal appetites of themselves and their flocks. “In the year of our Lord 1597,” an old woman, and three accomplices, stuffed a goose with four or five kittens, and set the dainty dish before a Mr. James Johnstone, in order that he might be cured of certain ailings by partaking of merely “the juice and drippings.” The four culprits were brought before the moat learned judges of the Scottish capital, and “after a good and true trial,” which duly proved the stuffing and roasting, they were sentenced to be strangled and burnt on the Castle-hill of Edinburgh., which sentence, “was duly carried out.”¹

¹ Pitcairn’s *Criminal Trials*, II. 29.

The records of the Christian churches condemning the current faiths and practices of the people, show us as truly as do the writings of the Jewish "Prophets," what the masses really believed in and practised at the time they wrote, and probably before this. In both cases there was progress upwards, from barbarism to civilization—politically, morally, and religiously, for it is a great fact, however priests may argue differently in order to establish their untenable theories of primal purity, temptations, and falls, that man has, upon the whole, ever progressed, though fitfully rather than uniformly; for occasionally and even for a generation or so the tide has gone backwards in many respects, but always to surge forward again; and the Jews, like others, have been no exception to this rule. It cannot be conceded that any—Aryan or Shemite—emerged on earth with a pure spiritual and monotheistic faith; and then fell back, to grovel in all those gross phallo-solar impurities, which Isaiah, Ezekiel, and other writers, from the 7th to the 4th C. B.C., describe as the most indubitable fact in Jewish history. An unbiassed smdy; in the light of other known similar Eastern faiths, amply proves the truth of this general rule, and we must apply these conclusions to Christian times, testing the statements of all writers who would have us believe in the very sudden and early conversions of Europe and its relapses.

Many say that Ireland was converted in the sixth century or so, but by carefully looking over the dry records of orders, statutes, punishments inflicted on the disobedient, and complaints against irreligion, we see that this is far from the truth. One or two facts, such as the following, however much they may be explained or softened down are crucial, and would be fatal to the early conversion theories. The records of the Irish Church state that so late as the seventeenth century, Laoghaire, a king of the land, was slain by his people, "for having violated the oath he had sworn by the sun, the wind, and the elements, showing a very firm and practical belief by his Irish subjects in those old deities, and consequently in Solo-phallic gods generally. The St. Columba hymnal also of these and later times asserted that "Christ is my Druid," meaning sorcerer, saviour, or diviner, and St. Patrick's Lorica freely invokes sun, fire, and wind for protection "against women, smiths, and Druids," which, according to the quotation from the Columba hymnal would include Christ. The histories of our lands teem with quite modern tales of the doings of the gods, but especially pidesses of mountain, flood and field, or, as these are commonly called in Scotland—though seldom mentioned without some trepidation, "*Kelpes*." The water Kelpie of Glendarvel was an important and typical one. She was called the old *Kaileach Veir*, or *Beither*, and dwelt appropriately "by the Great Stone," or highest peak overlooking the glen. She was the daughter of *Grain-na*, but a forgetful one, for she neglected on one occasion "to close her fountain with a magical stone," and the consequence was the flooding of the great vallies now known as *Lochs Ech* and *Aw*, in Cowal and Lorn—a figment which will be transparent to all who have studied this work or Indo-Aryan literature. As Colonel F. Leslie says, it reminds one of Indra and

Vritra, and curiously enough, Beithir is in Gaelic the thunderbolt, and also a dragon or serpent—Indra's symbol and favourite garland.

Water Kelpes take the forms of Bulls, Cows, Horses, Mermaids, &c., and have been seen, say many reverend writers, even in this generation! The clergy believed in them in the last century; at least no one contradicted the reverend parson of Kil-muir, when he wrote in 1736 that he disbelieved their existence in one of his lochs because there was there "too small an extent of water." Another clergyman says the sacrament had not been dispensed in the church of St. Vigean from 1699 to 1736, owing to the general belief that the *water kelpie* disliked the sacramental rites, and would sink the church into the abyss. It was said the kelpie had carried the stones to build this klachan, and had rested them on bars of iron, over a lake of great depth; and when the sacrament was resumed in 1736, "hundreds of the parishioners placed themselves on an eminence at the opposite side of the ravine, momentarily expecting to witness the anticipated catastrophe;"¹ and not without reason, seeing that they had many traditions of sunken kirks, and were even shown such submerged buildings and assured that they had been engulfed because sacreligiously built over their dear old klachans. The sacred circles also got buried occasionally, whether by nature, neglect, or the new priests, one or all, we know not. One circle in the Hebrides has been unearthed from below fifteen feet of good peat moss, and the altar atone has not yet been reached,² so its age must be very great; probably older than those circles the Roman invaders found nineteen hundred years ago. St. Austin is said to have got the permission of King Ethelbert, in the 7th century, to use a sacred circle in which that monarch had worshipped, as a burial place; which shows that the practice had then begun of the new proselytes seeking burial in their own old and sacred places; and hence the cause why we find so many "Druid remains in kirkyards," leading many writers to reverse matters, and say that the circles were originally burial places. This request of the pious Austin was clearly, however, part of the system of attack which the new faith had laid down as a standing rule; for Pope Gregory had told his faithful army never to destroy Pagan temples, but to consecrate them by sprinkling them with holy water, so that the people "may more familiarly resort to the places to which they had been accustomed:"³ They were also to be allowed, as was their wont, to sacrifice cattle "about these churches," and in 1656 we find the Presbytery of Dingwall, Ross-shire, denouncing the continued "sacrifice of Bulls," "pouring milk libations on hills," and "adoring stones;" thus revealing the fact that the people neither esteemed nor misunderstood Christian Redemption-doctrines.

Skandinavian Norsemen in the Orkneys adapted the Keltik temple of Stennis to the worship of Thor,⁴ apparently on the principle that "it is better to believe too

¹ *Early Races*, I. 147.

² *Early Race*, I. 202-206.

³ *Bede*, p. 141. I use the name St. Austin rather than St. Augustine for the British Bishop.

⁴ See Fig. 59, Vol. I., p. 156.

much than too little." Redwalt, of the 7th century, King of the East Saxons, erected in his temple an altar to Christ and another to the old Divinities, herein following the example of some Roman emperors, and also of the great Father of the Faith, Constantine, who put on one side of his medals the initials of Chirst, and on the other, "*Sol Invictus*,"¹ showing what a very solar faith he understood himself to be propagating; but a glance through any works on Christian iconography, as Didron's, Lundy's,² &c., ought to convince any candid inquirer that Christianity was, for many centuries after the dates usually assigned to its reception, but a modification of Mithraism.

I have alluded to the Irish and Scottish fanes being places where official matters were transacted. Kings and chiefs, doubtless, entered too into compacts at klachans—*Skone*, for instance—as Saul did at Gilgal, and as our "Chief magistrates" do, on the Westminster Stone. It has been so all over the world. Homer, in the "Iliad," seats the elders "on a rough-hewn stone within a sacred circle," to discuss that judicial matter which Achilles' shield depicts; and the Odyssey repeats such rite in the case of the council of Alenious. Chardin speaks of similar circles for Persian councils.³ Moses raised his by the cone of Sinai, as soon as he knew his Jahveh was there, and building an altar (Dolmen) under that hill, placed around it twelve pillars, answering to the twelve tribes or great Patriarchs, each stone being thus a true *moat*, *mot*, (Phallos) or man. Joshua followed his example on reaching the land he intended to seize; but when he was successful, as at Ai, he raised a karn over his enemies, and for worship he ascended a Mount-Ebal—the rock or stone-God, and there raised an altar, over which no man had lifted any iron.⁴ Samuel could only judge Israel, and crown Saul, at places with circuits or circles, as Mizpeh, Beth-El Gilgal. &c., of which there would be no lack, though all would not be equally sacred, or at least popular.

The Gods of these altars and circles were also the Keltik *Tein* and *Tarnach*—Fire and Thunder, whom Moaes worshipped at Sinai; and if the deities were alike, so also their fanes. What could be more like the Mosaic and later Jewish circles than the Rollrich and Brogar shrines (Plate VII.), and what more complete a picture of Mount Sinai, in miniature, and its first Jewish circle at base, than the Tamnaveirie circle, or "Hill of Worship," near Coul, in Aberdeenshire, of which Colonel F. Leslie gives so good a picture. The Hermon there, is a conical mount, 150 feet high, forming at top a flattish earth-fast-rock, and having at its base a stone circle or "Below Chapel," fifty feet in diameter, with an altar between two upright lingams, reminding us of Shechem, that village *Mons (veneris)*, betwixt Greal Ebal and Gerizim, or its model, the so-called "Shechem tomb"—Plate VIII., 2.⁵

Courts were held and Bishops presided at these Pagan holy places up to quite modern times, for we read that in 1349, at the "rising ground called *Candle Hill* (significant name), *apud stantes lapides de Rane*, or 'at the standing stones of

¹ Dean Stanley's *E. Ch.*, 193

² *Christ. Iconography*. Bohn's Series. *Monumental Christianity*, by J.P. Lundy, New York, 1876.

³ See one given, Fig. 9, Pl. XII., p. 253.

⁴ Exod. xx. 25, 26; xxiv. 4; Jos. iv. 5; viii. 31.

⁵ Cf. *Tumba*, p. 249, 250, and Lanyon, p. 253.

Rayne,' Aberdeenshire, on Saturday the 2d of May, in presence of William Earl of Rose—the King's Justiciar north of the Forth, Wm. of Deyn, Bishop of Aberdeen, held a court,"¹ &c.: and again in 1380 a similar court sat "*apud le standand Stanys de la Rath*," when a Bishop was summoned as a vassal, and protested "against the proceedings," "as standing *extra circum*," that is, "extra mot or moat," or not near enough to the Bethel or *Vital*, as we should call this deity in Western India—that same *Vitulus* of Italy, the obscene Osirian god of agriculture.²

The Druids as the supreme judges of the land never deliberated except in or near their circles under the shadow or *Aigis* of the great *Klach*, "the pillar of the temple," now represented in Christian shrines by raised canopies or baldichinos, the modern substitutes for the hooded snake canopy of Boodhistic days. The Druids appear to have simply stood at the foot of their god, and we can understand that they would have considered the later substitutes, paltry and unimpressive in comparison with their lofty and ponderous columns. These, too, symbolising their great creator—the *Aigaichos*, or Aigis-bearer, and pointing to high heaven, were held to speak in the solemn tones of the tiny oracle at their base; for the voice of the Arch-Druid was the voice of the God, under whose shadow he was. A word as to some of these stones.

In Plates IX. and X. are given the leading gods of the West, amongst which towered over all, the great *Shin-Ar* or Sun-God, Loch Mari Ker of Armorika, which compares well with even its Kaldian prototype on the plain of Dura (perhaps they were of the same period), before which all the rude races of Mesopotamia and the most cultured of Babylonia, bowed down twenty-five centuries ago.³ That of Dura was 90 ft. high and 9 ft. diameter (probably at base), whilst the Loch Mari Ker is 63 ft. high, $\frac{1}{14}$ th. of this in diameter or $4\frac{1}{2}$ ft., and weighs 260 tons. It is now laid low, but I show it erect for comparison with many congeners—mostly natural productions, "over which no tool has been lifted." I fancy, however, that the so highly-prized "bosses" (testis) of the Kerloaz Lingam, and some of the feminine symbols with mammæ are artificial. It is thought that the Kerloaz Lingam.— $29\frac{1}{2}$ ft. above, and 12 ft. below ground—has had the "bosses" enlarged by paring away the stone, for they are more prominent than I like to show these objects, valued though they be, by "*les nouveaux Maries*."⁴

In Scotland, Armorika, and throughout the East, such symbols have usually led to obscenities of all kinds, and of course the ruder the race the more gross the rites. We see from church records, that the cultivated were fulminating decrees against "the worship of upright stones" from the Council Board of Tours in 567 A.C. and Canterbury was repeating the same up to the end of the 7th century, and further research will, I daresay, reveal similar prohibitions a thousand years later; for the aforesaid Irish

1 *Early Races*, I. 299.

2 Cf. Inman's *Anc. Faiths*, I. 334, 364, 543.

3 Cf. pp. 63, 168, and *Dan.* iii. 1.

⁴ Cf. Fremenville, *Finisterre*, and *Early Race*, chap. x. 262, where strange rites are described as performed by those desiring offspring.

king, Loaghaire of the 17th century, then faithfully worshipped his *Krom-Kruach*—Sun-stone, or great pillar, “surrounded with twelve other objects of worship said to have been of brass.” In the porch of the Cathedral of Clogher there stood, up to 1498, the celebrated stone, *Ker-mand-Kel-Stach*, all orthodoxly plated over with gold, like that which Nebukadnezar reared in Dura; for gold denotes a solar object, and it is still customary to so cover the temple spires of Barma and China, even though the shafts are no longer known there as sacred to the golden orb. In 1795 there was to be seen “in every district of the isle of Skye a rude stone consecrated to *Grua-gach* or Apollo,” and still in this generation, the Sun is there lovingly cherished as *Gruagach*, or the “Fair-haired one,” and libations of milk are still poured upon hill-tops and rude stone symbols to his honour. All solar heroes were fair-haired; see the descriptions of Apollo, Krishna, and Christ; and thousands of years before these, Agni and Soorya of Vedic singers—long ere Vedas existed—were fair or flaxen-haired gods.

Many “holy stones” and fragments of these, have been lost sight of, owing to robbery and removal from their old fanes by pious emigrants and new converts. I came across many instances of this in the East, and the two fragments of the Meka ark, one long enshrined on the Persian gulf, is a case in point. The cathedral authorities of Clogher acted on their old Keltic instincts, however unwittingly, when they placed that celebrated stone in their porch or gateway, for Siva is *Dwarka-Nat*, or “God of Gates” and guardian of the door of Life, as well as Sthanu, who standeth on the ark or altar. Hence, too, the reason why, as already related, the newly-married ladies of Oxford once pressed forward to kiss the altar stone, after they had led up towards it with much caressing the God’s *Vahāna*, or vehicle—the white Sivaik bull, so kindly provided for such necessities as theirs by a countryman. The first Irish saint, like the first Christian emperor, had, says even saintly legend, a great regard for all *Muidhirs* or Sun-stones, as the *Karigkroith*, &c. If Constantine placed his crest on the old Apollonic lingam with a halo around it, so Christianised Rome struck a medal with Sol or Sar-apis, in his car drawn by four fleet steeds, and inscribed around it, *Sanet Deo Soli El-aga-bal*.¹ The statement that the Irish saint injured the twelve brass zodiacal signs of the *Krom-kruach* is not consistent with another statement, that he baptised his convert, the king of Munster, at the great Mudros called the *Leach Pha-druie*.²

OLD DOCTRINES.—The ends of the earth are found to be knitted wonderfully close when we carefully study ancient faiths. It has been said that Kelts differed greatly from Indian Aryans in knowing nothing of the doctrine of metempsychosis, but the ancient Vedas knew nothing of this either, and both spoke of immortality.³ It is true that all nations have at one time or another held, that the spirits of witches and the dead could

¹ Issued in the reign of Heliogabalus. Mont-fauçon, I. 119. Cf. Draper’s *His. of Religion and Science*, p. 46. A winged animal—horse or cherub,

on an Ark or altar was a true phallic symbol.

² Tod’s *St. Patrick*, p. 129; *Early Races*, I. 256.

³ Müller’s *Chips*, I. 46.

and did pass into hares, cats, wolves, and the like, and even Christians till a couple of centuries ago, upheld these legends, and some are still troubled with such fears, but this is not the present doctrine of metempsychosis, which, like that of immortality, was with Indian Aryans as well as Jews, very hesitatingly and slowly arrived at, and in comparatively modern times. Neither of these doctrines have been very uniformly or firmly maintained, and we see the latter being now rather roughly than logically thrust aside by a strong and increasing body in Europe, with arguments such as the Stoics and Saducees used nineteen centuries ago.

Great religious ideas are not arrested in their transmission by ethnological and philological distinctions, but passing over such limits, pervade alike the Skuthic, Mongolian, and Negritic races, and fall like Indra's blessings and curses—his rain and his plagues on the just and the unjust,—and have not religions been too often like plagues in families as well as nations. Although some similarities in languages prove linguistic affinity, however far apart the tongue may be spoken, yet, says Pritchard,¹ clearly chafing under the too prescribed bounds set by philologists:—

“This by no means enables us to solve the problems of the *nature* of that connection, and “the same holds good as regards the resemblance of objects of worship, of customs, superstitions, and monuments. . . . Without any apparent inducement various races and nations in Central Asia and Western Europe have retained and cherished certain traditionary useages in defiance of powers and penalties, civil and religious. Condemned alike by rulers and by teachers—by Christians, Mussalman, Boodhist, and Brahman, despised by philosophy, denounced by religion, and persecuted by authority—these customs still survive, undefended and undiscarded. Existing by tradition only, they seem to have preceded history; yet even in the present day, it cannot be truly asserted that they are extinct in Great Britain. Intolerance and intelligence for once combined and supported by power, have for more than a thousand years been baffled in all their attempts to root out superstitious useages which ignorance dares not openly approve, and intelligence unhesitatingly condemns. Without any defenders in that long period, these customs have offered no apparent, only a passive, resistance, against which, however, the ceaseless attacked of many enemies have vainly spent their force. This of itself might attract attention to these superstitions.”

It matters not what the recognised faiths of nations were, or the degree of their culture, all at one time recognized the necessity of a sacrifice of blood, before the Almighty One would yield to his children what they wanted; whether the wish was for offspring, success in war, a happy life or prosperous journey; whether the God was required to calm the violence of the sea, or assuage the severity of the climate, give good crops, or bless the erection of a house, temple, or mere flagstaff; or *contrariwise*, do the very reverse of all these, the penalty must be paid, and prayers fervently offered in faith, “nothing doubting.” These doctrines have been believed sincerely, unhesotatingly, and universally up to this time by the inhabitants of palaces as well as caves, by men of the most considerable culture, as well as by the lowest in the grade of humanity, and irrespective of all religious names and teachings. That “poor specimen of a king and a Scotchman,” James I. of England, though our authorized Biblical dedication makes him out so good a Christian, could undertake nothing without his sacraments

¹ As quoted in *Early Races*, II. 486.

and sorcerers; these were even then, thought in some way to rule the winds and the waves, yet, hapless sorcerers! they could not save themselves from being occasionally strangled, tortured, and burned. Latham says that "all Christian nations retained more of their original paganism than they care to own; and few Churchmen, even the most faithful, and they of the 17th century A.C., care to disown the innumerable and absurd miracles attributed to them."¹

Christianity vied with all early faiths, and by no means unsuccessfully, considering that it appeared at a more advanced period of the world's growth, in all kinds of austerities and mutilation, even unto death. Colonel F. Leslie says, that "if self-immolation were not in some cases encouraged or practiced by early Christian saints of Ireland and Kalidonia, their ecclesiastical biographers have done them more or less than justice;" and he clearly points out how similar the customs of "the aborigines of India and Albion" were; comparing his ancestors with even the Indian Konds, whom it was so long the custom to decry as savages *par excellence*, but who do not look so bad in the light of ancient Alban story. Konds, too, worshipped the sun and moon, and heavenly host, and something else, just as "God's chosen people" did; and they faithfully kept their word even unto death, and defied alike rewards and punishments; and in character were and are courageous and generous, which is not the popular view regarding "the chosen people." Konds also faithfully worshipped the Earth goddess, and fully sympathised with the instinct or emotions which led the Kelt, when he fell, to jump up, turn thrice sun wise, describe a circle round his feet, and dig a hole in the ground to let out the injured deity, or free himself from an evil spirit. He could also vow sincerely with Job² that his heart would not be secretly enticed to Astarte, and that neither would he point a finger to any heavenly orb, because this phallically signifies much, and is thought to cause serious evils. If Jews had Jahveh, El, and "The Rock of Ages," *Ebal* or *Eben-ezer*, so had Gonds; for in every village, says the Rev. Dr. Stevenson,³ there, was a Trinity of gods, represented by three stones, or some rude statuary; and Kelts were not outdone in this respect. The "*Arrow of Summons*" of the Kond patriarchs, was, says Leslie, the counterpart of the later "fiery cross" of the Kelts; both required peremptory and instant obedience; and both races might have hailed from the same land, for "in Shetland, until a comparatively late period, the arrow was used,"⁴ but the Kond first dipped his arrow in the blood of the sacrifice, and then in fire, to sear and harden it, before he sent it abroad on its mission of war.

Konds, Kelts, Armorikans, and Skands all alike revered wells, rivers, mountains, and weird-looking rocks, or other strange natural objects, and especially worshipped these at solar and lunar phases, and with fire and Sivaik rites;⁵ nor has Christianity

¹ *Descriptive Ethnology*, II. 36.

² Job. xxx. 26-28.

³ *Col. Review*, ix. Vol. II.

⁴ *Early Races*, II. 497.

⁵ *Ibid.*, I. 155. The Gond of Central India is called the "Goand or Khond" on the east coast.

after teaching and holding supreme power for some eleven centuries, yet effaced the old worship either in Bretony or England. In the former, a pious Christian congregation, after Confession, walk three times—of course sunwise—found the holy fount of St. Anne of Auray, and the return “to their devotions.”¹ So Cumberland rejoices in a sacred spring at the west end of the Church of Kirkoswald, close to “the great circular columnar fane,” called “*Long Meg and her Daughters.*” Instances are not few of prayers and gospel readings beside, and sometimes in honour or worship of various British springs, and this down to so late a period as the seventeenth century.² We still see Hermi or stone heaps, and often a sacred tree covered with rags—the pious offerings in olden days of very poor pilgrims—near to the holy wells of Kelts, as well as Gonds, and not a few of both races have gladly sacrificed their own and their infants’ bodies by dragging or pushing them through stone clefts; these, if as sharp as that of Fyvie in Aberdeenshire, were so much the more valued by both races.

Menhirs were erected near wells and in ponds and swamps, which are *Arghas*, and Bretons prayed to such stones for rain, particularly to “the Merlin,” a true symbol of Siva, as the *Argha-Nāt*. Islands, especially if they had any grotesque rocks and with a good well, were emblems of Isis or Ceres, whether at Thebes, or Lough Derg (county Donegal), where slumbered the “Holy Isle,” known as “Patrick’s Purgatory,” a place sorely disturbing to both church and state down to the seventeenth century. It was evidently an old Kuthite shrine, and during Christian domination, up to 1632, was presided over by an abbot and forty friars, and visited daily by about four hundred and fifty pilgrims, who each used to pay 8d for admission, so that the islet shrine was wealthy, the proceeds being about equivalent to £16,000 per annum, in these days—no trifling sum in so poor a country.

The religious services in connection with Holy Wells in Ireland were called *Patterns*, and were usually addressed to St. Columb, St. Bridget, or St. John—the *Tubher IOn* or Dove—these names being all Christian adaptations of the Pagan originals;³ but the god or goddess was always, if traced to the root, the Sun, male or female. Thus Elizabethan wells were *Eliz-bets* or *Eli-ains*, “houses,” “wells,” or “circles” of Elisa or Eloi, whose mount we have at Arras, as well as Limoges, where in the sixth century St. Elizius was very celebrated. Tot-en-ham had a grove of oaks and a holy well sacred to St. Eloy,⁴ just as Tan-hill of Midhurst in Sussex had a well and chapel sacred to St. Ann, or rather St. Tan or Ceres—a form of Tan-Tat, for whom Cornish men used to burn fires at Beltane, Midsummer, Hallowed Ee, and Yule or Christmas. Hence Yule, as has been already explained, is *Suil*, the eye of the sky, and pronounced Huil, the Gaelic knowing no *H* as an initial; the frequent interchange of *H* with *S*, and the silent *dh*, require to be borne in mind in all Keltic researches.

The following words in connection with these subjects—not very commonly or

¹ *Early Races*, I. 158. ² *Ibid.*, p. 161. ³ Keane’s *T and T. of Ire*, p. 332. (*Dh*)uni, Irish, = Yoni.

⁴ Cf. *Hermes Brit.*, iii. to 18, quoting Polwhile, &c. Christ prayed to *Eloi* when dying.

easily found in ordinary books, will here help the reader, and in many cases show how closely intermixed, races now widely apart, must at one time have been.

SANSKRIT.	ENGLISH.	IN PRIESTLY VERNACULAR.
Jvāla, Raj, Ruch, Lu, Jal, Kupa, Andhu,	Light, Flame, A well of spring of water, Heavenly powers or bodies,	CINGALESE. <i>Jā</i> (Heb. God), <i>El-iyā</i> (Cf. Heb. and Greek). <i>Jawāla</i> or <i>Jawālāna</i> . Bali. Bhala. Haili and Hel. Umaga.
Bala, Bali, Bhā, Heli, Hel, Helis, Yoni, Shankā, Amba, Amha, Buli,	Strength, Might, Sun, Cave, Womb, Valve, <i>Vulva</i> .	
Ra, Peru, Go-pati, Sura, Arbuda, Bhigru, Bhatu, Ram, Arjuna, Ratri, Rajani, Nakte, Akshi, Chaksus, Asani, Vajra, Ahi, Rāga, Sookra, Kami- Svana, Abhi Kama, Agni, Agan, Ægin, Bhrgu, Bhraja, Maha-Isha, Bhoot- Esha, Man-Mata, AUM, Deva, Yoni, Jala, Savas, Cava Indra, Ahi, Rājan, Chandra, Soma,	Sun, Sunny-peaked Mountain, Sunlight or Sunbeam, Shining, Night, The Eye, A Thunderbolt, often a <i>Serpent</i> , Love, Lust, Coition, Fire Etheriel, or by Friction, Lightning, (Tuskan, <i>Front</i>), God, („ <i>Aiser</i>), God of Love and Symbols called God, Water, Thunder, and God of, Moon, Cleansed, or White, Purifying by Water or Fire, Testicle, Phallos, Pestle, The Bread - Maker, Quickener (Latin, <i>Mut, Muto</i>), Man, Male, Stallion, Bull of the Water, Boar, Sow (Earth), Bull, Generative Nature, Rider of the Storm, Goddess, Serpent, Woman, (the Hill, Conceiver,) Womb, Cave; Den, Gate,	GÆLIC, KELTIK OR IRISH. Grian; Lo-chran, Ra, Mihr, Mithr. ¹ (Sansk.) Gran-nan, whose daughter is Bera; Tula-ra. Soilse; Deo-greine; Gath-greine; Luis, Lu. Dorchadas, Ce. Suil, pronounced Huil, hence Yule. Beir, Veir, Veither, Beither. Ana-mian, Mian-feòl mhor. Feis, Riut, Car- adich. Marnist. Tia-Egin or Athar, Teas-intin, Déine, Lasair. Tein-Speur; Tein-Udhair (Gk., <i>Brontē</i>). Dia, Dew, Dewas, Ier, Beal, Bel, Nem-phed, Gea-lia = Mystic Stone. Geal. Gal = Rock. Ar or Alt. Code. (Tamil- <i>Yoni</i>). Uisge, Muir, Mun, Burn, Lo, Ab, Bior. Torun, Tarnach, Tair-neanach, Taranis. Re, Gealach, Mios Can, Ealaide, Eaga. <i>Nighte</i> , hence streams— <i>Nith, Ned</i> , Neatha. Nigheid, Nigh, commonly Tur-glan. Clach (stone); Magairle. Moth, Muid, Bud, Fedh, Fargha, Earb (Ar. <i>Erb</i>), Deona, Dhuna (John or Juin), Toiche (<i>mem. fem.</i>). Modh, Moth, Cia Dáe, Di, Duin. Oig-each, Each-Uisg; Tara-Uisg. On, Grea. Torc, Orc, Muc, metaphorically a Lord. Tarbh = Tar-Ab = Tor or generative Tower. Markach-Shine or Avona. Vear, Vera or Bera, Ban-Dis. Aisc, Aic, Hak, Nathair, Beithir. Bean, Bein (also hill); ² Kaileach; Mnàì. Machlag; Bolg; Bag(?); Bruh. Uam; A-amba; Brugh; Cos; Weem, (Scotch); Goomba or Oomfa, Be-al. Tuam; Uir (Grave). Uaigh, Cabara, Tumba. Gabh. Gille, Leanabh gille. Luan, Lan, Cis. Caileag, Cailin, Caini, Calan (Scotch).
Pāvana = Pu-ana, Vrishana, Sepa, Seva, Mata, Anga, Mushka, Shamva, Lingam, Man-usha, Manus, Asva (A-siva?), Vara ha,—i, Māya, Bhadra, Brisha, Shanda, Maroots, Siva, Mrida Maya, ³ Ahi = Am-hi, Cesha, Vanta, Manushi, Bhaga, Baj, Jathara, Dwarks, Dwara, [(Ar). Avata, Samādhi, Kabr, Garbbha, -dhāna, Balaks, Putra, Kanyā, Kumari,	Tomb, Grave, Conception, Fœtus, Womb, Boy (Tuskan, <i>Puiak</i>), Son, Girl („ <i>Puia</i>),	

¹ Ra, Re, Ro, Rudh, Rath = Circle = Hindoo Sacred Car or “Wheeler;” Rudh = also a Peak.

² Gharb-bein=the Grampians? is, like “Par-bati,” “the Mountain woman,” or Conceptive One.

³ Sansk, *Mrida*, “The Exhilarator, Rubber;” Siva. *Mut*, or *Mrij*, to rub. Cf. Glossary.

N.B.—D = T, Dh = Y, so *Dhia*, God = *Yia*, at end of a word = *oo*; D = J, R = L; P, B, V and F, are commutable; Ph is only aspirated P, so that Pheni = Peni or Feni; Phallos, Pallos, &c.

LANGUAGE.	ENGLISH.	IN PRIESTLY VERNACULAR.
SYRIAN or TSURIAN, ASYRIAN, PHENICIAN,	God the Father, Genitor, &c. Sun, Light, Flame-God, Strong, Might, Fire and Passion, Siva or Phallic God,	TSUR, Bel-Be-Al, Ar, Adon (Adām), Ab. Ash-Ur, Iva = Iua = Jevh. Shama, Sams, Sor, Sir, Sar, Kirub (at rising). El, Al, Eli-On, Elephos. Shadi, Bel, Bal or Bul. Ur, Ish, Esh-War (the holder of Fire). Ash-Ur, As-ur-iah or IAR, Pi, Or, Pe Or.
WELSH, CORNISH, ARMORIKAN.	The Moon, Light, flame. Sun	Llener and Llenad (Luna, S-lene). Golen, Gwawl, Breach. Haul, Hail, Houl, Heul, Heol.

We can only fully appreciate the subject and the many important ideas here involved, if we bear these terms in mind throughout our studies, and lightly esteem the current orthography and pronunciation of these days. I have here and elsewhere purposely varied the spellings of many familiar words, notably so the names for God; calling the orthodox but erroneously termed “Jehovah,” *Yahveh, Yahweh, Jhavh, Ihuh, Ieuh, Ieue, 'Aiā, &c.*, where this deity seemed connected with neighbouring gods, as the Greek *Iao, Iaou, or Ieuo*,¹ or the Keltik and Dravidian *Iar, or 'Ar*; so, too, in the case of “High Places,” as *Ier-oo-Salēm*, for we are thus often reminded of many historical facts, as that Aithiopians once ruled as well on the “High places” of Hebron as in Dravidian India. Where, indeed, have these not left the stamp of their language and genius? Yea, in many more places than historians have yet discerned. There are in England alone about fifty parishes named directly after Bel or Baal, and hundreds connected by name with his rites. At Ipswich, the large common, now known as Bolton, was dedicated to Fire rites, and these were practised throughout our islands, in spite of all prohibitions, up to the beginning of last century. Bel-teine fire fetes are still kept up, as joyous times of assembly, by the peasants of the Harz, Westphalia, the Rhine provinces, and in Bavaria, Swabia, &c.; and the *Noth-feuer* as Easter eve is called, and 23d of June are the great occasions when the meetings are always as noisy and vociferous as were the Bacchic routs of old. The rites consist of singing, dancing, and whirling about of blazing wooden wheels—Suns—besmeared with pitch, upon high poles; though only a wooden image is now burned, instead of the human victim of early days, yet down even to modern Christian times, a poor silly old woman, dubbed a witch, was occasionally then sacrificed. Highlanders, or *Aram-eans*, whether Jews, Syrians, or Kelts, have been the most inveterate upholders of such rites, a sketch of some of which as practised in the Bavarian highlands, so late as Beltine season 1875, is given in *The Illustrated London News* of 27th June.

Kelts attached as much importance to “Friction-produced-Fire”—the *Tein Egin*—as Parsees. In some places they constructed a fire-wheel of straw, and conveying it secretly to a hill-top, there lighted and rolled it down, so that the populace might believed it was kindled by the sacred solar fires of heaven.² Only from

¹ “The true pronunciation has long disappeared.”—*Smith's Dict. of Bib.* *I a h* is the Koptik [*i.e.* Egyptian] Moon God, and *E u e* signifies in Heb., “The life giver,” that is, “The Genitor,” or Mahadeva, the *Tsur*, and Rock-god or *Yachavah* of the Tsurians or Syrians.

² *Early Races*, I. p. 131.

the *Tin-Egin* could all the fires of the country be lighted, and from a vessel of water placed upon this sacred fire, baptism or the religious sprinkling of cattle as well as men be administered. At midsummer the sacred fire-pole was accompanied by a serpent, showing that Kelts understood that Apollyon, "The Destroyer," must now increase and their Saviour decrease, for Scorpio was soon to preside over an autumnal sky.

The moon had a most powerful influence over our ancestors, and not without some reason, as her phases appeared to mark periods of fever, and other important things. In our fathers' days, the pious and sickly used to visit, especially at lunar changes on Sol's day, sundry wells and springs, and derive untold benefit therefrom, and though this age of strong faiths has passed away, and we look to doctors instead of healing pools and lunar phases, yet not in Eastern lands only, do people still bow before Astarte. Many British Christians, as well as the iconoclastic Mahomedan, still drop on the knee, curtsy, or ask a blessing on their friends and themselves, as the moon passes through her courses; and many occult things are still done relating to her in matters procreative, and still in connection with the phallic Menhir, or Sunstone, and sacred trees. Aubrey, in his *Miscellanies*, says that maidens desiring to see their future spouses, place themselves "on a *yerd-fast* (*earth-fast*) stone, with their backs against a tree," and there sit until they "receive the light of the first new moon of a new year," and "the success of the plan is vouched for on two occasions" ! In North Ronaldshay, one of the Orkneys, people assemble at moonlight, on the first day of the year, and dance before a *huge upright stone*, situated on a raised portion of the plain; and the same takes place round a Menhir of Croisie in France.¹ Strabo noticed somewhat similar Kelto-Iberian practices taking place at every full moon, and I have done the same in many parts of India. The Lowland Scotch used then to visit such holy wells as that in the cave of Uchtrie Macken, near Portpatrick.

One of the most picturesque parishes of Cornwall is called "*Bal-Diu*," "God-Ba-al," or *Bala-Deva*, the Indian Herakles; and *Bal-Diu* found an able advocate and defender of his ancient fanes, and good interpreter of all his rites and mysteries, so far as these can still be read, in the Rev. William Haslam, the "Perpetual Curate" of that sequestered parish; see his valuable little work, *The Cross and Serpent*, now some quarter of a century old. *Baladeva* is one of Siva's names, meaning "the strong," "the upright one," here exactly such a character as this reverend writer depicts his Shemitic type—the demi-god and Patriarch Adam, for Mr. Haslam endorses the Moslem and Arabian traditions respecting the latter, which describe the "First man" as "tall and erect upon the earth," which "his head reaching unto the seventh heaven or the abode of Deity,"² a correct description of Siva, when, in his contest with Vishnoo, he became a great upright column, reaching through several heavens, and spouting forth fire, like his emblem, the Egyptian obelisk. All about the Welsh "*Baldu*" are names and relics of St. Michael or Mahakāl, and it is Michael, said Mil-

¹ *Early Races*, I. p. 138, all authorities given. All *yerd-fast* stones could charm away evils.

² *Cross and Serpent*, p. 3, quoting Well's *Biblical Legends*. Cf. my Indexes under "Adam."

ton and Mr. Haslam, who revealed to Adam the mysteries of creation. Now the sun is represented as both Noah and Osiris,¹ and Adam and Noah were frequently identified as well as worshipped, so that this reverend gentlemen's researches justly lead him to consider all these persons as very often the same, and mere male types of the Ark or Crescent-Moon—that vessel of Noah, and “emblem of fecundity;” that Adam also is so described to us by both Jews and Gentiles, see p. 188 of Vol. I., and elsewhere.

We have considerable detail of Adam-worship in *Fragments from Commentaries on Scripture*, by Hippolitus, Bishop of Rome,² where the rites and services are shown to be similar to those of Osiris and Isis, although the good bishop seems very ignorant of the real import of much that he describes; his narrative is, however, natural throughout, and reads like a modern description of Solo-Sivaik rites in India. When the ark was ready, Noah, he says, made a door “on the East side,” and then “entered the *Cavernam Thesaurum*,” or “Cave of Treasures,” with his three sons; but first Noah took the body of Adam, and his son's gold and Incense, and carried all “to the top of the holy mount,” and there set it up and worshipped. They then carried it down, and “Noah entered the ship and deposited the body of Adam and offerings in the middle of the ship upon a bier of wood,” when “God charged him saying, make for thyself *Crepitacula* (Sistrums) of שמשאר, *Shamshar* (Sagh, the Indian plane), also a hammer or bell,” and “strike the Sistrums three times a-day,” at dawn, noon, and sunset. This Lingam shrine was thus orthodox even as to noisiness. “The Mast was in the centre of the boat” or cell. and the worship was accompanied with the jingling sistrum of Isis as well as the bell, just as at these fitting hours it still is, throughout India.

The Chrfutian Fathers termed serpent worahippers “Noachites;” and the learned editors of the writings of Bishop Hippolitus, explain that probably the word *Noach* comes from the Hebrew נחש, “Na-ash,” a serpent, so that Kelts, with a faith and history full of serpent mythologies; would readily accept such Noahism, and all stories like our “St. George and the Dragon.” This last would seem to them but their own old Druid legend of the dragon overthrown by an incarnate deity, but who eventually, in connection. with water (baptism or purification by *Dhuna*, *Yuna*, *Jon* or I-On,) was expected to bring about the “Redemption of mankind.” Our present tale of St. George (*M'Kāl*) and the Dragon was amplified by the Crusaders from old Eastern legends, where probably, the Apocalyptic writer of chapters ix., xii., and xx. also drew his inspiration. Spenser, in his *Faerie Queen*, gives us considerable details of a Dragonik war which he is supposed to have obtained from some primitive sources of information not now discoverable.³ The fight there lasts three days, and the knight—St. Michael—is overthrown, but into “The Well of Lyfe.”

“ Which fast trickled forth a silver blood,
Full of great vertues and for med'cine good.
For unto life the dead it could restore;
And guilt of sinfull crimes cleane wash away.”

¹ *Cross and Serpent*, p. 67.

² *Ante-Nicene Library*, VI., Hippol. *Refutation*, I. pp. 491, 492.

³ Rev. W. Haslam, *Cross and Serpent*, p. 253.

From this "Water of Life" the Saviour of the race (Sol) emerged, refreshed and ready for the fray, and assailed the Dragon again with his "Bright dew-burning blade," and so vigorously, that he made "a yawning wound on his head." Again, however, he was overthrown, but he prayed to "the Tree of Life," which healed him, and finally to that other Sivaik Tree—"knowing good and evil," when he was enabled to overcome the Evil One. Thus in this and other ancient northern traditions, we find that long before Christian teaching arose, the idea of "a Well of Life," and of "Trees of Life and of Good and Evil," and of a divine "Sword of the Spirit," were common, and they are continued into Arthurian days; for King Arthur is said to have obtained "a diamond sword" from "a mysterious lake," and "a silver shield" from "*the cradle*" of "the incarnate Thor;" which shield "was round, and had three dragons emblazoned on it"—a protective sign also with Trojan heroes.

In Ireland, serpent faith and myths existed, though the reptile had there no *habitat*; Christians said that their patron saint—St. Patrick—had actually driven all serpents from the land, perhaps because other traditions had said that "St. Paul plunged a great dragon into the sea by throwing his stole"¹ over it—a womanly symbol over the Divinity of passion; or because a nearer saint—St. Code of Bretony—had driven forth serpents from his country. The relaters of such legends had lost the meaning of the symbolic reptile, and were but crystallizing allegory. So in Cornwall, St. Michael, under his Druidic name, was conqueror of the dragon long before Christianity or the fanciful Apocalyptic writer lived, and there the deity was revered and his legends honoured, when those recorded in "The Revelations" had become despised by many churches.² The earliest legends of Cornwall show that MAHA-KAL, the dragon god, was known as "*the Roche*"—"The Rock" or *Tsur* of the Hebrew, and the Cornish mount has long ago been called his "Hoar rock in the Wood."³

The highest peak of Cornwall, "the Tor" or "Rough Tor," as well as the highest peak of Ceylon, and, indeed, the highest cones of most mountains,—were called after Siva; and Michael's hill, "the Beacon," gave his name to an extensive parish. Every Christian church built over his old "Pagan shrines in Cornwall" was named after him, and all natural and artificial cones in Bretony, writes Deane as quoted by Haslam, were "sacred to him, and Christians have invariably so consecrated them."⁴ Nay, Mr. Deans congratulates his fellows on the constant memories of this deity which Christian structures still exhibit, adding, "they exist on all the doorways and outside fountains. . . . Many ancient churches throughout the three realms of Norman and Ante-Norman foundation, bear . . . these signs of triumph," which he thinks were "most significantly . . . placed, especially on the doorways and fountains," . . . as symbolizing "the appointed means of victory and deliverance"! He knew not that Siva, whether as Sol or Serpent, is *Dwark-Nāt* or "The God of the Gate" of life. Near "the ancient

¹ *Cross and Serpent*, note, p. 238.

² Luther and other considered the book spurious.

³ Siva, as the Dragon God, is the *Ahir-bundha*—Serpent or sage One; cf. pp. 249, 250, *ante*.

⁴ See Haslam, p. 247. Deane on *Serpent Worship*, p. 372. The writer is guileless of phallic lore.

Ophite temple” of Avebury, says Deane, the font has, “on the east side of the bowl, the figure of a bishop *with mitre and crozier*, . . . and on each side of him a dragon, whose tails flow round the upper part of the font.”¹ Haslam says that evidences of Maha-Kāl especially abound about Tintagel, a region which “has an island of the sea at either end,” and is therefore such a spot as Phallo-Solar worshippers always select. “Tradition gives Tintagel to King Arthur,” that is *Ath-Ur* or *Ar-Tor*, “the fabulous and incarnate deity of Druids, answering to the Thor of the Skandinavians.”² Besides having two islands, one at each base, Tintagel “is a rocky eminence, rising boldly from the sea on all sides,” so that the cone and islands make the whole a sort of Kerloaz stone, a natural Pharos, or Phallos; and that it was so viewed we see from its name, *Pen-Diu*, hend or “point of the god.” It is “black and rugged; and the sea below is black also in the greatness of its depth. On the bold foreland are several rock basins, and not far from them a spring or well of alleged mystic efficacy, and near it a narrow cave.”³ How clearly the topography points



Fig. 255.—THE SKANDINAVIAN TREE OF LIFE—HADES, THE WORLD, AND HEAVEN, RULED BY A JOVE—THE EAGLE.

out the Divinities! No guides are necessary to tell us what God was worshipped on this cone and island, or what goddess in the mystic well and hallowed cave.

Every Druid shrine, says our Reverend guide, had a well and also such emblematic accompaniments as a wolf, squirrel, and mystic tree—that Skanclinavian symbol whose serpentine roots of passion reached down into what they called Hell or Hades, and whose centre was the earth with all its joys, anxieties, emotions, and dangers, but whose lofty branches were in a supposed joyful cloud-land, presided over by the eagle of Jove or Vishnoo. This figure, No. 255,—a fine ideograph regarding which we shall have much to say in the chapter on Skandinavian faiths, will help the reader towards grasping these ancient

ideas. Diana, the bright and cheerful Day goddess, is here seen bounding or rambling midst the boughs, under her character as the huntress or hunted hind, whilst the spirit of heaven—Nim-Rud, the chaser, Zeus, Deus or Yahveh—nimble passes to and fro everywhere, from the hellish depths to the celestial summits, guiding and controlling as a ubiquitous but scarcely observable power, all the universe of man and matter—from the heavens above to the earth beneath, and all the waters and supposed hills below this again. This great Energizer is here depicted, as only a tiny, timid squirrel.

¹ Haslam, p. 250. ² *Ib.*, p. 253. ³ *Ib.*, p. 256, exactly similar to Apollo’s Shrine, Triopium, Cnidos.

The Rev. Mr. Haslam wrote: "There is not a town or village, in early times, which had not its sacred tree, *the virescent emblem of a deity*. . . . It was the place of vows and contracts,"¹ and therefore an emblem similar to the Heap or Hermes, the "Thigh," Beth-El, or Grove of the patriarchs, or temple-pillar of Josiah. Beside "the isolated *Roche* of Cornwall, with its chapel of St. Michael on summit, its rock basin and healing well, there was an ancient stunted elm, called the Witch Elm, . . . from which, within the last twenty years, persons have begged small branches, on account of its healing properties."² "The Christians," continues this clergyman, "supplied the place of this accustomed tree *with the village cross* and tree (the italics are mine), the former for solemn vows and resolutions, and the latter for social recreations," which shows us that here too the cross took the place of the Phallik king, whilst the tree reverted to one of its earliest social uses—the trysting-places of all peoples.

THE CERES OF KELTS.—Ceres of the serpent car—the real cause of all worldly prosperity, of which population is the *sine qua non*—was *par excellence* the serpent goddess and the consort of Dionysos, Osiris, Toth, or by whatever other name men called the primeval great god of Agriculture and "Increase." Without the serpent car the life of man, it was thought, was vain, and therefore most early temples prescribed, that as soon as the Neophyte entered on his full manhood, but not before, he could partake of all the joys of Ceres. As soon as Triptolemos, the founder of the Eleusinian mysteries, had learned agriculture, he was presented with a serpent car, that so he might dispense blessings to the world—a kind of picture-acting which needs no explanation. The Irish harvest month of Corn and Plenty—August—is called after Ceres' consort, Toth or Tat, signifying "the Bread-giver" or "Increaser," that is Joseph.

The woman on the circle, or Luna in Sol, was depicted very variously by Kelts, as in that rude figure from the Rev. Mr. Maurice's *Indian Antiquities*,³ or that given by Montfaucon, from a sculpture in front of the temple of Mont Morillon in Poitou,⁴ or this shockingly coarse one unearthed from the ruins of the tower of Cashel in Ireland, which Mr. Marcus Keane, who kindly gives it to me, says, is an "emblem of female nature, the '*grove*' of the Scriptures and possibly '*the Fiedh-Nomadh*' of the Irish." Fiedh or Budh, signifies the *Linga*, and *Nemphe*, *Nemphe*, or *Nemhedh*, the heavenly, holy, or consecrated thing,⁵ or "Wood," for these articles, male or female, were always primarily made of wood, as we see from the abundance of wooden phalli our sailors still bring from China, Japan, &c. Only during the past generation has England



Fig. 256.—IONIC GODDESS, FOUND AT BASE OF CASHEL TOWER

¹ Haslam's *Cross and Serpent*, p. 229, shows that Bible stories were known to Kelts long before Roman domination.

² *Ibid.*, 256-9, and note.

³ Fig. 96, p. 224 of my Vol. I.

⁴ Sup. to Vol. II., 249; and Cf. Deane, p. 276-7.

⁵ Cf. *ante.*, p. 285, and *Tow. and Temp. Ire.*, pp. 33, 296 to 299.

been properly searched for her ancient faith-relics, and all too late, for the busy diggers after more mundane articles had then long occupied the field, and tooed away what the archeologist most valued. Cornwall should have been rich in such, but I cannot remember seeing anything more important than some so-called Egyptian relics and numerous coins of the Ptolemies. In Exeter, however, in 1853, a bi-frontal bust of Isis was found in a ditch, and in Devonshire considerable quantities of ancient jewellery, but nothing else I believe, have been discovered.

In a deep cutting made in the town of Penryn, in 1850, two bronze bulls were found; but the most remarkable find was this find sphinx, dug out in 1821, near Colchester, in Essex, and described in the *Quarterly Journal of Science* of 1822 by

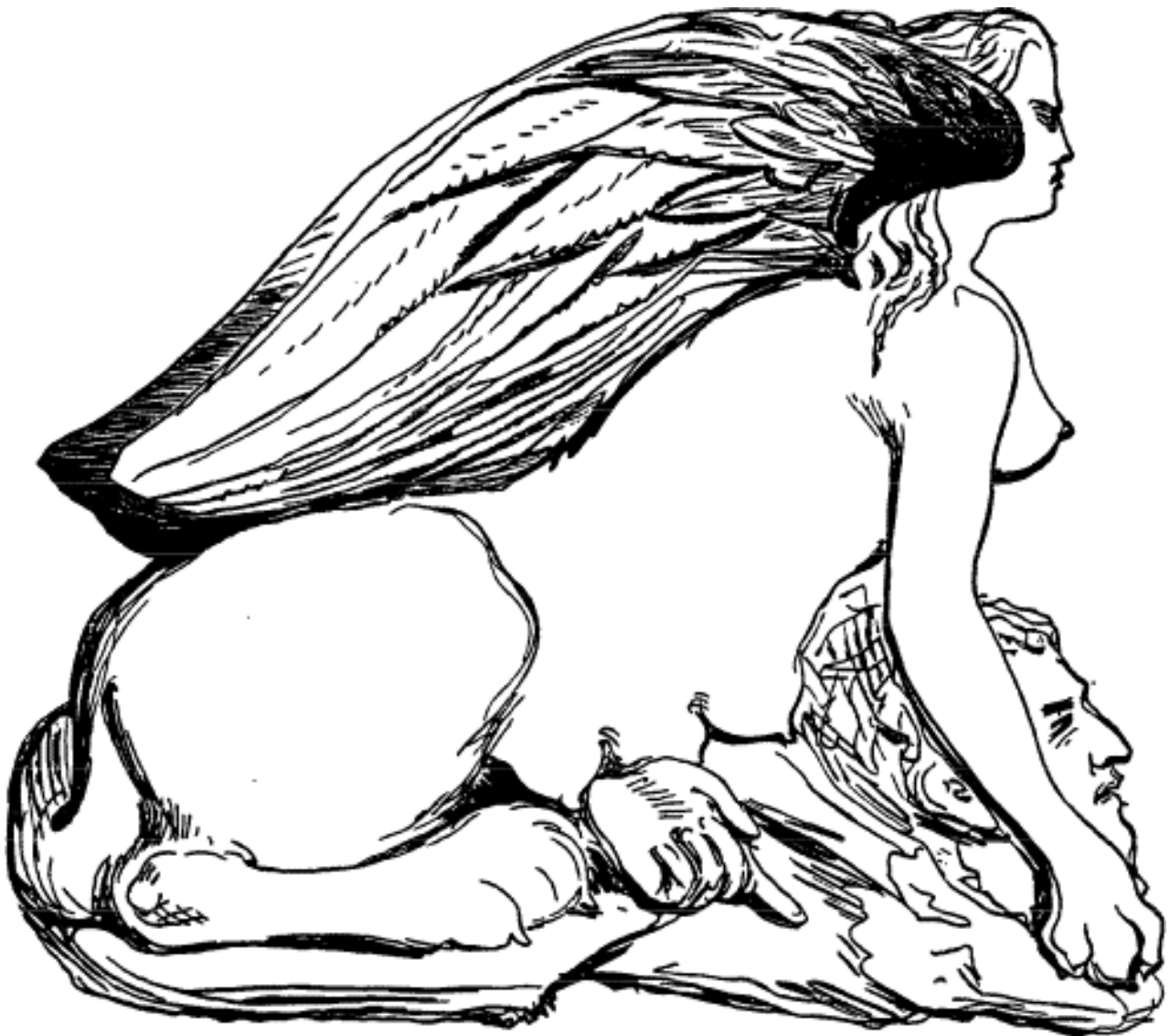


Fig. 257.—A SPHINX DUG UP AT COLCHESTER 1821, EMBODIES SERPENT, LION, DOG, BIRD, AND AND WOMAN

Mr. C.W.A. Hay.¹ My engraving is reduced from one published by Murray in October 1821, and shows us a monster, clearly emblematic of the old faiths, as sitting upon, perhaps destroying, an older sect, or presenting a new and more intelligent offshoot.

¹ Vol. XII. 66, p. 1 and following. Murray, 1822. The *Kerub* was the Sun-bull of Asyria.

Because an ancient legend relates that Haimon, the Son of Keron of Thebes (Boiōita), was killed by a Sphinx,¹ it is held by those who crystallize such parables, and do not practically grasp the ideas of old faiths, that this sculpture represents a fact, and that the Sphinx and Haimos were real beings. Romans depicted this sphinx upon the coins of Comalodunum or Colchester² when it was the capital of their province of Trinobantes—the first Roman colony of the first century. The faith-ideas of Egypt, Greece, and Rome, must have indeed been strong and widespread, when men so far north thus sculptured and engraved them so boldly. This strange and gigantic figure has the tail of a serpent (here by an oversight of the copyist almost missed out, but very voluminous and ponderous in the original); the body of a dog; the wings of a bird; the paws of a lion: the all potent hand of a man—Siva's emblem turned upwards, and the head and breasts of a woman, whilst the whole creature firmly crushes or "broods over" a fine intelligent, manly head. In the days when, according to Sophokles, the mythic Haimos loved poor Antigone, who for his sake was entombed alive, these were all living emblems of a strong faith which permeated every thought, rite, and act of Theban religious life, and that such should so long remain safe on British soil, shows that these ideas and emblems were also consonant to those of our countrymen, or that the Roman world had Keltic ideas most intimately allied to ours.

BEL AND SERPENT.—The priest of the great Solar God Bel, whose prophet was *Bal-ak* in Jewish writ, was called *Bel-ech* by our Keltic fathers, and we have seen that *Ak*, *agh*, *ech*, as well as *Tak*, *Hag*, *Nag*, *Shak* (as in *Tak-shak*), have all a serpent or "Bel and the Dragon" signification. So those who worshipped Bel, Jove, Apollo, or Jahveh—for they were the same god under different features, also had *Mol-ech*, *ek*, *ak*, or *och*, to which even the Morbihan of Annorika bears witness, for close to the *Bourg of Serent*, famous for its serpent remains, there is a commune called *Molak* or *Moloc*, which has also become a family name.³ Near the oracle of Bela or Belz, clearly Belus, the Christian Missionaries are said to have had to expel serpent worshippers, though they retained much of their faith and practice, for, says the Reverend Mr. Deane, with his usual innocent frankness, "they sacrificed the consistency and simplicity of the Christian religion, and hence we see the serpent, the emblem of conservation, carved upon the exterior of churches, as that of Laudevan, Divau and others; hence also the introduction of the Sun and the serpent into ecclesiastical processions."⁴

The Keltic God worshipped at Nantes, that city of obscene Roman remains, was *Boul-janus*, or Baal and Janus,⁵ the Phallik Bel. Apollo, said Cesar, is the *Belenus* of Gauls, and *Bel-i-sama* ("Queen of heaven") is their Minerva,⁶ and in his day the Bel-gæ were Kelts *par excellence*, and fervid worshippers of Bel, but all good Gauls were Kelts,

¹ *Apollod.* iii. 5. Smith's *Dic. G. and R. Myth.*, ii.

² Dr. Birch, of Brit. Mus., letter 15th July 1875.

³ Rev. Mr. Deane's *Serpent Worship*, 281. The tribal name, "Levite," signifies "a serpent priest." *Heb. Myth.* So *Mal-ak* = *An-ax* = *Basil-eus*.

⁴ *Sup.* Vol. II. 249; cf. Deane, 276, 277.

⁵ *Æniad*, i., Clas. Manual of 1827, p. 394.

⁶ *Ibid.* Britons called Apollo *Bela-tuka-dua*, which is probably "the Lord God Tooth" or Tot; cf. *Ibid.*, p. 20. *Iliad*, i.

and *Gallia-Antiqua*, or *Trans-Alpina*—called by Greeks *Galatia*, comprised France, Flanders, Holland, Switzerland, and part of Germany.¹ In earlier times Kelts were, theologically, if not ethnologically, the *Belites* of Kal-Dia, that land of *Kāla-Deva-ites*, Hellenes, *Heliadae* or *Beliadae*,² and in Egypt and Phenicia, Am-ites, *Aurites*, &c. But the *Belides* were also the *Danaides*,³ and one Palamedes, of mythic fame, whom Pliny says completed the Greek alphabet with the four letters θ , σ , ϕ , χ , was with Greeks “The Belides” or great Son of Belus.⁴ The Jove of Rome was El or El-eus, B-el, Ba-al or Belos;⁵ and who so worshipped by Romans, Greeks, and Britons, as Bellona, the goddess of war and sister of Mars?⁶ Her priests, the Bellonarii, at Comana in Capadocia, numbered, says Strabo, six thousand persons, and their High Priest, second only in rank to the Monarch, was always chosen from the royal family. At Bellona’s temple in Rome, every general had to present himself on his return from war; and at the foot of its Lingam column, which stood in front of her fane, as it still does in the East, and ever did in the remotest West, the Roman soldiery flung down the national *Quiris*, thus emblematically emphasizing a vow, that they would not seek their homes and connubial joys again, till they returned victorious to reclaim the manly symbol. This pillar of Bellona was termed “The Warrior,” and beside it foreign ambassadors were received by the Roman Senate, and here all wars were declared;⁷ and thus, too, northern Kelts acted, at their sacred phallic shrines or stones, as at Tara, Skone and Westminster.

During the historic period, Bellona’s greatest shrine in England was at York, and the rites there were very similar to those prescribed for Diana, of whom she was a form, for Diana was called *Baal-Tis* by Phenicians, and *Bel-tha* (Luna) by Arabians.⁸ Herakles, as the Sun, was called *Baulus* at *Bauli* in Latium,⁹ and Belus, *Bali*, and *Bali-Ram* further East; and Belus was the Son of Neptune, and the mythic founder of the greatness of Tyre as well as of Babylon and Assyria. If Phenicians knew him as Ba-al-Amon, Ba-al-Shamaim, Bel-Adon or Adonis, their neighbours revered him equally as Bel-Osiris, Bel-Ochua, Bel-On, Bel-Orus,¹⁰ Bel-Apis or Soorya or Ser-Apis—the God of many lands, and the Taurus of the celestial system. He was enshrined in Christian Canon literature as Saint Serapo or Serapion, and so sculptured on many a sacred Christian tablet, and in 1770, a stone was dug up in York, dedicated to him in the words, DEO SANCTO SERAPI,—*To God, Saint Serapis*. A silver serpent represented him as the Oracle of the Sun in the temple of Isis, which proclaimed the will of the Deity, by shaking its head upon every occasion when any breach of the holy canons occurred.¹¹ The earliest Fathers of the Church, who taught from that same land, gave most of these old attributes to their rising “Sun of Righteousness,” usually endeavouring to point out the complete resemblance between Christ, Sar or Soorya. Thus Hippo-

¹ *Ibid.*, p. 517. *Æniad* viii.

² *Ibid.*, 334. *Odyssey* xiv.

³ *Ibid.*, p. 553. *Æniad* x.

⁴ *Ibid.*, p. 402. *Æniad* ii.

⁵ *Ibid.*, pp. 10 and 12. *Illiad* i.

⁶ *Ibid.*, p. 168. *Iliad* v. Greeks called her Enyo and Alala. ⁷ *Ibid.*

⁸ *Ibid.*, and p. 161. *Iliad* v.

⁹ *Ibid.*, p. 105. *Iliad* v.

¹⁰ *Ibid.*, 339. *Odyssey* xiv.

¹¹ Juvenal, vi. 534. Ser-Apis and Kirub or Cherub = Sun in the Autumn and Spring, see p. 286 *ante*.

lytus, Bishop of Rome, says in regard to the trials of Christ's Church, when commenting on Genesis xlix. 5, where it is said the wicked "houghed a bull," that "Christ is the Bull—an animal above all strong and devoted to sacred use."¹ Further on (page 430) this undoubtedly pious and learned dignitary tells us that the libidinous and unwarlike Solomon is "the Peace-Maker, and in truth Christ the Saviour!" and verily his history accords with that of many Solar deities.

OPHITE SYMBOLS.—The worship, fear, or reverence which was bestowed upon sacred animals and reptiles, a. the bull, cow, serpent, &c., were also extended to all their functions, yes, even to their excretions; nothing pertaining to. them was impure, as is too often forcibly thrust upon our notice in passing through the temple courts of India, when any of the sacred kine are there.² In the case of serpents, the most wonderful legends and a few facts come down to us regarding their saliva, mode of coition, sperm, skin, and eggs. Pliny forgetting his true vocation as a naturalist—a recorder of well investigated statements—gravely tells us, in regard to the origin of the *anguinum*. or serpent egg, that this is brought about by "a bed or knot of snakes;" that "an infinite number entwine themselves together in the heat of summer, roll themselves into a mass, and from the saliva of their jaws and the froth of their bodies is generated an egg called *anguinum*," and that "by the violent hissing of the serpents, this egg is forced into the air." At pages 223 and 255 of my previous volume I have explained that this "rolling" and "entwining" is their mode of coition, and the hissing and provocation, that excitation or enravishment which many males adopt towards females whilst in heat, as well as to some small extent about the time of parturition, of which the habits of pigeons and many birds afford us examples. I have myself noticed anakes and guanos thus "fighting" and then occasionally found an egg on the spot; and in the case of house lizards, when similarly struggling with each other, I have actually seen the egg escape and roll to a distance, as well as sometimes fall from the high ledge of a cornice in my room on to a table. The egg or its priestly imitation—the *Gleini na Droedh* of the Welsh, or *Glaine nan Druidhe* of Ireland, and the "Adder Stone" or Druid glass of the Scotch, has always been much prized, and was once revered by Kelts as "an object of Drnidical worship." They were "either spherical or in the form of a lentil," onion or fig,³ representing the female or male idea; such amulets we know to have been highly valued in all nations, and particularly so in various parts of Europe. The Keltik story of the production of the *anguinum* is like that given by Pliny. The snakes were said to meet at Beltine (midsummer), "join mouths and hiss until a bubble was produced;" other snakes then hissed on this and blew it "in a ring over the body of a snake, when it at once hardened." "Adder heads," as we now have these, are usually of a green colour, but sometimes are blue and streaked with red and white, and "half the size of finger rings."

¹ Ante-Nicene Library, VI. *Refutation of Heresies* by Hippolytus, I. 410.

² Their urine is drunk.

³ Talland's *Hist. of Druids*, I. 16. See my Pl. VI., 2; VII., 2; VIII., 6; IX., 7 to 10; XII., 2, 3, 6, 13, and the cave stones mentioned at p. 292, Vol. I.

Cornishmen said that snakes produced blue stone rings by breathing on a hazel wand, and that “the yellow figure of a snake could be clearly perceived therein,”¹ all of which legends point but in one direction, to the phallic significance of snakes, rings, stones, wands, and nut trees. India too tells us very strange stories of the curative properties of serpent stones; the most valuable being those cut out very deftly from the head of a real live Cobra—a dangerous process, more especially as the sacred snake must on no account be killed, otherwise the stone is said to immediately dissolve. From Sutherland we have it reported that thousands of people once “mourned over the surreptitious removal” from a church altar of a “stone of bright colours”—clearly an *ovum anguinum*, and we might multiply to almost any extent tales showing fear and reverence in regard to these matters; nor did such fears abate for ten centuries after the advent of the new faith. Christo-Keltic priests, of course, carried on the reverential feelings of their kindred who respected a serpent as a symbol of the deity whether on a pole or a stone, and as thoroughly understood the curative or beneficial effects of looking unto such, as did the Shemite wanderers in Arabia Petrea. That Druid priests took care Kelts should not lack figures of these on stone, wood or rock, we see by the many Ophidian forms figured in Archeological works. Note also that as the Druid priest was himself called the serpent or adder, the *Nathair*, *Asc*, or *Aisc*—Akadian, Kaldian, and Hebrew *Hac* or *Ak*—so the Jewish priest was named after the same symbol of his solo-phallic god, the *Ben-Levi*, or “Sons of the Serpent,” which the learned Jew, Dr. Goldziher,² assures us is the signification of these words, the Levites being the guardians of the faith of the desert ophiolators, of which more hereafter.

There are numerous most striking analogies betwixt the faith-developments of the Old Testament and many of those, scarcely yet dead, around us, but which flourished luxuriantly under Druids. If Jews required the intervention of such objects as Wands, Rods, and Almonds, Rachel’s “gods,” “images,”³ *Teraphim* or “Elohim” and shrubs like this *Atropa Mandragora*, or “Mandrakes,” to accomplish the purposes of *Al-e-im*, *Yahveh*, or *Al-Shadai* in the way of a special progeny, from whom a son of Yahveh was to spring, so also had druids such strange legends as to quaint sticks and shrubs, as the trefoil *Seamrag* or shamrock (which St. Patrick so graciously adopted as his special favourite),⁴ the *Vervain*, the *Salago*, but above all the *Mistletoe*, which blossomed with Sol’s heat, and prouced seeds



Fig. 258.—THE ATROPA MANDRAGORA

¹ Cf. Deane’s *Serpent Worship*, p. 260 *et seq.* The polished, shield-like bosses of jasper, agate, &c., adorning our churches carry on this idea.

² *Heb. Mythology*, pp. 184, 226. Cf. figs. 133, 146, 233, 252.

³ Nu. xvii. 10. Gen. xxxi. 19, 30. “Teraphim” in one case, and “gods” in the other; or as Calmet and Cahen say, *Dii Penates*.—Bagster’s *Comprehensive Bible*.

⁴ Cf. Fig. 77, p. 106, Vol. I.

at his winter solstice. These were most holy and efficacious in the case of many very occult matters. All this the new priests of Alban directly or by silence accepted, only urging that the efficacy is greatest on their saint or festal days, as that of St John's and other fire fêtes, to which no Druid could say nay, as these were also their own solar festivals. The church, with subtlety, told its too willing officers that it was not wise to look very closely into such matters, nor to too minutely question things which we call hieroglyphics, as those on p. 262, Fig. 252; though these were pictorial writings as clear to Druids, Kelts, and all Sivaïtes, as English letters to us. Why ask what the serpents were doing biting each other, and why fish were engraved kissing each other? Why serpents are common everywhere, and usually and affectionately licking or kissing very quaint-looking fleurs-de-lis at one extremity of a diagonal staff, called the "Sceptre of Dominion," and resting their tails on a very different figure at the other end? Why there is a bovine IO—the Argive deity, Hera Boōpis¹—with a serpent as her horns? Why so many triangles with reduplicated oval apertures? and why two round balls are connected by another diagonal sceptre, with suspiciously phallic extremities, having an Isis or crescent Moon, with oval and dot at one end, and quite another thing, and no dot at the other? It was clearly not advisable for the missionaries of a young and tentative faith to at once attack, nay, touch upon the subject of these symbols and the burning questions which any arguments here would have involved; and we may be sure they did not do so. In appearance, at least, they followed rather the Tennysonian precept of leaving to the people "Their early heaven, their happy views," a selfish principle in reality, and such as the Church has never acted upon, or her dull heaven, and hell of fearful, unrelenting and unreforming torments, would not have found so much favour even with the ruder and fiercer races of the north. The new priests steadily though stealthily, worked for centuries upon the religious feelings of our forefathers, content with but indifferent success, until the race of Druidical priests had been wiped out, when, in name at least, the people were won over to Christianity. It mattered little though they remained "Pagan Kelts" in reality; nationalities and numbers are the substantial triumphs which all churches and faiths first, if not throughout their course, aim at; and hence the babe as well as the school-boy must be seized, so that the intellectual light of ripe and impartial reason—the terror of faiths—be blunted or benumbed at its source. None knew better than the early priestly teachers of mankind, that even though a *reasoning* creation eventually emerge from the church chrysalis, it was almost certain to be dwarfed, deformed, and harmless, because carrying with it much of its old surroundings in the way of unconquerable prejudices due to these early teachings, and the natural fear of the mysterious.

Of course the Kelts in time came to see and kindly acknowledge the superiority

¹ About two thousand images of her were found at Mukēne, along with terra cotta *distaff* and *spindle-like articles*—"ex votos," says Dr. Schliemann, as quoted in *Times* of 12th April 1877, "to Minerva Ergāne, ornamented with religious symbols, and with sometimes short inscriptions."—clearly phalli.

of the new over the old priests, for no faiths succeed which are not an advance upon those they would supplant, and besides being in advance, Christianity had much that otherwise commended it to the wonder and mystery-loving natures of all northerners. It had great stores of miracles and mysteries, and its priests were masters in all that mythical converse and poetic picturing of the present and dark future, which was a necessity of the devout Keltic nature. They also most obligingly only modified, neither sweeping away nor destroying the ancient rites, fêtes, and ceremonies so dear to our race, and which consecrated so many revered spots by mountain, hill, and stream. The proselytizers also exercised much caution, as it behoved them, in dealing with a religious, albeit somewhat ferocious people, for so long as the Gael was “the strong man in the house,” that “light which lighteth every man” was ever liable to be very abruptly and sternly extinguished. By the time, however, the early missionaries essayed to convert the Albans,—the 6th or 7th century,—they were adepts, and their southern masters still more so, in the use of all those insinuating methods which rather shunned the strong and manly, and sought out the weakly and emotional members of families; they had proved that it was not difficult to win over a Clovis and his nobles, when Queen Clotilda and her more impressible court were on their side.

A good deal has been written regarding “the sceptre shaft” or rod seen in these Keltic sculpturings connecting diagonally the strange phallic-looking object. A sceptre is the Sivaik symbol, and an orthodox writer, the late Mr Waring, timidly, but correctly says, he “suspects it is the symbol of the deity which connects the heavenly bodies,¹ . . . the Welsh bardic symbol of the name of god—the *Awen* or sacred A,” a form of the Indian sacred AWM, AUM, or OM. According to the Welsh, however, if I read Waring aright, *Menyw* is “the son of the three shouts, by which the world is created,” and “the story of the three shouts” is also an Indian legend;² and shouts are a highly IAKIK or Bacchic accompaniment of all phallic rites; three being thought necessary whether in shouting three or “three times three” as with us, or in “perfecting creation.” The circle or **O**, was held to represent Perfection, Sun, and Creation; **M** is water; and **WM** may merely mean reduplication in the sense of greater significance.

CROZIER AND BATONS.—Scotland had great reverence for sacred Rods or Croziers, which she called *Bakuls*, *Cogerachs*, &c.; and for none so much as the *Quigrich* of St Fillan, he of the phallic bell, already referred to at page 232 and 350 of the previous volume. The “Saints Fillan” were numerous, and, in popular belief, are said to have, “founded a clan-monastery,” the missionaries of which all went about with *Bakuls* or pastoral staves, which have ever since been highly venerated, and quite as much so as in the time of Moses and Aaron. Even within historic times these *bakuls* had a vast repute, and the custodians of them were richly endowed

¹ *Stone Monuments*, p. 45. It is simply the distaff or spindle—the *Matha* of Sanskritists and *mentula* of Latins which symbolizes the Creator or “God of Beth-lechem.” Cf. my Fig. 252, p. 262, *ante*.

² *Ibid.*, p. 76. The mystic shouts and letters represent, I have been told, A, Brahma; W or U, Vishnu, and M, Siva.

by monarchs, chiefs, and private persons. Thus the staffs of St. Molnag, in the Island of Lismore, and of St Lolan at Kincardine on the Forth, had extensive lands assigned to them. They were the apt representatives of the Obelisk-God, and never was obelisk in higher repute than was the *Bakul* of St Fillan or *Fa-el-an*, with the Kelts, of Glendochart. In the 14th century it was a religious fetish with King Robert Bruce, whose favourite prayer was “in the name of God and St. Fillan;” he usually carried a piece of the bone of St Fillan about with him in a silver case, but the priest of Glendochart feared to risk this treasure on his battlefields, and just as we observe that the priests of Ceylon often hid away, on such risky occasions, the “tooth” of Boodha (query, was the bone in the *Quigrich*, a “tooth” or a *Lingam*?), so the Keltic guardians of the symbol of *Fa-el-an*, withdrew that fetish from the casket on the eve of the battle of Banokburn. When, however, victory declared itself for The Bruce, St. Fillan is said to have miraculously replaced it in the casket, so that it, and not Skotish valour, won that great national victory. One of the old names of the Crozier was *Cath-Bhaiadh*, or “Conqueror in battle,” because it enabled the Albans to conquer the Danes in 918, so that it exactly fulfilled the part of the “Rod of God” in the hands of a Moses, or Aaron.¹ The potent charm was clearly the bit of bone hid away in the ornamented Crozier or head of the staff, which is now to be seen in the Museum of the *Society of Antiquaries of Scotland*. It was a real *Jupiter Fæderis* or Mercury, as we see from the fact that it was used for swearing or making solemn vows before or upon; offerings of meal had to be made to it, just as rice must be offered to the Sri-Lingams of India, and as manna had to be presented to Yahveh—the *Eduth* or “Testimony.” Even in the end of the 15th century James III. bestowed on the holders of this Skotish fetish all the privileges and immunities which they had previously held in the days of Bruce, and confirmed these to their posterity. Let us here go somewhat fully into the history of the so-called St Fillan and his shrine.

Near the furthest western source of the Tay, amongst the most rugged and lofty scenery of Perthshire, if not Sootland, where the sacred river starts on its far eastern journey, dividing the high mountains of Ben Odhar (2948 feet) on the north, and Ben Laigh (3706 feet) to the south, lies the Skotish “Pool of Bethesda,” here called “the Holy Pool of Strathfillan,”—a centre for unknown ages of healing efficacy, of blessing, and superstition. It is not situated quite at the source of the river, but at the place where the Druid and early Christian priests, said the water assumed its healing virtues, and near to this pool—site of the old Druidik shrine of Felan, Balan, or Faolan⁴—did the new faith erect its ancient church of St. Fillan, and appropriate the old Sivaik bell of conical shape and phallic handle, here shown in Fig. 259. Truly as the Lord Bishop of Brechin says in his account of this bell, “the handle is the most remarkable part, for there we find

¹ Exod. iv. 17; vii. 9; xx. 17, 9.

² Exod. xvi. 33, 34. Cf. my Vol. I., under *Eduth*.

³ *Bet-eshed*, “the house of the fount” or out-pouring.

⁴ Cf. p. 285 and note, *ante*. In Sansk. *Balin* is a bull and name of *Bala-Rama*, brother of Krishna and an Incarnation of Vigour.

twice repeated, the well known heathen emblem of the phallus.”¹ He is led by the history of this relic to see that there never was a genuine “Saint Fillan,” but many

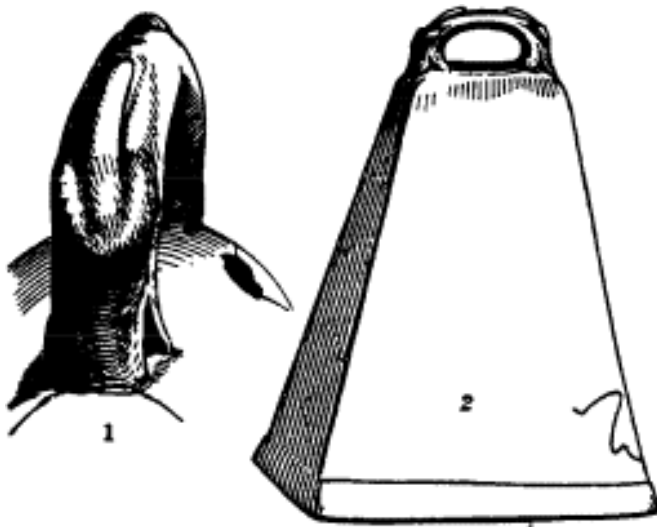


Fig. 259.—BELL OF ST. FILLAN, FEL-AN, BEL-AN OR FA-EL-ON.

Fillans, all called, he thinks, after a very ancient *Felan*, *Faolan*, or *Foelan*, whom Lord Crawford of Dunecht, his “learned and accomplished friend,” very justly thinks may be a local corruption for the name of the strong Keltic god *Belin* or *Belinos*, *Bel* or *Ba-al*, whose symbol was the phallos, “derived,” continues the Earl, “from the root found in the Sanskrit *bal-a*, ‘strength,’ Shemitic *bal*, and Pelasgian *POL-ere* and *VOL-ere*.” In Sanskrit, we have *Bhāla*, “lustre,” from *Bha*, “to shine;” and in Old English, *Bale*, and *Balefire*, “a flame or burning.”² The phal-

los, he adds, “was the symbol of health, life, and regeneration,” and “carries the antiquity of the bell back to a very distant period, . . . linking it with Pagan antiquity,” though this identical bell may, he believes, “belong to Christian times.” The Bishop in reply repudiates this last slur upon Skotish and Irish Christians with a patriotism worthy of a better cause, for he adduces no good reasons in support of his argument; simply stating, “he believes that it belongs to either the bronze period, anterior to Chriatian times, or if Christian, that it has been imported from southern lands where the heathen ideas, living on into Christian times, were expressed in more definite forms. . . . It will be remembered,” he adds, “that St Ternan, according to the legend, received his bell from the Pope, and St. Teiliao, a bell, *remarkable for its powers* at Jerusalem (*sic*, and note the fetishism). It may be, therefore, that the bell of St. Fillan came from a land where no notion of coarseness was attached to the simulachrum,” and this seems also to have been the case with our ancestors. Only after a people grew out of fetishism, and a pure and simple “nature worship”—in which the organs of fertility are adored, and then their images, and adopt a higher though still phallic cult, as in solarism—do they begin to shun the old symbols and think them coarse; and this it is that the nakedness of the human figure, which shocks the unaccustomed eye of the European, has no effect on Asiatics accustomed to it from infancy.

Lord Crawford writes thus to the Bishop, with a true appreciation of the matter:—

“Taking this fact (that above cited concerning the phallos being the Regenerator) and the ornament on the bell, and the sanitary use to which it was put till seventy years ago, together, it appears to me either that the ornament was employed designedly to indicate the virtue always, indeed, supposed to reside in bells, or that such virtue was supposed, in a peculiar degree, to belong to this particular bell

¹ *Procs. Soc. Ants. of Scot.*, VIII. of 1871, p. 265-276. ² See Indexes, *Fal*, *Bal* and *Phal*, &c.

from the ornament upon it, at a time when the phallus symbol was still believed to have the power of repelling evil in Scotland as it long did in Italy. The symbol may appear strange as a Christian one, and yet, what is stranger, and what may illustrate my belief, that it was designedly put [although in a very modest and out-of-sight way] on St. Fillan's bell, is the usage which prevailed at Isernia in the kingdom of Naples till nearly the end of the last century, and which perhaps exists still—and this with the full sanction of the Church—the useage, namely, of presenting and consecrating votive offerings of simulachra of this description moulded in wax,¹ in gratitude for recovery from illness, to the two medical saints, St Cosmas and St Damian, at their shrine there. . . . I should not be surprised if St. Fillan's feast was fixed by the early missionaries, on some day sacred on the spot to the Pagan god (Bel or Belin), for the purpose of superseding his worship."

The noble Lord's views are very nearly my own, and they are sustained by the rites and virtues treated of in the modern history of this Christian or pre-Christian gem. It appears that an English traveller, in August 1799, found the bell so revered, that "partly in frolic and partly to abate the existing superstition, he carried it away" to his home in Hertfordshire, where it remained till the autumn of 1869, when Bishop Forbes, then on a visit to Lord Crawford, chanced to hear of it, as a curiosity to be seen at the house of a relative in the neighbourhood. The family agreed to at once restore it, and it was handed over accordingly, to the *Society of Antiquaries of Scotland*, in whose museum in Edinburgh, I examined it and made this sketch. In the Society's catalogue and Proceedings (p. 273) will be found larger drawings, but the public are apt to be led off the scent in the *Catalogue* by the misleading remark that "the handle" is "double-headed dragonsque," which was explained to me as "common to most old bells, but in no sense phallic"! I urged that it would be phallic even if "dragonsque," as crested snakes and bells were well known male and female euphemisms in Sivaik lore, but was assured that all sound Scotch antiquaries held that the two very palpable *Lings* were but the crests of snakes, the protruberances, the eyes, and the division of the handle at foot, the open jaws, so made to more securely grasp the bell! that such a thing as this "horrible Pagan nature worship was unknown among our Keltik ancestors," and, in this case was a specially absurd idea, the relic having been long prized by Christians, and only yielded up in 1869, "with the consent of the Heritors and Kirk Session of St Fillans."²

This great treasure of St Fillans, said our traveller of 1798, usually lay on a tombstone in that church yard, being, it may be supposed left there, to be ready for constant use by the sick pilgrims to the sacred pool. The hole seen in my sketch may have been caused by the kisses of votaries, just as the metal is worn away from the toe of the so-called St. Peter's statue at Rome. The bell was only one of six important treasures at St Fillans; there was first, the chapel or Druidik *Cella*; second, the healing waters of baptism in the sacred pool; third, the *Yoni*-stone adjoining the *cella*; fourth, the *Crozier* or *Bakul*; fifth, the sacred chair; and sixth, the said bell, which summoned all to adore "the Lord of Life." All these had to be called into vogue in troublesome cases. Thus it was the sinner's, duty—for the mad or diseased

¹ *An Account of the Remains of the Worship of Priapus . . . in the Kingdom of Naples*. London, 1781. [Reprinted in R. Payne Knight *et al.*, *Discourse on the Worship of Priapus &c.*, Lon. 1865, 1894.]

² *Soc. Catalogue*. Ireland glories in the name of *Innes Phail* or *Fal* (Ar. and Egyptian).

were held to be sinners—to first dip in this pool of *Salom* or “Health-giving,” especially towards the end of Selene’s first quarter—the favourite Sivaik period, because esteemed procreatively the most effective, and our traveller was told that had he waited until then, he “would have seen hundreds of both sexes bathing in this Bethesda.” As it was, he saw many, and one poor demented girl, like the man who waited for the troubling of the waters of health under Ier’s pool of Salem, had tarried there “several moons together,” and come from a great distance to be cured.

The topography and rites appear to bespeak the reigning deity, regarding which we have this traveller’s verdict as follows:—

“A rocky point projects into the pool. Each person gathers up nine stones in the pool, and after bathing, walks to a hill near the water, where there are three cairns, round each of which he performs three turns, at each turn depositing a stone, and if it is for any bodily pain, fractured limb or sore that they are bathing, they throw upon one of these cairns that part of the clothing which covered the part affected. Also, if they have at home any beast that is diseased, they have only to bring some of the meal which it feed upon, and make it into paste with these waters, and afterwards given it him to eat, which will form an infallible cure, but they must likewise throw upon the cairn the rope or halter with which he was led; consequently the cairns are covered with old halters, gloves, shoes, bonnets, nightcaps, rags of all sorts, kilts, petticoats, garters, and smocks.”—A fact in this faith, yet a *non sequitur*.

Money was also often offered at the cairns, and the following was, continues our traveller, the *regime* to be adopted in the case of lunatics: A rope was fastened round their waist, and they were thrown into the pool, and then taken out and led to the churchyard of St. Fillan—“*where there is a large stone with a nick carved in it just large enough to receive them.*” The word “*nick*” is here clearly out of place; a *cleft* or Yoni-form is what is meant, and regarding which we can recall many parallels. “In this stone,” continues the narrator, the body is “fastened down to a wooden framework, and remains there for a whole night, *with a covering of hay on it, and St Fillan’s bell is put over the head.*”¹ If, in the morning, the unhappy patient is found loose, the saint is supposed to be very propitious; if, on the contrary, he continues in bonds, the cure is supposed doubtful. . . . The bell had an iron tongue,”—an important euphemism in this faith, and in some form common to all *Palla-diums*, but it was lost. The bell itself fell from heaven, and flew to Strath Fillan, and, adds “Popish tradition,” wherever it was removed to, it always returned by the morning to its Yoni stone, near Fa~elons’ cell, “ringing all the way,” The bell is of mixed metal, about a foot high, and exactly corresponds in Sivaik shape and appearance, though a little larger, with those we find in. Lingam temples in out-of-the-way parts of India. I have seen several such on Aboo and other mountains of Rajpootana, and on the hills and plains of Northern, Central, and Southern India.

Another account of the St Fillan rites in the case of mad persons, is that when dipped, they “were instructed to take three stones from the bottom of the pool, and walking three times round three cairns on the bank, to throw a stone at each. They were tied

¹ The “Old Statistical Account” says: “is put on their head with great solemnity.” In the original, “heads,” plural, occurs, evidently by mistake, as there was only one stone and one cleft.

to St Fillan's bed in St Fillan's Chapel all night" Thus the "throwing stones at the Hermes" was as common in this vale of Perthshire as at the Arafat cone in the vale of Meka, and tying to the bed at night is a well known custom in Phallic rites. Most Shemites so tie up the Paschal lamb, or the *Bokra* at the *Bakreed*.

Saint Fel-an, Foil-an, Fill-an, or Fo-el-an, says Bishop Forbes, "is commemorated in Irish and Scottish kalendars" as "the son of *Fera-dach* or *Feri-ath*, a nobleman probably of the race of Fia-tach Finn;" reminding us of Pheni or Fins and their phallic lore, as well as the fact that *Fiadha* and *Far-gha* (*mem. vir.*) (in which *dh* and *gh* are all but silent) is "the witnessing Lord," that *Fi(dh)* is the plural of Bu(dh) or the Lingam, and *Fi(dh)-Nemph* the heavenly Lingam.¹ *B* is usually commutable in Keltic and all Eastern tongues with *V* and *F*, and *P = F* more or less aspirated, so that *Fi* is *Pi*, the organ or mouth-piece of the sun, and *Fi-El* is the Sivaik El, which we may write and pronounce as *Fil* or *F'el*. *Fo*, or *Bo*, is an Asiatic term for *Bodha* or *Budha* as "Intelligence," or "The Quickener." In Hebrew we have *Pal* or *Bal*, as in *Ba-al Peor* (Irish, Lord of Seed), "the strong one," "the plougher" or "ploughshare which cultivates" *Terra*; in Arabic he is *Fal*, *Fale*, and colloquially in old English, *Tale* corresponding to the Greek *Pallo*, "the shaker or hurler of the spear"—the *Phallos*, and *Pallas*,² who with Hebrews was *Peleg*, "the Divider."

The "saint" or demi-god of this phallic bell, is then the solo-phallic fire god *Pi-el* or *Pe-Or*, and his bell is what we should expect as we recognise him so obscenely depicted amidst those remarkable sculptures at Niames.³ The "shaking" or tremulous idea is always attached to the Lingam-God, whether as the *Tale*, *Clacher*, or tongue of the bell, (which last is the feminine symbol), or as the *distaf*, *spindle* or *pestle in the mortar*, as the learned Professor Steinthal of Berlin very lucidly shows us.⁴ He says this meaning clings to the root of the name of Prometheus, who is none other than the Indian *Mathar-isvan* or *Pramāthyu-s*, in which the root is *math*, with the fundamental sense "to shake," and hence "to learn," this signification existing also in the Sanskrit word *Bhud* (Boodha), which, as the Professor adds, means "a shaking up or movement of the mind to and fro." In India *Matar-isvan* is Siva in his form of Agni the Fire-god, Fire-carrier, or Fire-producer, which was the office of the western *Pra-matha*, the affix *Pra* being here "pre-eminent," and only "Fire" as applicable to man in the sense of his being as Hindooism teaches, "the generating fire

¹ Keane's *Towers and Temples of Ireland*, pp. 296-299. O'Brien's *Round Towers*, p. 105, *Fiadh* = A Lord, a Doer, "Testimony," or object to swear upon; and so *Fal* is a King, Divider, Operator, and the Sacred Stone or Instrument of King or Law (Vallency), *Bhu* or *Sambhu* is Siva, and *Bhā-vana* = *Bhu-ana*, "the Creator," and "sexual intercourse." *Bhuti*, "superhuman power, rut in elephants." There are five *Bhutas* or elements. Benfey's *Sansk. Dict.*

² Cf. Vol. I., pp. 296-299, 363, and Glossary.

³ *Ibid.*, 222, 235, 350, 485. In Fig. 4 of the

Plate p. 92 of Menard and Perrot's *Antis. of Nismes*, the bell hangs from the prepuce of an excited phallos of some mythical monster, whose tail forms another phallos, for duplicates are a mannerism in this lore. We see another such with testes and Hermaical wings on the altar in Fig. 18, and again in Fig. 5 of the previous plate. The wings denote the god-like ideas of "swiftness," "universality," "agitation," &c. Cf. p. 285 *ante*.

⁴ *Essay on Legend of Prometheus*, Appen. *Heb. Mythology*, by Prof. Goldziher, pp. 363-392.

of nature.”¹ Pra-matha is, says Hindooism, Agni-matha, so that Pra is here but *Pru* or *Pur*, treated in the usually loose metethical manner. The long lists of meanings and compounds given in Liddell and Scott in connection with the Greek *Pur*, ranging from “fire,” “embers,” and “altars” to “pyramids,” would give us here considerable licence, but still more the Sanskrit and Kaldian tongues, there *Pri*, *Prin*, *Pur*, *Pa-Ur*, *P’ur*, *Pa*, *P’al*, *Pal*, *P’el*, *Pi-el*, &c., all proclaim the same *Puro-Phallic* and solar ideas. That the reader may more clearly see this, I give in another volume a glossary of Snaksirt words, including the principal names of Siva and Agni, the study of which will aid us much here and elsewhere; for when philological uncertainty exists,—and especially it does in the records of faiths—we must try and discover from the whole concatenation of ideas, the original meanings which the grouping of the words sugges, and so get at the germ or *Primum mobile* of the old pietists. If the glossary be steadily perused there will be no difficulty in discovering this; indeed the most cursory consideration of the names of Siva, some of which are given in the

Pra-dhāna
., -vrishta.
., -krita.
., -japati.
Para-Maha-Esh-vara.
Purusha, Pur Isha-ana.

margin will lead us to this *Fons et origo*, for he is *Pra-matha* “the trampling, violating one,” *math* signifying to “churn,” “produce,” “agitate,” or “ravish.” Steinthal and Benfey alike tell us that “the boring stick was originally called *Matha* and “the twirling stick,” *Mathin*, but that later the word

Matha was only applied to “the *penis*,” and, thinks Professor Weber, it is the root of the Latin word *Mentula*; he might have added of *Muto*, *Mudo*, and *Mudros*.² There is no difficulty, in treading philological paths where the lights are so strong.

Continuing a descriptive narrative as to how ancient men first got at such ideas, Professor Steinthal, putting, in my opinion, the cart before the horse—for men and women had “fire” and the fleshy *matha* or *pra-mantha* before “spindles” or “churning sticks”—says “primitive man” fell to worshipping fire because he saw it fall from heaven, alive in the sun’s disk, and hidden in the materials around him, nay, in his own self; so the pestal and mortar became “the male *pra-mantha*” and “the lower piece of wood,” or *Argha*, “the female *eschara*, or *pudenda*,”³ for “when the primitive man,” he continues, “figures to himself the act of copulation, it is the combination of ideas of producing fire by rubbing, that enters into his consciousness, and gives him an apperception of that act.” Now though this mode of reasoning is rather from effect to cause than from cause to effect, yet the key is very nearly in the writer’s hand, and he here consequently sees and well explains to us the valuable myths of Prometheus and Samson. Phoroneus, he says, is Greekized from the Sanskrit *Bhuranyu-s*, the root of which is *bhar*, Latin *bir*, Greek *Pher*, which hence yields Phero-menos, “the fire-man”—that “fiery one” whom Hindoos say is Agni “in the flesh;” for Agni is also called *Bhuranyus*, as “the rapid, darting, flying one,” precisely corresponding

¹ *Hebrew Mythology*, p. 388.

² Note to p. 388.

³ *Ibid.*, p. 370, 388. *Meta* is above all things a Conical Stone and a Measurer (Yard?).

to Phoroneus, “the Lightning Bird of Orgos.” The reader has seen that the Bird is a favourite emblem for the *Phallos*, the Creating spirit or procreative idea, and may remember that the term is still a common phallic one in nursery parlance. In Jewish and Christian sacred writ, the Holy Spirit is commonly known as that most amorous of birds, the dove, and Mary was portrayed as impregnated by this bird—see the many coarse but famous pictures of the scene, especially that Venetian one given at p. 304 of my previous volume; see also Calmet’s drawings of the Jewish *Cherub* or flying “fire-man,” at page 480 *ibid.*, and the Eagle-desks of our churches.

According to Peloponesian story, it was a fire-bird and not Prometheus which brought down heavenly fire to men, and at Argos the holy flame was ever kept burning on an altar in honour of this fire-bird, which was “regarded as the father of the human race,” though originally only seen as a bird, the son of the nymph Melia, ‘the ash,’ and sitting on the celestial ash-tree, as in Fig. 255, p. 290, *ante*. In this Skandinavian idea, the bird presides over all the world of men and matter, and sends forth his messengers as Jove is said to do in Greek story from great Olympus—from a high Heaven of bliss above, to a hell of woe beneath, and so still from the eagle of our Churches go forth “the Words of Life.”

If the reader turn back to Fig. 219 of page 87, he will see the same bird-idea in the cocks presiding over the Kaldian arks of life, and in the still revered emblems of the *Ta-ous* on the Yezid pedestal, and the *Hensas* on all poles which surround the sacred shrines of Boodhists. In Vedic hymns, Agni is called “the golden-winged bird.” Vishnoo rides, or his spirit is borne to men, on Garooda, the eagle, while Sarasvati, whom some Vaishnavas make Vishnoo’s consort,¹ but who is usually called Brahma’s, and is a river of wisdom, eloquence, and music, is shown by Coleman as here characteristically riding a peacock or other solar



Fig. 260.—SARASVATI, CONSORT OF BRAHMA.



Fig. 261.—SRI LINGA BIRD.

bird of love. Siva as the Column or Cone is frequently seen amid the paraphernalia, rites, and emblemism of Lingam temples, presided over by a bird-spirit, symbolizing persuasive,² vivifying or creative fire, but sometimes an emblem of real fire is here given, as the Egyptian depicted issuing from the apex of his fire-symbol, the obelisk. The procreative god is constantly mixed up with tales and terms connected with the wagtail, as my Sanskrit glossary shows, and Hindoo nursery tales frequently allude to him as a bird. Latins too attributed their origin to a bird—the heavenly *Picus*, and called him the first king of their country, *Latium*, after him, saying “he was the first man and father of all

¹ Garrett’s *Clas. Dic. of India*.

² He is a “God of eloquence” as was Hermes, &c.

mankind,” and *Picus* is the deity who protected all mothers in childbed, and all infants; but we must return to our Keltic saint.

A genuine saint, *Fal-an*—for of course there were many who chose so godly and revered a name—had as his instructors, *I-bar* (son of I,) *Muna*, and *Desert*, well known Eastern terms, and from these, says Bishop Forbes, come such Skotish names as Kil-mun, on the “*Holy Loch*” in Argylshire, and probably Dysart, on the coast of Fife, once famous for its sacred weems or caves; a little north of the present Dysart, a whole district was called St. Phillans after the demi-god, and here—near to the town, fitly called Pitten-weem, a cave is still shown as “St. Fillan’s.” So in Argyleshire, near Lochlash, is a St. Fillan’s Church, but near to Killin in Strathearn, was the special seat of the cultus of this saint.¹ In the oldest statistical account of this St. Fillan, it is stated that what “the people of Ireland and Scotland, as well as those of Wales, hold in great honour, is bells, handbells, (campanas, or *baje-elas*, an expressive Indian term) and pastoral staves, carved at the upper part and formed of gold, silver, and brass, so that they fear to take oath on these and to perjure themselves more than they do upon the gospels (*sic*). For contemners of these are often punished by a certain hidden and divine power implanted in them”—a statement which militates considerably against the supposed Christianity of the people down to very modern times.

It is a common complaint among the better educated of all faiths, that the masses ever continue to seek after—in O. T. language, “commit whoredom with”—their old symbols, “high places,” and rites. Many good Mahomedans have thus bewailed to me the degeneracy of their less educated brethren, when I have pointed out strange periodical worship in the old “High Places” of their land, though called now “the tombs of *Peers*” or saints. On several occasions I personally investigated the histories of some of those “High Places”—usually to be found on hill-tops or remarkable spurs leading to a high summit, or in a lonely sequestered nook at the base—to satisfy myself that they had no connection originally with the modern Peer-story. They were all shrines of the old Fire or Nature worshippers of the land, which on the Moslem conquest and part proselytism of the people, had lost the old symbols; they nevertheless continued as places where “everlasting fire” *must* burn, and prayer, with fruits and flowers, be offered up, more especially on the old high days and holidays. St. Sophia at Constantinople, St. Peter’s, our own St. Paul’s, and many others, are all temples on similar old sacred sites of early races, and even here the old cells, emblems, and ideas have not yet been quite buried.² The same tales come to us from Syria. The official reports of the *Palestine Surveying Expedition* of 1877, state that “the High Places” are still the scenes of the most interesting matter in regard to the old faiths of the land: “an oath on or beside them is still considered more solemn and binding than one before Allah” or Yahveh, so enduring, as their sacred rocks, are religious superstitions.

Bishop Forbes clearly recognises the Phallic faiths of Kelts, remarking that

¹ The Bishop is responsible for these statements as to the localities of “the Cultus.” The name is everywhere apparent.

² The Cell and Yoni-hole under Ripon Cathedral is a case in point.

though he has never before seen the Phallic symbols “on any Scoto-Irish metal work,” yet that we see precisely the same in the stone Menhirs, the worship of which “still survives among the cognate races in Brittany”—he might have added, “and those nearer home.” He saw at Dôl, in Brittany, “the corn in a field at the foot of one of these tall stones, crowned indeed by the cross, yet crushed by the knees and feet of the votaries who came there to be cured of sterility.” In the same volume as that he writes for, we are told of a remarkable Lingam stone which used to stand *in the centre of a horse-shoe shrine*, on the island of Bearnarey, in the Sound of Harris—Hebrides. It was a “Rocking Stone,” but was at last broken by boys rocking it too severely. Mr. A. A. Carmichael says it stood in a large *semi-circle facing the east, near the centre of the island*, at a place called Killaisem—thought to mean the Ciul, Cell, or Church of St. Asaph.¹ The horse-shoe of St Peter’s with obelisk in centre, and great cell or dome behind, is the child of this older faith, topographically and architecturally. The base of the Bearnarey “obelisk was surrounded with a heap of small beautifully white and variegated pebbles,” . . . “the offering of pilgrims,” and close by “stood one of those old circular *Duns* so common in the Hebrides,” with a cell or chapel, galleries or passages. This word *Doon* is but the Hindustani *Jon, Ion, or Yoni*, the name of *Par-vati*, “the Mountain Goddess.”² A heap of stones at the foot of an obelisk represents precisely the same idea as the Hermes or Karn, “topped with the handsomest stones which can be had”—an object common all over Asia, and one here accurately described as seen by Lieut. Dundas, R.N., on *Easter Island*, South Pacific. Here, too, *Meta-s* or *Hermi* are put, he says, around or near all plantations, as a “*sign of Taboo*,” that is as a charm or fetish,³ which *Mat* or *Mut*—a symbol of Man—in India signifies.

St. Fillan had not only the rod or crozier, but a sacred *Cadeir, Cathedra*, or chair, being a revered rocky-hollow which still marks the site of the old monastery in Glendochart,⁴ and Dr. J. Stuart, the then secretary of the *Society of Antiquaries*, tells us that such rods and chairs were common to all Keltic chiefs. Dr. O’Donovan adds, these had to lay aside their weapons at inauguration ceremonies, and then received from the Brehon of the district a straight white wand, which they held in their hand, when sitting or standing by or on the sacred stone, for all stones with sculptured feet were sacred; “St. Columbo’s, about a mile from Derry, was one of those stood upon,” and, says Dr. Stuart, “appears to have been the consecration stone formerly placed at Aileach, the great seat of the kings. St. Patrick blessed and set it apart for this purpose.”⁵ Such stones, wrote Spenser, 300 years ago, are commonly placed on hills and streams. “*O’Neale’s Chaire*” is a rock on the hill fort of Tullahog, Dungannon; so the “chair of the Kings of Man” is still seen on Tynwald Hill; that of St. Marnan, near to his church on the banks of the Deveron, and that of St. Kentigern, in his monastery on Malindinar Burn. Up to 1380 the

¹ *Soc. of Ants. of Scot. Proc.*, VIII., 280.

² Cf. Vallency Intro. Irish. Dict. In Irish, *Dheona* is the *Mul. puden*. Cf. Glossary and p. 285, *ante*.

³ *Ibid.*, p. 316. Cf. *ante* p. 304.

⁴ *Proc. Soc. Ants. of Scot.*, Mar. 69. VIII., 104.

⁵ Petrie’s *Memoir, Ord. Surv. Derry*, p. 233.

chair of the Earls Palatine of Strath-ern, was far from meaningless, so that our isles do not lag behind Eastern lands in these faith-symbols. As the Holy Mount of the God was not always convenient for inauguration ceremonies—his special seat is indeed usually held too sacred for any feet save those of his priests—so we learn in the case of the Skone Coronation, that the rites took place below or adjoining to the *Mons Placiti*.

Dr. Stuart justly appreciates and calls particular attention to a very old sculpture at Dunfalandy in Athole, “consisting of two men, one of whom bears a rod, sitting in chairs with a cross (on a Mount) between them,” which he says “may be a conventional representation of a height or Moot (*Math*) hill . . . and the inauguration of a Pictish chief of Athole, who sits on one chair, with the *tanils* or heir-apparent on the other.” He adds that “the delivery of a rod to a newly-elected chief was one of the ceremonies at Hebridean inaugurations.”¹ The cross on the mount is an *Argha-Nat* or *transfiguration* symbol or mannerism of the god, as transfixed on or in the *Omphe*.

KELTIK OPHIOLATRY.—There is not as much evidence of phallo-serpent worship, myths, and legends in Central Europe as in the north and the coast provinces. All Sauromātāi and Skuthik peoples and their offshoots, and all Hyperboreoi, were well known to Greeks as fervid Ophiolaters, and Greek and Roman history frequently relate the descent of these, whom they ignorantly called barbarous tribes, to lay their offerings before Pytho-phallic and fire shrines. The names of some of the priestesses, as *Argis Oupis*, *Eva-On*, &c., who visited the shrines of Lukeus—the Light-God—in Delos and elsewhere are very suggestive of their faiths. Troy was said to have owed its *Palla-Dium* or *Linga-Deva* to the Hyperborean *Abaris*, who formed it out of the bones of Pelops, the *Pi-el-ophis*, and possibly we here see the idea which put *Fa-el-on*'s bones into a Rod, and kept it near St. Fillan's Well. In the name Ab-Ar-Is also we probably see Oph-Ar-Is, the “serpent-god-Ar.” and in Ab-Ar the old “Father-God Ar,” Al or El. The first social anecdotes we have regarding Sarmatians (the Sauromatia) and Samagitai, or Muskovites, connect them with the worship of Trees and serpents. They always kept serpents in their houses, and diligently nourished and cherished them, even up to the 13th century, A.C. In Lithuania, or modern Poland, it was at one time, death to destroy a serpent or guano, and in every house these were revered and worshipped by the people in the same degree as did the Latins their Lares and Penates. Jagello, the last Pagan duke of Lithuania, was only converted to Christianity some five hundred years ago; and if the nobility only changed their faith then, we need not be surprised that in the 17th century, ophite objects were still preserved and revered, and that the faith of the people is still very grossly superstitious.

In the beginning of the 14th century Jerome of Prague said, that all around him the people offered sacrifices to serpents, keeping them in every house, and giving them their food with great care and reverence. Kromer says the same of the Prussians; and Koch, quoted by Deane,² affirms that the Livonians offered their most beautiful

¹ *Proc. Soc. Ants. of Scot.*, VIII. 103. Cf. *Matha*, p. 304 ante.

² *Serpent Worship*, p. 247.

captives to sacrifice to their serpent gods. So far as I can read history, all the southern Baltic coasts, Central and Russian Europe, were occupied by strong and persistent serpent worshippers down to a few centuries ago; but Skands divided their reverence and fear, or faith,¹ equally betwixt trees and serpents as symbols of fertility, and amid such sterile aspects of nature, this is what one would expect. In the scale of civilisation also, they—Fins, Swedes, and Norwegians, were considerably lower than the Solo-ophites of the Mediterranean states; so also were their confreres, Vandals, Lombards, &c. The Danes were a seafaring, bold, and more advanced westerly branch of the Skands, yet as sailors and islanders highly superstitious and among the foremost of Northern Ophiolators; they always fought under a Dragon standard like their Norman cousins. It was at Tanderia in Denmark that the celebrated “sacrificial horn” was discovered in 1639, and Mr. Deane attached much importance to it as an index of the faith of Danes and Holsteiners. It is in gold, embossed in seven parallel circular compartments, in five of which is a serpent in various attitudes; nude figures are offering prayer and sacrifice to it, and conversing with it.

The Vandals and the Alans have necessarily left traces of Ophiolatry everywhere. I have shown that they were powerful eastern races, who, setting forth in quest of new lands so late as 409 A.C. swept like a tempest across central Europe, down through Spain, along the whole North African coast, and from Carthage in 455, reached Rome and the neighbouring coasts and islands, and of course respread the old faiths far and wide. They were known everywhere by their appropriate standard, the flying dragon. In their nursery lands betwixt the Volga and the Danube, and near the higher Caucasian steppes, the dragon or serpent was in every Vandal and Alan house abjectly worshipped and carefully nourished on milk, or kept by priestesses in hollow oak stems—the true symbol of the Phallik Jove, Tenarus, and Toth. Imperial Rome saw also another race of great serpent-worshippers desolate fair Italy—the Lombards, neighbours of the Vandals, who finally took possession of Lombardian Italy, so that what with them and their conjoiners there, and the phallo-ophite Etruskans and Sabines in the South, we need not wonder at the re-invigoration on such congenial soil of the old faiths. These had in fact been always more largely and firmly embraced by the masses than the present which not a tithe of so-called “Christians” comprehend. The old and the new religions were alike thaumaturgical and spiritualistic.

The name of the Asyrian serpent god was retained by the so-called Druids of Britain, for these speak of their serpent deity *Hu* (whom Gauls worshipped) as the Dragon Ruler of the world, and his priests gloried in the name of the *ADDIR*, written *Gnadr*, pronounced as a nasal.² One species of British snake is called *Hak*, which is thought to be related to the English word *Hag* or witch. An African sorceress is called *Obi*, and the witch of Endor was *Oub*, “the one,” says the Rev. Mr. Deane,

¹ Fear, Faith, and Religion were somewhat synonymous terms. Christianity proclaims the *fear* of the Lord to be the beginning of wisdom.

² Davies' *Druids*, p. 122. *Nathair* is a Snake.

“who listened to the priest of the Ob or Serpent faiths.”¹ We also hear of the Gauls and Irish worshipping Ogham or Ogmios, which this writer suggests may be Og in the compound word *El-og-ob-el*, “the god or serpent Og,” whom some suppose was the mythical Typhon, demi-god or ruler of the land of *Arg-Ob* or *Aur-Ob*, a territory of Solar serpent worshippers.² Og was the king or Hercules of Bashan or Agrob,³ a land of Trachonites or Dragonites, and Ogmios was also a Hercules, and Mercury with a club and caduceus,—the usual phallic appendages—as well in Ireland as in Gaul where he was characteristically represented by an upright stone pillar or tree stem. Tacitus and Cæsar clearly knew a good deal about him, recognising him in every pillar which capped a mound or headland.⁴ He was a contemporary of the British Molech, that large osier or timber idol, into which were thrown or entwined, as the Rev. Mr. Rust shows us,⁵ all those victims which the Druidik faith required to be burnt as expiatory sacrifices for sin.



Fig. 262.—A SERPENT PRIESTESS OF EGYPT.

Oub, the witch of Endor, and the Obi of Africans and Tatars, were but poor samples of the great Ophite priesthood of Egypt who dominated in that land from Thebes to Heliopom or On. Usually the serpent priestesses of the temples of Ra and Isis were, if perfectly human, depicted as in Fig. 262. They carried the deity in their hands or about their persons, or “in canephoræ on their heads, to declare their divine mission,”⁶ or as at Eleusinia, in “sculptured arks” and baskets, which were scrupulously hid away in secret adyta or Sacristies, the nature and surroundings of which we see in this Serapian one, Fig. 264, from a Greek coin. this was the model from which that of



Fig. 263.—EGYPTIAN GODDESS, RANO

Jupiter Serapis was made. The Ureus, (from *Aur*, Light), says Mr. Cooper, “is always represented in the feminine form, and is used as a symbol of fecundity,” and



Fig. 264.—THE SERPENT BASKET, OR WOMB, PHALLI AND FRUIT.

being so, it “is often alone figured,” as is the Yoni or Lingam of India. It is tedious or superfluous to always repeat whole figures, so the priests held that “in representing the mouth they depict the serpent, because the serpent is powerful in no other of its members except the mouth alone,”⁷ and this is why we often find only the organs depicted, where

a male or female god of fertility, as this of Rano,⁸ the “goddess of goodness or plenty,” is meant. Rano is here a dual idea, in which the erect reptile with the testis, is the male, whilst the breasts or eyes, are Ceres, and the quaint oval head, Sophia, Wisdom, or the Yoni, as seen in such figures as 9, 85, 106, &c., Vol. I.

¹ *Serpent Worship* and Lev. xx. 27, Deut xviii.

² Deane, p. 95. Ob = a swelling or sword point, *De Bello Gallico*, V. cxvi. see Glossary and *Anct. Faiths*, II. 424.

³ Deut. iii. 4.

⁴ Caser's *Cons.*, v. 17, Tacitus' *Ger.*, p. 94.

⁵ *Druidism Exhumed*, p. 268, et seq. Cesar's *De Bello Gallico*, V. cxvi.

⁶ *Sec. Bib. Arc. Soc.*, Cooper's *Serp. Myths*, p. 6-12.

⁷ Horapollo I. c. 45, quoted by Cooper.

⁸ [Now read *Renenutet* (*rrnrwt*). — T.S.]

In Fig. 47, p. 130, Vol. I. there is a similar male idea in the many form of the Triton blowing through the *Concha Veneris*. It matters not whether the serpent is that now known as the Asp, the Coluber or Ureus; the meaning—Passion and continuity of the species—is the same, and this ancient Egyptian tablet of terra cotta is a case in point, for here the god, as “Eternity” or continued fecundity, encircles Mary or Isis and her rising Son, an idea often repeated by Christians, and already somewhat fully dwelt upon; we shall however give more illustrations of this important phase of thought, but at present must return to Keltik Europe.

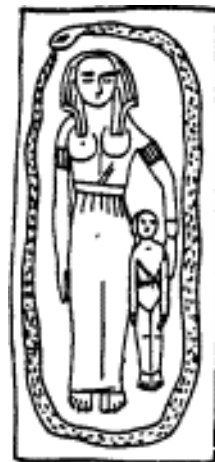


Fig. 265.—THE MOTHER AND CHILD OF EGYPT

Skandinavian and British Druid stories are, towards Christian days, replete with the destruction of great serpents which following mythic law, would as the live reptiles were gradually discarded, come to signify the destruction of great Ophite chiefs or shrines. The Greek story of the Kadmian dragon and cave is surpassed by the Yorkshire one, which relates that the Manor of Stockburne is still held upon the tenure of exhibiting to the Bishop of Durham a sword, with which a monstrous dragon was said to have been slain.¹ Again, looking south we are reminded that it is but a few generations since the Phins of Finis-terre were veritable heathen, and when a “pious and indefatigable priest and missionary (Michael le Nobletz) went forth to convert them.” Their worship was then concentrated upon an extremely indecent statue, Petros or Lingam, on the tower² of the Church of St. Pierre—one quite in keeping with that observed along the headlands of Armorika. Thus from east to west, and from north to south, the result is the same and as “history repeats itself,” future generations may similarly condemn us, not perhaps for sensuous immorality in religion or life, but for gross bigotry and belief in superstitions, which to them will appear as dismal and as surprising as the impurity of those earlier faiths now does to us.

Some Christian Finisterians, and all their Peninsular brethren, are still as superstitiously and bigotedly engaged in the worship of Pārvati (Mother Mary they call her), or sacred mountains, as of old; yes, and at the old and similar shrines. In *The Times* of the 9th October 1876, it is stated that annually some 100,000 to 300,000 devout Christians still flock at the solar Equinoxes, to the holy hills—Hermons and Zions—of Spain and that he who doubts should be at Barcelona in the early part of September, where he will see some 10000 devotees (but an eighth part of the annual crowds) streaming by rail and road up towards the jagged peaks of conical Montserat—the *Mons Serratus* of the Romans, because their priests have told them that an image of the Virgin Mother of their God has there reposed for a thousand years. The *Times* correspondent described the hill “as the most sacred mount in the Christian world, (a wide assertion seeing there are so very many),—a sheer pile of rugged rock standing up and alone out of slopes of vineyards and pine forests.” Of

¹ Deane, p. 268.

² *Early Races of Scotland*, p. 265.

course the old Irene, Vandals or Iberians, had worshipped around this phallic emblem a thousand or thousands of years B.C., yet it is taught and believed, says this writer, that “the rock was only upheaved and rent at the crucifixion.” The Ashera or goddess who now presides on its heights, was hid away, say her priests, from iconoclastic Saracens and buried deep (as on such occasions was Boodha’s tooth, its male congenitor), in a lovely hill-side, from 717 C.E. till “one night in the year 880, when a shepherd, guided to the spot by a light¹ from heaven, found the deity” and proceeded to transport it to Manresa. this however was opposed by Heaven, for whilst the image was passing the sacred cone, it became immovable—a sure sign that the mountain-god besought his queen to there abide with him, and accordingly the present holy shrine was constructed.

“It has had its days of grandeur,” continues *The Times* correspondent, “for here once flocked for a blessing well nigh all the crowned heads of Europe. Charles the Fifth visited it nine times; John of Austria, twice; Rudolfo of Austria, twice; Philip II. of Spain, four times; Alonso III. of Catalonia, constantly; Pope Benedict XIII., twice; together with thousands of others of royal or ducal rank. The monastery, too, had its three or four hundred monks and many nuns; it boasted, too, distinguished sons, such as Bernado Boll, friar, who, with twelve monks, accompanied Christopher Columbus in his second voyage to the new world. It claims the merit of having sent the first Patriarch to India. Here Ignatius Loyola, MArch 24, 1522, spent a whole night in prayer before the Lady of Montserrat; here, in 1702, Philip V. knelt for four hours of the night watches at his devotion before the shrine. In its glorious days, in the 16th century, confessors of all tongues were massed together beneath the grey walls of the monastery to receive the sorrowful and sin-laden of all nations; children were healed of all diseases; and Garcia de Cisneros, the abbot, became the king of a religious republic.

“But the glory of Montserrat departed, although as late as 1857 Queen Isabel II., Don Francisco, and the Princess of the Asturias visited the shrine in regal state, and left at the altar gold and pearls and costly robes.”

There are three very holy caves connected with this temple which must be piously visited by all pilgrims, “The Virgin’s” “The Devil’s,” and that of “Juan Garin, the prayerful monk,” who, however, owing to an apparent weakness of Juans, in the presence of Virgins and Devils, forgot himself, and was “changed Into a wild beast, but eventually restored to humanity by the voice of a child of five months old.” Do the myth-makers mean that this awakening to sense, occurred when he found the cares of paternity beginning to manifest themselves to him? for this is then akin to the stories in several faiths, as in Zoroastrianism, where Yima, the Adamite prototype, falls through the temptations of the serpent, *alias* passion, when he and his Virgin become demons and produce wild beasts. “During this evil period,” says an able writer,² “women much preferred young devils to young men for husbands, and men married young and seductive *houris* or female devils.” So Adam is made in the Talmud to have had as his first wife Lilith, a daughter of earth, who seduced him by evil night-dreams, &c., until from the union arose devils, ghosts, and all evil creatures. Eve also loved devils, but she was here held to be Adam’s second wife. The myth is patent; these serpent-women are those hydra forms which all Heraklai are depicted as

¹ Like such legend is our story of the Star of Bethlehem; and many a very similar Eastern one.

² Thomas Scott’s series, 1876, *The Serpent in Paradise and the fable of “the Fall,”* page 20.

combating (see Figs. 2 and 9 of my Pl. XV). They seduce Adams by such ideas as that represented in Fig. 8, where the kiss and the apple are prominent features.

The Lilith of the Hebrews is none other than the Arabian Queen of Night, *Sarrat ha Lilat*, afterwards *Al-il-at*. *Liat*, says Talbot, is a pure Assyrian word for night, and also signifies Venus or the star of love. The Greeks said that the moon as *Ilithya* was sister to Apollo, which was also the relationship of *Yimi* to *Yima*, both in the Vedic and Zend story. Osiris and Isis were not only brother and sister, but twins, and said to have been married in the womb of their mother. The Zend sacred writings caution "all good men from sleeping alone, for fear of the evil Lilith,"—advice which recalls to our mind that of St. Paul in regard to bachelorhood.

In the rites of "Our Lady of Montserrat," we see as still in use, the tree, serpents as "streamers," and divers fire symbols. *The Times* correspondent noticed that "every one coming back from the shrine bore in hand the *Ramo* or bough of box-tree with red streamers, gay tinsel relics and wooden spoons and forks dyed crimson:—

"Relics," he adds, "blessed by the monks or friars in the chapel, tied to and twined amid its foliage. These box boughs are six feet high; the ribbons, trinkets, and streamers are purchased and tied to the bough, which is carried to church the next Sunday, and then placed over the rude settle (*sic*), where it acts as a charm and preserves the household in health and safety until September comes round again—just as the palms are blessed in Andalusia on Palm Sunday and twined in every verandah for a twelvemonth."

All the pilgrims and worshippers carried wax tapers, grand tall phallic candles or torches, "to Our Lady," and the church within and without was ablaze with these just as were the Persian shrines of old. The ribbons or serpent symbols

"are of silk, and exactly the span of the Virgin's head, and on them is printed '*Medida de la cabeza de Nuestra Senora Maria Santisima de Montserrat*.'—*i.e.*, exact head measurement of Our Lady of Montserrat. On the little papers sold as memorials of the day is printed:—

"'The image of the Virgin, which to-day we worship, was pointed out to some shepherds, in the year 880, near this steep, by miraculous lights from heaven. The shepherds told the priest; the priest told the Bishop. The Bishop tried to move the image to Manresa, but it refused to move further than this crag; so they built here a chapel to receive it, and we worship it here to-day. This is our Heaven-sent Cathedral of the Mountains.'"

The following is a description of the approach to the holy mountain by the same writer, and we see in it every characteristic of a Sivaik shrine:—

"As vain would it be to attempt to describe or paint in words the passes of the Alps or the Tyrol as the ascent to the summit of the crags of Montserrat. A great, grey, serrated, jagged range, twenty-four miles in circumference, its stones worn into smooth boulders by time and storm, or standing up into the clear blue sky on shivered rifts and crags, this range seems to spring out of the earth, and look in frowning defiance over the peaceful vineyards and lonely villages that nestle at its feet. Its summit—it rises sheer out of the earth—is of equal elevation with Madrid, 2400 feet above the sea level, others say 3800 feet. The road to it, running in steep circles round and round the mountain side, seems dangerous enough; it is, however, broad enough for two carriages to pass, although without protection on the side. It was made at the desire and for the convenience of Queen Isabella. The ascent occupies two and a half hours on foot. The view is simply sublime. Grey tables, to all appearance toppling over, but poised as perfectly as the Logan Stone of Cornish fame, and boulders of rock overhang the traveller's head, looking as if about to fall each moment; the valleys are strewn with masses of grey

rock and many-tinted stone. Nor is vegetation lacking to complete the beauty and lend an additional charm to the grandeur of this semi-Alpine scene. On every ledge grows the pine, the fig, the pease, and the plane tree; while wild olive, ilex, broom, rosemary, cistus, and a host of Alpine plants twine together over the shattered masses of stone.

Many such shrines and sacred hills have I marched scores of miles to see, for in India, these places are generally far from the busy haunts of man and the beats of commerce, and out of the route of the engineer, unless he is in quest of water sources and "gathering grounds"; yet I never missed them, even though they coat a gallop of some forty miles and a night's rest under the "cool grey crag." Here is a sketch of such a holy shrine of "the mountain-god," which, in 1855, I reached through many long miles of pathless forest and jungle, guided only by compass and his occasionally seen giant



Fig. 266.—KAIKYTO, A LOFTY MOUNTAIN SHRINE IN THE KITANO DISTRICT OF BRITISH BARMA.

form. It lies in the south-east part of very orthodox Boodhistic Barma, and was then a place which even Boodhists approached with silent awe and reverence, though those now rejoicing in the literature of our English schools have departed from the priestly thralldom of their parents. At the period of my visit, however—the close of the last Barmese war—I could not at first induce my Barmese followers to accompany me,

perhaps from a mixed fear of the place, its pathless wilds, and lest my presence should offend the priests, and they, as guides, be to blame. So after sundry failures I rode off alone, leaving two *Indian* servants to follow as best they could. I spent a night and a day on the summit, and found it in all respects a characteristic Sivaik sight.

The shrine crowns the last and nearly highest southerly spur of a most extensive mountain-range, which, branching off from the mountains of Tibet, pursues a southerly course, dividing in its way the kingdoms of Asam and Barma. At Kaiktyo it falls headlong in bold and grand masses, covered with luxurious vegetation (now perhaps, wanting) into a rich delta land of many streams, among which the Sitang is here the moot important. The view from the shrine is grand in the extreme. North and east, forest and bamboo-clad. mountains everywhere bar the way, whilst to the west the rich plains of Pegu (British Barma) stretch far and beyond the eye's ken, and to the south the range is seen dipping into the centre of one of the grandest bays of Asia, threaded by many fine streams—all most dangerous to the mariner, but perhaps on that account, more than ever sacred to the saint. It is exactly such a spot as pious men, and especially nature-worshippers, would love to dwell near in dreamy idleness; and here in consequence, these have ever congregated and no doubt did so more especially in pre-Boodhist days, when every strange, weird-looking stone would be a symbol or emanation of Mahā-Deva, and if a "rocking one," the veritable and "Speaking-" God himself, who could thus acquiesce or be silent as priestly device manipulated him. Such craft and even winking figures, were not peculiar to Egypt or Christian Europe. The most sacred "rocking stone" of Kaiktyo—it does not rock now and probably never did so—is that grand pivot one on which a temple some forty feet high is built and which over hangs the last great vertical cliff of the mountain, looking

"As if an infant touch would urge
Its headlong passage down the verge,"

—in this case a vertical drop of perhaps a thousand feet.

Sacred clefts and holes abound here, and my followers, who eventually all joined me, pushed themselves through several, but believers and unbelievers alike soon busied themselves—more profitably as they thought, certainly more sacreligiously—with long bamboos having wax at the ends, trying to fish up the pious gifts of gold and silver in coins and trinkets, which pilgrims had for ages been dropping down the sacred chasms, especially that seen under the great end-pagoda-crowned rock. The devious windings and enormous depths, however, baffled all their endeavours, though success, I was told, often attended such impious efforts. The peculiar sanctity of the prominent pagoda rock, is I think the faint yoni-like form on its face, situated as this is, over the sacred abyss and under another fissure. These features would at once commend the spot to the Sivaik heart as a suitable place for the conical God. Another small granite cup-like rock is seen behind the large Pagoda; its Arkite form naturally

marked it out as a commendable site for another conical temple, the more so as it is said to rock on sundry auspicious occasions.

The range of which Kaiktyo is the Southern apex was said, of old, to abound with gold and certain precious stones, and I afterwards saw gold washers earning a few annas a-day—4d. to 15d.—in the northern parts, near to Shooe-gyenor Soorāja-Boomi (the “golden district”), otherwise known to the outside world as the *Aurea Chersonese*, regarding which the reader should consult my Map, Plate II., at beginning of this Volume, and carefully consider its nomenclature.

With reference to what has been said of *Lilith*, Eve, and the Talmudic and classic tales of strange hydras, I would ask all students to ponder over the wonderful myths pourtrayed in Plates XIII. and XV. Under Fig. 6 of the latter I subscribe “Vishnoo treading on the serpent, unites man and woman.” This is a true Pytho-Solar idea of the fertilizing Equinox, for here Vishnoo or the Sun—enfolded in Passion’s embrace, tramples and excites, or as elsewhere said, bruises the serpent’s head, which is fondly and excitingly supported by a loving Adam and Eve, the former of whom the serpent kisses or stings. The couple are ocean-born ones, rising out of strange Dolphin¹-like mouths that euphemism for the womb, and in keeping with western legend which makes Aphrodite, the ocean’s foam. We have the other idea—the Areal Serpent and not Passion—in Figs. 1 and 2, where the phallic-capped Apollo—Krishna, No. 1—is mourning under the bite of Kaliya the wintry Sign, whilst in No. 2. he is rejoicing that he has flung it off, and is there crowned with a solar diadem of fruits and flowers.²



Fig. 267.—Sol in the fold of winter.



Fig. 268.—Rejoicing in the victory of summer.

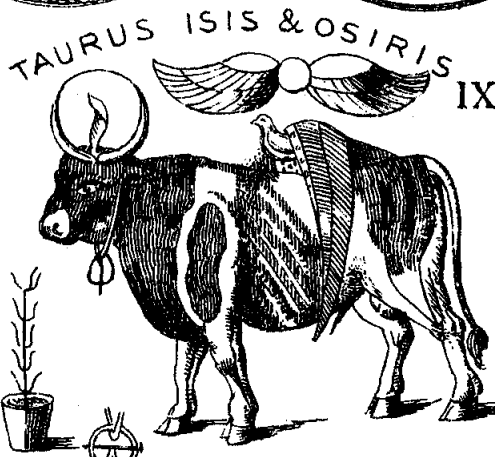
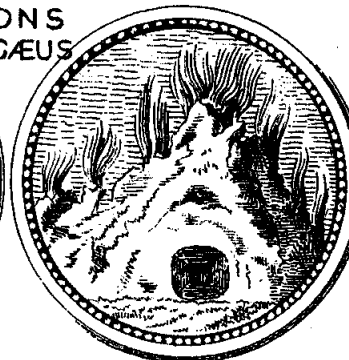
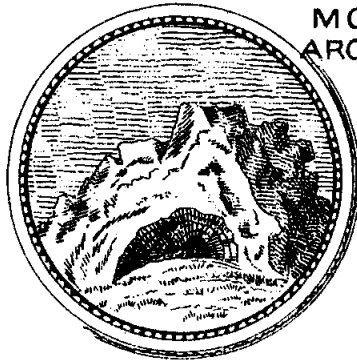
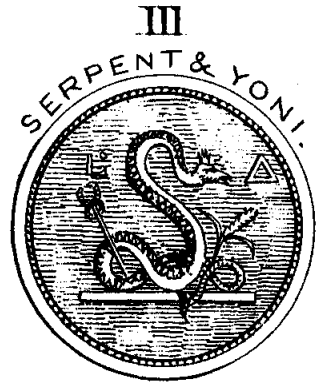
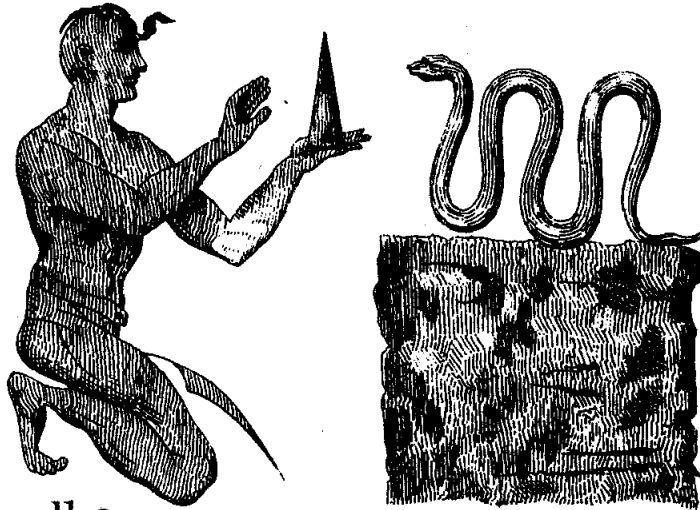
KRISHNA THE INDIAN APOLLO WARS WITH KALITA OR SCORPIO, THE WINTRY PYTHON.

I give here somewhat the same, as commonly met with in the modern as well as ancient temples of India. Though not very artistic, these figures are full and clear in ideas—what we here more particularly require. All my illustrations are given *only to impart and fix definitely and accurately in the reader’s mind* the pervading ideas of the old worshippers, no matter how rudely or inartistically they have been handed down to us. Bacon spoke much to the point when he urged that “Truth comes more easily out of error than out of confusion... wrong but clear-thinking being next best to right-thinking.”

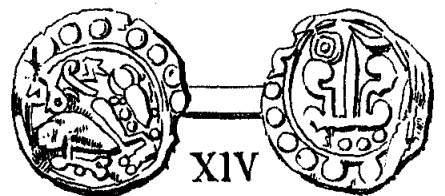
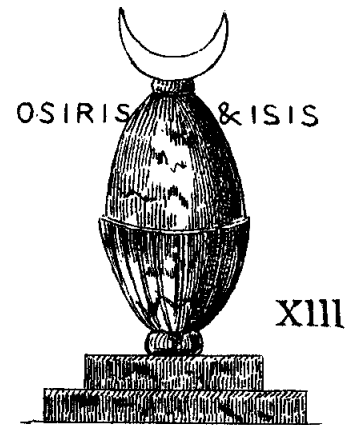
Observe in this very interesting Plate XIII.—brim full of many a forgotten old solo-phallic and ophite idea—the holy burning mountains and caves, or sacred weems (VI.), the reptile—Passion—receiving phalli (II.), and gazing at the

¹ Cf. Vol. I., 140, 38, 247, and Index, “Dolphin.”

² Cf. Glossary, *Kāl*, *Kālya*, &c.



XII
SPES DIVINA.



CHNUMIS OR AMON forms LINCAM of OSIRIS.

Yoni (III.), fertility, and desire, in the strange frolicking figures of Horus or Har, Harpokrates, and Isis (IV. and VII.); the fertilizing Bull—symbol of nature's *general* fecundating energies—over which “broods” Osiris and Isis (IX.). See how the phallic heart—the mysterious ϕ of a later race, or symbolic fig leaf, which decks all serpent Arks and phalli—dangles from his neck, whilst his head¹ supports the Sun and Serpent; prominently before him stands the budding tree or rod, as the Hebrew called this Arkite treasure. Notice also the closely bound “*Symbola Hori*” with a rod, carrying cross and circle, a strange tube, and a Delta at neck,² whilst on the opposite side stands expanded night as *Camion* (Kam-i-On) carrying a crescent on a cone—that Sivaik idea repeated below in its Egyptian form of the Osirian acorn supporting Luna (Fig. XIII.). The Great Creator Am-On-Ra is seen forming the first emblem or instrument of creation in Fig. XI., and in the beautiful ideagraph XII., woman, the *Spes Divina* stands replete with fruit and flowers, between her Pillar God and fruiting ark—that womb of Life with “its one small door.” From both spring forth corn and pomegranites, and as she leans securely on great Jove, the whole universe of Man and Matter is said to revolve about them. Bearing in mind these ideas, we shall more easily see from what a very ancient fount Keltic faiths and myths sprang—the same probably as gave birth or substance to Egyptian, Turanian, and Eastern Aryan mythology.

KELTS.—As scholars are aware, *Ketæ* is a Greek term, first applied by Herodotus, to one of the most western of all peoples except the *Kynetæ* or *Kunets*—evidently a Greek corruption for Koots or Kooths. These *Kunetæ* are said to have occupied Ireland and all the most western parts of England and Gaul, whilst the *Galli*—the Latin name for Kelts—occupied eastern Ireland, Scotland, England, and Central Europe. The actual name *Kelt* is thought to have been applied to this people by the Iberians,³ for all Iberians were not Kelts, and the Iberians whom Greeks and Romans had met in Spain and in lands bordering the highlands of the Kaukasis, spoke of *Keltæ* as only adjoining to and intimate with them. There were also tribes of *Kauki* (Cauci) in Ireland and Gaul.⁴ The Kelts of Scotland and Ireland still call all English-speaking Scots, Danes and Skandinavians, Gauls, whilst Englishmen, that is Anglo-Saxons, are known to Gaels as *Sasun-nach*. Thus the Hebrides having been conquered and long held by Norwegians, are still known in Gaelic as *Innse-Gaul* or *Isle of Gauls*,⁵ just as *Armorikans* or *Bretons* persist in calling the French, Gauls.

I shall now proceed to state some facts in relation to the ancient British Kelts, and certain conclusions which the Rev. Mr. Davies came to thereon in regard to the faiths these exhibit, in his very valuable, but still little known volume—“The Mythology

¹ Cf. Vol. I., 295-297, and figs. 34, 53, and 264.

² Symbol of *Muliebre pudendum*, see I., 238, and Dunbar's *Greek Dic.*

³ *Eastern Origin of Keltic Nations*, by J. C. Prichard and Dr. Latham, p. 65.

⁴ Smith's *Dic of Geo.* The *Couci* were neighbours and relations of the *Menapii* of northern Gaul.

⁵ *Lon. Academy.* Letter by Mr. Hector Maclean, 25th Nov. 1876.

and Rites of the British Druids.”¹ The author was a very pious and orthodox clergyman of Glamorganshire, and in 1809 dedicated this book to his Bishop. He had not a full or very true conception or correct key to the faiths he sets before us, and ties his arguments into wondrous knots, owing to the ever present idea in his mind that these Britons were not like all other ancient peoples, mere phallo-Arkites, but had in some mysterious way heard of the Jewish Noah and his Ark, as that tale is crystallized in Christianity. The clergyman’s volume is all the more valuable to us on this account if we can but untie the knots, and this, I hope, those who have advanced thus far with me, can in the presence of the facts related in these volumes, do for themselves.

Mr. Davies sums up his conclusions upon his largest volume with a sentence which there is no gainsaying, and which renders all remarks of mine in refutation of his Biblical Noah and Ark unnecessary. He says: “*From this analysis (a volume of 642 pages), it appears that the religion of the Britons differed from that of most heathen nations, only as a variety in the same species, that it presented no fundamental principle which can be accounted peculiar. Its two main branches--the Archite and the Sabian—have been clearly traced, and in the same connection, over great part of the ancient world.*”² There is none of the flippant ignorance here which some modern nomenclature betrays. The author has gauged, if not very fully grasped the height, the breadth and the depth of his subject, and therefore does not presume to call a wondrous old faith, its rites and symbols, mere “*Folk-lore;*” perhaps he even foresaw that a generation might follow who would superciliously apply this term to all that he held dear. Let us now proceed to examine the rich appendices of this Rev. antiquary’s work which contain much of the original Bardik matter on which the book is built. It gives to those who can read Welsh and Gaelic, the key to several important ancient writings of from the 4th to the 6th C.A.C., if not very much earlier, but I must rest content with the author’s notes and translations.

Cesar, we may remember, states that the Druids, paid the greatest honours to Mercury, Apollo, Mars, Jupiter, and Minerva, and valued these gods in this order.³ Dionysius records that the rites of Bacchus were duly celebrated in the British Isles⁴ and Strabo, citing Artemidorus, mentions that “in an island close to Britain, Ceres and Proserpine are venerated with rites similar to the orgies of Samothrace.”⁵ Pliny calls the Druids the Magi of the Gauls and Britons; and Tacitus relates that the German Estyi worshipped the mother of the gods under the form of a *boar*⁸—the Arkite idea; whilst Faber narrates that Noah was worshipped in conjunction with the sun, and the ark with the moon⁹—either standing for the other.

In the old Keltic poem of *Teyrn On*, the *Helio Arkite God*, we observe many words very similar to the Hebrew, as *Adonai*,¹⁰ Lord, Al-Adur—אל אדר—glorious God,

¹ Mr. Davies published two vols., *Celtic Researches, Traditions and Languages*, 1804; *British Druids, Myth. and Rites*, 1809.

² *Brit. Druids*, p. 493.

³ *Ib.*, p. 88.

⁴ *Ib.*, p. 89.

⁵ *Ib.*

⁶ *Ibid.*, p. 37.

⁷ *Ibid.*, p. 542.

⁸ More probably a *Sow*, but a vowel mistaken by Tacitus would make all the difference. Faber justly observes that a *Boar* was symbolical of Noah, and a *Sow* of the Ark.

⁹ Cabiri, p. 90.

¹⁰ Egyp. Aten-Ra, the Sun with hand-rays.

Arion or *Aren* the Arkite, &c. *Angar* was the fountain of heat or Apollo, and the mother was *Ladon* or *Latona*. In an ancient song, a priest speaking as the god, says "I am a tower or pyramid, an architect and a prophet; I am a serpent and I am love; the cell¹ the ROCK of the *Supreme Proprietor*, the chief place of tranquility, and the opening chasm; I am the Bull *Becr Llèd*,² the repository of mystery, the place of re-animation; I love the tops of trees with the points well connected. . . . We were put forth, decomposed and simplified, by the tops of the birch. The tops of the oak connected us together.³ . . . To my knife a multitude of *thighs* (?) have submitted. . . . Let the "thigh" be pierced in blood. . . . The man has not been born who can compare with me *in the gap*(?), except it be *Goronwy*—the supreme lord of the water—the deified patriarch. . . . When *Aeddon* (the Helio-Arkite God) came from the land of *Gwydion* (Hermes who conducts all to the Abyss) into *Sëon* of the strong door (the nine sacred damsels), a pure poison diffused itself for four successive nights . . . I have been the stock of a tree; a pin in forceps (my Fig. 30, p. 84, Vol. I.); a cock upon hens in *Eiden*; a stallion on a mare; I have been *Aedd*, the Helio-Arkite God."⁴

In the very old and remarkable poem of *TALI-ESIN*, called *Preid den Annwn*, which some translate "*Spoils of the Deep*," we seem to have a mythological deluge⁵ in which the Druids acknowledge none but Arkites. They call *Caer Sidi* the Ark, "the sanctuary of Ceres," that is the *Yoni*, "the circle of the Zodiac, or what produces life; and we are told that *Pryd Wen* means not only the "shield of the mythic Arthur," but also his ship and an ark, because *Prud* is "beauty," and *Wen* "a female;"⁶ and the "Arthur is the representative of Noah," that is Saturn on the Sun⁷—the mast in the *Argha*. The symbolic shield was the special badge of the chief Druid.

The Solar God said Druids, moves in the morning, but the procession of Ceres with her ark, yoked by kine or fertile life, in the evening;⁸ her sacred Magi, worship the sun as fire.⁹ All this of course our author misreads and comments upon accordingly; but he is historical when he comes to *HU* and "*the honey island of Bel*" or Britain, for *Hu*, he says, was the huge serpent god, the lord of Britain; the great *bud*, *Vod*, or *Wod*, was the dragon chief and protector of the *Kymri*, and of the seasons, "the glancing, gliding king who pursues the fair one," as "Jupiter in the form of a serpent," pursued and violated Proserpine, producing Bacchus. For this Solar Python, "the fabricator of *Kyd* or the Ark" did the *Gwylion* or *Sëon* weep, says our reverend and perplexed author, as the Jewish women wept for *Tamuz*.¹⁰

In their troubles these "old *Brithi*," of Druidic times said, "we will wait upon

¹ *Brit. Druids.*, pp. 94, 526, 536, 539, 544.

² The rev. translator thinks this means the Bull-God of *Fire, Enchantment, &c.*, terms applicable to *Siva* and all Procreators or Patriarchs.

³ Here the author says, "As *Bedwen*, a birch implies the the *May Pole*, or *Phallus*, and as this term is used by a celebrated bard in a very gross sense, I suspect *Taliesen* alludes to the powers of nature

in their simplest forms." *Note*, p. 539.

⁴ *Davies' Appen. XIII.*, pp. 573-4. This may be *Eden*, "the place of pleasures," *Eren* or *Iran* for the Heb. אֶדֶן, *d*, is often אֶרֶץ, *r*.

⁵ *Ibid.*, III. p. 513, *et seq.* ⁶ *Ibid.*, p. 517.

⁷ *Ib.*, p. 519. ⁸ *Ib.*, p. 530. ⁹ *Ibid.*, p. 534.

¹⁰ *Ibid.*, p. 557 to 562 is full of important facts regarding *Hu* and these matters.

thee Adonai and thy Pumpai”—P’ompe or Oracle¹ just as Christians now say, “We will wait upon Thee, O God, in Thy house and appointed ways.”

The British ark (*Kéd* or *Kyd*) was “the car of Ceres stored with plenty,” and quaintly called “*the stall or cell of the cow and the consecrated circle*;” it was borne aloft by serpent, and “without it and the Ape,” said the old Kymri, “the world would have become desolate,”² showing that they came from a southern Asiatic clime, and that the objects without which the world could not prosper, nay, continue in life, were those of generation.

Britain possesses coins of considerable antiquity, bearing marks of priority to Roman rule, and belonging to a time “when they (the Britons) had independence and religious and political establishments.”³ They were stamped with sun and moon, Apollo with his harp, and Beli and Tydain,⁴ the British Janus, and Saidi; also with mysterious looking masks reminding us of a phallic God, and the conical hats of most priests.⁵ On the British coins, or pieces of gold and silver—possibly talismans—were figures which remind us of the strange objects we still see in India under sacred trees (*vide* Vol. I., p. 31, Fig. I., of the Mamojee, page 72), “the horse with the back and head of a bird, a body bent forward like a boat, and little groups of balls and leaves for legs, . . . wheels, balls, and crescents”;⁶ a poet describes one of the animals as “a proud mare, *like a ship upon the waters*,” the crude idea of Phebos and Phebi. Ova are occasionally shown as falling from the animals, and ova and glain balls are, as has been already pointed out, special and much valued symbols with Druid priests.

The tradition from ancient Druid story, in regard to the flood, is that “the lake of Llion (Euxine?) burst and overwhelmed all save Dwyan (Deva of the Sanskrit), and Dwyvack,” that is N and K, or An and Ak (moon and sun?) man and woman, and that they arrived in “a naked vessel” in Britain and peopled it.⁷ The Kymri had also a tradition that they came unde *rHu*, from *Defrobani* (Ceylon?), in the land of *Hav*, which is thought to be near Constantinople. Some think this is S’Ham or *S’amos*, which was the headquarters of the race before the eruption of the sea.⁸

We have also “the testimony of Artemidorus that Britons celebrated the mysteries of Ceres and Proserpine in one of the British Isles, with the same rites as in Samothrace.”

Long before Christianity broke in upon their world, Kelts and Kymri had, for spiritual guidance, abundance of religious and moral maxims, of which the following are a few specimens:—⁹

¹ Davies, p. 564-5. He thinks Brython may come from the root ה ב ר hence בריית. P’-Ompi was the solar Oracle *cf.* Vol. I., p. 271.

² *Ibid.*, p. 568. ³ *Ibid.*, p. 590.

⁴ Apollo is called *Cuno-Beli* or Lord Bel, and often *Hu*. *Ibid.*, p. 606.

⁵ *Cf.* my Vol. I., p. 303 and pp. 80, 81 *ante*.

⁶ Davies, p. 594-5.

⁷ *Ibid.*, p. 98.

⁸ *Ibid.*, p. 95. This agrees with the Samothracian story, and the bursting of the Caspian.

⁹ *Ibid.*, pp. 78, 84.

God Himself cannot procure good for the wicked.
 The virtuous and the happy are of equal age.
 Trust in God; He will not deceive; nor will persevering patience leave thee long in affliction.
 Patience is the fairest light for man.
 The man of discretion cannot associate with the silly.
 God will prosper the industry of man.
 Prosperity often comes with adversity.
 All things endure only for a season.
 To deceive the innocent is utterly disgraceful.
 No man will thrive by vice.
 On God alone let us place our dependence.
 The thief loves darkness.
 Happy is the man who has done no evil.
 The froward is easily allured to mischief.
 Give less heed to the ear than to the eye.
 The most painful diseases are those of the heart.
 The leader of the populace is seldom long in office.
 Obstruct not the prospect of futurity to provide for the present.
 The virgin's best robe is her modesty.
 A useful calling it more valuable than a treasure.
 Like the ship without rope, sail or anchor, is the youth who despises advice.
 After arrogance comes a long abasement.
 Shame has no place on the cheek of the upright.
 Desolation awaits the children of the unjust.
 Anxiety is on a level with real penury.
 Woe to the land where there is no religion.

It may assist the reader if I here give as briefly as possible, the leading names of the most ancient "Gods of our Fathers," with their affinities and relations. I will keep to the usual Keltik orthography, only avoiding double letters where possible.

KELTIK NAMES.	EXPLANATION AND AFFINITIES.
Cerid-wen, Caer-Sidi or SIDI. The Kaldian God of Ashar. KEDIO; KEDWY; KWD; KET, KETTI; KETEN; CETO (probably the deity of Citium in Cyprus). CREIRWY; LLYWY, or LLYR. BROM-WEN, or BRAING. BRAN.	"Woman Cerid," or Ceres. The mystic cauldron or womb. As Caer-Sidi, "the Sanctuary," or Temple of Godhead. The Ark of Cerid; the naos or nave or boat of life. She was Ceto, the whale or great fish, and Hippos, the mare of the "great hunter," and Kit-Koty of the Kentish Kist-Vaen. Proserpine, the seed; daughter of Cerid. The Raven, brother of Llyr; he who rules the mystic cauldron or womb; the Dwarka-Nāt or god of the gate.
GWYDIEN, GWYDION, or GWYD-DON. AED-DON, HU or HUAN or Kaldian or Kaldian times.	The Don, son of Don or Jove, Hermes, Mercury, or the Phallos, which <i>gwyd</i> probably here means. The Patriarch God; Life of all; <i>Maha-Deva</i> ; Noah; The <i>Argha-Nat</i> or Nōe, ruler of the Ked or Ark; the Sun; Lord of British isles and special god of Mona; Sovereign of heaven; the British Bacchos.
ENRYS.	The Helio-Arkite god, king of ancient Britain; Ambrosius, ruler of the <i>Ambrosia Petra</i> . The word also signifies the sacred mounts or circles where this deity is worshipped.
ELPHIN. (El-Phos, the Light-God.)	The Sun as Apollo, also called Rheidin, the radiant one.

KELTIK NAMES.	EXPLANATION AND AFFINITIES.
ESKYE. Compare Ish, Woman. BUDD. BOD-VOD, WOD. PAIR CERID-WEN. RE (<i>cf.</i> Sansk. in Glossary). ARTHUR; UTHYR, IAR. (AR = AL; UR = AUR, &c. GWENHWYVAR. SAIDI; SADWEN; SEITH-WED; SEITHIN; TEGID. SET. In Eegy. SET, SUTI, SECHET, "The Purifier and Destroyer"—SIVA. CADEIR-LAITH, CADRAITH. EIGYR.	Isis, or the feminine principle. God of victory; the enliverer; enlightenment. The Dark. A full name for the cauldron, ark, or womb of Ceres. The moon as a circle (<i>Ra</i>) of worship; also a circular temple. The Sun; generative power; Hercules; as a constellation; "the great bear" who has the constellation; Lyra as his harp; Noah; Nimrod; <i>Uthyr-Pen-Dragon</i> , or Head of the Python; the Phallus, Lingam, circle or glans of. The wife of Uther, three in one; the ark or lady of "the water," or "summit of water." The Firm or Just One; SATURN and JANUS, and also TEGID. As TEGID he was husband of Ceres, and door-keeper of GODO, or the temple. He was also Septimianus, or the holder of the seven days or seven rites. Lord of the Cadair or Chair; a president, hence king of the Cathedral or Ark; he was a son of Saidi. The generative principle or Ceridwen, and source of genera- tion—also the <i>Magna mater</i> .

Thus then we may dismiss from our minds all childish ideas about "Folk-lore," King Arthur, his round table and knights, and see instead, the most ancient gods and faith of Kaldian or proto-Kaldian times. We must try to comprehend a great Fertilizer, Uthyr, and his Kadair, Chair or Ceres, with divers other emblems of this faith, and then we shall see what these rude men meant. Huan, Hu, Heea, or Hea, "the mighty creator," was called by Kelts Teithan, in Ireland Titan, a form of the Sun-god, represented by the bull—fit sign for Titans—and therefore sometimes denominated "the roaring Beli," and sometimes Bûdd,¹ "the king who rises in light," an exact counterpart of the Eastern Boodha. As *Angor*, "the producer of good," Hu is also "the serpent who pierces the sullen" or dull ones, or darkness—the female principle; he was thus "the quickener" of body and mind; and as *Angor* is *Mad-iem*, *Bonus Janus*, *Seethenin*, or phallic Saturn, so back again we come to the Sun. The island of Mona was the favourite seat of the serpent-god *Hu*, where he was also called *Aed-don*, and as such said to have come from the land of Hermes.² He was called Father Deon, "the ruler of the sea," the Lord of Arka, and "constructor of Kyd, that ark . . . stored with corn, and borne aloft by serpents;" and we see from the following remarkable passage that he was god of the Druid circle, which was "the stall of the cow," meaning as is here and elsewhere clear, the *yoni* or "door of life." The Rev. Mr. Davies, who is innocent of all such ideas, writes: "Hence the symbolic 'Ape,' 'the stall of the cow,' and the mundane rampart or circular temple, are consecrated to the Diluviān god and his vessel, and the season of their festive dance is proclaimed by the cuckoo."³ Now the corn ark is Ceres and Salacia—the waters of passion, and the month

¹ Davies, p. 116. In Irish, the Phallos. ² *Ibid.*, p. 110. He was "the giver of wine," p. 521.

³ *Ibid.*, p. 122. As Poseidon was the special early Maha-Deva and tri-dent bearer of Phenicians, Akads, and Kuths, the word may be Pa-Deon, or Pa-si-Deon, meaning "Fahter Deon," for the root of Poseidon is unknown. Like Siva, he was always striking the yielding Terra with his Trident.

of *May*, when the cuckoo calls, is the time of greatest fertilizing energy, whilst the ape is the usual symbol of lasciviousness, clearly borrowed from warmer lands than ours. It was more than a year after making up my mind that the Stonehenge circle and rampart or earthen mound, was the *yoni* or “stall of the cow,” that I came upon these very learned volumes of the Rev. Rector of Glamorganshire.

Hue was called by Kelts the glancing, gliding sovereign of heaven, “the god of battles,” and he was always attended by a yoni-spotted cow, the “giver of blessings (reminding us of Indra) and this cow the Druids sacrificed on *May Eve*, when they said “there was egress from the ark,” for that month is the opening of summer, and is also called “the month of bastards.”¹ As the god *Aedd*, Hu “died and lived alternately,” like all other solar gods, and his priests carried ivy branches, as did those of Bacchus, he was ‘Υ-αζ or ‘Υ-ηζ—*Sar-apis* or *Sar-ophis*. Thus Mr. Davies and Cesar were right in saying that “the opinions of the Druids in respect to the nature and attributes of the gods corresponded in the main with that of other nations.”²

It is held by Plutarch, Bryant, Faber, Davies, Holwell, and many learned and orthodox writers, that Typhon is the sea that compelled Osiris the husbandman, to enter the ark,³ and this of course about the great September fêtes, from which May is the ninth month, and therefore that of egress.

In Wales, the great feat of Hu, or rather his oxen, was their having drawn his *Avanc*—apparently a huge thing or creature, “like a beaver,” out of a deep abyss of water. The cattle were bulls of the finest breed, called *Ychen Banawg*, which last word means “prominent,” or conspicuous,⁴ “so that the whole story seems a crude rustic one regarding the fertilization of the country by this great earth-bull;” for this deity is proclaimed by his priest as saying, “I am the bull, *Bekr-Lled*, or he of flame, the cell, and the opening chasm . . . and the world has no existence were it not for my progeny.”⁵ The cattle—*Ychain Banawg*, are elsewhere said to be the property to Hu, and to have been three, so I suspect we have in this favourite old Welsh myth, merely a coarse tale concerning the phallic Triad,⁶ in which case the *Avanc* becomes the Ark or Ceres, as the reverend writer thinks it is.

Pliny speaks of the round lake of Van-dimon (*An-demon?*), sacred to the Latin Janus,⁷ who Mr Davies says is none other than the Noah of Scripture, who he thinks was known at the same time in Italy and Britain. This lake had sacred floating islands—a significant and common arkite symbolism; thus Horus is fabled as escaping from Typhon on a floating island or ark, and Delos—the womb—was such another from which Apollo floated into life.⁸ There was a *Sena* or sacred island dedicated to the sun as *Hue*, in the British seas, on which lived nine virgins who were

¹ Davies, p. 119-121, and see May fêtes, p. 451, Vol. I., under Sun Worship, and Indra under index.

² *Ibid.*, p. 122.

³ *Ibid.*, p. 125, 126, quoting all authorities.

⁴ *Ibid.*, p. 128-130.

⁵ Davies, p. 137.

⁶ *Ibid.*, p. 141.

⁷ *Ibid.*, p. 159, and Pliny, VIII. 20. An = the feminine Sun or a round disk.

⁸ *Ibid.*, p. 160, and Herod. II. 156.

continually engaged in rites and sacrifices in his honour. They are figuratively and quaintly said to have unroofed their temple annually, and by a united effort to have completed the roof again between sunrise and sunset; if one of them dropped or lost "a burden" (infant?) which Strabo says always happened, she was torn limb from limb by the others, and carried round the temple with shouts and solemnities, until their fury was abated.¹ Of course this was an annual sacrifice to Bacchus, and the uncovering was symbolic of the annual fertilization of "the cell" by the Sun. Strabo's priestesses annually covered "the cell" or "stall of the cow" with "branches," and the Keltic bards say they sometimes made a "calamitous slip!"² The Tauriform god whom they served was *a rock surrounded with billows*, ". . . the chief place of tranquility, . . . where the goddess Nêr calmly dwelt."³

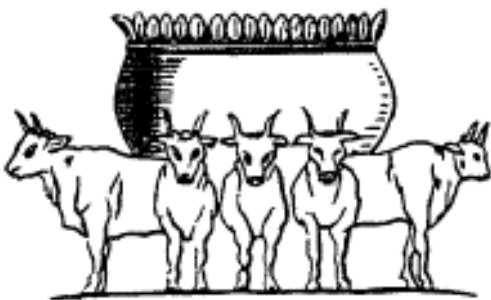


Fig. 269.—SOLOMON'S MOLTEN SEA—MAYA OR FERTILITY

is here called the proprietor of the British sea or cauldron.⁴ So the Jewish "cow-cart," which drew their ark, corresponds to the Phenician cart of *Argruerus* (who is Noah, says Faber), and which was drawn by cows; we learn also both from Tacitus and the Rev. Mr. Davies⁵ that the same idea obtained in Germany.

The antiquary here states the following as his conclusion, after much painstaking research, and I quite agree with him, viz., that "*the worship of the Sun was an adventitious branch grafted at some remote period into the religion of our ancestors,*" that is long after this Tree, Arkite, Phallik, and serpent worship. The man of the ark or the cauldron is a thoroughly well-known "GREAT GOD, acknowledged by all the ancient bards or Druids of Britain," which is but an English way of saying that the great Keltik god was the *Argha-Nât*. The island of Mona was his special seat, where he was "Hu, the mystic ruler . . . the Diluvian god who had no superior . . . the severe renumerator." All this was the induibitable teaching of the sixth century A.C.,⁶ which Christianity then attacked, and in about seven hundred years overthrew. The Ceres, Geres, or earth-ark, was often styled Niobe, Archis, Selene⁷ or Tselene, Kêd, Ceridwen, and the goddess of corn, and therefore the wife of Pal, Fal, Bal, or Bar, &c., god of corn, "the erector or builder up" of the human race. But the Druidik *Pal* was Arthur, or which in these matters is the same, the "father of Arthur," called in Keltik UTHYR BEN-DRAGON, "the Lord of Ceridwen," "the wonderful," the leader, and

¹ *B. Druids*, p. 168, 169. Strabo IV.

² *Ibid.*, p. 170. A "Branch" is a male, cf. O. Test, "branch of Jessie," and various strange applications of "branch" in my Glossary.

³ *Ibid.*, Appen. vii.

⁵ *Ibid.*, p. 179.

⁷ Bryant *Anal. of Anct. Myth*, V. ii. 268. Davies, p. 184.

⁴ *Ibid.*, p. 176.

⁶ *Ibid.*, p. 181, 183.

“EIGYR OR GENERATIVE POWER.” He was symbolized as the constellation of the Great Bear, and had like Apollo, a harp, which was the constellation Lyra.¹ His adventures, Mr. Owen says, have a common origin with those of Herakles and the Argo-Nāts; “his character is that of Nimrod,” and clearly “he is the deified Noah.”² *Uthyr* or *Athur* then is *Asher*, and as *Pen* or *Ben*-dragon, the head or son of the Python.

Uthur had three wives, all called *Gwen-wy-var*, or “Lady of the summit of the water” (chief or essence of water),³ which is probably the ancient name *Kwem*, *Kuin* or *Kun-war*, a feminine term corresponding to *Es-war*, the holder of the *Esh*, as woman is of the *Kun* or “Abyss;” for the Druids said that Arthur presided over “the deep,”⁴ and was “the oak, the Quickener,” “the guardian of the Door,” (Wen or Woman) the *Dwarka-Nāt*, Gate-God or holder of the key and of “the prison of Gwair”—the enclosure of Side, that is the *Caer-sidi*, from which came forth seven persons. *Caer* is here evidently the sun, whom brings forth the weekly seven, whilst *Sidi* is the Mesopotamian Solo-phallik name for the shrine of *Bet-Sidi* at Ashur or *Esh-war*; “*Seithin Saidi*,” said these old writers, “is Saturn or Janus, the guardian of the door of the ark.”⁵ *Gwair* is held by antiquarians to be Noah, and his prison is an ark, *Kwed*, *Caer Gohur* or “dark abode,” and the *Oeth-ag-Anoeth*—“wrath and remission of wrath,” or place of “Passion and Fire.”⁶ The early Keltik bards were as inveterate as Asiatic writers in all figures of speech like this; not only was “the female cell” or *Caeridwen*, “the Abyss” of their Creating gather-god, but it was also called *Caer-Ochren*, “the sacred cell,” *Caer-Bedwyd*, “the Adytum from which all life comes, *Car-Vandwy*, “the cave by or on the hill”—the *Mons Veneris*—and “the island of the strong door,” where stood *Seon* and *Gwyllion*, *Shevoon* and *Gool*, the watchful ones.

The world is greatly indebted to Mr. Davies, though a strenuous advocate of Christianity, for the very faithful accounts he has handed down to us of these sol-phallik tales; of course he often rejoices in supposed proofs, or in matter confirmatory of the Bible tales of Noah, his ark and the flood, yet we can here and there notice that he is also often lost in wonder and doubt as to how Druids arrived at such copious and accurate knowledge of Jewish Bible stories, and so long before any Christians set foot on our islands. In these days, however, none need wonder at this, seeing that Babylonian records of about 3000 B.C. have similar tales, and may thus be the source both of Keltik and Jewish mythology, at all events of the latter. Nevertheless as the affections which prompted the worship of an *Asher*, *Uthur* or *Arthur*, a *Noah*, *Nimrod*, or “generative power” with a *Ceres*, *ked* or *ark*, &c., are common to all mankind, it is possible, though not probable, that the stories arose spontaneously; seeing however that the first depository of records was on the Euphrates,⁷ many reasonably affirm that the stories arose from the fertile fancies of these most ancient wor-

¹ Davies, p. 187.

² Owen's *Cambrion Biog.*, p. 473 *et seq.*, V. *Arthur. Ben-dragon*, merely means an Ophiolater.

³ See Taliesin's *Spoils of the Deep*, Davies, p. 188 and Appen., *Cs* and *Ks* are used indifferently, and *Av = As = Es = IS* or *ISH*.

⁴ P. 520.

⁵ Cf. p. 288, *ante*.

⁶ *Ibid.*, p. 518.

⁷ Prof. Tisle gives the 20th Century B.C. as the birth of Akadian Libraries.

shippers of fertility. Inasmuch, however, as our frames and primal emotions are the same everywhere, we need not assume that any one race had wholly worked out the strange developments of this universal and persistent faith. The same feelings which led Da-Naus (Ark-God) and his followers to say their Ark of Life first rested at *Apo-bathmos* in Argolis or Arkolis, and who religiously carried a sacred model of this Yoni symbol called the *Amphi-prumnon*. (Omphi of Fire?), and lodged it in the Akropolis of Argos,¹ their Ark-os, which they then justly called *Laris*, also taught Britons to adopt these phallic symbols. Little teaching was required; the same animal natures would in ordinary circumstances mature or at least evolve to some extent the same ideas, and *then* the same symbolism, rites and faiths; these would only be all perfectly similar, when the circumstances and surroundings were so.

There is no doubt as to the translation and pre-Christian character of the writings from which all this matter is gathered; and that it has not before attracted sufficient attention is only another proof that until the minds of a people are gradually educated up to their subject, the most crushing evidence and logic fall without effect. Even writers do not always see the strength and scope of what they gather together, and in this case, neither the Lord Bishop of Landaff, to whom these volumes on Druidism were dedicated, nor his rector, the author, fully grasped, if at all, the faith involved by *Uther, Ked*, “the abyss” or “cell of the cow” and the other startling phraseology here laid before us. How few indeed around us even yet do so?

These Britons called their Patri-Arch, *Beu-no*—“Bull of the Ship,” venerating him under the figure of this animal,² but, add Bryant and Davies, Saturn and Janus are the characters he more especially denotes. He has usually a staff in his hand like Moses, and points to a “Rock” (the male symbol) from which comes a stream of water; he holds a key in the other hand, and is called *Thurāios*, the Deity of the door or passage, or rather he is “the oblong stone which stops a cavern door”!³ One would have thought that this plainly enough shows that no Mosaik Noah is here. This Saturn is *Tegid*, the husband of *Aren* or *Arene*, the “ark or citadel” or “city of the ark,” in which case *Aren* is *Ar-wen* or “the female *Ar*.” *Tegid* is *Fleidwr Flam*, “the encloser of falme,” and “the son of Godo, the Arkite cell,” but confusedly called also *Seith-wed Saidi*, the doorkeeper of Godo,⁴ and a form of Janus.

Tegid signified like *Boodh*, “Serenity,” but seems also a general name like *Pan-theos*; he was the father of *Creirwy*, “token of the egg,” or Proserpine, and was *Sad* or *Saidi*, “the firm one of the vessel,” and hence called *Sad-wrn* or *Said-on*, a name of Dagon, and apparently the Keltic pronunciation of Saturn.⁵ Truly and fairly writes this clergyman, all these stories “are various avenues pointing to the prominent

¹ Pausanias V., ii., 329; Bryant and Davies, p. 192.—The ark of *Deu-Kalion* or *Deva-kala* rested on Mount Parnassus, where Apollo’s temple was.

² From *Bu* and *ox*, and *Nau*, *Naus* or *Nou*, a ship. C. F. Davies, p. 194. Hindoos still worship the bull, *Nan*, as the God’s vehicle.

³ Bryant, V. ii., 253, &c.; Davies, 201, cf. *Greek Lex.* He is “the Lord of Water” or *Mirga-Pati*, see my Glossary, and from him do Pope, *Maharājas* and *Gosains* derive their symbol of the Key or Opener of Wombs—now of spiritual matters.

⁴ Davies, p. 199. ⁵ *Ib.*, p. 197; Bryant, V. ii., 300.

object, and is only the same story told in British language, which Mr. Bryant and Mr. Faber analyzed in the Greek.”¹

The Druids gave to their lore or oracular utterances, the strange name of “*the language of the chair*,” or “Law of the enclosure of Saturn,” the *chair* being the *Tsur*-god on or near to which the oracle sat, and on which our monarchs are still crowned, but there were more chairs than one in Druidic days. The enclosure of Saturn was a *Gan-eden*—the “cell of the cow,” or the “circle of the faith;” the *Klachan*, *Al-teine*, *Hilton*, *Magh Sleacht* or “field of adoration,” &c.; but this CHAIR or *Cadair*² was also an euphemism like “the foot,” for the *God-oracle*, as the head of the court of Uthyr, the Sun or Hu, is called. We speak to this effect when we allude to the “President of a meeting,” and all this shows us how easily the *Eduth* or Testimony became the ark, and the ark became Jahveh. So the simple word *Caer*, an “enclosure,” became not only the “sanctuary,” but the chair and the God, for Saidi, the British Saturn, *Chronos*, or *Crodon*, and Sidi his spouse, were commonly known as *Cy-wryd*, *Crydon*, and *Caer-Sidi*, the sanctuary or cell of Ceres,³ though here again there is a confusing of the god and goddess, perhaps, as Mr. Davies suspects, owing to the names having “nearly the same sound,” as in the case of Siva and Sivi; it is clear that “*the chair*” of *Uthyr*, *Said*, *Hu* or *Tegid* (all the same god), meant the *Sakti* or “energy” of the god, and that the God himself was identified with his ark.

Kelts like others looked upon the Raven (*Morvran*), as a bird of ill omen, and his croaking “put a stop to the process of matrimony,”⁴ and naturally so, as he prominently appeared near the abodes of man during the seasons of sterility. The Raven disappointed Noah as well as Apollo, but after the allegorical deluge “he became the pride of Cerid-wen,” and in this form was called *Avagdu*, the son of *Tegid*, that is Apollo, for darkness was then changed into light, and his name became *El-phin* or *El-pi*, “the holder of the Bow” or *Iris*, *Eros*, *Phanes*, and the true Helio-Arkite *Hermes* or *P’ompe*; as such he was said to occupy the “*Chair*,” “*Cerid*” or *Cerid-wen*,⁵ and was a mere youth, representing, thinks Davies, “*the uninitiated*”!

As *Avagdu* was the son of *Tegid* the Sun, so *Creirwy*, “*the egg-token*,” was called the daughter of *Cerid-wen*, “the genius of the Ark,” and the Greek *Proserpine*,—the seed or “egg” vessel; and hence say our authors, “the parentage of the British Venus seems to correspond with that of the Greeks.”⁶ It was “*Creivy*” who presented to mankind the “*Wand, Rod, or Branch*,”⁷ the name given to “the son of Jesse (*Ishai*), the Saviour of mankind.” The chief Druid as the custodian of the *Ovum anguinam*, signified that he was the older of the egg of fertility, and priests have ever maintained that procreation must not take place without their sanction.

¹ Davies, p. 200. Hence our Cathedral or *Edra* (Gk.) and the Welsh *Idris*.

² *Ibid.*, p. 199.

³ *Ibid.*, p. 201; Bryant, V. ii., p. 380.

⁴ *Ibid.*, p. 202; Bryant, V. ii., p. 286. He appears at the fall of Mithras, see fig. 178, Vol. I.

⁵ *British Druids*, p. 204; Bryant, V. ii., p. 331.

⁶ *British Druids*, p. 205. Venus is *gwen*.

⁷ Vol. I., p. 341.

The Rev. Mr. Davies is quite correct in telling us¹ that “the British Venus corresponded with that of the Greek,” indeed with even the worst features of the libidinous goddess, as in this Aphrodite, whom Greeks and Romans thus depicted with somewhat



Fig. 270.—VENUS HOLDING THE LINGAM, FIRED BY CUPID OR “THE QUIVER FULL OF ARROWS.”

barefaced effrontery, for she is here seeking coition with that which cupid’s torch inflames. It is necessary to study such pictures, obscene though they be, if we would thoroughly understand these old faiths, and see through the maudlin poetry and sentimentalism which veiling real facts, would give us false notions of the roots of old religions. This figure—one commonly found in standard classical dictionaries—is copied from a gem in the *Museum Romanorum, Causei* (I., 40), and reveals the true idealism involved in the worship of *Asher* and *Ashera* or “Grove” of Shemites, of the *Ashtōreth* or *Aistéoreacht*—“moon goddess of lewdness” or Irish Kelts,² of the mother of Phenicia whether in Asia Minor, Carthage or Britain, and of “the beloved of the Adonis of Byblos.” Many an old faith-idea is hid

in the Fire, Love and Desire here depicted, and here too lies the secret of many a Gan-Eden allegory of Adams and Eves, Apples and Serpents.

The Kelts termed woman, *Annyin*, “the Abyss,” the “abode of fire,” Hades, Paradise, and Hell; and their Keltik Pluto—“King of Gwyn,” they called “the genius of the Flood.” They described him as in the classic story, carrying off *Annyin* or *Gwyn*, to hide the seed, in Mother *Terra*, and thus for a time symbolizing winter and desolation and sterility. Phrygians show him stabbing *Mithras*, yet he is recreating.

Druids had an initiatory rite of baptism by “holy water;” they immersed or sprinkled from the “Holy sea” or “Cauldron” in which was ever kept a divine liquid concocted of sea water seasoned by salt, barley, laurel, and many similar phallic nostrums, all mixed with skill, and and after divers occult witchcraft proceedings, regarding which see Glossary under *Siva*, as *Sar Sarva*, “the salt one,” *Sarasvati*, *Vara*, &c. The neophyte had often to be passed through the fire³ before immersion, so that, as I said in my prologue on the Sun (Vol. I., p. 407), our rites are now mild indeed to those which Mithraik faiths required.

This Cauldron of *Cerid-wen* and its mystic water was in a figurative sense “the mysteries of *Ceres*.”⁴ that is of creation and immortality. My readers will remember what I have already said regarding the efficacy of the holy water which escapes from

¹ I agree with Vallency that Venus is derived from *Bean*, *Van*, or *Vean*, the Keltik for “woman,” but is this all? Cf. *Essay on Ir. Ants.*, p. 66.

² *Ibid.*, p. 60, and see Smith’s and various German and American Dictionaries.

³ *Brit. Druids*, p. 220.

⁴ *Ibid.*, p. 233.

the Linga-in-Argha of Indian shrines, and which falling from Siva, fertilized the whole earth. After partaking of holy water and being fully initiated, Druids required many things from the aspirant to the fruits of Ceres, and so did Greeks; Clemens Alexandrinus enjoins the young Greek to address his priest thus:—

“I have eaten out of the drum.
I have drunk out of the cymbal.
I have carried the *kernos*.
I have been covered in the bed.”¹

This Kernos was no doubt the Censor (Kensor, by metathesis *Kernos*) or vessel which, filled with the offerings or sacred fire, preceded all processions as we still observe this custom in the East, nay, the West too, for do not the neophytes and acolytes of our churches usually precede and carry the fire and other sacred paraphernalia of the rites? so with Jews and Egyptians we see the *Kernos* with sacred fire heading the procession, as in Fig. 73, p. 191, of the previous volume. Damsels as maidenly “graces,” “Music,” &c., and generally three to nine in number, had their places in all such rites, alike in the faiths of Northern and Southern Europe and of Egypt.² Thus the mystic Druid vase or cauldron was of no use unless warmed by the breath of nine Arkite damsels, comforters of the Patriarch of the so-called “Deluge.” Similar priestesses of Ceres—“Melissæ or honey-bees,” are fabled to have led Athenians into the land of the Yoni-ans or IONians, a story said to have been borrowed from Egypt, whose Osirian deity—“the avowed representative of the Diluvian patriarch”³ had nine similar damsels.

All nations have quaint lore regarding the “Water of Immortality.” Our earliest Indian aborigines, the Soors, think much of *Amreeta*—their vital *Nectar*, and say it alone reanimates all nature, and “is a milk-like stream concocted of various juices.” Out of it arose the great *Deo*, “Dan Wantaree, who churned the ocean into foam . . . out of which came new life to his expiring species.”⁴ The Druid story of the re-creation of life makes Cerid-wen frantically pursue Gwion, who flees before her transforming himself successively into a hare, a fish, a bird, and finally into a grain of wheat the lady taking the form of a greyhound, otter, hawk, and finally a hen, and at last devouring him in this *Bet-lechem*, where she conceived by him a lovely child which she covered with a skin, and deposited in a small boat or “coracle,” and placed on “*the sea on the 29th April*.” On the next day or 1st of May, all men celebrate the birth of the new born May, for this, says Mr. Davies, is “the day of the deliverance from the ark.”⁵ The conception would in this case be about midsummer.

Dogs play as conspicuous part in faiths as do hens and cocks, Ceres has always a dog in the Elusinian cave, and a dog ushers in her devotees; dogs assist Isis to find Anubis, the child of Osiris, one of whose forms is that of a dog. Even priests are called *kunes* or dogs, which Kaldians, Phenicians, and Hebrews make *kahen* or *koen*. The otter, which

¹ *Brit. Druids*, p. 221.

² They were symbolised under the Rose, Yoni-leafed Myrtle, and a Box, die, or unhewn ovate-stone.

³ *Ibid.*, p. 224, 225; Bryant's *Myth.*, II., p. 376.

⁴ Maurice's *Ind. Ants.*, II., p. 270; *B. Druids*, p. 228. Cf. Glos, *Soma* and *Seka*.

⁵ *Ibid.*, p. 241.

by some is called the water dog, and thought to be a phallic symbol, is very sacred with many tribes. Notice that the final form of the creating Cerid-wen is said to be the hen which is also the favourite form of Isis as in Pl. XIII., IX., where she so appears "brooding," as it were, over the symbol of generative nature—the bull Apis. She is commonly a woman with a hen's head or a cap representing the prolific egg-giver.

Mr. Davies writes that "the district of Snowdon, from the remotest period of British mythology, was famous for its Arkite memorials. Here was the city of *Emrys* or "the Ambrosial," also called *Pharäon* . . . the Baalim of the Arkite Patriarchs, and here the Dragons were concealed" who drew the car of *Kêd* or *Ceres*. *Emrys* was the great Helio-Arkite after whom Stonehenge and the city of Snowdon were named.¹ The country was called after *Gwydnaw*, who was evidently also *Gwydion*, the son of *Don*, the same as *Mercury* the son of *Jove* or *Hermes*, and identical with *Tegid*,² as Patriarch or Progenitor; the derivation being, thinks Davies and others, from *Gwyd*, Priest, and *naw*, a boat; hence "the Priest of the Ship" or the *Argha-nât*. His son *Elphin* or *Apollo*, "who bore the ears of corn," was said to be confined in "a strong stone tower,"³ that is, was represented by a *Bet-El* or *Lingam*. The old Bards are found to be ever lauding "the liberation of *El-Phi-in*"—"the fertile principle," and this is called "delivering an oracle." The Keltik word translated ark, signifies a sacred ship, sanctuary, temple or womb,⁴ and often also, *Hippa*, "the mare," a name of *Ceres*, "the swelling one out of the dark cave," as in this Fig. 271. Her boat was *Menes*, *Meen*, *Menon*, or *Dea Luna*,⁵ and most of the names of races, as the *Menæi* of *Sicily*, *Minyæ* of *Elis*, and chief of the



Fig. 271.—CERES EMERGES FROM CAVE.

Argonauts, are thought to be derived from this source, just as *Ionians* from *IO*, *Ioni* or *Ioh*—and old Keltik term. *Vallencey* says the latter signifies, "the fruit of beast, plant or tree," and when conjoined with "*p Athair*, i.e., *priomh Athair* (*Phenician*), the first or chief father," named *Iohpater* or *Jupiter*. His Etruskan name was *IUP'TER*, i.e., "*Iu-primus atar* contracted to *P.ater*, from whence the Greek, *Pater*; Latin, *Pater*; Bisc., *Aita*; Gothic *Atta*; Thessal. *atta*; Persic, *Padder*, &c."⁶ this learned author here also says that *Saturn*—in Irish *Sath-aran*—probably comes from *Sat*, in Irish "abundance" and *Aran*, "bread;" and the Earth-god *TELLUS* of *Carthage*, from the Keltik *Tellur Tella*, i.e., *Terra-Varuna*. *URANUS* as ruler over land and water is expressed, he thinks, in *Uir* and *An*, the Irish for "land" and "water," but names come usually from gods, and were *UR* and *ANA*. *Ceres*, *Geres* or *Keres*, may be connected with *Re* the well-known moon goddess of both *Asia* and far off *Polynesia*, which *Ceres* also was,

¹ *British Druids*, pp. 243, 244.

² *Ibid.*, p. 64. *Don* was the *Jove* of *Dodona*.

³ *Ibid.*, p. 246.

⁴ *Ibid.*, p. 257. Cf. my figs. 27, 28, Vol. I.

⁵ *Bryant*, II., 242, 309, 510.

⁶ *Vallencey's Essay on Irish Ants.*, p. 65.

and as she was invoked for rain with *Ceo*, “the clouds,” there is ground for Vallencey’s argument in favour of *Ceo-Re* as “the watery moon.” So the Sun is called *Grynaeus* by Virgil and others clearly from the older term *Grian* or *Greine*.

The Keltic bards made a clear distinction between *Don* (or *Jove*), and the “Chair” or “Cauldron”; thus in the poem of *Cadair Ceridwen*, the lady enumerating female excellencies, says I am “accounted skilful in the court of *Don*,” and superior to others in “my Chair, my Cauldron, and my Laws,” which sexual pre-eminence was undoubtedly hers.¹ Many strange rites existed among these old people in regard to trees and plants; thus, in cutting the “hedge hyssop” or *Selago*, which the Welsh called *Gras Duw* or *Gratia Dei*, it had to be covered up and taken in the right hand by a Druid clothed in white, the priestly dress in approaching sacred fire or any altar. The same custom was observed in regard to the *Uil-ioc*, *Misseltoe* or *Pren Puraur* or “tree of pure gold”—a name Virgil also recognises in calling this the *Aurum frondens*. Druids named it the *Uil-ioc* or *All-heal*, because they said it promoted the increase of species, or prevented sterility,² but this seems inverting the order of things, for the *fruiting* misseltoe shews the end of winter and opening of the fruitful season, and hence they made *the sign* the cause; all the same, the worship of Fertility was clearly the end and aim of this faith and of all its rites and sanctified objects.

We shall probably never hear the whole truth in regard to this old religion, for as Mr Davies says, “most of the offensive ceremonies must have been either retrenched or concealed,”³ as the “Roman laws and edicts had for ages (before the Bardic writings), restrained the more cruel and bloody sacrifices,” and at the time of the Bards nothing remained but “symbolic rites.” Then, as at Eleusinia, the torch-bearer personated the Sun; the Herald was Mercury, and he who ministered at the altar was symbolically the *Moon*,⁴ and “everything sacred, pure and primitive, was derived from the cauldron (or ark) of *Cerid-wen*,” just as we are asked to consider was the case in regard to the Jewish Ark and Testimony. Those old Kelts spoke of “the language of the *Cadair Saidi*,” the ark of *Tegid* or Mercury precisely as Greeks spoke of the voice of the priestess who sat on the tripod of Delphi, or that which issued from beside the *Phallik* symbol standing before chasm.⁵

The *Caer Sidi* was often called the circle, that is a *Klanchan* of *Sidi* or *Sidin*, and when the high priest, as representing the god, was present, he was called the *Cadair* or *chair* of *Caer Sidi*, but this is clearly the usual confusion between the Ark, and “god of the ark.” *Σιδῆ* (*Sidē*), says Bryant and Davies, is a name of *Ceres*⁶ figured as the *Ῥοία* (*Rhoia*), *Rimon*, *Rhea* or *Pomegranate*. *Pamphylia* and *Boiótia* had each a city sacred to *Side* as the daughter of *Da-naus* or the Ark God, and therefore an Arkite priestess or one “impregnated with seed,” in that sanctuary “in which was the

¹ *British Druids*, p. 265.

² Pliny quoted in *Ants. of Cornwall*, II. 12, and *British Druids*, p. 280, and Vol. I., ante, p. 81.

³ *British Druids*, p. 282.

⁴ *Ibid.*, p. 289. ⁵ *Ibid.*, p. 292. Paus. X. 858.

⁶ *Ibid.*, p. 292; Bryant, II. 380. *Cid* = *Thid* and *Cs* = *Ch*, in Spain and Poland. Cf. *Sita* the seed furrow or vessel of Ram, the Sun.

mythological Arthur or Udyr and his seven friends.” Now seeing that *Beth-sidi* was the name of the oldest and holiest temple in ancient *Asher* and other cities in Mesopotamia, we may well suspect that *Sidon* was *Sidin*, and that *Bet Saida* and like names, were used in order to unite all arkite ideas with sun and moon, and says Davies, with the very name *Zodiac*. *Bith* is Keltik for “Life,” and *Uile* = All, complete, or Sun, or if *Ur*, then Fire, so that *Bith-Ul* = Life-fire or Enliverer.¹

The Druid or ancient Bards quoted by Mr Davies, called the circular temples *Caer*, from *Cor*, *Cylch* or *Culch*, a circle, and hence *Cylch Balch Nevwy*, signified “the magnificent celestial circle, around which the majestic oaks (symbols of *Taronwy*, god of thunder) spread their Arms”;² for, as most antiquaries suspected, sacred groves once surrounded these roofless churches of our forefathers. Mr. Davies very thoroughly identifies the circles with the worship of *Llywy* or Ceres, and Proserpine, and quotes Maurice as saying that Stonehenge was called anciently *Choir Gaur* or the *great choir*³ and adds, it is exactly N.E., like all Mithraik temples and most caves, and though outwardly circular, has an oval or egg-like form in the sanctuary. It was “a cell for sacred fire, and not made for strife, but a sanctuary of pacific Bards and Druids.”⁴

This reverend author agrees with Jacob Bryant as to the identification of Saturn and Rhea with Dwyvan and Dwyvach, (the Deva and Devi or De-vach of Hindoos), with Osiris and Isis, *Hu* and *Kéd*, with Noah and the “genius of the ark,” and with Tegid and Cerid-wen⁵—also called De-gid, De-god or Ceres the earth goddess. The British *Eseye* is a feminine form of Titin or Teithan, the wintry sun, the Typhon or Titan and Gwydien or Gwydion the Lingam or Hermes. Thus Higgins and the Rev. Mr Davies, arrived independently at the very same conclusion as to Stonehenge that I did myself long before reading their works. The latter sums up his researches by saying that this “great sanctuary of the dominion is not exclusively dedicated to the sun, moon, Saturn, or any other individual object, . . . but is a kind of Pantheon in which all the Arkite and Sabian divinities are present, Noe and Hue, Elphin and Rheidin.”⁶ The stone cell or *Kibla* (as Maurice justly calls it after the Mekan womb symbol) is, says Davies, the “cell of fire,”⁷ and he thinks, what seems most probable, that the great stones, especially the inner, “were either *the very image of the gods* (Sivaik symbols) to whom the temples were dedicated, or *they were esteemed peculiarly sacred to them and viewed as emblems of their presence*,”⁸ for our ancestors had not yet learned to carve figures, at least none of very early times have been discovered, and hence “in lieu of them,” says Bryant, “they used conical stones called Baitulia”⁸ for males, and probably the Delphik door for females, formed by two stones leaning against each other, or two on end and one over,

¹ *B. Druids.*, p. 293. Cf. Vallancey’s Essay, p. 63.

² *Ibid.*, p. 299.

³ *Ibid.*, p. 303; Maurice’s *Ind. Ants.*, VI., 123. Stonehenge was also called Gwaith Ginryys, after the Helio-Arkite. Cf. references in my Index.

⁴ *British Druids*, p. 349.

⁵ *Ibid.*, p. 350 note.

⁶ *Ibid.*, p. 305. Cf. *Anacal.*, I. 297.

⁷ Cf. References under *Agni-mandalam*, Vol. I.

⁸ Bryant, I. 49. Unhewn, long or ovate stones were used for even Eros, the Graces, Music, &c. Cf. Abbé de Tressan’s *Heathen Myth*.

which still represent Párvati or Baga-váni in India. Bryant is wrong I think in saying, that “*Ab-adir*” was a *stulos* or stone pillar representing Ops the wife of Saturn,” unless, indeed, it was a very ovate stone, in which case the *Stulos* (Sanskrit *Sthūnā*) is that seen in Pl. XVI., 7. The stone which Pausanias¹ says stood in front of Delphi, and which was constantly anointed, and had libations of wine and sundry high honours² paid to it, was most certainly the great god Apollo or Maha Deva; so “near to the temple of the Eleusinian Dāmatu,” we are told, there stood “two vast stones called Petronia, one of which was erect, and the other laid over and inserted into the former. There was a hollow in the upper stone with a lid to it, in which was kept a kind of mask,” so that the whole was a very perfect Linga-in-Yoni, like the pair of vases in the temple of Vesta, p. 227. The stones in the famous Spanish church, given in my Plate XV., and the “Dome of the Rock,” with cave and well, over which Shemites built their holiest mosk,—Fig. 6, Vol. I., p. 181,—symbolize the same idea. Such stones are *Kromlechs*³—“stones of Testimony or of Covenant,” *Geis-lia* with Kelts, and Jupiter Federis or Lapis with Latins. Now Babylonian scholars say, this Covenant God was known two thousand to three thousand years before Latin days as Izdubar of Kaldia—the “Lord of Covenants,” who leagued with Hea-bani, “Son of Hea,” the Keltik Hu, to destroy the faith then centred in Ishtar the Moon or female principle.⁴

Kelts would have called the Judean shrine over “the Dome of the Rock,” a *Crair gorsed* or “supreme seat of Hu” the god of all Beth-Els, for Hu is always supposed to sit on the *Maen Llog* or covering stone of the ark of Uthyr or Arthur. The cave and well were held by most races to be the most perfect symbol of Woman, the Ark or Womb of nature, and especially so among Kelts, as we see in the case of “the Gowr Monument,” in which is a well, having they siad, “a flux and reflux of the sea . . . an enclosure of Sidi’s,—a well of water sweeter than wine.” It was “a Stone Ark,” covered in by an Arthur or “Uthyr Stone.” Circular stones, especially if with a solar disk,—called Arthur’s round tables,—are also named “the couch or Παιστός of the greyhound bitch,” for this was a name of *Sidi* or Ceres, because she transformed herself into a greyhound bitch (Gwâl y Vilast), when, longing for offspring,⁵ she chased the male god. Ceres as the beneficent one, was represented by any stone or Maen Ketti, this being then called the Ark and Beneficence. Her Lord *Uthyr* was three nights in the cell of Oeth or An-Oeth, three nights with the lady of Pendragon, and three nights in the *Kūd*, or under the flat stone of *Echemeint*, that is, in Cerid wen, whose symbol is also a flat stone, because “the cell under the flat stone”—the *Carchar Had*—womb or “prison of mystery.”⁶ It is difficult to trace these three wives and three nights, but religious histories gives us many similar trios.⁷ Our author unravels

¹ Bryant I., p. 476.

² *Ibid.*, II. 203.

⁶ *Ibid.*, 403, 409. Bryant, II., 301, 408.

³ *British Druids*, p. 392.

⁷ Herakles as a beardless Apollo spent also *three nights* in “the Abyss” (Ceres) or Jonah-ik *Cetô* or great fish, *S. Bib. Dic.* III. 1120.

⁴ Smith’s *Chald. Account of Genesis*, pp. 7, 34.

⁵ *British Druids*, 394, 397.

the mystery of *Oeth* and *Anoeth*, and shows that *Caer Sidi*, as the Arkite temple, is a word also applied to Stonehenge and similar circles.¹ Pen Dragon he holds is equivalent to Wen Bendragon, or “Lady the Supreme leader,” that is *Eigyr*, “the generative principle.” *Kud* or *Kyd*, an Ark, woman, or Fish, is also the name which Kelts and the LXX. gave to the fish (Κητος) that swallowed and retained Jonah, a story probably arising from his sojourning at the adjoining city of *Ket-Ion* or *Citium*, in *Kupros*.²

Truly, as the Reverend Mr. Davies shortly after all this says, our British ancestors as Arkites, were a multitude of *Sues* or Swine, although he does not at all see the great and universal faith which he yet so well and learnedly unfolds. *Sues* means swine, which the priests of the Kabiri were called as men dedicated to the mystic *Sow*—the *Hwch* or *Ceridwen* of Kelts, the ploughed and ever fertile *Terra*. Her congregations also were *Moch* or swine, and her chief priest was *Turch*, the salacious *Boar* (a name for Noah as well as Vishnoo), whose ancestry is traced to “*Arcol* of the long ahnd” (the Sivo-phallik idea), and the son it was said of one *Pyr*, *Pur*, or Fire. Among Kelts *Arcol* was a “lofty mount” or “mountain god,” such a “*most high God*” or *AL*, as Abram and Melchized served (Gen. xiv.). Mr. Davies compares him to Herakles of Tyre, and the *Our-Kol*, *Arkel* or *Arkles* of Egypt. The Phenician name *Archles* signifies “strong” or “robust” and is equivalent to the Hebrew *Ercol*, “sinewy,” the Irish *Aichill* and Greek *Achillos*—the *Phāla*, *Bala* or *Bala-Ram* of Sanskritists.³ Carthage or *Mil-Car-thus* is merely the Lord—*Mil* or *Melec* of *Car* or *Caer*, the sacred enclosure; *Cartha* or *Cathair* is still the Irish for “a City.” The second principal deity of Carthage was *Jolaus* or *Iol-aus*, and their Lares or household gods were called *Cabiri*, some think from *Calra*, a shield, one of the symbols of woman, and Selden says the Lares signified Venus.⁴ This *Iol-aus* may be connected with Poseidon’s progeny *Aiolos* the god of winds, the *Maroots* or *Vayoo* of India, as these are constantly mentioned in connection with Indra, the Sky-God, Roodra, and Agni. *Bad* or *Badhb*, the North wind of the Kelts, was supposed to be a spirit, and *Bad* is even now in Persian “not only wind, but also the name of the genius or deity of wind”;⁵ all pointing to a Keltik, Aithiopik or Phenician language as once prevailing from Western Asia to all over Northern Africa, and the coasts of Spain, Armorika, Britain, and Ireland. General Vallencey’s learned publications clearly establish this, though his orthodox training prevented his ever doubting the stoires of *Genesis* and supposed priority of Hebrew, which he calls the base of the *Bearle Fene* or ancient Irish dialect.

Helios and Hercules, like Noah, traversed the sea in a cup-shaped vessel supplied by the great god Okeanos (Oceanus) or Nereus, and these were Fire or Pur gods, and connected with all Solo-fire rites and divinations, just as was the Latin

¹ *British Druids*, p. 407.

² The myth is only solvable by the discovery of such punning. Cf. Inman on *Paranomasia*.

³ *Ibid.*, pp. 414-426.; Bryant, I., 40. *Ar-Ak* or

’Er-ak (les) was the Egyptian or Aithiopian *Sams-On*, see Archdeacon, Lord Harvey’s *Art. Smith’s Bib. Dict.*, and Vallencey’s *Essay*, p. 58.

⁴ *Synt. II.*, 31.5 *Essays on Irish Ants.*, p. 66.

Jupiter-Pur whose attendants were *Pueri* and *Prætors*, and whose residence was a *Prætorium*.¹ The earliest gods of the Arkandia Pallanteum were called the Pures.

The Keltik story of a "Flood" is that "*Llion the Ancient One*"—"father of *Pyr*" or *Pur*, was "the deluge" or Diluvian god within the earth, who "once bursting forth overwhelmed the whole world," that is he let forth the spirit or vivifying principle of fertility, as is related of Siva; for as Sarva, Seva set forth *Sara* or *Var*—"living waters" which stirred into activity all the inert forces of the Universe and set up strife in heaven itself, where he then established "his only son," *Karte-keya*—Mars or the warring principle, which all heroes and their religions have well sustained. Kelts say that it was *Seithenin-Saidi* (Saturn, El or Noah), who covered *Bro-yr-Hud*, or "the land of mystery, and enveloped *Llengêl*—a veil of concealment,"² a story very like that of Elohim, "brooding over the deep" or Jahveh shutting up his Ark.

The Rev. Mr. Davies, calls the Keltik Sow, Ark, Coll or Cor, "the great agents in the adventitious branch of the Druidical religion." The mystical Sow is, under *Coll*, who is continually identified with the "red bony (or hard) giant," as his *Hwch* or Sow is with the ship or a coffer. Cor or Kur is, thinks Davies, of foreign, probably Phenician extraction,³ and this has been abundantly shown in the Asiatic and African derivatives of this name. *Cor* is evidently *Caer*, the circle or enclosure, so that eventually the "red bony giant" became synonymous with the solar shrine; yet at first it was clearly the Phallos, and what so appropriate as a Lingam emblem for the great Fertilizer? latterly, when the races became ashamed of and veiled the organs, they forgot them in the many rites and phenomena of Sabeism. So their phallic serpent—the *Draig Adon*, "*Dreigian*" or *procreator*,⁴ which, says Owen, is the *Generative principle*, became the Sun, "silent lightnings," &c., just as "the Testimony" became the Ark, that outward symbol by which the God was best known.

The emblematic flower of the Druid *magna mater*, was the trefoil clover and shamrock, especially the last, known as *Blanche Flour* and "*the pledge of union*." Every leaf of it, said those observant naturalists, is "impressed with the pale figure of the sacred crescent," indeed wherever the great goddess trod, four of these Triads sprang up.⁵ An orchard was a sacred mystic place with Druids—a sort of *Gan-Eden*, where the gods could walk in the cool of the day, and out of this sacred orchard-grove alone, could the *coel-breni* or *omen sticks* be cut. A "perfect orchard" of 147 fruit trees which tallied perfectly with each other, was a most complete Druid circle, for 147 was a potent mystic number in its relation to the sacred 3 and 7—the Triad and weekly or planetary days, and an Orchard was a *Cor* or *Caer*.⁶

The great mother was, as in western Asia, called the Bee, Melissa, and her attendant priests *Melissæ*, nay in one northern dialect, her ark or ship is the Bee.

¹ Cf. Bryant's *Myth.* I., 124. With Asiatics—*P'ur-aith*, *Pur-athi*, *Pur-atheia*. Cf. Greek, *Prutaneis*, *Prutaneia*; Latin, *Præ-tor*, *Præ-torium*.

² *B. Druids*, p. 416-7. *Pur* was father of Heracles.

³ *Ibid.*, p. 426-446. See Fig. 259, p. 221.

⁴ Owen's *Welsh and English Dic.*, and *Welsh Archæol.—British Druids*, note, p. 437.

⁵ *Brit. Druids*, p. 448.

⁶ *Ibid.*, p. 454. For $\frac{147}{3} = 49 \div 7 = 7$. Cf. p. 482 and Index, "Orchard," or *Orchis*, the Scrotum.

The reader will see abundant proof of this if he wade through Druid lore. The celebration of her mysteries is sometimes said to be “*completed before dawn*,” for she is goddess of darkness whose “great sacrifice” is at night.

Welsh bards taught that there were three regions of existence called circles, the lowest *El-bred* or evil, containing matter, form and existence; the: *Gwyn-wyd* or felicity, in which virtuous men are to exist, and the third, the *Cylch-y-cagant*, or the all-enclosing circle, where God or his Spirit alone pervades.¹

I have not thought it necessary in this work to combat some of the old arguments which have at different times been advanced by many and often learned writers, as to stones and stone circles merely marking and consecrating places for sepulture, for these have only gained credence with those ignorant of the customs of phallo-solar faiths. The refutation of the sepulchre theory will, I think, follow the acceptance of even a few of the numerous facts which this work deals with. No doubt sepulture has been proved in and around some, but by no means all ancient circles and monoliths, just as sepulture was the rule in and around many of our own churches; yet these last were none the less places dedicated to Jehovah, Jesus, Mary, or other representative of the faith. The Christian in burying his dead at the foot of the symbolic cross, only carries on the idea the old Kelt had, when he placed a revered corpse at the foot of his Maha Deva.

Well did the learned Dr. D. Wilson complain, in 1867, that “archeological research” requires to be freed “from that limited range to which a too exclusive devotion to classical studies had given rise.” Few Europeans, either whilst students or at a period before their minds get fixed, and themselves more or less committed to certain views and opinions, have had the opportunity, or in this busy age, the time if they had the ability, to dive into the depths of such old records as led Bryant, Faber, Davies, Higgins, and other still more heterodox antiquaries outside the bounds of ordinarily received historical research. There are peculiar difficulties in these researches, to one who has not lived and studied, beyond the limits and sway of Europe and its curricula, for most Europeans become early shut up with the strong swathing bands of an all controlling orthodoxy, which meets them with a negative if not positive resistance, at every turn which these studies take. If the matter be not found in the ordinarily received classics and works of orthodox historians, neither teachers nor taught learn anything of it, nor have time, in these days of competition and high pressure, to dwell upon it. In vain for them did Faber, Davies and other, though clergymen, write on subjects which seemed to lead nowhere unless to the upsetting of all that the schools taught, and to the revival of those very topics and ideas of which churchmen—mostly our teachers—had for ages tried to efface both the imagery and memory. Such writings only cast doubt, if they did not upset orthodox “histories” like those of “the Fathers” and our “Saints,” Patrick, Nineus, Columba and Co., on which so much has been built to try and prove the early establishment, good deeds, and

¹ *Her. Brit.*, pp. 94-5. 2 *Prehistoric Annals of Scotland*, by Prof. D. Wilson, LL.D., Prof., 2nd Ed.

stalwart growth of the early churches. Of course it is an “upsetting of one’s faith” to see that many Bible stories, rites and good morality existed in Keltic scriptures “long before the sixth century, A.C., *in an age when the Britains were acquainted with the Romans, but whilst Rome itself as yet was Pagan,*” as the Rev. E. Davies asserts. It is a fact also, that there is in the *Kadeir Taliesin* and most other old poems of a similar date, “an open profession of *worship of the moon*, and that amidst a general concourse of men, the lore of the Druids is declared to be meat for sovereign princes.”¹ It is bewildering then to find here so much good and bad matter thought to be purely and solely Biblical, and no easy task to enter on the burning question of the common origin of these faiths.

Few Englishmen have any conception of the strength and extent of the faith which once permeated every corner of these islands. Thickly enough as they are now dotted with churches and chapels, these are even yet by no means so numerous as were the old solar shrines, at least in some counties. The Cambrian Register of 1799 gave the names and localities of no less than 30 Druid Kromlechs within the 270 square miles of Anglesea or Mona’s isle—Ptolemy’s *Mona-oida*;² and these 30—one to nine square miles—are but a remnant, after 1000 years of Christian persecution, succeeded by some considerable amount of previous intolerance; for Romans often attacked Druids and their shrines, and they did so here because these stirred up their flocks to oppose Rome. Suetonius entered upon the conquest of *Mon-ige* or *Mon-ey* in 60 A.C., and Romans here sternly ruled its *Ordovices*, (as they termed these Kelts) for three hundred years.³

Those who wish to judge of the strong and immoveable foundations on which Keltic circles and Druid faith existed, can scarcely turn to a better small work than that by the Rev. J. Rust, *Druidism Exhumed*.⁴ In his concluding chapter this author asserts that he has advanced “abundant proof to satisfy any unprejudiced individual that these structures (circles, dolmens, monoliths, &c.), were intended, erected and employed as temples; proof from an ancient, unbroken, uniform and universal tradition; proof from early Christian authors who knew well about the events which they recorded; and proof from Gaelic etymology, the earliest, the fullest, the most consistent and satisfactory which could be desired.” Nothing is clearer than that the worship of the people were stones single or in combination; male “stones of pledge, covenant, or testimony,” and female, in earth-bound rocks, caldrons, kistvaens, &c. *Al* “The Most High” of Gen. xiv., is seen in numerous strange combinations; in *Al-teim* he is the god or “stone of fire.” He usually appears as *Ad, As, Ar, Art, Alt,* &c., often now in ignorance transformed into the Scotch term *auld* for “old,” but by this author always translated “stone,” the symbol thus taking the name of the deity.⁵

¹ *British Druids*, p. 279. The italics are the author’s.

² It was only called *Elgles-eis* or “English isle,” about the 8th century, A.C. Will the new faith show the same number of churches after 1800 years of persecution?

³ *Annals and Antiquities of Wales*, by Professor T. Notholas, I., 3-15. Longmans, 1872.

⁴ Edmonton & Douglas, Edinburgh, 1871. Here and there this author may probably strain the rules of etymology; he is of course orthodox, and neither touches on nor appears to know anything of my first three streams.

⁵ “Al-Kirk (not Auld Kirk), is a name for the (stone) circle,” p. 71. Arabian historians exactly so describe Arabian stone worship.

Mr Rust points out the undoubted worship of “the All-seeing Father” in Grian or Gréine (Sol), of moon, planets, wells, rivers, trees, and serpents everywhere. It is clear also from his facts that the people thoroughly saw through the solar eucharistic idea, viz., that “the warmer”—“the Sun of Righteousness”—was “made flesh for them,” and that, in fertilizing their cattle and raising grass and corn for them, he turned blood into milk, if not into wine, as was said by those inhabiting milder climes. It will perhaps give the reader the best idea of the very religious character of the people, and the all-pervading extent and force of their faith, if I here select a few of the roots or radical terms and words which occur most commonly in old Keltik, and also a few actual names of places to show how these combine. This will also illustrate the etymological arguments which are some of the strongest, and show how the names of the chief deities enter into those of places, tribes and heroes.

OLD KELTIK RADICALS OR WORDS, MUCH USED IN NAMES STILL CURRENT, BUT OFTEN SO MUTILATED OR MODIFIED AS TO BE SCARCELY DISTINGUISHABLE.

<p>Lis, Lea, Leake, Leek, Leach or Lia-Ach, Lecht, Leigh, Carragh, Clach, Clechan, Stab., Staon, Stane. Caluman, Cra, Cru, Cro, Cor, Car, Call, Coll, Caer, Cer, Kirk, Circulus, Circos, Circus. Ra, Ro, Rath, Llan, Lann, Staon-Ion (Rath in <i>Sansk.</i> = a wheel or car), Adh, Agh, Achadh (sounded Auch), Aff, Hack; metaphorically, a Serpent. See note p. 285, <i>ante</i>. Achad-Fobhair, a Serpent worshipper, Solarist, Asc, Aisc (Heb. <i>Hoc</i>) Nathair, Tiene, Tien, and see Index, “Fire,” Luan. Re. <i>Barr-eas</i> (Irhs), <i>Aine</i>, Gealach, Easga, Bar, Barr, Kin, Pen, Pin. Ceann, Cead, Ceannard, Alp, Bàth, Bas, Baith, Glāl, Ghe, Ghea, Gies, and with silent <i>g</i> then es, Ess and Nesa, the <i>gh</i> in Gaelic is nearly quiescent, Ess, Essi, <i>Heb.</i> Tsi or Sti, Arc, Arg, Earc. (The roots of many words from Kaldia to Skandinavia), Es-ais, Es-ish. <i>Heb.</i> Ets or Otz. <i>Arab.</i> Nahbus, Naoi, Carb. <i>Egyptian</i> Nebi or Neph.² Mil-es = Captain, or Leader of the <i>Es-ish</i>. Kish. Keist (Kist-vaen). <i>Persian</i> and <i>Hindi</i>, Keshti. <i>Heb.</i> Kis or Kest. Cess, Cabal, Escip, Skiph, Tonn. <i>Kaldi</i>, Thalath. <i>Gk.</i> Thalasse, Okeanos, Bar (Irish, Phenician, and Heb., <i>cf.</i> Bene, Bal, &c.), <i>Bar-en-Dee</i> (Irish), Clain, hence Clean Tor, a bull’s head, Cloum, Colm, Columb or Colman,³ Erceallan or Earchaill, Earcealoin, (evidently based on <i>Clain</i> the Begetter), Feis (<i>Sansk.</i> <i>Bhis</i> = Lust, <i>Bishma</i>, Siva, <i>Vij</i> = Semen), Sul. Ion (Lord of Io), Ogham, Ealut (Ilahit),</p>	<p>A stone Pillar, Column, Tombstone, upright or leaning, and sacred.¹ Circle, Enclosure, Church, and hence also, the god of the Circle, the Sun and his car or vehicle. A Field, Enclosure, and hence and usually, a sacred circle. A Sun god. A Cuthite, and name of the Sun. A God. An Adder and <i>Meta</i>, a Druid, <i>cf.</i> p. 304. Fire. The Moon, and in <i>Easga</i> an Eel. High. The head or high place. A grave. A death. Cemetery. A Vow. Testimony, <i>Testes</i> or <i>Eduth</i>, hence, the God of Vows or his place. A Ship or Ark, Ess is also “Death.” Earc is the Sun, or Heavenly vault. A ship or tree-man (trees being first ships), <i>Mil-es</i> (from which Milesian) may be “Lord or Captain of a ship.” Box. Ark. Ship. (Kish is still in use on the Thames and the Ganges). Ocean, sea. Intramaik, a son. Du-bar = son of God. “Son of the one God.” To beget or engender, (<i>De-clain</i>) = Siva. A dove, Priest. Celebrated Irish Saint. Post, pillar, May-pole or round tower. The Arkite El, Cronos or Her-akles. Carnal communication. Sun and maturity.</p>
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¹ These terms seem based on the Sanskrit *Linga*, *Kāl* or *Clā*, and *Stanu*, Siva, the Pillar or Spear.

² Egyptians say Isis invented sails, and that a ship is therefore *Is* or *Its*. Neptune may thus be Neph-

toun, and Poseidon, Fosa-toun, a “dweller on sea;” the language is Egypto-Phenian or Aithiopian, the probable source of most ancient religious terms.

³ A and U, are used indifferently in Irish MSS.

<p>Ion-fhir or Ion-Mhne, Maidineog, Maideog, Neim, Neimh, Neamh, Tor, Tar, Dún, Dúin, Dhune (Yoni), Meall, Tala (corrupt Tilly) Mà-idea (Ma-iden), <i>cf.</i> my Glossary and Index. Liàch or Lia-Ach, see <i>Lia</i> and <i>Ach</i>, <i>ante</i>,</p> <p>Al, hence Alt. Ar and Art, as in Arth-ur, Air. A judge or “high person” (like a god) and his “high throne” or sometimes a battlefield. A Hil-ton stone still stands near Alton, erroneously made <i>Auld-town</i> of Aberdeen. P’Al, Phal or Fal. In <i>Kaldi</i>, Phola = Magnatus; Ar Fa-al = Nobility and Wa-al, a Prince. <i>Cf.</i> Pales, Palna, &c., Iùl, Iùil, Bhraith, Iul-lia (Ellon), Du, Dubh, Dubbh, Dubhe. (<i>bh</i>, generally quiescent). Abhuinn, Aibhne, Abhain, Aimhne, <i>Deaseil, Deasol.</i> (turning Sun-ways),</p> <p>Tuaitheal, (wrong, heterodox), Caom, Caomhan, Can, <i>Heb.</i> Cohen, <i>Kaldi</i>, Cahana, Draoi, Draoiean. <i>Gk.</i> Drus. Druitheacht,¹ Cathal, Aidheann, Aghan, Adban, Eden, Creagan, Craig, Cadha or Cabha, <i>Arabic</i>, Kaba, Kabr or Kibla, Dealbh, gen. Dealbha; (<i>bh</i>. being silent; De-al = God) Mhà, Mà, Mòr, Ard, Mi, Mhi, (<i>Sanskrit Mahā</i>). Gré ine, grian, <i>cf.</i> pp. 266 and 285, <i>ante</i>.</p> <p>Beinn, Bān (fem.) Beann, <i>cf.</i> p. 285, <i>ante</i>, and Bean, Ben’n, a woman; hence, probably Ven or Venus, Leaba Grainé, Liana, Lian, Chomar, Cluain.</p>	<p>Marriageable. Venus or morning star. The Concha-Veneris—Maidenhead. Brightness, Heaven. Head, height, mound, eminence, hence the <i>Mons Veneris</i> or God of this Mount. The stone field, or field of the sacred stone and hence the god himself. High High One. A god or his symbol, hence a sacred stone, as in Al-taine, Hil-ten (stone of fire), Al-mod (stone of meeting), Al-du, the black stone. The active Lord, Master and Shepherd, who guides and cherishes. A landmark, judgement, guidance. Stone of judgement, or vows as in Gea-lia. Black, as Dubh-Abhain the black river. A river, as in Aber-du-in, &c. <i>Deas</i>, south or sunny. Iùl, encircled mound or circular spot, hence Sun. Wrong cantations, Reverse of Deas-uil. An Arch-Druid or Priest. Dog. Follower. A Druid, or “of a Druid.” Oak? Druidism or Sorcery. Kettle, cauldron, goblet, chalice, vase. Crag, rocks, cliffs. Cell, Cave, cove or gorge. An image or statue, hence, a deity. Great, large, lofty. Perhaps from Ge or ghe, a vow or testament, and <i>On</i> the Sun or “God of the Testimony,” or <i>Jupiter Federis</i>. A hill, evidently the Parvati or woman-idea, see Dhune or Yoni, above. The Altar or shrine of Sun or Belus. A meadow or plain, metaphorically a woman, Isis or Ish.</p>
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Specimens of Keltik names, showing how framed and metaphorized, and their close connection with the religious life and feelings of the people:—

<p>Stanton, Stonehenge, Staines or Stannis, Stanley, Darlington,</p>	<p>Stan or Staon-Teine, Staonacha-na-geis or Stana-ha-n’-geis, Staon-Geis or Stan-gus, Staon-Adhlis, Tor-Lia-na-Teine,</p>	<p>Place or Circle of Fire, Court of Justice. The Circle of Testimony, or Sacred Circle. Circle of Testimony, or Place of Vows. Enclosed Circle of Stones. Hill of Stone, of Fire, or Eminence of Worship (the sacred stone still exists).</p>
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¹ *Th* and *S* are often interchangeable, and Turks and Persians prefer the *S*. See Note p. 335. With Teuton Kelts, *Ts* = *S* or *Tz*, and *fl* = *vl*, and *i* = *u*, as *Zabal* for *Tavl*.

Callernish, Harray (Loch), Harrow, Aro or Harro, Herg, Hogr, &c. Brogar, Aldhu, Craig Maddie (near Stir- ling), Aberdeen, Dee (River), Ratray, Rayne, ¹ Rathan, Rothney, Rothie and Rothes, cele- brated for its remains, Colton, Calton Edinburgh or Edhanburg. Dun Edin, Maiden Dun, Salisbury, Dolmen, Carrowmon or Carragh- mòr, Granton, Greenock, Màidse-Mà-aighe, Barr-ra, Bar-re, Avebury, Crom-Cruch, Magh-Sleacht, Ashera, Ashtaroth (Ash- thore, endearment) or Astoreth, Albion, Britain,	Call-airn-gies, Ar or Air and Ro (Högr of Sagas), Bro-Car, Al-Du or Alt-Du, or 'Dhub, Creag Màie-adhainn, Abar-duibhe-aibhne or Abar-du- in, Dhubh-aibhme, Rath-re, Rothan or Ratehn, Roth-geis, Roth-ges, Caom-teine, Caomh, Al-teine, Eden or Edhan and burg, Dun and Edin, Mhà (great), Adhan, Seul or Sar (Sun), and gies or is, Deal(bh), Maen, <i>Carragh</i> = "Pillar," in our Gaelic Bible Jacob's anointed one, Grian-teine Grian-ach, Maidse = Knoll, Ma = great, and aighe the Caldron, Barr, high, Ra = the Sun or Circle, or Re, the moon, Ach, Ave, or Af, Crom, "Circle," Cruach, "Head," (here of gold), Magh, "field," Sleacht, of prostra- tion, Ashe—from Geas or Eash, a vow, hence God of Vows—Ra or Rha, Sun or Solar Circle, Alb—high or hilly; I or Inn, an island, B'ra-tein, Bara-tein (Pur tein?) —height of fire,	Circle of Judge of Testimony or Temple of Justice. The Battle Circle, Temple or Field, and hence Ar (M'Ar or Mars) the God of War or Battle. The Hero's Circle. The Black Stone, or a Sacred Stone in general. Craig or Rock of the Caldron (Goddess); perhaps as situated in a swampy basin. Mouth of Black River. The Du-ain = Du-in, Deva or Dee. Circle or Temple of the Moon (Re). Circle of Stones. The Circle of Vows, Druidism or place of Testimony. The Priestly or Druid Place of Fire, or Priests' Fire-Stone (God?) Fort or Burg of the Caldron (Goddess). Hill of the Caldron (Goddess). Great Caldron Hill, or Hill of the Great Caldron (Goddess). The Sun Testimony—Enclosure or Place of Vows. The Image or Statue (enclosing) Stone. The Great erect Stone or Pillar, hence the God of Beth-El. The Sun's Fire or Place of a Fire Altar. The Sun's Field, Circle, or Altar. This is in fact a name for Ceredwin, as <i>Mà-Aighe</i> , or <i>Baga-vati</i> . The Circle of the Moon, or high Queen of Heaven. Field, Burg, or enclosed sacred Field. "The (Golden) Head of the Circle," around which stood twelve idols. Field of Adoration in which Crom Cruach stood. Ashera is a Keltik goddess, hence the name may, thinks Mr. Rust, come from Eas and Ra. The Mountainous Island. The Court or Place of Fire; Hall of Justice—country where the Fire-priests ruled (Rust, pp. 291-2).
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¹ The y is here equivalent to θ of Greeksl so in old English *ye = the*. *M*, and *N*, are often interchangeable as in *On* and *Om*; so in Portugese *Dom = Don*. I need scarcely say that I am indebted to Mr. Rust and many other writers in Reviews and Scientific Journals for much of the above.

It is not contended that either these words or their meanings are absolutely final and correct. Only the specialist is bound to tell us this, and we make no pretensions to a knowledge of Irish, Gaelic, Welsh or Armorican; but only, after full and careful research in the works of good specialists, to have placed before the reader the best conclusions come to, concerning matters of faith. We are ware of many other significations than those given here, and where the matter is of sufficient interest, these too, will elsewhere appear. Far greater fulness of meaning, direct and inferential, will also be found in our glossary, but fearing insufficient attention to the continuous reading of that somewhat formidable vocabulary, we have here selected only what should have immediate perusal.

The most important words are those connected with the Testimony and its Ark, or with sacred stones and the divine symbol in the circle—the Eduth before which those Kelts made their vows—Ea, Esh, Gies, or Jes. The sacred place and the god, nay the city, that is the dwellings which rapidly clustered round the *Salēm* or “place of safety”—the Ark of Ier, soon became identical in name as well as thought. Thus *Il-u*, or *El-e*, became with Babylonians “a city,” and *Ier* is so in Hebrew. The G in Gie, ghe, gies, &c. is a very pliable letter, usually indeed silent, or in Keltic having the sound of *n* or *ng*, and making *gies* into Nes or mere nasal *Es*, that important radical, and name of the Skand god of vows, and Hindoo Esh or *Es-wāra*. We see it also in *Os*, *Is* and *Or*, the Trinity of Egypt, in Bubastis, Is-ra-els, &c. Hebrews freely elide the *g* in *Eduth*, *Eoduth*, or *Geduth*; but what were these and other faith-terms prior to the writing age? this is the problem, and not their orthography and etymology, which it is desirable to solve. We have far too exaggerated ideas as to the age of Hebrew, Sanskrit, and Greek writings.¹ Many philologists now assert that these were unwritten languages till about the fifth century B.C., and that all so-called prior literature, depended on good and bad memories, aided by the stone engraver, or painfully delineated uncial or hieroglyph-like scratchings. Criticism, direct and negative, has quite annihilated our personal Homer of 1000 B.C.; and we now discover that there is not a hint of either reading or writing being known throughout the Homerik Epik, nay, that the Greek language had no verbs equivalent to *legere* or *scribere*, and therefore that the Greeks could not have read or written till a late period. This is what we had long thought and frequently hinted at, before reading the statement in the authoritative article of Professor Paley. He states that there was no current literature during the Periklean era, 470-436 B.C., nor any means of writing, except on rude tablets smeared with wax; and he believes that if there had been, it would have been frowned down as destructive of memory; so an Egyptian King is fabled to have tried to stop writing when Toole introduced it into Egypt.

The very word for book, *byblos*, was unknown in Greek till about 400 B.C., except as in the sense of a name for the papyrus plant, which however Pliny distinctly

¹ Max Müller in *Anc. Sansk. Lit.*, p. 496 to end. Professor F. A. Paley, *Frazer's Review*, March 1880.

states, Greeks never used for writing on, before the time of Alexander the Great. The word *Biblion*, “a small piece of *byblus*,” first occurs in the *Birds* of Aristophanes of 415 B.C. Authors prior to this¹ must have written on the waxed pine slips—*deltoi* and *pinakes*, for their own readings to the people, and all teachers must have taught orally, as did Sokrates, Jesus, and Mahomed, who apparently could not write, and whose sayings and discourses have therefore of course, reached us mixed with the countless sayings, prejudices and traditions of too feeble-minded, if strong-remembered, Bards or story-tellers. Still, there was no literature, letter-writing or actual books. Pergamos had parchment (*perkarmen*) or prepared skins, such as the libraries of Ptolemy Phil: are said to have found the Jewish sacred books written upon, and from which the Alexandrian Doctors of 270 B.C. translated the Greek Septuagint Scriptures. They were the first real *writers and book transcribers*. Doubtless Greeks inscribed on *Stelai* in the days of Solon and Peisistratos, and Phenicians, Lukians and Etrurians, far earlier on stones and clay. Babylonians stamped on the latter one thousand years earlier, and from them and Egyptians we are now obtaining long-buried libraries; but these were old growths besides the young Aryan influx, which only rose into importance on the ruins of a great Pelasgik people, and through Ionian and Achaian science and learning, which Greeks have successfully hidden from the world. There is a wide difference, as Professor Paley insists, between the stone cutter with his chisel and the student with his pen. He thinks that in the time of Herodotus there only existed the Bardik compositions of Hekataios and Aisopos or Esop, and that Greeks knew nothing of a library till the Alexandrian School of the Ptolemies arose. Herodotos quotes Hekataios three or four times, but never once mentions him *as a writer*, and he beings his own work as if very unconscious of previous writings, saying “he desires to set forth certain histories (researches) in case these vanish from man.” Thoukudides also seems only to have heard of Herodotos through the Bars, so that Professor Paley thinks that the prose writings we now have prior to, say 430 B.C., were eventually reduced to writing from the too-treacherous memories of pupils, the *Logioi*, “story tellers or writers,” and the *Aoidoi*, or Bards. In that case it is unreasonable to suppose that we have not in these works, and all books of faiths of prior date, a host of traditions, ideas and events belonging to times much later than the supposed authors.

In the writings of Plato, books are spoken of as a novelty, and after examining all the evidences for the actual *writings* of the Greek “Historians” mentioned below, Professor Paley finds they only rest on the statements of writers like Strabo, Plutarch, Diodorus, etc., living six hundred years or so after the would-be books, and probably grounded on mere *hearsay*. All this is of course very serious and far-reaching, unsettling faiths as well as histories; let us, however, accept and not shirk truths, and begin again at the beginning, and re-write all, and blot out our favourite fallacies. But to return.

¹ As Solon, 594 B.C.; Peisistratos, 550 B.C.; Herodotos, Perikle, Thoukudides, 440 B.C., and Hekataios, 520 B.C.; Aischulos, 500 B.C.; others.

Skythians and Phenicians probably acquired their learning at or near to the same Asiatic home, and their languages in early times stood rather in a sisterly than a parental relation to each other. The old *Berla Fene* of Ireland has indeed been held to be a Phenician dialect, and it is only natural that, before Greek letters were used by Kelts, as Cesar says they were in his time both in social and public intercourse, the far earlier and more energetic pioneers of British commerce—a people for long infinitely superior, intellectually and scientifically, to Greeks—should have instructed and left a very abiding mark of their close intercourse, on the ignorant but apt populations of our islands. It was Phenicians, or as Greeks first called these, Aithiopians, who, under leaders of Kadmean and Achaian fame, first instructed their Arabian congeners, then Greeks, Jews, Africans, Umbrians and Etrurians, and afterwards Latin Kelts. Everywhere, indeed, from Mesopotamia to most western Mauritania, this wonderful people have exercised an immortal influence on all the languages, arts, science, and faiths of Europe. The arguments of Toland of 1717 have been upheld by a host of competent scholars, viz., that Kelts brought away previous to the fourteenth century B.C., an alphabet of thirteen letters, then current in Kaldia or Aithiopia, and increased it to sixteen or seventeen before Grecians or Thracians got their alphabet of sixteen letters. To this Kadmus, the Phenician or Eastern, afterwards made additions, but these Kelts having passed away westwards before 1400 B.C., were unable to partake of the Kadmean and later improvements, which they undoubtedly would otherwise more or less have done.

It is reasonably argued by Higgins, writing about one and a quarter century after Toland and Huddleston, that the old Irish, “Beth-Luis-nion Ogam,” having like some Keltik languages, only thirteen, and never more than sixteen or seventeen letters, is older than the Kadmean, the Hebrew, Samaritan, or square character of Shemitik Babylon; and if so, the alphabet of Kelto-Irene Culdee Druids, is most probably that of the old *Chaldee* priests of Arabi-Irak. We may distinguish the following old languages having alphabets of only sixteen letters up to the Kadmean innovation or increase, but some argue for only thirteen letters in earliest Phenician, Etruskan, etc.¹

1. The Pelasgik, or that used by the divine ones, $\Delta\iota\iota$, (like *Deva-Nagari* of India); the Atik, Argive, or Arkadian (that probably of Etruskans).
2. The Phoinikian, Ionian, Aiolian, and Kadmean.
3. The Keltik of Iberia, Gaul, Britan and Ire-land.²
4. Greek of period prior to, say, Trojan war; Kekropian (?).
5. Old Latin.
6. Old Teutonik.

It is argued that all the languages came from the East, and from some common source; their etymology following the laws of sound peculiar to each different race, and ever progressing like all other things—never standing fast. All alphabets and

¹ Higgins' *Druids*, p. 34.

² Ireland = *Eire*, pronounced *Ier*, gen. *Erin*, the West or Western Iar.

writings also, bear a pointed but somewhat mysterious allusion to names of trees, branches and leaves, regarding which Godfrey Higgins should be consulted.¹

It must have been a dialect of the first language mentioned above, and similar to the Keltik Beth-Luis-nion, that the Iberian Turdetani Kelts used, and in which Strabo states they “possessed ancient writings, poems and metrical laws, 6000 years old, as they say.” He does not even express surprise at this assertion, but goes on to praise this race as one of great culture and intelligence beyond all other Iberians, and as using both an alphabet and language different to them. He is amazed at their energy, diligence and fertility of resource, whether as traders, mariners, miners or agriculturists. He describes their different irrigation works, tunnellings, tortuous channels, and mechanical appliances like the “Egyptian screw,” etc., all proofs of that engineering talent so characteristic of British Kelts, who were largely recruited and from the very earliest times, by these Kelto-Iberian tribes. Indeed Strabo shows that there was an old and energetic rivalry between the miners of Turdetania and our own islands, which considering the affinity of race and religion and its long duration, must have knit the people also pretty closely, linguistically and otherwise. Pinkerton and Sammes write: “All the customs, religion, idols, offices and dignities of Britains are Phenician, and Druidism is palpably so;” and this, a number of writers confirm.

The Roman occupation, though far more extensive, only lasted about one-third of the time the Phenician traders lived and worked along our coasts. Most of the African and Spanish seaports were thronged and probably owned by them, about the twelfth century B.C. They then founded Cadiz or Gadir, where there was a chief temple to Herakles their Saturn or Ra-El, as their Sun-God was indifferently named. The religion and architecture which they then taught, was adhered to far into our ear. Like the Jews, who from a Phenician source got their Yachaveh or *Yahue* worship, the Gadirites as good solarists, allowed no image of this Sun-God in their temple. Only an ever-burning fire could symbolize him, and barefooted priests, clad in linen, and with tonsured heads—emblemizing his disk—tended the sacred fire and waited on his rites.³ The tonsure, either on the top or back of the head, was an Egyptian, Phenician and Druidik symbolism, for to Sivaites the head was to the body what the glans is to the lingam, and sacred to Sol, and therefore depicted as a disk, with a dot in the centre, as we find on Keltik stones, and still on Indian rocks, as in Kamāon.⁴

In true character we observe that Phenician priests also wore a conical cap or helmet, like the phalik priests of Asyria, Rome, etc. Wherever Phenicians traded also, certain well-known Phenician fetes obtained; for instance, that known as the Sardinian fires on I-on’s or St. John’s eve, when all tribes were taught to meet at their circles and village Hermi or lingams and to partake of particular viands, such as fried

¹ *Druids*, p. 24. ² *Ibid.*, p. 16. Strabo, i., 209.

³ *Silius Italicus* and *Early Races of Scotland*, i., 59.

⁴ See Mr. Rivett Carnac’s recent papers in the *Bengal Asiatic Journals*, 1878-79.

eggs and sundry herbs.¹ Phenicians and Kelts, at the vernal Equinox fetes, lighted, danced around, and leaped through fires, giving themselves freely up to the natural exhilaration then marking all creation.

Up to the present time, we are frequently reminded of the long intercourse these islands have had with Phenicians, by the discovery of Phenician coins of probably even pre-Grecian days, as well as many pure Greek coins of the fourth and fifth centuries B.C., which have been found under strata ascertained to be pre-Roman. The Phenician coins belong to cities of Asia Minor, and have on them altars dedicated to the Tyrian Herakles and Asyrian Astarte, the favourite deities of these great traders.²

To Kuklopian Phenicians doubtless, does Sardinia owe those three thousand and odd *noorhags*, and other bee-hive shaped structure, somewhat like our "Picts houses," "duns" or "burghs," and the old Irish towers, of which more hereafter. Most ancient Romans gazed upon these *noorhags* with as much or more wonderment than even we do. Fig. 7 of our Plate VI., Vol. I., shows the form of a *noorhag*.

It is too commonly thought that the Druidik faith was peculiar to the British Isles and adjoining coasts; but this is not the case. It was all over southern Europe, and edicts were passed by both the Emperors Augustus and Tiberius forbidding it in Rome, and their generals were commanded to suppress it as much as possible, because the Druidik priests were powerful enough to set aside or at least stultify, many Roman laws.

Justus, about 500 A.C., asserted that human sacrifices were then being offered to the gods by Druids, and he forcibly urged the suppression of this, not from a Christian point of view, nor says Gibbon³ from any dislike to human sacrifices, for Rome was tolerant of all faiths, and freely acknowledged that Keltik deities were "real gods"; but because of the great influence of the Druid priests, specially upheld by this power of life and death. The result of the suppression, except perhaps when the Druids were for a time roasted alive as in Angles-ey, was only to drive the disease—human sacrifices and other pious rites—into secret nooks, and make these still dearer to all good Kelts; whilst we have convincing proofs that beyond Roman rule, human sacrifice ever continued, and the necessity for it was reasserted when the Legions left. Nor can we acquit the priests and flocks of the new faith, nor indeed of any religion, of some form or other of human sacrifice. Much study and practical experience of the divers modes by which wild races accomplish this and other vile rites, and yet conceal them from even their own kinsmen and most intimate friends, if not shut their own eyes to their deeds of darkness, makes us wary in this respect. We are not satisfied as to the making away of either Aaron or Moses, nor of those "whom the earth swallowed up," or whom Yahue is said to have from time to time killed; and we certainly cannot acquit "Saint Columba" of the quiet disappearance of his good

¹ Forster's *Sardinia*; cf. *Early Races*, p. 60.

³ See *Early Races of Scot.*, p. 63.

² See plates in Higgins' Works, &c.

“brother Oran,” just as the saints reached the promised land. All Kelts believed in “the Spirit of the Earth” and its “Ehterial fire,” requiring like all fires, something to devour. They held that it was because a man had been buried in its foundations that the earth was so stable. A slain Christ was said to be “the corner-stone” of the new Zion on which all the Churches rested, “the foundation of Apostles and Prophets”; and the second Jericho was apparently founded on the eldest son, and its gates on the second son of the Royal Founder.¹ Blood has been the cry of all faiths save those of Boodha and Confucius, and if Keltik Christian propagandists required to know, pagan Kelts could truthfully assure them, that no success had ever been achieved on earth, no altar or structure worthy of consideration ever raised, without the sprinkling of human blood on the foundations. In England, did not the celebrated fort of Snowdon continually fall to pieces, until “the stones and mortar had been sprinkled with the blood of a child who had no father?” and who were Columba, Patrik, and others, that they should expect the first edifice of their faith to be raised until they had shed the blood of the voluntary martyr? Accordingly, we find the Gaelik races maintaining, that Columba “buried St. Oran (his brother missionary) *alive* beneath the foundations of his (Columba’s) monastery, in order to propitiate the Spirit of the soil.”² The building alluded to was the first Christian Church of Scotland in Hy, or Christian Iona—appropriate name, and one like Doorga or *Dhune*,³—demanding human sacrifice. The sacrificial details on this occasion are those common to the East, and we have here to do with Eastern blood and lineage.

The Saint on arrival announced that not only should “he who first died for the cause, at once go to Christ” but that he would also confirm their right to the island by corporeal possession.” What good sheep in the flock could withstand this appeal, not to speak of a true brother? Nay, it would be unfair even to-day, to so tempt the islanders to a possession of their loved isle? The ecclesiastical history naively states that “Oran, wearied with the miseries of the present world, joyfully accepted the option;” on which the good High Priest ordered certain special and immediate honors for the beloved brother, as doubt Moses had done for Aaron, and Joshua for Moses, “after which the poor Oran fell sick, and in a very short time expired,” and the saintly crew entered upon the possession of their promised land. The various sacrificial rites of the Old Testament, and the propitiatory idea of the New, would be thoroughly congenial to the Keltik mind and moral code. There was nothing horrible or revolting to the Kelts, Picta, Gauls, Belgæ, etc. of those or later days, in such Hebrew texts as I quote below, any more than to ancient Jews and to all Syrians. Was not the sacrifice of an only-begotten son suggested to Abraham by

¹ 1 Kings xvi. 34; Jos. vi. 26.

² *Early Races*, i. 149.

³ Cf. table, p. 339 *ante*. *Dh* = *y* in Sanskrit. This

would be called the Ark or *Yuni*, and Hy was Iue.

⁴ Ex. xxii. 29, 30; Deut xii. 31; 2 Kings xvii. 17; Jer. vii. 31, xix. 5; Ezekiel xvi. 20, xxiii.

39, &c.

both the *Aleim* and *Yahue* (Elohim and Jahovah), and long before Abraham's time, to many great peoples? As a learned bishop states, this "patriarchal act of Faith" (in what? a dream!) "implies that at this time the custom in question actually existed, and was practised habitually by pious persons . . . as in Jephthah's case," and when the *Beth-El-ite*, Hiel, sacrificed his eldest son in the foundations of the walls of Jericho, and his youngest, Seguh, at its gate;¹ and these were customs common to Canaanites as well as to Hebrews, and indeed to "all ancient nations, civilized and uncivilized, down to the birth of Christianity and after it."² Pennant, in his *Tour* to the Druidik temple and Karn, once the holy shrine of Saint Oran, says that the Saint voluntarily consented to be buried alive below the foundation, because the builders were continually interrupted by evil spirits, who would not let the structure proceed till a man had been sacrificed. This done, no further interruption took place, and the shrine was named "Saint Oran's Kill," after the victim. But, as the Editor of *Toland's Druids* points out, the rite was simply a Druidik one, insisted upon by the original owners of the place and their Druid priests. The later Christian explanation that Oran was put to death for blasphemy is absurd in the face of Columba's dedicating the edifice to him; indeed Pennant shows that the half-Druid Columba had to further conform, before the Sacred Circle and *Clacha Brath* or "stones of judgement," were handed over to the Christians; and even then it would seem that arrangements for the continuation of certain annual rites were made, for down to 1772, the circumambulation of the old shrines; with mysterious "turnings of balls," continued to be practices, if they be not so still.

Volumes might be filled with narrations of the human sacrifices of our ancestors, and the diabolical murderings and torturings for their "Lord's sake," of poor witches and heretics of every degree and phase of faith. Indeed, it is difficult says the learned Professor Kalisch,³ "to find a people (we know of none) who were wholly free from this dire superstition—human sacrifices to please their deity." Egyptians, Phenicians, Asyrians, Arabians, Athenians, Spartans, Etrurians, Romans, the Hindoo in the East, and the Mexican in the West, Thracians and Syrians, Gauls and Teutons, Saxons and Swedes, Danes and Pomeranians—all have taken part in the celebration of these bloody rites. And they were practised down to a comparatively late age, and in the midst of the highest civilization, as well as among the most barbarous tribes. In fact, as one has said, "in every generation of the four centuries, from the fall of the Republic to the establishment of Christianity, human victims were sacrificed by the Roman emperors, while the old Prussians and Goths adhered to the customs for centuries after their nominal adoption of Christianity." The *Sim-nones*, or *Senones*, a great tribe who once burnt Rome, and who are termed "the most ancient and noble of the Swevi Kelts, met" said Tacitus, "for human sacrifice at a stated season of each

¹ Colenso's *Lectures on Pentateuch*, chap. ix. London, 1873.

² Toland's *Druids*, p. 355. 1 Kings xvi. 34.

³ Kalisch on *Leviticus*, i. 323, 351.

year”¹ in a wood rendered sacred by the auguries of their ancestors, and by long established fear; and having sacrificed a man publicly, began the celebration of their barbarous rites.² And no person could enter the sacred grove of sacrifice unless bound; probably to show that all were willing to die for their God.

These Suevi sacrificed to their favourite Mars, Ern or Ars—the earliest phallic form of Mercury—as well as to Isis Queen of Heaven, who was veiled³ like the Isis of Egypt. When she was seated in her chariot drawn by white heifers, peace reigned and no sword was unsheathed. Cesar saw neither Druids nor sacrifices in Germany, but Tacitus speaks of both in connection with the Suevi. The more pious the Israelite, the more did he desire to kill and then burn his most precious offering on *Yahue’s* altar; and it is certain all did so throughout our islands, according to the universal practice of Solo-Phallic worshippers. Yahue demanded and received from Israel the first and “fulness” of all fruits and produce, including the first-born of all sons, the ox and the sheep from the eighth day after birth, and without spot or blemish.⁴

It is generally held by good critics that the story of Abraham substituting a ram for Isaac, was written or known of in the seventh century, and only accentuated as it were about Ezra’s time, for the purpose of breaking off human sacrifices to some extent, by showing the people that Yahue would accept in lieu an unoffending and probably more innocent creature. This most of the Seers and teachers accordingly began to urge, saying that their God “had not commanded . . . that neither had it come into his heart” to order such horrors. Nevertheless, they acknowledge that it had not been so previously, but that Jehovah had “given them statutes which were not good, judgements whereby they should not live, and defiled them in their gifts!”⁵

Christianity still kept up the sacrificial idea when she urged her votaries to bury themselves in caves and dens of filth, or damp and gloomy cloisters; by torturing mind and body, and denying themselves all natural affections and worldly pleasures. They thus strove to make the world as gloomy and miserable as possible, to please the Maker and Giver of all good things!

Cesar describes the Gauls or Kelts as exactly the people likely to enthusiastically adopt any such faith. He says: “These tribes are exceedingly superstitious . . . those who labour under fatal illnesses, and those who engage in battles and dangers, either immolate human sacrifices, or vow that they will immolate themselves . . . because they believe that human life is necessary toward propitiating the divine nature of the immortal gods . . . They publicly institute and perform such sacrifices.” Kelts therefore would readily embrace the Christian doctrine of the necessity of Christ’s vicarious sacrifice, even though they naturally did not like to sacrifice “the innocent for the guilty,” preferring criminals, as Herod⁶ also suggested to the Jews in the case of

¹ Toland’s *Druids*, p. 323.

² *Ibid.*, p. 267.

³ *Ibid.*, p. 258; and see our fig. 198, p. 62.

⁴ *Exodus* xxii.

⁵ *Jeremiah* vii. 31, xix. 5, xxxii. 35; *Ezekiel* xx. 25-26. ⁶ [s.b. “Pilate” (Mark xv. 6-15). — T.S.]

Barabbas. That blood was, however, felt to be a necessity, we even yet see in the hymns, prayers, and devout literature of many of the most earnest Christian sects; and lest the readers of such books as this may have forgotten “the Rock whence they were hewn, and the hole of the pit whence they were digged” (the phalick language in which Isaiah described the production of his race), let us remember that Messrs. Moody and Sankey lately proclaimed all over these islands, and were “cheered to the echo,” that “our God has adhered to blood from that of righteous Abel to sinless Christ.” “Any religion,” said Sankey, “that is not founded on *the Blood*, comes from the pit of hell . . . The only road to heaven is on the tide of Christ’s precious blood.” This was the oldest and is still the firmest doctrine of the churches, and only the other day did *The Church Times*, a leading ecclesiastical organ, endorse the following—red enough for even Messrs Moody and Sankey:—

“Lamb most holy! King most lowly!
*Golden chalice at Thy side!*¹
 Blood is flowing, red and glowing,
 For the Church, thy holy Bride.”

Some verses follow which are shockingly revolting, as to feeding upon and laving the blood. It thus concludes:—

“Ever flowing, red and glowing,
 Is the blood-stream from Thy side;
 Feeding, laving, cheering saving,
 Holy Church, Thy chosen Bride.”

Kelts had never known such praise of blood, although they occasionally collected “the blood of the slain” into Ceridwen’s sacred chaldron—the chalice, kalix, or feminine symbol of the God; and is it not a chalice of blood which the new faith here represents the Heavens or Yahave, whom Kelts would call “the Thorn-God,” pouring over the rising “Sun of Righteousness?” This was administering a “Baptism of Blood” most congenial to the ideas of Kelts as well as Indians; but Venus and the blood vessel contain of course, older ideas than even these.

The race clung closest to those parts of the new faith which were most like their old, and we here give a few quotations from a London Hymn collection of 1754 to show how long the most revolting ideas were adhered to and esteemed as highly religious.

“What greater glory could there be
 Than to be clothed with God?
 He drew His skin upon my skin,
 His blood upon my blood.

 Nothing was precious in God’s sight
 But God’s own precious blood.



Fig.272.—THE BAPTISM OF BLOOD OF THE FIRST BEGOTTEN “SUN.” ALLEMBLEMS REPRESENTED.

¹ The reader of these volumes will know the chalice-symbol.

'I am the door,' said Christ;¹ the spear's sad art
Now hath unlocked Him at the very heart.

For —

The Saviour pressed to death, there ran
Out of His sacred wounds
That wine which glads the heart of man,
And all his foes confounds.

No Polynesian cannibal or "far-west" scalper could say more, and yet Mr. Spurgeon equalled this only the other day, when summing up what he called his "Heavenly Message of Glad Tidings!" He said "Do you know what it is revives my spirits always? It is Christ crucified. . . . There is nothing here for us. We want the blood of a Saviour's bleeding veins. . . . I loved sin, but He snatched me as a brand from the burning, and quenched me by His blood." After which, a large London congregation, rejoicing in these sentiments, sang "a favourite hymn"—

"E'er since by faith I saw the stream
His flowing wounds supply." . . .

It would be easy to go on *ad nauseam*. Even the blood which fell during circumcision, when "the babe is wounded for our sakes," is dwelt upon by many churches with much gusto, as may be seen from hymns now in current use.

Evangelical Kelts carried their love of "the blood" into severe practice; they constructed huge hollow figures of gods or men out of highly inflammable materials, as grass and osiers, and into these they thrust the victims—men or first-born—after the manner of the Jews in the valley of Hinom, and of other neighbouring tribes. Some say that they did so in order to increase the "sweet savour" of the roasting fat and flesh, which Yahue and similar early gods loved.

Bad however as Druidism was to its children on earth, it never imagined that it was thus giving them a foretaste of the fires of hell, which the Jews first and then the Gentiles abstracted from Persia, and passed on to the Christians to be furbished up with fresh horrors, and prolonged to "all eternity." This refinement of misery the inventors of the original idea had never dreamt of; but a temporary sojourn in a hell however bad, was insufficient for northern Christians, who mostly rejected even the idea of a purifying purgatory. The Druids, as vicegerents of the gods, considered that they disposed of the sinner's earthly acts when they punished him here below, whether by their ordinary legal processes, or as a living sacrifice for his own sins or those of others. He was not again to be brought up upon the same pleas; it then only remained for the gods to receive back their children.

The immortality of the soul and metempsychosis were inculcated, and this, says

¹ So Siva is called the *Dhwārka-Nāt*, or "God of the Door," of Life, or the Yoni.

Cesar, “in the opinion of the Druids, takes away the fears of death, and incites the people to the highest degree of virtue,”¹—arguments used by those who do not believe in Christianity, but think it necessary for the masses. The later Kelts, probably of the Columban period, appear to have taught, says the Rev. B. Gould, “that the soul (not the body) was at once transported to heaven at death, and entered into eternal bliss,”—a step in advance of their successors, who required the resuscitation of the putrified and long ago dissipated body; even the soul was held by many until quite lately, to be a bona fide organ in the body, like the heart or lungs. Kelts had always been such great wanderers, that every Eastern or Egyptian theory appears to have been known, thought over, and to some extent held by them. We even hear of the idea held by Egyptians about 4000 B.C., that the soul remains for a time with the disintegrating body till purified from all sin, when it joins a purified body, called by the Egyptians the *Sahou*.

As great travellers and mariners, Kelts had learned, says Cesar, to “reason largely concerning the stars and their motions. the magnitnde of the universe, the earth’s relations thereto, and the power and government of the inunortal gods”—so that Romans did not find Druids ignorant as to science and religion. They knew all the gods of Rome, and had all the fetes and organization of the most advanced nations, with seminaries, colleges, synods, and orthodox centres for general assemblies or councils, as Christianity has at the seats of bishops and archbishops.² Wiltshire had such a centre in Amber-bury or “the holy Bury,” and in Stonehenge, and all good Karnu-utes met in Mid-Gaul

Cesar and Tacitus show that Druidism extended over every part of these islands and of Gaul if not Germany, and that the gods were rudely symbolized, the stone pillar or Lingam having here and there given place to an image, which no doubt, the Romans assisted the people in perfecting. We find also figures of Mars, Sul-Minerva, Mercury, etc., which archæologists say belong to a period four hundred years after Cesar’s time. That great statesman always kept an arch-Druid, Divitiacus, or “the godly one” by his side, which makes all his information doubly valuable; yet he was told that “the natives of the interior of Britain were Aborigines, and only those on the coast Belgæ” or Belgik Kelts, so that “the Aborigines” had arrived at a time too distant for Divitiacus to trace their descent.

Cesar describes the population of our islands as “immense, and all living in houses similar to the Gauls. they had abundance of minerals, which were both largely exported, and used in the arts and for ornaments. There was money in bronze and iron, coins and rings.” Yet Cesar saw no corn, and thinks the people lived chiefly on flesh and milk. They would not however taste the hare, the hen or the goose. They

¹ Gal. Wars, vi. 14.

² Rust’s *Druidism Exhumed*, and *De Bello Gallico*, v., xvii., &c.

painted themselves of a cerulean colour with woad, and wore long hair, shaving all the rest of the body save the upper lip. Their clothing was of hides, and as to their social arrangements, he says: "Ten or twelve men have wives in common among them; and especially brothers with brothers, and parents with children; but if there are any offspring, they are accounted as belonging to those who first attached themselves to the particular virgin"—a statement which we may hope is false. It is very possibly due to ignorance of the language; for uncles and cousins are called, in some of the vernaculars of India, fathers, brothers and sisters, either out of respect or by way of endearment; and we have heard Englishmen, who should have known better, both as to the idiom of the language and social life of Indians, speak of their relationships somewhat like Cesar. Of course polygamy, as well as slavery, prevailed among the blue savages. Intense reverence for parents was a virtue however, stringently inculcated, although the social law-makers probably only framed those most agreeable to their own order, as parents and husbands. Many strange instances of parental tyranny and reverence were still in force among our northern clans only a generation or so ago. In some families no child could stand up in the presence of its father, or, until reaching puberty, approach him in public. Fathers had the power of life and death over both wives and children, and if any thing looked suspicious at a great man's decease, these were liable to torture unto death, which was usually with fire. It was common to cremate slaves and clients who were held in esteem by the dead, as well as to entomb with him all things which he specially valued in life, and these are still well-known Asiatic customs. Nothing was spared by the selfish tyrants to make their obsequies as sumptuous as possible; and we may rejoice that we did not live "in these good old times." The plebeian, wrote the Roman general, is altogether a slave to the noble, and over both the Druid exercised the most galling of priestly tyranny; for he ruled despotically in all matters, not only in public, but socially and privately, and over all things spiritual and temporal. All controversies, religious or secular, were referred to him, and thus he virtually held all lands and heritages in his rapacious grasp, cutting off from the altar and sacrifices "every one disobedient or impious"—loose words, of which he alone was interpreter. The offender was thus not only "cut off from all future justice, but could receive no honour," and socially, no one could hold any communication with the anathematised one.

The arch-Druid was chosen by the suffrage of the Druids, which was not, however, always accomplished without bloodshed. The great annual meeting in the Carnutia, or the territory of the Karn-ites in Gaul, near Chartres or Orleans, exercised, says Cesar, supreme jurisdiction there, and "is supposed to have been devised in Britain." All Druids were exempt from taxes and military service; and enjoyed many other immunities which of course made parents and relatives strive to get their children into so noble, holy and altogether desirable a service, the only labour of

which consted in learning verses and dogmas by heart, but for this they were allowed about twenty years; and they lived during all that time in a great and no doubt, luxurious central institution. Not being considered discreet, it was made unlawful to commit the holy rituals to writing, although in almost all other matters the commercial classes probably wrote pretty freely, but in Greek letters, says Cesar. The Druids had forgotten their old secret priestly written character—Ogham or other, and to have used Greek, though only the Greek character, would have exposed all their rites and tenets to the whole community, Roman as well as Keltik, an idea abhorrent to all priests. Besides, they feared lest the students, in consequence of trusting to the aid of writing, might less sedulously cultivate their memories. Most Asiaticks still act in this way. Nothing could horrify a Brahman more than to see a Soodra reading the Vedas, and only though our rule is this now tolerated.

The Romans describe all Kelts as especially worshipping Apollo—Ap-ellia or Ab-Ele—and Mercury or Hermes, whom Montfaucon correctly calls the ancient Mithras,¹ *i.e.* Mih-Ra or the great Ra, or *Mith* or *Math*, the Fertilizier. Michael or Mah-Ka-El (M'Kāl = M'K'al, "the great Lord Al" or Alt) latterly became the favourite half phalik deity of Britons even in Christian times. Under his form of Mars, he received all the spoils of war, which Cesar says were invariably heaped up in consecrated places for him or rather his Druids. No layman dare touch these, and all captured cattle were directed to be driven there, ostensibly for the sacrifices, but in reality for the priests, who be it remembered did not fight themselves, though thus securing the profits of war.

The Druids were then not only a numerous, but a wealthy and irresponsible hierarchy, often of noble lineage, and embracing both sexes. The reigning monarch or political head of the tribes could not resist their power, and Rome found that she must repress them, that is kill or more probably burn them, wherever she tried to conquer and hold the country. The Druids, on their part, desired rather to avoid than covet martyrdom, so they betook themselves when in fear to the neighbouring islands, the fastnesses of Wales, or the lake diatricts, or still further northwards; and as, during the whole four hundred and fifty years of Roman rule, the legions never got much beyond the wall of Agricola, or say, to Sterling in Alba; and never into Ireland at all, the heart of the. Druid system remained, and in Scotland was in full power up to the 7th century. It had, however, much degenerated, and Druids were looked upon as only more or less learned sorcerers and magicians, with no title to the true meaning of Magi or Great Ones, for Europe mostly misunderstands this word. It is in the East, *Ma-Jee* or *Mahā-Jee*, simply "Great Lord or Master," and not necessarily connected with either magic or fire.

¹ Herbert's *Stonehenge*, p. 122. Cf. our Glossary, *Mih* = *Mith* = *Mah* = *Mi*, and *Manth*.

A *Druidte* was in fact the "Circle Man," as the New Zealander is called in Polynesia a *Maori* from his *Maoris* or circles; and from the Druidical predilec-



Fig. 273.—A GAULIK SORCERESS PERFORMING INCANTATIONS IN A CIRCLE.

tions for holy mounds, groves and circles, formed by huge lithoi, or by heaping and extracting earth, or by scratching circles upon holy stones or on the ground, wherein to perform their strange incantations, as do those gross organ worshippers the Indian Tantraists, and as we see here done by this old Gaulik deity¹ who unites the sexual organs with the phalik reptile—from all these causes combined we have good reasons for calling Druids "Men of the Circle." The *Dru* was the symbol of, if not the early goal, and J. Grimm shows us that Germans were called *Alle-manns* after *Alh* or *Ale*, the *domus*, *naos* or enclosed place of their god *Alle*, *Alh* or *Alx*.³

The reader will find matter for the derivation of *Druid* very fully given in our glossary, and the result seems to be that it probably comes from the old Irish word *Duir* or *Dair*, the Jovine oak or centre of the holy place, circle or grove. Hence the Gauls called their sacred place in Karn-utia, *Dreux*, and in Gaelik a retired or contemplative man is called an *Umbracht* or *Druidte*, from *Umbracam* and *Druidam*, "to shut up or enclose."

Of course there would be Druidik grades, more especially as the priestly class held both a sacred and secular office, for they alone administered the judicial and criminal law, probably owing to the ignorance of the kings or chiefs; and if they oppressed the wretched Karn-neachs, "children of the Karns," they also protected them to some extent. The K7uldees were probably charged with the lay courts, as they seem latterly to have been a less divine body than the white-robed men of God, who, with sacred wand, rod, crozier and Apolonite arrow, wielded all the powers of nature; even the winds and waves obeyed them. We do not know how much Europe owes to Druids in the way of sacred rites and symbols. They, as Kuths or Skuths, gave to churches their croziers, womanly garments,⁴ and white robes and phylacteries generally; and to kings, governors and courts, their sceptes, maces, rods and batons, without which no legal ceremony is even yet valid. It was the Druid Skuth Abaris who first showed and then conferred his magic arrow, spear or perhaps mere painted staff upon Pythagoras, and Toland argues that Abaris was an

¹ Maurice's *Ants.*, Front. V.

² *Teut. Myth.*, chap. *Temples*, and see Glossary, *Ali-man*. [*Faiths of Man*, s.v. "Allemanni."]

³ Toland's *Druids*. H.'s Notes, pp. 254, 263, cf. *Umbrians*, who were old Kelts.

⁴ Toland's *Druids*, p. 69.

arch-Druid from the Hebrides, where the arrow was the sacred symbol; it still is so with several Indian aborigines, and is still the *weapon* of Cupid.

The *Urim* and *Thummim* of Druids were their magical “snakes’ eggs” and the sacred sprig of almond, their hazel-rod and mistleto of phallic significance.

The “*Misselto or Uil’ice*” was required to be taken if possible from the Jovine tree when in its prime, but it was rare to find it on any oak. If obtained from one about thirty-five years old and taken in a potion, it conferred fertility on men, women or animals. It bears a mysterious relation to the Acorn which supports Luna.¹

These Karn-neachs purified themselves with fire and holy water, collecting the latter with the greatest care in channels and reservoirs on their altars, as we see South Americans did in fig. 15 of Plate XVI., before it could be contaminated by earthly touch, and they sprinkled themselves with it, as did Greeks at Eleusis and on entering their holy places,² and as do Christians still. What have we that is not archaic?

CULDEES OR CHALDEES.—The word Chaldi or Culde is in Irish often written Cele-n-de, and the superior of Culdees was termed Cen-Celende, but the chief Culdee, if an arch-Druid, was a *Coibhi*, pronounced *Coifi*, of which one was the chief councillor of Edwin King of Northumbria, in the seventh century, when he was converted to Christianity. A *Coif Drui* is still a title denoting extreme merit in Scotland and *Coifi* comes from Gaelic words signifying a valiant and noble man and a protector. Ecclesiastical writers inform us the Irish Kuldees were employed by St. Patrik and his successors as lay ecclesiastics, and in the Register of the Scotch Priory of St. Andrews it is stated that “there were in the Church of St. Augustine—such as it then was, thirteen by carnal succession whom they call *Keldees*, who lived according to their own opinion and the tradition of men, rather than according to the statute of the holy fathers . . . They had incomes and possessions which, when they died, their wives, whom they kept publicly (implying that the orthodox clergy kept theirs privately?), their sons and relatives, divided among themselves.” St. Andrews was an old Keltic or Kuldee settlement called *Kil-ri-mont*, or “*Temple on King’s Mount*,” which when Christianity took it over, it did so with rites and ceremonies apparently dictated by the Kuldees; at all events, such as no good Kuldee would object to. The old shrine was circumambulated by the bishop and clergy seven times, while they sang and chanted like Kuths, Greeks, and all Keltæ; after which they erected twelve stones (with crosses) round it, and then the Kuldee “circle,” was called “St. Andrews” !! This took place in 825, but still “the Kuldees performed divine (?) worship in a certain corner of the church after their own manner,” probably after the manner of St. Columba, who was evidently a Kuldee, and whose teaching and discipline, if not rites, were probably those which

¹ Toland’s *Druids*, p. 265; cf. Plates viii.-x. 1-.

² *Ibid.*, p. 323.

³ *Ibid.*, p. 118, 280.

⁴ *Ibid.*, p. 300.

Bishops Epiphanius and Eusebius denominated as the “Skuthian heresy.”¹ The St. Andrews Register further relates, that “this evil”—these Druidik or Kuldee services—“could not be removed till the time of King Alexander,” so that, as Toland’s historian states, “in the Church of Kil-ri-mont the Culdees and Christian clergy performed their divine worship in one and the same church during nearly three hundred years.” It is evident that Druids merged into Kuldees, and that the whole Keltik priesthood had from the fourth century, owing to Papal pressure or discipline, given up the strict dogmas and rites of their faith, and had accepted and embodied the new religion with what they still held to be good in their own. This view is supported by the fact of there being no Druid or Kuldee martyr,² and the ease with which the writings of the old faith were seized and destroyed.

The Druids freely allowed their *Teampuls*, *Kills*, or *Ceals* (pronounced *Keels*), and their *Daimh-leach* or *Cloch-an-Dichtor* (stone or “obelisk of the teacher”), to be used by the new preachers, and to these causes are due the success of the *Phadriks* in *Mikra Brettania*, or “Little Britain,” as Ptolemy called Ireland. The Kuldees, if more particularly charged with the secular duties of their order, would be looked upon as the rulers of the *Girths* or judicial circles, and preside at the *Cloch-a-Bhreaths* (*vreas*) or “stones of judgment,” and not so much at the religious circles or obelisks; for there was a marked difference between the sacred mount, stone³ or circle used only for sacrifice, prayer and praise, and the judicial stone (*Cloch o Drich*) or secular mount or circle to which all might go with their grievances. It is said that these circles are generally found adjoining each other, as Westminster Abbey adjoins our high courts and royal place of assemblies. The holy places were generally also in sacred groves, and if possible, naturally planted ones, or at least accounted such—for all *Pala-diums* were considered by the orthodox to have come down from heaven.

We still know of many holy or “hallow woods,” which originally our Keltik ancestors called *Alla-feadh*⁴ or *feadhs* of the *Al*, *Alt*, or “High One,” and these would be places for local assemblies corresponding to our halls for the meetings of synods or presbyters, and subject to the decisions of such great centres as Amberbury or Avebury. This word is said to come from *amber*, “holy,” pronounced *aver*, the *mb* being *v* in Keltik. The Welsh called it the *Choir Gour*, or place for a great or “General assembly.”

It was held to be an essential religious rite with Skyths, to assemble annually for sacrifice, praise, prayer, and deliberation over their affairs, at some central and hallowed spot. Greeks met for their Olympian fetes at Elis, the Dorik *Al-is*, the sacred place of Pelasgik Kelts—great *Ar* or *Al* worshippers; Gauls or Armorikans at

¹ Toland, p. 413, and *Chron. Paschal*, p. 23.

² *Ibid.*, p. 302.

³ Toland’s *Druids*, 310, 314. In Wales the

Kerig-y-Drydion = “stone of Druids,” and *Maen Amber* = “holy stone.”

⁴ *Ibid.*, p. 309.

Karnu-utes or Caer-nut, beside their chief Karn;¹ and so do our modern Scoti still assemble at a not less ancient and hallowed site on their burg, burj or castellated rock of Eduna—probably Ed-dun, the hill of Ed, El or Al—where we can still recognise two prominent marks of the old nature worship. Perched high on this castle rock, and now within the fortifications, but still bearing evidence of once overhanging the steepest face, stands the sacred cell or kill of the old tribes, now called, and still reverently cherished as, “The Chapel of St. Margaret”—an old classic name signifying “Moti” or “Pearl” in the East, and corresponding with the Indian Parvati or *Yoni* of the race. As usual in all such cases, we find that far away below—buried deep in a shady nook under the sternest cliffs of Edina’s rock, is the sacred Nymphœum, a holy spring or well, appropriately enshrined in masonry, and that too of quite modern construction, and erected by a Keltic regiment which was quite innocent of the *raison d’être* of the whole,—it was in the air or the blood! At all events, these highlanders fulfilled the wishes of their remote ancestors. No Sivaite could even now mistake the meaning of this sacred spring under the most vertical cliffs of the holy hill, with its crown-capped shrine above. The position is perfect, as we can assert, from having seen Māya’s or Pârvati’s little shrine on many a similar rocky height, and her holy waters and nether chapel resting as here in the dark dell below. It was at such *Kâli*-like shrines on lone mountain sides in central India, and among Ghonds, Bheels and Kols, that human sacrifices used to take place, and where they are still probably offered, despite the Government. Down the rocky banks of the holy Narbuda, where a tiny-looking cell surmounted by a small flag appears on the high edge of a great precipices with rugged rocks and, perhaps a dark pool or shrine below, there men sought for “eternal salvation” by throwing themselves from the upper temple, to be dashed to pieces as they ricocheted from crag to crag, till their mutilated bodies fell with a sullen thud on the platform of the nether goddess, or sank to eternal rest in the still dark pool of the holy river which laves her sacred ghât. “Without blood there can be no remission of sins,” said the Sivaite priest, nay, as often the priestess; and what will not the superstitiously devout offer in this insane plea.? I hope to give some graphic instances of such immolations—once very common and usually quite voluntary—in my chapter on Eastern Aborigines.

Nothing could be more sacrilegious in the eyes of our ancestors than the removal or desacration of their circles, karns, or lithoi generally, and the same feeling prevails to some extent yet. On this account the priests of the new faith sometimes buried these symbols, an action which Eastern races consider holy and sanctifying. See remarks on a copper *Sri Linga* we disinterred many years ago in India.-

¹ *Caer* = circle, but usually means the *Caern* or *Karn* circle of earth, stones or thorns. ² Vol. i., p. 122, with sketch.

The Elf, spirit, or “Gude man,” as he was termed,¹ for none durst call him “bad,”



Fig. 274.—MONGOLIAN KARNES OR PHALLI, “THE GREAT OBO.”

was “laid” and preserved by burial, and though the “rocking stone” could rock no longer, yet the sacred mound took its place, and there would occasionally be heard the Elphine moanings, and there, said modern Kelts, might still be laid for a little time and with much advantage, the new-born babe,² though no longer as a bloody sacrifice was it given to the cruel monolithik god. Advancing light prohibited even the offering of the fatted calf, and only secretly sanctioned the pouring out of milk and other libations, but still pious Kelts would ever and again visit the sacred spots, and on the

adjoining tree or crag, hang small thank-offerings or reminiscences of their pilgrimage—such shred or flags as we find on sacred trees and Karns like this in Tatory, and in Polynesia as well as in Scotland and the Americas.

As a rule these streamers, hung on sacred trees and poles, merely carry out the twisted-serpent idea which European Kelts with their *Hags*, *Ascs* or *Aiscs*, were at one time quite as partial to, as their Asiatik forefathers or the wandering Jews.



Fig. 275.—THE BRAZEN SERPENT STANDARD OF EGYPT, THE GODDESS RANO

Egyptians exhibited the same idea, as in Rano’s sacred symbol and charm, which Sharpe says³ they wore as a talisman in the form of fig. 275, but with streamers hanging on or over the phalik god, who embraces the solar disk, and wears, fit symbol of his faith, the mortar and pestle hat. The reader is familiar with the serpentine streamers that decorate all Boodhist and Hindoo temple poles, and has had his attention already called to the “hangings of the grove,” and of Magian and Fijian phali given at pp. 139 *ante*. The wrecks of faiths indeed seem to have drifted off the Eastern Continents for these far Oceanik races; for they too worshipped the phalik solar *Ra* under that same Indian and Egyptian name, and similarly to Turanian and Aryan peoples, on circles and mounts, and in kilns or caves. But this belongs to our next chapter, where it appears that Polynesians are at present very much in that state in which Phenicians found our Keltik fathers, though the Romans left these several stages higher. Let us her

continue our researches regarding ancient Irish Kelts.

THE IRENES.⁴—Evidently much of the confusion and apparent contradictions in the histories of these primeval Asiatiks, are owing to the hordes arriving at wide intervals of time, and therefore with diverse customs; also to our clinging too

¹ From fear in the *vis verbi* [“power of the word”].

² *Rust*, p. 33.

³ *Bible Texts*.

⁴ *Ier-nis* = *Ier-inis* or “Sacred Ile.” Ireland = Ir-an or the sacred land of Persians where *Eir*, *Eer* or *Ir* in Pehlavi signifies “a Believer” in *Ier*.

closely to the orthodox tri-form philological classification; forgetting that this does not necessarily denote races, as of Aryans, Shemites, and Turans. Thus Greeks seem to have been a joint production of Pelasgi, Achaians, Ionians and other remnants of Turanian Aithiopians, but Aryanized Phenician peoples; and the old Irish had evidently passed through some such phase when traversing the lands of Turanian-Phenicians, before Kadmus had increased the Greek alphabet. These Iers must have known Aithi-
 opio-Chaldees and Phenicians prior to the period when the Syrian Hebrew obtained its present number of letters;¹ for the Irish Culdees had the *Beth*, *Jod*, *Mem*, and *Nun*, or birch, yew, vine and ash, similar to the Chaldees of Babylon, and both races named their letters after trees. Thus many things point to these Irans or Ir-Aryans hailing from the lands of Arabi Irak, and originally from that old stock, who about 3000 B.C., had poured down upon Northern India, chanting Vedic hymns before the Sanskrit of the Vedas existed, though not before the primary Aryan words for *father*, *mother*, *brother*, *god*, &c., had been settled between those going south and those going west.

The travellers to Gaul, Alba, and Ire-inis had clearly traversed Greece or its neighbourhood before the traditional days of Palamedes, for they knew nothing of *Xi*, *Theta*, *Phi*, *Chi*, or the still later *Zeta*, *Eta*, *Psi* and *Omega* of Simonides. They had long prior to Kadmos, passed by with a regularly formed alphabet, suited to the wants of their older Keltic tongue. It was A, B, C (K), D, E, F, G, I, L, M, N, O, P, R, S, T, U, H or *Uath* the aspirate, to which the first Christians of Ire added the unsolicited and among Kelts, the scarcely yet adopted letters, J, K, Q, V, X, Y, Z. Indeed, even in 1602, King James found it necessary in order that the Kelts might read the bible, to direct that it be printed only in the old Irish. Many Irishmen still prefer their *d*, *bh* and *mh*, to J, V, and Y, though some of these are admitted to be an improvement,² and no language needs improvement more.

Dorik Greek has been called Dorikized Keltik, and all the Latin races acknowledged the ubiquity of the Skutho-Keltik tongues, nor seriously challenged their great age as written languages. Even Strabo, as already pointed out, did not cavil at if he did not accept the statement of the Kelto-Iberian Turtedana, who averred that their laws had been written in verse some thousands of years before his time;³ and learned readers will recall much in evidence of their science and learning, if not literature, long before Greece rose to eminence. The Gauls and Britons of the time of Tacitus clearly looked to Albion and Ire as the headquarters of their faith and literature. There only could the pious and literary be secure from the continual wars and turmoil of the great continent; and when Suetonius commenced roasting live Druids in Anglesey it is evident that the leaders fled still further west, as into Ireland and Kal-e-dunia and their islets. By the reign of Tiberius, says Pliny, Druids were totally extirpated from all Roman provinces,⁴ and then arose Latin, Saxon and Teutonic speech, which

¹ Toland's *Druids*, where Hebrew is stated to have had then 22 letters.

² Toland's *Druids*, p. 401; Cesar, vi. 13.

³ Q and K were useless. *D* before *i* or *e* = *J*, *bh* or *mh* = *v*, *gh* = *y*.

⁴ *Ibid.* Anglesey was the Arch Druid's residence.

pressed back the pure Keltik into the less-frequented parts of the country. Thus Western Europe proved the grave, and Ireland with its isles the *ne plus ultra* of the world-wide wanderers; but if the grave, then Ireland became the resting-place of all the literature and traditionary lore of the race, that is, of all they were able to conceal and carry with them to this quiet island home. It is to this fact we probably owe, as Toland's Editor argues, the confusion and often incomprehensible and extravagant Irish histories, which for many ages we have been asked to credit.¹ The Irish, he thinks, have availed themselves of records to which they have no claim, but which pertain to Keltik tribes of divers early migrations. Thus it may have been an earlier tribe, and not the Fir Bolgs, or *Vir Belgæ*, who arrived in 1500 B.C., or this may be the date when the latter set out on their travels. The Fir Bolgs are thought² by Sir Wells Wilde to have been the Irish whose bodies have been found buried at full length in stone sepulchres under huge monoliths and earth mounds, with flint weapons and shell ornaments; and to have therefore been a pre-metalik people, and very different to Asiatic Skyths, who burned their dead. This author describes the Fir Bolgs as an inferior, darkish, long-headed race, such as is seen on Etruskan pottery, and unlike the Cornwall Kelts, who burned the body and buried the ashes under tumuli, or great menhirs, as in Cornwall. The Fir Bolgs are thought by many to have been a *Turanian* people of the Etruskan type—probably a Kushite tribe and the *Ogham* writers, for stones bearing oghams are frequent in Ireland, and absent from Cornwall.³

The Danāan Irish who followed them were, Sir W. Wilde says, a round-headed race, "an intellectual refined specimen of the finest Caucasian," and using metal; but indeed both races had metal at the famous battle of Moytura, and both races, be they Turanian or Aryan, exhibited their faith alike by worshipping stones, in circles, cromlechs, &c. But all the world even yet bears witness to the fact that Aryans, Shemites, and Turanians were alike in this respect. The steppes of high Asia and Central India, the rolling sands of Nedj, the wilderness of Moab, and smiling vales of Etruria, all proclaim the same tale, though tribal tastes differed. We know that Etrurians preferred cells and round towers, whilst Sardinians would only have Nurhags. Armorika loved Karns, great in number and size; Cornwall, its St. Michael or *M'K'el*-like mounts, "giants," "rollers," and "pipers;" whilst in Moab, says Canon Tristram, three Shemitik tribes chose each one symbol, a karn, a circle, or a dolmen; and out of "a great abundance of these primeval monnments," he only once found them conjoined, and then it was a karn surrounded by a circle of dolmens,⁴ which accounts for Irish towers, Rathes, cells, &c., of different ages and styles, and with any amount of varying myths and legends attached, but alas! no reliable history. This last is usually indeed with ancient Bards and bedes, a vanishing quantity; whilst myths and legends go on in an ever-increasing series; and this is a constant rule to be borne in mind by the student of Faiths.

¹ Toland's *Druids*, p. 403.

² *Ireland, Past and Present*.

³ *Journal Anthropol. Inst.*, November 1879.

⁴ *Land of Moab*.

It may be granted that no Irish records are at fault in claiming that the island was peopled in 2000 B.C. We only hesitate when asked to confirm particular dates, as that the Fir Bolgs arrived in 1350. and Danāan in 1250, not feeling that there is sufficient and genuine enough evidence. These dates however seem most reasonable. Ptolemy says the Damnu had territories reaching from Galloway to the Tay, whilst Ireland urges that they came from Alba or Scotland, as most Eastern migrations would naturally do. They settled down after fighting the Vir Belgæ, and became known as the *Tuath de Danāns* or “tribe of Danāans,” but there were earlier and later immigrants, as those led by Partholanus and Nemedius—Latinized names; and Iberian Kelts under Simon Breac; of which more elsewhere. The varied literature or histories of these which each tribe would collect or invent, and which bards and ballads would carry forward, must certainly have added greatly to the confusion complained of in Irish chronologies and histories. But let us consider where and how Irish and other ancient Druidik records probably got mixed together? The whereabouts would be at *Taragh*, *Teamhuir* or Tara, for this became the centre of Keltik, or at least Druidik learning, and possibly the principal royal residence about 800 B.C. Cesar points to Britain, of which Ireland was thought to be a part, as the headquarters of the faith in the estimation of the Continental Druids. They looked to it as the Catholic looks to Rome; and seven hundred to one thousand years is a reasonable enough period for the establishing of such a seat of Faith, and for its gaining the confidence of half a Continent. Yet Ireland must necessarily have been the last land which people travelling westward would reach, and not to it but to Spain, Gaul and the European coast generally, would the oldest histories properly belong. Yet none of any value have reached us from the Continent, and the thought arises that if these reached Ireland, and were there deposited for safety, then Irish bards and antiquaries would probably freely adapt them to enhance the age and fame of their own country. With the exception of Armorika, no doubt Ireland, Wales and Kal-e-dunia, retained Druidism far longer than any part of the Continent, and more steadily than any. On the Continent there were constant wars, and more or less always a movement westward, which unsettled the tribes, and disturbed the restfulness ever necessary to study and writing, especially on religious and moral subjects. And thus literature possibly did not spring up until the races found themselves in this *ne plus ultra* island home, with none to quarrel with but themselves..

It was natural that the busy masses in Belgium, Gaul, &c., should therefore look to Britain, and finally to Ireland, for its learning, rites, rules and discipline, and that on being barbarously treated and so driven seawards by the Legions, they should, as a last resource, seek asylum there; and Irish history seems to confirm this, for in the time of Cesar we learn that “King Concovar of Tarnh was perplexed by a revolution,” evidently due, thinks the editor of Toland, to a great influx of foreigners. Druids and their dependants thus swamped the local establishments, and refused to observe the customs and laws of Tara, and objected to Irish or local compilations and to Irish Bardik liternture; probably they preferred their own and had much of it.

The king, with the view of satisfying all parties, then directed a new and more distinct compilation of the laws, and a revision of all the traditionary writings of the antiquaries and bards, which however, did not quite satisfy the foreigners, and increased the discontent of his own more conservative subjects. Nevertheless, revisions and writing had to go on, and eventually it became a special tri-annual duty of the Tara assembly, to revise and authorize these Druidic histories and codes. From these—where to be had—we are still awaiting light, but let us meanwhile describe, so far as we can, some features of Druidism and the rise of Christianity.

Greeks, forgetful or ignorant that their nation and language of the classic period could not compare in antiquity with those of Skuths and Kelts, derived Druid from the Greek *Drus* or *Drys*, the oak, or rather “a tree,” which is its radical meaning in Greek, just as Saxons might say that *Dry* comes from their words *Dree* or *tree*. As the king of trees—nature’s most revered objects—the oak was called *Zeus* and *Toth* in the south, and *Teus*, *Tys*, *Theuth*, *Thor*, &c., in the north; but these terms applied rather to its great stem, which was looked upon as a natural Pillar or symbolic Karn, and worshipped by all Kar-neachs, more especially if cut, as was often done in its karned or horned form, as shown on page 64 of Volume I.

The universality of the Keltic race and faith—varied though the latter was—becomes very apparent from the study of old names, as of towns, rivers, hills, &c.; for just as our present emigrant carries with him to his new home in the antipodes or the Americas, the names he loved in his native land, so did the ancient Kelt or Skythian. It is therefore a fair conclusion to draw, that where Gaelic names are, there have Gaels of Kelts been. This is most marked in words connected with religion, as the sacred Karn, tree, circle, stone, well, and “High God” *Al*, *Alt*, *Art*, &c.—See tables, pp. 285. 321, and 338-340. We may note in margin some very similar, yet geographically,

Tree and Oak
 Keltic—Draoi or Daoid, Darach.
 Drui or Druid, pl. Druidhe.
 Irish—Dair (oak) aoi, a dweller in.
 Derry or Doire, a grove.
 Keltic—Hama-dryades—Oak nymphs
 or solar Druidesses, from *Sama*
 = Hama the Sun.
 Saxon—Dry, Dree; Eng., Tree.
 Armorikan—Derw.
 Persian—Darkat, Duracht.
 Sanskrit—Druh.
 Greek—Drus, Drya.

widely separated words, and this our glossary will bring out in fuller and stronger contrast. Note also that the god, shrine or holy place and the priest, are so closely allied in all these old faiths as to be scarcely distinguishable. If the godly symbol is the *Dryi* or *Drui*—the stem or horn of the sacred tree—the priest is the Druid; if the Karn, horn, or obelisk, then the priest and his followers, are the *Karn-achs*, and *Karneachs*. So Greeks called the priests and seers of Arkanania or *A-karn-ia*, Karni;¹ and Latins said that the worshippers of Sol or Sal were *Salii*,

just as priests of Bel, were *Beli* or *Balim*, and as the *Quiris* or spear-god of the Quirinal had *Curii* or *Cures*—our curates, to attend upon him. Students of Keltic lore will observe that there is a strange connection between the “Shining God,” “Light,” and the Tree, and the same is true in Indian languages. Thus in Gaelic, *Baoisg* and

¹ Toland’s *Druids*, pp. 117, 122. Like all solar Gods, Mars had twelve disciples or *Salii*.

Dears signify to shine, and are seen in *Baiscne*, a tree both in Irish and Gaelic, and in *Dairi*, *Daoire*, *Dyr* and *Dyryth*, from whence *Tyr*, *Tui*, *Tuisco* and of course Zeus and Deus; so that the Tree-god and his Dryryth or Druid, are closely connected with Solus, Hiul, Seal, Follus, Fal and Fail¹ or Flaith Fail, "the Light God," the real religion of *Innis Fail* or the "Ile of Light," as Ireland is still called. Our glossary under *Sun*, *Surya*, and *I-al*, *Al*, &c., will give much information on these matters. As the Sun-god is the circle of the heavens, so *Al*, *Alt*, *Ulla*, &c., are identified with his earthly circle of prayer and sacrifice. In Ross-shire there is still an *Ulla-pool*, (Gallice, *Ulla-Poll*) or circle of devotion, and the learned Kelt who mentions this, says that from *Alla* comes all our names for *Hala* or *Holly woods*,² as at first adjoining the *Ala* or Circle-god, in whose groves all rites and worship were observed. We probably see here the origin not only of *Eul*, *Huil*, or *Seul*, but of *Eli* or *Heli*, and hence of such names as Heli-o-polis, the circle down or centre of Eli or Ali worshippers, that is, where *Hellenes* or ON-ists clustered round the Polos, Pole, sign or "Circle" of their deity. The Dorians called Apollo, whom Greeks confess was a foreign god, *Apellon*, and there is no doubt that he was the old Keltik *Ab-Elleo*, *Ab-alla*, or *Ap ala* the "High-father," Grekized into *Ap-Elio*, "descendant of the Sun," which confirms the statement that *Helios* is from the Keltik.

Europe and Western Asia are replete with names showing the intense worship of the Karnean Apollo, usually translated "the horned," but which should rather be the "Apollo of the Karn." I give here a few names which clearly refer to him. He was closely connected with all Augurian decrees, and Ovid relates that Karnia or Kardinia, presided over human vitals,³ by the mysterious and serpent-like folds of which, the Augurs thought they could read the decrees of the gods. Kelts called him "the hairy god," *Greannach*, which Greeks and Romans repeated in various expressions, as *Apollo Intonsus*, *Sul-Minerva*, &c., although they seem to mean by these, the midsummer god, rather than the more probably Keltik signification as to his being "the long slanting-rayed god" of the early year. Greeks as well as Klets worshipped the *kirn* or karn

Karn-ana,	a city of the Minœi.
Karn-anton	„ on Red Sea.
Karn-apos	„ near Mæotia.
Karne	„ of the Phenicians,
Karne,	„ of Eolis.
Karnon,	„ of Arkadia.
Karno-dunum	„ on the Danube.
Karn-orum,	} A region in France very
Karn-utes,		„ holy to Druids.
Karnus, an island	of Akarn-ania.
Karn-wath, a city	of Scotland.
Drum-Kairn	„ of Ireland.
A-karn-anian,	of Greece.

god by singing and dancing around his karn, stone, or circle (*kirning* it or *churning* it, as the Skoti said), and then they feasted. Spartans used to chaunt his Karnean hymns or *Karneioi nomoi*, as they moved around the sacred *Kuklos* to the measured tread prescribed by the *Karneatai*, his chosen ministers, and then and there too, as in *Innis Fail*, did they light up his Bel-fires or *Bel-teines*; for he was the young Bel-god who rose to power in the *Eotre* or Easter, when it was the duty of every Karnoach to re-light his household fire from the Karnean's

¹ *Jour. Anthropol. Soc.*, November 1879, *Gaelic Myth*. The connection is elsewhere shown.

² Toland's *Druids*, p. 286, &c.

³ *Fast.* vi. As a primary god Apollo would be of dual sex; but Greeks knew not his origin.

⁴ Potter's *Ants*. Toland's *Druids*, p. 288.

own vernal rays. They called the 10th of March or thereabouts, his "New Year," and the 21st of June his mid-life; when again the Bel-teines blazed on every sacred hill and mount from Western Asia to the green Isle of Ire, which we too call Milesia, as Greeks called Akarn-ania, Miletus, and said all Meliti were aborigines. The Gauls or Karn-utes relighted all their fires every 31st October, or after harvest. Irish Kelts would readily translate¹ *A-karn-ania* as *Ach-or A'karnia*, "the field or place of karns," or the karn hill, and this is the real meaning of the Morbihan "Karnak." Al or Alt was the ithyphalick symbol of Bel, Be-al or Be-ala-n, "the one mighty to save," or "the Hindoo strong one," Bala or Bhala. The *Ba-al Samam* of Phenicians and Hebrews is also a good Keltik name for the sun, which Gaels still call *Sam* or *Saman*, as Himyarites called it San, Saba or Sa-aba, etc. His holy fires says Toland, must always be lighted within sight of each other, and this ruled in Gaul as well as in Ireland.

Stern, steadfast and deeply rooted in all early races, was the wondrous tree or grove faith. The groves of Turanian and Phenician Dodona, and the more truly Hellenik shrine of Saronides (oak groves), had so entwined themselves round the Greek heart, that even in the days of St. Columba no Greeks spoke lightly of them; and still, in this Nineteenth Century, no Christian priests, or all the power of imperially led Christianity, dare defile the sacred groves of the Eastern World. Even the rude unlettered grove-priests and wild Keltik "Children of the Karns" found no difficulty in withstanding imperial Rome and her legions, for four hundred years; nor yet all the power and most subtle efforts of Christianity for more than twice as long. The old faith, in fact, was becoming exhausted, and succumbed for the same good reasons as we urged in the case of its southern form at Dodona and Delphi.² Light and knowledge were becoming too strong for it; yet up to the fifteenth century, Highlanders used to assemble in crowds both for worship, and the observance of many old solo-phalick and fire rites, at Karns, Klachans or sacred stones; and up to the seventeenth century they used to bring their babes there, to be sprinkled and sanctified. On these occasions, cattle were occasionally sacrificed and libations of divers kinds poured out upon the Beth-Els. These solemn services were even then indistinguishable from those of Druidism, and not yet, says that accurate author Jacob Grimm, had the *Irman-sul* (pyramidal Hermes), and dances round the sacred self-planted tree, ceased among his countrymen³—these Ali-mans, the once fervent adorers of the divinity *Alx*, *Alc*, or *Alh*, in all respects the ancient *Al* of Syria and Arabia, and the *Alt* of Kale-duns. The Teuton *Alah* is described by Grimm as "a rock or stone," and an emblem "which bestowed fertility," and such "idols" Christians continued for ages to build into their church walls. Even at this day they sacrifice to them in preference "to going near the Christian altar"; and, continues Grimm, they build churches, especially to St. Peter the Petros over the old Petrine "blue-stone" god; for in Germany as in the Scottish Highlands, this

¹ Toland's *Druids*, pp. 118, 376.

² Vol. i., p. 267.

³ *Teutonic Myth.*, i. 73, 106, 7, 8, 115, and see our Glossary.

was his symbol. Col. Forbes Leslie wrote, that in the holy Chapel of St Fladda, north-east of Skye, dedicated to St. Columba, the people up to the seventeenth century had great faith in, and continued to adore their famous “round blue stone” of sanatory and miraculous powers; and we have elsewhere pointed out similar superstitions continuing down to one hundred years ago, and said that only within the seventeenth century did the masses begin really to understand that which we now call Christianity. A leading bishop of the English Church lately announced, in his annual charge to his clergy, that the visitation duty of a bishop of the sixteenth century was, not to see to the education of his flock, for they had none, but that the clergy or shepherds “*could* repeat the Lord’s prayer, the Creed, and the Ten Commandments”—truly a wondrous advance in the faith after a thousand years of teaching. Is it wonderful, as man is said to be a religious animal, that the more the sites of churches are closely investigated. the more we come upon tales regarding sacred stones, trees, wells and strange cells? That great and forcible promoter of Christianity, Charlemagne, is indissolubly and strangely connected with such matters and stone charms. He built a church over the nest of a serpent near Zurich. which visited his bell-tower, and presented to it a sacred stone, and to this stone he and his queen were much attached all their lives; and the founding of Aix-la-Chapelle is said to be due to the fact that this stone was thrown into the hot spring there, and could never again be recovered.¹ The monastery church of Altmark is due to the reverence with which the stem of a “sacred *Drus* or Oak” was regarded. It is indeed built into the altar,² and is considered the gem and treasure of all the neighbourhood, and some say, because it befriended a hunter pursued by a stag. It more probably represented a Nimrud too fond of pursuing maiden Dianas.

If the state of the sheep was such as represented by our bishops a thousand years after the miracle-working Saint Columba and his followers were said to have converted most of Western Scotland, what were shepherds and flocks in those days when ecclesiastical writers aver that our forefathers all became Christians? Let us interview the ancient Archbishop of Iona, and try to understand him.

Columba out-Druided Druids. Like his masters, he raised the dead, controlled the winds and the waves, turned water into wine, and caused fountains to flow from dry rocks, whilst his prayers brought victories to kings, and his maledictions, confusion to the king’s enemies, and this in a manner which would have made many existing kings and peoples believe that their god had answered their urgent prayers for victory. The Keltik saint in the plentitude of his power, perhaps, “to heap coals of fire” upon an enemy’s head, cured the great infidel magician Broichan, prophesied like the Jewish seers of old, held constant communication with angels, and freely cast out devils directly by his word of command, or as was common with the early saints, by signs, crossers, croziers, candles, and the ringing of holy bells. Bells indeed, became as with Sivaites, a most important agency of the Holy Ghost, to drive away all other ghosts.

¹ Conway’s *Demonology*, ii. 397.

² *Ibid.*, p. 374.

The Kale-duns were taught to consecrate, baptize and adorn these Eastern mystik emblems (carving them no doubt like that of Saint Phālan's shown on p. 300), and by ringing them to warn off all evil from persons, houses, or land. No old Eastern rites or procedure seem to have been neglected by these Skuthi, whether Irene Skoti or Picts.

The life of Columba, as given to us by Adaman the ninth abbot of Iona, is one long scene of strange and absurd miracles, yet even these are valuable as unconsciously giving us a correct notion of the dense credulity and superstitions of all Skoti up to at least the seventh century. We see that the so-called change of faiths, was but a change of superstitions,¹ and that Christians fell readily into the old ways, adopting the existing paraphernalia. and shrines, and putting their new *Passion Spiel* upon the boards with very much the same scenic accompaniments. Iona, Skye, Mure, Arran, and numerous other islets on the lochs and shores of Irene and Alba, were found to have most suitable shrines, which Palladius, the Patriks and St. Columba adopted, as their fathers had done ages before they were heard of. There were numerous mounds like that of Tara and Skone, which Druids and Christian bishops alike accepted, consecrated and prayed upon, also stone circles called *Klachans*, where all assembled for worship, as our Highlanders still do at *Klachans*. Some of these had Phalik towers, which the new faith called is *Clohhans* or Belfreys—a distinction the Sivaites of Benares would say, without a difference, and more especially when surrounded with many other characteristics of the old Nature worship. The Island of Mull grouped its towers in a similar manner to that of the Sardinian Nurhags, and Scotland had many other shrines such as we are familiar with in Asia. Although Romans regarded these Nurhags with wonder, yet they were not unfamiliar objects to Skuths and Skands.

Great was the zeal of the new faith in founding *cells, kills* or chapels on or amidst the ruins of the revered departed, and as the age of writing advanced, much literary skill and diligence were evinced in many religious houses among the Albans of Scotland, and Skoti of Ireland.

In the writings of the monastery of Durrow, which claimed Columba as its founder in 553, the Saint is called the author of its famous emblazoned *Book of Kells*, or book of Durrow; he is also said to have written out the four gospels in the Latin Vulgate, and the Latin Psalter or "*The Catach or Battler*," which was to lead the now embattled hosts of "the peace on earth and good will to men" faith. With sword and sacred text, cross and candle, fetishes and charms, the new faith was now to take Israel of old as their guide and go forth utterly to extirpate the enemies of their *Yahue*. Let us look at the first great leader of the warfare. He is indeed no unreal or mythological being, though his historian does his best to make him such, for he envelops him in an absurd tissue of legend and miracle, which, as Dr. Reeves says, "often bids defiance to truth, reason, and decency."² But there is no reason-

¹ See all the invaluable vols. of the *Historians of Scotland*. ² *Adaman's Life*, p. 2.

able doubt that one *Colum*, a Skuth or Skot of Donegal, lived from about 521 to 597, and was a turbulent brave priest-militant, who fought throughout his own land till it became too hot for him, and eventually crossed over to Scotland, then called Alba, and established himself as a celebrate priest, in I, Hy, Iou, or Iona—the dove synonym.

It is said that *Colum*, *Colman* or *Columba* was a common enough name among the Skoti or Irish of those days, yet announced as it is by the superstitious historian with some *empressement*, is the same name as *Jonah*, the Hebrew *Iona*, the Greek *Peristera*, and the Latin *Columba*, it suggests that this was a sacred name given mythically or to cover some idea of the “Spirit of God” or Holy Ghost—“the Dove,” which from the *Iona* or Dove-Isle, spread abroad the new faith.

Alter sundry raids, the now celebrate priest, aged forty-two and known as Colum Kille or “Colum of the Church,” established himself at Hy or Iou, (pronounced Yo), under the protection of his own Scottish King but apparently with the consent of the Kal-e-duns, whose king Conal, is said to have been Columba’s cousin. This was in 563 or sixty-one years before his historian Adaman was born. He too was a Dalriadian Skot or *Scaoth* of Donegal, and proceeded to the abbotship of Iona as the ninth from St. Colum, in 679, by which time the Saint had been eighty-two years dead; and legend and tradition had thus been busy for about a hundred years before the so-called historian finished, or perhaps entered upon his labours. The *Historians of Scotland* indeed, even write that they are not sure that this “history of Adaman’s is the genuine work of the famous ninth Abott”! and that “splendid as the fame of Iona was, yet the very names of all its literary men have perished.”¹

One thing is however certain regarding the first Saint, viz. that his whole life was inextricably mixed up with the worship of all things now called Phalik, as with red, blue and white sacred stones (the Krishnaik and Sivaik forms), with sacred mounts and Round towers, crucifixes, rods, croziers, banners, their standards and other magic staffs, reliquaries, and holy garments or even shreds of what the saints wore. It was customary to worship these things, and to swear oaths upon them, which Jacob Grimm says, meant in those days,² “adoration,” and this adoration continued down to a very late period. Tara, for which Columba fought, had then its *Jupiter Fæderis*, and many of the holy islands of Western Ireland claimed similar significant symbols. Skye, or *Fladachuan*, hastened to dedicate its “ever moist and incomparable blue ovicular stone” and its holy Chapel, to “St. Columba,” whilst Manx men dedicated Lingams and Towers to their mythical *Orry*, clearly *Or* or *T’Or*.³

Very strange indeed, the stories regarding “the virtues” of, and the reverence paid by the Saint and all his following, to his “natal stone”—a *Cloch ruadh* or “Red Stone,” or as others name it, “St. Colum’s blue stone of *Glen-Colum-Kille*.” This lingam even played a part in the Donegal Inquisition of 1609, for Columba had

¹ Preface to Vol. VI.

² *Teut. Myth.*, I., c. iii.

³ Adaman’s Intro., pp. 52 to 64, also note p. 224. *Orry* is treated of elsewhere.

written a poem relating its many virtues, and the stone was even then a loved and honoured treasure in his paternal lands at Gartaw. Near his house at Kells also was, and still is, a linga-like stone, six feet by about a foot square, which is called Columba's *Nuda petra*. It too worked miracles, and is now known as the Saint's penitential bed, and bed-stones are most important articles in phalick lore. It is noteworthy that Columba's father bore the Lingaish name of *Fidh-li-Midh*, and that tho Saint's birth and death took place on a sacred stone; nay, his very life as well as the lives of his fellow monks were miraculously sustained by their meal-sack in the Iona Monastery because it stood on the holy stone *Moel-blatha*, thus making it a true Bethel or God of Beth-*lehem* (bread), for it thus fulfilled the part Yahue and his prophet played, in the case of the widow's cruse of oil.¹

St. Columba was tonsured, according to the custom of his day at the back of the head, and he was buried like the rest of the monks at Iona, but about one hundred years afterwards, or in 700 A.D., he was disinterred, and in 824, enshrined.

Unhistorical, nay false though the life of the Saint may be, it is indeed most useful in so clearly showing us the rude credulity of the age, as well as the strange rites, customs and traditions which then existed in this so little known, but very important period of our history. It was then that the old Kaledunians and Picts received their first real faith-shock, which quickened them in to life and learning. Though Ire and Alba were clearly peopled by the same race, yet "the swarm" or *Skā-oths* which we call the Skoti—apparently the latest to arrive, were the first to start upon a career of conquest and of literary life, neither of which paths seem to have been characteristic of the dreamy Alban Gaels or *Ersh* (Irish), as they call themselves.

Iona had heard doctrines which sundry Phadriks and Southern missionaries had failed to propagate in the stern North, but which their Irish cousins, these Dalriadian Skoti, were now enabled to slowly impart; yet very slowly indeed, for these Albans were a fierce and bigoted people, whom neither Ninian, Paladius nor the Patriks, though Britons (Patrik was born in Dun-briton or Dumbarton), could circumvent. When, however, the Albans heard the current reports of the fourth and fifth centuries, that sundry holy places like Tara, Kells and Cashel had spoken favourably with the new priests, then Kale-duns were inclined to listen, and although the Pictish king shut his own palace gates, yet he allowed "the Dove" to perch upon the rocks of Iyo, and doves to fly back and forward, unmolested by him, from Alban islets to their Irish nests, as they were ever and again driven from their perches by the bold and restless Danes and other Norse Pagans.

According to most "Scottish Historians" the Picts and Scots or Kaleduns and Gaels or Gao(dh)als or the Kelto-Skuthi of Ireland, were but different emigrations of the same Asiatic stock, either directly from the East, or as most think in the case of the Skoti, through Keltik, yet decended from Fiene Fana, the Milesian Fen or Phenician.

¹ *Adaman*, pp. 96, 98, 99, 224, 241. 1 Kings xviii.

The sub-name Dalriadans, seems only to have belonged to the first Alban Skoti, because in the middle of the second century A.C., their king or chief who first managed to establish the tribe on the west coast of Argyleshire, was called Carbera, or Eocha Riada or Riede, the Reuda of Bede, who called the Skoti, *Dal-reudini*. The country they occupied was early known as the *Regiones Dal-rietæ*, and the Kale-duns or Picts acknowledged it up to the union, as the *Regnum Dalrietæ*.¹ They had then been long assisted by the Dalrietæ against intruding Romans, Britons, Saxons and others, and are identified in history with them under the term “Scots and Picts, two fierce peoples.” In 360 it is stated that these ravaged the Romo-British or lowland countries ruled over by the Emperor Constantine.

According to Fordun it was about a generation after this, say 400 A.C., or according to others 350, that Fergusson of Etch (some say the second of the race but first of Scotland), brought over the sacred Tara (afterwards the Argyle and Skone) Stone of the tribes, and finally established the Skoti or Irishery as a nation, on the island of the Kaleduns. This was accomplished not by force, says Dr. Kennedy—an old writer upon “the ancient writers,” but by “Riada so ingratiating himself with the Picts, and doing such good service against the Britons, that the Picts consented they and their followers should continue among them.” They, however, evidently at times tried to oust the Skoti, but found them too persistent if not strong, for in 386 the Irish king of these Hiberni, one Niel, appears to have crossed over to the Argyleshire coast with so powerful a force, that all the Picts were finally driven out of “Cantyre and Argyle, and the Dalriadys alone suffered to inhabit that side of the country.”² These Skoti were, says Guilders, called Irishery down even into the fourteenth century.³

It is not likely that King Fergus ever heard of Palladius the first Christian missionary to the Lowlands, as we know for certain that he was only ordained by Pope Celestine in 431, and then sent to convert the Skots of Ireland; although as Father Innes contends, it by no means follows that an attempt had not by this time been made towards converting some Alban Skots dwelling among the Lowlanders, on many of whom the preaching of Ninian, Palladius and Patrik had doubtless taken effect. This is mere ecclesiastia conjecture however; it is more probable that the Skots were rejoicing over their famous stones in Iona and Skye, as Picts were steadily worshipping these in mounds and *Klāchans* (stone shrines), from the lowlands of Galloway to all over trans-Grampian Kale-dunia. We must now try to put briefly before the reader some of the much-bungled and very long stories, of these our very ancient forefathers, and fortunately there is no uncertainty as to the main facts, though it takes much wearisome study to arrive at these.

The name of Picts, it has been said, was given to the northern Alban race, the Kale-duns or “Hill Gaels,” by the Romans, from their painting or “*picturing*” their

¹ *History of Scotland* viii.; *Innes' Essay*, 347.
Carbery Riadea was “Lord of Dalriads,” co. Antrim.

² *Ibid.*, pp. 350, 356.

³ *Ibid.*, pp. 359, 374.

bodies; and *Brith-tania* or *Brit-stân* also signifies “paint-land,” and *Brit-daoine*, painted peoples. In Ireland the Picts were the *Cruitneachs* or *Cruithne*, from *Cruith*, “a mark, form or figure;” yet this too is the name of their first Irish king, the son of *Kinne* or *Cinge*, and father of the Irish Pictish king who flourished 300 years B.C. The Welsh and Saxons called the people *Phychts*, *Pehts* or *Phytas*; but, however this may be, the name says Innes,¹ as “the painting or painted people” was once common to all Britons, and simply stuck longest he thinks to these northerners, because they were never as a homogeneous people conquered or civilized by Roman, Briton or Saxon. Ever and again they were driven beyond the wall which joined the “Friths of Clud and Forth,” but not further; and rarely could the Legions long restrain their persistent patriotism and impetuosity, even on that far southern Roman rampart joining the Eden water with the Tyne, where it looked down on the smiling meads of fair England. Lowland Skots and Saxons, or rather those Lowlanders called *Meatach*, and whom Romans ignorantly called the *Meatae* (meaning *Mid-Britons* who by aid of the Legions and Roman skill, disputed with the Gaels their fertile fields and pastures of Galloway and Louthia, as they designated their Lowlands between Dun-breton or Dumbarton and the Solway),—these lowland tribes had hard times, or as they would say, “short thrift” with the Kale-duns, till civilization and like faith accorded to them the right hand of fellowship. This was not however till the ninth century, when the Alban king, Kenneth MacAlpine was accepted as the king of both Picts and Skots. Southern immigrations then became too strong for even Gaelish exclusiveness, and in two centuries more, the Pictish language and people were lost, not destroyed, but fused into Scotch and Anglo-Saxons. Let us try to see distinctly who these Pictish Gaels or Kale-duns were, and what part they played in history.

THE PICTS.—This people withstood Roman and all invaders as far north as Sterling till the seventh century A.C.; but the little colony of Hiberni Skoti or *Scaoth-Eri-nachs*, whom they had permitted to settle on some outlying portions of Argyleshire in the middle of the third century A.C., had by the middle of the sixth century so firmly established themselves there, increased and become useful, that the Picts then acknowledged them as an independent nation of Dalriadik Skots. The Christian leaders of these, after years of active missionary labours, converted it is said the Pictish King or *Bruido-Acupunctus*, named Celtrain, and he died a Christian. All these races were undoubtedly from the Skythian hive, that central Asiatic “workhouse of nations,” which ever and again swarmed westward from Asia. We are told by Keltik scholars that the name Skot is only indirectly Skuth or Skyth, and that all Kelts, Irish and Picts would naturally call their invaders *Skots* or *Scaoths*, from this Gaelik word which signifies “a swarm or colony,” that is, filibusters, which also is the probably origin of the world-wide word Skythians, whom all people knew as rovers—a term Scotchmen have not belied. Some have urged that both the words Skot

¹ *Hist. of Scot.*, viii., p. 53, &c. *Brik* or *Brechia* is “a divided” or Tartan Cloth, in Gaelik and Welsh.

and Pict signify a spear or dart, but we may accept *Picts* and even *Briths* or Britains to mean “the painted ones,” an opinion generally held by “*The Historians of Scotland*.”¹ Bede and others called the Picts and Skots, Skythians or Skuths, and as the Pictish kingdom had been long a settled one when Romans first appeared in Britain, they must, if not indeed earlier, have belonged to that Skuthik wave which passed out of High Asia, and over ran Syria and Asia Minor, in the days when the Hebrew sage was pouring forth his doleful jeremiad. This would account also for the occurrence of the many tales common to Egyptian and Jewish histories, concerning temples, Arks, Noahs, floods, holy stones, &c., which we find throughout Keltik histories. The Syrian or more southern portion of the great overflow, tried as we know from Eastern stories, to settle in Asia Minor, Egypt, and indeed all over eastern Europe, and they probably did so to some extent. We have correct history recording their names, very much as shown by red lines in our map, Plate II., at the beginning of this volume. Of course they were not by a long way the first Skuthik or Asiatic horde which came to impress its character and faith on Europe, and which first reached Alba and Irene;² yet if Picts were not of this sixth century wave, they must have belonged to the earlier cyclic period of about 1200 B.C., when Aryans were again much moved all over the world, as the broad bands across our large chart are intended to show.

Judging from many traits in the character of the Kaleduns, it seems most probable that they inherited their known taste for sculpturings and florid delineations, and ballad or poetic tastes, through amalgamation in blood with the earlier building races of Kuths, Skuths or Aithiops, who had long previously placed towers, pyramids, karns and circles, over half the world. Bede, writing about 720, says that the Kale-duns or Picts had a written language which the Lowland Britons, Saxons, and Skoti could not read, and that when he wrote, their king was keenly intent on church ornamentation, and in the gathering together of all kinds of Ritual observances; that he had made Iona the headquarters of Pictish faith, where he had a great body of busy scribes and Ritualists, intent on illuminating sacred subjects and writings. Many consider this people the authors of the art which culminated in the florid decorations of the Books of Kells, Dimma, etc., and point in corroboration to the beautiful tracery, strange animals and drolleries on their sacred stones, found throughout Pictish Alba. They were a far more advanced people than the nomadik Irish Kelts, who down even to 1600 could not build a decent house, but wandered about like homeless Kalmuks herding cattle. In Ulster “there was not one house, but only ‘Herds or Creaghts,’ ” yet antiquaries³ see in the Pictish stone tracery work of the same character as the Etruskan freskos, whilst their mirror and comb ornaments betoken acquaintance with Babylon and the Nile, and

¹ Innes' *Essay*, pp. 51-55.

² The ancient names of Ireland were: Iernis = Irinnis, Ile of the West; Irene, Eirin, Iarin, Juvernus, Hibernia. See note p. 258. According to Bochart, Phenicians called it *Obr-nat* = *ultima habi-*

tatio; whilst Albin implied the East, but the root lies in *Alb* or *Alp*, “high.” Cf. Higgins' *Celtic Druids*, pp. 94, 106.

³ *Sculptured Stones of Scotland*, ii. 19.

the inflated serpent and elephant, with Asia generally. The so-called Keltik “cup or disk ornament,” with central dot, we have in Benares and on the rocks of Kamāon, where it is known as a solo-phalik symbol of treble significance, representing at once sun Sun as the Great Fertilizer, the glans as seen in plan, and Maya’s breasts; whilst “the spectacle sculpture,” seems to mean the testes, more especially when shown filled with seeds or suns. This and the other objects here given will be found treated of at p. 201 of my first volume.

In regard to the uniform and rude character of Pictish and similar ancient figures, it must be borne in mind that in all faiths, no draffmen are permitted to depart from the traditional style. Pictures were the

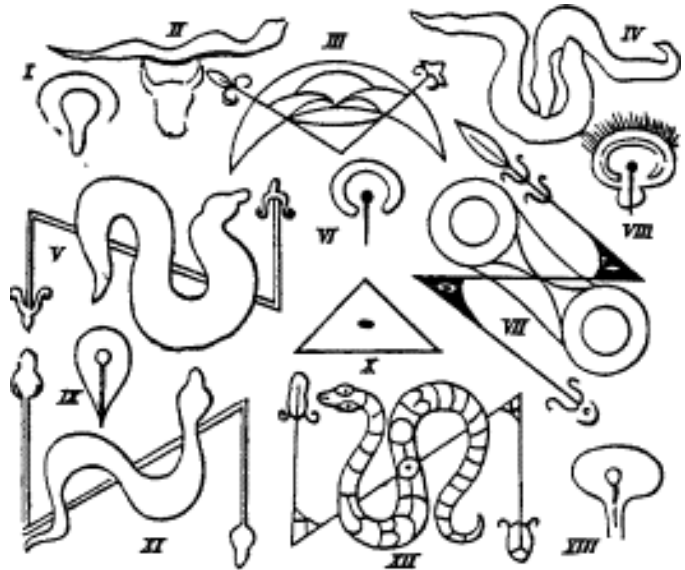


Fig.276.—PICTISH SKULPTURINGS.

sacred books of the people, and every line and dot were well considered, and established by Druids, Magi or other priests, and a strict formula required the conventional mode of delineation, to be rigidly adhered to. “No improvements were admitted; no attempts to copy nature or to give proper action to the limbs. . . . The faulty conceptions of early times were copied and perpetuated,” say our best writers;¹ and we know the same rule has ever obtained in India.

The Picts buried their dead in round barrows, and fought with short spears and daggers, of which the long claymore and belt dagger of our Highland costume, are the present representatives. Some argue that the *Fir* or *Vir-Bolgs*, were “Men of the Quiver,”² sprung from the Picts, thus bridging over the gap between Kaleduns and the Skoti, a dolicho-kephalus, or round-headed, dark-eyed race, of which very decided traces yet remain. The Skoti were a tallish, ruddy-haired race, equally valient but more energetic and aggressive than the Picts; and in the admixture of the two, as Gaels, Gaedheals, Gwyddili, Ffichti, Cels, Cals, Gælli or Gals, we may find the origin of Kaledunians, and all things Gaelik and esteemed divine. Sacred mounds were termed *Gals* in Keltik, as well as in Syrian wildernesses; and omitting the silent or nasal *g*, we have the Keltik God of Mounts in *Al, Alt, Art, Adh, &c.* Attention has been called to the revered Keltik terms *Ge-all*, “a vow,” and *Gea-liach* or *lia*, “the stone of the vow, and to the “Ardi or holy place of adoration or vows.”³ In time the Ark or holy place would give its name to its votaries, and hence, *Gael* would

1 Sir Jas. Tennant’s *Ceylon*, i. 472, and Sir G. Wilkinson’s *Ancient Egypt*, iii. 87, 264.

2 Rev. Hector M’Lean.

3 Cf. tables, p. 340, *ante*; and Rev. J. Rust’s

Druidism Exhumed, p. 62 *et seq.* The *Keles* of Homer may come from *Kells*, “to roam” = *Ska-oth*, “roamers.”

simply mean the tribe, which it now does. Similarly *Arians* were followers of *As, Is, Ar, Ir* or *Ri*,¹ and their country would be *As-ia, Ar-ia* or *Ar-ania*, or *Ir-ne* or *Iran*. Kelts were possibly *K-Els* or *K-Alts*, from their “Great High God,” for *Ka* is a common but important honorific and phallic affix, which the reader will find fully discussed in various parts of these volumes and Glossary. A flint stone, banner and axe—all emblems of *Siva*—are called *Celts*, and in Welsh *Celtt*; but not from these could Greeks and Latins have got the early known name of *Keltæ*, a people they probably first heard of through the writings of Hekataios the Abderite, as inhabiting a mythical *terra borealise incognita*. The language of the Picts was a mixture of their own Gaelic with Irish, Keltic, Welsh and Kymrik and when they became Christianized, with Latin and Saxon—the tongue of the Britons and Mœats or Mid-Britons, who interposed between Kaledunia and Roman Britain proper. These began to receive Christianity in the last half of the fourth century, when General Theodosius incorporated the Louthins and Galloway in one Roman Province—Valencia.

Some allege that the fathers of Saints Ninian and Patrik were then converted, the former in Galloway, and the latter near Dun-breton or Dumbarton, and that “they did in the fifth age greatly increase the number of the faithful, who were, however, before 400 A.C. considerable”; but history does not substantiate this too favourable Christian estimate. The careful, and, where Christianity is not concerned, the accurate Father Thomas Innes, in his valuable *Essay*, says the Saxons of the North were only “converted in the seventh age by Bishop Aydan and his successors,”² and thus the venerable Bede was able to write, that in his time, Christianity was professed in Britain by races talking five different languages. Neither Picts nor Skots showed any kindness to these Lowlanders of Clydesdale and Galloway until the seventh century, though a good deal to each other as Pagan cousins.

In 756 the Britains, by whom may be understood the Welsh, etc., “were permitted to depart from *Al-Clud* or *Dun-britton* on certain conditions, which apparently the Picts had not hitherto granted.”³ We still however, find that a considerable number of Welsh remained up to the end of the ninth century, and some so long as the twelfth, by which time the masses had become a fusion of Picts, Skots, Danes, Angles and Saxons, resulting in our now tolerably homogeneous “Scotchman” or “Britisher,” of the United Kingdom—a very different creature to the *pictured Kale-dun*, or Briton of old Wales and Amorika, and a long way removed from him whom Greeks called the *Kelto-Skuth*, and who spoke, says Tacitus, “a Gallik tongue.”

The Skoti of Bede were only known as a *Scā-oth* or Colony, *in parte Pictorum*, dwelling he says, along the Pictish coast of Argyleshire up “to the north bank of the Firth of Clud,” and among the southern or *Deu-Kal-e-duns*—a more civilised people

¹ See *Rita* in Glossary [*i.e.*, *Faiths of Man*], and cf. Max Müller’s *Hibbert Lectures* of 1878.

² *Historians of Scotland*, viii. 9.

³ *Ibid.*, p. 39.

than the *Vecturiones* or northern Picts.¹ The venerable Bede was apparently not aware that the missionary filibusters of Columba had gradually grown into recognised independence, rather because they assisted the Picts in their southern wars, than as propagandists; though by the end of the seventh century these missionaries had made a great impression on the northerns, whilst the southernns had been then nearly all won over by the preaching of Ninian and his successors.

It was in 560, says the historian of St. Colum-Kill, that the Pictish King or *Brude*, shut his gates in the face of his so-called cousin, perhaps because he and his few missionaries still continued to offer up prayers for their Hibernian Skotish King Aydan,² instead of for the Brude and his ancestors, who had so graciously allowed their settlement on Pictish territory. The Irish historian Nenius of 832 states that no one ever disputed the sovereignty of the Picts north of the Clud; nor when Rome abandoned the *Meats* or Mid-Britains—about 426—did any then dare to resist the Pictish rule, down even to as far south as the English Northumbrian wall.

In the next generation however, or about 450, hosts of stalwart Saxons under a bold leader, Hengist, fought for all this land, and by 547 established there a Saxon kingdom under Ida, but without expelling the Kale-duns who ever and again rose, and finally in 685 under their king or Brude, recovered their country.

Up to about 800 the Brudes of the Kale-duns are frequently found giving shelter to Northumbrian kings, when these were hard pressed by Saxons; but from this time—the ninth century, the Pictish kingdom gradually began to lose its individuality; by 1150 it had lost its language, and by 1300 was known only to the outside world as Scotland. Yet, says “Jo. Major,” in his *Scotish History*, King Robert Bruce told his soldiers at Bannockburn, that King Kenneth of the ninth century “possessed scarcely one third part of Scotland when he conquered the Picts,”³ and induced them and the Scots to then accept his united rule.

Fordun is not very clear as to the commencement of the Pictish kingdom, but seems to think it rose about 300 B.C., whilst various other authorities incline to a somewhat earlier date; all however are agreed, that 850 A.C. is the period when Picts ceased as a nation *per se*,⁴ and merged into a mixture of many peoples. It will suffice for our purpose to know, that these Kelto-Skuths rose to power as an organised people in Ireland or Scotland, or in both to some extent, between 350 and 500 B.C., and endured—furnishing by far the greater part of the raw material on which is built up the political and religious life of Scotland—for about 1200 years. The Kale-duns were not destroyed, but fused with all the other elements of the populations, from the time that Kenneth MacAlpine agreed to rule fairly over the

1 *Historians of Scotland*, viii. 62.

2 *Ibid.*, p. 66.

3 *Ibid.*, pp. 84, 96, 98.

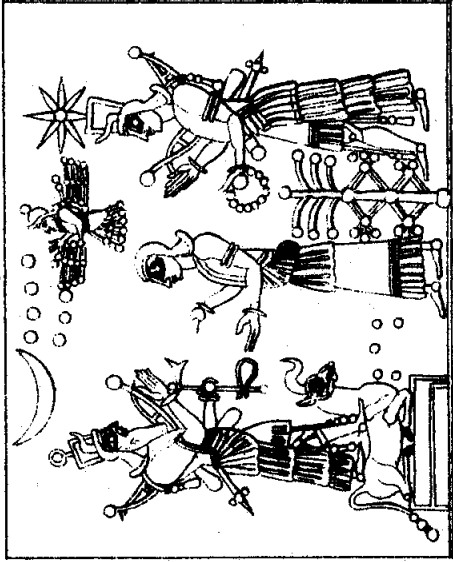
4 *The Latin Chronicle*, 375 B.C. + 850 A.C. = total, 1225 yrs.

Other Authorities, } 337 B.C. + 851 A.C. = total, 1188 yrs.

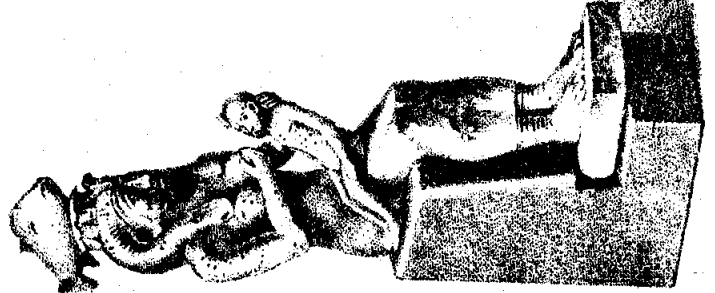
in Fordun, }
Ralph Digdon, 510 B.C. + 850 A.C. = total, 1360 yrs.



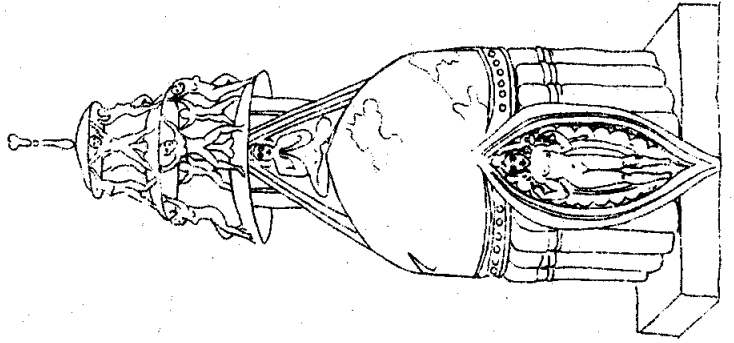
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amalgamated races. Not till the twelfth century did Pictish tongue and power cease north of the Tweed, nor also Pictish faith-ideas and rites.

Irish Bards and writers who follow them, say that the Pictish Monarchy began with King Herimon, son of Milesus of the eleventh, twelfth or even thirteenth century B.C., but the Picts of that period were no doubt an earlier swarm from the great Eastern Skuthik hive. There is no reason to discredit these dates altogether, for clearly these lands were then all peopled from the East ages before that, and men have accepted much more improbable matter from unknown writers. Where, however, the "Psalter of Cashell" and other Bardic writings give *detailed* stories like those in the Pentateuch, regarding an Adam, Flood, Ark, Noah, Moses or similar characters, we naturally think they are fabrications or imitations, just as we may so conclude, in the case of Pentateuchal stories, when we read the tablets of Babylon and Assyria. Indeed all detailed stories of a Genesis are most suspicious and to be discredited, though we willingly grant that not only were these islands, but probably all the world, peopled twice 2000 years B.C., and by races worshipping Nature Gods, or the stupendous and to them mysterious powers of nature, and all strange or prominent features which seem to bespeak unseen or spiritual forces.

The reader must not wonder at our thus spending so much space, time and laborious research upon these ancient and somewhat unsatisfactory ethnical evolutions, for to establish the times and movements of a race, goes a long way towards locating a prevailing faith, its age and times of transition; nay, we are still pretty sure to do this, though we fall considerably short in geographical and chronological details, and although we deal with persons who seem only semi-mundane, provided the names and accessories have in their origin clearly to do with faiths, or are allegorically mixed up with the old Faiths. Thus Picta who came from Asiatic Skuthia several centuries B.C. and ruled supreme, as has been indubitably proved for ten or twelve centuries, must have carried with them, not only their old Gods but all their crude old ideas, fetishes and nature worship. Hence, as one would expect, we find in Scotland and Ireland the same general features and characteristics which distinguished Asiatic Skuths, Cushites, or Asiatics generally; and when we learn that Loegaire of 427 to 470, was the first Irish Celtic King sprung from that Asiatic stock who, some aver, embraced Christianity, we are then so assured as we can be of any ancient history, that up to 450 or so, the religion of this people was their old Asiatic Nature worship, and that such must have continued the real religion of the masses for some three or four hundred years beyond that, as it takes some such period to make several millions of wild people understand a written and spiritual faith. This too, is a very moderate calculation, for many urge that not above half the people of these islands can even now be called Christians; indeed, Christianity was for the first five hundred years very hardly pressed by those islanders and adjoining Pagans; even Father Innes confesses that Christianity was almost extinguished in Scotland about the beginning

of the twelfth century.¹ During all the Roman period, and on to the sixth century, the Irish people were only known, says Strabo, as infinitely wilder, more savage and barbarous, than all other Kelts, and more so than either their Gaulik or British brethren. The people, said Tacitus, “are ignorant of all virtues,” whilst their Government is so weak, and their chief is so rude and unlettered, that he would engage, he told Agricola, to conquer and subject the whole island to Roman rule with a single legion.² Thus the ancient learning, arts, and architecture, introduced by Kuths and Phenicians, had succumbed under the Keltik roces who succeeded them, and Christianity came very opportunely to stir up the people, and by its religious houses and book-faith, to create and foster reading and writing, which Druids had for long been discountenancing, as tending to open up their mysteries and make all as learned as themselves. The Latin tongue too, gave the people a new voice, being adapted to rapid writing, which the old Irish never had been, and it came to them also through able teachers, and with all the improved appliances of a great literary nation. The far older language, the Irish, with its crude sixteen uncial-like letters, was too poor to adapt, and had probably only been used uncially, like the Greek of the times of Hekataios; so that Palladius and the various Patriks (for we know of four, and not one only), created a literary and glorious revolution in all the thoughts and government of the people, far beyond that which their new faith in itself was capable of effecting. The writings which existed at the head-quarters of provinces and shrines, as at Tara, Cashel, etc., were common enough to the Magi, Druids or literati, and there doubtless were found the “three hundred volumes” which the Christian Fathers thought it easier and beter to destroy than refute.³ Alas! the loss of all such matters has been incalculable, and confronts us more and more as we strive after the intellectual history of races whether in the East or West.

It is now held by many as a fact, that the Royal Senate used to meet annually at Tara in the eighth, if not the tenth century B.C., and that a king, Eocha Olam Fodla, then had the past and current transactions of the Government and the religious affairs of the island revived and recorded by a Committee, which sat every third year, and was composed of three Princes, three Druids, and three Bards.⁴ We know of no sufficient reason to discredit this, and may also grant that four great waves of peoples—“the Partholms or Bartholms, the Nemedi, the Clan-bols or Clan-bogs, and the Danāans”—at various times dominated the whole, or the best part of the country, long before even Olam Fodla of Tara. We are finding reasons, indeed, for the Bardik assertions, that Danāans and Fir-bolgs belong most probably to the great waves of the twelfth and thirteenth centuries A.C. which buried or built Dr. Schlemann’s last Troy. Whether Aryans or Turanians, Pelasgians or Kelts, it is yet hard to say; if the latter, we find their debris in the Galatiana or *Galatæ*, *Gaulti*, or *Khaltee*—names they

¹ *Historians of Scotland*, viii. p. 104.

² *Ibid.*, pp. 240-1.

³ Toland’s *Druids; Historians of Scot.*, viii., 258.

⁴ *Keating*, London Edition, 1723, pp. 133-143.

still retained in Gaul and elsewhere, and to which we owe, say some writers, our word *Gaels* and *Kelts*,¹ and apparently the Kals of Kal-e-dunia. General Vallancey looked upon the Fir-bolgs as only a learned *class* like the Chaldees or Culdees of Babylon. Irene and Alba, deriving their names from *Vir* or *Fir*, man, and *bolg* or *balg*, “learning, eloquence or virtue.” Even if Bolg be taken as *Belgæ*, this word was also with Chaldees, says Castellus, “an order of Priests” (servers of Belus?); and the Chaldees of Greek days, were the *Chusdim* of Shemites, that is the offspring of their “Chus the eldest son of Ham,” whose posterity once ruled “all the lands of the two rivers,” and as Kuthas, Kuses or Skuths, a large portion of Asia. Westerns may have made Chus into *Chul*, *Cael*, etc., for *S* and *L* are here permissible changes.

We must urge in explanation of all this, a rough historic rule which has long forced itself upon us, viz., that old and supplanted races, generally attained among their new conquerors, the rank of teachers, and very soon became the priests, sorcerers, magi or “great ones,” of the rude wanderers or warriors who subdued them. Thus Shemitik Babylonians called the old Chusians or Chusdim or Chaldees, their priests and astrologers,² and Assyrians looked to the same sources for their teachers. So the Sabeans of Yemen, became the priests of many peoples, and the Tuskans were called the priests of the Pelasgi.⁴ Thus Danāans or others effacing *Fir-bolgs*, naturally when settling down on their old lands and shrines, looked upon the holy men whose people they displaced, as suitable sacred teachers, and their gods and rites as sufficing for them also. Gods used to be captured, not destroyed, till Arabian and Christian intolerance arose. Romans adopted all the old gods of their holy mounts, the Jove or Pallas of the Palatine, and the Quires of the Sabine Quirinal, not to mention the prophetic Sibyllæ of many old peoples, of whom the first was the daughter of their mythik ancestor, Dardanus, of Trojan and Samothracian fame. These Dardans, after peopling half the coasts and islands of Asia Minor, Arakadia and Italy, probably passed westward, and may be the Dandans or Dan-ā-ans of Ireland. Ten countries and celebrated oracles, more especially Keltik, claimed the divine Sibyllæ as their instructresses, and Pythagoras thankfully received the teachings and mystik arrow of the Druid Abaris. Cesar acknowledged that all Druids had full belief in Rome’s “Immortal Gods,” and doubtless he worshipped these with them, as Alexander of Macedon had anointed Beth-Els, and bowed before all the gods, whose servants he overthrew. So in India we see Hindoos of every phaze of Brahmanism, yes, and Eastern Christians also, freely joining in the processions and fêtes of Boodhists and Mahomedans. Only so long as adjoining faiths are equally powerful, do they, like relations, quarrel badly, and call each other’s gods, devils. When jealousy is extinguished, and powers tolerably defined, the tendency is to amalgamate, and this was strong enough among illiterate

¹ Cf. Higgins’ *Celtic Druids*, p. 192, quoting various authors, also Faber’s *Cabiri*, ii., 61. He argues for *cul* or *cola* as a cup, ark, or womb.

² Witness Belshazer in his fear calling out for the Chaldeans. Dan. v. 7, 11.

³ Higgins’ *Druids*, p. 191.

racés, to induce them to accept readily the seers, sages and hierarchy of the old oracles. Nor would the latter object to receive new gods or sacred old emblems which would enhance the popularity of their shrines. The Eastern *Pala-diums* of Danāans, and the celebrated holy stone which the Kelto-Iberian prince, Simon Breac brought from Spain, would be a welcome addition to the sacred emblems of Ireland, and we are certain that Spain, Armorika and Skandinavia, did freely contribute to all the faiths and legends, as well as to the population of Ireland. Father Innes and other historians make this quite clear, though when Romans were in Gaul and Britain, as from 50 B.C. to 420 A.C., the Irish immigrants would come principally from Spain and Wales, or from wherever most acutely persecuted. The Skoti, thinks Innes, came mostly from the *Chersonesus Cymbrica*, as Norway and Denmark were called,¹ and from the *Gallaeci* or *Callaici* of Spain, and thus would naturally be “Gael”; but wherever from, they would carry with them, if possible, their sacred emblems, acting as Eneas, when he robbed the Troas, and Rebecca, when she stole the gods of her father Laban.

Thus every country at one time abounded with Lingaik or Yonik sacred stones, and these were mostly much-travelled objects. That enshrined in the Kibla or Ark of Meka had been adored for four hundred years on the shores of the Persian Gulf, and the tablets of Babylon and Asyria tell us that Elam, Susa, Persepolis and the highest mountain shrines of Armenia, had to yield up their Pala-diums for the favourite temples of their conquerors, near their palaces on the banks of the two great rivers. These stones rendered the bringer and the nation immortal; at least so long as they retained the godly symbols, and these were the pride and glory of kings and peoples, and the temples in which they were enshrined became the envy of all less favoured kingdoms. So we read that Ireland was to endure as long as the stone of Breac² was at Tara, the Skoti so long as it remained with them in Argylshire, and Kale-donia be for ever independent, if its kings were crowned on its fragment at Skone. Milesians disputed with Skoti the honour of removing it to Tara—Themor, or Tea(mh)ra, and Irish with Skots as to its having ever left this; others aver that the Kale-duns, when fused into a mythically-degraded stock, allowed the Anglo-Saxon to surreptitiously make away with it to his Abbey of Westminster. The stone before which the Roman Emperor Heliogabalus bowed down, had been fetched from the African coast beyond the Lybian desert; and did not Byblos, said ancient Egyptians, once possess the *Phallos* of Osiris, which they transported over the sea and emshrined in their ark at Philæ, asserting that it was originally an Egyptian god? Stories like these are innumerable, and we could cite similar cases which have come under our own cognizance in the East; for still do the gods leave their temples, and thus ignorant travellers exclaim, that “only the true God has been there worshipped.” because they cannot find any image or superscription in a deserted shrine.

¹ *Historians of Scotland*, viii. 259, 298.

² Supposed to arrive 600 B.C. Fordun, i. 26; *Hists. of Scotland*, viii. 272.

CHARACTER OF THE SKOTI.—The Skoti of Ireland were much looked up to as a brave, proud, martial, robust and superior race to the real Irenes. They were held to have been a Milesian *Scaoth* or colony, which arrived many years B.C.—some say a Gotho-Skythian race, and that the saying of Walsingham may be accepted, that “as Gethi Gethicus became Gothi Gothicus, so Scythæ Scythicus were Scoti Scoticus.” St. Patrik described them in the words “*Filii Scotorum* and *filia Regulorum*,” and their lineage was then said to stretch back to 1300 B.C. They were addressed by the Irish as “Masters and Rulers,” and it was they and never the true Hiberni, who from time to time invaded Pictish Alba and Britain, and waged constant war with Rome;¹ and who finally, by strength of character and in spite of numbers, so asserted their power and individuality that the very name of Kale-dun-ian merged into that of Scotchman. Not till the eleventh century did these severe, stern and exclusive Gaels, consent that any of their kings should be crowned or buried elsewhere than near to their first landing-place by the monastery of *Y-Colm-kil*, and great has been the loss of valuable Scotch records from their persisting in trying to store them in this place. The shrine of Iona was known far and wide to be rich in treasures, mundane and divine, and on this account it was frequently plundered by the Picts, and from the ninth to the eleventh. centuries, still more severely by Pagan Danes and other Scandinavians. During the tenth century it was utterly devastated six times.

The ANCIENT KELTS.—Having now shown that both Ireland and Kaledunia had a well-organized Druidik and true Asiatic faith, up to the sixth, and practically among the masses, up to the twelfth century, let us go on to describe its developments, present and prospective.

We learn from Cesar and others that the favourite Keltik God, was Mercury son of Coelus and Lux, he who wielded the phallic Caduceus or *fascinus erecto*, and that their “Great Father” was Dis or Dives, a form of Es or Esh (the Linga), and offspring of Saturn and Ops. Their temple was in Gaelik called a *Fana* or *Fàine*, from whence the Latin *Fanum* and English Fane—a grove, ring, or circle, *Din*, *Caer* or *Cor*, and always an open hypethral shrine, held specially holy, whether with or without a *Tor*, *Leach*, *Crum*, *Al* or *Art*, just as the Jewish temple was held sacred, though it lost its Testimony and Ark. In 452 we find the Lateran Council forbidding such worships, *in ruinosis locis et sylvestribus*, all over Europe, and the Council of Paris² repeating the same in 1672, and ordering the destruction of sacred stones, etc., so that twelve hundred years had not sufficed to make the masses forsake the old faith. St. Marten of Tours, described one of the *Faine* which he destroyed, as “a turreted fabrik of highly-polished stones, out of which rose a lofty one constructed with great labour, and held to mightily preserve the dignity of the work and superstition of the place”—a sort of Irish tower in fact, rising from an artificial Gilgal, karn or mount. Another is described as having a *columnam immensæ molis cui idolum superstabat*, or a column of

¹ Innes' *Essay. Hists. of Scot.*, viii., 285, 297.

² Higgins' *Celtic Druids*, p. 213.

immense size, upon which stood an idol, reminding us of the stelobites described by Gibbon and Imnan,¹ of the Jachin and Boaz of Jews, and the sacred pillars of Tyrians and Mesopotamians. No beautiful or strange feature or freak of nature escaped the attention of these pious "Pagans." Wherever she lavished her charms, there they planted the *Faines*. The peaks, if sharp, were Toth, Pan, Zin, Tina, or Peninus, as Jacob Grimm assures us;² if blunted, the kephalik Mercury, Pi-or, Apis, Michael or Priapus, to whom the strange phalik symbol of the tongues of many animals, as well as of the sow must be offered as the vernal year advanced. If the hill was ovicular or domed like the Mt. Moriah of Jews, then they called it the *umbilicus* or fertile bosom of Terra, their Cered-wen, to whom all cavernous springs and numphean or moist recesses were sacred. She was the Keltik Demeter, whose symbol was the sacred ark, kauldron, bowl or holy grail, into which was poured with many strange mixtures, "the blood of the slain," or of him who died for the sins of his people. In the Christianized tale, says the Rev. Baring Gould, "the bardic table of the elect became the round table of Arthur's knights, and the sacred vessel of mysteries (our sacramental cup) became the grail. The head of the victim was forgotten, and the sacrificial blood was supposed to be that of Christ." The sacrificial Keltik skull, usually that of an enemy, was, says Livy, a bloody head and a national Keltik symbol. It was apparently brought into the temples *au naturel*, and there cleansed and adorned with gold, and after this used in festivities as a sacred vessel out of which to make drink offerings. Baring Gould draws prominent attention to the spear worship of these Kelts, from which some think their name as Skuths is derived, and gives a highly phalik sketch of a spear, as set up for worship with a prominent fleur-de-lis apex, on an altar or in a huge vase, which is often a conventional form for the Yoni. The Keltik sacred spear was described as "ever red and dropping blood,"³ as that shed for the people, so that we have but amplified and improved on the rites and symbols of our Skuthik forefathers, and not without reason, nor too soon. Herodotus said Skuthians sprang from a monster, half woman, half serpent, and that they long continued to worship such objects, together with their accompaniments—fire, water, and sacred wells, and these symbols still dwell in our midsts.

Well-worship is not yet effaced among us, especially at Ascension and Assumption fêtes, which Catholics connect with the Virgin, always patroness of nymphs and numphean or watery rites. In Derbyshire, of Kimbrik proclivities. the good people of Tissington elaborately decorate certain "holy wells" for strange rites on Ascension day. The vicar of Tissington described this worship in the *London Graphic* of 22d May 1875, where are given drawings of the wells adorned with crosses, poles and arches, having such mottos as "*God is Nature*"—"He is not here, He is risen"—"*God is gone up*"—"Our Lord and King"—"*Spring up, o Well.*" Hindoos would accept this!

¹ *Anct. Faiths* II. Pl. V. 16; Gibbon. vi. 267; *Races of Scot.*, p. 149.

² *Teutonic Myth*, Ed. Stal. i., 169.

³ *Myths of Mid. Ages*, p. 613-624; Livy xxiii. 24. Catholics throw pins into wells, as Kelts and Asiatics throw stones to Hermes the Lingam god.

From "time immemorial" says the vicar, have Derbyites at this season risen early and worked long and late, to decorate their wells fittingly with flowers, and strange devices, but especially the Tissington five—for the services of which the churches at the May festival are crowded. The pious vicar concludes his description by a prayer to the Almighty; "that all that had been begun and continued (the Pagan rites), might be ended, too, in Him;" and he blesses the crowd in the name of the Holy Trinity! Could Druid do more? In Ireland and other Catholic countries we still see vast multitudes hurrying to holy wells, especially on "our Lady's Assumption Day."

Many Saints record their zeal throughout the eighth century in "overthrowing statues, images and sacred oaks," along the banks of the Seine. Throughout Gaul and southern England they claim to have "filled up fountains and miraculous waters, extinguished fires and funereal piles, covered with earth the amphitheatre, (Circles and Fanes), and sacred stones, shut up everywhere the grottoes of the fairies, the smoking holes, prophetic caverns, and mysterious air holes." Thus the old faith must have considerably relaxed its hold on the affections of the middle and upper classes towards the end of the eighth century, for in Northern Britain and Ireland, such iconoclastic outrages would not then have been so tamely submitted to. Indeed very few parts of England would have tolerated such sacrilege even two and a half centuries later, for in the eleventh century, we find Canute forbidding Britons to worship "idols, heathen gods, the sun, moon, fire or rivers, water, wells, stones, and forest trees, or to love witchcraft, or promote *Morth-work* in anywise, by *blot*, or by *fyrht*, or to perform anything pertaining to such illusions;" and at thus time, "Bachanalians meetings were held round stones which were regarded as idols," nay, deities. Down to comparatively modern times, these Pagan stones had Christian symbols cut upon them, very often to preserve as well as consecrate them to the new idea. In this way were, "the three colossi, or lofty great stones" in the *Mag-selga* on which were graven JESUS, SOTER, SALVATOR, (some affirm by St Patrik), honored and preserved. None who knew the *Esar* of the North, or *Ies-ian* Bar-chus, and Priapian *Salvator* of the race, would object to still worship beside these Hermai; whilst those who were more ignorant, would only look upon the hieroglyphs as reflecting some still higher mystical honour upon their deities. The generality of our countrymen have no conception of the overruling prevalence of this faith. and the number of its lingam gods throughout our islands. We have been hood-winked by the unjustifiable term, "Crosses," applied to the ancient symbols, which were always in the form of obelisks or columns, and erected on prominent places, as on knolls or open woodland sitest at cross roads and centres of marts or villages. These emblems were usually on a platform, raised one to five or even seven steps.

The only plausible reason for calling these objects "Crosses," is that being the *Terminus* or pillar-god, he is usually found where fields, paths, or highways meet or cross; and because the new faith, as it triumphed over the old, laboured to adapt,

re-model and re-name the old columns and pedestals, to suit the new idea, and in its ignorance lost sight of the old deity both in the Lingam and Cross.

The Fire-god might still have his niches on these shafts, but with virgins and babies, having circles or halos round them, and in company with rayed suns, roses, triangles and horse shoe forms, sufficiently appropriate to please the most fastidious Yonik or Ionian worshippers; whilst arrows or spear-heads and daggers, were transformed into *fleur de lis*-charms, grateful to the vision of every Lingam devotee.

The mutilation and transformation were probably thought complete, when the columns were surmounted with a cross in the old *Tau* or circle forms; which however, only rendered the whole more replete with Sivaik symbolism.

It is not possible to here place before the reader, drawings of even the most typical old crosses of England, but let him take the *Pyx* and *Monstrance* of this Fig. 277 as the leading type, and imagine these, as large and usually highly ornate. For Luna holding the symbol of life—the cross—it would be the Madonna and babe in the emblematic Yoni-form, and for male emblems his Phalik Pyx and Cross. Old Kelts and Indian Sivaites would alike acknowledge such symbolism, nor reject any of the others seen in this engraving. The Yonish windows, cricle and triangle, flowers and fishy forms, from whence came Assyrian, Egyptian, and Episcopal hats, were all familiar to ophiolators, and solo-phalik worshippers. As education, or rather power to follow preachers—a great epok in the advancement of every race, was attained, these “Bethels,” or “Village Crosses” had roofs erected over them, or the roof was sprung from a point about three quarters up the shaft, and carried on pillars and buttresses; the base was in some cases cut away to give more room and shelter for gatherings. Elsewhere, the lingam was thickened or wholly encased, and so veiled by the ornate architecture of the time, that none but an awakened or practised and educated eye could detect the old symbolism. Such investigators as Britton, the archeologist, was not however to be so deceived, but his language was too mild and veiled, or he himself too ignorant of Sivaism to awaken an ignorant public. Yet his descriptions are so truthful, that learned orientalisists have long seen the true bearings of the subject.

There is no mistaking the consistent conclusion of Britton’s researches as frequently stated in his *Antiquities*, viz., that “*The original form of all ‘Market Crosses’ was simply a stem like Chester, or a tall shaft on steps.*” This is upheld and ably proved by abundant and most significant engravings, in Mr. A. Rimmer’s excellent and popular little volume, *Ancient Stone Crosses*. The writer is thoroughly orthodox,



Fig.277.—PYX, MONSTRANCE, AND DIVERS PHALIK EMBLEMS.

and does not appear to know anything of the old faiths. Britton's description of "the

original forms," suits precisely this Innis Mura of Ireland, the god of the Roman nympheum, and all the unadorned Lingams of the Esat, as distinguished from the Sri-Lingams, or *Linga-in-Argha*.

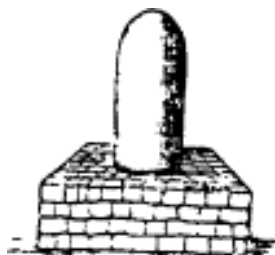


Fig.278.—INNIS-MURRAY STONE.

It was natural for the new priest to resort to the old and sacred places of meetings, at the foot of the old god's pedestal, and in time to erect there a canopy or



Fig.279.—THE GOD AND WORSHIP OF THE ROMAN NYMPHEUM.

shelter of himself and congregation. Here all would listen with reverent attention, and the Nature worshippers would not be likely to imagine, that he who devoutly stood there uncovered, could have anything to say that pious men would not like to listen to. The preachers were also wisely "all things to all men," at least at first, and it seemed only natural and proper, that the sacred obeliskal form should be retained, as indeed it more or less has been to the present time. Accordingly we find a sorrowing Christian monarch repeating it in all the monuments he erected, to mark the spots where his dying Eleanor had succumbed. These elegant spires of the thirteenth century, erroneously called "Crosses," are closely though unintentionally like the old life-god emblem, and surpass in beauty all the five thousand which then existed in England. The shires of Gloucester, Wilts and Somerset, still claim over two hundred "Crosses and remains of crosses," erected not only as the centres round which towns grew, but on hill-tops, islands, headlands, by sacred wells and on dangerous defiles. These goodly emblems were until two centuries ago, the *Salvators* which could, like Venus' "Eye," charm away the evil one, and even scare the most rapacious highwayman; for in Chester no robber would touch the wayfarer, who when in flight, reached the divine symbols.¹ That these objects were a power in the land—recognized faith-emblems, we see from the fierce and persistent manner in which so many earnest Christian sects warred against them and all their ephemeral substitutes, such as "May poles," holy trees and real crosses. The iconoclasts knew what others in later times forgot, that these were no modern symbols, but emblems of their great enemy—that powerful faith which had struck its roots deep and widely into every sensuous and emotional feeling of man's nature. Let us think of the attitude of mind which these newly-converted Kelts had arrived at about the eighth century.

For the first time they had heard what they never dreamt of before, that the whole carnal man was vile, and all the natural desires of the flesh hateful in the sight of the new God, and that unless they managed to subdue these natural feelings of their humanity, they would infallibly be handed over like Job, to *Yahue's* lieutenant, and thereafter consigned to this fiend's eternal hell of excruciating torment. The old things

¹ Rimmer's *Ancient Stone Crosses*, p. 14.

had to be put away, and all things to be renewed, and, more difficult than all, the old man, with his affections and lusts. Uncleanliness in house and person, they were well accustomed, to, but to live a lone and aacetic life in foul caves and dark forests, like Southern Christians, was uncongenial to these children of the North. Scourgings, nudity, and a hermits scant fare did not suit them with their colder climate, and we are all considerably influenced by this last; they agreed however, to monasteries and nunneries, and soon most willingly congregated in fine Abbeys amidst lovely scenery, there to hold lands, collect tithes and live on the good cheer which the masses—serfs and slaves—collected for them. Here they soon learned and gladly accepted all Bible teachings which gave them so much power and so many good things, and doubtless strongly aided in making them declare was against the old Druidik system, and its too palpable Nature emblems—the old Priapian gods which, until then they had seen as her, “naked and not ashamed.” This Jovine tree which their ancestors has so long trimmed into their

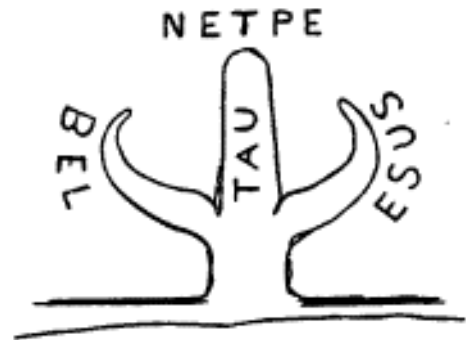


Fig.280.—THE KELTIK TREE IDEA



Fig.281.—TUISKO, “THE THORN GOD” OF MANY COUNTRIES

Trinitarian idea, this “Thorn God” which they has so oft fenced round as here to keep rude hands and cattle from his sacred precincts, and many similar very ancient symbols, were all now to be exchanged for the dolorous emblem of the thorn-crowned peasant of Galilee. He was, however, invested with god-hood and many



Fig.282.—THE VERNAL LAMB ARES, WITH SYMBOLS OF LIFE AND HEAT.

archaik ideas, such as they could better appreciated; though the Lamb of the vernal year with cross and and circle, yet had he the “human form divine,” their well known *Abelia*, or heavenly Ares—the joyful Apollo of the opening year. The new faith also freely permitted all conventional cruciform and caduceus-like symbols, so the robust abbots declared was with the zeal proverbially common to converts, against all the old symbols, unles sufficiently veiled or too strong to be immediately struck down. Fortunately for archeology and us however, there were then as now, many lovers of the old things and past times, but mostly of Anglo-Saxon blood, who though from no spirit of toleration, urged a quieter conservative progress, and a more emblematical religion than that desired by the Puritan and iconoclastic rage of the times. These conservatives rededicated the old emblems, stones, circles, groves, wells, etc., and had most of them duly baptized and renamed. The Phalik and Yoni forms, dagger and spear-heads, cup or grail emblems sacred to great Don or Emruys, Ceridwen or Io, were claimed for symbols of the Cross and Passion and the blood spilt on Calvary! The

Pillar-God might still stand and have his rights and fetes, but he was in future to be called by such names as "The Preaching Cross," "The mourning or Passion Cross," etc. And those who went to the emblems (for the so-called "converts" would not stay away from them), were told to remember that on this account only they were instituted. The tutelary god-idea, viz., that a special deity watched over each village, nay, family and profession, might still be taught, but these were to be "saints," or should be named after Christ, Mary, Gabriel, Michael, etc., and further, were to be considered as emanations of "a Great Incomprehensible," or rather of "three incomprehensibles in one unity;" for the creed of St. Athanasius was now perplexing mankind, with its contradictions and impossibilities. Is it so wonderful that our rude ancestors listened in dazed bewilderment, and only took in an infinitesimal amount of what they heard? But let us strive to now describe a few of the best known types of the so-called "old market crosses of England."

This is a hard task both for writer and reader without drawings like the elaborate and expensive ones from which our descriptions will be made, but the reader may rely on our closely following the best existing descriptions and drawings, and he must try to realize them in his mind's eye. Many good libraries will supply detailed sketches, and in the case of most, the zealous traveller may go and himself view the originals or rather the metamorphosed old monuments, for these are *in situ*, or if not so now, local museums will generally show all the old details and give their true, as well as much legendary history.

"CHESTER HIGH SHAFT."—Britton describes this as a simple tall shaft "on steps." Cromwell's soldiers destroyed it, but it was pieced together afterwards in a sort of lantern form.

GLENDOWER SHAFT at Corwen, Merioneth.—This was a blunted column, with a Yoni or Omega form at head, and a "curious dagger" or spear—the conventional phallic device.

STALBRIDGE, DORSET.—This is a thirty feet shaft, on three steps, which has been cut and added to, and has now figures of the Virgin and St. John in various niches. The ancient non-sculpturing races, would here be likely to put Io and Ion emblems.

IRON-ACTON, Gloucestershire. "Crosses" at Hereford, Malmesbury, Chichester.—The first was a light octagonal obelisk, but the base has been cut away and the upper shaft supported by four converging columns carrying a roof or canopy for a speaker. The "crosses" of Malmesbury, Hereford, Chichester and many others have been similarly treated, but sometimes the centre shaft is left as in the Leighton Buzzard or Bosard in Bedford, and sometimes the old Lingam symbolism is still more perfected, of course unwittingly, as when the column is carried through a roof; for then looking at the object as a whole, which the votaries of the solo-phallic faiths invariably do, we have an emblem suitable for the adoration of either the Lingaik or Ionik sects—a sri-lingam or the male-triune god.

AYLBURTON and LYDNEY SHAFTS in Gloucestershire.—These are Sivaik-like columns, on raised and stepped pediments; they are recessed and blunted or marred at the apex.

HEMSTED, Gloucestershire.—This is a tall, narrow, and short obelisk rising from five steps, and carrying a solar disk with cross, evidently a later addition, for this kind of phalus points to bull worship.

AN ARK OR CELL known as OUR LADY'S WELL, close to Hemsted and St. Mary's, High Street, Lincoln.—These are arkite structures, like the Kibla, "Tomb of Cyrus" or the Sun; such objects were usually sacred to Cere or Cered-Wen.

THE BISLEY SHAFT, Gloucestershire.—This is a perfect Lingam or the glans of one, such as we see on Assyrian altar sculpturings, and it is said to be built over a sacred well.

OBELISKS OF WHITE FRIARS, Hereford, and Clearwell, Gloucestershire, and Bromboro, Cheshire.—These are tall slim shafts, rising from sockets, resting on seven steps. The first is said to have been erected by Bishop Charlton at the time of the plague, over “*a plague stone*,” and herein consists its value; it “*had a hollow*,” by which we conclude it was a Yoni-charm like those so commonly dedicated to Māya in India, to war off smallpox, etc.

TOTTENHAM or TOT-HAMSHIRE.—This is a covering to the old Toth or Linga, and is now a solid spire, rising straight from the ground, which our author says is the favourite form in the eastern counties; he might have said, throughout the eastern world!

SAND-RACH SHAFTS, Cheshire, CAREW SHAFT, Pembroke.—The first two, says Crewe Hall, are shafts of the hardest salurian stone, now it is said “cut all over with Christian subjects,” though nails, hammers, pincers and serpents, appear there also. They are rude enough to compete with the Runik Stone, West Kirby, and shaft at Carew. They seem to mark in their difference of age that “long hiatus from the Roman period to the early dawn of British history,” over which all the chronicles we possess cast but an uncertain light.¹ See also the Cross of Iona and of Monasterboice-Lowth.

EYAM CROSS, Peak of Derbyshire. Bakewell, RUNIK COLUMN; NEVERN COLUMN, Pembroke.—This first is sculptured like the Runik Shafts of West Kirby, and clearly has not been carved by Christians except in the cruciformed head. It is more like columns found in the Isle of Man, in Ireland and Scotland. Bakewell has similar Runik circles, but no head. The Nevern Shaft would pass for a good *Maha-Deva* in any part of India. See Rimmer’s drawing.

CHEDDAR SHAFT on the Mendip Hills, North Petherton, and Dindar, Somerset. CHIPPING COLUMN, Chipping, Campden, North Gloucestershire.—These are or were, the most perfect “*Maha-devas*” possible, both as to column and pediment, being raised on three steps, like so many eastern lingams; that at Cheddar also, is now surrounded by a screen, and would therefore claim the hearty worship of every Sri-linga devotee. Mr. Rimmer’s picture on page 110 is remarkably like an ordinary good Indian Siva. Yorkshire “Crosses” are usually raised on steps as in India.

GLASTONBURY SHAFT.—This too was clearly a lingam or glans, such as Asyrians worshipped, but much more tapered, and ending in a nude figure. Britton wrote, that it had fallen with the building surrounding it—the *Yoni* or cell—into complete decay in his time; that it was “something peculiarly unique” both as to shape and surroundings, having “a large column in the centre running through the roof, terminating with a naked figure.” No *Maha-deva-ite* could seek better symbolism, and no “English writers,” complained Britton, “seem ever to have attempted to account for its form or even existence.” They neither knew the symbolism or the Faith, and therefore could not.

GLOUCESTER COLUMN.—This is now a built-up shaft, probably a mere casing over the old deity, and much adored with Gothik niches. Above the casing rises a lingam-like column somewhat similar to the last three, surmounted by a cross-staff—the only justification for the name “cross.”

SHAFTS of Devizes, Wiltshire, Holbeach, Lincoln, Cirencester, Ampney Crucis, Wheston, Derby, Bitterly, Salop, Cricklade, Langley, Norwich.—The *Devizes* shaft is a clear instance of trying to efface the old emblem, whilst that of *Holdbeach* is probably an unwitting illustration of the same. The others here mentioned seem to have escaped Christian spoliation, save in the adornment of bases and heads, where male and female saints find places, once possibly meant for fire or Solo-phalik emblems.

The reader will probably think these are enough to illustrate my argument. If he will study such elaborate works as those of Stukely. Sir R. C. Hoare’s *Ancient History of Wiltshire*, Higgins’ volumes, and many other formerly much misunderstood writings, in the light which Asiatic faiths have since thrown on these matters, I have no doubt of the result, and have seen many instances of it. It is not a question with us *as to the age* of the British monuments of the faith. The younger they are, the more firmly do they show the persistence and all-pervading force which the old religion exercised upon our ancestors. I am therefore quite willing, *for the purposes of this*

¹ Rimmer’s *Ancient Crosses*, p. 82. Near Islip, Oxfordshire, is a Hermaik “Cross-Tree” with stones heaped round it. See *Notes and Queries*, 28th August 1880.

work, to accede to the leamed writer of *Cyclops Christianus*,¹ that the columns of Stonehenge and Avebury, etc., were erected in their present positions after the Romans left our Pagan forefathers. The author does not by any means prove this, but gives forcible reasons for showing that the old faiths were then very strong, though no sufficient reasons for accusing *Christians* of erecting the old shrines. The original sites of the ancient religion, belong to times which we can never discover; we can only trace back many scenes bringing them into prominence. Let us glance at one very favourite Keltic and Roman site, Old Bath, bordering on Wilts, Somerset and Gloucestershire, all counties famous for their prehistoric remains.

BATH.—Romans knew Bath as a place sacred to Sol, and called its healing thermal springs, *Sol's Water*, and the highest of its conical hills *Sol-is-bury*, not probably after the Latin *Sol*, but the older Eastern and Keltic, *Sol*, *Seul*, *Sul* or *Heul*, the *Herman-Sul* or "Great Pillar-God"—that Mercury upon which Jacob Grimm dwells so strongly.² Kelts knew Bath as the sacred "Sun enclosure," and more anciently by the solar titles of *Kaer-Ak*, *Ake-man*, and *Akeman-nesceaster*, as well as *Caer-Pallidar*, on which account probably the Romans considered the solar form of the Bath deity to be *Pallas Minerva*, and therefore named the mountain *Sul-Minerva*, erecting on it a temple to the dual deity. The waters of healing fame they called *Aqua Solis*. It was only after some centuries of neglect, when Kelts and Romans had been forgotten, that Angles called it "The Bath," and began to resort to its then neglected shrine. In its neighbourhood there were formerly numerous peaked hills, evidently sacred, as the names of some still denote. The river Avon itself seems named after the "Fount of Light."³ It was an *Ain Shams* or "well of *On*," or of *Suil* himself, and a River spirit of holy and serpentine form. It would be here very solemnly worshipped, as well as further down the vale, near to that wondrous solar-circle now known as the *Amber*, or "sacred enclosure" adjoining the "bury," now no more. The Kelts appear also to have called the town of "The Bath" or shrine—some part of Old Bath of these days—*Caer Badon* or *Caer B'Adon*, a solar term in which *B* is doubtless the affix *Ba*, *Bel* or *B'āl*—strong or influential. "*Badonica*" is the ancient name for "Beacon Hill."

Even Christianity kept up the old refrain, for she divided the site of the borough into three parishes, with the usual phalo-solar names of St Michael (Mercury or *Mah-Kal*), St James (*Iam-esh*, Jove the sun), and St. Peter the Petros, or sacred sun-stone. Long before this arrangement, however, the Christian virgin had taken the place of the Pagan one, archæologists being only doubtful whether the church of *St. Mary de Stall* is on the site of the temple of Minerva or Apollo, and part of the Roman Principia. Stall, stable or cave are the usual crades of Apollos.

¹ By A. Herbert. "An argument to disprove the supposed antiquity of the Stonehenge and other Megalithic erections in England and Britain," 1849.

² *Teut. Myth.*, I., p. 350, *et seq.*, and see our Glossary.

³ Cf. Tables, pp. 338-340 *ante.*; Holwell, *Myth. Dict.*, 175, 388.

The difference between IO and ION, is one of no consequence to the student of faiths, for Apollo must shine wherever the heavenly queen or virgin holds court, and “the Virgin of the Manger,” as the priests of the new faith explained *de Stall*, was here, as in Syria, “*The Lady of Lechem*” or “Bread distributor.” She was the Sanskrit *Griha* or *Grein God’s* house, and her symbols, as the moon, a star (Venus), a mirror (as in Egypt), a burning bush (the *Agni mandalum* of Hindooism), a lily or lotus and a rose, are all to be still seen in the east window of the Bailiwick parish church, dedicated to her as “St. Mary the Virgin.”

KELTIK RULE.—On what date the *earliest* Kelts conquered and settled in England with their Asiatic fetishes and symbols (to which Phenicians added), we do not know, but we may fairly accept the sixth century wave, or any previous Skuthik one. When British Roman History opens, we find that English Kelts were commonly known as *Belgæ*, and very prominent Bel-worshippers. They had overrun the greater part of England about 350 B.C.—driving onwards, and partly ruling other and earlier “Keltik Britons.” It was the *Belgæ* Kelts whom Rome subdued about the beginning of our era, stepping in between them and their adversaries, the *British Kelts*. On the retirement of the Legions, about 410 A.C., the still irrepressible early Kelts again rose in arms, and pressed the *Belgæ* so hard, that they urgently besought the Emperor Honorius to assist them; which he did for a while, down to the year 422, when all Romans finally left the island. After this, history is silent: indeed, the hiatus is complete. No detailed history exists from 400 to 700, or even 760. This was the period when Belgik or Keltik paganism reigned, and when the people, having profited by the arts and solo-phalick religion of Rome, would be most likely to firmly and systematically establish or re-establish, their own peculiar native shrines, priests and altars.¹ During this period also, as our Plate II. prefacing this volume shows, all Asiatic Skuthia was in motion—our Cycle-clock was about to sound its important sixth peal (see cross bars on Cbart), and Eastern nations were everywhere on “the war path.” Pagan Saxons, Saxones or Seistanes, Jutes and all manner of Skuthians, were now firmly pushing westward, and as in 600 B.C., so again, were quiet and settled peoples, fleeing to their walled cities, and terrified Jeremiahs were now again, crying: “Flee in haste, stay not . . . the evil has come down from the north. . . . The lion has come up from the thicket. and the destroyer of nations has moved his camp. He has gone forth from his place to make thy land desolate, and thy cities shall be laid waste, without an inhabitant;” which, in the case of Syria, was nevertheless not true, as the brave Northmen passed by the walled cities and their pusillanimous garrisons with apparent contempt. The Prophet excused his countrymen by adding:² “It is a mighty nation, an ancient nation, a nation whose language thou knowest not. . . . Their quiver is an open sepulchre, they are all warriors. . . . thy shall eat up thy harvest and thy bread, . . . thy flocks

¹ Cf. previous page and Herbert’s *Stonehenge*.

² Jeremiah iv. and v.

and thy herds, . . . thy vines and thy fig trees. . . . They shall break down thy fenced cities wherein thou trustedst with thy sword”—another mistake on the prophet’s part, which might have been avoided had he been moving more bravely about, instead of taking refuge in Egypt and other hiding-places.

Again then was Asiatik heathenism re-enforced, and again did Eastern gods, fetishes and every form of Hun, Alan and Vandal paganism revisit Europe, and crowd the not unwilling land with its wild mythologies and strange traditions. Again did it revivify the old sites, and their too willing votaries, with a power and fervor which at one time seemed all too strong for a faith, founded on a mongrel Boodhism, sprung of Essenik, Therapeutik, and corrupt Christian doctrines. That which was to benefit mankind, still slumbered in the hearts or writings of obscure Christians. This mystik Pagan tide showed some strange phazes. Fires were relighted in all the old sacred groves, and hundred of worshippers marched over a great part of Europe, carrying censers and lanterns of sacred fire, and demanding the worship of their old god, whom they prophesied was once again to rule supreme. Under such circumstances we may be quite sure that rural Ale-manns, Ibiri, Kelts and all Allophylian peoples, if they hesitated, only did so from fear lest the tide should be eventually stemmed, and they be caught stranded on a short of the dead, aye, of the cruelly impaled and tortured dead; for they had already experienced, to their dire misery, the “tender mercies” of Christian governors, and knew that Christianity, though perhaps unable to immediately cope with the spasmodic outbursts of its old Asiatik enemy, was still in its vigorous youth, and too well organized not to triumph in the long run.

All these Eastern irruptions left however, their mark one way or another and even to these times, in the fierce antagonisms of sects and races. Thus the Iberian proper, got quite severed from the Iberian Bask, as much as the British. Kelt did from the Continental, and the Saxon and Anglo-Saxon from both. Nothing would induce the old Amorikan of the Morbihans to amalgamate with the new Gaul, Frank or Norman. The old *Gavaches* of the *Langue d’oc*, *Cagots*, *Caas-goths*, Gothik dogs? and other aborigines were mutually repulsive. and the Francs forbade, or at least, prevented these from owning any land; nay, this law still exists. All through the thirteenth century oppressive civil laws, crushed the. spirits of the old Eastern-like tribes, as we know so well in the case of the Albigois or Albigenses. France and Spain have done their best to stamp out an old Phenician element said to still exist along the southern ports of these two countries, where their race once ruled supreme. Even little Switzerland hates and refuses fellowship with clans, who of old held the Rhetan Alps: and Frenchmen still shun those Eastern-like, darkish, but bright-eyes *Burhins* and *Chize-rots*, who congregate about Macon, and who were lately, if indeed they are not still called, one fo the *Races Maudites* or “accursed ones.” Such indeed have been the fruits of religions, some of which have even announced, that they come not with peace but the sword, and to establish enmity and even war among brethren.

Up to the ninth century A.C., there was abundant room for any faith to find a footing in Europe, and at all times a sufficiency of highly inflammable materials, which ever and again stirred up Christianity to do or die. The progress of the faith was indeed far slower than any histories relate, for the masses were unspeakably illiterate, superstitious and brutish. We have shown that English bishops used in the sixteenth century to test their clergy annually as to their ability to repeat the Lord's prayer, &c., and we lately heard the Baptist Home Missionary Society of Scotland proclaim that "though the Established, Free, and United Presbyterian Churches existed throughout every parish in the island of Skye (once so famous for its stone worship), yet that the people from one end to the other were in gross darkness as to the simple truths of Christianity!"¹ The reader need not therefore wonder at the chronological fact stated in our tables (pp. 201-203), that not till the close of the eighth century did Englishmen as one people, begin to freely tolerate the faith. It was only indeed, after Charlemagne had checked the roving Norsemen, and the Danish Harold had been baptized (for which however, he lost his throne in 826), and after the Swedes had accepted a Christian king, that southern England, harassed and wearied with constant and devastating Pagan invasions, thought seriously of adopting the new faith. It was then she sought for and found, an able Christian king in the person of the youthful Alfred, the youngest son of King Ethelwolf; and she was fortunate. To considerable literary accomplishments, Alfred who had studied at Rome, added approved bravery and wisdom in the field. Step by step he expelled his country's invaders, and so vindicated even to those who disliked the new faith, his right to ascend an English throne, which he did in 871. Though not by any means the chosen of a Christian people, yet he quickly commended his faith to all, by establishing social order and written laws; so that the new doctrines started with everything in their favour, not excepting the times, for it was the middle of the mystik cycle in which the ethnical forces are mostly quiescent, and King Alfred had therefore a time of comparative peace up to the end of that century. He was assisted also in the far north by the Skoto-Pictish King Donald in expelling all Pagan foreigners, which the increasing power of the Skoti over Pagan Kale-duns had rendered easy; but let us go back for a little to the sixth and seventh centuries, and Bath-ways.

The immediate effect of the Anglo-Saxon conquest, born of Asiatic strife, was, says Professor Lechler, "to send a new wave of Paganism over the land, and to give Pagans full sway even over all southern England, in 577."² So that from Lands-End to Orkney, there was little appreciable or at least practical difference in the religious progress of Kelts, Angles and Saxons. Columba was trying to make Picts listen to him, and little clusters of Columba-ites were founding *Cells*, *Killes* or monasteries; and so

¹ Baptist General Meeting is Glasgow, October 1878, as reported in the *Edinburgh Scotsman* of 25th October 1878.

² *Wiclif and his Eng. Predecessors*, by Prof. Lechler, D. D., Leipsic.

too, were Anglo-Kelts acting at Bath. The so-called Christians there managed in 596, *to obtain permission* to erect a temple to one whose mythical history of freebooting knight-errantry, these lawless and rebellious tribes fully appreciated and called their "Saint David," the man "after their Yahue's own heart." Though Christian in name, they were steeped in their old Phalo-Solar faiths, and would therefore see little difference betwixt David the son of *Ishi* the Jahvite and parent of "the Virgin Mother of God," and their old loved *Caer-ed-Wen* and Sul-Minerva of the adjoining *Caer-ak* or *Caer-Palli-dar* of "Old or Little Bath." We find, consequently, that they erected their shrine to "Saint David" as close as possible to the old temple of Apollo or Sul-Minerva, the dual pillar-God. Hermen Sul, whose phalik characteristics Jacob Grimm so fully describes, to him who can read betwixt his polished periods.

A hundred years after the erection of St. David's shrine, apparently in the year 676, the rude *quasi* Christian King Osrik of Northumbria, attempted to establish a monastery, but English Pagans and foreign Danes alike combined to resist this, probably disliking the lazy, useless habits of the inmates; for before it was two years old they attacked and so ruthlessly destroyed the buildings, that none then living dared to make a similar attempt; and so the faith here passed into its eighth century, when the tempest-tossed barque ceased to fear all outside enemies. About this time, says the Venerable Bede, Nektan, the King of Kale-duns, had begun to more particularly inquire as to the new rites and doctrines then coming into vogue. He evidently now thought it judicious to sail with the ever-increasing current of intelligence, irrespective of his own views; so in 710, by the advice of the Abbot of Jarrow, he assembled all his nobles, priests and Culdees at Skone, and begged of them to give up their semi-Druidik or Columbian faith and practices, and "to observe the new rites and dogmas;" for up to this time as Eusebius says, the Christian faith was here only "a blasphemous Skythian heresy"—a Columba-ism, suited only to Druidik circles and such rural shrines. Now, a Zion of the faith, the *Mote-hill* or "Mount of Belief"¹ at Skone, was to be selected, reconsecrated and purified from all its dear old Pictish memories. The old faith was however too persistent, and the Skone rites soon again became all that even the most fastidious of Druidik Picts of these times could desire; indeed it could scarcely be otherwise at the seat of their old *Zion*, for it had been ever truly a *Zaon*, *Zon*, *Sun* or *Son*² Mount, where their god of fertility, circles and cycles, had hitherto reigned supreme, and here still his holy tires burned and sacrifices bled.

As St. Boniface is said to have converted the Pictish King, this could only have taken place in 730, and it would therefore require at least a hundred years more, or to the middle of the ninth century, before the masses could know much about their monarch's new faith. Sharp though the sword of the church then soon became, Nektan lost his throne and nearly his life by his Christian zeal, but he got back to

¹ *Proc. Soc. of Ants. Scot.*, viii. 90, and see our Indexes under *Mote*.

² Cf. Glossary, where *Zion* or *Zon* is shown to be a common name for solar shrines of mounts. [*Faiths of Man* has no entry for either word. — T.S.]

his throne and died or disappeared, says the *Chronicle of Picts and Scots*, two years or so after. The new faith was then causing great trouble in the land, and clearly Nektan like "Constantine the Great," wisely chose what seemed the winning side. The report that not only England, but Gauls and brother Britons, were going gradually but surely over to Romanism (as it was even then called) was known to all Picts. The priests of the church, also had felt their power, and now cared little for the conversion of the Pictish court. Revolution was rife, and they saw that they could sell their aid and leap to power. The Irish Skoti in Alba were mostly Christians, and determined to rule the Pictish kingdom, and finally accomplished this, when Kenneth MacAlphine succeeded his father Alpine, King of the Scots, in 833. He established himself over all "the kingdom of Skone" in 842, by treacherously inviting all the Pictish nobles to a banquet and murdering them.¹ In sixty-four years more or so in 906, the church saw a king and bishop of St. Andrews fulminating laws and orders from "the *Mount of Belief*, near the royal city of Skone;" and two hundred years after this, a monastery was here founded by Alexander I., though with many of the old Druidic rites as already related, but which were adapted to suit the altered tastes of Culdees as well as Romanized Christians.

Irishmen went forth as missionaries of learning and religion to Europe as early as the sixth century, whilst continental students went to "The Ile of Sainrs" as Carolingians called Ireland, to study its sacred literature, or mayhap those historic and traditionary compilations of their ancestors, which had, as already explained, found a last sheltering place in this far-off "Ile of the West." Throughout the Carolingian period, Irish *literateurs* overran the whole Frank Empire. The monasteries of Brabant, Verdun, Ratisbonne, Wurzburg, Erfurth, Cologne and away down into Italy, as at Bobio, were all called *Monasteria Scotorum*, and had libraries and schools attached to them, said to be founded by "Irish Saints."² Ireland itself soon stagnated. It had never been stirred into life by Romans, but inundated to its hurt by pious Kelts and devout, dogmatic, peace-loving people, who had fled from their duties, and the stern battle of life. Let us leave it for a time, to trace the busier life developing in the West of England, now that Christianity was firmly established.

The dark ages were stemly setting in on the Continent, and looming fitfully over our island homes. It was a priestly shroud which was enveloping the people, and chilling with the touch of death every effort to improve their social or intellectual condition. Culture was felt by the priests to be the sure path to political power and wealth, and should therefore they said, alone belong to God's vicegerents, and to the officers of His Church. And very soon it was so; whilst confronting these educated ecclesiastics, were only poor swinish serfs, steeped in superstitions—slaves, aye, willing slaves, glad to be owned by any great lord or master. This Religion was following the path of all Faiths. Priestcraft was too strong for simple Goodness.

¹ *Proc. Soc. of Ants. Scot.*, viii., p. 91.

² *Melanges sur le Moyan Age*, Pere Cahier.

The antagonism, however was strong as the antagonists were unequal, and irrespective of truth or goodness in life or doctrine, it was plain on which side the balance would now sway. The Christians had indeed nought to fear, save from that self-abasement which ever

. “paves the way
To villain bonds and despot’s sway.”

And this course they unwittingly, but in the long run fortunately, did adopt, by giving full rein to insatiable avarice, lust and greed for all life’s good things. Abbots, priests, monks and friars soon got the king and nobles, and with them the servile masses into their hands, as well as most of the lands and revenues of the kingdom. The people were sold with their fields from hand to hand like cattle, and indeed were often not held of so much account! When the first Abbey of Bath was built, King Osrik handed over the required lands and endowment, with one hundred tenant families, to the Abbess Bertona, who at once sold all the women, children and feeble ones, to purchase materials, wherewith she made the able-bodied ones construct the buildings, drain, plant and improve her abbey lands. The ruling of these “good old Christian times” was, that the people or *Menente*—the legal term fitly denoting the poor slaves—belongs absolutely to the king, abbots, priests and nobility; and this ruling was fiercely maintained down to even the days of William the Conqueror. Worse than the old Druidism was here, and legally established by the accredited followers of him who desired that we should “call no man master.” Manumission, or the permission to purchase freedom by payments in gold and cattle, continued down to a far later date, and even this was only granted by those slave dealers, in order that they might realise gold and cattle for such increase of their human herds as they could not conveniently retain and feed. Nay, good breeding families were carefully retained, so as to realise profit in cattle and gold. There was no pretence as to putting down slavery, for the faith sanctioned it, even Christ adopting the Old Testament teaching.¹

History records that in 1300, the abbeys, nunneries and monastik establishments, held all the best lands in the kingdom, and had mostly received these “for the Lord’s sake;” and the Lords of the Vineyard even cruelly farmed out the taxes, alike of towns, villages, fields and gardens, but retained in their own hands a monopoly of all profitable sales and produce. The servants of him, who would not touch Cesar’s money, had become not only publicans, but extensive traders and manufacturers; so much so that their princely transactions, threatened to swamp the civil power, and for a generation or so back, kings had begun to find that the kingdom was too small for the monks and them. In 1270 a “statute of *Mortmain* was framed to restrain the cupidity of the churches”—bold language to be openly expressed and too bold to be acted upon, for the statute lay dormant for nearly two generations. Not till 1330 did King Edward dare to put it in force, and then only very quietly. From this period new tyrants were to rule the land, but with this great difference, that the serfs had

¹ Gen. xviii. 23; xxii. 10; Ex. xxi. 2-21; Lev. xxv. 44-46; Num. xxxi. 40; Josh. ix.; 1 Kings ix. 15, 22.

now learned to speak, and had determined to make their voice heard; and in some two hundred years more, in combination with the monarchs of the sixteenth century, they helped to suppress not only abbeys, monasteries and convents, but to sell the very churches. Free thought of a mild kind now for once began to breathe, though within very limited bounds; but this is all modern history, which it is no part of our task to enter upon. We must now hie back to prehistoric times, and to the most debatable of these, and try to get as correct an idea of them as modern research enables us to do.

Prehistoric History.—Though we may not here positively fix either names or times, yet we can discriminate races, and if so, faiths. and this long prior to the advent of Keltæ or other Aryans. Now, although the reader may think he has had enough of these and all earlier races, yet as we proceed he will acknowledge the necessity of further prehistoric research. The best writers on these subjects declare, as we have shown in some little detail, that our islands were first overrun by darkish races, beginning with offshoots from Akads, Sumirs, Aithiops, Kuklops, Kuths or SKuths, Iberians and Silures, not generally classified as Aryans, but as Alofilians.¹ It was with or after these, that there came to Britain the brachy-kephalous Pictish people, who painted or tatoored their bodies with figures of animals and reptiles in a manner still very familiar to us in that eastern *Auria Chersonese*, Barma, Tenaserim and Siam. We now wish to consider the Alofilian, Aithiopian or Kuklopien peoples, who first swarmed all over Asia, Africa and Europe, and to do this we must go much further back than the times of Keltic Greeks of Achaians, Pelasgi, or even Phenicians, old though these be in the presence of the *Juventus Mundi* of Aryan Atiks. Even then we will not presume as these did, to speak of authochthons, or the true aborigines of any land. Long before Phenician days, probably before the first true Aryans left their high-Asian home, Europe had been peoples by races akin to *Finns*, *Esthonians*, etc., which for lack of a better name, may be termed *Turanians*.

We may begin at about 5000 B.C., by which time most of our best authorities admit that Egypt had much of her wondrous Rituals and Liturgies, and at which time our own studies make us agree with Baldwin where he says, that “Arabian Cushites had obtained their first settlements in Spain and Northern Africa.”² From them, apparently by intermixture with the ancient Turanians, sprang the first Iberians of Spain (of which the ancient Basks may be a remnant), the Liges, Ligustinoi, or Ligurians³ of Northern Italy, not yet called Turhenia or Turania, for we speak of times before Pelasgi and Keltæ had yet advanced from Asia.

We learn that Heraklios a solarist, contended with these Liges (no doubt true Lingaites), from the valleys of the Po to the Rhone, and that the solarites were aided in resisting the western invaders, by the Heli-suki of Narbon and the Iberians.

¹ *Journ. Anthropol. Inst.*, August 1879, pp. 50-79.

² *Prehistoric Nations*, p. 355.

³ Tur-ans were clearly the early *Tur* or Tower builders.—Aischulos and Strabo, and Smith's *Geo. Dic.*

Italy was then inhabited by Sikeloi, Suculi or Sikanoi and Liburnians, probably Ligurians. No Keltik Umbrians, Sabines, Etrurians, Touskoi or Turrenoi then ruled, though the Italian world must, according to our research, have been very old even then. Plato says, with more discernment than his opponents, that Egyptian arts, including drawing and painting, flourished about 10,400 B.C.; that the first Zoroaster had lived, and a flood had buried the great island of Atlantis (probably meaning that sailors had then forgotten how to navigate the Atlantik), about 9300 B.C., which also is about the time to which Sargon's tablet of 700 B.C. takes back the beginning of the proto-Kaldian kingdom.¹ Bunsen traces back Egyptian kings to 9085 B.C., and Sais is held to give numerous symptoms of organised government through all the ninetieth century B.C. Some held that Memphis existed in the eightieth century, and that Egypt was a confederacy of States, with a Menes or Menetho I., then trying to form it into one kingdom; and that the seventieth century saw this effected, and a great advance made in art, science and astronomy, including the scientific construction of the Zodiaks. About this age also, did our three great classes of language, the Aryan, Shemitik and Turanian, probably differentiate, or enter what Max Müller calls there "Rhetic period," for, according to Strabo, early in the sixtieth century, Iberians and other Aryans, with a considerable social organization, were then moving westwards. Indeed, this is a CYCLIC CENTURY, and the CREATION ERA of many nations, when great events occurred and each though his own little world was then created; probably because it then rose into political and religious life under one or more strong rulers; as when Seth-ites or Set-worshippers, a well-known Egyptian sect of Linga-ites, left their quiet paradise—the patriarchal cradle, which some Arabian writers with justice aver, was not in Mesopotamia but the Nile valley. Then, too, occurred that Cuthite or Aithiopiau westward movement, which we are at present considering. Aithiopian Asia and Mizra-im or' Mith-ra-ites, had given birth to Solo-phalik worshippers called Ham-ites, Chamites or Am-Onites, who were searching out new lands in the west, but who lost their names and some distinctive features in doing so. Who, when, were these? The problem is one we can *only aid* in solving.

It is no part of the design of this work to discuss the vexed question of the ethnological history of ancient Egypt, or indeed of any nation, but rather to merely use all tolerably well-established ethnological stand-points, towards the elucidation of the roots and otherwise observed religious biases of peoples; yet, as the reader should know the doubts and difficulties of this subject, we will here very briefly state the views of those who have made the ethnography of Egyptians their special study. Of course, we must not too closely commit the writers named, to the sharp lines which brevity here compels us to adopt. The writers no doubt qualify and explain their views, but seem on the whole to favor the brief enunciations here given. I have gleaned my summaries from a multitude of works and magazine articles, by Birch,

¹ This accounts for the gigantik Amer. ruins and their Etruskan forms. Cf. Bradford's *American Antiqs.*

Sharp, Wilkinson, Bunsen, Brown, etc., as well as from such small handy repertoires as that which Mr Bonwick so conveniently gives us. Briefly then we may summarize the views of the following authorities thus:—

NAMES OF WRITERS	WHO WERE THE EGYPTIANS?
HERODOTUS and most Greeks; JUSTIN MARTYR and Christian Fathers generally; and several modern writers, as Prof. PIAZZI SMITH, &c.	The ancient Egyptians were aborigines, and can be traced to no other country than Egypt. May be called Aithiopians, Cushites, or Cuths.
M. BAILLY, and several of the Voltaire school.	Possibly Atlantidæ (bringing in Solar worship); if not, Northern Asians.
Sir J. G. WILKINSON and several others; MAURICE and MAJOR WILFORD.	Egyptians came from Northern Asia and Indus Valleys, and are closely related to Hindoo Aryans. An influx of Shemites probably here met and conquered a powerful Cushite race.
DIODORUS SICULUS and others; HERDER, Sir W. JONES, M. LANGLES, ECKSTEIN.	A people of Southern Asia travelling by the Indus and Red Sea. An Aithiopian people led into Egypt by one Osiris. A people from the Indus.
PERIER.	Probably Arabs from Arabia and India. A yellow race with great mixture of Libyans, Nubians, and Abyssinians.
MASPERO.	A Proto-Shemitik people.
BRUGSCH.	Kaukasians from Asia.
KENRICK.	Syro-Arabians and Aithiopians from Asia.
M. DE GOBINEAU.	Kaukasian Aryans of a Sanskrit family; decidedly Asiaticks.
Many learned writers.	Tartar Turanians. A yellow people, and possibly allied to Chinese. Proto-Kaldians, not Shemites.
Fathers KIRCHER and HUNT.	Chinese, an offshoot from ancient Egyptians.
Professor LEPSISUS.	Agrees with Gobineau, but thinks the earliest were an African people, among whom came Kaukasians, and then Shemites. Yet "the African element was never obliterated."
Mr GLIDDON.	Asiatic Kaukasians.
M. PUGNET, and others.	Asians, who found Fellahs (now about three millions) as the aborigines, and who left Kopts (now about a quarter of a million) as their mixed descendants.
Some Arabian writers.	"Egypt was the paradise were God placed the first man." Therefore Egyptians were autochthons.
Dr. BEKE.	They were the Cushites or Aithiopians of Jeremiah, and the Mis-rā-im or Mitz-Ra-ites or Mith-Ra-ites of the Old Testament, mixed with Jewish and other Arabian stocks.
JACOB BRYANT, HIGGINS, KEANE, INMAN, and others.	Cuthites and Aithiopians from Asia, who, of course, mixed freely with the African aborigines.
PLINY.	The Egyptians of Upper Egypt were Aithiopians, but in the Delta lands Arabians.
LUDOLF and JOMARD.	Arabs from Himyar or Yemen. The Fellahs are from the original stock of Himyarites.
PRUNER BEY.	Berbers, now called the <i>Fine</i> type, plus a Lybian stock, and ancient Kopts. Some Aryan Hindoo and Hottentot admixture; therefore, and Aryo-Turanian people.
M. BEAUREGARD.	Absolute Autochthons.
MARIETTE BEY.	The builders of the pyramids were clearly Kaukasians, after whom came Aithiopians (3500 B.C.?), ancestors of the Fellahs.

NAMES OF WRITERS	WHO WERE THE EGYPTIANS?
Dr. MORTON, an American writer on Crania.	“Aborigines from no other people.” One of the Kaukasian primordial centre. The <i>Arcto-Egyptian</i> , <i>Austro-Egyptian</i> , a Hindoo or Arab grafted on the aborigine of Aithiopia; the <i>Negro-loid</i> , and true Negro. Neither Asiatics nor Europeans, but indigenous to Nile Valley.
Professor OWEN.	Up to fourteenth Dynasty an aboriginal people and interfered with by immigration, latterly mixed up with Kaukasians. The ancestors of the Fellaheen, and six thousand years ago so like to Teutons, that in European dress they might pass for those people.
Professor HUXLEY. Dr. BIRCH.	Australians or Australoids. Perhaps a race between the Kaukasian and Nigritian, raised by Shemitik interbreeding.
BALDWIN, author of “Prehistoric Nations.”	Colonies of Cushites or Aithiopians from Arabia, as is the pretty “uniform testimony of tradition.”
Sir HENRY and CANON RAWLINSON.	From Africa and Meroe. Of the same stock as Kaldians.

The general result appears to be, that if these Egyptians were not an ancient trans-Atlantik people, then they were either autochthons or Hamites, that is Aithiops or Cushites from or beyond Kaukasia, or Australoids, or admixtures of these; and this is all that scientific research up to this nineteenth century A.C. can say regarding a people who were flourishing under a settled government with dogmatic Creeds, and a considerable literature, at least fifty centuries before Christ; and whose history, many say, extends several millenniums further back, even to perhaps the middle of the one hundred and tenth century. There is still therefore, a darkness here which can be felt, but it is a great gain to know our ignorance, and also, that we have here ample space to try and fill in the traditions handed down to us by mythologies and otherwise. We are also left in no doubt as to the faiths which would come from the Kaukasus, and stone-loving Arabia; and, therefore, of the gods and symbols of Thinis, Sais, Memphis, or the first Misr or Mithr. The second Misr is our Cairo, a corruption of the Arabian Al-kahira, “The Conqueror.” Kaldians knew Caixo as Maples, and Hosea called it *Moph* or *Noph*, and the whole land *Mitsr*.

4000 to 3000 B.C.—Let us see what can be made of the traditions sprang so evidently from the Cuthite movements, of the 40th or possibly 50th C.B.C. when a Menes was apparently establishing a firm Egyptian Monarchy, and the great Pyrronid was rising from the sands on the margin of the Mediterranean, and not as now among those of the Lybinn desert. The mythical Ouranos had probably before this been a real and powerful monarch with three sons, who claimed and obtained separate kingdoms. These were Bet-ulus, Atlas and Saturn, with an Eastern relative Amon who more especially clung to his Arabian father-land. These names though seemingly mythical, probably embody historical facts, and clearly point to faith-movements. According to the best authors. Hyperion died warring with the Titans, who were doubtless phallic or fetish worshippers of probably some Turanian race at enmity with the Solar chiefs. Atlas became the ruler of all Africa from the Nile to the Atlantic

and all its islands, though scarcely of that fabled one which Plato described as “a region of great wealth and civilisation, and larger than Libya and Asia put together.” He adds, that at a later date “Atlantis at last sank in to the ocean,” a statement which merely points to the new race having neither the nautical skill nor pluck of the Aithiopians or Kuthites, whom they had then mostly supplanted. There seems little doubt that one of the Americas had been long known to a previous adventurous race, fit fathers of the Phenicians, for Marcellus also in his *Aithiopian History*, describes this *Land of Atlantis* as “of prodigious magnitude and governing all the islands in the Atlantia Ocean”;¹ and holding as we do with Humbolt, that “myths when blended with history and geography cannot be regarded as pertaining wholly to the domain of the ideal world,” then we see here with regret that the Americas have been lost to the European world for some five thousand years after their first discovery. The story of the Atlantik island is held by Mr. Baldwin to strengthen his views as to the Kuthite invasion of Spain, being not later than 5000 B.C.; for Menes being 4000 B.C., his time cannot it is held, be as old as that indicated by the myths concerning the expeditions of Herakles in the West, and Spain and Africa must then have been independent countries before Menes’ time, if the myths have any significance whatever. Now Manetho’s chronology is becoming more and more accepted wherever the chains of orthodoxy are not too strong, and his great history of 300 B.C. was never questioned by the learned, centred around the literary treasures of Alexandria for above 20 generations after his day, nor indeed till about the 5th C., when Christian and Jewish Rabim saw this to be absolutely necessary in order to sustain their own so-called divine inspirations. We too often blame Archbishop Usher for our own pertinacious upholding of the dates on the margins of our English Bibles; but this is unjust, for these are as close to the so-called Biblical facts—that is, to the names and their stated Bible chronologies—as they well can be. Of course the record is very imperfect; and often contradictory to the extent even of making a son older than his father, and missing out and altering names, etc.; but nevertheless, *Usher’s chronology is the only possible one for the Bible-Christian*, as we shall elsewhere make very clear.

Egyptian history and chronology fail us beyond the times of Menes, when, however we are assured by many even orthodox Egyptologists, that the races on the Nile had made “great advancement in mathematical skill and all arts and sciences. They had indeed passed through many ages of civilization before the accession of their first monarch;”² and if we can imagine what the rude negro Felaheen of these pre-Egyptian days could then have been, some few thousand years will not appear too long for the necessary advancement in “arts and sciences.” But our own impression is, that the Arabian and Negroid element was more rapidly educated up to the Pyramid

¹ Cory’s *Anct. Frags.*, by Hodges, p. 171. See our Glossary, s.v. “Atlas,” and Bradford’s *Amer. Ants.*

² Sir Gardner Wilkinson and Baldwin’s *Prehistoric Nations*. Manetho asked for 55,355 years.

stage, by the great Aithiopian race which for some score of centuries before this time, had overflowed their cradle-lands on the delta of the rivers of Mesopotamia, and the coasts and wilds of the Caucasian highlands. These had pushed westward in search of new homes, and naturally tarried on the *Aram* or Highlands of Arameans and the delta of the Nile, because these were climatically congenial to them. Now if this be any way near the truth, and if the old gods were men, as we believe with Euhemeros the wisely skeptical friend of King Cassander of 320 B.C. they were, then a Saturn or Kronos and his successors, were *bona fide* men of this Kuthite stock; and through Saturn, Italy and its surroundings were says universal legend, raised from fetish worship to that of a solar deity. After Saturn say numerous ancient writers, Italy and Southern Europe were ruled by his sons and daughters, all too loosely chronicled however as Kronos,¹ Pan, Rhea, Demeter, Poseidon Zeus, etc., to be of much use, save to searchers after faith-ideas. For us they are very valuable. But if Euhemeros' view be accepted that all gods were men, as Egyptians insisted with Herodotos, then we must admit all the "King-gods" of the Nile upon some chronological roll, and thus do away with the so-called "Astromomical period." Horos and all his predecessors must then be enrolled with Egyptian kings, nay, so must great Pan or *Pi-An* himself, the *Pa, Pha* or *Phader* of his people, whom the priests told Herodotus preceded "the mighty twelve."² If the Aithiopians did not spring from "the great Arabian *officinum gentes*" or human workshop, then they undoubtedly long paused upon that continent on their onward march, and Ouranos or Am-on, one or both, were evidently leaders, who long ruled there. From Am-on in due time sprang Dionusus (Moses' "God of Nise"), one who personally or as founder of a faith, gave new life to the pure phalik or solo phalik faith which then prevailed over Egypt, Phenicia and the lands of unborn Pelasgians, Hellenes or Solarists.

Diodorus Siculus quoted approvingly from the poem of Phrygia by Thymætes, that Amon was a great monarch of Aithiopin Arabia, who married Rhea; sister to Saturn or Kronos, the ruler of Italy and adjoining countries. She soon, however, returned to her brother, whom she married, but proved unfaithful to, loving instead one Amal-thea, an Amalathite or Amalakite patriarch (?),³ by whom she had the famous Dionusos of Arabia. Kronos warred with Amon, but was finally defeated by Dionusos, who pursued him westward and slew him, and enthroned Zeus his son in his stead.

Who can read this without seeing that the key to the story is the rise, fall and movements of faiths, a rise apparently from pure Amon, or a gross Lingam worship, to a Sivo-Solar faith, as led by Zeus in the West and the God of Nusa in the East; for this very ancient Kuthite Dionusos must not be confused with his later poor Greek imitation—"the dancing, drinking son of Semele." We are here considering times even prior to Menes, and long before the famous Aithiopian King Kepheus, Kep, or

¹ Cory's *Ancient Fragments*, ed. Hodges, p. 173.

³ The Bible Chron. on Gen. 36-12, gives 1800

² Danet's *Dictionary of Ants.*, also our Glossary B.C. as the time Jews knew Amaleks.
[and Herodotos, *Hist.* II. 145.]

Kaph, ruled Keps, Kefata or Kephites, throughout the Eastern Mediterranean States from his royal city of Iops, or Aithiops, the later Joppa. A Sidon and Tyre of Moon and Sun faith, flourished long before the Tyre of Herodotus of 2760, was founded. Neither Egyptians nor “the father of history” knew aught of the name “Phenicians,” nor indeed did Greeks, till near Christian days. Phenicia and Syria were spoken of as Aithiopia, Sidonia and Arabia, and on and near the Nile, as the “lands of the Capthorim.” Indeed, “the entire of Palestine anciently bore the name of Aithiopia, and it was the Aithiopia lying around Jaffa, the ancient Joppa, and no part of Egypt, which Menelaus visited;” but this will have to be fully treated of hereafter.¹ At present we are more concerned to lead up to the early Eastern movements, which led to the establishment of so-called Western Aborigines, and we must therefore say a little more as to early Egyptian history, which the reader should be well acquainted with if he would fully appreciate early histories elsewhere.

Though Menes was “the first king” known on the records from which Manetho drew his history, yet he was neither necessarily nor probably *the real first*, for, says M. Renan, “Egypt at the beginning appears mature, old and entirely without mythical and heroic ages, as if the country had never known youth. Its civilization had no infancy, and its art no archaic epoch”: that is, these periods are as yet hid from us, *for they must have existed*, and as a rule, have occupied a longer period than the age of wealth, power, and civilization, owing to the jealousy or avariciousness of neighbouring ruder, but often physically stronger peoples. Bunsen remarks that “the history of Egypt previous to Menes was probably longer than that after his time.” Diodorus said that the people claimed eighteen thousand years for the rule of the gods and heroes, and fifteen thousand for men,² and Megasthenes wrote that “Osiris or Dionusos, who sprang from these, ruled Egypt six thousand and forty-two years before Alexander’s day,” that is, reigned about 6500 B.C.—an estimate, as Baldwin remarks, “more likely to be too small than too large.” The Greek ambassador claimed a similar great age for a settled Indian monarchy, stating that their Dionusos gave them a detailed list of Indian kings. With reference to this, be it remembered that Sir Gardner Wilkinson thought the great Egyptian race were of Hindoo extraction, entering the Nile valley near to Thebes and gradually civilizing it northwards. “The civilization of Barbara and Meroe,” he says, “long preceded that of Memphis. . . . In the time of Menes all Egypt except the district of Thebes was a morass. . . . No part of the land now existing below Lake Myris was then above water.”³ He lauds Menes for draining a part of lower Egypt, and changing one of the mouths of the Nile. Diodorus more correctly called “the building race Aithiopians or Kuthites, led off by

¹ Egyptians called Phenicians *Capthorim*. Cf. *Prehistoric Nations*, 133-4, and Hamilton and Falconer on Strabo. Many American ruins, idols, cases and writings, are like those of Babylon, Egypt, Etruria and India. See Bradford’s *American Ants.*, pp. 86-114.

² Cory’s *Anct. Frags.*, Hodge’s Ed., p. 200.

³ *Prehistoric Nations*, p. 275, 297. See p. 396, *ante*.

one Osiris from their Eastern kingdoms to colonize Egypt," which points to Arabian Himyar or Nejd—the lands of Karn builders and Sabaites—as the home of ancient Aithops and Kuths. Geology also gives a reason for this move. The Nejd or Arabian Highlands had for ages been rising above the level of the ordinary water sources; and lands once rich and fertile, and able to support a large population, had then apparently begun to assume their present arid and barren condition—a geoclimatic change quite sufficient, as a rule, to force all the animal creation to move forward *en masse*. Like cattle, we do not willingly change ground, if the pasturage be good, though stronger races, whose lands are failing them, may drive a weaker and contented race onwards. Ancient Arabia was in fact like Central Asia, becoming "a dry and thirsty land," too high for its water springs. Long ages of thriftless occupiers had also denuded it of wood, and thus checked its rainfall, till its rivers like the Jordan of Syria, and the Oxus and Syrdaria of high Asia, had ceased to reach the sea, or even to run over the highlands, which they had once kept clothed with rich crops and pasturage. On this account the Arabian races kept spreading for ages north into Arabi-Irak or Babylonia where as tower and karn builders, their structures assumed new forms, for there they had to use sun-dried bricks, and preserve these from destruction with bitumen. Others of these tribes turned to the West, where the Nile was, said Diodorus, fast "creating a new world out of the ocean," whilst others again overspread the Highlands and furthest wastes and deserts of Suria, where, true to their character, they constructed, as at Balbek, Palmyra and Martu, those gigantic works, the ruins of which continue to astonish even the engineers and architects of these advanced times. Note also that in Martu, or Marthos, we have one of their great capitals named after their earliest *Yachaveh* or "God of Battles"—their *Ars*,¹ or *Mahā-Ars*, a "God of Summer Harvests," or "of the Ear of Corn," whose representative was also a spike, spear, hair, and the vernal Ram.

The Bible which Ezra brought out of Kaldia in the fifth century B.C., speaks of these great builders as "a mighty people," giants, *Rephaim*, etc., who occupied all the country from the salt Vale of Siddim to "Dobah on the left hand of Damascus"; and this when Abram was a migrating Arab Shaik twenty centuries B.C., or according to the LXX. and Samaritan chronology, about 2600 B.C. His faith and theirs was alike, for he served *Malek-e-Zedik*, or the "High El" and later Jove,² and was the ally of Am-or-ites, worshipping stones, phali, trees or Jovine symbols, and *Ur* or Fire. Not till the fifteenth century B.C. is it even pretended that the Is-ra-els or other Saturnites, made any impression on this great Aithiopian race, and our Bible maps show us, that even in the so-called distribution of the country among the "*Rephaim* or giants," the Aithiops held from "Holy Herman," the Phalik Olumpos near Damascus, down to distant Jabesh Gilead, a land still full of stone worshippers.

¹ J. Grimm's *Teut. Myths*, and our *Glos. Mars*
= *Mers* = *M'eres*, etc.

² Cf. *Gloss. Tsedik* was a name of Jove and Bacchus, the Pillar God, and Malik = Lord or Master.

The Rev. J. L. Porter thus enthusiastically describes what he saw a few years ago of the works of these so justly-named "Giants," in contradistinction to the pigmy people who succeeded them: "From a high point I saw at least one thousand square miles of Og's ancient kingdom spread out before me. There was the country of those giant inhabitants the Eastern kings smote. . . . There were these 'three-score great cities' of Argob, whose walls and gates and brazen bars were noted with surprise by Moses and the Israelites (1300 B.C., or 1500 say some), and whose Kyklopiian architecture and massive stone gates even now fill the western traveller with amazement."¹

More than fifteen centuries ago, the historian Ammianus, who accompanied the Emperor Julian in his Eastern campaign, and who as a native of Syria, should have known something of the builders had they belonged to even the Grecian age, confesses with simplicity that the "*fortresses and strong castles, . . . numerous towns and some great cities, such as Bostra and Gerasa, encompassed by massive walls,*" . . . were erected by some "*ancient inhabitants,*" of which nothing is known by him. The Rev. Mr. Porter says that though "the monuments designed by the genius, and reared by the wealth of Imperial Rome are fast mouldering to ruins in this land, that the simple massive houses of the Rephaims are many cases as perfect as if only completed yesterday." "These were built," he adds, "by the gigantic Emim and Rephaim, long before the Kaldian shepherd migrated from Ur to Canaan;" that the cities are in fact properly designated "the giant cities of Bashan." Mr. Marcus Keane, in his *Towers and Temples of Ireland*, says these great builders are the same as those whom Greeks afterwards called Arkadians; and Baldwin says they "are far older than any other races of which there is the slightest trace in the mythologies, traditions, records or old ruins, of which we have any knowledge." These races were undoubtedly the real and highly-efficient pioneers and instructors of Aryans, then slumbering in their high Asian home. Harcourt writes that "Arkadinns vaunted their antiquities above all other nations, . . . who assumed the name of Aborigines, . . . boasting that they were in possession of the land before the birth of Jupiter,"² which is probable, as Jupiter's birth was only on the full of Lyceus or Luk-eus, elsewhere fully treated of.³ They constructed arches as we see in the recess built for Cercs, in the Cavern Temple of Hippa, in Arkadia,⁴ but at what period is not clear. We know of semi-circular arches amidst the most ancient ruins of Carthage,⁵ of "innumerable vaults and arches" at Thebes, belonging to an early date,⁶ and of the abundant use of the arch in the most ancient specimens of the Etruscan schools;⁷ which E-tur-ans are held to be the builders of Round Towers or Turs like those in Ireland, and to be a swarm from the same hive which sent forth early Kuthites. Others call them a branch of the Pelasgi, but they

¹ *Giant Cities of Bashan*. Lon. 1866. Gen. xiv.

² Harcourt's *Doc. of Deluge*, Keane, p. 201.

³ The Lukean Zeus represented advanced Solarism. Cf. *Luka*, a grove or "circle of *On*."

⁴ *Myth. Nat. Comes*. Ed. 1637. Hippa = Ark.

⁵ *Carthage and its Remains*, Dr. Davis, p. 55.

⁶ Sir Gard. Wilkinson, quoted by Keane, p. 201.

⁷ *Lon. Encyclo. Archit.*, 59, 79.

markedly differered from Cuthites in the colour of their deities, whom they usually show as ruddy or ruddy-white, as do Sivaites, whilst the Kuths or Hamites worshipped Krishnaik or black gods.¹ Yet both the devotees of the black and white Phali, we now call Hindoo Sivaites.

Now it is clear that the Turanian Aithiopik Cushites could not have sprung at once, nay, nor under a millennium, into such power and advanced civilization. They must have passed through all the usual stages of savagery ere they began to cleave their way among other aborigines: amidst the barren deserts, defiles and forests of the Hindoo Kush (is this old name derived from them?) or the Kaukasian and Taurus or Tur ranges. Long before legendary history makes us acquainted with them, they had founded great cities, excogitated a wondrous nature or elemental worship, and here and there they had passed beyond this to a higher solar faith. They had reared those towers and strange hypethral temples by which we trace their paths along the plains and swamps of the Euphrates, the deserts and highlands of Arabia, and all Western Asia; and, even in Osirian days, they were stretching forwards to greater deeds and a more extended civilization over Apennines and Aps, and all the western lands of later Pelasgian, Ligurian, Bask, and Iberian peoples. They left, as offshoots or remnants, Akadians, Skuths, Burburs or Berbers, to take up their role in Central Asia,² Himyarites in Arabia, and Barbas on the adjoining mainland of their Western *Erythæum Mare*; whilst Pelasgi and Phenecians of half Aithiopik blood ruled along all their old coasts, where their King Kepheus had long reigned. Their Kuthite blood had mingled freely, from their Asian cradle-land to even Pictish Alba, and Skotish Irene, with Turanian, Shemitik, and Aryan stocks; and in this, our islands have reason to rejoice, ere the great old race passed away to make room for still greater peoples.

It was undoubtedly Kuthites who rendered possible the Aryan advance, and who played the part of a civilizing Rome, thousands of years before Roma's birth. It was their vast mythology and strange legends which passed, as Lord Bacon wrote. "like light air into the flutes of Grecians, there to be modulated as best suited Grecian fancies."³ Indeed, it is manifest from many old writings, that it was *their* tales, myths, traditions and histories that lay at the base of the Western world's thought and legendary lore. These so impressed all subsequent races, and entered so deeply and minutely into all Aryan mythologies, that many writers now think Aryans can only claim to have added to the superstructure and complexion of Aithiopian myths and mythical history; and let us remember, that active Aryan life and mythologies began at least 3000 years B.C., when high Asia or Arya-Varta, becoming too cramped for this race, they were pressing southwards to India and Ariana, and to the West generally. Then and there must Aryans have met with Aithiopian civilization, as did

¹ Mrs. H. Gray's *Sculp. of Etruria*, pp. 16, 266, 238.

these, about 2500 B.C., "mixed Turano-Kuthite races."

² Rawlinson's *Anct. Mons.*, i., 55, where he calls

³ Quoted in *Pre-Historic Nations*, note, p. 283.

Shemites, when these began to group themselves into nations about a thousand years later, or say 2000 B.C. They were all builders on old Cushite foundations. The late Asyriologist, Mr. Talbot, and others, informed the Biblical Archeological Society, that “the Greek fable of Aktion and dogs. and numerous tales given by Ovid in his *Metamorphoses*, the beautiful Myths of Hekate the Queen of Witchcraft, and many others, “had been found stamped upon the tablets of Kaldia,” when these were considered Shemitik records. “We are forced to confess,” said Mr. Talbot, “that all the great deities of antiquity were originally one, viewed in different lights,” because, among other reasons, they sprang from one very religious ancient race. It is a great mistake, he adds, to think that there was not, in the most ancient times, continued literary inter-communication between the most distant nations.¹ The roads and passes from the Indus to Bactria, Khiva, Persia and the West, were then precisely what they are still, and we know that before the telegraph wire existed, political and commercial knowledge flitted almost as quickly from town to town throughout these countries as it does in Russia. Neither do dogmas, doctrines and literature generally lag far behind, as Wahābism showed us to our coat some years ago, when Peshawar and Patna hung anxiously on voices issuing from the Arabian Nejd.

He whose historical vision is bounded by Greek and Roman literature cannot grasp our subject, but if with such knowledge he can throw himself into the times of the oldest writers, and add to this the archeological lore which the last century or so has given to us, he will both enter into their labours and reach to far beyond the world which bounded their less mature vision. This little ball in the universe of globes is very much older and grander in its geological, social and religio-historical developments, when these are fully understood, than most ancient and modern writers have believed. We have been far too credulous in regard to the writings favoured by our own priests and teachers, both as to their views and those of the tribes they look upon as sacred, and especially is this the case in our supposititious Genesis of creation. On the other hand, we have been too incredulous of all non-Christian or unsectarian histories, faiths, legends and traditions of foreign peoples, whose movements, if not indeed proven, are yet most apparent from many circumstantial and synchronous incidents in the general history of the world. We refuse to consider the edicts of governments, and the records of hostile faiths and dogmas, though day by day substantial proofs are given that these were recorded on stone some six thousand years ago. Yet we readily accept the floating and oral legends going back to about this period, of a little Syrian tribe, with all their impossible stories as to an ancestral Eden which we are unable even to locate in our maps, and complacently accept dates for the supposed events, which we decline even to consider elsewhere; nay, if geologists desire it, we make the Edenik days into Eons, or untold millenniums. As was said of “the Prophet in his own country,” so is it still with the historian of these islands who dares to

¹ *Trans. Bib. Arch. Soc.*, vol. i., 98-103.



KRISHNA



Female as Hydra-headed Passion.



KRISHNA



JANUS as the PHALLUS.



VISHNOO treading on the Serpent unites Man & Woman.



The Rising Sun-God.



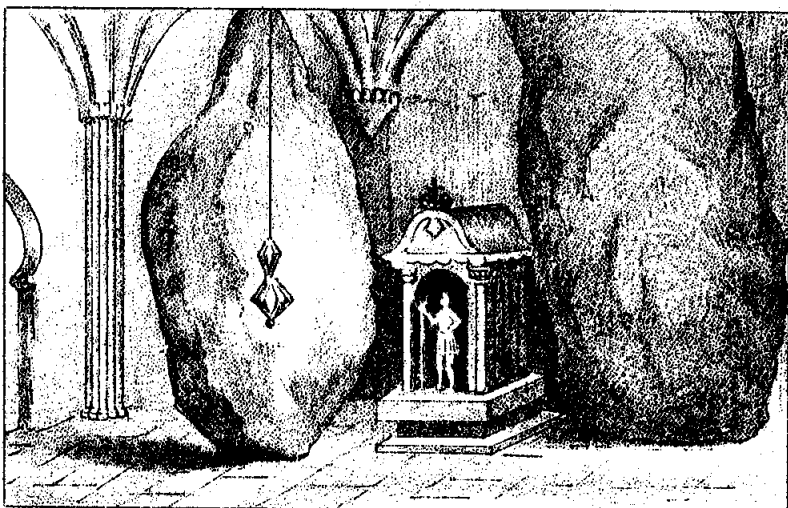
HERAKLES trampling out Passion.



HEVA tempts ADAM.



Serpent Worship, Heroulaneum.



Christian Church, Spain

suggest that when the tribes mentioned in the tenth chapter of Genesis, were, in the twenty-fifth century B.C., moving over Asia, Africa and South-western Europe, races as busy, if not so cultivated, also peopled our islands. Nevertheless let us here try without bias to consider a few of the many details which ancient Keltik bards and antiquaries have handed down to us regarding Ireland, for it was undoubtedly the home of many immigrations of Kuths, Syths or Scaoths, Skots or Colonizers.

IRELAND.—The zeal of early Christians has here done even more irreparable mischief than elsewhere. Patrik and his followers prided themselves on burning three hundred volumes of Irish histories and Druidical writings; “*stuft*,” said these ignorant Pagans—so-called Christians—“*with fables and superstitions of heathen idolatry unfit to be transmitted to posterity.*”¹ The learned old Toland, quoting this remark in 1718, asks, “But, pray how so; why are Gallik or Irish superstitions more unfit to be transmitted to posterity than those of Greeks and Romans? Why should Patrick be more squeamish in this respect, than Moses and succeeding Jewish prophets? . . . what an irreparable destruction of history, . . . what an unspeakable detriment to learning, what a dishonour upon the human understanding, has this cowardly proceeding of the ignorant, *or rather of the interested* . . . at all times occasioned! This book burning,” he continues, “has prevailed in Christianity from the beginning. Even in the *Acts of the Apostles* we read that “many of them that believed and used curious arts, brought their books together and burnt them before all men; and they counted the price of them and found it 50,000 pieces of silvers,” which the sorrowing Toland estimated at £300 in his day, and adds truly, that this apostolik “example has been better followed than any precept of the Gospel.” We have however, many proofs of the existence of ancient Keltik learning and literature beyond the works destroyed by these superstitious vandals. Diogenes Laertius, writing probably in our second century, says that the Greeks owed much of their legendary lore, theology and philosophy to the Kelti or their Magi—great ones or Druids, as well as to Africans, Egyptians and Phrygians. The Keltik literati were known to Greeks as *Ouateis*, and to Romans as *Vates*, which our learned Keltik and classic scholar says is from the Irish word *Faidh*,² “a prophet, physician, diviner or wise man.” There were even learned Druidesses, for in the reign of King Laoghaire I whom Patrik is erroneously said to have converted, two young Druidesses distinguished themselves in writing about and arguing down the new religion.³

The absurdities regarding Egypt, the Kaldian, quasi Jewish tales of a Flood, of a Noah, Moses and such like, which are found in some old Irish writings, are justly held to be interpolations by Irish Christian writers, for no Druids could have been guilty of supporting these and what they held to be a false religion, even though they heard the legends, as some possibly had. The interpolations were probably the

¹ Dr. Kennedy and Toland’s *History of Druids*, p. 105.

² *Ibid*, p. 77, *dh* or *dg* = *u*, or a mere drawl.

³ *Ibid*, pp. 60, 79.

irregular acts of bards or *Faidhs* of the sixth or later centuries, when these officials became “freed from all the restraints of their superiors, the Druids.”¹ We have parallel Christian doings in the interpolations in Josephus’ *Antiquities*, the *Sybiline Oracles* (where Christ is foretold and even described), in the writings of Tacitus, and, indeed, throughout the Old and New Testaments, canonical and apokryphal. The student and historian have thus to narrowly pick their way amid pitfalls and snares, which beset all research into early faiths and histories. Grote truly says, that our information regarding the ancient world is but part of the wreck of a huge stranded vessel. Yet Irish history is in no way pre-eminent in difficulties and exaggerations and has in many respects superior claims to a very prominent place; for we are overwhelmed with ancient stories, and everywhere see signs of early intellectual activity. Ireland, says Keating, “maintained when all Europe was utterly ignorant and brutal two hundred principal analists and historians from national grants of land;” and besides this, every nobleman of any quality retained one or more bards or learned writers. It is their writings that Patrik & Co. tried to destroy, and which the ignorant fanatiks of “the Dark Ages” still more stringently searched out and burned; yet there remained some learned and wise men, for Mosheim states that even the dark ninth century left to Ireland wany “men of acute parts and extensive knowledge, well entitled to be called philosophers.” Scotus was such a man, and Gildas then studied in Irish institutions “the highest form of philosophy and literature,” and “Saxons flocked to Ireland from all places, as the emporium of letters.” Irish native faith or theosophic thought appears indeed to have thriven as it willed, and pretty much undisturbed from many centuries B.C. till the Dark Ages; but in its old age it was perturbed by a sickly, and superstitious Christianity, which, for centuries adopted the ways of the old faith, though gradually stifling the literature and advancing thoughts of a race peculiarly bright and sparkling, when relieved from the incubus of dogmatic teaching. Not till the middle of the twelfth century, when the English king Henry II. invaded the iland, was there any decidedly forcible foreign suppression of Keltik faith and old rites attempted by a united Christian government. Up to this time the Christian priests had really only acted upon the fears and superstitions of the “kings” of counties and their officials. During all the occupation of Britain by Romans and the disturbances and wars which ever harassed the continent, “the Green Isle” was left to slumber peacefully, principally because of its situation. Roman genarals did not like distant oceans, and reported the Irish shores to be very dangerous, and the iland of little value. Tacitus relates that “Melius or Hibernia was, prior to the times of Agricola better known to commerce than the ports of Britain;”² but then the merchant sailors of those days were the talented Phenicians. In Roman times Ireland was the resting-place of all the pious and oppressed, especially from Britain,

¹ Dr. Kennedy and Toland’s *History of Druids*, Notes, p. 267.

² *Prehistoric Nations*, p. 381 *et seq.*

Iberia and Armorika—lands of Keltik brethren. No wonder it became a store-house of Keltic writings.

One of the best works which Ireland now possesses in print (it has apparently much hidden away in MSS.) is "The Annals of the Kingdom," compiled in English and Irish by "the four masters" or four learned monks, whom a nobleman employed for this purpose in the sixteenth century. From these seven quarto volumes, and other such writings, we gather that the first Irish immigrants were *Formorians*, or *Formoraghs*, perhaps from the Keltik *Form-ho-raice* or *Fom'oraig-Afraic*, who are said to have come from the West, and some of them by way of Arabia and Iberia. They therefore seem to have been a Hamitik or Kutho-Phenician people, and to have belonged to that great Cyclic wave which our chart shows as having carried, according to Jewish tradition, "the Father of the Faithful" from Ur to Hebron.

These Formoraghs long held their own against all comers, and hence are called Aborigines or *Fir-muighe*, "the men of the land." They were apparently serpent, tree and fetish worshippers, but were esteemed Kuldees by later rude and unsettled invaders, as we see the Chaldees became the wise men and astrologers of Babylonians in and before the days of the Beltshazar legend;¹ for as before shown it is a law or natural sequence, that the older settled peoples, became the Magi and priests to their ruder conquerors. The Formoraghs fought their first invaders, the Parthalons, both by sea and land for thirty years, and slew their leader of that name, after which occurred an invasion of *Neimhedhs*, probably solarists, who also were finally routed in a great naval battle, at which "the Formoraghs had sixty ships and a strong army." The *Neimhedhs* fled to Britain, after which Ireland is said to have had "perfect peace for four hundred years," when three powerful tribes of Fir-Bolgs successfully invaded, but only held it for a generation or so, and under nine kings, who divided it into fove Principalities, which have remained very much the same down to these days, except that Munster embraces two of these. The *Tuatha-de-Danā-ans*, or "Tribe of Danāans," were the next invaders, and they appear to have had a considerable civilization, and



Fig. 283.—THE SILVER HAND ON SUN,
CARVED ON CROSSES, CO. LOUTH.

to have easily subdued the Fir-Bolgs, whom some call "the men of Bol or Bel." The crowning battle of the Danān king Madha, "of the silver hand," had been much celebrated by Irish bards and "after it the land had again rest for two hundred years." Petrie and others say that both Fir-Bolgs and Danāns were good builders, constructing dome-roofed houses and sepulchres of stone without cement, and in the style usually called Kuklopian or Pelasgik.² The royal symbol of the Danān dynasty was this sacred emblem of the silver hand, fig. 283, specimens of which are still to be found in

¹ Daniel v., 25.

² Cf. *Petrie*, i. 124; *Prehistoric Nations*, 385, 386; Gen. x. and xi.

Ireland, as on some crosses in county Louth. The Eastern signification of the ideograph is, the conjunction of sun and moon, or male and female nature. Sometimes the Siviak hand is golden as in the emblems of Zoroaster, see p. 488 of Vol. I. The ignorant, determined as usual to try and account for what had faded from the memories of the people, said that the silver hand-emblem had been adopted because the first king had lost his hand in battle, and an artificer, Creidne, had affixed a silver one in lieu, but we give elsewhere more important and significant reason.

During the reign of the ninth Danan king, the *Milidh* or Milesians Spanish Kelts, who had long traded with Ireland, invaded and finally conquered the whole island, having been induced thereto by the hatred with which they saw the native inhabitants they regarded the Danans. These Milidhs, who very possibly as some urge, came west *via* Miletus, appear to have been the first Aryan Kelts who reached this remote *Ultima Thule*, and were doubtless the van of the great Aryan horde which our chart shows was surging here and there from the seventeenth to eighteenth century B.C. "The Four Masters" give 1700 B.C. as the date of this Keltic invasion, so that we thus arrive at the following rough approximation of Irish Prehistorik Chronology:—

B.C.	
—? For-maghs	} Cushites, Aithiopian, or Turanian peoples.
—? Parthalons	
2300	Neimhidhs, Tree and phalik worshippers, see Glossary
1960	Fir-Bolgs, reigning 40 years.
1900	Danā-ans, ,, 200 ,, under nine kings.
1700	Milesian Kelts, and then Kale-duns, Scaoths, etc., described as <i>per diversa vagantes</i> or vagabondizing peoples.

There are "detailed lists of Irish dynasties" which profess to fill in these great blanks historically, and to bring down a list of rulers from about 2300 B.C. to Bishop Patricius of 432 A.C., or for over two thousand seven hundred years, and no doubt they are as truthful as most of those so-called histories, "sacred and profane" belonging to the same distant periods, whether of Jewish or Grecian peoples. On the whole we may agree with the learned author of *Prehistoric Nations*, who here fairly enough urges, that "without accepting either the dates, the glosses or ethnical speculations of the later Irish writers, we must admit that the general outline and main facts of Irish history furnished by the old records of the country, cannot be reasonably discredited or shown to be improbable; but on the contrary, that they are in harmony with what we know or may reasonably presume, concerning Western Europe in prehistoric times." We know that the armies of Egypt, under the great eighteenth or Thothmic Dynasty, had in the eighteenth and seventeenth centuries, swept over all Phenicia and Syria, and successfully met the trained phalanxes of Assyria, and penetrated to even ancient Yemen; bringing back from all these countries rich treasures of art and commerce, which proclaimed a past civilization in old Aithiopian

and Phenician kingdoms, there scarcely yet surpassed. These Egyptian armies had gradually overthrown and dispersed all the old Eastern Pelasgik, and Kefat or Phenician civilizations, which had therefore pressed westwards to Italy, Spain, Gaul, and no doubt Britain and Irene. Throughout these therefore, new cities now sprang up, yet were not the old centres quite forsaken. As warring hosts withdrew, a new Tyre, *Tur* or *Tsur*, arose upon the ruins of that of 2700 B.C., dedicated to Melkarth or Herakles; and by the Pillars of this, their solar god, the same races now laid or increased the foundations of Tartissus, and Gadir or Cadiz, as well as Massilia or Marseille. Indeed, no part of maritime Europe to as far north as the regions of the ancient *Cimmerii* or mythic *Hyperborei*—by their Ogygia or *Umbilicus Maris*, was neglected by the enterprising and disturbed hosts. Equally religious as intelligent, and actualted by the love of gain and new lands, these Phenician or mixed races pressed forward, often crossing all seas and settling on all coasts, but only making conquests here and there where the exigences of their trade and religion required this. They got inextricably mixed up with Kuths or Skuths, Turhenians, Pelasgi, Kelts and Kimmerii, and we need not therefore wonder at discovering in every quietish corner of Europe, especially in Skandinavia, Ireland and the recesses of Bask or Iberian Highlands, emblems of those Eastern faiths, which though very anciently born on the table-lands and steppes of Asiatic Obo-ists and Karnites, had been nursed in the lofty mountain shrines of Ariana, and in the wild recesses of Kaukasia, but which had attained to a rich or rather gross maturity amidst the effeminate influences of Phrygia, Ionia, Samothracia and other islands lying in the sweet, soft bosom of their *Pontus Pelagus*. Knowing all this, it seems wonderful that, as yet, we have only discovered a very few distinct or undisguised emblems of the once universal god, Mahā-Deva. One is known to us through that indefatigable and learned antiquary, General Vallancey, and appears as fig. 278 on p. 383 *ante*, and elsewhere. The General truly calls it “a *Bal-fargha* or great phallus,” the *Bal-Peor* of Shemites, the *Phala-argha* of Hindoos and the *Pelarga* of Pelasgians, to whom says Pausanias, “no victim was offered but a female recently covered and impregnated.”¹ Westerns have generally termed these emblems Buds or Boos, this being the vulgar Keltik for the *membrum genitale*—the *Arb* or *Arab* of Arabia,² and ignorantly connected this *Bud* worship with Budha and Budhism, or cultivation of wisdom; and truly modern Budhism has in certain places, given good cause for this unjust aspersion on the faith and pure life of the pious ascetik. But there is no real connection except through the original root, as “that which penetrates or pierces” subjectively, like keen intellect or argument, and objectively, as does the goad or pricker of the herdsman, and the Bod-kin. or little *bod*, of the housewife.

This Irish *Bal-fargha*, *Bud* or *Muidh*, was found by Vallency on the very sacred ile of *Muir* or *Inis muidri*, which Christians early seized and dedicated to

¹ Vallancey's *Pros. Dict. Anct. Irish*, Intro., p. 25-32.

² Probable synonym of *Arabs*.

Saints Molas and Columba. The present *cells* or chapels which adjoined the Lingam, belonged said Petrie, to the sixth century, though he admits that their masonry is precisely like that of the old Kuthic buildings. The Bud stood on a raised platform, precisely like those on which Lingams still stand throughout India, and was surrounded by a wall 10 feet high, and having sides 180 × 100 feet long, reminding us of many Indian Linga enclosures.

As these subjects, and Asiatic faiths generally, have become better and more widely understood, so archæologists of large sympathies have more intelligently and widely sought out and found, remnants of the old faiths, and these are now every where starting into notice. Thus Professor Holmboe, of the Royal University of Norway, gives abundant evidence of the worship throughout Odin's ancient kingdom of Lingaik, and Yonik stones, or as he calls them, Budhistik conical and ovicular lithoi.¹ He traces these to their old sites near to ancient Stupas, blunted spires, and tumuli, and shows their exact correspondence with the phalik emblems of India and Tibet. He particularly dwells upon three marble Lingams now in the Bergen Museum which were considered holy up to the hour of their removal. One here given was dug out of a sacred *Haug* in the island of Donoe, and is three feet long and nineteen inches in diameter, and coarse and rude in the extreme, showing how far behind Indians these Northerners were alike in skill and modesty. One Lingam is said to be in *l'image d'un dieu*, and had, like the Venus of the Morbihan, been consigned "*dans le fleuve voisin*," by command of a bishop, because he found it an "*objet de veneration pour les Lapons*." Another used to crown the summit of a *Haug*, and was two feet in diameter and two feet high, "rounded off at the summit;" but the tutelary deity of these parts and of Upsal, was says Professor Holmboe, Frizzo or Fray, whose images in wrought-silver amulets, the inhabitants used here to wear upon their persons just as Hindoos wear symbols of Siva and Vishnoo, and as Italians wore Phali and Yoni. Up to 1857, only one Skandinavian image of Fray had been found, and it—mounted on a square plinth like that at Inis Muidhr, stood in the cell of one of the numerous haugs on the same island of Donoe, off the coast of Helgeland.² The neighbouring mariners said it was an emblem of Frey, and able to grant miraculous favors, especially to sailors, for it commanded the winds and the waves. These Lingams were "*covenant-gods*," like the *galeed* of Jacob, the temple pillar of Josiah, and the Jupiter Fœderis of Latins, before which solemn oaths were made or ratified. Numerous ovicular "hen-egg stones,"³ strange gems and charms having a play of colour such as Hindoos also use, have been found in and about the Haugs, and on the



Fig. 284.—THE SKANDINAVIAN LINGAM. MUSEUM OF BERGEN.

¹ *Traces de Budhism, en Norvege*, par M. C. A. Holmboe, *Prof. Orient. Langs.* The root is the Sanskrit, *pri*, "to love," from which also comes *Pri-ape*.

² *Ibid.*, p. 39. "*Frechka* is fem.; *Fricko*, masc."

³ Cf. our fig. 169, pp. 157, 258, etc., of vol. I.

summits of some of these also, is a curious pit (the *os penis?*), usually built round, and having a protecting parapet; and at the foot of this cavity is “*un petit tas de terre au centre,*” or “*le tronc d’un arbre*”¹—a wooden Lingam, which is precisely what we find on some of the sacred hills and mounds of the aborigines about the Nilgeri mountains and other parts of Southern India, elsewhere described by us from personal observation. The Skandinavian still calls the “holy tree” near to Haugs the *Bu* or *bou-træ-haug*, as the Boodhist calls his the *Bo-drum*. Thus the old faith of Odin’s land is the same as that of India—a truly Bod or Bud worship in the sense of the “thorn god, Piercer or Divider,” and closely connected with Bod-en or Wod-en, probably as father and child, but having no connection whatever with the original philosophic faith of Sakya Muni, “The Budha” or Searcher after Wisdom.

IRISH ROUND TOWERS.—It will now be useful to notice, for the benefit of those who have not had leisure to study the voluminous literature regarding “The Round Towers of Ireland,” some facts there elicited, and this we will do by taking Mr. George Petrie as the able expositor of the so-called orthodox side, which argues that these are ecclesiastical buildings of early Christian Irishmen and Albans. Mr. Petrie’s principal work is “*The Round Towers of Ireland, their Origin and Uses.*” Dublin, 1845.

In his preface he acknowledges he is not sanguine that what he submits in these large and important tomes, will do much to convince “the great majority of the middle classes of the Irish people into changing their opinions as to the indefinite antiquity and Pagan uses” of the round towers. He adds, that “the lower or agricultural classes have no ideas upon the subject but the true ones,” which is an admission that the cultivated opinion of Ireland is, that the towers belong to Pagan times and to its most ancient faith, and this is still true. Writers and archæologists of the most divergent views in other matters, seem here agreed, that the oldest of the structures and their adjoining cells, are in close accordance with what we find in many other old countries as the works of the great builders variously styled Kuklops, Aithiops or Cushites. Even Mr. Petrie acknowledges the structural similarities, but like other writers on his side, knowing nothing of the rites and other outward manifestations, far less of the esoterik ideas of Phalik, Fire and Sun worship, more especially of Sivaism, so rampant all over Asia about the period these towers were probably built, he and those following him cannot possibly comprehend, or at least see the force of such writings as those of Vallency, Higgins, Bryant, Inman, Marcus Keane, etc.

Mr. Petrie probably did not even know a single rite, nay perhaps not even the name of *Sivaism*, for he does not devote a page to the consideration of this vastly ramified faith, and its acknowledged Keltik connection. Out of the one thousand pages composing his work, we find only a few lines sneering at what is called the “absurd hypothesis of the towers having been Phalli or *Priapeia Tempia.*” The author forgets,

¹ Holmboe, p. 49. The trunk was Brahma, Skambha and Jove. *Myth des Plantes*, I., 102.

or mayhap never knew, that Christians form but a very small proportion of the subjects of Her Majesty, who rules over about six worshippers in Phalik temples to one who worships in a Christian church, and therefore probably over quite as many well educated and enlightened Solo-phalacists, as *true* Christian believers; moreover, these Solo-phalik worshippers of Asia do not deny their faith-name any more than do Jews and Christians, when they become educated and enlightened as to the errors or follies of many of their own popular dogmas and rites. Mr Petrie says that the learned Sir William Betham was a zealous supporter of the Phalik hypothesis, although he had read all his (Mr. P.'s) writings, and Sir William is only one of a very numerous and learned company, well fitted to decide, and who have decided, that the Irish structures are of "Phenician, Indo-Skuthian, or Eastern origin."¹ To the honored names of such formidable antagonists as Jacob Bryant, Vallancy, George Higgins and others, Mr. Petrie adds as on the same side, such skilled and learned Irishmen as Drs. Lanigan and O'Conor, D'Alton, O'Brien, Moore, Beauford, Windele. etc., and to this list we might add many modern authors in Europe and America. The gross ignorance of Sivaik lore displayed in most of the arguments brought forward by Petrie and his supporters, is truly astonishing, and the errors made are too numerous to attempt detailed refutation. All that can be here urged is, that doubters must studiously read up Eastern faiths if they would understand this subject. The reader should refer to our Indexes for fuller information regarding these Irish towers, and to the Glossary under such heads as *Aph*, *Kal*, *Gall*, *Sith* or *Seth*, *Kill* or *Ceal*, etc.

Many are the names scholars give to the towers, but the consensus of opinion inclines to terms significant of fire, stones and bells, as *cuil-ceach*, *c-ceac*, *cul-kak*, *clog-theach*, *cluig-theach*, etc. Vallency's arguments are on the lines of *ceal* and *kill*, the Tamil, *Coil* or *Koil*, a fire-cell or shrine. As he says, a *ceil* or *cuil* is the place of burning or holy fire, and *ceile-di* or *Culdee* (a Chaldian) one who preserves or tends the fire in the *Cuil*, or as Dravidians still do, in their *coils*; see Glossary, *Kill*, etc.² *Kāl* is still in Tamil "a stone," a vulgar name for the Lingam and a Pillar, as the fiery god's symbol; and note that Cushites, Kuths or Aithiops lived in Tamil countries, and travelled even further east than west. Much evidence goes to show that they were those early pre-Aryan Caucaisnas or Kā-kusis who founded the Dravidian kingdom if not race of Southern India, and who passing onwards, probably built the very ancient city of *Ongkor Thom*, and great temple of *Ongkor Vâht*, or as others name it, *Nak-non-Vat*, "the Serpent Protector," on the borders of Kamboja and Siam, so fully noticed in our first vol., pp. 112-115. There they still are known as *Khmérs* or *Khmerdoms*, or "original Khmêrs" or *Kuys*, as the Kambojans call them according to Mr. Keane, an able writer on *Caucasian* or *Indo-Chinese Races*—a sufficiently startling cognomen.³ Mr. Keane lays down as a well-established truth that

¹ Vol. i., p. 106, and sec. ii., p. 11. We must know a person by sight, if we would find him, especially Siva and Irish Sivaism.

² The Aryans here borrowed both Faith and faith-names from Dravidians or proto-Dravidians.

³ *Jour. Anthropol. Inst.*, February 1880, p. 258.

these Caucasians "have from prehistoric times occupied the Indo-Chinese peninsula," and he is well supported by several French anthropologists, who see them in nearly all the non-Mongol races of Indo-China. They too doubtless, built the magnificent old temples of Java, which Aryan Hindoos and Boodhists repaired or again built over; as the great *Boro Bodor Pyramid*, now covered with "thousands of years of elaborate bas-reliefs," and the huge shrine which once stood on the ruins of *Ayuthia* in Siam, and possibly some of the oldest and un-Barmese-like ruins, still scattered over the plains of Pagān on the Irawady. Gradually these wondrous Caucasians dwindled away as they advanced north-east into Western China, where however they are still recognisable in Yunan. They also pushed their way eastward into Oceana, where Mr. Keane says "the large brown race of Eastern Polynesia (our *Sawaiori*) consists still exclusively of these Caucasian elements." The Caucasian Khmerdoms or Kuys are held to have been the first settlers in Kamboja, and the *Kams* or *Chams*, were another colony of the same, whose name is very suggestive of their early solo-phalik god Am, and their own western name Hamites or Chamites. M. Bouillevaux, in his *L'Annane et le Cambodge*, calls these Khmêrs "*White Savages of Caucasian type.*"¹ But to continue the subject in hand, viz., the ancient towers which this race probably built in Ireland.

If it be argued that these were belfrys, and belong to the days of early hand-bells, this by no means vitiates the Phalik theory, for the bell has ever been considered by Easterns as the appropriate symbol of the noisy or passionate god of fire. We have already pointed out how holy bells used to be hung on Phali as at Nismes, and at page 300 how Phali were engraved upon them, as at St. Falans' shrine, near the source of the Tay in Perthshire; also that Kelts and Christians alike adored bells, and consecrated or baptized them as symbols of Māya or Mary, the consort of the fiery phalik god. Parvati signifies "the hill," Ark or Om-phi-an goddess, whom Persians and Irish Kelts had alike honored with fires on hills and "high places."²

As Zerdusht, the golden-handed solarist of Persia, is said to have perished by the spear of a Turanian Skuth, so the *Danā-an* King of Ireland, *Nuada Airgiod-lamh* "of the silver hand" (clearly a Lunarist, as so many Irish were), perished fighting the Irish Fir-bolgs "in the year 2787" A.M., or 1267 B.C., a date which though sometimes smiled at as given by one O'Flaherty, yet fits in remarkably well with Phenician history. The second Irish colony of *Nemedians*, says Petrie, who came from Greece "after the deluge," had "a certain *Draoi*, or Druid, named Midhgha, who lighted the first fire for them in Meath, which is said to have thence received its name from him. . . . All were obliged to pay him and his successors tribute for the liberty of lighting their fires annually from this original fire, . . . and this was pexpetuated long after the introduction of Christianity," and is the real old Kabirian or Gueberi faith. It is also the pure Parsiism of to-day, and as no true Christianity existed among the masses till the eighth century, and the sacred fire continued to be lit and revered

¹ *Journ. Anthropol. Inst.* for February 1880, pp. 264-66. ² Petrie's *Round Towers*, ii., p. 25.

till a century or so ago,¹ the ancient phalo-Fire faith of Ireland and its Tower development, is clear enough. Pennant describes similar fire-worship and towers among the Poligars of India; Hanway among the Guebres of Persia; Vallency among the Bulgarians on the Volga, where the *Aire-Coti*, or Irish Kelts, appear to have once had a settlement under *Casair*, and in the country of “the *Kisti* and *Ingushti*,” very ancient nations of the Kaukases, where most of the villages have “a Round Tower.” Similar facts are known to most persons who have read or travelled much.

The English antiquary Beauford is very distinct in his description of the Irish fire rites and towers, and states that these are similar to those existing in Asia. He derives the Keltik name of these Irish towers (*Cloghadh*, or *Klogha*) “from *Tlachgo*, or *Tlacht*, the earth or universe,” saying that they were “Druid temples of Vesta, or Cybele, in which were kept the sacred and eternal fire;” that they were “of the same construction as the *Pyrathea* of Persians and the *Chammia* (Ham-ia, or Am-onia) of the Phenicians and Carthagenians, . . . usually constructed of rock-stone, without cement”; that “after *the establishment of Christianity* in Ireland, among a number of Druidic superstitions *the sacred fires were preserved for several centuries*; . . . that the *Tlachos*, or Temples of Vesta, were gradually appropriated by the Christian clergy and surrounded with their ecclesiastical structures, so that they should appear as appurtenances to the churches and monasteries; (and that) on the abolition of these fires *about the twelfth century*, and the introduction of bells, the *Tlachos* were in general converted into belfries, whence their modern name *Clogh*.” The author is inclined to grant that some of the Irish towers *now standing*, belong only to the period from 600 to 1200 A.C., and that the use of them as belfries died out about 1500. He says there was a great revival of fire-worship about the third and fourth centuries A.C., when *Magi*, or *Gäurs* (*Aur* = fire), spread widely over Europe, carrying censers of sacred fire in their hands, and vowing that their God would again destroy all other faiths. Though Europe as a whole rejected this fresh propagandism, yet wherever Druidik superstitions were then still strong, a revival of *Bel-teinism* took place.

The learned Dr. Lanigan also says that the clergy, always ready to press existing superstitions into their service, “erected a church wherever a round tower was, though not *vice versâ*.” And on the same principle, we observe that they countenanced the offering of sacrifices and oblations beside the old stones and in the “Holy-woods.” It is confessed by Dr. Petrie that no Irishmen could or did build stone structures with cement, till long after the first introduction of Christianity, and the natural conclusion is, that Asiatics, Southerners or the Phenician colonists were here the tower builders and fire missionaries. Mr. Marcus Keane, writing his valuable volume, *The Towers and Temples of Ireland* in 1867, with all previous works before him, comes to the conclusion that the old buildings in question “were created for heathen worship several hundred years B.C.,” . . . that the Christian Irish were guiltless of stone structures till

¹ Petrie’s *Round Towers*, i. 27-28.

about the twelfth century A.C., though there are a good many specimens of fine Irish architecture which may date back to the fifth century A.C., or rather before the time of the first Patrik. Thus then, all the oldest stone works belong to Kelts and old Keltik faiths, and what Mr. Keane thus establishes for Ireland, Colonel Forbes Leslie proved is equally the case in regard to many of the old structures of Scotland. See his *Ancient Races* written in 1866. Moreover he informed the writer about ten years later, that he would then have written still more strongly, his studies having assured him of many more confirmatory facts. In Lough Neagh, which submerged much of its extensive area in the first century A.C., fishermen show to strangers, says Mr. D'Alton, some Round Towers ("*Religious Towers*" they call them) far beneath the waters. There is no explaining away such facts. See even *Petrie*, p. 42. And when we remember that Kelts and the old races of Europe came from Asia, and especially from the strongholds of the Persian Magi and the solo-fire-worshippers of Ariana and Media, where the races built towers as emblems of their faith, preserving in them the sacred fire of their God and worshipping around them, is it not natural to suppose that those who left these regions, and probably sprang from them and held the same faith, and who there learned the building arts of Asia, should have carried their faith and arts to their new homes, and continued to so exhibit their religion, until the masses adopted Christianity to the suppression of solo fire-worship?

It was Persian Kelts and Phenicians, who, says the Irish antiquary Moore quoted by *Petrie*, "introduced shaped idols, displacing in many parts of Ireland, as seen in the *Krom-Kruach*, the worship of rude stones," or Lingas. The towers represented, says *Windele* in his *History of Cork*, "the Hindoo Lingam-like form of the pillar of Simeon the Stylite." The round hollow tower, adds *O'Brien*, "was that of a cupboard to hold those figures sacred to that very indecent deity, the Indo-Irish Budha," and in this he is supported by *Dr. Lanigan*, *D'Alton*, *Beaufort*, and *Moore*.¹

The reader of these works will notice the error, so common with purely European writers, of identifying this Kelto-phalik Budha with "The Budha," of India, and even with previous Budhas. The advocates of the Christian origin of the towers have long sought in vain for any prototype of them. Even bells are too modern inventions for the objects they desire to make into belfries; and their erection for the ringers of the old hand-bells is too palpable a quibble for the most bigoted to openly announce. Another significant name of these, was *Tur-aghan Ancoire*, or "Anchorite Fire-Towers," for each had its *Koil-de*, or fire-priest, that is its *Kuldee*, or temple anchorite, who tended the fire and divine symbol or *Fidh*. So we still daily see the *Koil-dees* of Madras watching over their *Koils*, or Phalik fire-shrines,² in that old Dravidian land where Cuthites or Colchians lived, and doubtless taught the arts of building which Tamulians and the old Dāsya of India excelled in and taught their Aryan masters.³

¹ *Petrie*, ii., 69.

² See Glossary, *Fidh*, *Fiv*, *fiu*, a form of *Pi*, the male oracle.

³ Cf. Glossary, Dāsya and Vedantas, etc. [*Faiths of Man*, s.v. "Dāsa, Dāsya" and "Vedas."]

The Tuatha de Danān, are acknowledged by Petrie to have been great builders, and Mr Windele seems to identify them with both the Pelasgi and Egyptians, holding that the arch was known to them, inasmuch as it is found “in the great pyramid and other tombs of a date reaching as high as 1540 B.C., and in Etruskan works, as the gates of Pestum, Volterra, the Cloaca Maxima, etc.” The sloping Egyptian doorways are also common in the very oldest of Irish ruins; so we conclude that Kuthites built the monuments of Brugh on numerous mounds, the Karn-Ail, Al, Al or “Stone Carn” (of the Al-god), the prison or cell of *Liach-Macha* (stone of M.), the pillar stone of Buide (the Lingam or Bud, of Kelts), the stone of Benn, etc.¹ Petrie tells us, quoting Harris, a student of *The four Masters*, that not very long ago an anchorite inhabited a cell quite similar to the cells still seen near to the Round Towers, and this agrees with the practice of Indian *Saniyāsis*, who invariably live in a cell, hut or cave adjoining their shrines.² The Abbot of Clonmacnoise retired to and perished from pestilence in such a cell in 987, and from this and similar cases we see that the very name *Turris*, or tower, came to be used for a penance—a transition from object to subject, the ever fruitful cause of philological difficulty in following up the rites and myths of faiths. It matters not that the proper Irish word for a penance is “*aith-righe*—a Skytho-Keltic word signifying literally compunction or sorrow,” as Petrie points out. To “take up the staff” is to become a Hâdjee or Pilgrim, and also “to perform a penance,” just as one of our rites of worship is called a “churching.” So in Asyria the name for God, Il, Ilu, El or Al, came to stand for a town, because to go to a town was to go to the buildings which are clustered around the shrine or Ilu of the tribe. Indian languages give many similar instances, as in Oor, Ore, Ur, etc., a town.

It is not to be believed that one or several Patriks—and there were several and no one historical saint—converted all the Irish people. If it has taken the whole missionary efforts of Europe and America for one and a-quarter century, to convert 500,000 Indians out of 250,000,000 over whom England has held paramount sway, and has through her various missions spent from a half to a million sterling annually, we may safely conclude that four or five centuries at least would be required by the Patriks and their weakly following, for the conversion of Ireland; so that not till the tenth century can the island be called Christian, and even then only in name. The natural increase of the population has with us as with India, had very much more to do with missionary success than dogma or conversions.

In India the annual number of so-called real or adult convrts may literally be counted on one’s fingers, whilst the births are in thousands, so that even grunting there were several saints—Patrick, Columba, Kevan, etc.—their utmost efforts must have been about as infinitesimal as that of a few Christian missionaries dwelling at the outskirts of one of the cities of China, India, Java, etc. The bigotry would be about equal, for the Skoti of Ireland and Scotland were intensely wedded to their dear old

¹ Petrie, i. 101.

² *Ibid.*, 113.

nature worship, its rites and customs. Their country was very difficult to traverse and the people rude, fierce and blood-thirsty. The new faith had up to the eighth century also, only a few centres and these amidst jealous home and foreign enemies. The first "Saint Patrick" or "Holy Father" was evidently one Palladius, who began about 450 to preach Christianity. Various Patriks followed from Britain and Armorika, but even the Catholic priest, J. F. Shearman, writes that he is forced to give up the idea that there ever was a real St Patrick.¹ Thus the name must be accepted only in its *Fatherly* sense, and with the fall of "the man Patrick" all the miraculous and sudden conversions of the kings, lords and commons of Ireland, must vanish.

There is no historical account of any church having been fathered upon St. Patrik says even Petrie, nor does history or tradition mention that any such were erected.² Tillemont and Lanigan "give up the whole account recorded regarding the relation of St Patrik, as of no authority," and the same must be said of nearly every old Irish Saint.

Of the famous St Kevin, who is fabled to have died about 550. we have only a history of his life belonging to the twelfth century, full of utterly absurd miracles and legends. Even the ecclesiastical edifices fathered upon him are said to have been due to angels, with whom he was in the constant habit of communing. One *strong fact* comes out very clearly amidst these stories, viz., that all the old saints and their flocks had an intense fondness for "holy stones,"³ wells, trees and staffs, pointing more to the oldest than the latest of faiths. As church plundering and desecrating was very common in Ireland up to the end of the ninth century, it is clear that the faith could not then have had much hold on the superstitious fears of this strangely superstitious people.

True criticism is steadily reducing the ages of Irish ecclesiastical ruins. The famous ones at Rathyne, which priests said belonged to 550, we are now told only date from about 800. Dr. Petrie says "he cannot find an abbot, not to say a bishop, of the See of Rathyne till 763,"⁴ The celebrated Clon-macnoise churches were said to have been first heard of in 758, but the "Records" stating this are now found to be not very trustworthy, and to belong only to the twelfth century, though some priests argue for the year 1015. The famous "*Registry Document*" only belongs to the fourteenth century, and gives no good evidence why we should believe that it says in regard to the eighth century. In 945 "the tower (*cloic-teach*), with crozier (cross staff) and *stone* (stone?) were all burned and destroyed," showing that this so sacred central Irish shrine, must even then have existed in a hostile or pagan land. Dr. Sedwich says the fine cross belongs only to the year 1280.⁴ Irish tower and fire worship, on the contrary, go further back the more the subject is probed. The acknowledged Kuklopien, Etruskan and Phenician structural details, the popular

¹ See London *Athen.*, November 1879, reviewing his work, *Loca Patriciana*.

² Petrie's *Round Towers*, p. 161.

³ *Ibid.*, pp. 188, 193.

⁴ *Ibid.*, p. 240.

⁵ *Ibid.*, pp. 245, 368.

traditions of their far-back Pictish origin (and Picts, Petrie here acknowledges, were great builders),¹ the finding of strange Eastern coins in some of them with “names foreign to the oldest Irish language,” but not uncommon in Keltic Gaulia,² the constant remains of burnt fuel within the towers, the highly phallic form and sacred character of the objects and their surroundings, the fact that the pious loved to dwell and be buried in their vicinity, the insignificance of the usually adjoining anchorite or *Cul-dee* cells, the prominent situations, mounds, and other characteristic topographical and highly Eastern features—all point to but one conclusion, viz., that these old structures belonged to Phalo-Solarists, worshipping Fertility, and therefore, all the agents of the *Heavenly Fertilizer*. Here, as in Asia, they simply imaged the forms in which He manifested His creative or fiery phallic energy in fertilising the universe. Now, of this faith, Mr. Petrie and most Europeans who have not seen and studied the old religions, could not get the key, or where hearing of it, could not understand its use; and hence this able author of so much otherwise good Irish archæological matter, when his attention is drawn to the constant presence of trefoils, dogs, serpents, etc. (in an island devoid of serpents), confesses, with naïve simplicity, “I am unable to offer any elucidation of them!”³ But not to master the picture-language of an old faith, *is simply not to know it*, for old faiths were preached, nay taught by pictures even in Christian times, as witness the Buddhist *Jatakas*, and similar picture literature long current among the churches of Europe, not to mention theatrical representations held with very similar objects. Even in the “Dark Ages,” when Christianity having risen to power, waged cruel war against all learning and science—those dark days when Rome confessed, in a council of 992, “none knew the first element of letters,” when no Spanish priests could read, and Alfred of England said, “no priest understood even his Latin prayers”—up to and during all this period, pictorial representation was the leading literature of the faith. Those therefore, who cannot read the symbolism and even see behind its veil where the masses are deceived or ignorant, should not attempt to write about the faith, and especially not of archæology. Had our good author only understood but a very little of the Sivaite worship and symbolism even of Greece and adjoining coasts, he would certainly not have penned the ten pages from 55 to 65 of this volume, as these establish indubitably what he labours to disprove, that the Round Towers—here *fidh-neihedhs*, were sacred or “Heavenly Joves,” *Eidhs*, *Fi-s* or *Pi-s*, “Witnesses” or “Trees of the Sanctuary.” The Tree, the gnomon, the thing to witness on, be it wood or stone, a tower, pillar, or the euphemistic thigh, the *I-R-K* of Hebrews, on which Abram’s and Isaac’s servants swore, are all alike in this faith. Most appropriately indeed, though it upsets his argument, does Dr. Petrie call our attention here to Virgil’s *Fidh-nemhedh*, in his account of the destruction of Troy, as well as the prayerful waiting of the woman of Lemnos upon this there mountain oracle. But on all this we must dwell hereafter.

¹ *Ibid.*, p. 372.

² *Ibid.*, pp. 213-216.

³ *Ibid.*, p. 250.

It is only contended by Petrie that Irish Christians used cemented stone¹ at the earliest in 813, and that only during the tenth century, did they manage to construct certain towers like to those of the Pagans, and sundry small *Kuils, Koils, Kills*, or cells. These last are wretched little hovels about the size of a double horse-box, usually 16 × 9 feet, and only 9 feet high. During the seventh and eighth centuries a *Dam-liag* (now contracted to *Duleck*) was a “stone home,” and a thing of considerable importance, which the Christians were proud of, and called, in the tongue of their Latin pastors and masters, an *Eclaise, Regles, Templum, Baslic* or *oratorium*. Such a cell is seen standing next to a tower, and marked ii. in our fig. 253, p. 268, vol. ii. Even Bangor was proud of then having such an *oratorium lapidem*. Saint Kevin’s *cills* or “kitchens” of the sixth century or probably later, though with gable ends, were but cells near to the *Tor, Tur, Ail* or sacred stone. A compound of this last word *Ail* or *Oil*, the *Ar* or *Al* of Scotch Kelts, is another instance of how faith-words grow. To go at unusual times to the sacred *Oil* or *al*, was a “penance,” and if distant, “a pilgrimage” or *Ail-ithré*, from *itri-allam*, “to go round *the Oil*;”² for all old races circum-ambulated their shrines in worship, chanting their circle of “cyclic hymns.” The old round towers are mentioned in the sixth and seventh centuries, and the *Pharos, Pur-gos, Tur* or *Pur*, as Phenicians called the phalik sun or pura-midal fire-sign, were then not uncommon names for them.³

The greatest Christian architect of Ireland, say some ecclesiastics, was one *Goban-Saer*, but he confined his talents to wooden churches, and Petrie thinks, belonged to the seventh century, though popular tradition ascribes to him a tower which *Saint Mochaoi*, a contemporary of a St. Patrik of 496, seems to have known. This story breaks down however under another tradition, apparently the truest, viz., that Goban did not belong to Christian times at all but was a foreigner of that “goodly dark race, so superior to the Scoti or ancient Irish in their knowledge of the arts;” nay, that he was “a Danāan belonging to the retinue of their king, ‘Leigh of the Long’ of 2764 A.M.” or, say, middle of the thirteenth century B.C.⁴ A great deal of controversy has arisen regarding this *Goban-Saer*, and we must therefore look a little at his characteristics, for these mythical old Saints are usually found to be demi-gods of the Hercules or Siva-type. Some call Goban a Danāan monarch of the thirteenth century, others say that was “a rusty, large, black youth of that goodly dark race,” and a poet as well as a sage—in fact, a *seer*, skilled in all artificer’s work, scenic and pictorial. But there were about ten “Gobban Saints,” for Gobban was revered by Christians as well as all Pagan Irishmen, and no old name is even now more universally known and esteemed.⁵ His father was called *Traigh Tuiribi*, or *Traigh*, “the living God” or sovereign. Gobban became a Saint Abban in Cork, and is said to have founded the Abbey of

¹ Petrie’s *Round Towers*, p. 151.

² *Ibid.*, p. 115.

³ *Ibid.*, p. 373. The Persian Fire-temple was a

Puraitheion, and the Gods’ symbol was a cone or *pura-mid*.

⁴ *Ibid.*, pp. 396, 411, 442. ⁵ *Ibid.*, pp. 379-399.

Brigoon, variously termed Bal-Gobban or Brigh-Gobban.¹ Goban's wife, like Ceres and many solar deities, lived on a mount or in a cave on the top of a mount and the present fort of Drogheda was known as the Moriah of this Mary. Of course, she, like her lord, would be dark—a black Venus, corresponding to the early mother of the Nile, and the black virgins of Rome and Paris.

Strange that though the architect and his science are acknowledged, yet Irish writers state that all their holy sculpturings, and even Goban's "round towers," were miraculously constructed in one night, for what the gods *will*, springs forth at once, and so it is even now in India, especially in the ease of great images and idols. The Etruskan workmanship on the rock of Cathair, Cashel, or Castle, "attributed to Conaing Bege-glach, the fifty-sixth monarch of Ireland, . . . who flourished, according to the corrected chronology of O'laherty, nearly 400 B.C.," the the extraordinary stone fortresses on the Western ilands of Arran, etc., one of which Petrie found to be 13 feet thick at the summit and 20 feet high, must undoubtedly have been constructed by the great Eastern architects, for they are quite beyond the skill and energy of the builders of the little Christian *cills*.

The round tower "attached to the Teampull Finghin of Clonmacnoise" is acknowledged to be quite recent, and to have the bond known to engineers as herring-boned ashlar, whilst in England, bell-towers date from the early Norman period. "We have no instance," says Mr. Keane, "of an Irish bell-tower prior to 1331, when the first one actually known, was built for Christ Church, Dublin." "On the other hand," add this author, "Irish topography, legends, history, language and hagiology, all point back to a period when Ireland was ruled by . . . a people answering to the Cuthites."²—a Skuthite race that inhabited, he holds, the island up to about 1000 B.C., and who dedicated their structures to gods and saints, whom we can identify with those in Asia. He shows that Kooths were succeeded by Kelts who were no builders, and who held the Koothik structures to be of supernatural origin, and who therefore, like the Christians, did not pull down nor adapt them to a new faith.

Early Christians did not, says Marcus Keane, build in stone, nor did Englishmen here do so till about 1172 A.C. He also establishes that the "most celebrated of the Irish saints of antiquity,³ the reputed founders of these (old) buildings, were the heathen divinities of Canāan and India." Messrs Keane, Parker, and others, tell us that all the earlier churches of modern Europe were for the most part of wood up to the eleveneth century, when stone became common. Ashlar masonry belongs to the twelfth century. Up to this time it was held "that real grandeur received no diminution from the humility of its habitation," a fact constantly illustrated in some of the holiest shrines of the East,⁴ where a little cell marked only by a flag or rather a rag,

¹ Keane's *Towers and Temples of Ireland*, pp. 287-295. The reader must not mind double or single letters; we prefer single.

² *Towers and Temples*, pp. 22-23.

³ *Ibid.*, p. 6.

⁴ Dr. O'Connor, and Keane, p. 9.

floating from a piece of crooked bamboo, far surpasses the most gorgeous of India's fine temples, in the eyes of thousands of weary pilgrims, who for weeks toil along but to see that cell and die. The miserable little *Kibla*, or old cell of Meka, is a case in point, and so are the sacred caves and holes of Hebron, Jerusalem, etc., beshrined or built over though these are now, by their ignorant votaries.

Contradictions and anomalies, which it is impossible to reconcile, meet us wherever we attempt to trace the old Irish buildings to a Christian source, for not only the architecture, but the strange sculpturings and relics, are Eastern. At Kil-Melchedor in Kerry is a "*Teampull Melchedor . . . or temple of the golden Molach,*" on the inside soffit-stone of the doorway of which, is sculptured in relief the head of a cow or bull, a universal divine symbol. We are told that in Ireland, *Melech* is associated with the Jovine phallic idea of "The Sun of Dair," the oak. The old Finian hero, and later saint of the fifth century A.C., was called *Dair Maid*, and a celebrated female saint was named the *Dar-Arca*, or Ark of the Oak, just as Parvati is called the *Argha* or *Sakti* of Siva. On the doorway of the finest of Ireland's old temples—the chapel known as that of "the Cormacs of the Castle" or Cashell, the *Teampull do Ronad la Cormac*, there were figures of Cean-Tors, as the Irish call their bull-headed symbols; and over the south doorway as a calf, cow or ox which Keating calls "an ancient Irish divinity;"¹ and inside the font, or sarcophagus, was this beautiful reliquary of the old faith, the now celebrated serpent "Crozier of Cashell," the graphik details of which have been described by us at page 253,



Fig.285.—CROZIER OF CASHELL. SERPENT EMERGES FROM FISHY SHEATH OR YONI.

volume I., and can only be appreciated by Sivaites. The old Asiatic ideas of the Archangel Michael, and our English St. George, are seen in the Divine Being here standing on the serpent, like Krishna, and piercing the dragon, as Horus did the great serpent Apophis, long centuries before these Hindoo or Christian legends arose.

But the faith of Cashell is also represented by the anything but "Divine Being"

¹ *History of Ireland*, vol. I., p. 429; Keane, p. 148.

found near the base of the Roand Tower, and given by us at page 291 of this volume, and which Mr Keane thinks is probably the "Grove" of the ancient Israelites, and the *Lars, Men, Mo, Māya, or Luna* of other Luno-phalik worshippers. We have met with many such figures made of baked clay, near village shrines in India, and therefore agree with Mr. Kennet's definition of this very coarse "emblem. of female nature." The Yoni, serpent and fish ideas, are here doubly represented, and such an object is an infallible sign of the ore which once abounded in this mine. The people who made our figure No. 256, were doubtless of the same faith as those who worshipped wells, spirits of mountains, fields and streams, and to whom the Council of Ephesus offered the adoration of the Virgin and her image with. such signal success. The designers would undoubtedly, as the Catholic write M. de Beugnot said, have

"received this new worship (that of the Virgin) with an enthusiasm sometimes too great. . . . It would become the whole of Christianity. . . . They would not defend their altars against the progress of this worship of the 'Mother of God.' They would open to this Mary the temples which they kept shut against Jesus Christ, . . . they would mix with this adoration those heathen ideas, those vain practices, those ridiculous superstitions, from which they were unable to separate themselves;" and this is precisely what happened. The Catholic adds in a note, that he selects this one act of the Church Council of Ephesus, "to show with what facility the worship of Mary (our 'Female Nature!') swept before it the remains of heathenism (clearly the *Mā-ya-ism* of India, and Venus or Mary worship, is not 'heathenism' with this author) which still covered Europe. . . . Notwithstanding the preaching of St. Hilarion, Sicily had remained faithful to the old worship (this 'heathenism'). After the Council of Ephesus (that with offered Mary to the people who had here previously another 'Female Nature') we see its eight finest Pagan temples become, in a very short space of time, churches under the invocation of the Virgin."¹

All this shows why Christianity so early succeeded in Ireland. The very full account of the faith of Cashel, as given in *Towers and Temples*, should be read by all who desire further proofs of the Irish developments of ancient religions, espwially in their Ionik, Lunar or feminine form. Here the Moon was the second, if not the first great god-idea. She is called "soft Luan," *Lu, Lugad, Euan* and *Molua*, and is described as a fickle serpentinish water goddess. Many "crosses" are dedicated to her and not to Sol. The remarkable two-handed cross of *Moone Abbey*, co. Kildare, dedicated by the new faith to *St. Moling*, and adjoining the church of *Ti-Molin*, or "the good Luan," is a highly pagan emblem, and much the same as the open-handed dark Diana of Ephesus, which is exhibited as our fig. 107, page 234, of volume I. Over the oval and open part of the cross which Christians may have cut (though Mr. Keane and others think the cross of Ireland is often a pagan symbol), there is a duck or goose, brooding over an ovate-formed vessel, like that we see conjoined with the early Astarte of the Isle of Naxos in Greece. See our Plate X. 2.

Readers will remember that the goose symbol is upon all the standards or sacred poles which surround the temples of Boodhists, and that Egypt likewise acknowledged the goose, as a form of Set,² "The Creator" and the "Earth Deity," calling him in

¹ M. de Beugnot, *de la dist. du Pag. en occident; Towers and Temples*, p. 30.

² [*sic.*, s.b. "Geb" (earlier read "Seb"), the ithyphallic Earth god of the Heliopolitan theogony. — T.S.]

the male form, “the great cackler,”¹ and saying that he hatched the “Mundane eggs,” so conspicuous in many old faiths, notably that of Japan. Below the hands in the Moone Abbey Cross, are two serpents (passion), devouring or playing with balls, and below this, a man and woman in indelicate attitude, adoring a male serpent, twisted round an umbrageous tree stem or a phalus, and addressing the man. Below this sits a king, with a budding *fleur-de-lis* branch or rod, receiving the homage of all creation represented by a bowing man and animal. I can only here allude to a very small portion of the pictorial evidence which Mr Keane gives us, of the pagan sculptures of Ireland. On all aides we see men and animals in strange attitudes, in which the hand, head and open mouth play a principal part, and these are highly phalik euphemism well known in Asiatic faiths. The evidence is not confined to one or two old shrines, as Mr Keane’s excellent drawings show. See especially the bovine and other animal sculpturings on the crosses of Kells in co. Meath, of Monasterboice in co. Louth, of Moone Abbey and Kilcullen in co. Kildare, of Arboe in co. Tyrone, of Glendalough in co. Wicklow, and of evidence tree worship combined, in the Kilclispeen Cross of co. Tipperary, and in the sculptures of Ardmore, in co. Waterford.² The grand old pagan serpent shalf of Killamery, co. Kilkenny, has already been given by us, through Mr. Keane’s kindness, at page 254 of our volume I., and is there described.

Attention has been previously called to the Egyptian form of sloping door jambs, so very common in many old Irish buildings; also to other diatinctly Hamitik and Kuklopien features, as in the irregular but closely fitted joints of the masonry, which accurately resembles the old structures of Malta and Etruria. These features are quite foreign to all that we know of the ancient or mediæval work of Anglo-Saxons or Kelts, but have a very marked resemblance to the following Irish structures of these Cuthite peoples and certain very ancient Mediterranean buildings. Many others will occur to the observant, but

COMPARE	with
Cashel Round Tower	Roselle, now Grossetto.
Kilmacduagh Tower, county Galway.	Alatrium, and the Pier at Norba, Italy.
Doorways—Banagher, Londonderry.	Doorway of Atreus.
Do. Rattas in Kerry, and Tomgraney, co. Clare	Gate of Lions and Pillar at Mycene.

Now the Kelts or Skutho-Kelts who ousted these cultivated old builders, were utterly illiterate, though this does not imply that at the seat of their nation, the same ignorance reigned. “The Book of Ballymote states that Ogmus, the Tuath-de-Danāan, taught these Skyths the knowledge of letters”;³ and if Basks and other Iberii were Kelts, then to Kuths also do these probably owe their learning and arts. It has been and

¹ Renouf’s *Hibbert Lectures* of 1879, p. 111.

² *Towers and Temples*, pp. 125-157.

³ O’Brien’s *Round Towers*, p. 493; Keane, p. 36.

will yet be made clearer in our chapter on "Eastern Aborigines" and "Glossary," that the Turanian aborigines of India were the early instructors of their Aryan conquerors. These came and encamped in grass huts beside the great walled and fortified cities—"the towns of stone and of iron" "with pillars halls," in which these early Turans dwelt; and Indra, the Aryan god, confessed, like the Yahue of Jews, that the Turan chariots of iron were too much for him.¹ Bribery and cunning at last, however, enabled the *Devatas* to overcome the frank and honest *Dāsyas*; they won over a leader and instructor, generically called a *Deva Dāsa*, and the Aryan cause prospered.

But to resume. Some writers attribute many of the find metal trinkets which have been found in Ireland to the early Keltic period, as in the mythic times of King Tigernach, "the twenty-sixth king of Ireland of 784 B.C.," or to about the reign of "Mine-Mon, the first pure Irish king of 700 B.C." The art had no doubt descended from the famous Phœnician artificers, and we can understand that though hard outdoor labour and the science of architecture were uncongenial to these Kelts, that they yet took readily to the manufacture of jewellery, and hence the many beautifully wrought gold torques, plates, rings, brooches, and such ornaments, which with clothespins, skewers, etc., have been abundantly found. The peat bogs have proved, in this and other respects, good preservatives of Ireland's prehistoric remains. Mr. E. H. Kinahan of the R.I.S., describes the preservation of a great road, *Cash*, or Path of Oak, of the usual American corderoy character, lying under the flooded sedge bog known as "Duncan's Flow," at Bally-Banargh, County Antrim.² The age of the original timber is estimated at five thousand one hundred years, which would antedate the forest growth to 3200 B.C. The road is considered to have been constructed when Tiglath Pelesar I. was conquering Egypt, and "Ayoodya the Blessed" was the great capital of the Gangetic kingdom. Another well-known sunken road, the Goig, lies twelve feet below the peat in County Limerick, and its estimated as two thousand five hundred years old, while in *Lough-na-hinch*, County Tipperary, we have another of probably the same period.

It is not alone to the Danaans proper, thinks Keane, O'Brien and others, that we owe the best old architectural works of Ireland, but to the three Keltic peoples, Fomerians, Nemedians,³ and Danaans, who entered the island about the twentieth century B.C., and succeeded to Kelts under Olam Fodla, of say 700 B.C. He was the Irish Solomon, who established the Olympian games or Tal-tine, around the symbolic *Laic Feal*, or Lingam of the sacred "Green Mound of Tara." Those Danaans are shown to be phallic worshippers, who eventually pandered to the vanity of their Keltic conquerors, by ascribing to them a history and lineage which was

¹ Wheeler's *Hist. of India*, and *Judges* i. 19. In both case the mechanists were Turanians.

² *Anthrop. Soc. Journ.*, London, July 1875, p. 106 et seq.

³ *Nemeadh* = *Nemeav*, a holy, heavenly, on consecrated thing, hence a solar Lingam. *Nemed* is a kingly name, like *Nebo* and *Ashar*.

really that of the Kuthite race. The Kelts hence said that they had, as a great ancestor, the decidedly Kuthite-like demi-god, *Kath-ak*, or *Kat-hak*, a double-headed serpent, of whom we still hear a great deal in various country legends. He especially frequented the holy isle of Skatery near the mouth of the Shannon; and Christian Kelts, improving on the tales of their pagan ancestors, declare that he was here met and destroyed by their *Saint Shanaun*. The *Leac Feal*, or Pala-dium of Tara, which had descended to the Kelts through the Danaans, was declared to be a direct gift from the solo fire-god Bel to Olam Fodla's race of Iberian pagan Kelts, by the hand of Cathak, who thus became the Moses of the race, with a history like that Moabitish Jew, much mixed up with serpents. But Cathak's honours descended upon Gad-El-glas, when Christianity permeated Ireland; so Moses is said to have received the *Leac Feal* from Jacob, who used it as his "pillow" at Bethel, and to have given it to Gadelglas after he was converted by looking on the Arabian serpent pole, which with "a serpent of brass," then became and long remained the national standard of these good Christians.¹ There was no desire to shake off the serpent stories. Gad-El-glas like Cathak, was an ophiolater of the Krishnaik, or dark-coloured type,² or the Mercurial Green of the West; for the name is usually translated, "the Green Snake God."

The learned Boece, who wrote a Latin *History of Scotland* about 1520, gravely informs us, that "Galethus was a Greek, and son of the Athenian Kekrops of the time of the Exodus," which shows how much he knew about Greeks, and how much we can rely on ancient Latin historians. Perhaps we may make something of the name by admitting what Müller calls "the disease of language," and that the *us* or *os* is an affix, and *g* and *d*, facile mutes. In thus way, we find *Gadelus* or *Gathelus* = *Ad-El*, *At-El* or *Ar-El*, all well known names for "the High God, *Ar*," *Ath* or *Ad*, which our Glossary and p. 211 *ante* makes very clear. The Scotch historian, Fordun, spells the patriarch's name "Gaythelus," which reduced as above becomes *Auth-El*, and some think the foundation for "*Gaedil*," the pet name of Erin, and for its language, "*Gaelic*;" but all this can be better treated in our Glossary.

The Keltik worship was more decidedly solar than that of the Danaan phalocists. Their Lingams, like the *Mudros* of Greko-Phenicians, were called after Sol, *Krom* or *Kroum-leachs*, and *Kroum* is no doubt *Graine* or *Groine*, from whence comes the Gaelik Grainan,. Sun. They spoke of *Baal* or *Belus* as green in colour, just as others spoke of the primeval Mercury and Keltik Teutates, being "the Green Budh." He was an ancestral *Gad-El-glas*, or *Baal-tin-glas*, or "Fire of the green Baal," all originally Lingam god-ideas. So Coleman assures us that even Minerva or Wisdom was originally phalik,³ as we know were all "high gods" or "upright gods." It takes time and education for a people to spiritualise their early phalik deities. A race of Irish

¹ Keating's *Hist.*, i. 208-213; Keane, p. 379.

² *Krishna* signifies bluish-black, and Yakob's Beth-El or "Pillow," was clearly a lingam.

³ *Hindoo Myth.*, p. 133, cf. Glossary [*i.e.*, *Faiths of Man*], s.v. "Bud, Budh."

Kelts were even called *Gadelians*, and we may believe they were the chief ophiolaters, of this Lingam and serpentless but serpent-loving island.

The Fomoraghs seem to have been hated for a time, as we find them called *Budhs*, and likened to sharks and dog-fish, whilst the *Nemedians* became with Danaans a “holy” or priestly caste, just as Danaans in after times became the *Kuldis* or priests of Kelts, and with Christians, “saints” of diverse names, as Saint *Danau*, etc.¹ These Dannans seem strangely mixed up with the classic *Danaidæ*, and the myth of Ceres and the *Ken-taurs*. Ceres was the daughter of Danaus, and lived in various caves like the *Caph-tor-r-im* or bull and phalik worshippers; indeed, Ceres is but the developed Keltik mother *Caeser*. The word *dhanau* is even with Hindoos a *Kentaur*. In Greek literature we learn that the fifty daughters or *Danaidæ* or *Argos*, were *Arkites* who waited upon the ark of their race, carrying the vessels of holy wayer, and searching out wells, without which the colonists could not exist. These *Danai* are said to have come from Egypt, and to have been compelled to accept as their first home, the arid Lybian desert from their father *Baal* or *Belus*. Now *D’-naos*, or *Danaus*, is clearly a name pointing to a faith, the chief symbol of which was the holy boat, *naos*, or ark, and it was because this chief long ruled over the *Arg-ives* that these were called *Danai*. He too had fifty daughters, and his twin brother *Egyptus* had fifty sons, who went to *Argos* and demanded the fifty daughters, who, though consenting to marriage, slew all their husbands on the wedding night, save *Lynceus* or *Lugkeus*, who remained to rule over all *Danai*.² He compelled the women for ever to draw water in *Ades* with leaking buckets, which seems to mean that they for ever remained barren. Now old Irish records tell tales very similar to these Mediterranean *Kutho-Danaitiki* legneds. *Fintan*, the antediluvian *Finian* and finny hero, who was changed into a fish to survive the deluge (a strange device for an almighty power to resort to), and who is now a canonized saint, came to Ireland “before the deluge, with *Keasar*, the daughter of *Bith*,” mother of the *Ark* or *Cell*. They “were accompanied by fifty women . . . who set out to make discoveries, and travelled till they came to the fonntain-head of three rivers.” But eventually all died of a certain distemper, and *Kaesar* of a broken heart;³ that is, the *Danaidæ* in both cases proved unfruitful. Various other traditions assure us that no *Danaides* long flourished. In Ireland they rapidly became *Fomerians* and *Nemedians*. Even *Breas*, the first King of Danaans, claimed a *Fomorian* father and *Danaan* mother.⁴

Irish scnlptures abound with *Kentaurs* or *Ken-tors*, which are symbolik of the *Solar Quickener*—the man in head or intelligence, and the bull in fertile force. Greeks said *Kentaurs* sprang from the male sun-mountain *Pelion*, *Pi-Elion* or *Pi-Elios*, or as *Homer* styles this, *Pheres*, the *Phar*, *Phra*, or *Sun of Egypt*, being

¹ *Towers and Temples*, p. 89.

² There was an important tribe of *Lugii* in Germany, around *Silesia* and *Posan*..

³ *Keating’s History*, and *Keane*, p. 155.

⁴ *O’Flaherty’s Ogygia*, and *Keane*, p. 41.

here, too, clearly the root idea. The learned writer in Smith's Classical Dictionary reminds us that *Kentein* signifies "to prick or quicken." Isis or Astarte were thought complete when with a bull's head,¹ as Siva is when carrying *chandri*, the moon or ark-boat. The divine cow or ark led Kadmus when he went forth to found Grecian Thebes, and cows similarly guided the Jewish ark. It was in an Api-on ark that Isis hid away her Osiris, and in the islet ark of Philo she secreted his genital parts after death, and before such arks and symbols of fertility have all old peoples worshipped. They are the early movable temples of races who have not entered on their building era. The Sun, in his greatest energy, was early called "*Kir-On*, son of Kronos," or *Kr-on*, and held to be the great Kentaur who instructed the first Greeks, and bestowed immortality on Prometheus, the "man-maker." These Kentauri were described as Arkites, sprung from a race of gods and giants such as the Jewish writer of Genesis had evidently heard of. Others said they were the sons of Ixion by the clouds, which Hebrews misunderstanding, called *Neph-elim*, *Rephim*, etc.²

Mr. Marcus Keane thoroughly well establishes the fact that the old Christian saints of Ireland were but the original pagan patriarchs or demi-gods refurbished up, in slightly new forms to suit the Roman calendar. Thus phalik *Budh*, *Baoith*, *Boodin*, or *Boedain*, the old Kuthite Adam, became "Saint Buithe," so erroneously identified with the great ascetik of India, another instance of how the physical and spiritual intermingle. Nothing may seem more strange than that he who is now said to enlighten by quickening or vivifying slumbering spirituality and wisdom, should in ruder ages have been symbolized by the Goad, Bode or Thorn-god which stirs up dormant fertile matter; yet it is a fact, though partly due to "the disease of language." The coarsest as well as the most advancedly spiritual Religions, have given too much cause for the enemy to revile it in this respect.³ Alike to Bud, the Kelto-Kuthite phalik deity, and to the Christian Saint Beo or Buide, no less than to the pious and purely spiritually-minded asetik of Gyâ, did the old and new races erect mounds, towers and strangely phalik objects, so that no wonder European antiquarians are confused, and ascribe the sacred objects of Skands and Kelts to Budhism, because connected by this word *Bud*—one which indeed must ever express the universal worship of Fertility.

Mr Keane says that the name of the Irish Saint *Mochudee* or *Mai-hudee* also signifies "the good god Budh," symbolised in the Fidh, and connected with *Moloch* and *Da-beoc*, or "God Budh the Darter" or vivifier, and therefore, whether etymologically or not, with *Mohudy* a corrupt Western pronunciation of *Maha-Deva*. In both cases the meaning is "The fiery One," or Moloch. Christians canonized him as Saint Mullogh or Molagga, and his shrines were *Tallaghs*, *Tam-laghts*, or "high places," as the Tamlagh-tar, a Round Tower, claimed for St. Columba on a hill near Londonderry, and which gives name to a parish.

¹ Bryant's *Anct. Mythology*, iii. 313-314.

³ Keane, p. 58. It is after all a natural transition of

² Hislop's *Two Babylons*, pp. 59-60. Gen. vi. 34. ideas. *B* becomes *F* with Chinese.

Da-Beoc was called also the son of “*En-Dee*,” “the one God,” and O’Brien insists that his towers or shrines were always shaped in imitation of his organic temple, the phalik creating agent. They were true *Muidhrs* or *Midrs*,”sun rays,” and Priapi, such as Diodorus meant when he wrote: “*Priapus, se physice consideratur idem est ac Sol; ejusque lux promogenia, unde vis omnis seminatrix.*”¹ The reader should consult our Index and Glossary further as to this, under *Fidh, Pi, Peor*, etc. It seems probable that the Simon Breac whom Kelts claim as their king of the ninth century B.C., and who brought their most famous Sun-stone or Muidhr, and who was, like several solar heroes, crucified, was the far older solar Kuthite god, Samen Breach, of the Neimhidh family, whom Keane and O’Flaherty put down, rightly or wrongly, a matter to us here of no moment, in the mythic year 2130 B.C. Both *Neim* and *Samen* signify “the Heavens” or “Brightness,” and Breach means “the speckled one,” an idea commonly connected with solar gods. Indra had a garment speckled with Yonis or stars, and so had Herakles and Osiris, as “Judge of the Dead”—an office also appropriated to Samen in the Irish mythologies.² All Syrians knew Samen or Baal-shamen, as the greatest of solar gods, and a lord of the heavens who had died and descended into hell, and rose again to delight mankind.

PHIN.—The old Irish demi-god Pin or Fin seems to have been a form of Pineus, and like him was a son of Hermes, sharing, with Budb or Da-Beoc, the exalted title of *Bar-en-di*, Son of the One God. It was Fin who conquered the dragon or put down serpent worship, and established all the holy rites connected with Crows or Lingams, and strangely enough, Phins or Feni, as Dr P. W. Joyce³ calls them, showed like Eastern Boodhists, a great liking for tooth charms, which are but small phali, suitable for carrying or wearing on the person. They are exactly like the little Lingas worn on the arms or secreted on the head or chest of Indian Sivaïtes. Irish history relates that Christian Feni diligently searched out and revered the teeth of St Patrik.

In the *Brehon Laws* of the *Senchus Mor*, the Féni or Fiannas, or champions,



Fig.286.—THE ASSYRIAN DAGON AND NOAH.

are described as a real historical people and the law-givers of Irene. What Arthur and his knights were to Brythonik, British, or “Little Briton” Kelts, Fin and his Fénians were in the two Skotias or among the Skoti.

Before the pagan Phin was converted, he is described as presiding over the Tara assembly “as a Druid in strangely flowered garments (note the likeness to



Fig.287.—THE IRISH MERMAID, OR WATERY FERTILE IDEA..

Indra and Herakles), and with a double-pointed head, and bearing in his hand a

¹ Keane, p. 321; Diod. Sic.; Num. xxv. 4.

² Keane, p. 160; Keating, i. 57.

³ *Old Celtic Romances*. Kegan Paul & Co., 1872. Both Christ and Budha conquered the Dragon.

book," like Brahma, Matthew, Vishnoo, and the fishy deities of Assyria, and of the Clonfert Cathedral, county Galway, which are here given from Keane. The two-headed mitre of fishy form, the upright rod, spotted or chequered garment and basket in hand, distinctly mark the Eastern idea of a great Phalik chief whilst in the mermaid, fig. 287, with open book and jaunty arm akimbo, who allows not even the waters to obscure her sexual capacities, we see the Irish idea of *Atargatis* or *Der-Ketus*, or "Divine Ketis," that form of Venus which Juno assumed at Kupros, in the old Kelto-Pelasgian temple of Kupresnes. There, says Bryant she was worshipped by the *Pi-gal-ia*, *Pi-al-ia* or *Pi-als*, that is, the worshippers of the Oracle or *Pi*, who may be called the *Pi-i*, *Phi-ni*, *Pi-ni*, or *Pini*, a word which is possibly the base of the Latin and French terms for the Phalus, and which is otherwise of unknown but significant derivation. Macrobius calls *Der-Ketis* "the mother of the gods," and Syrians, "the receptacle of the gods," that is, an *Erk* or ark, which the fish represented. If we were fully cognisant of the origin of *Der-Ketis*, it might turn out to be, like Indian names, a dual or Ling in Yoni. Thus Brahma, sitting on the lotus, is called *Brahma-Yoni*, and if *Der* be the Jovine tree of Oak, *Der-Ketis* would be simply the bi-sexual name of a supreme god. The mythikal Semiramis was a daughter of *Der-Ketis*, who was changed into a dove, and her mother into a fish, showing the close intertwining of all these figures, by phalists. Ireland said her Mermaid or *Muirgen* was a Danaan divinity, that is, from Asia, and termed her, the *Dar-Erka*, or "Oak of the Ark," and this is a name by which she was canonised in the new faith, viz., as "Saint Darerca, St. Liban," etc.

In the *Skiol Foenice*,¹ or Fenian legends of Ireland, we have heroes and semi-divine persons, who may be classed under the general grandiose term of "the gigantic *Fiun-Mac-Cuills*," or "Fini Sons of Cuill," a Danāan patriarch from whom sprang Ossians, Canāans or Kān-Ans, etc., famous in poetry and music. As this universal *Cuill*, signifies a "dark," person, we are reminded of the *Kala*-ites of the East, the darkish races of *Kale*-dunian, and of Turanians generally. Some, however, urge that the feminine form of *Cuill* is the Ark or Dove, *Col* or *Colm*; and the Dove is the *Dhune*, *Yuni*, or *D'Ione*, and Latin Juno. She was the Babylonian *Sacca* (Sanskrit *Sakti*), "the Ark or Tabernacle" in which was centred "every quality of gentleness and mercy," also the "Bearer of the Branch," *Z'emir-amut*, "of Peace and Pleanty," which Assyrian sculptures should they sufficiently represented by merely depicting a tail or wings. She was also "Holy Breath" or Air, and the Virgin, Venus, etc.,² and Ireland had at one time three hundred houses dedicated to her as *Cuile*, *Col* or *Colm*. Fin was considered "a Divine Emanation of Cuill," as well as of that goddess-queen so frequently shown as standing with rod in right

¹ Phenice = Irish *Foenice*, but with the hard etc. In Skt., *Kun* signifies to cherish as a mother, *k*, *k*. The Irish had no *P* till Christian days. and *Koonda*, *Kunti*, etc., were motherly terms; cf.

² Cf. Hislop, *Two Babylons*, p. 113. Keane, p. 78, Gk. *gune*. Chinese *Kwan*, and *Yin* or *Yoni*.

hand, and double and single crook in the left, with her foot on the prow of the Ark-boat, and a tower like that on Isis and Ishtar, as denoting universal dominion. There was clearly some ancient myth and connection of ideas in the minds of the old writers who spoke of “the Zémiramut,” “the Branch of Jessie” and the “Branch of I-uno”—a stick with two reverse bends, and “the budding Branch,” which Bakchus, as “the cup and fruit-bearer,” wields.¹ He, like Siva, was an Esh-war of holder of the cross or inciter, for Siva’s name, *Kal*, signifies “to incite,” and St. Michael is his later representative, and probable namesake in *Mahā-chael* or M’Kal, so that here again divers gods are welded in to one, and are male or female only according to their contexts, and in this group we must include Fin, Phin or Pheneus, the ancestor of many Phalists.

HOLY STONES.—Ireland abounds with “holy stones.” Those upright and horizontal ones called elsewhere *Dol-mens* and *Tol* or *Hole-maens*, are in the north of Ireland, often named “Beds of Dermot and Greine,” of which there are said to be three hundred and sixty-six, which looks like the ancient guess at the number of days in the year, each day being a bed or resting-place of Graine. The enclosures, says M’Queen,² are called Grianan or Grienham, or “Sun-houses.” Thus the Kistvaen at Cloyne is a true *Cloich greine*, or being large and rock-like, is called a *Carig-Croith*, another of the many ways of spelling and pronouncing that inscription which the Roman begins on the Inveresk stone with “*Apollini Grannio*.”

Around such objects did the youths and maids of Armorika and all Keltik lands, meet at the solar fêtes. In June, the men decorated with fully-seeded young corn in their hats, and the girls with flowers, especially the homely flax, in their bosoms, came and deposited there on some ancient Dol-maen, and dancing around it, prayed the deity to favour their mammoo prospects. The Council of Nantes in 658, like various church synods in these islands, reaching down to quite modern times, made continual efforts to put a stop to the old rites and worship, but only education, travel and trade have at last done so. Colonel Forbes Leslie’s valuable volumes abound with descriptions of Irish and British rites, thought to belong only to Asiatic Pagans. He, a far travelled old Scotchman owning large estates in Aberdeenshire, confesses to have acquiesced in altar dedications, not to any unknown God as that of the Areopagus, but to the ever-present and familiar “field-deities of Britain,” so well known to his Keltik retainers, and yet as old as Rome; for to these did a Gaulish Prefect set up an altar on the castle hill of the wall of Antoninus. Sir James Simpson told the *Society of Antiquaries of Scotland*, in 1861, that he had personal knowledge of a cow being burned alive within twenty miles of Edinburgh, as a sacrifice to these spirits, and that “a friend of his, on buying a farm, first of all enclosed a small triangular corner of one field (mark the sacred Yoni-form) as the gude man’s croft (they feared to call him bad), that he might spare the rest of the farm.” Even this cow-

¹ See our Plate V. 5 and 9, p. 104, vol. i. This Asyrian Bakchos had his diadem of crosses long ages before Christianity.

² *Scot. Races.*, ii. 277.

sacrifice is not so had as a decree we heard of not so long ago, that the younger son of a noble family should die to save the life of the elder baron.

It was not within the power of Governments or Ecclesiastical Councils to put down so universal a faith, though from the fifth to the seventeenth centuries they ever and again tried, by sending forth penal decrees. The religion was one enlisting every human emotion, and entering into the constant family and social life of all ages and classes. The people themselves were at once the ministers and recipients of the rites, which they not only thoroughly understood, but fancied they saw immediate benefit from, whilst the new faith spoke to them only of a long future and dread uncertainty. Throughout Europe also, Christianity was local and centralized, whilst the old faith was centred in not only every town and hamlet, but every family and heart. It extended with equal warmth and as a mighty whole—grand in its diffusiveness, from every small capital to even civilized and imperial Rome; from the far North-Western “Isle of Saints” off the Sligo coast, where till quite lately stood the *Mui(dh)r* or *Cloich graine* of an infatuated peasantry, to the far south-east *Mudros* of a Roman emperor at Emisa, of which it was written,¹ *Apud Emisensos solis simulacrum erat grande Saxum conicum nigrum, quod jactabant a cælo fuisse delapsum.* Both were Palla-diums, though of very different peoples—heaven-born Phali, like those of Troy, Arkadia, Italy, and the Americas; even Yorkshire fold say their Rud-stone fell from heaven.² Such a faith is all but immortal, and hence still dominates the world; it is enshrined in the natural heart, and appeals to every natural instinct of untutored man, and therefore comes home to and is at once accepted by every race however otherwise diverse; it is daily fed also by the ever-recurring phases of all the phenomenal world.

It was the glory of the ancient Kelts and Skands, of the people of Emisa as well as of the Jews, that their sacred stones were not fashioned by men’s hands. Herodian, too, tells us this, and his description of the Emisa. stone—an ovatish Lingam—reminds us of many in Eastern lands. The reader will find the latter portrayed as it rested in its shrine at fig. 8 of plate X., where too, is seen the Pillar-stone, the “Bel-Pe-Or,” which stands on the hill of Tara; but this is not the square-cut lingam of the Tara Cemetery, with its well-known figure of the Irish *Sheela-na.-gig* in relievo. Mr. Keane calls this last the *Clu-ain*, or “stone of Ana,”³ of which we have many, as the *Klu-an-more*, *Kl-on An*, the *Ana-mora*, or “great earth mother”—a *mater deorum* in King’s County, not far from the Golden Molach or *Saint Molna’s* stone. Near to this *magna mater*, and in honour of her and St. Molna, the youths of both sexes used to assemble—perhaps they do so still—for song and dance, and to arrange their love affairs, when Ceres or Lakshmi pours forth their harvest blessings; for in Ireland, as in India, August has a fête or *gule*, which no solo-phalik worshipper neglects. Some of Ana’s stones have such names as “The Great Meadow,” or “Stone of the Great

¹ Keane, p. 334; and Vallencey’s *Collect.*, iv. Plate IX. 13, p. 73. Cf. Stephen’s *Yucatan*, i. 212. 181.

² We were told this on lately visiting it. See ³ Keane, p. 335.

Mother," which is not confusing when we remember that a field or meadow is a euphemism for woman and Isis as that on which Osiris "brooding over," produced all fertile matter. The meadow is the *Beth* or "abode of Anu," and the *Klu-ain* is therefore the *Kloich*-grain, and probably so etymologically, for *g* is a facile sound in old drawling tongues. The *Sheela-nagig* is called by the Irish *Awn-nagh* or *Awn-agh*, and its symbol was the serpent or *nagh*; yet *Agh*, which is a field, may convey here too, the Isisian meadow-idea. Ilands were favourite abodes of the Irish Arkite Ana, and were much connected with serpents, as the *Ile* or *Inis-cathi-ana*, the southern promontory of which was called Rin-ana. Attention has been already called to *An*, *Ain* or *Aine*, being in several tongues, names for the moon, founts and wells, as in *Bel-ain*. *Bli-ain* signified "the completed circle of the sun," that is, "the year."

Our readers should carefully compare the various forms of sacred stones, whether in or out of arks, and with or without bosses or bosoms, see Plates VI., IX., and X. In Plate VI. we see both forms, and in cups upon coins. They must have been much revered objects, when the coinage of the realm is thus made to show both the ark and "its two stones" of testimony, and we may be certain many oaths have been sworn there, and much adoration offered. But endless are the types of that worship which placed such sacred emblems in holes, and caves, and then temples, as did Shemites, Mekan or Judean, Aryan and Turanian. See further at pages 165-167 of our first volume. The Sardinian stone, fig. 6, Plate X., differs only from Dr. Hydes Phenician *Mudros* in representing this androgynous deity as being more oval in section, and with mammæ like the Tartar emblems, Plate IX., type 4. Fig. 5, Plate IX. from Bretony, is exactly like the *Murdros*, and fig. 3, a sculptured variant of the same, such as we may believe the tumulus of Tamis, Plate VIII., fig. 7, was raised in imitation of. The Maltese seem to prefer the Apian or pointed Egyptian form of lingam, as in figs. 3 and 5 of Plate VI., and like the Egyptian worshippers of that strange involuntary or spontaneous procreator, they rarely shrink from unblushing symbolism. A Linga stone is here shown standing before a Yoni one, as the Linga stood before the Pythian orifice at Delphi, and as we see Serpents and a dog do in Plate XIII. 1 and 3. It is perhaps necessary, in explanation of the words "involuntary procreator," to state that most probably the Bull was chosen as the special symbol of the Creator, "*because in that animal alone, procreation is the result of an instantaneous act, instinctive and without effort,*"¹ and therefore one thought to be inspired by the Creator.

The Maltese Yoni altar, Plate VI. 6, is precisely the Assyrian "Tree of Life," given in our fig. 25. p. 73, and the Jewish "Grove," p. 72 of vol. I. Captain Oliver writes regarding the *Torre Dei Giganti* of that island, that "there were in the niches for idols, small pyramidal cones of stone, not dissimilar to those represented in the hands of Egyptian priests kneeling before the sacred serpents;" (see our fig. 65, p. 184); also "drilled

¹ *Egypt and the Pentateuch*, p. 91. Mr. W. R. Cooper, sec. *Bib. Arch. Soc.*, here states that this unusual physiological fact was urged by Dr. Birch of the British Museum.

slabs, like the Cornish *Men-an-tol*, through which children are passed.”¹ We lately heard of the whole family of an Anglican Archbishop thrusting themselves through the old Keltic holed stone lying deep in the foundations of the Ripon Cathedral, and multitudes said our guides still continue to do this, though sceptical of the blessings their ancestors here firmly believed in. This sacred stone or hole probably led to the founding of this fine English shrine. Captian Oliver found in the *Sepulture Deis Gigantes*, near the Nuraghi of Sardinia, “curiously recessed slabs, . . . lines of six conical stone pillars . . . with elliptical bases and sharpened summits, the three to the south having prominent projections, evidently intended for mammæ.” The cones were “like those found in the Maltese remains, or the pyramidal honey-cakes marked with the sacred Omphalos . . . or had spiral bosses in connection with the Ophiolatrea of the ancients.” All this would have been made much more clear to us if the writer had known of the Sivaism and Vishnuism of India. The study of the following figures will perhaps help the reader. Our Plate VII., fig. 8; Plate IX., 1; Plate X., 11 and 12; and Plate XII., 7.

HOLED-STONES AND BALLS.—Holed stones, as in Plate XI., are thought by many, and not without good reason to be connected with Ball-playing, a religious game or even rite once common in several countries and in some way connected with the sun, of which the ball was a recognised emblem. Bishops and Priests used at certain solar fêtes to assemble for “balling” in the oratories of cathedrals; and in “the diversions of Montezuma by Herrera,” we are told that ball courts were attached to the temples and superintended by high officers called “Lords,” who never played without making offerings to the solar *Kurios*, and performing certain religious ceremonies. The holed or Yoni stones of Kelts—specially common in Yucatan, Armorika, Malta, and India—may have been connected with ball-playing, but personally we have only known of them as trysting or swearing places; the hand being thrust into the charmed orifice, as it was laid upon the “thigh” or testes of the male, when making a solemn affirmation. Josephus says, it was even the custom in his day to swear solemn oaths, as related of Abraham and Isaac. We have already dwelt upon hollows in rocks, as *Beth-lechems* or natural mills, where the bread of the family is prepared, and these as well as their reverse—a convex, pap-like or protruding form of rock or mount—were breasts of great Ana. Bryant says, these were called *Tit-aia*, analogous to *Tit-thos Aias*, also styled *Lophos Mastoeides*. The altars were styled *Tit-an* and *Titanis*, from that great “Light” or godly fount of An or Anis.² All this applies as much to the Shemitic shrines—the rocky cave, hollows, and ovate protuberances so revered both in ancient and modern times throughout Syria and Judea, as to those in the sacred places of Aryans, be they Irana, Skyths or Kelts.

¹ *Jour. Anthropol. Inst.*, April to July, 1874, with which cf. p. 184, fig. 65, pl. XI. 9, and pl. XIII. 2 of our Vol. I.

² Bryant's *Ancient Mythology*, iv. 64, 65; Keane, pp. 340, 341.

HANDS AND FINGERS.—The “Red hand of Ireland,”¹ is known alike to Turaians, Shemites, and Aryans, and from the Americas to furthest Asia. We have before made clear that the hand, being an organ peculiar to man, is in the East a sign of Siva, and seems to have been identified with his emblem even by the Medes, see our fig. 222, page 139. All men have usually worshipped, and plighted their troth, or sworn by manual signs, so the hand naturally stands as the sign of man himself; but more than this, Easterns attach a significance to it as an organ without which the procreating one is useless. In Germany, says J. Grimm, the hand was *Tyr*, the son of Odin “the one-handed,” for he lost one limb by the biting wintry wolf; that is, he became powerless to produce. Horace speaks of the *rubente dexterâ manu*, and red was fertility in woman and fierceness in Sol. He was then the “Golden handed” Fertilizer, whom ancient Irans denoted by their name Zer-dosht, and Irish Kelts placed as a talisman on their Ulster shield. These last related all the legends we have recounted as to the great Danaan king who lost his hand in battle, and had therefore to lay aside his crown for seven years, until a Vulcan gave him a metal one. The Irish solo-phalick idea is seen in the “crosses” of Clou-Mac-Noise and Monasterboise, where, as in fig. 288, all the fingers are carefully placed in the centre of the circle



Fig. 288.—SCULPTURE, CROSS OF MONASTER-BOISE, CO. LOUTH.

of fertility; there the Asiatic place the seeds of the deity, compare fig. 188, page 509, and also that on page 487 of Vol. I. The Vedas constantly speak of Savatâr as “the Golden-handed Sun,” who lost this limb owing to his efforts when at sacrifices,² and who remained impotent until the deity restored to him a hand of gold—the organ by which is effected “*the great sacrifice of nature*,” procreation, and after which comes temporary impotence.

Hindus, like the high Asian tribes and the old Mexicans, usually impress a hand covered with blood or vermilion on the doorposts of their temples, that is, on the Delpheus or “Door of Life;” and the great Islamite, Mahmood, when he captured Constantinople, rode up to the holy feminine shrine of St Sophia, and reaching up as high as he could, there unwittingly imprinted this bloody sign of Great Siva. Leslie argues that the Kabiri introduced hands, as a reasonable emblem of worship,³ because these are man’s providers and defenders, but this, though a natural enough explanation as regards the great metal workers and builders—the fathers of the ten *Daktyloi* or Fingers, through Vulcan the godly artificer, yet lacks the religious, and therefore common and true lines which religious derivatives must take; only so, however, because not pursued deep enough. Thus the finger is a common phalick sign, and strangers examining to-day the rural shrines of some of our Indian tribes, would be very apt to say they

¹ Keane, p. 136. *Lamh Dearg Erin*.

² Müller’s *Science of Lang.*, p. 379.

³ *Origin of Man*, pp. 187, 188, 381. The Kabiri are the Guebres or phalick fire sects.

belonged to *Daktyloi* or Finger worshippers, for we have seen a Hindoo close his hands in reverence when another raised his forefinger, and *per contra*, a woman complain that she had been insulted when this was irreverently done towards her. We must remember how often the hand appears with other significant objects on the



Fig. 289.—ROMAN STANDARDS, WITH THE PRINCIPAL RELIGIOUS TALISMANS OF LATIN TRIBES.

Arms of men and Nations, and notably so on Roman standards, and try to follow up the ideas which Montfauçon, whether he wills or no, makes pretty clear in his Plate XLIV. iv. i., where a whole Latin army is seen in solemn prayer, before what the Sivaite would also bow down to. The head of a standard had often a hand inside a wreath of flowers, or a spear—the *Quiris* god—passing through a dark oval aperture, and two suns below having testes-like drops on each side.¹ The solar orb, with side drops or two wings, is identical, for the wings are a euphemism for phali, and are so shown in the sculptures of Nismes, Roman though they may be. In the old shrines of America, Leslie says, the

“Sacred Hand was a favourite object of art,” and Stevens in his *Yucatan* says, “the red hand stared us in the face over all the ruined buildings of the country not drawn or painted, but stamped by the living hand, the pressure of the palm upon the stone”² being quite distinct, the thumb and fingers being extended as we see in Irish and Hindoo hands. That Jews also knew the veiled meaning of the hand as well as the *feet*, we see by their using the hand as well as the phalus in swearing. Their Jehovah also says to their “second Moses,” as they style Ezra, “The *Hand* of man is betwixt the *Heel* and the *Hand*, . . . for Esau (the hirsute lascivious one) is the end of the World, and Jacob (or “the swelling female”) is the beginning of it that followeth.”³

The TARA STONE.—We must, at the risk of some repetition, here look specially into the Irish history of the Tara Soone. Pennant says, “the Skone coronation chair had for its base the Fatal Stone or Palladium of Scotland,” and he and many others, including Irish antiquaries, seem to have accepted the tradition that the Tara Stone was lent or forcibly taken from Tara, a.bout the fifth century A.C., for the coronation of Fergus MacEre, and that it was retained by the Dalriad Skoti in Argyleshire until 842, when Keneth II., son of Alpine, succeeded to the Pictish or Kale-dunian kingdom. He is said to have removed it to Skone, because of the peculiar belief that it was “the stone of good fortune,” and that without it neither the thrown nor succession could be established and retained. In accordance with this theory, the old Irish names of the Tara Stone, the *Leac Fail* and *Cloch na Cincourhna*, were duly trans-

¹ Cf. our Figs. 188, p. 509, Vol. i.; Fig. 202, p. 64, &c. 2 Vol. i., p. 177.

³ Cf. *Glossary*, Esau and Jacob, 2 Esdras vi. 9; 2 Kings xviii. 28, marginal reading; Ezekiel xvi. 25; Proverbs v. 5, vi. 13, xix. 2; Isaiah vii. 20, &c.

For Hand, cf. Gen. xiv. 22, xxiv. 2, xlvii. 29; Lev. ix. 22; 2 Kings x. 15; Deut. xxxvii. 35, 36, marginal reading. See the *Hand* crowning the signs of Belus and Siva, p. 71, 74 *ante*.

lated into respectively the "Fatal Stone" and "Stone of Fortune," and applied to this Skone stone; and following up this idea, Edward I. of England carried it off from Skone in 1296, and deposited it in his holiest shrine in Westminster Abbey, where it now forms the seat of the chair of "Edward the Confessor," on which every monarch must sit when crowned. Thus it is still a *Jupiter Fæderis*, or "Stone of Covenants," or for swearing on, as all lingams are, and ever have been. The Scots, following up their belief that

"Where'er this monument is found,
The Scottish race shall reign,"¹

hailed the accomplishment of this prophecy at the accession of James VI. to the Crown of England. Some Irish writers affirm that this Palla-dium had then been two thousand years in their country; and it is very probable that the Tara stone, around which the *Tal-tine* or *Bel-tine* fetes were celebrated, had existed before that period. The learned Keltik historian, Dr. Skene, tells us that the Irish *Book of Conquests* of 1100 A.C., states that the first "monarchy" which established *Teamer* or Tara, was that of the *Firbolgs*, after whom came the famous builders the Danaans, then the Milesians or present Irish.² Now the Danaans, we have shown, were evidently driven there by that great wave which was disturbing the whole Aithoipian or Turanian world between the twentieth and seventeenth centuries B.C.; but monarchies take usually a long time to form, so that we may believe that Tara, which was the capital of five principalities, must have been an old and sacred site, at least some

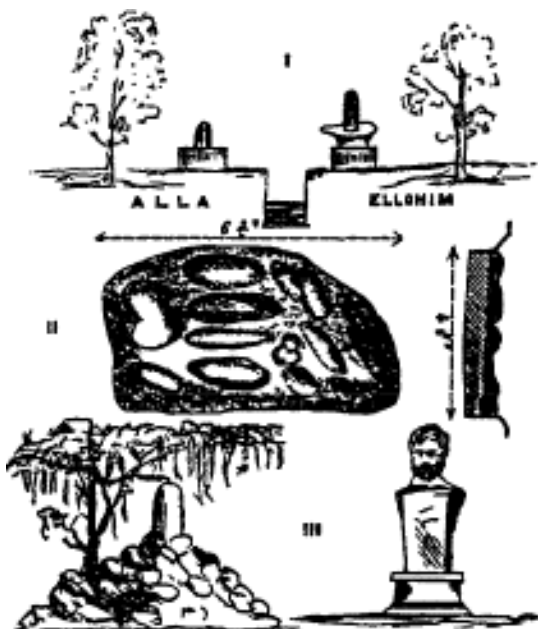


Fig. 290.—THE "BLACK STONE" AND SYMBOLIC GODS OF ANCIENT ARABIA, WHOLE AND FRAGMENTARY.

hundreds of years before the Danaan invasion. Some Irish writers call the stone "*The Lia Fo-ail*," and say that this signifies the *Lia* on which kings sat, but stone or phallic worshippers do not adopt shapeless bits of stone like the Skone fragment, though they religiously cling to pieces of once venerated Yonis and Lingams however small and formless these become. This is the case with many highly venerated Grecian, Syrian and Arabian ones, and notably so with the two relics of the Mekan Ark, viz., the flat "Black stone"—the great attraction of the inner cell, of which No. II. in this Fig. is a *plan* and *section*, and with another fairly formed Lingam, which is build into an angle of the outer wall of the Kibla, where "the Faithful" kiss it during their circumambulatory prayers. This whole group fairly

¹ *Lardner*, i., p. 67.

² *Proc. Soc. of Ants. of Scot.*, vol. viii., p. 268.

illustrates the early symbolic worship of pre-Koranik Arabia, and will be treated of more fully under Islamism. Here it will suffice to explain that the face of the “Black Stone” which presents a surface of $6\frac{3}{4} \times 4\frac{1}{2}$ inches (as recessed into the inner vertical wall), is worn, as the plan denotes, into smooth wavy forms, by the kissings and rubbings of the devotees. Both it and the outer fragments were parts of regular Lingams, either single, like the *Alāt* or *Alla*, No. I, on the plain pedestal, or the dual *El* or *Al*, which we denote by the Syrian plural term *Al-e-im* or *Elohim*, translated “God” or “Gods” in the old Testament, but originally meaning the *El-Ram-Gods*—a dual-uno or completed deity, like Siva, the *Argha Nât*, or the “El in the Argha.” The well and trees are constant accompaniments, and below is given the Grecianized. Linga (III) or Hermaik idea of say three or four centuries B.C., together with the rude Karn, Bethel or Galeed of Jacob and all primeval peoples, and which still pervades all lands, Christian and “Heathen.”

At Tara, now or up to a short time ago, was exactly such a stone as is here seen topping the Karn. Mr R. Robert Brash describes it in his *Ancient Monuments* as a “cylindrical obelisk standing in the *Rath-na-Riogh* . . . six feet above, and as much below the ground,” and like that given in our fig. 9, Plate X. p. 168. of vol. i. As it is also exactly in the spot indicated by the native writers of the tenth to the twelfth centuries, we have here no doubt, the original Tara Lingam, for, unlike the soft sandstone one of Skone, this Tara stone would be as enduring as those of Karnak and Stonehenge. Some legends say it came from the bottom of the sea, as did that old one, the churning Lingam of the god Vishnu in the *Kurma* or Tortoise Avatâr, fully treated of elsewhere; others say a colony of Kelts, led by the too-Christianly-named chief Simon Breac, brought it from Spain. This leader was of course a Solo-fire worshipper, and therefore probably called *Shem-On-Pur-Ak*—words merely emphasizing the Kaldian, Phenician, Egyptian, Iranian and Arabic worship of sun and fire, see our Glossary.

Ireland was perhaps “*Inis Fe-al*,” or *Pi-Al*, from the wide celebrity of its divine Oracle or *Pi*. Olan Fodla, “the Keltik Solomon,” acting like the Judean one, resuscitated, we are told, the solo-fire worship of his people about 100 B.C., when he forcibly seized the *Leac Feal* from the Danaans, who when driven away from Tara, carried it off with them to Connaught or *Ald-an-mact*. We have already mentioned various traditions as to the origin and travels of this venerated *Pala-Dium*, as that from Egypt and Jacob, it somehow descended to Moses, then to Cathak, and finally to Gathelglas, and that everywhere it was persistently mixed up with legends concerning serpents, poles or pillars. We are no more called upon to believe all these strange Kelto-Mosaik legends than the Egypto-Turanian ones of Genesis and later, with which Jews mix up their race prior to say one thousand years or so B.C., but if we would unravel ancient history, we must watchfully note the names and ideas of the myths, and especially the appearance and disappearance of all

emblems living, dead or phenomenal, as of serpents, holy stones, hills, solar signs and names, for they are Faith-ideas and denote lines of thought.

The name Fiall or Feale (fem.) occurs as a river in Kerry, and we are told Feale was a lovely woman who died from fright, killed by her lord, Feal, whom not knowing, she observed when he was naked.¹ Now the Tara stone, we may be certain, was called after the deity it symbolized, or the land or city in which it was primarily revered, which again would assuredly be called after it, if the greatest divinity of the place; and Dr. Skene, an author not disposed probably to our views, tells us that the Danaáns came from four cities, *Falias*, *Gorias*, *Finias*, and *Murias*, which would of course, mean tribes or faiths, or both. From the last three cities these Danaáns brought “a sword,” “a spear” (the *Quiris* god of ancient Rome), and a “cauldron”—the sacred Grail or Eucharistic cup. *Falias* had of course, his own special representative in the *Leac Fal* on Mount Teamar, and from this F'al would readily spring the nineteen Saints Fillan or Fallan, whom Bishop Forbes told us the Irish hagiological writers enumerated, as well as the numerous Scottish and Irish names of Fil, Fal, Faelan, Filan, etc. It is of no moment as regards our researches into the origin of faiths, nor do we see, were it otherwise, any sufficient reason for holding that the Tam *Leac Feal* was either the Argyleshire or Perthshire Lingam, and though differing from Saint Columba and many ancient writers, we are here glad to find ourselves in unison with such learned and orthodox authors as Drs. Petrie, Skene, Stuart, etc., nor without good and sufficient reasons. Thus the Tara stone was “a sounding one,” like to the sounding and rocking stones of Egypt and Asia, and if, from a primary rock (as is probable from what we know of other Irish stones and Keane's drawing given as fig. 9 of our Plate X., p. 168), it possibly gave a ringing sound when peculiarly struck. This the Skone stone never could have done, for it is a small block of red sandstone, *of the same character*, says Dr Skene, *as that found in the neighbourhood*, and measuring $26 \times 16\frac{3}{4} \times 10\frac{1}{2}$ inches.² We quite believe that in its prehistoric era, it too had been a Lingam or Yoni emblem, and that Columba and his Skoti, and other Argyleshire men, had others, and that the “holy stones” still met with throughout these isles were similar, and that all these are only the remains of a great and innumerable company; this may be all freely granted and is indeed, a conclusion which every person who knows anything of the stone worship of Syria, Arabia and India, must arrive at.

The Skone stone has a history of its own, and a very interesting one, which, though only going back about nine hundred years, can be readily imagined in its prehistoric times, when the Kale-dun Solo-phalists ruled Alba. At the coronation upon it of Alexander III., in July 1249, its resting-place was “in the Cimiterium of Skone Abbey,” under the sacred oval-shaped hillock called the Moot Hill—the *Mons Placiti* of the *Regiam Majestatem*, and the *Collis Credulitatis* or “Mount of Belief”

¹ Joyce's *Irish Names*, p. 159.

² Cf. *ante*, and *Procs. Soc. Ants. Scot.*

of *The Chronicles*.¹ Many Kelts called it the *Kaislen Kredi*, and ecclesiastics named it the “Mount of Belief,” so far back says Dr Skene as 906, and described it as situated in the *Friar’s Den*, a ravine running close by the old as well as new palace of Skone, which is about a mile from Perth.

The Mount, which had a top area of 100 × 60 yards, overlooked the ancient cemetery, thus presiding as an hypethral temple over the dead, precisely as do our present churches. Between 1600 and 1624, all stoness, and fragments of stones, belonging to the old abbey and cemetery, were made use of for the new palace and a church, which was then erected on the old “Mount of the Faith.” Strange, yet not sudden vicissitude! for ten centuries had elapsed since the spiritual had here striven against the concrete God-idea; and still in this nineteenth century does the old God peep out in such phrasologr as “the Stone of the Corner,” “the Pillar of Truth,” and similar venerated language of many Bibles.² The Skone stone was exactly such as Jacob, Absalom, Solomon and other Syrians set up, and before which all good men “adored,” that is “worshipped” or “ratified vows.” In later times it lay between the mount and a cell or chapel, and this is as we might expect after it ceased to be “the Pillar of Toth” or Truth, whilst it still remained the venerated relic of a nation’s worship. Its proper place was then amidst the dead, where also was found the Bell and Yoni stone of St. Filian’s, when that faith died. The Christian placed the Skone stone near their holiest spot, “the great altar in the Skone Monastery,” but before that it is said to have been carried to Dunstaffnage for safety.³

The Moot Hill of Skone satisfies every topographical want of the Sivaite, being not only in a sequestered dell, but one traversed by a rivulet, which near the holy mount opens out and discharges its waters into the Tay. This too must have been a sacred stream, or one much revered by the old races, for, from its high mountain source to its debouchure, its path is dotted with objects fraught with pious memories. It draws its waters also from the back bone of the Iand—the sternest and loftiest mountains of the Skoti, as well as from some of the sweetest and most fertile straths of the Kale-duns, and though small and turbulent by St. Faelans’s charmed pool, yet, fed by several large affluents, it sweeps, a calm and majestic stream, through many richly pastured meads, long before it passes the Keltik capital, after which it opens out into one of the grandest estuaries in these islands.

The “Moot Hill” remained the coronation spot down to quite modern times. Robert III. “sat upon it” in 1390, issuing his decrees, as from “the seat of an Oracle,”⁴ for it was named the ancient *sedes principales*—the seat which “symbolized the

¹ *Procs. Soc. of Ants. Scot.*, vol. viii., March ’69, Art. Coronation Stone, by Dr. W. F. Skene.

² Genesis xxii., Leviticus xxvi., Deuteronomy xvi., Judges ix., 2 Samuel xviii., 1 Kings vii., 2 Kings xi., etc., and cf. Timothy.

³ *Procs. Soc. Ants.*, see p. 75, and see our Plate VII., 5, 8, vol. i., p. 290.

⁴ That is an *Om-Phil* or *Omphallos* (which Orpheus called the *Phallos*) or a central *Olympus*.

monarch” and was the “source of destiny and fortune.” The *Chronicon Rythmicum* calls it the *Anchora Vite* and the *Lapis Pharaonis*, which is correct in so far, that this word is derived from the Sun, but the idea is a feeble Christian guess, like those of the fourteenth and fifteenth centuries, which bring it from Spain; for according to the oldest legend which Dr Skene call find—that of Baldred Bisset of 1301—Scota, a daughter of a Pharaoh of Egypt, brought it with her, and by its aid conquered the Picts.¹ In the *Scala Cronica* of Tara, which was completed in 1355, “Blind Harry,” a famous minstrel, says that the stone had lain for eight hundred years at Skone before Edward of England seized it in 1296, but this is going back to the fifth century and the Fergus Mac Ere traditions, and some Irish legends as to the Tara stone coming from Scotland. A word now as to the Ile of Man ere we close.

ILE OF MAN, MAUN, or MON, or MANX LAND.—The Druid or Pagan remains of this small island (some 24 × 11 miles) have been almost effaced by time and Christian fanaticism, of a very devout but ignorant and superstitious type. There are still the remains of many stone circles, but in a very dilapidated condition, and without, so far as we could ascertain, many of the characteristic Lingam-like stones described elsewhere.² It is evident, however, that every village once had its little stone circle or holy mound, well, and tree. One of the old shrines we examined, called the *Cloven Stones* (because the two largest are split), is very characteristically situated at the high apex of a deep gorge, east of the village of Baldrine, half-way between Douglas and Laxley, where the high lands begin to break and fall away abruptly eastward to the sea, and widening out, display a bright expanse of ocean precisely where the solo-phalists could see their God of Fertility daily rise, in his mid-summer strength, when their Bel-tein fires were lighted in his honour all over the land. This is topographically exactly such a spot as they would choose on which to sacrifice the lamb without blemish, and here their chanticleer would each morn welcome their rising deity. Here too would earnest prayers be daily put up for increase to flocks and herds, and blessings on the family and tribe, just as is still done in the adjoining rude *Cill*, or very “Primitive Methodist Chapel.”

Both the ancient and present Kelts, firmly maintained that their god required blood for blood as well as their urgent prayers, to remind him of them and their wants; and these, both peoples offered, believing that he would alter the laws of nature on their behalf. This continuation of faiths is seldom however recognized, and here the devout Methodist population now look down with all the contempt and arrogance usually begotten by ignorance, upon the shrine of their ancestors.

A little further north, overlooking the pretty vale in which lies the thriving mining town of Laxley, there is another circle, which owing, to the popular canonization of one known now as “King Orry,” “Great Orr,” or “Saint Orr,” has been better

¹ *Ibid.*, p. 81.

² See especially, Stonehenge, vol. ii. p. 232, 233, and elsewhere.

preserved. Here stands an undoubted and remarkable Lingam stone, situated on an eminence and over a very suggestive cavity, formerly it is said, a regular Kill or Cell,



Fig.291.—SACRED STONE AND CELL OF "KING ORRY," ILE OF MAN.

in which was an ark or rude *Kistvaen*, vide this fig. 291 copied accurately by our engraver from photos we bought on the spot. The guide-books truly state that, "this is the most remarkable monument of antiquity on the island, which, both from its strange appearance and traditions, draws thousands of tourists annually." Of course around it are grouped quite a cemetery of ancient graves, and Christians have on this account—forgetful how they too have ever sought to be buried around their God's dwelling, fancied that this Lingam and its ark, merely marked one particularly sacred grave of a mythical king and his family. And this is indeed true, according

to the Euhemerian doctrine, that "all the gods were men;" for the more we have studied Manx lore, the more does it appear that the so-called Or or Orry, was merely the Zeus or Herakles of the early settlers. All towers, columns or mounds, were his, or sacred to Or; and he was the Moses who gave the first laws and established the Tyn-wald Mounts—Sinais, Tāras or Skones—around which at stated solar fêtes or phazes, the tribes assembled to hear the laws of their oracle; for still do all Manx-men congregate at early mid-summer before the Tyn-wald Mount of St Ion or John—suitable name—to read and authorize the legislation of the year. This is still a solemn political, social and even religious rite, without which no laws are legal, though passed by England's Queen and Parliament. Here also, King Or required his nomads to present annually to him a bundle of grass, once their only crop, and the universal early offering of nomadik tribes as our Glossary and Indexes will show. The sacred *Kusa* grass of Asia, still enters into nearly every social and religious rite of the non Aryans as well as Hindu Aryans of India, and not on this Ion-ian Tyn-wald only, was this Manx Tor to be so worshipped. Every hill was his, and his children, say Manx legends, were commanded to offer grass to him at certain solar phazes on all the high mountains of their land, as well as to strew this around his fane by Ion's Church—his Dove or Ark—as well as along that strangely hidden *Via Sacra* which leads to his phalik-crowned Zion. Along this it is that an English bishop, governor, and all the high officials, move in solemn state and to measured cadence, every midsummer month. No stone or obelisk now indeed crowns the sacred mount, but at this time there is erected an equally suggestive pyramidal tent, the pole of which carries the

red Cross banner of St. George. In this fig. 292, we give a sketch copied accurately by our engraver from *Brown's Popular Guide*, which taken in connection with our own

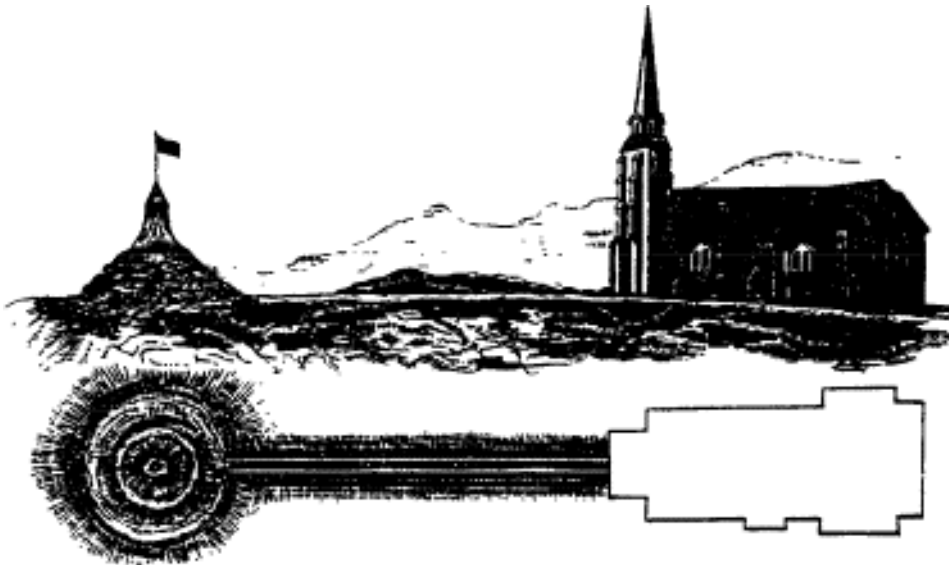


Fig 292.—PLAN AND SKETCH OF THE SACRED TYNWALD HILL OF ST. JOH'S OR ION'S, ILE OF MAN.

plan, shows the covered way *Via Sacra*, or vagina, curiously hid from public gaze by two artificial embankments. The natural topography is also Sivakaly correct, for this mound and ark are considered by Manxmen to be situated in the centre of their island or little world, and it is therefore like Delphi the *Om-phallos*, in the Yoni;¹ and, geologically we should say, this was once true before the northern low-lying portion of the island north of Ramsay and Ballaugh rose from the sea. But this Tyn-wald Mound has another characteristic, reminding us of the Mons Palantine—*tyn* or *tien*—where great *Jupiter Stator* stood, overlooking the re-entering angle of the Tiber; for this T'Or's Mount also so stands with reference to the winding stream which here washes the low southern base of the great range of mountains on which is located this so-called *umbilicus*, equally dividing the land north and south.

Tradition, alike Christian and Pagan, informs us, say the Guide-books, that the modern Church or Ark, and its covered way connecting it with the phalically crowned mound, stands upon "the site of one built in 1699, which *tradition asserts had been preceded by a temple dedicated to Thor.*"² And what more fitting name could be chosen for the shrine of this Apolo or "Fiery One," than *Tein* or *Tyn*? His is the *Ting-valla* of Iceland, as well as the *Ding-wall* and *Tin-wald* hills of Scotland, and though Christian Manxmen now call their shrine *Kronky-Keillown*, or "John's Church Hill," we do not require to go to any such secondary derivative. Popularly, Tyn-wald is held to mean a *Forum Judicialis* and "Hill of Assembly," and this the *Thing* or *Ting*, or Thor's Court of Sacred Fire, ever was. Kelts, Greeks and Latins, alike dispensed

¹ Del-phi = *Tel-pi* or "Sun Oracle."

² *Brown's Guide*, p. 118.

law and justice, adjoining the *Pur-ataneum* of their Zeus or Apolo; and *Vollr, Vold* or *Wald*, was a field upon which the god acted, as Osiris upon Isis the Nile field, or Rāma “the ploughshare” upon Sita “the field furrow.” The politico-military and ecclesiastical rites of this Or or T’Or’s Mount, are all accurately prescribed in a *Lex scripta* of 1417, which is still in full force, although Tors representative—“the doughtiful and gracious Lord”—is no longer required “to sitt on a chaire upon the Tyn-wald with *ye vissage unto ye East . . .* and the *three Reliques of Man* before you, in yor presence.” These “Reliques,” which we can easily guess at, have disappeared, most probably, because they became distasteful to the priests of the new faith, and were truly “Pagan,” that is, were such as the *Eduth* and two stones of Moses, or the sacred Rod and Urim and Thumim, or the caskets and baskets of serpents or phali of other peoples. Or, Hor or Orry, is in many respects a suggestive name, as our Glossary will show under these, and *Ar, Al, As, Alt, &c.* With Kelts, *r’s, l’s, the s, h, c, and z,* are very loose sounds, both as to change and omission, and so also *Ol, Aul, Al,* and *Att* or *Ath*, the usual name of the old Keltik stone or Altar-god—the *T’Or, Th’Or, Tot* or *Tor*. We must also remember that *Urcia* or *Orsia*, was the old Keltik Bask for *Jupiter Tonans*, or the Thunder God, and that *Or* or *Ur*, is believed by specialists to have come from Asia with Iranians, and to belong possibly to the Zend langage.¹ This root, *Or, Ur,* or *Aur*, is the Light god, and the *Ci* or *Sia*, a prefix like the Indian *Jee* or *Dee*, as in *Mahā-Jee, Siva-Jee, &c.*, or else “land” or “country” as in *As-ia*, “the land of As-ites,” *Ar-ites* or *Orites*.

It is still from “Orry’s Tower” at Kirk-Michael, or St Michael’s, the phalik *Mah* or *Mih-Kal*, that all ecclesiastical and much political power emanates, for here resides the Bishop of Sodor and Man, once a real ruler, but now only the second most important functionary of the iland; for secularizing England and the Methodistical Manxmen, now principally look to the English Governor and the “House of Keys,” over which he, and not now the bishop, presides.² “Orry’s Tower” is a most interesting name-relic, for the present “Tower” is of comparatively modern date though Christians have claimed it since 1230 as the residence of the head of the iland church. In fact the Christian high priest took the place of the Arch-Druid, for here too was “an original Tyn-wald” on the hill of Reneurling, appropriately called “the hill of the Eagle,” or of Jove, and from hence issued all laws, as from the Golden or Solar Eagle of our churches still issues “The Law of the Lord.”

In the neighbourhood of the present and fonner Tyn-walds, are circles, Kistvaens and Runik stones, most probably the phali of Kelts first, then of Danes and so-called Christians, but as time went on these became Christianized and adorned with crosses, &c. Near to Douglas and Marown, is a Kist-vaen or Dolmen, now claimed by Christians as the “Chair of St Patrik,” and held sacred to the memory of three Saint, no doubt

¹ London: *Acad.*, 4 Sept. 1800, p. 193. *Ash* is usually *Ait*, Heat, or the Sun.

² Some say *Sodor* signifies “Savior and South.” It was the name of a shrine at Iona.

pagan chiefs who followed some old Druid patriarch or Patrik, for it is situated in a *Megher-y-Chiarn* or “Fields of the Lord,” and beside a *Glen Darragh* or “Vale of Oaks.”

It was Or or King Tor, who also gave to Manxmen their strange mystic seal or sacred hieroglyph of the man with three legs, or rather the three rayed or legged solar sign shown by us on p. 152, at foot of Col V., Fig. 226. There, and on p. 166, we see many similar emblems common to Kelts, Hindoos, and all solo-phalists, and a three-legged man needs no interpretation to them. Man’s third and central limb is his “weapon,” and this the islanders delight to depict him in the valiant exercise of, though they little understand the true origin or signification of this favourite seal. It did, however, call forth great mirth and some indelicate joking, when we asked why in the numerous grotesque pictures, the three-legged one never appears as a female, but always as a courageous male with his third leg erect, and usually kicking or exciting others to merriment. When the figure appears as only three lines radiating from a centre with upturned ends—the *feet*, we see that it is simply the solo-phalisk Swastika of Asia and America, and like to this Buddhist one if we run the lines closer.¹ Here the male and female organs are in conjunction, with Fire, Sun, and Moon, and the feet or phali, are segments of cones resting on Yonis between which spring forth volutes or scrolls, such as conventionally represent Fire just as *feet* do so, regarding which full details appear in our Glossary and elsewhere.

Much has been written regarding the Asiatic cross or Fylfot, but here we will state our own views, as such as we formed very many years ago, when the symbol used to come daily before us in our peregrinations throughout India. The Sanskrit word *Svasti*, or words *Su-asti*, signify “well it is,” or “so bet it,” *i.e.* *Amen*, or “our blessing or approbation go with you,” or “may it be well with us;” but any cruciform object may be termed a *svasti*, as cross roads, a cruciformed temple, the crossed arms, or a man standing with stridled legs and arms; indeed this is called both a *wan* (*Svasti*) and a *zan* or “man” in China, and is a symbol of the oldest creating god-idea, the *Shang* or *Shang-Tê*, the pillared or ithyphalic *Shang*—our **F** without a top. Both with Hindus and Chinese the *svasti* or *wan* denotes “health and happiness,” and can scare away evil; and it is therefore commonly branded or marked on cattle, especially the village bull, from whence, perhaps, it has the meaning of “a libertine” or general

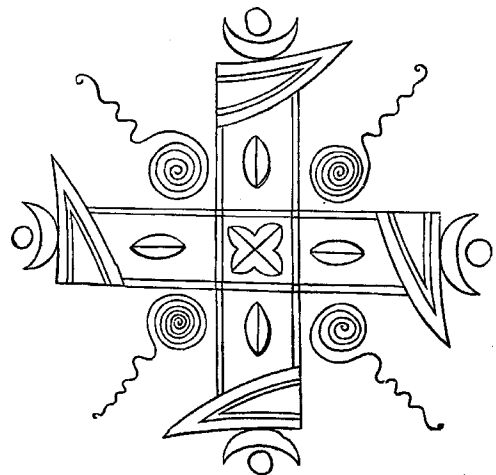


Fig.293.—A BUDDHIST SWASTI EMBRACING FIRE AND ALL ORGANS.

¹ For Asia cf. *R. As. Soc. Jour.* xviii. 391; and for America, xi., iii., LIV., and Inman’s *Ancient Faiths*, i. 151. [Also Inman, *Symbolism*, fig. 37 (pp. 43-4, edn. 1874).]

fertilizer. The geographical limits of the emblem or its variants seem unbounded. In both the Americas it is well represented, especially amid the ancient ruin of Palenque in Yukatan and in Mexico and Peru, where it is commonest in what we call the "Greek pattern." Professor Holmboe describes it as a divine emblem in the old faith of the phallic Wod, *Budh* or *Bod* of Skandinavia,¹ and it is acknowledged by

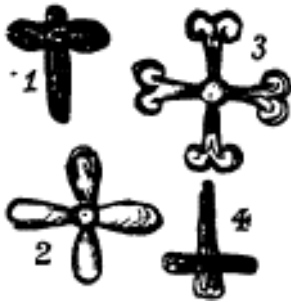


Fig.294.—TOR'S HAMMER AND
CROSSES

archeologists to be represented in these three and four armed hammers and crosses of Tor. These radiate suggestively from a central sun (yoni?), which is seen still more clearly developed in the Syracusan coins of the 3d and 4th centuries B.C., which Mr. E. Thomas gives us in Plate III., attached to his valuable article in the *Lon. Numis. Chron.*, I. of 1880. If in any place, we should expect to find the *Svasti* in Sicily, the early home of the Sikuli and other Pelasgik Kelts, and the ile specially dedicated to their *Ab-Elio* or Apolo. These Sikuli, like the Manx Kelts,

perferred the three-legged and spurred or feathered forms; for out of eleven coins in Mr. Thomas' plates, seven are three-rayed, *Svasti*, springing from unmistakable yonis, whilst one has, instead of spurred "feet," three cocks' heads, stamping them at once as Solo-phallic emblems; whilst on the observe is the Lukean Boar of Jove, but also of Vishnu as the personified impregnator. Mr. Thomas gives us another plate to establish what his article is written to prove, viz., the golar signification of the *Svasti* as developed from raised circles, crosses, &c., which none who have studied Solo-phallic lore can for a moment doubt. These volumes, and Inman's, Higgins', Bryant's, &c., have usually taken such for granted, whilst our own observation in India and converse with Hindus, has assured us that wherever the rays are elaborated, the phalus—as *Surya's* emblem or mode of carrying out all animal fertilization—is usually meant. Mr. Thomas' Plate II. goes further, confirming what we have always maintained, viz., the original Solo-phallic nature of all crosses, triquetra and otherwise rayed and revolving-looking figures. The rays are Apolo's arrows or obeliecal symbols, similar to the pointed or phallic-handed rays of Ra, Aten or Adon-Ra, given in our figs, 78, 79, pages 199 and 200, Vol. I., where some of these symbols of life are seen dropping from the fertilizer's hands upon the Isian ark of his servants. In India we commonly see *Svasti* sketched in white or red colours over the door-ways or on the door-step or jambs of city houses, parts sacred to the deities of the "Door of Life;" and in country cottages as soon as the morning cleansing with earth, and the sacred cow dung is smeared over all, the mistress of the house prominently sketches the sacred emblem in front of her house, garden gate, &c. Usually it is the four-legged white one in Bengal and the north-west. but many Madras and the Mahâjans or bankers, and various Punjab sects prefer the three-rayed symbol of Manxmen. Almost all Hindus use or should use crude cinnabar or vermilion, and three-legged swastis during

¹ *Traces de Budh.* Norway and Paris, 1857, p. 35.

the licentious harvest fetes of Doorga—Siva's fierce and bloody consort. In China, says a writer on its folk lore, "the mystic *Svastika* or Thor's hammer (the *Wan*, and archaic form of the phallic creator *Shang-Tê*) is all-pervading, meeting the eye in all sorts of places, on the wrappers of medicines and sweetmeats, the stomachs or chests of idols, and the flanks of animals, upon dead walls, coins, &c."¹ It is, says Dr. Eitel, "ordinarily accepted as the accumulation of lucky signs, possessing ten thousand virtues, being one of the sixty-five mystic figures which are believed to be traceable in every one of the famous footprints of Budha." This writer calls the various forms of Tor's Hammer, its ordinary European development, and points out its prevalence amongst Kelts, Saxons, Skands, Danes, Germans, &c., who marked their sacred bells with it during the middle ages. He adds that this proves a common mythology "in ages long gone by, before the Aryan races had commenced their western wanderings, or the Shang dynasty had ceased to reign in Cbina (say 12th century B.C.)—coeval, in fact, with Kadmos, the reputed father of Western letters."

In Japan. we see the *Svsati* in the: ever present three rayed mystic *Tomyê* which is exhibited on all drums and lanterns especially at *Matsuri* or festal illuminations. It is, says Miss Bird, "the most common ornament in the empire of Japan," appearing on "all terminal tiles of roofs .or walls, . . . among the wood-carving and arabesques of temples," besides being one of the badges of noble families. She was told it was a sign of all good influences, long life, &c.² It is usually in red or white, and is simply a highly solar looking revolving figure such as the Manx Svasti would be if circles were drawn between the legs, and the whole enclosed in a circle.

Such authors as Kerchers, Montfauçon, the Rev. T. Maurice and others have called attention to the Svastik or cruciform character of many Egyptian and Indian temples. We see the Hermetik cross prominent on the obelisks of Barberin, Pamphylia and throughout Egpytian sculpturings; and the ruins of Axium display it as the symbol of life and Toth,⁴ Teut or Theus—our modern Teutahs and *Theos*. Mr. Thomas lays stress upon the discovery of crosses on Babylonian seals of 1500 B.C., but we believe that this will prove a comparatively modern date for crosses, Svastik and other; here however we must not pause to discuss such special points.

Greeks, Babylonians and earlier peoples adorned their solo phallic Dio-nusos or Bakchos at a very early period with a wreath of perfectly plain crosses as we showed the god with his cup and budding branch in hand in our plate 5, page 104, vol. i. Here we give an enlarged sketch of the head as this appears in Hislop's *Two Babylons*, where the reverend



Fig.295.—THE BABYLONIAN BAKCHOS.

¹ *China Rev.*, Sept. and Oct. 1876, p. 72.

² Quoted from *Notes and Queries on China and Japan*, III., p. 98.

³ *Japan II.*, 288.

⁴ Bruce's *Travels in Abyssinia* and see Keane's *Towers and Temples of Ireland*, p. 114-119.

author calls it “the symbol of the Babylonian god, revered at this day in all the wide wastes of Tartary.”¹ The reader is of course aware, that “the lord of the budding branch” signifies “the Creator,” or He who alone gives “branches”—the Eastern term for sons. The cross has been used from very ancient times in connection and rather phalically so, with the planets. In our fig. 233, page 166, it appears in conjunction with the sun and moon to denote Jupiter, Saturn, Mars, Venus and Mercury, and as forming the tail and a pendant to a common circular form of the solar serpent. So Druids formed a *Tau* or cross out of their *Jovine drui* or sacred oak as sketched by us in fig. 19, p. 64, vol. i.; and Ezekiel told his tribe that all who put the mystic *Tau* upon their foreheads, (which many Hindus still do), would escape the murderous wrath of “the Yahuê”—their sun-god. The Ser-apeum or more modern Egyptian *Tau*, gives a man’s head instead of the Isian loop or handle of the old mythology, see p. 225 of our vol. i., where we quote King describing it as “the symbol of the generative power, found in Pompeii in juxtaposition with the phallus,” proving as he urges “the embodiment of the same idea.”²

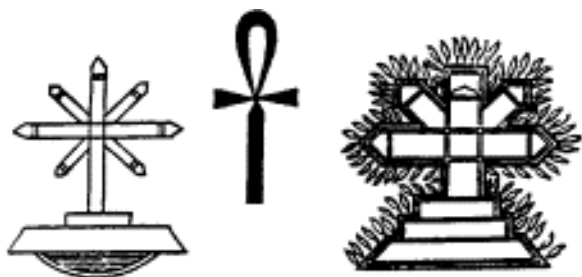


Fig. 296.—THE EGYPTIAN AND BUDHIST CROSSES.

The ancient *Tau* is this dark central well-known looped cross, the base of which is probably the origin of the three-legged idea in connection with Isis or the female unity. The elaborate side crosses of this fig. 296 show how Budhism has degenerated into the old *Budh* or *Bod* faith, for that on the left is composed of

scarcely disguised phalli whilst the right one is a veritable “Tree of Life” bursting into seed like the Assyrian sacred tree seen standing before the Isian or castelated ark of Ishtar in our fig. 25, p. 75, vol. i. These Budhist crosses are kindly lent to me by Mr. Marcus Keane, who takes them from vol. x., p. 241 of *Asiatic Researches*. None who have read works upon the degenerate Budhism or rather Budho-Shintoism of Japan, will be surprised at these its phallic vagaries, nor wonder at the frailties of other and younger faiths, when so high and pure a religion has fallen so low.

Here we must now close this chapter, which though long and called “Western Aborigines,” has, the reader may think, not gone far enough west, and yet too far and too much into our next chapter, “Eastern Aborigines.” We have however, been compelled to show the places and the conditions under which all early Western European tribes arose. The Atlantic is the only good and sufficient boundary of the old world; we have no records of any races crossing it, and only a few Eskimos gained the lost continent of the ancients, by the icy North. In our researches, we shall reach the new world through the old, and as our last stage, after sketching the religions of the more prominent Asiatic and Polyneesian peoples.

Having so vast a field, we must necessarily tread lightly, and specialists may say

¹ *Two Babylons*, p. 325.

² King’s *Gnostics*, p. 214, pl. vi.

too superficially in regard to their own particular studies; yet we trust we have so far left no doubt as to the faiths of the early races of the West. To our mind their religions were simply those of Aryan, Dravidian, and Turanian India, nay of all Asia—the land of their birth, childhood and manhood. From this in their old age they gradually fell away, not only from inherent weakness, but owing to the advance of knowledge and a wider acquaintance with more progressive elements and races; and finally succumbed in the presence of a highly and solidly-organised, dogmatic and written faith, infinitely superior to anything the western world had hitherto conceived, but which is nevertheless only another step in the never-ending process of human development.

CHAPTER IX.

FAITHS EXHIBITED BY EASTERN ABORIGINES, THEIR PRE-HISTORIC RISE, AND WESTWARD MOVEMENTS.



Fig 296.—THE UNIVERSAL SOLO-PHALLIC IDEA

THE last chapter has considerably cleared our way for this one, Western Asia having been long the home of Asiatic peoples who spread westward into Europe and Africa, and eastward to India and even beyond. This is more especially true of the ancient Aithiopian, Akadian, and Kuthite races, whom we may designate Turanians, but who became more or less Shemitized by the conquering Shemites of Arabia, and then Aryanized by various waves of Aryans. These latter races by forcing the Turans from early ancestral seats of empire, advanced their civilization by widening their views and sympathies, and destroying their pristine, social and religious exclusiveness, but it finally led to the Turans being all but absorbed into the nations they sojourned with.

The Shemitic ascendancy threw upon all the coasts and islands of the Mediterranean a strange medley of races, of whom the principal; and for long a great and compact people, were the Phenicians, whilst the Aryan wave from its Asiatic centre threw forward, but more northerly, strong hordes of Skuths or Scythians, a name which we had better here consider in the Keltic significations of *Scaoths*—wanderers

or filibusters. The results are somewhat confusing, and particularly when we have to remember, that though here probing deeply we find there is a depth quite beyond us; for it is not given to man to know his own genesis, nor indeed that of any original creation. Thus we have constant intimations even at the very remote, and all but pre-historic periods, of the earliest known Turanian, Shemitik and Aryan waves, of strong, resistant, and unknown populations of Autochthons (if we may presume to even here use this word), occupying all the continents and islands of Europe, and fighting bravely for their hearths and homes.

We have already pretty fully considered the early faiths of the Turanians and Shemites occupying the plains and water sheds of the Tigris and Euphrates, and will not here take up the special early faiths of the Nile valley and Iranian highlands, for the Egyptian and Zoroastrian faiths require each a separate chapter, and so also do ancient and modern Hinduism and Buddhism, even to their Chinese and Japanese developments. In this chapter we will treat only of the obscure and unwritten faiths of little known, but by no means unimportant races, who if they did not form, at least materially modified, the religions of their conquerors. Before however starting on such Asiatic researches, let us say a few words in regard to "the great dark continent," which though now but little known, holds out a promise of great discoveries.

AFRICA. Our indexes will show that Africa has not been neglected in these volumes though owing to its worships being like its peoples in an almost primeval



Fig. 298 and 299.—TALISMANS AND AMULETS FOR TEMPLE AND DOMESTIC WORSHIP.

state, and to our concern being to trace the tree to its roots, we have little to do with this great continent beyond notifying the existence of the roots. We know enough of African religions to assert that here Fetish, Tree, Phalus, and Yoni worship exist

in their grossest forms. Not only is there a symbolism, bestial in the extreme, but the veritable organs are often displayed for worship, with snakes and all manner of fetishes. Speke found the organs of mares, asses and other very gross yoni forms, common as African house ornaments. And Burton complained that in Dahomey, the clay figure of a naked man of bestial and horrible proportions met him at every turn, and that all worshipped it as the God *Legba* or *Egba*.

Africa like other lands has a "Tree of Life," and from it "palm oil ever drips," which can cure every ill of man or woman. Our wildest races in India exhibit more decency in their faith, yet these Africans know the usual veiled and conventional forms of Nature Worship, for we find with them the female principle or Woman herself frequently represented as a fish, cat, dove, &c.

Bishop Calloway tells us of tribes bordering on our South African colonies "whose Creator *U-tixo* or *U-kgá-Mata* is symbolized by a rayed sun and crescent,"—separate or conjoined, and by a cup in a circle or an eight rayed star—all common

ancient Solo-phalik euphemisms.¹ And Dr. Hahn, the Government Philologist at the Cape of Good Hope, in his late book upon *Tsuni || Goam, the Supreme Being of the Khoi-khoi*² or Hottentots, tells us that this “Father of Fathers”—the above *U-Tizo*, is “the stream of the thunder-cloud,” who “giveth or withholdeth flocks and fruits,” and that like all solar gods “he died, several times, and several times rose again.” As with us so with the Africans; when the solar god “comes back there are great feasting and rejoicings: milk is brought from every kraal, and fat cows and ewes are slaughtered.” for “Tsui-goab is very rich; he gives rain, he makes the clouds, he lives in the clouds, and it is he who makes cows and sheep fruitful;” and hence it is that females are thought to be preferred by him. Dr Hahn usually calls him *Tsui-goab*, but there is a click in this hyphen which is denoted in the title of his book by two vertical lines. The name has been very variously written and pronounced, as *Tsoi-koap*, *Tshu-goam*, *Tui-qua*, *Ti-qua*, *Uti-kuah*, *U-Tixo*, &c. This Supreme God has also an enemy or Satan, *Gaunab*, whom he is said to have vanquished but by no means obliterated, and from whose wound he still suffers; for Tsui-goab may be translated, “Sore Knee,” reminding us of the maimed Gods of all peoples, as of Solar Savitri, Hephaistos or Vulcan, Pan, and others. Yet though Tsui-goab’s name now signifies indeed “Lame Knee” this is held to have been an after accidental coincidence, for *Goa-b* means essentially “the Goer,” or “Approacher,” and *Goara*, “the day dawns;” whilst *Tsu*, though now meaning “Sore,” is also “the red coloured or bloody one,” terms applied to Siva and Durga. With *Tsui-goab*, however, it is only held to mean that he lives in a bright red heaven, and the *Khoi Khoi* when praying to him, turn towards the East and call him a “Heavenly Father,” and “Father of Fathers,” and they worship him on mounds, omphi or karns, to which stones are continually thrown, and offerings made of green boughs, honey and all produce. Whether therefore he is “the sore knee-ed,” and ancestor of “a great Healer” or not,³ Tsui-goab is clearly the Hermes or Mercury of Southern Africa, and a Siva, whom his children say understands all their wants, feelings and affections, for he assumed the role of a Son of Man, and once lived and died on earth, and had a wife and only son, and performed many wonderful works. His enemy *Gau-nab* is of course the opposite of all this. The one being “brightness,” and the other “Darkness, Night, Destruction,” which last, *Gau* it appears means. He is therefore “an evil spirit,” a ghost, ever going about to harm people and to take them to the long dark night of “Death.”

The Hottentot religion is not without its excellencies. Though “less dogmatic than ours,” says Prof. M. Müller, “it often seems marvellously practical,” whilst there are “traditions, legends, and poetry,” and the people “have refined feelings and a warm heart,” We know not, he adds, whether their “myths, legends and customs may not go back to a far more distant period than the literary records of any of the Aryan nations.”

¹ *Lon. Acad.*, 17th Nov. 1877. ² Trubner, 1881, and cf. Max Müller’s *Rev.* in *XIX. Cent.*, Jan 1882.

³ See on these points *Lon. Acad.*, 7th Jan. 1882. Letter by A. Lang.

In a Legba shrine of three sacred courts, Captain Burton found depicted on the door, a leopard, fish, serpent and turtle, and a male and female figure of *Obatala*, the dual "God of Life;" and opposite to them was "a phalus conjoined (*in coitu*) with the female emblem." He speaks also of the charms over doors and tents, being in Northern Africa often the actual organs, of a mare, cow or camel, "to avert," so the people said, "the evil eye or to bestow upon them health and prosperity;" so that here, as elsewhere, the Phalik God is a *Jupiter Salutaris*, as was the *Ier-u-Salem* of Syria and the *Suleman* of all Asia, for he was no Solomon as the ignorant often imagine. Our horse shoes hung upon doors continue unwittingly the same ideas. *Egba* makes us think of *Egle*; the daughter of the ophite demi-god of health—Eskulapios or Salus;



Fig.300.—HYGEIA'S CUP AND THE SERPENT GOD.

whilst the African women attending the numerous serpent shrines remind us of Virgil's description of Hygeia feeding the symbolic deities before the altar of her affections out of her *patera*, as here seen in the Egyptain ideograph given by Cooper,¹ and in our fig. 33, p. 97, Vol. I. Virgil says she sometimes appears with solar cock on her right hand, and the rod of the Asklepiian serpent deity in her left.²

The sacred serpents of Africa have still their temples, rites and sacrifices, human and other, just as they once had in Egypt, and still have in many parts of Asia. Bryant shows that Aithi-op-ia, a land of Solo-ophites, had for its first king, one *Arwe* "the Serpent," one of whose titles was Nagash, corresponding to the Aryan and non-Aryan terms for the sacred Serpent of India, the Naga and Negus, and to the Heb.

HEBREW.

N-ch-sh—A serpent

N-g-sh

N-ko

} Sexual intercourse.

N-g-i-d—One of power, a Ruler.

N-p-sh—Breath, Spirit.

N-g-e—The Venus of the Kabalists.

Nachash. The idea which runs through the whole subject of Ophiolatry is apparent from the annexed Hebrew words and the same may be gathered from Akadian and Egyptian; where *Naka* or *Neka* is "the Great Serpent," and *Neph*, the breath, soul, spirit, and a god. The ancient Arabs called their Kings *Nagashi*, and the Greek *Bas-ileus*, which has been

elsewhere enlarged on.² This was equivalent to our kingly title "Defender of the Faith"—their old serpent faith, which was enshrined in every district of their kingdom, as well as on the summit and along the precipices of their akropolis.

But an older faith than the Greek is here, for the base of *Bas-il-eus* is in *Bhas*, according to the Sanskrit serpent worshipper, "the Light and Splendor, a Ray, Obelisk, and Cock"—the Apolo-Python of those old races who anticipated Greeks in the adoption of shrines and deities, the meaning of which they as little understood as they did of Apolo the Skuthik *Ab-Eloh* and the *Ap-Illu* of Turano Akads.⁴ Egypt knew him

¹ *Serpent Myths of Egypt*, Victoria Inst., from which we purchased these and many other genuine monumental figures.

² *Virgil's Æniad*, vii. 1057.

³ *Basileus* is treated of in our Vol. I. as at pages 295, 359, 376, &c.

⁴ We therefore spell Apollo, Ap-olo.

well, and has everywhere shown him as the Crowned Basilisk or *Uræus*, the *Ouro* or *Arau* of the hieroglyphiks, and determinative of



Fig.301 and 302.—THE SACRED BASILISK OR URÆUS, CARRYING THE ROYAL CROWN AND SOLAR DISK

Royalty. We here show him from the gates of Luxor carrying the sun or universe in his mighty folds, and symbolising it in his inflated breast. He is here termed “the soul or life of Ra,” “produced spontaneously by his rays;” and it is said of *Ouro*, as of all phalik gods, that his sting

insures immortal life, for though “he kills he makes alive again.”

Still does the Hindu worship *Bhāsant*, “the Sun or Male Moon God,” and calls his Solo-phalik Siva, *Bhāsava* and *Bhās-kāra* or holder of the Bhas—the Arabian *Phalo*, Greek *Phallos*, Egyptian *Basah*, *mené* or man; and the Hebrew *Basar*, which they circumcised as a sacred object alike with the Yahu, יהוה, and his Yahué.¹ *Bhāsava* though the Linga, is *Mahā-Deva*, now spiritualized and purified by the literary Hindu, as the Hebrew *Basar* becomes in “the Word made Flesh”—or the *Logos* and *Sarx* of later Biblical writers. Greeks also gradually dropped their *Bas-il* god or Solo-phalik and serpent idea, and called their “God” “*Theos*, who however was for long only a slightly metaphorized *Theut* or *Teut*; indeed Plato explained that Theus was derived from Toth the *Menê* or Obelisk, or serpent-god-man, whom Abyssinians idolized as a nude man, with the head of a dog or serpent. Central Europe called him *Tiu*, *Téu*, *Théut-ait* or *Teutatis*, the *Ait* or phalik-Heart-idea of the Egyptians, from which Christians have inherited their traditions of “the Sacred Heart” of their Apolo.

Suidas calls *Theuth* or *Theus* “a form of *Ares*, the Sun-lion,” which is known to literary Arabs as *Teus-Arez*, and to Skuths as the early phalik *Ars* or *M’Ars*—their great *Quiris* or javeline “God of Battles,” and Fertilizer of men, their flocks and herds. Arabs worshipped him at Petra as a *Lithos melas*, *Atupotos*, *Tetra-gonos*, which popularly meant “The dark stout formless one,” the God of Nature, who as “the square black pillar” requires no image, and looks like Janus on all sides. We show him in our figs. 175 and 281² as depicted in Central and Northern Europe.

Ophiolatry does not seem to have been disturbed in Abyssinia (Ops-inia ?) until some Christians converted “the Great Dragon of *Axum*,” that is its Chief; and this did not much affect Northern Abyssinians, who retain “to this day the worship of Serpents, Trees, and the Heavenly Hosts;” whilst the shepherds, or mass of the people, still cling to ‘Ad-’Ad or *Hâbâb*, an ophite “Father of Fathers,” the *Aba-Ab* or *Ops-ab*, whose image—a red Lingam—Mahamad broke down in the *Al-kaba* of *Māka*.

The gods of Whydah in Western Africa form a Trinity, symbolised by trees, serpents, and water; the first tall and Jovine and the last as the salacious element,

¹ Cf. *Gen.* xvii. 11, &c.; and our Vol. I. p. 173, 196, 236-9, 335, &c. We as much as possible avoid double letters and the insertion of vowels for which there exist characters, putting only the breathing *ă*, and no *e*, *i*, *o*, or *u*.

² See our Vols. I. and II., pages 448 and 384; and cf. Bryant’s *Mythology*, I. 12.

³ *Deane’s Serp. Wors.*, p. 162; and true to present time.

on which the energy of the *Nachash* broods, and stirs into life, as is related of Elohim and his *Ruach*, and of Vishnu with his phallic pole. The Whyda sacred snake is, as the Rev. Mr. Deane wrote, “perfectly harmless and to be seen in all houses . . . It leaves its young ones in the very beds of the people, from which it is the height of impiety to dislodge them.” The snake’s house is the finest in the land and it has most of the furnishings of the later Faiths; and within it are held most of the religious rites, fetes, and sacrifices, human and other. To it pilgrimages are made, and here attend Priests and Priestesses called “children of god,” who bear the deity’s mark or symbol indelibly on their bodies, reminding us that Yahuê also required this of his people, for the *basar* had to be circumcised to him, and sometimes the *Tau* cross also affixed to those whom he was asked to spare. There was a day when the *Jah of Sabaoth* and the **IAO** of early Christians was exhibited as an ithyphallic deity,¹ like the African Legbe and Egyptian Khem,² with serpents for his feet and with all the veiled emblems of



Figs 303 and 304.—FULL SIZED VIEW OF A TEMPLE IMAGE OF SIVA, IN BRASS, AS AGNI, THE CREATOR AND DESTROYER.

birds, rods, and looped crosses around him. It is a very old African idea to exhibit their phallic gods as riding on the waters or on a crocodile, as the watery or feminine

¹ Cooper’s *Essay on Horos*, p. 42. *Victoria Soc. Trans.*

² [The name of the ithyphallic god of Thebes and Panopolis is now usually read *Min* and the nineteenth-century readings *Khem* or *Amsu* rejected. — T.S.]

principle. Horus as well as Khem frequently so appears, and we see the India Siva as Agni doing the same in these speaking figures of the god under the form of Fire or overpowering Passion, a figure we promised in a former chapter to try and exhibit to the reader. This Eastern Legbe, Siva or Jah, is here seen creating and destroying in exuberance of joy and clothed and armed with all the insignia of Life and Death. He has passed through one creation of life that is one female whose body clings to his neck and droops flaccidly around him. and is impressing with his *pad* or foot (the *Pràbat* or phalus) his image on another woman. His countenance is contorted with passion and his flaming head, ever a phallic emblem, is bright with Agni's rays and sacred gems. In one hand he holds the casket of life or womb, and in the other his own symbol the crown capped mace buried in the *Concha-Veneris*, whilst his seat is like that of most African gods on a strange aquatic animal representing the waters of fertility "over" which, like the Al-e-im of Genesis he may be said "to brood." Every rude African race could understand and worship such an image as this, if coarsely enlarged, although Whydas, Eboes, and Dan-hsinuos are scarcely yet educated enough to understand the fulness of thought here so skilfully shown by the Indo-Aryan. The figure is in fact brimful of similitudes, from its Lotus bed and creative *Padma* and "Foot" (that veiled form which has permeated so many faiths), to its serpent garland and hair of fire interspersed with skulls.

The serpent deity retains in Whyda his almost universal name and character. He promotes all strange and nefarious love intrigues, especially at the joyous harvest season, when, personifying evil thoughts or passions, he prowls about the fields (or his priests do), seizing females whom "he deprives of reason." These are then said to be incapacitated for return to their parents, so "they are sent to the King's hospital"—no doubt a den of debauchery, and "there they remain under the care of the priests till cured." They are then cautioned that "if they mention a single circumstance of what happened in these dens of villany, they will be secretly poisoned. . . . In most cases the possession of the devil or evil one is a concerted plan between the women and the priests."¹ This is confirmed by modern travellers, but when Whyda was conquered by Dahomey some slight changes in the rites of the faith took place, though matters could scarcely be improved by such conquerors.

The EBOES worship a sacred lizard, and in 1831 they called their king OBI, reminding us of the Royal Asp of Egypt, the *Oubos*, *Oupis*, or *Ophis*,² and Obion, the solar serpent god, and Ob-Adur the solar serpent, who was once good and a Horos, but fell from heaven like this solar serpent god of the Nile and our Satan.

Along the Gold Coast and lower Congo, superstitious and weakly Portuguese Christians have long forbidden serpent worship; and misrepresented what they did not understand, but beyond their limits it continues to flourish. The Koromantynes, who principally

¹ Rev. Mr. Deane's *Serp. Worship*, p. 167.

² The apparent mixing of Aryán and Shemitik roots will be made clear hereafter.

supply the West Indies and Americas with slaves, worship “a serpent Spirit of Evil,”



Fig. 305.—THE DIVINE FOUR-WINGED SOLAR-GOD
K'N-OU PIN OR BAIT.

OB-ONI, to whom they offer crocodiles, teeth, rags, feathers, &c. The crocodile and other half aqueous guanas and serpents were representatives of wintry Typhon, and Greeks said that from crocodile's teeth sown by Kadmus sprang up great chiefs, no doubt meaning great Ophiolaters.

AGOYE, the “god of the councils” of Whyda, is symbolized by a semi-human serpent, out of the top of whose head comes a javelin crossed by a lunette and a

crocodile. The base springs from three crocodiles on each side, with a serpent and flaming fire, whilst on the shaft a crocodile is climbing up like the serpent on the Eskulapian rod.

On the coast of Guinea the serpent temples are in sacred groves, where are offered to them specifically stated sacrifices, such as hogs, sheep, fowls, goats, &c., according to the season.

“From Libtria to Benzuela, if not further,” says Sir John Lubbock,¹ the serpent is the chief deity of Africa, and to it the people resort in times of drought, sickness, and other calamities,” just as Rome once did. “No negro,” continues this author, “would intentionally injure a serpent, and any one doing so by accident would assuredly be put to death. Some English Sailors once having killed one which they found in their house, were furiously attacked by the natives, who massacred them and burned the house. All over the country are small huts built on purpose for the snakes, which are attended and fed by old women; but there also are temples . . . of considerable magnificence . . . and with numerous attendants . . . each with a special snake.” It is rather suspicious, continues Skertchly, confirming much that Deane and others said a hundred years before his day, “that any young females who may be ill, are taken off to the snake's house to be cured.” In the *Dan-hgbweho* or snake temples of Dahomey, there are, says this later writer, various other emblematic deities, and full ecclesiastical establishments with regular rites and rituals. He found the Priests, and Priestesses or *Dan-hsinos*, living on the fat of the land, having flesh, grain, oil, and wine in abundance.

The shrines were usually circular thatched structures with conical roofs, where amidst the bambus and grass the holy reptiles delight to dwell. There are some suggestively strange vessels in these sanctuaries, viz. “twin porringers and holy cups and ladles,” like those of the Levitical or Judeo-ophite dispensation:² also “painted tree stumps, stones and cones.” But no traveller with a sufficiently intimate knowledge of eastern faiths has yet investigated the true meaning of these symbols, and until this is done it is impossible to get at the esoterik significance, nature, and mysteries of the Faith. From the roof of one of the largest temples—some thirty-five feet in

¹ *Origin of Civilisation*, p. 177.

² See Goldziber's *Hebrew Mythology*.

diameter, which stands in the centre of the market place and adjoining the King's Palace at Whyda—there hung, says Skertchly, “by a thick cord, a peculiar affair made of wood, covered with blue and white cotton yarn, shaped like two cones, connected at their bases, and purposely covered with blood-stained cowries.” This looks like the orthodox phalik and Bakchik appurtenances of some Eastern shrines, where the *Concha Veneris* is also stained with blood. The cones remind us of the double phalus of Nismes and the winged sun of Egypt and Assyria, but in Africa it probably stands for “the god *Ajarama* of the whitewashed stump,” On the walls of this temple were drawings of men, birds, snakes and divers animals, reminding us of the worship of the Jews as denounced by Ezekiel in the 6th century B.C.¹ The attendants on the sacred serpents were here dressed like most priests in long tunics, which, when Skertchly saw them, were white bedaubed with blood, marking the service of the sexual god, but perhaps so only at one of his particular fetes, like that of the Indian *Hulè* when the white garments of all good Hindus are besmeared with red, his special color. The priests wore their hair in long dishevelled snaky tresses, tied up at the ends with tags of a whitish sort of fez, and these when blown about by the wind made them look like veritable snaky Medusas and Bakchantes.

The poor human victims of the deities are often offered up with much cruelty, though excuses are usually given that they are criminals, or have injured or crossed the path of a straying deity. In this last case the victim is first half roasted and then beaten to death with clubs.

In Old Kalabar, some 500 miles W.S.W. of Whyda, in the northern recess of the Guinea Coast, Egbo is the universal “Bush God,” and esteemed “a supernatural and supreme power, who can be summoned to the aid of his people on any emergency, and especially must he be so in the making and proclaiming of all laws, when his priests or *Idems* are called upon to intercede for, or punish the people.” It is a duty of the *Idems* “to punish all who disobey the Egbo law,” which, as in the case of our churches, means the priest's laws, or their own ideas of their God's laws. However the tribes may quarrel amongst themselves, it appears that they are unanimous in supporting their “Egbo Institution.”² It will be remembered that the fiery **JAH** or *Al-Shādāe* of the Old Testament was similarly summoned, argued with and moved by the Mosaik *Idems*, whether in Egypt or the desert. He lectured or killed the tribes just as the Kalabar Egbo does, and thus some conclude that Jews were then in the Kalabar stage of barbarism. Egbo is indeed still called by several of the titles of Yahué. He is the “maker and preserver of all things,” “the Almighty,” and philosophically “the Incomprehensible One.” The Kalabar also acknowledge the existence of other and very nearly as great gods; just as Jews said “Yahué was their Eloh-im,” or *one* of the *Al-e-im*, so Egbo is “the One God,” or “the One *Abasi*, and also *the Abasi-Ibum*,” or “Ever great *Abasi*.” It is he who supervises the universe,

¹ Ezekiel viii. and p. 106 of our vol. I.

² *Jour. Anthro. Inst.*, Oct. 1876, p. 120.

though he has lieutenants or local and subordinate gods in charge of "all the little affairs of men," and he permits images of these in every town or even part of a town. Mr Walker found six of these Eloh-im in the city of Kalabar; and besides these, each house has its own *Lares* and *Penates*, or *Ek-pen-yona*, on a sacred mount or *omphe*, with a skull—a suitable yoni or womb-idea—on its summit, and rising from the *omphe*, a pillar pole or banner-stand, carrying another skull or some similar strange device. These veritable "Calvaries" are to be seen in the entrance-yard of every good house, just as we find similar objects near the dwellings and fields of Indian aboriginal tribes; indeed, the term *Ek-pen-yona* might read in India, "The One Lord of the Yoni," which it appears to signify.

We have elsewhere drawn attention, as did the learned Major Moore some half century ago in his *Hindu Pantheon*, to the great number of African words and names, especially of deities, towns, rivers, mountains and natural phenomena, which would pass current in India even to-day, and far more so a thousand years ago; and this supports some arguments which follow, as to a *Meru-opes* or *Aithi-op-ian* race of sun and serpent worshippers overrunning both continents, not only in the earliest pre-historic period, but before languages had reached their classified stage, and also as to Aithiopes being the instructors alike of Shemitik and Aryan races.

The Kalahar word *A-Bāsi* is one which Indian aborigines would readily accept for their *Bhāsava Deva*, and as applicable to their "Father *Asi*, *As*, *Es*, or *Esh*," the Lord of Agni or Passion, to whom they still offer goats, fowls, &c. On such occasions the Kalabars call him *Isu-Ekpo*, which is translated to us as "Spirit of Procreation," but of which we would very much like to have the detailed etymology and characteristics. This Hermes is generally symbolized by the suggestive Banāna. but if the deity is worshipped in a female form, her emblems are large, roundish yams, eggs, and such like forms set up in a sacred enclosure.

We have closely inspected many a fenced-off quarter or "Croft" in the farm-yards, fields and new forest clearings of Indian aborigines, dedicated to the "Gude Man," as the Scotch call his degenerate type; and have also seen numerous modified forms of this African deity in the Christian erections, bearing rude images of Christs, virgins, angels and saints, in the hills of Spain, and Italy, and the Tyrolese Alps. But all such are rather the fetishes than the idols of the rude peasantry. There is no *Totemism* here, nor in any objects, however formless or rude, which are intended to represent deity or deified personages, or ideas of these. It is only through ignorance of this whole subject that Bruce called such true Sivaism by the names of Tree, Block or Stone worship. He was led to think that "from north to south. and east to west, Africa is full of Tree worship,"¹ because he found trees adorned with streamers, flags or tags, and with altars at their base, where meats, grain, wine and oil were offered. If we knew the exact peculiarities, species, and history of such trees,

¹ *Bruce's Travels, Abyssinia*, iv. 35; vi. 344. Lubbock's *Origin of Civilisation*, 193.

we should no doubt find that they were the representatives of an Elohe or Yahuê, for there is great similarity between this African worship and the Arabian rites under Sinai, on the “unhewn altars” of the Judean wanderers, or beside their Ark box, which represented the *Supreme*, only under a different name.¹ Similar ceremonies with fire and sacrifice were common to both sides of the Erythrean Sea, and we should certainly expect the religious rites of the settled state of Abyssinia to be superior to those which were practised 3300 years ago by “a mixed multitude” of Egyptian and Arabian wanderers, in Arabia Petrea. With neither people were the gods *supernatural*—out of, or beyond the universe. They were true parts of the Mighty Whole, souls of the world or nature. In both cases they were “the spirits or life of all creation,” dwelling alike in mountains, deserts, rivers or forests, but especially in umbrageous groves, or by venerable trees. Though he could not so express himself, it is clear the African often felt with Seneca, “that when he walked in thick groves planted with wondrous trees, excluding the very light by their interwoven boughs; the vast height, retired secrecy, and unbroken gloom solemnly impressed his mind with the conviction of a present deity.” But the African God was everywhere a terrible and awe-inspiring one, like the Yahuê of Sinai, and very far removed from the loving and merciful Father of more philosophic peoples. Our gods are but our best conceptions of goodness, greatness and power, and as far as our ability goes, we construct shrines for them characteristic of their virtues or it may be vices. So the silent gloom of the dreaded and pathless forest solemnized the mind of the rude African, and was to him what the lofty and dimly-lighted cathedral or temple was to more civilized men. He heard as it were a solemn chant and requiem in the sighing of the wind through the high leafy vaults, and was soothed; the low murmur of the brook, and the splash of waters, mingling with the song of birds, were to him a heavenly choir; whilst the terrors of nature, only too familiar and incomprehensible, made him bow awe-stricken before “the Great Spirit,” making him cry, like the Jews of old, that “the *fear* of the Lord is the beginning of wisdom,” as it certainly is of much thoughtfulness.

We speak not here from personal knowledge of Africans, but from a long and intimate acquaintance with rude peoples, far less emotional, passionate, poetic and song-loving than they; and we feel convinced that the African too has often experienced these almost common feelings of humanity, though he has not apparently, except in America, been able to pen a thought in prayer or song. But his history has yet to be written. Let us now pass on eastwardly in our researches regarding Asiatic aborigines.

AITHI-OPS or ÆTHIOPIANS.—To avoid repetition we beg a careful perusal of previous pages noted below, concerning the Aithiops, and remnants of this wondrous old race.²

¹ Cf. Lubbock, pp. 214, 238, on these subjects.

² Vol. I. 100, 311-314, 352, 473; II. 3, 27, 76, 155-156, 161-163, 171, 191-196, 199-200.

We can even yet see traces of them. extending from Western Ireland to more Eastern Asia, where they may be clearly identified with those whom anthropologists describe as “Indo-Caucasians,” “strange aborigines,” &c. When isolated and conquered, or swamped amidst unknown multitudes, they became de-



Fig.306.—THE GERMINATING MAN-SERPENT.

Turanized, that is Aryanized or Shemitized, as did Pelasgi and Phenicians in the West and some Drāvidians and others in India. As Aithiopes or Kushites however, they long remained like our “Indian aborigines,” more worthy of the name of “Non-Aryans” or “Turadians,” or perhaps we should say Alarodians. When known to us in the West they probably spoke like Egyptians, a Shemitized tongue, and just as their worships formed the base of the religions which were to dominate the world, so their influence did much to frame that class of languages of which the *Shems*, *Shams* or Sabeans of Arabia were the chief developers, and which first attained to national importance on the rise of the Mesopotamian kingdoms in the 17th century B.C.—one of the cyclic periods marked in our chart. This and the two previous centuries had been with Aithiopes periods of great perturbation, disturbing their rule even in Northern India and Bactria. For the Aryan hordes of Central Asia were at that time working south, and seriously invading all Turanian and Shemitik nationalities, and this with the Arabian movement in Arabi Irak, broke up the continuity of Aithiopian Empire and forced them onwards. Our cyclic clock had announced another cycle, during which the descendants of Eruthrus and Kush were no longer to rule all the Indian and Arabian seas. Their dominant classes were now pressed westward, and those who had until then controlled the world from India to Iberian Spain, now collected into small kingdoms, like those the Hamathites of Karchemosh, the Kheti, Pharaohs of the lower Nile, the Tyr-rhenians, &c. The race were still however, for a thousand years to hold Western Asia, Northern Africa, and much of Europe, and to teach the coming races of these countries, arts, religion and civilization. It took 1500 years to do this, and even then we do not find that the taught were equal to their old instructors.

These travelled and busy Aithiopes seem to have known the world from the far Eastern *Aurea Chersonesus* and *Sinus Kalchidicus* to the great Atlantik ile, and very much better than any old Greeks or even later Romans. Indeed our studies of these subjects lead us, like Professor Baldwin, to believe, that Aithiopes were the rulers and instructors of the world from before 6000 B.C. to the disturbed era we have spoken of, or say for 4000 years before Aryan or Shemitik ascendancy. Owing to the all-pervading dominance of classical literature and predilections—to fables fancy and false etymologies, ever looking through Greek or Sanskrit spectacles—Europe has been much misled as to the true significance of history in regard to the earliest Aryan and Aryanized peoples. It has even become a thankless task to try and dissipate the historical darkness of the Turanian ages prior to the 8th century B.C.

We are here also somewhat hampered at the outset by the too strained orthodox etymology of the Aithiopian name; for although prepared to concede that Aith-ops

Aith. { An ancient Turano word for fire
and God, seen in the Skt. *Indhra*
and *Indh*, "To set on fire." Cf.
Lid. and Scott.

Eit.—Old H. Goth. Fire of *Ath*.

Aitho.—Light up, kindle, burn.

Aithos.—Fire, heat, energy.

Aithon.—Energetic, fiery.

Aithe.—The fiery one, as a horse.

Aithalos.—Reddish, smoky, flame.

Ops, *Opsis*.—Aspect, eye, face.

Opis, *Ophis*.—A serpent, fish.

were red, ruddy, and fiery in hue and nature, yet we also see in the name, a faith eponym, and do not think that it was only due to a burnt face or peculiar eye, but also to fire and serpent worship, and to the ardent, fiery and energetic nature of this early race, that they were called Aithiops. They were "Lords of Men," and from their skill, "Magi," Magicians or "Great Ones," and "Controllers of the Elements." But the *Aith* of the

West, had long before Greek days been, as *Liddell and Scott* state, the *Indh* or *Indra* of the Eastern world, whose followers, as developed in the Aryan nomadik singers of Vedic hymns, of say 2500 B.C., had then tried to replace grosser faiths by sun and fire worship. We find these Aith-ops or Aitho-ops described as fiery, furious, sparkling and ardent, like the lion, bull, horse and eagle; and seeing that they are their name came down from ages before Greek was Greek, or even Sanskrit was Sanskrit, we would rather here trust to faith designations than to names derived from the hue of the skin. Undoubtedly Red or Phoinik was a royal colour, and red blood was equivalent to our present idea of blue blood; by the early Typhon and all his race (once great and good) were red, and Osiris and Vishnu were blue-black or Krishnaik, and Siva and Horos white gods; yet none of these or their followers were so called from their colour. Their names were faith-names, like those of Christians, Teutons, Hindus, &c., and seeing the prominence of the faith and leadership of Aithi-ops, we hold that they were similarly named. Their *Ait*, *Aith*, *Ath* or *Athé* worship is fitly symbolized in our fig. 297 prefacing this chapter, and in this the commonest of Egyptian figures, when the *Uræ* was the *Aur*, *Ur*, or Light God, and the burning, red and fiery one;¹ or in "The Germinator," fig. 306.

The most ancient as well as modern divisions of the human race, describe man as Red, White and Black; or Turanian (and Mongolian), Iranian (or Caucasian or Arian) and Negritik, and we shall find the use of this in tracing these early *Indh* or *Aith* worshippers. They were the true Merus, Mer-opes, and first of Tartars and Mongols; and in their land were developed Arians and Skyths, of whom said Greeks, there were at least thirty tribes. Humboldt saw the so-called red race in the red picture writings of Mexiko, and the Etruskan reliefs of Tarquini; and Niebuhr saw Aithiopsians in the red Egyptian paintings of Theban kings, and in the copper-coloured figures without beards, of the caves of Bang near Malwa in Central India, which, be it



Fig. 307.—SUN AND DOUBLE URÆI.

¹ Cooper's *Serpent Myths*, p. 18.

noted, were “decorated with a beautiful Etruskan border.”¹ Tudor, in his *Travels in Mexico*, remarks upon a granite head “buried under gods and goddesses, serpents and other brute creatures (worshipped by the old nations), the very facsimile of those in Egypt. . . . I should have supposed it had been dug,” he adds, from the ruins of Thebes.” In early Greek times, “the Red Thracian” was passing West through lands which he had long ruled, to settle in further Etruria, so this may account for Etrusko-Aithiopl affinites, and why Jove was painted vermilion on high festival days, and why noble Romans also so adorned themselves on great occasions. Adam and Adāmahites were thought by Josephus and others to be “the red earth ones,” but our better knowledge of Eastern faiths, tongues and modes of thought, tells us that there was an esoterik meaning behind this, which makes Adam like many other old words, a mere term of gender, as elsewhere explained.

Herodotos said that the Aithiops who colonized Egypt were Kolki, but the colonization of Egypt takes us back to the unknown dawn of history, and to such gropings as are detailed in our tabular statement, p. 396. Other writers call Aithiops “dark Kaukasians who had become reddy-brown by intermarriage with Arabs.” But who were they? This is to argue in a circle, the centre and circumference of which always turns out Aithiopl. They were, said Diodoros, the colonizers and humanizers of the whole ancient world. It was they who formulated language, government and religion, with its sacrifices, deities, holy rites and rituals, and established the altar, public and private. They instituted the sacred ties of family, and started those higher intellectual pursuits, which aimed at the knowledge of the heavens above and the earth beneath.

It was their royal blue-black blood or dusky forefathers who originated the dark Isis and “Ever-Virgins” of all peoples—even now so revered; the black Di-Ana *Multimammæ* of Western Asia (our fig. 107, p. 234), the negritik Budha (fig. 85, p. 206, Vol. I.), the blue-black Krishna, and other like divine symbolisms of the East and West. Their ithyphalik Cham or Kem, of the land of Khem, is the ever indecent Priapus of the Nile—a “god of increase,” whom we here show as decently figured by Samuel Sharpe, and to that extent imperfect.² He is the swathed or pillar-like god, whose hieroglyphik emblem is “the bolt” of the lock or yoni—the *Min*, Man-gul or *Mauoul* of the Hebrews, as the lascivious Jewish maiden represents him in *Cants.* v. 5. As the obeliskal *man*, *mane*, or *min*, he here holds the whip, which with phalik gods signifies the Quickener of exciter, and his fit consort was the Phoinician *Ken*, given in our fig. 214, p. 84. It was their wise Sibylla of Ionik Eruthri that gave to Latins their Sibylline idea and oracles.³



Fig.308.—KHEM OR PRIAPUS,
WITH QUICKENER.

¹ *Bradford's Amer. Ants.*, pp. 291-298.

² [Since, as noted, the figure of Min originally printed was contemptibly mis-drawn it has been replaced with a more accurate representation. — T.S.]

³ *Smith's Dictionary of Greek and Roman Geography.*

We are far from yet knowing the extent Aryans and Shemites are indebted to these old Turanians.¹ The Old Testament fully recognises them as Cusho-Aithiopes and prominent at the very dawn of Sethite life, indeed as surrounding the whole Sethite world of O-d~n, *Eden* or *Eren*, of which the latter seems the more probable and Aithiopik name.² Neither this Eden nor Ararat is to be sought, says M. Lenormant. in and about Armenian Aria, but far away N.E on the *Pamir* or “Roof of the world,” where, too, he justly locates the Meru of Sanskritists and the Hyperborean Mer-opes, whose ruler was “Mer-opis king of the Ethiopians, the moat pious and virtuous of men, the husband of Kly-menê and mother of Phæthon.” This concession is a considerable Biblical surrender on the part of a Roman Catholic; but, like the clerical explanation of the six days of creation, it is said to be clear from the Bible itself. Anyhow the scholar here speaks and we therefore honor him and quite agree with a long quotation which he makes from the learned work of Professor A. de Quatrefages.³ It is so much to the point that we must here give it:—

“We know,” says this eminent professor, “that there exists in Asia a vast region, enclosed to the S. and S-W. by the Himâlayas, on the W. by the Bolor, on the N-W. by the Alla-Tau, and on the N. by the Altai Mountains and its offshoots, on the E. by the Kingkhan, and on the S. and S-E. by the Felina and Kuen-Loun. Judging of it by what exists at the present day, this great central region may be regarded as having contained the cradle of the human race. In fact the three fundamental types of all the human race are represented in the populations around this region. The negro races are the furthest removed from it, but have nevertheless marine stations, in which they are found either as pure or mixed races, from the Kiouaïou to the Andeman islands. On the continent they have mingled their blood with nearly all the inferior castes and classes of the two gigantic peninsular; they are still found pure in each of them. They ascend as far as Nepal, and spread to the West as far as the Persian Gulf and Lake of Zareh, according to Elphinstone.

“The yellow race, pure, or mixed here and there with white elements, seems alone to occupy the area in question. The circumference of this region is peopled by it to the N., the E., the S-E., and the W. In the S. it is more mixed, but it none the less forms an important element of the population. The white race, by its Allophyle representatives, seems to have disputed the possession of even the central area itself with the yellow race. . . . At the present day in Little Tibet, small islands with white populations have been pointed out. . . .

“No other region on the face of the globe presents a similar union of the extreme types of the human race distributed around a common centre. . . . One of the weightiest (considerations) is drawn from philology. The three fundamental forms of language are found in the same region and in analogous connections. In the centre and S-E. of our area, the *monosyllabic* languages are represented by the Chinese, the Anamite, the Siamese and the Tibetan. As *agglutinative* languages, we find in the N-E. and N-W. the group of the Ougro-Japanese; in the S. that of the Drávidians and Malays, and in the W. the Turkish languages. Lastly the Sanskrit, with its derivatives, and the Iranian language, represent in the S. and S-W. the *flexible* languages.

“With the *linguistic types accumulated around this central part of Asia, all languages are connected*, either by their vocabulary or their grammar. . . . We know that several philologists, M. Maury among others, established *an intimate connection between the Drávidian languages and Australian idioms*. . . . It is from Asia also that our earliest domesticated animals have come

¹ Read *Ants.*, pp. 394-403. From their Allophylian tongues sprang all languages.

² *Gen.* ii. 13, ix. 22. The Hebrew ד, *d*, is often confused with ר, *r*, in writing, and so is the Oriental cerebral *d* with *r* in pronunciation, as in *Boro* for *Bodo*; *Ander* for *Antu* or *Gentu*, see. p. 476.

³ *L'Espèce humaine*, 2d Ed. p. 130, *et seq.* See *Eng. International Sci. Series*, p. 175. Lond. 1879.

Everything leads us back to this central plateau or rather vast enclosure. Here, we think, the first human beings appeared and multiplied, and overflowing as from a cup, poured themselves out in human waves in all directions.”

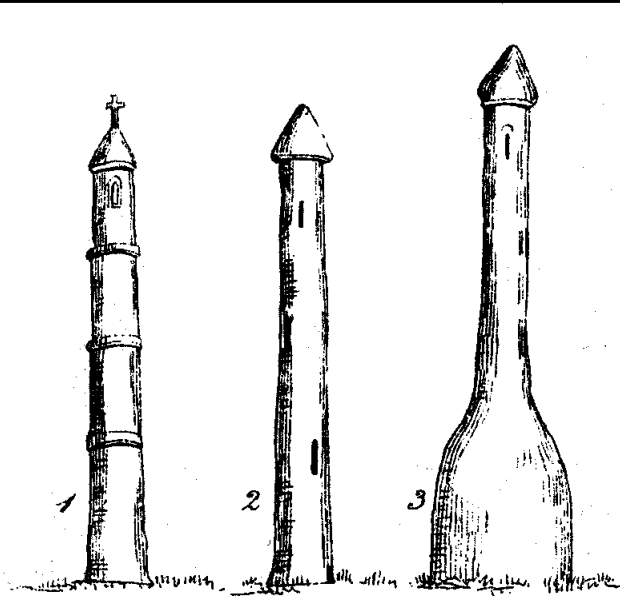
And this, we would add, was evidently due to a gradual geogonic movement, such as the up-rising of the central continent above its old water springs. The surface waters tended westward, and men necessarily followed them; lakes dried up and others formed, filled and overflowed, devastating vast tracts and giving rise to all those legends of “Floods,” more or less extensive. The inundations would be most severe South and West of the Kaspian, until the pent up waters burst through the great gorge of the Dardanel and Bosphorus into the Mediterranean—a sea largely formed probably by this uprising—combined with a similar move upwards of the African and Arabian Continents. See page 401 of this volume.

The earliest legends of the worshippers of Seth or Set, call these Aithi-opes or Meru-opes, Kuths or Cushites, the “Sons of Ham,” of whom we have an indecent Noachian legend, like to the phalacisms of his early prototype the ithyphalik Kem of the Nile. “Ham was the father of all Canaans,” which is possibly a Shemitik corruption of Chams or Chens, for *m* and *n*, like *H*, *ch*, *K*, *Kh*, or *gh*, are often interchangeable.¹ These Aithi-opo-Kuths ruled, according to “sacred and profane history,” through their fabled Eruthrus—their Abram and Noah—all Egypt, Arabia and the East, but resided mostly by their two Eruthrean Seas. All races have largely built their faiths and civilizations on Aithiopik foundations, and so too have largely benefited by intermixture with their royal red and “blue-black” blood; and not least, that “great mixed multitude,” which² left these Mitz-Ra-im or Mithras worshippers, after living with them we are told some 400 years, to wander for another long period amidst their desert brethren, and finally to settle on their Aithiopian Highlands of Syria. The El-Is-Râ-ites boasted of marrying their connections the Moabites and Midians or Madins—at one time seizing 32,000 of their maidens, 32 of which they gave to their God. From the history of the marriage of their leader also, we see that they as Saturnites, worshipped the same deities, and became intimately mixed up with the Syro-Aithiopik tribes; ten at least of the so-called twelve tribes of Yahus being entirely absorbed into a debris of Aithiopes, who, in time became Shemitized and Aryanized, just as the Yahus would become Aryanized during their long periods of enslavement to Aryan peoples. Our cultured English Jew, is a veritable Aryan.

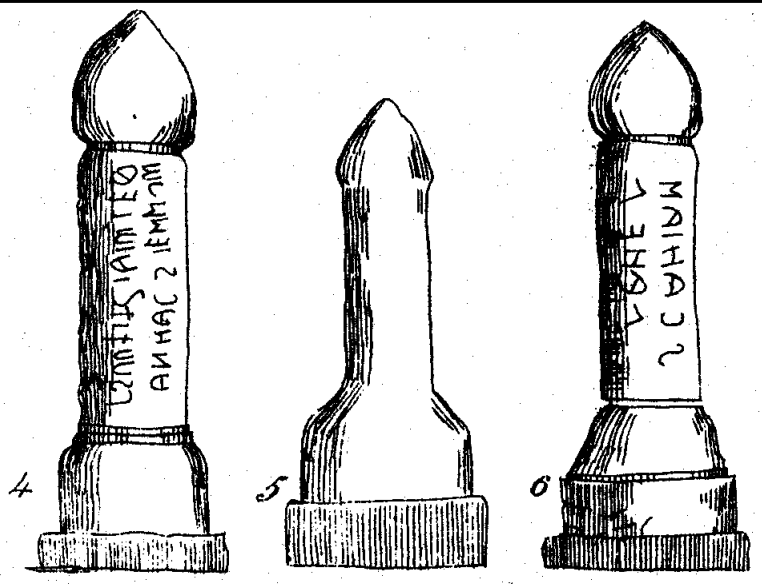
In Ezekiel’s time the Mitz-Raim or Mith-Ra-ites, had apparently ceased to be considered Aithiops, for that seer wrote that the former were to be laid waste from the borden of Syene (2nd Cataract), to the frontier or Kush, or to those Syro-Phenician countries which the Greeks of that period likewise called Aithiopia. About the 12th century B.C., according to writings on the palace of Ramses, a *Kouschite race*

¹ Thus *ambassador* has been and still is, in European tongues, *enbassatour*, *inbassetour*, or *enbassotour*, and thus *on* may become *aum*, *om*, and *am*, &c.

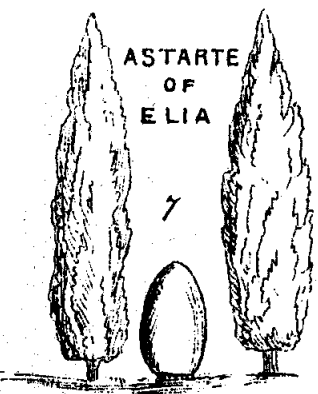
² *Exod. xviii. Num. xxv. to xxxi.*



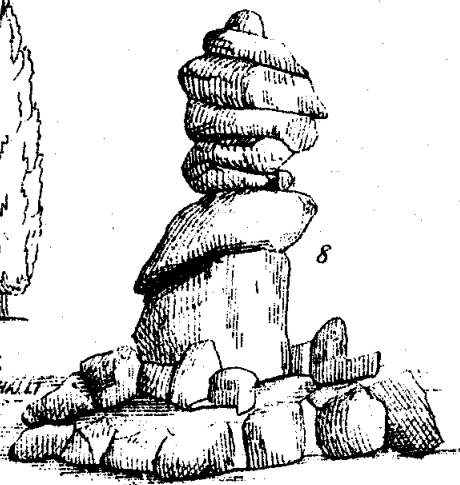
EARLY IRISH TOWERS



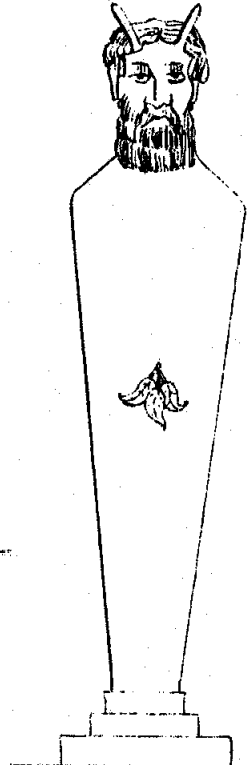
POMPEIAN POSTS WITH OSKAN CHARACTERS



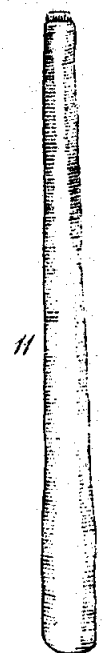
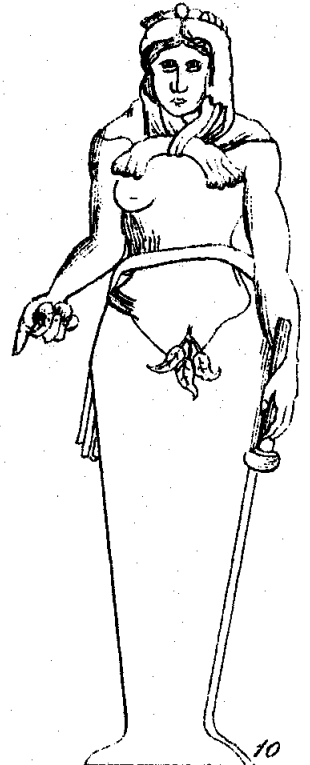
ASTARTE OF ELIA
AN OVICULAR STONE
BETWEEN TWO EVERGREEN PHALLOS



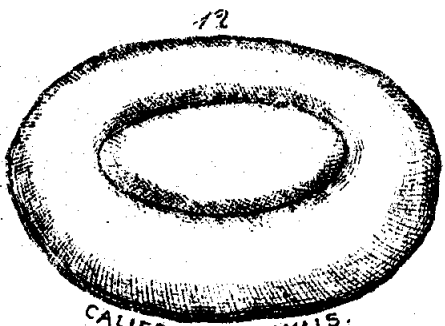
RUSTIC PHALLOS
WESTERN INDIA



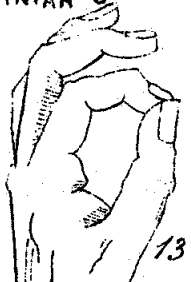
PRIAPIAN OR HERMAIK PILLARS,
POMPEII AND HERKULANEUM,



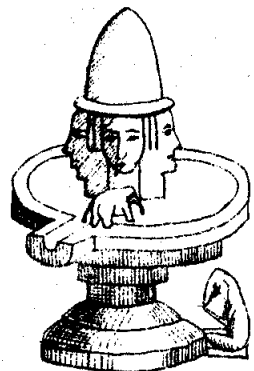
THE PESTLE &
MORTAR IDEA



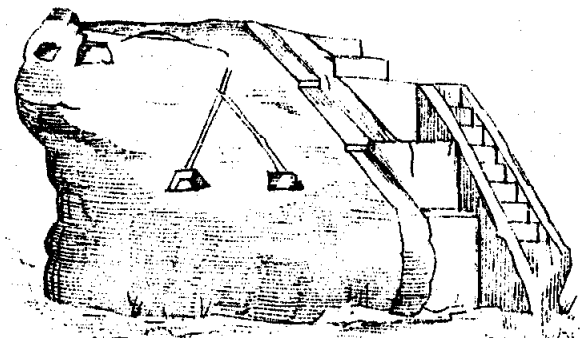
CALIFORNIAIAN OVALS.



THE YONI CHARM
OR PHALLIC HAND.



AN ORDINARY
SRI-LINGA.
INDIA.



THE ROCK OF KOUKACHA
PERU.



CALIFORNIA

from Lybia is identified with the Toursas (Tuskans) "in the sea;"¹ and the chief *Kousch* is depicted with pointed beard and lock of hair hanging over the ear, which is a fashion still common to many Asiatic peoples, as the Poligars of Southern India, Panjabis, and many Mongols. No doubt the enterprising Aithiopes of Yemen constantly traded to, and probably held lands on the Nubian coasts and from thence entered upper Egypt. and fought with their brethren of lower Egypt; which might lead to the idea that Nubians were Aithiops and to Chamites standing for black peoples, instead of Fire worshipping *Aiths* or Solar *Ams*, Am-alks, Am-ons, &c. In Koptik, we here of *Kshi*, or *K-ou-s-ch* peoples, down to the 4th century, but as the very necessary prominent vowel *u* or *oo* is here absent, these may not be Kushis. In the records of the XVIIIth Dynasty, say 1600 B.C., we know of Aithiopes who appear to have been dark, or like to swarthy Non-Aryan Asiatics, or Phoinikes or Beni-Anaks, and other Syro-Arabian tribes, but never do we hear of them as curly headed Africans. The Greeks claimed Aithiopik descent for their Prometheus and Zeus, saying that they were "Lords of a mighty race who once ruled over both Eruthrean seas and the Armenian Higblands." From their languages and mythologies came all such names and ideas as below,² varied and contorted as we find them among Shemitik Babylonians, Asyrians, Phoinikes, Arabians, &c., and among ancient Indo-Kuths and Mexikans.

Rawlinson agrees with Bryant that "the uniform voice of primitive antiquity described the Aithi-ops as a single race, dwelling on the shores of the Southern ocean from India to the pillars of Hercules," which phali we may be certain were their divine emblems.³ All the early public works of Egypt were, adds Bryant, constructed by Aithiopes, including the Maturea Canal, and it was their kindred peoples who founded all the ancient cities in the land of Khemi, for they were Khemites. In Arabia. they were Saba-ites, Ads or Adites, names so well known in ancient India and mid Asia. Their deities were the fiery solar *Aith*, *Indh*, or *Ath* gods, whom Pur-gi or Phrygians adopted in their *Atis* and *Até* and Greeks in their *Athene*. The base of the worship lay in the fiery *Ak* or *Akhu* of Akads, developed at Erech or M'ir-ek by Urs and Aurites, whose Supreme God was El, Elu, or Ilu. They were devoted *Argha-ites* or Arkites, whose shrines their Egyptian brethren elaborated in such forms as we give over leaf, and have further illustrated and explained at pages 191 to 201 of Vol. I. These Aiks are perfect arcana of their whole mythologies, containing within all the insignia of the worship of nature's creative energies, and outwardly exhibiting as much of them as was good for the race to dwell upon.

The reader will see in the *Linga-in-Yoni* of the exposed ark, and that given on

¹ M. Mariette's *Monuments of U. Egypt*, p. 207.

Zi, Ze, Zeu, Zeus, Theus, Dheus, Deus, The, Tze,

² As, Asi, Isis, Uasis, Ishis, Ieso, Ishis, Iaheu, Iah-hu, Ihusho, Ieusha, Ieous, Jeus,Jeus, &c.,

Theu, Teo, Theut, Tut, Toth, The-thet, Teutate, &c.

³ Bryant's *Myth*, II. 243, &c.

page 587 following, and fig. 39, p. 120, vol. I., the very same object the Hindu worships to-day; for Siva is still commonly termed the *Arga-Nât*, Ark God, or God in the

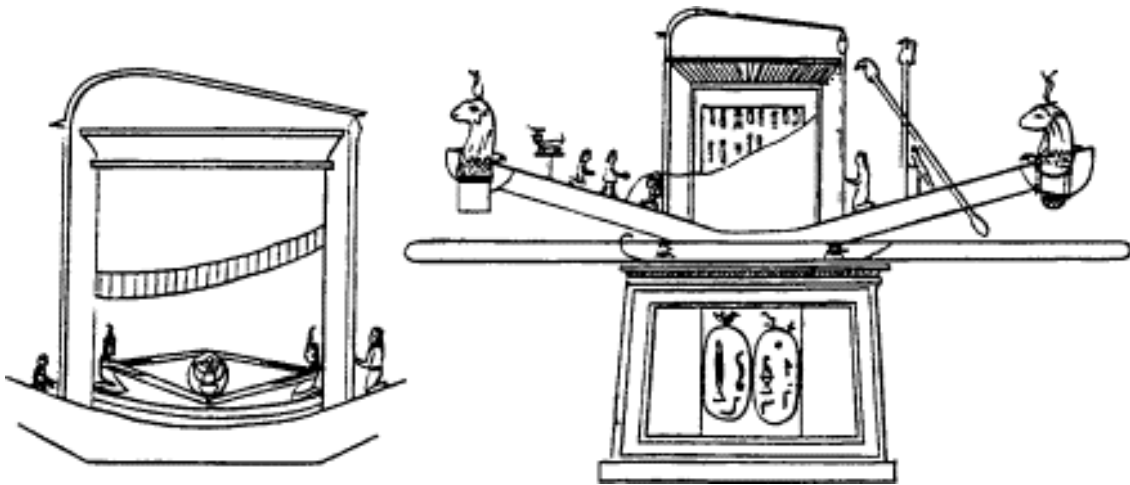


Fig.309.—EGYPTIAN ARK USUALLY CARRIED BY NUDES, AND CONTAINING ALL PHALLIC AND OTHER PRIESTLY TREASURES.

Argha—that sacred lamp of which he is the wick, or “the mast in the boat.” Arkite shrines were not confined to Egypt or Western Asia, but like the Aithiopes themselves were found in southern Italy, which some urge was their *Ait-el-ia*.

Strabo says that “up to the 5th century B.C. Aithiopes ruled all the world south of the Grecian kingdoms, whilst Skuths dominated all to their north;” and we thus see that Aithiops or de-aithioped peoples—still attached to and proud of their old lineage—had at this period met Aryans and Shemites at all points in a more or less deadly struggle. Ephoros, the Greek historian of the following century, wrote that, “If the whole world were divided into four parts, the Indians would be found in possession of that towards the East, the Aithiops that towards the South, the Kelts that towards the West, and the Skuths that towards the North.” “The Aithiops,” he continued, “have extended themselves from the wintry tropic in the East (*China*, where we still find ancient races called Kutus or *Kusis*), to the extremity of the West,”¹ that is to Spain, Armorika and Ireland. Now Ephoros lived in the times of Alexander the Great, and knew much of India; and he and others give us facts, though less than the whole facts, which enable us however to see, that long prior to Aryan ascendancy either in India, Baktria or Europe, there was an old Aithiopik civilization and religion, superior to anything that Aryans developed, even in Vedic hymns, till about the age of Gotama “The Budha,” or of the philosophies which date from times immediately preceding him. It is univernally acknowledged in the case of Egypt, that nothing which the Aryan Vedantists of India could show, can compare with the arts, architectures, rituals, and theophilosophik literature of the Nile; or even with the rich mythologies, hymns, and prayers of the tablet literature of the proto-Kaldean and Babylonian

¹ *Prehistoric Nations*, p. 60. Ugro Finnish is an Aithiopik or Allophyllian language.

racés of Akads, Kuths or Aithiops, as these have come down to us engraved on stone and clay, at least 3000 years before we can find a single trace of Indo-Aryan writing, or even of the mention of any writing materials, as ink, pens, or engraving tools, bark paper or books. The Aryan darkness is also as complete in regard to the arts, architecture, and general civilization of early Aryan India. Mr Fergusson tells us in his *Hist. of Architecture*,¹ that all “the most remarkable series of monuments the world possesses, were built by people of Turanian race,” who were “the first to people the whole world.” Writing as it were geologically, he adds: “they were the sub-structure of the whole world, and occupied the vast portion of its surface:—*everywhere underlying all the others*, and affording their disintegrating materials, to form the more recent strata that now overlie and frequently obliterate them—*in appearance at least*.” Speaking as an historian of architecture, he says that “in the age of the Pyramid builders, *all the arts* (developed by these Aithiopik races) were as perfect and as complete, as they were when the country fell under the domination of the Romans.” And this is not so in the West only; for in China, he thinks “the earliest works are as perfect—in some respects more so—as those of to-day;” whilst in Tartary, Northern and Southern India, Barma, Siam, Java, &c., he finds “Turanian monuments of dimensions unsurpassed and displaying a degree of taste and skill the most remarkable.” Whilst, in regard to the Aryans, who gradually supplanted these great artizans and architects, he finds, as in the West so in the East, they took thousands of years to equal the Turanians, even though they had their works before them, and the builers to instruct and aid them. He states that, “no Shemite and no Aryan. built even a tomb that could last a century, or was worthy to remain so long,” Even the arts developed by Pelasgi, Etruskans and Kelts, he attributes to their admixture of Turanian blood; indeed he thinks the former were “the last men of the Turanians and displacers of more purely Turanian tribes,” from whom they also borrowed their religions and mythologies.² “Their quasi-Turanian theology (or rather theosophy and theogony) required temples almost as grand as those of the Copts and Tamuls;” yet not till the very close of the 7th century B.C. were any worthy Aryan shrines reared within Grecian limits or Western Asia; nor in India till about the 6th century B.C., or the rise of Budhism. There were indeed prosperous cities and necessarily shrines in the days of Aryan Ráma and other stirring periods of the epic poems; and the early Budhists mention shrines and palaces, but they must have been rude and, except as caves, ephemeral; for not until about the Christian era were there any really enduring shrines—as stupas with temples, and this must have been some 3000 years after the Aryan began to displace the old Turano-Kusian rulers. That the invaders were then rude nomads, we shall show more fully hereafter, from such passages as those wherein they describe the “cities and towers” of the Turanians as “built of stone firm as iron, lofty and impregnable.”

¹ *Introduc.*, I. 57-62.

² *Hist. of Architecture*, I. 70-74.

Even in America, says Mr. Fergusson, Turanian art “sprang up with as much perfection we may assume, as it would have attained, had they (the Turanians) been practised for thousands of years.” Nay, he is “startled to find” that the arts of those “who inhabited the *South of France, on the skirts of the Glacial period*, are identical with those of the Eskimo of the present day, and even at that early period, they had attained a degree of perfection which could hardly be surpassed by any people in the same condition of life at the present day.”

This learned author even enunciates broadly, and as a general rule, which all his studies in art and architecture have confirmed as correct, that “as Aryan influence prevailed, art first languished and then died” (p. 73); but not in these matters only has the so bepraised “noble Aryan” been far behind his great predecessors.

If our pages 150 onwards have been carefully studied, it will be seen that many authors to whom we are deeply indebted for our advance in a knowledge of the mythologies, religions and languages of pre-historic times, have—as is natural to all bold pioneers—here somewhat misled us; yet it is due to their aid that we can pick our way pretty securely through fields we dared not have adventured without this. Everywhere we have chafed under the hard and fast tutelage of those philologists, who have urged us to seek only for the roots of all mythologies and faiths, and for the radices of all sacred names of gods, heroes and rites, in the comparatively modern period of *nationalized languages*, instead of in the *Rhematik* and *Nomadik* grammar stages, before even the very first rude *Dialect Era* had begun to develop into what was in the far future to be Aryan, Shemitik, and typical Turanian *Nationalized* tongues.

The MYTHOPŒIK or myth-making stage, say some philologists, belongs to *the end* of the *dialect-forming period*; when *dialects* had differentiated so thoroughly as to begin to form *national* tongues, like the Aryan Sanskrit, Zend, Greek and Latin; the Shemitik, Arabik, Assyrian and Hebrew, and the Turanian, Turkish, Chinese and Dravidian groups. Were this indeed the first mythopœik period, our task in unravelling all myths by philology would be comparatively simple, but it is not so; and instead, we have to search far back in the dark “*Rhematik* and *Nomadik* stage of grammar,” when the first Aithiops flourished, and when wild, rude peoples in the state of certain of our present African, Australian and Polynesian savages, started the myths which the great but unacknowledged Turanian peoples we have been considering matured and handed down. This they did to races of then inferior civilization, but who eventually sprang into great Aryan or Shemitik nationalities, and surpassed their masters. This difficulty of the so-called “mythopœik age,” has presented itself to many philologists who have tried to unravel myths through nationalized tongues; for Professor Max Müller explains that he does not mean that myths did not exist before, mythology, (*Chips* II. 147). No, they did exist, and it is in “their original and unsystematic prevalence, that we may hope to discover the genuine and primitive

meaning of every myth.” But where there are myths there is mythology, and that which we designate as “unsystematic,” is no doubt due to our present ignorance.

So then, the popularly thought-to-be Aryan myths were common everywhere before Aryan tongues, and therefore before Aryans existed, or Sanskrit was Sanskrit;¹ and this being so, we have to try and thread our way back for the roots of ideas and all existing etymons of words or names and symbols of to-day, to the time when man was not only nomadik, but the very elements of his speech were. To do this by analyzing ancient and modern words of the *National period of language*, is no doubt one of the most important modes of guessing at the real old significations, which if found true to ancient man’s untaught and rudest stages of thought we may for the present so far accept; but it has been our prescribed task throughout these volumes to go beyond this, and by probing deeply into the esoterik ideas and veiled symbols of all *existing* old faiths of a like nature with the most ancient, to explain and harmonize the past by the present, aided by all those neverchanging feelings and desires inherent in our uncultivated animal nature. We thus tread upon ground if more treacherous, yet as imperishable as language, because constantly fed and renewed by the very constitution of our nature, and by symbolisms which the historic and pre-historic eras alike show to be universal and undying—conventional and forgotten, though they be amongst the illiterate. To refer the explanation of mythologies and old sacred names to the comparatively cultured days when Vedas were chanted and Vedantism founded, or to Assyrians, Hebrews, Budhists and their Játaka writers, is doubtless to speak of carts, and to infer that therefore there were horses, and this is something, but not enough. The Vedas and other early Aryan writings, are the lucubrations of a literary class at a comparatively modern post-mythopœik age, when men had concentrated themselves into great nationalities with established laws, politics, religions, rites and customs, and had cultivated poetry and the arts, and developed social and family life. But between this period and the real first mythopœik stage there is, it is confessed by the philologist, “a great gulf fixed,” which neither he nor any philosophers have yet bridged.²

Myth-making is the ordinary condition of thought in the wild or childish states, and only fails to commend itself to our minds and memories as we become civilized and intellectual; and hence the unravelling of myths by the learned, and partial *reforming* by the illiterate, which we see in the history of national languages like Sanskrit and Greek. The savage or rude man, naturally personated all the unknown phenomena with which he found himself surrounded; and made the greatest and most marvellous of these his gods, and of course “male and female like unto himself,” as did the early Sethites. He saw all animal nature absorbed like himself in production and reproduction, and so he imagined were the planets above, and the mountains,

¹ Cf. Mr. A. Lang’s article in *Frazer’s Mag.* for Aug. 1881, reviewing Prof. Max Müller’s *Selected Essays*, I.

² Cf. Max Müller’s *Selected Essays*, I. 308, 311, 609, &c.

rivers, trees and herbs, beneath; so to these, and even to all words used in ordinary conversation, he gave terms or affixes denoting sex; and to his myths, a sexual etiology, explanatory as he thought, of the phenomena.

But we must not detain our readers longer here on these philological matters, though we would ask them to carefully bear the following in mind in regard to all our etymological and mythological researches.

1st comes THE RHEMATIK PERIOD OF LANGUAGES.

when words and expressions were first coined for the most necessary ideas—when the mere germs of all languages existed, but uncombined, *and when* MYTHS WERE FORMED.

2nd comes THE NOMADIK STAGE OF GRAMMAR,

the great *mythopæik* or myth-framing period, when mankind segregated into wandering tribes and families, and when myths diverged and increased.

3rd comes THE DIALECTIC PERIOD

when tribes were forming into communities, and their languages were differentiating into dialects and then into typical Turanian, Shemitik, and Aryan groups, but before sharply defined tongues had formed. Hence the terms used in the mythologies or faiths of the next or NATIONAL *Period of Language*, had not yet become fixed or formulated, as we can observe this in the *4th stage*.

4th STAGE—THE NATIONAL PERIOD OF LANGUAGE.

Tongues now become grouped into well-defined Shemitik and Aryan classes, and distinct Turanian types. Mythologies become more or less fixed and formulated according to national circumstances—climatic and geological, and National ideosyncrasies developed. A literature now arose, but only after learning had for a long period been carried down from parent to child in the minds and memories of the races. Much crystallization of the old ideas and names thus arose, together with more or less unconscious punning upon these, which misled investigators and confused faiths and mythologies.

We rejoice to see that the too straitened rules of orthodox philology are now felt to be intolerable even by their framers, when they are engaged in original investigations regarding very ancient histories and faiths. Ever and again the bands are unloosed or explained away, as by the priest when anxious to rid himself of the untenable dogma of a universal flood or the creation of all things in six days.

We have noticed that Eden has been lately swept away by a learned Roman Catholic, and relegated to the limbo of Hindu and other mythical Merus on to, or beyond the Pamir or World's roof.¹ But this theory of M. Lenormant dissolves all our orthodox geography into the thinnest, and by the bye, coldest of air; and gives a most unlikely habitat for such warm sun-gods as Adonai, Jahveh or Jah, El-Shadai or any El-ohim, and all our semi-tropical patriarchs. It sadly confuses our perception as to Ararat, and the "righteous Lot's cities of the plain," &c., but we must leave these points to the churches; we are here concerned only with the difficulties which the philologist experiences in such researches, turning as these must do, on the investigation of the fundamental bases and meanings of very ancient pre-historic names. "It is characteristic," says our Egyptologist and Assyriologue, "of these few

¹ See *Contemp. Rev.*, ending Sept. 1881.

names belonging to the quite primitive geography of the traditions common to Aryans, Shemites, and even other races—names, the origin of which go back to a *date far earlier than that at which the two families of Indo-European and Syro-Arabic languages became such as we now study them, and the real etymology of which it would be impossible at the present day to restore*—it is the characteristic of these names to reappear both among Aryans and Shemites, under forms *sufficiently similar for comparison to be made with every appearance of probability*, although these forms have been combined in such a manner as to have a meaning in the languages of both.” This is said with reference to the difficulties experienced in tracing the Meru-opes, or Aithi-opes, and various Merus, as the Paradisiacal garden of Udyana in Kashmér and its four rivers—a parallel to the *Gan-Eren* of Sethites—and according to M. Renan such old names as *Meriah, Moriyâh &c.*

M. Lenormant, seeing the connection here between the Shemitik and Aryan myths, is compelled “to recognise such as belonging to the *legendary nomenclature of primitive ages*,” the special nature of which he has defined by saying, that “they may be found among people belonging to widely different races, with a significant form in the language of each of these peoples; because all the forms in question, which from a *strictly philological point of view are radically irreconcilable*, in reality constitute only more or less ingenious combinations intended to give a meaning to traditional appellations, the real origin and significance of which had long been forgotten.” He adds that “a systematic labour of false etymology has given to those names of pre-historic geography, *preserved by a stupendously ancient tradition*, the appearance of names of Aryan formation among the Aryans, Shemitik among the Shemites, and so on.” The italics are ours, and the argument is one we have frequently urged and will more fully develop hereafter. We only object to “the systematic false etymology” in regard to nouns and very old names of gods, heroes sacred places or deified phenomena, and in some cases, of rites and customs which go back “to stupendously ancient traditions,” not of course attempting to apply such ruling to ordinary words such as verbs and their formations. The coincidences of these, running in the same grooves as to sound, meaning, and in application more or less to the same rites, observances, and phenomena, we of course point out, but will leave specialists to account for. Bearing all this in mind let us now resume our researches as to these old Mer-opes, Aithiopes, Kuths or Kushites, Akads and Kheti.

In the Homerik recitations of some 900 years B.C., we are told that “these were found at once towards the rising and setting sun;” whilst Canon assured us that to King Keph-eus (the lord of Kefts or *Caphtorim*, whose seaport was Iop, our Jopa) most of Western Asia belonged, and that “he ruled far away over the Arabians dwelling on the Eruthrean seas.” On the coasts, his subjects were Phoiniks but inland they were *Kuthim*, a name by which Judeans still, or till very lately, called their Samaritan brethren. We do not require to be reminded by Arrian that Kutha or Kolchi, evidently lived in Southern

India, as he remarks on finding traces of a Kolchian name and strange people on an island called *Argolus* near Kumari's Cape, for we recognize their race by their faith and characteristic buildings, megalithic and other, from Cape Kumāri to the water sheds of the Ganges. We will presently speak of their wondrous buildings, and architectural and engineering capacities, such as no other Indo race, least of all early Aryans, evinced. We have ourselves gazed with astonishment in days when the subject was strange to us, at the "Druid circles," Dolmens, Kromlechs and Kistvaens, &c., which some thirty-five years ago we noticed all over southern, and central India; and used to wonder what had brought our Druid countrymen into those far way lands of a torrid zone. He remains have grievously suffered since those days, but still we find observers writing as follow.¹ "Circles of stones of all sizes . . . surrounding buried or half buried Kistvaens are met with in great abundance around Sâvâdurga, 22 miles west of Bangalore. . . . The cap stones of some are 13 feet long by 10 broad, and one with projecting flanges represents almost accurately the form of the well-known *Svastika*," see our figures and pages 444-447. The same writer says of the old megalithic monuments of North Arcot, that in size, shape and arrangement they are extraordinary. The central cell or Kistvaen is usually enclosed by three concentric circles of upright stones, each having its top rudely worked into a semi-circular or rectangular shape, or a conical or obeliskal form, which in a land abounding with Lingams, shows that the idea was clearly an ark and its phali. "A score or more of these are still standing," writes Col. Branfill in 1880; whilst amidst the antiquities of Mamandur in South Arcot, are rock-cut chambers and inscriptions with Dolmen of gigantic peculiar construction, regarding the origin of which nothing whatever is known. We have seen many similar remains, and for these and other reasons elsewhere given, we conclude that the offspring of Khete or Kuis were the establishers of Drâvido-Indian civilization, who initiated that love of art and commerce, which has always characterized these rock sculpturers and temple builders. Mr. Cust, a distinguished Indian statesman,² says "these pre-Aryan races have left in India (not only) the ruins of remarkable buildings but attached undying names to rivers and mountains, . . . that Drâvidians were one of these races whom Aryans could neither exterminate nor absorb." Indeed Indo-Aryans dare not have attempted this, and we have no record that they ever did so until a few centuries B.C., and then only to the extent of driving back the far northern bounds of Telugu Drâvida, bordering on Orissa and Bundelkhand. Even Aryan Râma only entered into compacts with some of the lower dark wild tribes, when making a hasty raid on Ceylon some 1200 B.C. About that time the Aryan was no longer a "low born" or nomad, but "a nobleman" and a conqueror, and he had in turn learned to call the darker races of the north his inferiors,

¹ Lt. Col. Branfill in *R. As. Soc. An. Rep.*, May 1881, p. 43, and see *Ben. As. Soc.*, vol. 49. There is a Karnak on watersheds of the Godavery.

² *Pictures Indian Life*, p. 291, by R. N. Cust, B.C.S., Secy. R. As. Soc., author of *Oriental and Linguistic Essays*, &c.

Dasyus and *Mlechas*, and when they submitted and tilled his Aryan fields, then *Sudras*, &c.¹ But the early Drâvidian was to him a superior race, a mighty and most ancient nation, with its own lands, laws and institutions, and no force which Indo-Aryans could then or now bring to bear upon it, could hope successfully to subdue or hold it. Drâvidians ruled India from the confines of Orissa to Northern Ceylon and Cape Kumâri, or over 10° of latitude, and says Mr Cust, “the province of Goa in the West . . . with large tracts in the Vindhya range and beyond, and even parts of the banks of the Ganges at Rajmahâl. . . . There are traces of their language found in the *Brahui*, spoken by a tribe in Baluchistan, and there are affinities between this family and that form of speech which has survived to our times in the second or proto-median tablet of Behistun.”² The Khonds of the Eastern Vindhya, Gonds of the Central Indian plateau, and the Oraons of Rajmuhâli are still Drâvidian fragments which intrude upon otherwise Aryan India; but without taking these into account, the South Drâvidian nations number some 45 millions of people, viz:—

Tamils, 16 millions	Kanarese, 10 millions
Tri-lingas or Telugus, . 15 „	Malayâlams,. 3 „

and about one millioms of other tribes. Of this great mass of peoples, the Professor of Sanskrit at Oxford, Monier Willams, seems scarcely able to pen a sufficient panegyric.³ They are termed races of great ability, whose history goes far back into pre-historic times. He finds they exhibit an extraordinary aptitude, patience, endurance, and skill in any work however irksome and severe; and are worthy to be called “the Europeans of the East,” or as we would say, the Aithiopes or Phenicians of the East. Like Europeans, says the Professor, they are also liable to yield with like energy to vices, though never equal in this respect to the Christian, when he is low and unprincipled. They are described as faithful, honest, and devoted workmen and servants, and with great filial dutifulness and affection. They are never ashamed of their relations, however poor these may be, nor of their religion, which is interwoven with every affair of their daily life; and are temperate in eating and drinking, and altogether more trustworthy than Christians.

From these races also have sprung many and good religious revivalists, of whom in historic times are *Sankarâ-âchârya*, the Sivaite of the 7th century, and *Râmânuja* and *Madhava*, th. Vishnavas of respectively the 12th and 14th centuries of our era. “In many respects,” continues the Professor, “Drâvidians are the counterparts of the Zoroastrian Iranians who descended upon Persia and India in the 8th century B.C. as Magians and Fire worshippers; and precisely as the Iranians adjusted their differences, and settled down together with Magians, so did Aryans with these rulers of Southern India.” In both cases there was an intimate social and religious blending; and in the greater *Puranik*

¹ See our origin of Aryan names under Indexes, and especially Vol. II., p. 150 and onwards. ³ *Modern India*, p. 128 and elsewhere, and *XIX. Cent. Rev.*, Jan 1881.

² Cust, p. 296.

development of the southern faith over the Vedantism of the north, we see how the strong and conservative character of the sturdy Drâvid resisted the Aryan, and reconstructed the Vedic faith on Drâvidian lines. Mr. Nelson, an able writer on Indian law, shows that not only did no considerable body of Aryans ever pierce Drâvidian India, but that no Aryan laws or institutions were ever powerful there; and certainly not those of the *Manavas* or laws of the *Manu Sāstra* until forced upon the South through the mistaken zeal of Sir William Jones, a student of Northern Aryan law.¹

Drâvidians had their own distinct Turano-Drâvidian tongue until about our 6th century, as well as a very extensive literature, into which there began to flow an admixture of Aryan and Shemitic words, which was very much due to their extensive foreign and coasting trade. Of course they had also added or incorporated into their language, the names and terms for mountains, rivers, seasons, rites, &c. &c., which came to them from the dark races they had displaced ages before Aryans were heard of: and we may concede that Pali, proto-Pali and cognate tongues, were introduced by them or their northern kinsmen of Kusi or Kushite races; the more so as philologists are now contending, that the languages of the Pali groups resemble in many respects the tongues of ancient Phoinikes, Syrians, Yemens, &c.

Tamil and Telugu are copious and difficult languages, as we well know after studying and talking them for many years. The former is highly accentuated and very complex in its affixes and combinations, and if archaic in tone, certainly not pleasant as talked by the illiterate. Telugu is a much easier and simpler tongue, and far more liquid and melodious than Italian, though called "the Italian of the East." It is also a very fully developed language, and obtains from Madras to the Bengal frontier and over a large part of Central India; defining, and here is its interest to us, a very ancient and persistent race of Linga worshippers. But we must first ask our readers' attention to the energy and skill in design and execution, of Drâvidians as builders. Many books describe and pourtray their works.

Professor Monier Williams, who only saw a few of their principal buildings in his rapid tours through India, was so struck with their temples, that he writes: "these are as superior to those of Benares, as Westminster Abbey and St. Pauls are to those of London."² We who have however, minutely examined most of the famous shrines of India can add, that there is nothing to equal those of Drâvidis, save some small ones in Western India, which in their completeness, form and conception, denote the same master-builders who, as Jainas, &c., learned in Mysore and the South, under those great architects. The very name of *Drâvidas*, has come to signify "strength and wealth," though Aryans now claim them as descendants of their Kshatriyas or warrior-class, admitting they are "Brahmanical *Drâviras*," as distinguished from *Gour* and other northern Brahmans.

¹ Art. by J.H. Nelson, M.A., Madras C.S., *Royal As. Soc. Jour.*, April 1881, and other writings.

² *Modern India*, p. 131.

TELUGUS, TRI-LINGAS OR GENTUS.—The great northern Drâvida branch of *Tri-Lingaists*, *Kal-lingaists* or *Antus*, have rejoiced in those names from most ancient pre-historic periods; and have flung off colonists from time to time over all the coasts and islands of the Bay of Bangal, the Malay Archipelago and Oceans, some of whom we have already pointed out in the case of Barma and Pegu—the country of the *Talingas* or *Talains*, as these are there still called. The Telugus worship three special *Lingas*, but often five and even seven, where incarnations or apparitions of their *Siva* have appeared, nor altogether disappeared. *Siva* is indeed “The *Tri-Linga* God,” possibly because the Trinity or idea of “three” denotes “perfection” or because he signifies the three male organs, but he is also the “*Pancha Linga*,” or God of the “Five *Lingas*,” *Essences* or *Powers*—thereby denoting that the Creator is greater than the created. His five special *Lingas* are—¹

1. The *Prithivi Linga*, or that of “Earth,” (reminding us of the red earthy *Ādama*), at *Conjeveram*, near Madras, once the capital of Drâvida.

2. The *Ab-Linga*, or that from which water exudes, at *Jambuk-Esvāram*, in *Sri-rangam*, *Trichinopoli*.

3. The *Tejo-Linga*, or that which sparkles with light, fire or energy, at *Tiruna Mālē*.

4. The *Vayu-Linga*, or that which vibrates or pulsates as wind, and whose fire or lamp is ever vibrating, at *Kala-stri* or *Sri-Kalahasti* in the N. Arcot District.

5. The *Akasa Linga* or aerial and invisible one, which must be worshipped without the devotee seeing any material form, at *Chidambram* in S. Arcot District.

The *Mahâ Deva* is also worshipped in a dual or quintuple form, as the *Sri-Pancha-Linga*, or “Self-Existent One,” and “Lord of the Daughter of the Mountains,” or of *Pârvati*, “Child of *Himâlaya*,” his divine *Sakti*; indeed we suspect the term *Akasa Linga*, is a veiled reduplication of *Linga*, as the “Ling of *Lingas*.” The word *Achâra*, though now in Sanskrit “a rule of conduct,” was not so in the very old *Purânas* which went back to *Vedik* times. There we are told that in this *Andhra* land (the name *Sanskritists* gave to *Tel-lingāna*), the people were given up to “forbidden practice,” or *Akara*, and that *Achâryas* were leaders of impure and mysterious rites.² *Aka* was the eponym name of the early *Akadian* and *Egyptian* solar deity, and the *Akras* a tribe of *African* Sun worshippers, and *Achâra* is an actual name for *Siva*, whose *Ark* or *Akra* was the centre of all *Akro-poLi*

Vedik Sutras mention *Purânas* of some 1500 B.C. which were known to *Apastamba* and his confreres. These seem to have been unacquainted with *Pânini*, yet knew all about *Vedas*, *Vedantists* and *Andhrajâtias*, who, says *Buhler*, flourished “a considerable time before the *Vedik* period came to an end.” *Aryans* obtained a footing in northern *Andhra*, he thinks, “long before the end of the 4th century B.C.,” but “a dynasty of *Andhras*,” says *Wilson*, “reigned in *Magadha* down to about 18 B.C.,” and the

¹ *Burgess' Arch. Sur. Report*, V. 7, 8, 33.

² *Sacred Books of the East*, by *George Buhler*, *Intro.* p. 35. [Vol. # not stated: *Bulher* translated vols. XIV, “The Sacred Laws of the *Aryas*” and XXV, “*Manu*.”]

“Peutingirian Tables, presumed to be earlier than Ptolemy (150 A.C.), speak of Andræ Indi.” Pliny and the Purānas mention both these and Kallingn, as does the Mahābhārata. three times.¹ Megasthenes was well acquainted with Indian Sivaism in the 4th century B.C., or long before Budhism prevailed, and he as a Greek could be no stranger to phalik faiths. When the Ghazni Mahamadans first appeared on the Western Indian frontiers, they found a profusion of Linga temples, and enriched themselves by despoiling these, as that of *Soma-Nāth*, where Siva stands like the Egyptian Apis, the bearer of the crescent, see fig. 10 of our Plate X. p. 168.

Sanskritists called Telugus *Andhra-jātiās*, after one of their celebrated kings. As *Andrus*, they ruled in Magadha and over all the valleys of Kal-linga—the early name the Andræ gave to the Jamuna or Jamna, and their name Gentu is a corruption running through *Andu*, *Entu* and *Antu*.² As the Aryans increased in Upper India, the Tri-lingas seem gradually to have worked south and coastways; but they long held their celebrated hill fortress of Kal-linga or Kalinjar, to watch over all movements adverse to Drāvidas in the valley of the Kal-linga, and its southern water-sheds. On going south they seem to have then established two capitals, a coast one which they also called *Kal-linga*, near Andhra (our Chikakol), which ruled over all their Khond tribes and Orissa, and “possibly extended to the Ganges Valley;”³ and the other towards Central India at *Warangul*, on the south bank of the Godavery, from which to govern all their Gond and Central Indian hill tribes. They had finally to yield up Kal-linger, for no Gangetic Aryan kingdom could feel safe so long as that large and strong fortress belonged to Andhras. Indeed, we remember the day when our Supreme Government long and anxiously weighed the question, if it were prudent to withdraw its soldiers from that high sacred hill, owing to the strong native feeling, that “he only who held Kalinjar, ruled Centrol and Dravidian India.”

The Northern Tri-lingas usually name as their three favourite Lingas, and they are probably their oldest, that at Andhra, Kal-linga and *Amra-Ishwāra*, which afterwards became the thrice-holy Budhist shrine of Amrāvati, long known to Arabs as Rahmi. But enough here of this branch of Indo Kuths or Kuis. They probably never knew anything of their equally far travelled western kin, some of whom we think, passed west by the Indus and Eruthrean seas, whilst others from high Asia went direct through Baktria and the Kaukuses—so long their Colchian home.

The Southern Tamils and Ceylonese Drāvids also persistently threw off colonies, as the Ka-Kuses of Siam, Indo-Sumatrians, Javanese, and Little Javanese or Bāliys, like to the Indo-Bālis of Ceylon, whom we know so well to this day as Serpent and Spirit worshippers, only to be in this equalled by the old Akads and Kuths of

¹ *Imp. Gaz. of India*, I. 198, and V. p. 165.

² Another instance of the interchange of *t* and *d*; see p. 463, and *Shadê* and *Shatî*.

³ *Ibid.*, V. 163. The site of this coast capital is doubtful, claims existing from *Raja-Mah-Endri*, to near *Jagan-Nāth*.

Kaldia. Their religion could not be more accurately described than in M. Lenormant's *Chaldean Magic* read in connection with Upham's *Budhism*. It is to these great temple builders that Siam, Kambodia, Java, &c., owe such wondrous phalo-ophite shrines as Nakom, Bodo Bodur, and others evidently still lying hid in pathless forests and prairies. Let us look at the India Bâlis, for here is the origin of Baal worship.

Bal, Bel, Baal, Balhi, Bali. and Val, Vel, Fal, Fala, &c., are all most important Kushian, Akadian Phoinikian, *but in the first place*, Eastern terms, which their Asiatic ancestors carried to their western homes. As divine names they are resolvable into *B'*, *Ba*, and *Al*, *El*, or *Ili*, as in *Bab-Il* of Babylon, &c.; and in Egypt they gradually took, as Upham shows, such forms as the phalik *Set*, *Seth* or *sutekh*, the God of those given to Onolatria.¹ Akads called *Bab-Ilu*, *Ka-Ding-Ira*, the God *Ira*—the *Iru* of the Bâlis of Ceylon, and their Sun-God, to whom Sun-day was sacred; and *Ira*, is *Ila* or *Elo*, the Creator of Genesis, on whom Christ is said to have called at death. It is probable that the Akadian words are here *Ka*, *Dio-Ila*, in which *Ka* is the strong male affix, and *Ding* = *De* or *Deus*, for Assyrians considered he was *Deus exsuperantissimus*. With Egyptians *Ba* was the souh and *Ba-ah* the phalus and testes—the hieroglyph for Osiris. Throughout India *Ba* is an affix of strength, and *Bhā* is Light or the Sun, and *Bhaga* is Siva, and if feminine, Venus. Thus *Ba-al Pe-Or* or *B'al P'UR*, *בְּעַל פְּעוּר* is “the strong or fruitful Pi Or,” or Sun Oracle, a form of “the burning or eager one” in Ham-On. So *Bâal-Tzedik* is Jove, the High or phalik *Al* or *El*, and this also agrees with Indian terms like *Bâla-Rama* or Herakles, and *Mahā-Bhal-esvar* the Siva of ancient Bhilas, which Mr Hall tells us used to be transcribed *Bhayl-esan*, from its celebrated temple sacred to Bhaila the Sun.² He notices that in Central India *Bhaila* (or *Bâli*) worship “existed in the middle ages,” and it is more than probable that the intense Serpent, Tree and Sun worship which the Bhilsa ruins exhibit, and which are ascribed to the first three centuries B.C., were the work of Bâlis, then becoming somewhat Aryanized. The earliest Budhists would certainly be free from a faith and objects so repugnant to their pious Master. There is, as Mr. Thomas here notices, a striking likeness between the Sun symbolism. of all the early so-called Buddhist Topes and those of Kaldia. He quotes approvingly Mr Hislop's observation upon the Skuthik origin of *Gonds* and *Kurs*, and their solar horse-idea, from which probably came the Aryan *Asvins*—“the Horses or Pervaders,” and the *Asva-meda* or Horse sacrifice, which is thought to have been the first attempted substitution for the *Purusha meda* or Man sacrifice.

Bâla-Rāma (Herakles) was the Akadian Mulge or *Mahā-EI-ge* or Great *El*, whom Assyrians called *B'El*—the *Bha-il* of Bhiles, and the deity of all that immense intervening country, *Bâlu-istan* or Baluchistan, or land of *Bâlus* or *Bâlis*. Thus all India, Baktria, Karmania and Gedrosia was devoted to Bal worship. According to the *Mahâbhârata*, Balk was called *Balhi*, and early Baktrians, *Balis*, and according to

¹ [Neologism for “worship of asses.” — T.S.]

² Hall's *Visnu Purana*, II. 150, as quoted by Mr. E. Thomas in *Indian Anty.*, May 1880.

the Vedantists, their Supreme elemental God-idea, Indra, did not rule in India until the Vedik Gods had by a base stratagem conquered the great monarch of all Dânavas or Daityas and Asuras, as the rising Aryans afterwards contemptuously styled their lords and instructors. Bâli, they acknowledged, was not only the Emperor of all India. but “by his religious devotions and austerities had acquired the dominion of the three worlds,” meaning all the known world. He is called the Son of *Drisana* or *Virochana*, the Son of *Prahlâda*, or one of the *Prahlâdas* of the *Satya Yuga* or “first Age of Righteousness,” in which was no labour or sorrow, priests or sacrifices, “but one God and one Veda”—the dream of many pietists.

Bâli was the first monarch of the next or *Tretâ Yuga*, when honest labour began, and men still adhered to truth and loved righteousness and fair dealing, but sought a reward for their labor, and learned to sacrifice to the gods.¹ It was therefore such an age as merchant princes of Aithiopik stock would be likely to inaugurate, but



Fig.310.—THE 5TH OR VÂMANA AVATÂR OF VISHNU WHO HERE SUPPLICATES BÂLI FOR FAVORS.

with riches came sacrifices, rituals, priest-craft, and their attendant evils. Aryans represented by Vishnu had long been striving for the mastery, and the Vedik gods, then weakly and overruled by their strong and skilful rulers—the trading and building Baal or Bel worshipping Kushis—now urged Vishnu to make another effort. Force and fair fighting could not prevail, so the Aryan divine chief, knowing Balis’ piety and generosity, determined to impose upon these, and to exact a promise from the Ruler, which he knew if given would be fulfilled at all hazards. He accordingly assumed the habit of a poor travelling mendicant, *Vâmana* or dwarf, and presenting himself before the great Emperor, besought his charity and as much land as he could cover in three strides. His petition was granted, and this scene forms the 5th Avatâr of Hinduism here given in fig. 310, where the King sits on his *phalange* or Ark, a diademed or solar monarch, with the sacred *Poita* or “Zenar thread” reaching

orthodoxly, for reasons already given, to the genitals.² The dress and details of the

¹ Prof. Dowson and Garrett’s *Clas. Dics.*

² Cf. Vol. I., p. 240.

great Turanian, compared with all later Aryan figures and Vedik rites, confirm what has been already said, as to the best parts of *early* Aryan faiths and customs coming from the Turanians. The Aryan beggar has a Tartar-like fur cloak hanging from his neck, exposing a well-dressed person, with the sacred + on his breast—another Turanian emblem nearly as common in ancient Kaldia as in Egypt.

As soon as the deceitful Aryan had got his lord's promise, he assumed his giant form, and strode over all the earth and heavens, and finally placed his foot on the good king's head. Nevertheless the monarch—fit representative of an age of truth, and of the great traders of antiquity—adhered to his word, and, says Aryan story, he who had in fair fight vanquished all Aryan gods and peoples, now acknowledged Vishnu and was translated to heaven as Lord of Hades, or *Patāla*, and has ever since been worshipped by the old races and Balis as a constellation. Owing to his great power and the universality of Bâl worship, he and his immediate descendants are said to have a thousand arms.

Now this is an important glimpse into the meaning of the Avatāras of Hinduism, and doubly so as obtained through an investigation of reliable religious history. It opens up the whole *raison d'être* of these, and we will here therefore glance back for a moment on the previous Incarnations. This last Bali king was, though the first of the second or Tretā age, the last of the great dynasty of Asuras, Dānavas, Daityas or Titans (as these Non-Aryans were variously called), who had ruled the Eastern world from its creation, or all through the first *Satya* or *Kretā*—"Age of Righteousness, Peace and Plenty," or for 4000 Divine years, each of which, said the Aryan book of Genesis, was equal to 360 of the years of man.¹

Even according to the records of their Aryan traducers, this was the world's "Golden Age," and these its best or "Golden Monarchs," which is signified in their dynastik appellation of *Hiranya* "the Golden." The greatest of these was Balis' ancestor *Hiranya Kasipu*, which last, though now translated variously, did we opine, either denote his race through *Kasi* or *Kusia*, or else his faith in the previous or first Avatāra; the *Kurma* or *Kasyapa* or Turtle, by which the world was created, and on which it was then said to rest. The faith of the great Daityas, was the same as that of the Titani and Typhoni of the West. All were solo-phalick of only a lower or more gross form than the Baali Elohi, or early Baeli of East and West. *Hiranya Kasipu* was "the Son of the Sun," or of *Kasyapa* and *Diti*, and even according to early Aryan scriptures, higher than *Indra*, having "power over the sun and moon, the earth and the waters and fire and air." "Nought could withstand him," said Vedik and sub-Vedik writers, "for all power was given to him by *Rudra*" (*Siva*), showing that his Baal-ism was Linga-ism and pre-existed all Aryan faiths, nay, was the foundations on which they built *Indra-ism* and *Vishnuism*. *Hiranya-Kasipu* "held the sovereignty" of not only "all the three worlds, but of all the immortals, for a hundred million

¹ *Prof. Dowson and Garrett's Clas. Dics.*

years;”¹ meaning, we conlude, that these Kusian monarchs of the golden era, ruled for an unconscionably long period in the eyes of the anxiously waiting Aryans.

In vain did Vishnu try to convert or move this great king. Failing him, he attacked an outpost as it were of the faith, in his twin brother *Hiranya-Aksha*, “the Golden-eyed One,” who in Aryan opinion “had dragged the earth (or their country) down to the bottom of the sea,” just as our legislators sometimes exclaim when on the “opposition benches.” Under these circumstances, Vishnu, for certain mythological reasons, went down to the lowest depths in the form of a boar—his 3rd, or VARÁHA *Avatāra*—and rais up his country, and then “fought the Daitya for above 1000 years;” all of which is delineated and explained on p. 221 of our first volume, and elsewhere, though the *de-crystalation* of the Avatāras has not been attempted.

The war was of course one of faiths, rituals and practices more or less militant,



Fig.311.— VISHNU'S 4TH OR NÂRA-SINHA INCARNATION.

as these usually are, and the great Titan was eventually slain; but with only the poor satisfaction of making a slight impression upon a feeble-minded nephew, Prahâda, who then took to worshipping Vishnu as a god, and thus called down upon himself the wrath and ridicule of his father, King Hiranya Kasipu. The old Bâali monarch tried to reason with his son as to the absurdity of attributing to his deity omniscience and omnipotence; and “smiting violently” one of the stone pillars of his palace, probably too violently, asked if Vishnu was there; when it broke asunder and the king was killed, but the Aryan chronicler says, “out started the god as a half man half lion and tore the aged monarch to pieces.” This is usually depicted thus as the *Nâra-sinha* or 4th Avatâr of Vishnu. It too was in no sense satisfactory, for Prahâda returned to his father's faith, and produced similar Prahâda kings, down to the close of the Golden Age, when arose the great and good Bâly of the 5th Avatâr,

whose end though favourable at last to Aryan rule is another moral blot on the Aryan escutcheon. Let us now look into the Baalism of these later but still very early times.

¹ Dr. Muir's *Sanskrit Texts*, IV. 159.

In *Upham's Buddhism* we see that Balism is intensely astrological, but combines every and idea of phalik Serpent and Sun worship under the forms of planets, days of the month, week, the seasons, &c. Here are a few of the ordinary ideographs which educated Balis call planetary, but which all ordinary Ceylonese *worship* when these are set up before them at fêtes, and for the mitigation of evils. These emblems originally simply meant the energies of fertilization, as they indeed rather too coarsely pourtray, but we must give them as Mr. Upham found them.¹



In Sankrit a *Balin* or *Bala-in* signifies a bull or boar as a typical Fertilizer, showing where Aryans got that idea. In Aryan Rāma's day the Royal Bali had descended from being emperor of Upper India to be only the chief of the monkeys or dark aborigines. The solarist fought with the Bâli and, say the Aryan writers, conquered him, but mercifully reinstalled him as King of Kish-kindya—a mode probably of explaining that Bâlis and Bâlism, could not be conquered or eradicated, and that the latter had become the faith of the non-Aryan hill and island tribes. But if Balis found enemies in Vedantism or early Brahmanism, much more did they in Budha and his immediate followers. Upham shows in his tenth chapter that these made the most determined effort to drive out such rude nature worshippers, and did so to a great extent; for after the rise of Buddhism we find Bâlis flying seawards to Java, "Little Java" or Bâly, and all the Sunda group; and there they are still, with their marked Dravidian characteristics. In the new *Encyclo. Brit.* we find the 800,000 inhabitants of the ilet of Baly thus described. They are energetic traders, skilled, busy and enterprising. whether as masters, workmen or servants. "They are recognisable by a higher cast of spirit, independence and manliness, than belong to any of their neighbours are good agriculturalists and skilful artizans, especially in textile fabrics and the manufacture of arms. . . . They exceed in stature and

¹ [If you could print them "as found" in 1883 without fear of prosecution, they *can't* have been "too coarse." — T.S.]

muscular power, as well as in activity and enterprising habits," and have abolished slavery which so long obtained all around them. But though in Java, Hindnism may have been extinct for some four centuries, not so in Baly and the adjacent iland of Lombok. There the system of caste and rite of widow-burning still obtains, intermingled with a corrupt Budhism overgrown with a belief and worship of *Kala-s*, that is Bâlis or Spirits, to whom offerings are made conjointly with sacrifices to Hindu Devas, to induce these to mediate between men and the Bali divinities.

Here, then we have a Western artizan race who still manufacture weapons for gods and men, and who may well be the children of Hephaistos, the Kuklopien master-builders, the clever old *Daktuloi* and the mystik-loving, fire and serpent worshipping Kabiri, equally devoted to magic and spirits, and all things planetary. And says Lassen, "these islands were peopled by Indians before the middle of our 1st century" (*Ency. Brit.*); aye and probably 1000 years before that, and they have had from the earliest times a Balinese sacred literature written in the *Kawi* or ancient Javanese language. Budha became with such races only a good and learned Saviour, sorcerer or Bali, who cast out devils, and was the instructor of their Mars, the Sword or Javelin God *Kandi-kundra*,¹ and the teacher and in some respects the servant of *Samana*, the Siva of the phalik cone of sacred Länka. So Gnostiks said² Christ was "a good Saviour" and the caster forth of demons, and they too allied him with planets, fish, serpents and all things solo-phalik; and in like manner it was said of him that he acted through Bâ-alzebub or *Bale-zebab*, a fallen God, but who like Baal or Balleros was no demon when Ahaziah King of Israel sought his aid in preference to Yahuê.³

In like manner Balis said that Budha acted "by virtue of a sacred stone," chest,

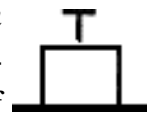


Fig. 318.— EARLY BUDHIST COINS AND STANDARDS, SHOWING ALL ORGANS

box, cippus or ark, "his *Minni Phalange* or power," which was also equivalent to their local Meru or *Mienmo*, the cone of Saman and an "emblem of Almighty energy." Thus the Eduth or Testimony, its Ark and the Sina, Sun or Säm-God, were all identical; and so too "the Tree of Life," the Phalus and the Serpent, for

these too were set up on the cippus for worship, and the whole was then one god, as we see in these Budhist coins and various sculptures as given in General Cunningham's *Bhilsa Topes*. Here is the *early* Bodhistik idea of Bodhas and Budhas.

This learned archeologist in his observations on "the teaching class of Indian *Behat* coins" which exhibit a T on a cippus or square box, calls this "*an emblem of the Sun*," which Mr. E. Thomas thinks is confirmed from other circumstances, but he prefers to see in the T, "an early conventional type of



¹ Corresponds to the *Curê* or *Quries* of ancient Skyths, the sacred swords of Japan and Arabia, and the *early Bod* or *Bud* of India and Ireland.

² Cf. King's *Gnostics* and Upham's *Buddhism*, pp. 113, 122. Ed. 1829.

³ 2 Kings i. *Z-b-b*, is unconnected with "Flies."

the Sacred Tree,"¹ which here as elsewhere is alike "The Tree" and the phalus or serpent. Indeed the Ceylon Palol tree is called, says Upham, "the *Kiri-Nâga* or serpent," and stands as he shows in his 5th Plate, precisely as the old solo-phalik God Sakria, Sekre or Chakra did, sometimes on and at other times *in the Phalange or Cippus*, and as Budha did in later days; for even this modest ascetik was constantly shown as here superseding the phalik Sakria! and also Visva-karma, the honored Vulcan of this great artificer race. Their *Chakra* was "the fiery wheel of the heavens," sometimes a simple circle—the *Surya-Mandala*, his earliest Akado-Kushite type—at other times a spoked wheel with centre boss or seeds, and a perimeter of fiery radii or Apolonik darts, or as in Egypt with open fiery hands, *vide* our fig. 79, p. 200, Vol. I., where he is seen dropping them down upon his worshippers and on his holy ark of fire—"the square box" of Isis.

Christians exhibit the same Isinian idea in this coarse Venetian picture, where the solar god is seen impregnating the typical virgin of the faith with his rays, and here too is the ark-like cippus as an altar, before which the woman prays for offspring.² for the altar is the Ark of Life or "of the Testimony," or as the Bâlis called it, the sacred *Minny Phalange*, in which were all "the mysteries" of the faith and the promise of the life to come.

In fig. 320 is another set of Budhist emblems from Cunningham's *Topes of Bhâlesvâr*, to show that Bodhism or Budism was Bâlism and not peculiar to Ceylonese Budhism, but was the ground upon which the literary faiths of India, nay of man, had to work, and which in consequence got welded into the new developments and even into the pure and imageless religion of the sage of Gayâ. It is still fresh in the Sunda group.³

In this fig. 320 of next page we also see another form of the "Tree of Life" which developed with Eastern Bâalis and the Bel worshippers of Kaldia and Asyria, into a more ornate ideograph, as in our fig. 321 which has been explained at page 72 of our first volume. The Isinian or castelated "Ark of Fire," is there approached by the *Sacerdos* or sacrificer of the Cult with his culter or knife and phalik cone, backed by the emblem of virility in the bull with serpent necklet; and so too in the Bhilsa tope coin, fig. 318, does a man advance to a castelated ark, carrying a fruit-bearing pole, thus assuring us that the Eastern and Western faiths were one. Note also that in fig. 320 the sun god, symbolized by the Sakria, Chakra or wheel, carries the *Tri-sul* or "three thorned" trident of Siva with *Fleur de lis* prongs (the male symbols), and that these are everywhere repeated



Fig. 319.— THE CONCEPTION OF THE EVER-VIRGIN BY APOLLO'S DART

¹ *Indian Anty.*, May 1880.

² See our Vol. I., p. 304.

³ Crawford's *His. Indian Archipelago*, Vol. II.

alike on the Bhilsa tope emblems, fig. 318, and around the *Tri-Murti* god of fig. 320,

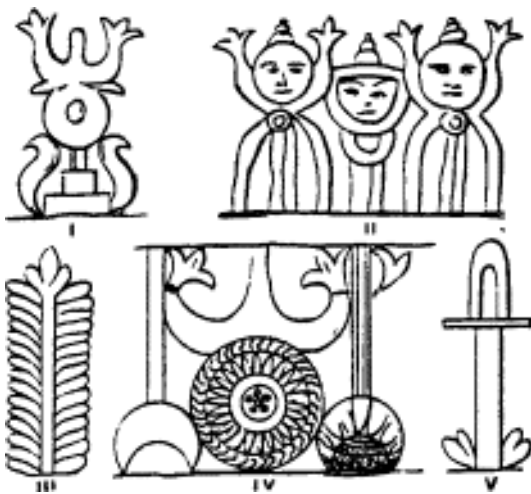


Fig.320—BUDDHIST SOLO-PHALIK EMBLEMS.

ii.—an exact rendering of the image in the ark cell of the Orissa Jaga-nâth, where early Bodhas and Budhists so long worshipped. On the heads of the divinities are spiral crowns, which may symbolize the yoni shell or *Concha-Veneris*, fig. 323, and represent woman. Siva similarly carries Soma or the moon on his head at Soma-Nâth, and a phalus carries Luna on the Asyrian Ark, see our fig. 219, ii. p. 87; and in Egypt, Osiris as Apis is seen doing the same in fig. 10 of our Plate X. p. 168. We see also the glans carried upon a pole in this Bhilsa fig. 320, v., just as it used to be in Asyrian altar subjects, *vide*

figures given on pages 1 and 77 of this volume, and in this fig. 322, which has been explained at p. 206 of Vol. I. In many of these the sacred Tree is found, and seeing it interchanges with the cone and the gods Samana and Sakria, we are left in no doubt as to its being a mere phalik euphemism—a fact Prof. De Gubernatis' *Myth. des Plantes*, makes abundantly clear.



Fig.321.—ASYRIAN CULT OF TREE AND ARK OF LIFE OR FIRE.

Samana is of course the Siva of the Hindu and Adâm of the Moslem, represented by his throne, the great conical peak of central Lank; but we see him also in the Sama or Shamah, or upright Linga god of ancient Himyar, though as Sama-El, he fell like Mithras and Satan from heaven to Hades. The world is full of him under solar and honorable as well as very coarse ideas. Samana was Shams, Samas, Sama, Sana, San, Sen, Shem and Shemesh, from which came Semites or Shemites as we always spell this word. It is so pronounced in the East, and reminds us better of the root and the patriarch Shem or Sham. All these



Fig.322—ASYRIAN WORSHIP OF TREE AND ALL ORGANS.

words when affixed to names, as in their roots or derivatives *Sar, Sur, Sir, Sire, Sor, Sal, &c.*, signified divine and kingly power, high birth, light and knowledge. M. Lenormant names them as the oldest Akadian and Altaik affixes, carrying also the old phalik explanations, as “he who increases, enlarges, expands, pushes,”¹ in fact “Shams the server, fertilizer or quickener.” We have before dwelt long upon this “serving” feature of the Hebrew “Shiner or *Shama*” and the Asyrian Shami or “hot one”—the ithyphalik Ham, Cham, Kam or Khem of

¹ *Chaldean Magic*, pp. 303-308.

Egypt, who was the father of those Aithiopes, Akads and Kushes or Kāses, Shemitik and pre-Shemitik. Sama also means “the server” with Hindus, as in *Sama-pati*, “the Lord of copulaiton,” that is of *Sama-pata*. Siva as “the producer, pestle, iron pin of the yoke or the Linga,” is called *Sam-bhu*, *Sam-ba*, *Sam-bhara*, &c., and his sacred emblematic yoni shell as here given, is the *Sam-bhuka* or *concha Veneris* of the West, which is seen poised on the head of Sakria the Sun God, in Upham’s beautiful plates.



Fig.323—THE SHANK OR SACRED SHELL OF INDIA.

The solar Herakles of Hebrews, *Sm-Sun*, was the reiterated *Shemsh-On* of great and divine power, but the *S-m-s* of Kaldis or Chusdians, became Nin-gal or Nir-gal, the Eagle headed Jove, who was “Judge of heaven and earth,” and whose wife-sister was Ish-tar or Sin the favorite of all Ion-im. M. Lenormant identifies the Sar, Sur or Ser gods with the Ashur אשור, or אש, or Siva of Asyria, whose shrine and capital was on the upper Tigris, the present Kālah Sher-gāt. He says that this was the North-West colony which the Akads early threw off, and that the phalik god’s name was made Ashur, Asur or Ua-sar by the addition of the Shemitik arrow—A or Au—to the Akadian root Sar.¹ The same word represents a prominent early deity and sect in the Æsers of northern Finns and in the far east whence they and Akads came; and there too the god fell from heaven like Satan, the Devas or “Light Gods,” Aryaman, Ahura, Zeus, &c. Indeed the Asur or *Asuras* were gods or angels in high Asian or pre-Vedik and early Vedik days, but in all sub-Vedik literature, they are *A-suras* or “giant-demons,” the negative *A* being applied to the solar god Sura. Originally the word signified “the light beings,” from *As* “to be” and “the be-er,” “he who exists and makes to exist”—the phalik creator, and *Ur* or *Ura* light and fire; hence *Ahura* and *Asura*, with even a spiritual signification. Some early portions of the Vedas call *Asura* the “Living, breathing or Palpitating One;” and the Vedik supreme god is termed *Asura Varuna*, “The living God;” and even in the Ramâyana epos, the distinction between *Asura* and *Sura* is not very clear.

Thus then, in point of fact, the name Aser, Eser, Ashar or Asur can be fairly derived from many sources according to the faith-meanings which various races at different periods attached to it. One affixed *A* as the male sign or plowshare, so that *A-Sur* was the ferttilizing sun, another said he was *As* the holy or virile fire, and *Ur* or *Ar* (hence *Al*) the Light god, &c., &c. But the result was generally a phalik God of Fire, celestial and human; and it is no sufficient etymology which tells us that this most ancient word of Mongolian, Indian and Ugro-Finnik bases, signified in modern Asyrian something connected with water! All sky, solar and bull gods are only too clearly described as *Vána* or *Vánas*, the water and waterers.

In Syria, *Sham* was interchangeable with *Para*, the Akad “God of Day,” or *par*;

¹ *Chaldean Magic*, p. 334. The effect is, to give the Sun, activity, as *Pi*, added to *On*.

so that *Beth-shan* and *Bet-para* of the Old Testament were equally translatable as “Sun Temples.” *Pur* was the old Aithiopik “Fire God,” from which is *Phra*, *Phre*, *Pharaoh*¹ and such names as signify the guardian of the fire or faith of the race. The ancient Sabas or Samas of Yemen called their king also after their god-ideas, as *Sham-Ir*, *Sam-Er*, or *Sam-El*. But let us now look at the other, and the oldest god of the Ceylonese Bâlis—*Sekre*, *Sakri* or *Sakkraia*, as Upham and others usually call him.

It is clear *Sekre* was a supreme god long prior to Buddhism, for he received the Sage at his birth in a golden bowl, which said the imitative Aryan, their Brahma also did; showing that the first or Hermetik Brahma, was a form of the Turamian Saka who had long been the high Asian god of all the Sakæ or *Xacas*, as Herodotos called the ancient Skuths. Saka was the “Sword God,” that is the primeval phalik Mars, the



Fig. 324—THE TIBETO-BUDDHIST HERMES, AN ILU-SALEM

Curé or *Quiris*, and was worshipped as a javeline or scimitar stuck on the apex of a karn or heap of faggots. In fact we see him in our fig. 274. p. 357, and all the ordinary karns of old races; and we here give another emblem of him also from Huc,² fig. 324, called “The Pyramid of Peace” or *Karnu-Salem* or *-Shalm*, as usually erected by Tibeto-Buddhist priests, when in fear of brigands, war, or famine, &c. It is a true Hermes formed of earth (*Adame*), plastered like the Jewish monoliths with lime, and has on the apex, where the Egyptian Hamite placed fire, a flag written over with prayers to the I or Pillar-god. Around it all kneel in silent or ejaculatory adoration, just as the Ceylonese

Bâlis and others still kneel before *Sakria*’s cone, the *Budh* or *Bod*, or *Adâme*’s *peak*, whenever they see it.

The *Peak* was their “Buda” ages before *Sakya Muni* was born, and a *Karn*-god or *Bod* continued to be the *Siva* of “*Les Indes*,” down to our 9th century, as we see from the *Anciennes Relations*³ of the two Arabian travellers who found girls being “devoted to *Bod*,” throughout Southern India, as they still are to *Siva*. So Tartary knew a *Budha*, *Budh*, *Bout*, or *Bod*, called *Sakia Sinha* or “the lion *Sakia*,” a thousand years before “*Gotama the Budha*” was born, and there were still three more *Budha*’s, all of course more *Hermaik* in character as they went back to the dark animal ages of the past. So the early *Sakara* was, said ancient Hindu scriptures, “a Bull,” “the disk of the sun,” and then the terrific *diskus* of the Sun-god—a “flaming sword which turned every way” against unbelievers, and now commonly known as

¹ [This etymology of *Pharaoh* is spurious; see my note, p. 65. — T.S.]

² *Huc’s Travels*, II. 92.

³ Translated from the Arabik by E. Renaudot, p. 85, ed. 1733, and see *As. Res.*, I. 166.

Vishnu's *Chakra*. Latterly Hinduism called Sagara "a Saviour of Indh," "a good god and the son of King Baku," a name familiar to Phoinikes and Greeks.

Sagara was miraculously produced after a gestation of seven years in his mother's womb, and on reaching manhood, he expelled all foreign and barbarous peoples from India. He established solo-fire worship, and various tribal distinctions, possibly the beginning of castes, and tried to reinstitute the horse sacrifice, but was in this stopped by Kapila or his philosophik schools, which brings this Sagara or Sakara down to near Godama Budha's time.

In Kaldia the great annual fete to Anu and Bel was called *Saki*; and *Sakh*, *Sekhet*, *Sakti*, &c., form an important group of words bearing on arks and their phalik gods, thus:—

With Egyptians,

SAKH, SEKGT, SEKT, SEKHET, SKHEM, SKHEN, SEKH, SEKAR, SHEKA, SAKARA, SOCHARIS,	{	Sakh was a deity called "The Illuminator" and when fem., the "home, ark or boat of life," the Sekht, Sekhet, or Sekt or gate, sacred to the "Lord of the Gate," <i>Lock</i> or <i>Yoni</i> —the <i>Dwārka Nāt</i> or <i>Siva</i> of Hindus. <i>Skhem</i> has the same meaning, but also to "embrace" or "place of embrace." The Sekh or Sakh was the Ruler or Protector; and Shekha a high title, from which has probably come the Arabic <i>Sheikh</i> or tribal leader. <i>Sakara</i> or <i>Socharis</i> was the Lingam god of the Amonium in the Lybian desert, and of the district of Memphis. In South African <i>Suko</i> , <i>Dsuko</i> , <i>Soko</i> , &c. are names for "God."
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With Akads and Asyrians,

SUKTI, ASY., SEKARU, ,, SIGARA, AK. SIKAR, ,, SAKBRA, ,,	{	The Shemitik Asyrian said Sukti was "a secret place," the Sakuth of Hebrews. Its male form was Sekaru, a hill top, fort or prominence, equivalent to the <i>Sigara</i> or "Tower" of Akads, within which was their <i>Sakba</i> or <i>Mamit</i> , the Babylonian <i>Memra</i> already dwelt upon. ¹ gate to the tower was the <i>Sikat</i> , the <i>Dwāra</i> of the <i>Dwarka-Nat</i> , and the <i>Yoni</i> or <i>Sakti</i> —"ark or resting place" of all Indo-Aryan gods.
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With Hindus.

SAKTI, SAKTA, SEK, SAKRANĪ, SINCHA, SUKRA, SAKRA, SUGARA, SAKRIA	{	Indra was Sakra, the moon impregnator or <i>Soma-seka</i> ; and the liquid or fertilizing agency of the gods, was <i>Sek</i> , <i>Sincha</i> or <i>Sukra</i> . Thus in the early Bâli God, <i>Sekria</i> , we see alike in the East and West a solo-phalik idea of Turanian origin, a deity presiding over arks like to the Hebrew <i>Sakeh</i> , or <i>Sakuth-benoth</i> —the women's arks or booths.
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The trans-oceanic Bâlis describe their Meru as the original phalik cone—"the source of all fertility and navel of the earth," the region of the Jugandere, Maruts or Air gods, and of the planetary deities. But "heavens" are generally transported from time to time to the neighbourhood of the worshippers. Hindus placed theirs beyond the high

¹ Cf. pages 21, 86-87, 97, 176-179.

sources of their *Kasi Nādi*—the Ganges of Benares, so the Balis of pre-Budhistic Siam, say *Miemo* is on the high water-shed of their sacred *Meinām*, and is the home of Viswa Karma, their Hepaistos.¹ Their sacred *Palol* tree and *Phalange* stone, they have now spiritualized. The tree is that which flourishes on the stone as “the seat of knowledge” and “leading symbol of doctrens,” and Budha is now the wise one who gave these emblems to their Samana Deba—“the Archangel of all Bali-ah” or planetary existences.

Upham though strictly orthodox, suggests that the images burned by David, the dancing Arkite (2 Sam. v. 21), were figures made like the Ceylonese Balis in “relievo on frames, to propitiate the planetary powers of the Baalim, and which they set up preparatory to making their offerings and dancings.” And this seems most likely, seeing that Jews had Kuthim (from which race the Drâvidas sprang) as instructors, and that they, the Jews, worshipped and served Báalim and all the host of heaven, and that the names Baal and Jehovah (Yahu-ê) often interchange even in our faulty Old Testament translation. Up to Hosea’s time, the Jewish God was called Bâali or Bâli, and after that time—said to be the 8th century—was directed to be called Ishe, or as we would say, Ish-vāra the Fire or *Ash*-god.

The best spiritual faith has gross and material parts, for like a pure stream it has often to pour its crystal waters through fetid channels. Thus the doctrine of a Hell of eternal and unspeakable torment, meted out to every irresponsible descendant of rude parents who only tasted a forbidden apple, and the slaying of a good god to appease the wrath of an angry one, is paralleled in the growths which have followed upon the all but immaculate teaching of the pious Godama, as manifested in that awful chapter and its fiendish pictures, which Upham gives us on the Hells of the Budhistic Balis of Ceylon. “It is not uncommon,” says Dr. Daby, “to see a *Devale*, or demon shrine, and a Vehâri or Budhist temple, contiguous, or even under the same roof Nay this is not only tolerated, but quite orthodox” among the Ceylonese, “although nothing can be more heterodox” to the true faith.

As Satan dwelt with Jehovah in heaven, and Christ listened to him on the mountain-top and gave devils a place when casting them out of men, so Budha, say Balis, “countenanced their phalik god Samana by the delivery to him of his ‘seat of power and sacred tree,’ ”² or the *Minni Phalange* and *Palol*, true phalik emblems, and as foreign to the ideas of the good ascetik as the Christitan hell must have been to the proclaimer of a gospel of love, forgiveness of sins and mercy.

Both faiths owe these hells and all the consequent gloom and misery .of their most sincere believers to priests, who ever distrusting (even while they preached “good tidings of great joy”) the belief that love is stronger for good than servile fear, and dreading also the loss of their own influence and livelihood, gradually went back to the old refrain that the “fear of Yahuê is the beginning of wisdom.” From such doctrines have millions of hearts, often the most loving,

¹ Upham, p. 48.

² *Ibid.*, p. 130.

gentle and sincere, suffered for some two thousand years the most poignant anguish, only betraying their misery by the gloomy brow and anxious and “fearful” heart.

“The Great Master” commanded, nay besought all to seek for happiness in doing good without hope of reward or fear of punishment; for knowing of no hereafter, Budha refused to found his gospel of love and duty on the unprovable. He urged his disciples only to teach this doctrine, neither deviating therefrom to the right hand nor to the left; but the priests had no abiding faith in man’s love of goodness, and though they turned not eye or body to the right or left as they went forth amidst the dwellings of their fellow-men seeking their daily alms; yet otherwise they early began to subvert their Master’s teaching. They announced that there were eight great hells of unspeakable torment for all the crimes and omissions of men, and that those who did not believe what they taught, and did not give them alms, would not only go to the worst of all the hells, but remain in it through all their unbelieving eternity.¹ From all other sins, said these false teachers, the torments of one or other of the hells would in a short season purge the sinner, but not so could the sin of unbelief in what they would call their “gospel evidences” be forgiven; nor could he escape the 8th Hell, who taught that “there was no merit in bestowing alms,” though the holy Budha actually insisted upon this last, in these very words!

Mr. Upham, like a great number of other writers from Humboldt downwards,² is strongly impressed with the idea that the early South Indians, Javanese, Balis, &c., have come from the same stock as the ancient Mongols, Akads, Kaldus and Egyptians; and though “now separated by a vast extent of country,” that even Tolteks, Azteks, and the old Mexican builders “must have originated in one and the same point of the ancient continent.” Our studies have also for some years past led gradually up to a somewhat similar but more defined conclusion; viz., that the *Centre* was an Aithi-opik or Meru-opik stock, which spread from High-Asia as Eruthreans, Akads, Kaldus, Kuths or Kuis, Kemis or Ai-gupts, Keti, Hami or Hamaths, Kanāns, &c.; and while these sheets were passing through the press, we have seen Asyriologues coming to the same conclusion. The last dozen chapters of M. Lenormant’s excellent little volume on *Chaldean Magic* is full of such matter, and goes far to upset a great number of too straight laced dogmas as to the classification of early languages. Fornander’s *Polynesia* has also valuable matter to the same effect.

From Turanians (Merus, Akads and Egypttians) did the magic and mythologies of Arabians, Zoroastrians, Greeks and Latins spring; whilst Egypt, “however far we go back,” says M. Lenormant, gave to Western Aryans and Shemites “the grand idea of a divine unity.”³ We have since found a copy among the records of the XIX. Dynasty, (the original of which may be any age subsequent to the 1st Dynasty)

¹ Upham’s *Buddhism*, pp. 100-110.

² *Ibid.* See also Dulaure, *His. des Cultes.*, I. 258, &c.

³ *Chaldean Magic*, pp. 78-80.

of what Herodotus said in regard to Thebes acknowledging but one God who had no beginning and no end of days.¹ The Theban Supreme God, he said, is:

The Ancient of Heaven, and Oldest of Earth,
The One without a second, Lord of all Existences,
A God of Truth, and Support of all things,
The only begotten One, and begetter of Himself.²

It was Turano Akads who originated the idea of a Savior to mediate between man and the Supreme; and this the Shemitik Babylonian developed in his Apolonik *Marduk*, the Aryan in his *Mithras*, and the Zend in *Sraosha*, whom M. Lenormant calls the analogue of *Silik-Mulu-Khi*. This was the name of man's first Savior whom the early Akadian deity *Aku* termed "My Son," when he sent him with a message of peace and good will to man.³ To the same Turanian source is also traced Fire worship, and that Ophiolatry which identified the serpent with the bad principle, and personified this in *Angra-mainyus*,⁴ who finally came to be worshipped with *Ahura Mazda*. This serpent as *Ahi-Dahaka* conquered *Thraetona*, the analogue of the Vedic *Trita*; but the first Serpent was no Satan.

Serpent worship was and is prominent in all Turanian religions, and all the efforts of the good Aryan Budha could not dislodge the sacred reptile from Asia, nor could Christianity from Europe. St Patrick is fabled to have turned him bodily out of Ireland, but not out of his Bible and liturgies, where he is still the subtle one by whose aid alone mankind have tasted of the "Tree of Knowledge," and but for the Elohim or *Yahuê-Ale-im*, he would also have made men immortal, like unto them!

Hea, the great *Vāna* or Water God, the *Oanes* of Turano-Akads, was the first



Fig. 325—THE SERPENT WARDER OF THE SUN

western Serpent-God-idea. His seven solar attributes were depicted by his seven heads and a weapon of seven parts. The Egyptian seems to depict a similar god in this fig. 325, where as the great land serpent he is shown carrying along with him religion and national power—*Rano* and *Horos*—with the insignia of Empire. Hea, said Akads, points to the solar pathway and controls the creative energies of

nature as the *Argha Nāth* or God of the sacred boat of the Sun. He is shown by



Fig. 326—NUM, THE RAM-HEADED CREATOR GUARDED BY A CROWNED SERPENT.



Fig. 327—THE SACRED SERPENT GUARDING OSIRIANS IN ARK OF THE SUN

the picture writers of the Nile (near connections of Akads), as a canopying serpent leading (fig. 326) the Ram-headed Creating God *Num* or *K'neph-Ra*, and in fig. 327 as bearing along intelligence in his *Baris*, symbolized in the god-

¹ Euterpe [*i.e.* lib. II.].

² [*Chald. Mag.*, p. 80; cf. "Hymn to Amen-Ra," *Records* vol. II. p. 127]

³ *Chald. Mag.*, pp. 195-208, &c. ⁴ *Ibid.*, p. 232 et seq.

like head of the race again canopied, and, thinks Cooper, by “Rano’s divine hypostasis.” Everywhere Hea was worshipped and feared, just as we see in this fig. 328, where the upright hands denote prayer, and also its frequent origin fear. As time passed on, the good Hea was only known as the hell and water god, and much lost in his holy son, the second Savior-idea, Marduk. Gradually Ophis fell into disrepute, and Apophis became a Satan, but of this more hereafter.



Fig.328—SERPENT WORSHIP GENERALLY, THROUGH AFRICA AND THE EAST

M. Lenormant shows that the Turano Akadian, Kushian or “Kassian” languages and religions, have been the foundations on which the Shemites of Babylonia, Arabia, Asuria and Suria built, and therefore also those on which the Aryan constructed his mythologies, and from which he drew the terms used in these, though they belonged more to Aithiopo-Phen-akes and Egyptians. Thus Assyrian gleaned only in Kusho-Shemitik pastures, as did the Shemitik Terahites when they emigrated into the country of Malek-i-Zedek, that servant of “the High God,” whose Lingam so long stood on the mount of his tribe, the coveted I-u-salem of later Terahites. Old as was Babylon, it was a modern and heretical city to the *Tin-tir* of the ancient Eastern Turano-Kushes or *Kassi u Ak-kadi*, as M. Lenormant translates the still earlier rendering of *Sumeri-u Akkadi*, a name marking the oldest solo-phalik ideas. *Bab-el* or “Gate of Il,” was the third, and a Shemitik city, which rose on or near to the ruins of *Kâ Dingira*, the “Gate of God,” as the Akads called the second city which they built near to old Tin-tir, “the Sacred Tree” or Linga.

The civilization of the Turans, about 3000 B.C., was wider and in some respects superior to that of the Shemite Monarchies of Babylon or Asyria down to their historik period; and it was markedly scientific, mechanical and constructive, as we find it thus characteristic of the race, on the Nile, the Ganges and in Drāvīda. They were, says M. Lenormant, “in possession of a remarkable civilization, a sedentary and agricultural life, a steady industry, and above all an organized government;” and this is shown by the governments which followed them borrowing far down into Aryan days their scientific, literary, military, judicial and religious or ecclesiastical terms. They were designated the clever and god-like Aithiopian Kephts, Caphtorim and Kephenes of an eponymous Kepheus, and the learned Kaldis of the furthest East, were but their Kaldus or priestly tribe of their Kusds, Kuths or Kuses or Chusdim, as Hebrews named these.¹ According to their own traditions and the writers of Genesis they were the great tower builders who came “from the East to the land of Shinar,” from “the cradle of the human race and the Place² of the Assembly of the God;” and they brought with them to the Euphrates a written language, for they were those

¹ Cf. *C. Mag.*, c. xxiv, xxvi. ² Cf. Absalom’s “Place,” Linga or “Hand,” II. Sam. xviii. 18, II Kings xvii. 18.

“Hundred Families who invented Chinese writing,”¹ which they had developed “beyond the Kuen-lun.”

The Akadian “system of computations and mathematics, is exactly like that existing amongst the Vigurs, Mongols and Mantchoos, and the Hoang-ti of China, and proceeds on the same base as that of the far back Yugas or ages of India; there is nothing analogous among Shemitik races.”² But before these vastly ancient Kusis, there were in Babylonia as in Drāvidia, a dark aboriginol population called by M. Lenormant a “*Melanian race*,³ *black with smooth hair like the Ghonds of India with whom the people of Ham coalesced.*” Among these Kuso-Melans sprang up an intense system of magic, gradually working up to Bel or Baal worship, just as took place in the growth of Ceylonese Bali-ism; but in in the Ceylon forests, so too “in the great marshes round the Persian Gulf the culture of the great cities has never had much influence;” nor have the cities of India, Dravidian or Aryan, much affected the Balis of Ceylon and the Sunda ilands.

Even down to the time when the Aithi-opes seemed lost in the Shemito-Babylonian Assyrians of say the 8th century B.C., the eminent anthropologist Dr. Hanny sees in them a people “*resembling the Ugro Finnic and Siberian races or Mongoloides.*” and, adds M. Lenormant, “the monarchs of the last Babylonian em. empire” claimed to belong to the old lineage which was considered “even more noble than that of the Kushites or Cephenes” or Kephts, and these last Babylonian Kings “*belonged to a type acknowledged as Mongolic*, as may be seen by an image on one of the black stones in the British Museum.”⁴ “We can fix even the date,” says Lenormant, “of 2000 B.C.,” when the old Akadian dynasty of Babylonia was overthrown by a politico-religious revolution, and can see that they then sang dolorous hymns about their ancient high Asiatic “Mountain of the World,” the Mero of their race as Meru-opes. This was the Olumpos in which their gods resided, and within it waa their “Hades,” the land of “no return,” surrounded by seven walls supplied with only one door; and from it issued the first River of the Waters of Life or Immortality⁵— figures and ideas which Eastern and Western Aryans and Shemites have alike adopted.

Bryant seems right in his conclusion that “this highly religious people” were called after their Sun-God Achad, and Egyptians who only knew them as “the Akti of Babylon,” said their solar deity was Aka or Aku, a Kuthite name for God. Still with old Kelts, Auggh, Agh or Achad is the sacred field and a Divine name, and Aka, Acha, Ak or Akra was an Egyptian term for a solar deity. Ak long continued as the Supreme God of *Ur-ek*, which this word would indeed signify when read backwards, and Shemites often so reversed words and languages, reading from right to left. Their most ancient Babylon was *Ek* or *Eki*, and all old places containing *Ek* in their designa-

¹ *Chaldean Magic*, p. 363, quoting A. Remusat.

² *Ibid.*, p. 366. [Paraphrased somewhat.]

³ *Ibid.*, p. 345, 351, now represented by the *Lemluns*.

⁴ *Ibid.*, pp. 348, 368.

⁵ *Ibid.*, p. 126.

⁶ *Myth.*, I. 104, II. 451. See p. 490 *ante*, as to *Aku* the Supreme God with his only begotten Savior-Son.

tion were considered Akadian. Ach-aians or Akais were their brethren, as will be seen further on; of course, the readers should bear in mind our Tables, p. 12, which can now be added to with effect from the researches of the last half dozen years.

Ako-man, though latterly the “first of the Evil Darvands,” who aided Ahriman in his Titanik war against the new sun-god Ahur-Mazda, was clearly a fallen god, and perhaps once connected with the Egyptain “Son of the Sun” Aktis, “the Sunbeam,” who has probably left his name on the African tribe of Solarists called the Akras. Being a Mountain or Olumpian deity, the name would naturally descend to us as “The High One,” meaning “the erect God,” for *Aka*, says Lenormant, is a Heap, *Acervus* or Hermes. And so Akads have been called “Mountaineers,” and Sum-irs, “dwellers on the plains,” but without sufficient reason. We are now, however, told that in the cuniform, Sumir is the same thing as Shinar,” and that Akads and Sin-ars “were of the same race;”¹ so that it is clear that they were simply called so after their two favourite gods, *Aku* and *Sin*, for *Ar* is here as usual “Lord” or “God;” and *Sin* or *Shin* is still a God amidst their original high Asian brethren the Sinas or Chinese. There too we see their *Zi-Ana* in the *Thian* or “Heaven God” of China, and in *Shin* or *Ching*, “a God or Spirit.” *Zi* has become *Ti*, but still the Pillar God, **I**, and if accompanied by **O**, then *Shang* or *Sin Ti*, “the perfect” or “Supreme.” With their travelled brethren in the two Americas, the same divine name is continued in *Téa*, *Téo*, &c., and Aryans kept up the refrain in their *Ze-us*, *The-os*, *De-us*, *Teut*, &c. Indeed this *Teo* is often still a karn god and represented by a peaked mountain, pyramid, tower, obelisk, high or prominent headland, &c., such as Greeks called *Ak-ron*, without knowing the old root *Ak*; for these Aryans only came on Akadian lands, 800 years after the Akadian language had fallen into disuse. Of course they did not know what Akadian scholars have only now found out, that this language had had a literary development among a civilized and settled people long “before any Kushite, Semitic, or Aryan influence had made itself felt”² between the Persian Gulf and Aithiopian Syria; for there the Greeks found it a decaying and de-Turanized tongue.

M. Lenormant demonstrates³ that the Akado-Althiopes were philologically and religiously connected with the Ugro Finik Tartars; and thus we find amongst these races the origin of many of our Christmas solo-fire rites. The Solo-Fire Gods *Paiwa* and *Utu* of Fins, are shown to be the same as the Akad “God *Dhubar* or *Is-dhubar*; whilst the Fin male-Moon God, *Kuu*, corresponds exactly with the *Aku*, *Eni-zun* or *Ita* of the Akadians.” The Akadian magic formula banishes evil demons to the sandy desert, as the Jew condemned *Azazel* with his load of wintry sorrows; and so “the Finnish *runa* seuds the plague away to Lapland” (p. 321). Alike with Akads and Fins, is that typical word *Son*, called *Tur*, *Tar* or *Tār*, the sprout, fiery one or fire-protector, because fire-continuer of the tribe; whilst the phalus, a germ, semen,

¹ Lenormant, *Chaldean Magic*, pp. 388, 397, 399.

² *Ibid.*, pp. 374-5.

³ *Ibid.*, chap. xvi.

and testicles, are called *Kull* or *Kulli*; urine is *Kas* and *Kusi*; the ox, *Char* and *Har-Ka*; the mountain, *Kur* and *Kor-ko*; light is *Sir*, *Sar-a-stan*, or *Sir Khu*; and in both tongues, “to push, enlarge, elongate or expand,” is *Sar*, *Sor*, *Sur*,¹ and other such words expressive of the Sun as “the Quickener.” Hebrews thought their language divine and that which is used by the universal God and his angels in heaven, and so too the Sanskrit Aryans called theirs *Deva-Nāgiri*; but Akadian scholars find that “Hebrew was originally none other than the dialect of the Canaanites, a nation profoundly Hamitic,”² which Greeks called Aithiopic, and some scores of centuries younger than Turano-Akad. Western Aryans gleaned much in language as well as learning from the founders of Erech, Ur-uk, or Ur-aku, “the Eternal City;” they too called their cities or little clusterings around their Ur, or “God of Fire and Light,” their Urs or Oors, as Indo-Aryans—taught by Meruopes and Drāvidas—still do.

It is historically clear from the cuniform. tablets that the Aithiopes possessed “the five things essential,” according to M. Renan, “to constitute the individuality of a race, viz., a *Language* of its own, a *Literature* imprinted with a peculiar physiognomy, a *Religion*, a *History*, and a *Legislation*,” although we might take exception to some of these conditions. Their Literature was not only “very original,” say Asyriologes, but was “inspired by a breath of true poetry, and introduced poetry amongst some of the Semitic tribes.” It was the foundation of Hebrew poetry as pointed out in our seventh chapter on Kaldia. Their legislation was recorded on tablets some thirty centuries before the *quasi* Mosaik, and is in some respects, not only more humane and enlightened but even superior to that of Europe of to-day. Their law required. that the son who denies his father should seek forgiveness, and that he who denied his mother should have his hair cut off and be banished the town. But the parents who drove their children from their door were themselves to be banished from the state. The wife who forsook her husband might be killed, but the husband who divorced his wife must support her, and what she brought to him at marriage she had always a right to. “She shall remain the owner of her own,” said the ancient Turano-Akad, and is “not the mere creature of her spouse.” Nay, “in her relations with her children she was even tho superior of the father,” all of which laws are now considered wiser and more just than many of the present day. In regard to slaves also, this early people were more humane than either the Jewish or Christian slave holders of the beginning of this century; for the Akadian required that the slave should be supported and compensated if injured or ill, from no fault of his own. See further Lenormant’s tablet translations, and other given in *Records of the Past*.³

With reference to the sharp separation which some philologists insist on between the Shemitik, Aryan and all Turanian tongues, M. Lenormant states as an historical fact that “the population who apoke the Semitic language in Babylonia and

¹ *Chaldean Magic*, chap. xxii.

² *Ibid.*, p. 342.

³ *Ibid.*, cap. xxxi. [cf. *Records*, iii. 21 sqq.]

Chaldia, (and he might have added Arabia), *was not composed of the Semitic race* properly so called, but of Kushites belonging to a neighbouring ethnic family . . . *somewhat resembling . . . Egyptians,*” so that in dealing with the Aithi-opo Turanian tongues, of the Nile, India, high Asia, China and her isles, Oceania and the Americas, we must walk very cautiously, and expect to find in Aryan and Shemitik languages, words of true Turanian import and base, more especially in religions and mythologies. This will be more fully developed as we proceed, but let us here point to the traces of this family of peoples beyond the Indian Seas.

POLYNESIAN KUTHS.—We are constantly reminded of Indo-Kuths in Milanesia and of the Tri-Lingaites of the Indian coast, in the so fondly dwelt on “Paradise” of the Polynesians, called by them *K’Ling*. This they say is a mythik land, far away west in our Indian Archipelago, from which they were long ages ago driven into Ocean, and latterly forced still further off by a great Malay wave of well-known modern times. Putting aside this we see here a far older people by the unmistakable signposts of languages, gods, rites and customs. They went southwards even to Australia, thinks the learned Professor of Anthropology of Paris,¹ as he notices “Drâvidian idioms” on the great continent; but the warmer climate of the two Javas and Siam would be more to their taste, and there are strong advocates of the doctrine, that Siam has decided Egyptian characteristics. According to Fornander² (than whom few have here a better right to instruct us), the Drâvidas, or Indo-Kuths, have continued their name *Yava* throughout Polynesia “in numerous dialectic forms,” as in *Hawa-ii*, or “fiery Java.” This Circuit Judge, who speaks many of the languages of Oceania, says they “partake of Aryan forms . . . but more primitive than the oldest Aryan . . . which everywhere abundantly crops out;” showing, he thinks “a Cushite Arabian type, marking the Polynesian family as the recipient of a Cushite civilization, and to such an extent as to almost entirely obscure its own consciousness of parentage and kindred to the Aryan stock.” He holds that the Western Cushite, Sabean or Aithiopik civilization, long preceded Aryan, and appeals to the proofs which Babylonian tablet literature is yearly furnishing as to Cushite Akads, and to traces which Huxley and others point out, of Eastern aborigines like native Australians having passed through India, especially by the Narbada valley; also to Polynesian terms for north and south, for the times and quarters, for rains or monsoons, which have no meaning amidst the islands of either the Central or Northern Pacific; as well as names for hedlands, deities, heroes, legends and mythologies, all traceable he says, only to “the continental homes of far back Indo-Cuthic forefathers.”

We may credit our author so far without committing ourselves to his more minute Biblical and such like speculations, as that the Polynesian Iwi is “Mother Eve,” and Nu u Noah, that the *Kuas* stand for Kushites, and *Sabas* for the Sabeans or Sabines. We have called attention to the forms and modes of Polynesian Lingam

¹ *Quatrefage’s Human Species*, p. 177.

² *Polynesian Races*, 2 vols., Trübner, 1881.

worship in our figs. 181-2-3, p. 485, Vol. I., and figs. 222-3, p. 140 of this volumes, and elsewhere; and our author presses these phalick matters, stating that he finds “the double or *tri-sul* of Siva on the rocks of Hawa-ii;” that Rua-Haka is a prominent Polynesian god, and that Hiwa, “the Divine and Dark One,” is really Siva, or the Rudra of Vedantists, whose vehicle—and that on which Gan-essa ever rests his “foot”—was the mouse or “little stealthy thing of the night,” a euphemism, as Prof. De Gubernatis shows, for the phalus.¹ We find that the seven to ten hells of Budhistik-like Balism in Polynesia are legendary ilands rising upon great fish or serpents, as Ugro-



Fig. 329—THE POLYNESIAN
CREATION IDEA. VATEA,
“FATHER OF GODS
AND MEN.”

Finns taught in the myth of the serpent Midgard, and as Hindus and others still affirm in the case of the various fish legends with which Polynesian creation stories abound. The missionary, Rev. W. Gill, in his *South Pacific Myths*, calls our attention to the Polynesian Genesis, or Creation by Vatea, “Father of gods and men;” and gives us this highly phalick ideograph, in which he justly sees a parallel to the Fish-Gods of Kaldea, as do we to the Fish Avatâr of Hinduism and other faiths already so fully illustrated;² but we also see in this half-man and half-fish, the horrible fact—only too common in the infancy of faiths—that man was bestial in thought, and especially so in his creation legends. It is usual now to explain these legends as solar myths, and Mr. Gill was told various such

tales in answer to his enquiries as to Vatea and his “better half.”

In these old and new world parallelisms we must guard against arguing that they show only a continuation of the same faith, bearing in mind the all but universal law, that man in like stages of his growth and in like circumstances will excogitate like mythologies, rites and aymbolisms. Nevertheless these parallelisms as well as archeology and philology are undoubtedly pointing to the exploitation eastwards through Siberia, China and the Pacific Ocean of this old civilizing race. When lost amongst Papuans, Samaons, Maoris, &c., they seem to have reappeared in strength on the Pacific coast of the two Americas. Who but these wondrous old builders—possibly called Kheti by Egyptians, from their word *Ket* or *Khet*, to build—could have reared the grand massive structures, so like to the “giant cities of Bashan,” and the gigantic cut stones of Bâlbek, which we find in the Americas amidst pathless forests and prairies? and who but these engineers could have opened up otherwise impassable mountains, and planted among them so many symbolisms of the solo-phalick faiths of far distant Asiatik and Egyptian homes? No one can study the mass of facts collected in books on American antiquities without coming to the conclusion which Mr Bradford ably sums up towards the close of his volume; viz.,

¹ *Zool. Myth.*, Chap. *Mouse*. We only saw Fornander’s volumes when this was in press. Had he more usually written *Aithope* for “*Arians*,” throughout his work, we would endorse it, but he missed this, the key to his subject.

² Vol. I., figs. 100, 103, 110-116, pages 230, 231, 244-257, with which cf. “Tartar idol,” Pl. XI. of this volume.

that it has been proved,¹ that from S.E. Asia there issued a long continued pulsating stream of population upon all the islands of the Pacific; and that this passed through Polynesia towards Easter and other islets, not far from the Chilean and Peruvian coasts, and northwards by Fanning's island (on which though now deserted we still find many of their well-known remains), to the Sandwich group, and hence towards Mexico. It is established by numerous well-ascertained facts as to the moves of drifting boats—not to speak of properly navigated ones,—that both ancient and modern men have passed over much greater distances than those islet spaces, which form the links in that continuous belt connecting Eastern Asia with the American mainland. Easter isle, off the Chilean coast, seems to have been not only a *tête d'appui*, but a fixed depot for successive invasions of colonizers. Mr. Bradford quoting various writers, says that “here are pyramidal edifices and colossal obelisks and statues, closely analogous to the American monuments.” There are pyramids formed by “layers of stone cut with great precision, and upon their summits are enormous colossal statues of the same material, some of them 27 feet high, and representing human figures. . . . The stone work and sculpture . . . are superior to any found among the more numerous and civilized tribes inhabiting the South Sea islands. . . . The exactness and skill of the workmanship, though destitute of cement, forms a strong and durable pile.” One single stone, “forming a human figure to the waist,” measured 25 by 5 feet wide, and another (one of seven statues or busts), was 27 feet long by 7 feet in diameter, says Mr. Ellis; so that a greater than the Bâlbek builders was here; in fact, none other than the architects of Philê and Karnak themselves. These passed by the Sunda group into Melanesia and thence to N. Zealand, where their shrines degenerated into Māoris or Druid-like circles.² In the *Peruvian Antiquities* of Reiss and Stübel and in Squier's *Land of the Inkas*, we learn also that along the South American coasts, Māoris or circles of stones, semi-circles and squares, and cromlechs of massive unhewn stones, and other remains common to the Phenicians and Arabians of Asia and the old races of India, still abound.

Some of these stone circles says Bradford, enclose considerable mounds and often large pyramids formed of coral, basalt or lavas, as the graduated pyramid of *Atehuru*, which rises to 50 feet high from a base of 270 by 94; that at *Maeva*, which has a square base of 120 foot wide, and one at *Ruapua*, which is 150 by 70 feet at base.³ It was doubtless a ruder northern tribes of the same great Turan race who passed through Northern Asia by the easy route of the Aleutian island belt, and raised the strange tumuli, pyramidal mounds, and animal figures which are to be found over so many states of the Union, from Lake Erie and New York to Florida, and from the western banks of the Mississippi to the Atlantik. We show several of these in our Plates VI.

¹ *American Antiquities, History of Red Race*, New York, 1841.

² Throughout Polynesia, a Māori is a temple or encircled mound.

³ *Ibid.*, chaps. xi. and xii.

⁴ Indians call them Nane-Yah, or “Monuments of God,” “Houses of the Great Spirit,” p. 167.

and VII., and pages 278 and 290, Vol. I., where and elsewhere they will be found described. As a rule these northern works are of mud, because earth was abundant and water near, just as we find similar structures in Mesopotamia and Northern Europe; but where required, as at Newark, Ohio. the pious builders did not shirk stone work, and some mounds in Arkansas and Florida are composed entirely of shells,¹ reminding us of the Druid circle near Penrith, which is formed of pebbles gathered from an adjoining sacred stream. In *Nuttal's Arkansas* he says that upwards of 5000 of the old earthworks may be seen in the western country, some of which enclose more than one hundred acres; and mounds and tumuli are there most numerous and extensive. The earthworks look like fortresses; with flank defences and city ramparts; others seem to have formed roads and embankments to keep off inundation, whilst some were evidently circuses for games, having like the Roman *Cursus* a mound at the end of an oval enclosure. The remains also show skill and taste in stone sculpture, pottery and bricks, with, says Humbolt (p. 161), Greek arabesks, crosses and Etruskan-like work in vases and urns with the free use of copper, lead, gold and silver. Palenque yields medallions, busts and ornamented figures sitting like the Hindu deities on thrones cross-legged, and with attendants, some dancing and waving palms, others engaged in prayer or with human sacrifices before an altar, on which stands a cross surmounted by a bird.²

Aqueducts and tunnels (p. 137) remind us of the works elsewhere noted as constructed in Spain and the Mediteranean ilands by some ancient races akin to Kuths, whilst phalik objects, more or less gross, and "sacred footprints" take us back to the universal *Paduka Puja* of Asia and other veiled forms of organ worship. Of course we only speak of ruins, the origin of which, as "M. Burkart says, date long before the conquest of Mexiko by the Spaniards," or as the natives of *Tia-huanako* or Guanico, the oldest Peruvian city, told Vega, "long before the time of the Incas, who built Cuzco in imitation of them" (pp. 143-5 and 161). This writer describes "*great doorways or gates cut out of an entire and single stone, and placed upon stones of an incredible size, some of which were 30 by 15 by 6 feet.*" Huge statues of men or idols are found, and in a Kuzko quarry, some two thousand gigantic blocks of half-cut stone. The masonry of the temple and fortress of the Sun at Kuzko is polygonal and fitted so closely, that like the uncemented stones of the Egyptian pyramids, "a sheet of paper cannot be slipped into the joints;" but Kusko belongs probably only to our 9th century, showing that Peruvians had not degenerated, as Mr. Ferguson would say, till the Aryans dominated the land. Similar work is however, found elsewhere and northwards to *Kaxa Mark*, where, in a quarry, is an unfinished Lingam-like block, 39 feet by 3 feet; and lying down on a commanding site in the centre of a circle 24 feet in diameter, is another, 11 feet by 2 feet 8 inches by 1 foot 3 inches, now called the *Inga-Rirpo*, or "Inka's Resting Stone." From such a Linga came our Westminster "Resting Stone."

In Guiana we find (p. 159) sculptured tigers, snakes and crocodiles; and, as in

¹ *American Antiquities*, chap. iv.

² *Ibid.*, chap. v.

Asia, on the perpendicular faces of lofty precipices strange hieroglyphics with suns and moons, reminding us of the Syrian homes of the old Kheti and Hamathites. Chili too and the banks of the Orinoko yield pillars and other stones having cyphers and strange characters with figures of animals and sacred footprints. Nor is the Indian phalik tortoise wanting. This worship was evidently strong at the great shrine of Uxmal in Yukatan. One of its sacred courts is paved with 43,669 stones, upon each of which are four turtles facing inwards, thus forming the conventional phalik radii of the sun wheel already explained by us at pages 444-445 and elsewhere. Here too, on a lofty and remarkable pyramid, were "caryatides of cut stone, with arms crossed on their heart, and ear appendages and head dresses, and instruments in their hands," exactly like Egyptians. In a Mexican temple was a porphyritic stone 27 foot in circumference, having "in the centre a head in relief, representing the sun with a yawning mouth and protruding tongue, similar to the image of Kâla." (Bradford). Procreating gods are usually so depicted. Here too was the goddess Teo-Yamiqui, a serpentine, colossal and at one time painted figure, hewn out of a solid block of basalt 9 feet high. Her drapery and arms were formed of snakes, her feet were tiger's claws, and on her sides were the wings of a vulture, whilst she wore as a necklace, human hearts, hands and skulls, and was therefore a perfect personification of the Indo-Drâvidian Kali.

The bronze Osiris in the Museum of Velletri, and the Egyptian veil or Kalantika on the figures of the pillars of Dendara, have their counterparts, says Humbolt, in the sculptures of old Mexico, whilst the inclined door posts of Egypt are common in old Peruvian structures,¹ and obeliskal towers occur all about lake Titikaka, reminding us of those of Phenicia and Ireland (p. 154). Water and especially sacred lakes, from those near Mexico to all over Peru and China were worshipped, and most of the shrines of these builders, were, when possible, reared on the margins of lakes and rivers (p. 169), just as in Asia. We seem to even see the Solo-phalik patriarch Shem or Cham in the old Chilian *Them* or Chem, whom they called their "great ancestor," and they were Solarists who worshipped him on the Theghin or "Fiery Mountain" (p. 192) and in caves, as became children of "Mithras of the cave." In his last chapter Mr. Bradford sums up to the following effect, as results fully supported throughout his work—

I. That the three American groups of monumental antiquities, viz., those in the United States, New Spain and South America, show in their style and character that they proceeded from branches of the same human family.

II. That these nations were a rich, populous, civilized and agricultural people, who constructed extensive cities, roads, aqueducts, fortifications and temples; that they were skilled in the arts of pottery, metallurgy and sculpture; had attained an accurate knowledge of the science of astronomy; were possessed of a national religion; were subjected to the salutary control of a definite system of laws and usually associated under regular forms of government.

¹ Bradford's *American Antiquities*, pp. 111, 148.

III. . . . That the chief early seats of this civilization were in Central America, whence population was diffused through both continents from Cape Horn to the Arctic Ocean.

He sees in them the Turano Red or Aithiopik races, and traces them phyiologically, but under various modifications, into Etruria, Egypt, Skythia, Mongolia, China, India, the Malay Archipelago, and all over Polynesia an. America; and considers them, as we do, the earliest and, until mid-Grecian days, the most cultivated branch of the human family. He urges that the American aborigines were connected "with these several countries by striking analogies in their arts, their customs and traditions; their hieroglyphical painting, their architecture and temple building, their astronomical systems, and their superstitions, religions and theocratical government;" but they were so far ahead of Tartars, Mongols and Siberians, that one cannot attribute the old civilizations of the Central Americas to such wild hordes, though we can see some of their blood in the copper-coloured Siberian and even in the Eskimo of that same hue, now as widely apart from the Turano-Aithiop as is the Anglo-Saxon from the Indo-Aryan.

Mr Bradford and other American antiquaries allow that some of the wild tribes of North America, as the Chipewyans, Sioux, Pawnis, &c., may have crossed from Siberia, but certainly not Mexikans, Tolteks, Chiapanese, Mayas and Peruvians. He finds that all "the ancient monuments in Siberia are situated to the west and south;" and that those of America are limited in their extent on the North-West, and that there is an astonishing resemblance in American native history "to many of the features of the *most ancient* types of civilization in the Eastern hemisphere." The sculpturings of the pyramidal temples and palaces, bespeak traditions interwoven "with cosmogonical fables which still retained relics of primitive history. The old religion must have been sublime and just, in many of its original doctrines, though debased by superstitious abuse and corruption. In all, there is nothing modern, nothing recent; these features are not strictly Hindu, Egyptian or Chinese, though they approximate this aboriginal civilization to that of each of these nations. . . . The origin of the resemblance is to be traced back to the earliest ages when these great nations first seperated and carried into Egypt, India, China and America, the same religion, arts, customs and institutions, to be variously modified under the influence of diverse causes." (p. 433)

In regard to present Polynesia, the later Malay wave though mixed from its base with Turans, Aryans, Indo-Kaukasians and Mongols, has all but effaced the older races, and left as the best class throughout the Pacific, a people in hue, light tawny to deep bronze; with hair usually lank and black, beard weak, eyes black and oblique, nose full and broad towards apex; mouth large and sensual, face bones prominent, head rather compressed, and body robust but not tall. In the Sandwich ilands we see the best specimens and lightest hues and more likeness to the South Americans, and in Easter iland there was a still superior people. Many Amerikan Indians have been mistaken

for Java-ites and other Eastern Malays (p. 289-91). The old languages of Amerika and other details bear out our researches as to race, but on these points we must refer the reader to the works of Humbolt, Dr. Lang Marsden and others, quoted by Mr. Bradford in his 7th and 10th chapters. He shows from *Heeren's* and other *Researches*, "the usual picture writing of the Mexikans resembles that seen on the clothing of Egyptian mummies; . . . that there are real phonetik hieroglyphics in those signs which appear upon the heads of the gods; and which, like the Egyptian, are enclosed in an oblong rectangle" (p. 377), or else in an Egyptian-like anaglyph. The priests of both peoples were recluses, and both had sacred mirrors like ancient and modern Chinese and Japanese. Their very temples are often called "The House of Mirrors," and Tez-Katli-poka is even translated "The Shining Mirror God," as well as "The black shining stone" (pp. 338, 379); and we shall see when treating of Japanese faith how accurately this agrees with the Budhistik developments of solo-phalik Shintoism.

The Mexikan and other ancient Amerikan sculptures are held "to be fully equal to the Egyptian in elegance, execution and precision of outline. In both we see figures seated cross-legged on couches; the priests of both have occasionally masks and a shaved or tonsured head, and the women hold sacred offices; both races tatoed and wore conical caps and feathers, beads and bracelets, and used a flute of four holes in sacred services. The dramatic entertainments and religious dances and processions were identical, and both manufactured paper, one from the papyrus, and the other from the *Agane* or aloe (p. 381). Many also of the old world stories have these ancient builders carried to their far western homes. Thus as in Babylon they had "giant builders, floods and great towers," by which they tried to reach unto heaven. Here too they so frightened the immortal gods, that in Mexiko as at Babel these cried out, "Go to, let us go down and there confound their language." The orthodox: Delitzsch wrote: "The Mexikans have a legend of a tower-building as well as a flood. Xelhua, one of the seven giants (cf. Noah's eight) rescued in the flood, built the great pyramid of Cholula in order to reach heaven, until the gods, angry at his audacity, threw fire upon the building (it was probably struck by lightning), and broke it down, whereupon every separte family received a language of it's own." This western shrine of Bel-us was also a terraced pyramid like those in Kaldia and Egypt, correctly oriented and dedicated to the Sun God. But enough, for we could add infinitely to the proofs that the old Kuthite builders were here. We shall now advance further evidence of their presence amongst the proto-Aryans and Aryans of India, for we can there see them alike in historik times as in more or less legendary ages. They exercised an unmistakable influence upon the rude aborigines and the early non-building Aryan tribes.

INDO-KUSHITES.—The great Visma-Mitra or solar Visvas were a strongly marked artizan class, who are still called *Kusikas* or *Kousikas*, and came to India, wrote Mr Farrier,¹ from Kush, to this day the name of a river near the As-ia Palus,

¹ *Calcutta Review*, and *Garret's Clas. Dic. of India*. Art. *Visva Kus* or *Kaus*.

where are ruins of a large place called Kussan. These Kuis were, he justly thinks, of the famous Skuthik race, who held Balk or Bâl-ak in remote antiquity, and whose bricks Sir H. Rawlinson found at Susa, and on the Persian Gulf, engraved with cuniform Skuthik legends. We are assured that "Babylon had numerous names of places denoting their long dominion there. Even in the tablets of the 7th century the river Kutha appears as Nahr Kuti,"¹ or the Kutha Nalah, as we still use this word in India. Assyrians up to the very last speak of all Aithiops as *Kusus*, and we have found the teak of India or Barma amid the ruins of Mugheir or Ur, and mention of Indian muslin, *Sindhu*, the Hebrew *Sadin*, and Greek *Sindôn* on the tablets of Babylon.² The *Calcutta Reviewer* thinks that the Skyths "did not come to the Cushites, but that these colonized Mongolia as they did Arabia, Ethiopia, and the north coast of the Indian Ocean." Indra we know was a son of Kusika, and Fire and Indra worship (that is *Indth* or *Aith*, as already shown) seem to have been introduced by the Visva-Mitras, and to have supplanted a previous Sun worship of earlier immigrants, or more likely a lower fetish faith. Kush, continues Farrier, "is largely used in the local nomenclature of Central Asia, as in *Kaspian*, *Kash-gar*, *Kashmir*, *Khas-saks* (Sacæ or *Cossaks*), *Caucas-es*, or *Khâs* mountains, *Cossæ* or *Cisii* in Persia, the *Bal-kash* lake and the *Kush*," and doubtless in the Hindu *Kush* mountains, north of which lay the Meru of Meru-opes or Aithi-opes.

Now Visva or Visvesa is a very important mother. The earliest solar mythology describes her as the daughter of the oldest great patriarch, the Prajâpati Dāksha, who sprang from *the thumb* of Brahma, and who is identified with the *Aditi*, a race known to us in Arabia as *Ad-ites* or early Sabean Aithiops. Daksha was a ram or bull-headed deity, like the bovine Juno, whose many symbols have been discovered in the western cities of Aithiops, as at Truy, Mukenê, &c. He was the early Brahma-Yoni, a supreme God sitting on the lotus, as we still find him in India. The Rig Veda sings Daksha's praises as the father of even the supreme gods Varuna and Mitra, the Eastern Mithras, and Egyptian Mitz-Râ. The ancient mother Visva was sister to a host of great gods, goddesses, and patriarchs. Several Purānas connect here with the ancient Daksha sacrifice, from which Sivaism arose a triumphant faith.

Siva then decapitated and afterwards restored Daksha to life, though under the form of a Ram, which means that there then arose a kind of Amonian Jovism. Indra was trampled on, Yama's staff broken, Mitra, Sarasvati, Chandra, and in fact all the representatives of the great old faiths, fell before a Sivo-Hinduism, which still dominates India.³ Visma married Dharma—Grace and Justice, and became the mother of the Visva-devas, the still favourite household Lares and Penates of most of the homes of India. It was Visma-Mitra, the *Kusaka*, who was the Guru of the solar

¹ *Trans. Bib. Arch.*, VI. i. p. 74, and *Proceedings* of 2nd Dec. 1879.

² Prof. Sayce, *Lon. Acad.*, 5th Nov. 1881.

³ See *Douson's and Garret's Clas. Dics.* under the several names. This was a marked change over the older coarse Lingaism of the aborigines.

hero Rāma, whose mother was Kusalya, and favourite son Kusa, and in memory of these, Kusa named his whole kingdom *Kusa-sthali*, and his capital Kosalā. His eldest son Kusamba founded Kanoj under its first name of Kausambi. One of the incarnations of Indra as Gādhī, was called a son of Kusāmba; and Kisika or “The Kusa” was the name of Krishna’s celebrated brother, and of a sacred river into which, says another tradition, Satya-vatī was turned. Now she was the great mother of Vyāsa and all Kauravas and Pāndavas—the Fish goddess Kālāngani; and her offspring by the Rishi Parā-sara were produced on the Yamunā, pointing to the time when the Aryan kingdom here rose over the old Kuths or Kuis, and also to the first Aryan Avatāra, which begins with the Matsyodari or Fish-born one—a name of this mother Satya-vatī or Kausalyā.

Far away south on that coast where the early Eruthrean mariners used to sail with their Indian produce to Western peoples, on or near to the still known site of ancient Dvāraka, “the gate of the gods” and of India, stood a city called *Kusa-sthali*, or the station of Kuis or Kuthites. We might fill pages with similar referenoes to these old races. Thus Vishnu was the Visva-Rupa, and Bhutesa one of the Rudras or early forms of Siva; and it was a Vessa Raja of Magadha, claiming descent from the Kusa-loving Rama, who first suppressed the Kshatrya military sway, and “elevated fishermen (note, childern of Kausalyâ), barbarians, Brahmans, and other castes to power”—a “levelling up,” which was one of the best characteristics of the great commerce-loving Aithiops and Phoiniks of the West; and which is the natural healthy result of a world-wide and energetic commercial spirit, requiring civil and religious liberty and a popular administration. Sir William Jones long ago came to the conclusion that it was a Kusean, Kusdean or Skuthian empire reigning in and about Irania (before an Asyrian kingdom was known of) that produced Hinduism and its principal languages and their offshoots. He thinks these Kushites or Skuths “spoke a primary Tartarian language, from which came Sanskrit, Zend, Chaldaic and Pahlavi, as well as Greek and Latin,”¹ and that from such a race on the borders of the Kaspian (Kushbi ?) went forth most of the races of the world, very much on the lines delineated in our Pl. II, prefacing this volume. Thus, then, Kuths and Skyths, though differentiating sharply, but long afterwards, into language groups, seem in the far back ages we allude to—the Rhematic period—to have sprung from one great stock, and this is the argument of Quatrefages and many philologists. Professor Sayce writes that the Chusdim or

“primeval Babylonians were the inventors of the cuneiform system of writing, the builders of the great cities of the country, the first students of mathematics and astronomy; in short, the originators of the culture and civilization which was handed on to the Shemites, by whom they were afterwards conquered and dispossessed. Contemporaneous records prove that Western Asia possessed its China in Turanian *Akād* at least 5000 years ago, and that ‘the Wisdom of the Chaldeans’ stored up in their imperishable libraries of clay, was no imaginary dream of a later age, but a startling and solid fact.”² Even before

¹ See authorities quoted in Higgins’ *Celtic Druids*, p. 252.

² *Introductory Science of Language*, by Rev. A. H. Sayce, 1880, II., p. 190.

“they developed the civilization of Elam and Chaldea,” continues this philologist, “we have yet to learn what was the civilization of their primitive forefathers, that people of the remote past who spoke the parent language of the Urai-Altaiic speech.” Again, “From the earliest times, the religious and political tendencies of this race had begun to display themselves. . . . Every object and force of nature was believed to be inhabited by a spirit” of good or evil, who could alone be acted upon by or through a duly constituted priest. And in company with such beliefs, we see that “there existed a rich mythology, mostly solar and the creator of numberless lays and epics.”¹ But this belongs to the dialectik and national style of language, from which have sprung all the mythologies of the western world, and probably the cosmogonies also, including the Jewish legendary Genesis.

The sacred mountain of these Kushites, High *El-vend* or *Bāgha-vend*, the *Bhagavati* or High Sivaik god, was their second mythical *Ala-lut* or *Ararat*. It was the Western *Kailāsa* which rose above the waters, the mountain of *Bhaga*² or god, the *Tukt-u-Saleem*, Throne or “Peak of Salvation,” and cradle of their Mesopotamian ancestors. Near to it lay their early Eden, and on its ethereal summit did their Noah land and offer the first sacrifices of earth. The Jew also claimed his *Ala-lut* or “Mountain Alê,” as the Afghan did his *Sufed Koh*, and the Kapanese his *Fuja-yama* with *Izana-gi* and *IZana-mi*. The original home of the whole family, of which “the Chaldeo-Elamites are only a branch,” lies, thinks Professor Sayce on philological grounds, “far to the North-West, among the slopes of the Altai range;” which strengthen our arguments as to their being the early instructors of high Asiatics and Chinese, as well as of Hindus and Greeks. “The coincidences of early mythologies, fables and legends” are otherwise, says Sayce, very surprising.³

The Chinese *Khitai* or *Khitans*, says another able writer,⁴ “fill a notable place in Asiatic history. . . . They conquered Northern China, and it was from them that medieval geographers and travellers derived the famous name of Cathay. . . . The Russians to this day call the *Chinese*, *Khitai*, a name perhaps introduced by Arabs, whose adventurous merchants began to frequent the porta of China during the supremacy of the *Khitai*.” The Turkish tribes of Central Asia all called the *Khitai*, *Khatai*, saying they dominated “over the various nomad tribes who occupied the country from the river Hurka to Turkestan, and from the Chinese wall to the country of the Tunguses. The Mongols and the tribes of Manchuria were either immediately subject to them or were tributaries.” This writer is more particularly speaking of mediæval times, but in the light of modern researches as to the Aithiopik *Khetê* of the Egyptian monuments—the *Hiti*, *Chiti*, or *Hamaths* of Arabia, Syria and Mesopotamia—Mr. Howorth’s words are pregnant of truths, and are statements of facts reaching back we believe to Aithiopik days. He thinks Arabs, and not Chinese or Russians, named these old civilizers of high Asia and China. The present *Khitans* say that they “sprang from the country which separates Manchuria from the deserts of Gobi,” which being called “*Barin* territory,” reminds us of that earliest Aithio-

¹ *Introductory Science of Language*, II. p. 197.

² *Bhaga*, *Bagh*, *Bog*, &c., are terms for God and western forms of *Bhāva-vata* or *Siva*.

³ *Introductory Science of Languages*, pp. 260-292.

⁴ *Jour. R. As. Soc.*, Ap. 181, Art IV. by Mr. H. H. Howorth.

pian settlement, the considerable and important island of *Bahrein*, on their Eastern Eruthrean Sea. We saw in the case of Tyre how that name seems to have been carried westward also from Bahrein. These high Asian Khitans had, as was a necessity with all Aithiops, a sacred mountain in *Barin* called *Bardan*, where the patriarch of those Manchurian tribes, *Pu tu*, was born and buried; and hereabouts are still seen inscriptions "hewn on enormous rocks and erected stones," such as are found all over Aithiopian Arabia. Mr. Howorth speaks of the ruins of some twenty-five vast cities, apparently situated about "their Olympus, *Mu ye*;" and calls these Khitans "fundamentally a Tungistic race, but at present ruled by a caste of Mongol origin." Now the Chinese say they are descended "immediately from the *Tong hu*, a race of strangers who settled in the *Sian-pi* mountains," and hence got the name of *Siampi-s*. It is significant that the word Khitai, "as written by the Chinese, is made up of two ideographs, one meaning a red colour. . . . and the other to scratch or tear supposed to have been given them from their tattooing." "The fabulous hero" of the great body of Khitans called "the eight tribes," was born on a high mountain, "rode a white horse," like Budha, and meeting "a woman in a little cart drawn by grey oxen—a darker race they married without any formality," statements which point to an early national era and a solar mythology.

The name of "the real creator of the Khitan empire" was sexual like that of Adám. It was Yelu or I-er-u, "the strong one," from *Ere*, Mongolian, which in Turkish is *Er*, "a man," equivalent to Herr and Hur of Teutons and to Er-mes or Hermes, having as the radical meaning, the male sign. In the female line we are told a very Budhistic story, viz., that a great mother "conceived by a ray of the Sun [Faith] entering her womb," and that the house in which she lay was "surrounded with a divine light or halo, and scented with all exquisite perfume;" that the infant hero appeared as a child of three years old, and was able to walk at three months; that "when one year old he talked and prophesied, and said he was surrounded by divine guardians who protected him from harm; that from seven he spoke only of serious matters;"¹ that in fact, his conception, birth and boyhood were like those of most demi-gods. Thus then these northern Khiti had all the mythologies and characteristics of the Aithiopic Eruthri; and we begin to see that pre-historic history does and will yet more unfold itself to diligent research, and teach us many lessons concerning the roots of fables, religions and languages.

Japan as we will hereafter show was overrun by similar Manchurian races, who have left there the indelible impresses of their old faiths and polity. There still flourishes a fervid nature worship, especially of the femle type, with all the Western Mirror symbolism, the Quiris spear or sword, and numerous stone emblems dear also to Arabian Kibla Arkites.² The composers of the Rigveda had learned better, and sought after the Akadian sentiments as to the unity of the Godhead, at which we

¹ *Jour. Roy. As. Soc.*, April 1881, p. 145.

² The sacred sword still hangs over the Kibla door.

wonder not, after their long acquaintance with the Northern Indian Kusyans, for those old Turans had preceded by thousands of years all early Aryans, and colonized India down even to Kumāri's Cape, where as Mid Asian or Kolchian Akads they had long settled, and have not yet been effaced.

Though positive history be for ever silent, yet we seem to see that not for 6000 years only, but more certainly for 100,000, have our race wandered over all the earth, hunting, fishing and feeding flocks, then cultivating the ground, and finally bartering and trading. It was because they feared Nature and sought for increase to themselves, their flocks and herds, that they took to worshippmg fetishes, like to the fertilizing emblems which they saw in earth and heavens, and sang and prayed to these, trying to coax them into good humour or deter them from evil.

Moreover, if within early historik times, when great nations had settled down under organized governments, wild hordes found no difficulty in moving from far Eastern Mongolia to Spain, and back again through Africa, sacking Imperial Rome and effacing great governments on their path, in spite of organized armies; how much easier must these skilful Aithiopik tribes, organized and civilized beyond all others of their day, have found it 5000 to 6,000 years B.C. to move over all Asia, and to settle amidst the nomads of India—poor wild woodsmen, like the Ceylonese Vedas or Western Indian bushmen? Hence we readily accept the Akadian development of earlier Eastern. mythologies, and especially those referring to the demi-gods concerned in the artizan pursuits of a Tubal Cain, Hephaistos or Vulcan, and all the fire worship, which we hear of in the legends of a Tvasutri, Visva-Karma, Takshāks,¹ &c.

These Magi or “great ones” it was felt, wielded the powers of the gods, for they alone could forge the bolts and weapons without which even gods were helpless; and it says something for the intelligence of early races that, in all lands and from the earliest ages, the artificer was so honored, though like all Saviors he was rejected for a time, and like poor lame Vulcan, cast out of heaven. Alike in India, Syria and Egypt, artificers—carpenters and sons of carpenters, have been the not unnatural instruments for the redemption of man, or rather for the elevation of the race. It was Visva Karma's children, the Takshāks of Ophite faith and artificer fame, who first in Northern India started the arts and civilization on which Aryans built, and which made “the sunny Continent” “the Jewel of the Earth,” as shown in its usual Yoni-form on our map of India, at end of this volume. They too despised their Saviors, and Egypt almost forgets her “Son of God”—Amset, the son of Osiris, who offered himself up as a sacrifice for his people. More probably he was a good prince who, like Budha, spared not his own life in trying to better his race.²

When during these researches we found. both ancient and modem authors thus writing regarding these archaic races, when they so unanimously asserted that Aithiops were not only the first to establish settled governments, fixed laws and

¹ *Takshaks*, mean “Carpenters” in Sanskrit. ² See parallel columns *Helios*, our Appendix iv. [row 9.]

polity but, as Stephanus of Byzantium says, “were the first to excogitate a religion and the worship of the Gods,” then it becomes an imperative part of our self-imposed task to investigate closely and at length, everything concerning them and their times, and so pourtray as far as possible their ancient faith, its gods and symbols. It has been our misfortune to find here, as at the roots of all faiths, subjects and objects which most writers would conceal; but it is impossible for a thorough and truthful investigator to do this. Many have purposely or in ignorance too long misled the multitude, including both historians and theologians, and the result is grievous; for there have in consequence thus arisen thousands of learned writings, extending back to the Gnostik era, full of fake theories, abstruse and worthless conclusions. Pious men have laboriously examined the old faiths and rites, determined to find for everything, high and spiritual reasons where none such existed, and when probing deep, they have occasionally been arrested by matter either too gross to comprehend or to discuss. The temples were there, they exclaimed, but “where are the Gods?” for they could not recognize them; and the ordinary mass of writern, not being original investigators, naturally passed over with little attention what former ones had deigned only to notice in footnotes or in quotations, variously veiled in a foreign tongue. Thus have most writers, and consequently readers, usually missed the most important and real facts of the case—the very god of the faith they were investigating, so that their whole themes, the pictures and their settings, are warped and worthless. Darkness has too often been described as light, and evil things allegorised or spiritualised into the semblance of good; and simple and uninquiring masses asked to drink water flowing from the most polluted sources, as if it came from crystal founts, and to accept a religion based, both historically and ethically, on a false foundation, nay to worship gods connected in their origin with all that we ought to avoid. Thus ancient history has to be rewritten, and religious history *must be entirely so*, down to Reformation times; yet we blame only those few teachers who knew or suspected the truth, and who from interested motives, or to uphold their own faiths rather than truth, hid or veiled their knowledea in spiritual verbiage or a foreign tongue, so that readers though seeing and hearing might not understand. We are all creatures of our circumstances, and the ancients saw no coarseness in those things which which offend our sense of propriety. Only gradually did men rise from objective to subjective worship; from the organ or its coarse symbols to the spiritual idea. So did Israel of old, so too have the educated Aryan and Drâvidian of Bănāres and Madras risen above the coarse object worship of their uneducated ancestors, and their own surroundings.

As geographical circumstances materially affect a race, so do they also its religion, and this both in fervor and form. The highlanders of Armenia and the Girghis of the Asiatik steppes, the wanderers in the arid deserts of Africa and Arabia, and the dwellers on the shores and iletts of these continents were all developed religiously and otherwise by their surroundings. These differentiated their wishes,

hopes and fears, and modes of exhibiting these, from other races not so situated. The dwellers on the dry deserts had to content themselves by throwing up a karn of mere loose stones, or by erecting an ovicular or obeliskal one as symbol of their god-idea; but the civilised Aithiop of the Nile had no stone to waste, so he carefully planned his karns or pyramids and obelisks, and shaped these out in the quarry to erect beside his centers of civilization. On the other hand the agriculturist of the delta of the Euphrates collected, formed and baked his muddy soil, and reared it into huge mounds, cementing it with bitumen that it might withstand his humid clime. With other races the tree where obtainable, sufficed for karn and obelisk, temple or hallowed circle; and natural forms approaching in appearance to the organik were esteemed more sacred than any which man could form. So again the rude nomad who subsisted on his flocks and herds, fearing the fierce heat of Surya, loved best soft Luna and all her starry host; and though acknowledging the sacred fires of passion which gave increase to him and his, yet Agni was no god to him such as he was to the dweller on the cold wet heights of Kaukasian Irans amidst Kabiri or G'ebrs. Our god or gods change with our wants and aspirations, and become material to the materialist, be he nomad or philosopher, but always the most wished for or highest object or idea we can excogitate. Yet as we develope, we pass by or cast away our ideals, though never without a struggle more or less severe. Let us now consider some of the offshoots of the great early colonizers.

PHENICIANS or PHOINIKES.—Phenicians and their congeners the Kanā-ans, Ch'nans, &c., as these were called by their neighbors and possibly among themselves, were undoubtedly one of the mixed Aithiop peoples, or remnants of early Turano races, who so long dominated Western Asia. and held all Syria, well down into Greek days. There are many explanations given of their names to which we must give attention as these generally point to Gods or Faiths, and it will assist the ordinary reader very much in clearing up what appears to him complex, and simplify our enquiry, by avoiding for the present such affixes as various languages add to form plurals, as *oi, i, ites, and ia or ian*, "land of;" *stine*, "place," &c.; and instead of Phenicians or rather Phoinikians write simply Phoiniks; instead of Hiv-ites, Hivs; and for Hittites, Hits or Chits, the *h* being guttural.

It has been urged that Kanaan was the name of the great ancestor of the Phoiniks; that *Chna* is but a contraction of the oriental form of *Phoinik*, and Sanchoniathon (the Phoinik) says that it was so changed in his day. Kanān was a common name for the Phoiniks in Syria when Greeks ruled there, and according to Herodotos was with Greeks merely a contracted form of Asyria. Some Hebrews said that *k-n-a*, or *o-n*, came from an obsolete root *k-n-o*, signifying "depressed," because Hebrews principally knew Kanāns as living in the the low coast lands. Greek similarly guessed at the origin of Phoiniks, believing it came from *Phoinix* a palm, because these trees were there plentiful, especially in the country of

the Anaks or Southem Phoiniks and Amal-eks; that is, in the southem lauds of the *Paleshts*, or what we call Southern Palesh-tine or Philistinia, for both these words come from the ancient *Palasht*. Now one of the most important "Nations" which the Jews came across, about 1500 B.C., were the "Giant Enims"¹ or *Beni Anaks*—"Sons of Anak," who lived like "the great builders" (which they too were) in walled cities and around Hebron, but their strongholds lay along the coasts and far away and beyond Kanáan. It was to these Beni-Anaks that Greeks gave the name of Pheni-Anaks, and in time Pheniks or Phienix. Pausanias speaks of them at Corinth and Miletus as "the important *Anak-torii*;" Manetho as the *Ph'Anakes*, and throughout the Mediteranean States they were Φοινικες, *Ph'Anax* or *P'Anaks*, &c., and fame for valor and skill in arts and architecture. They stood in such high repute, says Faber, that an *Anak* came to mean with Gentiles "a king,"² and Bakchus was called pre-eminently the Ph-anak, or the god or oracle of Anaks. Their lineage was traced back to the Dios-kuri, Sun-gods, or children of an ancient Zeus, and the worship of their ancestors spread, says Pausanias, over Greece, Sicily and Italy as *Theoi Soteres* or "Divine Saviors." It was a title of honour to be called an Anak. To Anakes belonged the sacred city of Hebron, and Jehovah called them "a people, great, many and tall—giant Zuzim or Zamzummim, Mans or Amons."³ These were all of the Phoinik or Kuklopo-Titan race, once "Libyan shepherds" according to the *Odyssey*' "miners and great builders" said Herodotos "and "forgers of the bolts of Zeus" wrote Hesiod. From their lineage did "the chosen people" gladly take "their daughters to be their wives, and gave their daughters to their sons, and served their gods,"⁴ and, "forgetting their own *Ale-im*," or *Al-gods*, worshipped the similar but more ancient Baal and Asherah or sylvan Pārvati of the Aithiopian races.

Throughout Greece the Anaktes were identified with Zeus, and presided over the national games, arts, poetry, music and all matters of culture as well as war. The very festivals came to be enlled *Anakeia*, and the Phoiniks themselves to be identified with the gods in all points mental and bodily. The Is-Ra-Els metaphorically and not without reason called themselves "pigmies" beside them; for these poor "Arabian Saturnites" had not even in the early days of David a village smithy or artizan, or a weapon of war or defence. They even had to beseech the Beni-Anakes to sharpen their agricultural implements.⁵ No wonder they spoke of the Phoiniks with respect and some terror, calling them Rephas, Nephils, &c., and saying that they sprang from the soms of their Gods or the *Ale-im*, who had visited their daughters. They were thought to be the *Rā-ama*—"Sons of Cush," that is the *Bar-chus* of Genesis x. 7, and the Bakchus of Aryans whom Ptolemy called *Rephmas*. So Indian Rama-ites claimed, as we have said, to be *Kusis*, because Rāma, as an Avatār, was the child of Kus-alya, was born in the land of Kus-ala, lived by the river Kusi, and after ascendning bodily

¹ Josh. xi. 22, xv. 14; Num. xiii. 28; Deut. ii. 10.

² *Cabiri*, II. 212.

³ Deut. ii. 19-21. ⁴ Judg. iii. Hence "Sons of God," Gen. vi. 2.

⁵ I Sam. xiii. 20.

“up on high,” his son Kusi became monarch of the old kingdom of Kusa and of all Kausikas.

According to the writer of *Genesis*, the Ph’Anakes were Canāans, descendants of Kush, and as old as the Egyptian or Mitz-Ras, and came like Abraham from the East, but long after the Palasht tribes. There also was their first Tyr or Tyre, and from it and Gerha (on the coast adjoining their western cradle or the island of Bahrein) they had regularly formed caravan routes to Syria and Egypt by Petra, &c. Even in our 5th century the Himyars of S. W. Arabia, as well as the Babylonians, were called Aithiops, Kutha and Phoiniks, claiming in some instances “Nimrod, son of Cush,” as their great patriarch. Susa was “the seat of the Aithiopian Memnon,” and Susa and Elam were peopled both from central Asia and Arabia. The Old Testament does not help us here, for as the Rev. Mr Kenrick points out,¹ according to one part of *Genesis* the Noachian race are left on high Armenia, but in another they travel *from the East* to the Babylonian plains, which agrees with most Eastern history, but distinctly contradicts the idea of the first race spreading from a *western* Eden, a matter we have already touched on in connection with *Meru*.

Gradually the great Turan peoples had to yield to the pressure of Shemites on their south and east, and to Aryans or races akin to themselves intermixed with Aryans on their north; until finally the pure breeds disappeared under a multitude of names, or were absorbed, forming more or less divergent Aryanized or Shemitized peoples. In the north they closely intermingled with Pelasgi, and in Syro-Phoinikia with all those tribes the Old Testament writers speak of as Hivites, Perizites, Hits, Cheths or Kheti; and whom the Ramsides of the 13th century B.C. called “a Tartar-like race with shaven heads and one lock of hair.” These were clearly from an early stock which had left Chinese Tartary, and worked their way as later Aryans did, through Baktria or Kaukasia, here to foregather with others of their race who had passed by more southerly routes. All had planted strong kingdoms as they went forth from Eastern Manchura, as in India and its coasts, and onwards into Kaldia, Arabia and Egypt.

Thus then light is thrown upon many historical statements and legends, and especially the Ezra-itic genealogies of *Genesis*. According to Ezra and his compilers of probably the 5th century B.C., there were eleven Kanāan tribes, of whom the great body must have come upon the field of history through the Eruthri of the two Eruthrean Seas; by which is meant the ocean even to far east Chersonese, and certainly those around Taprobane (Ceylon) and the Indian Colca or Colchis. It is stated that the children of Kanāan are, 1st Sidon; 2nd Heth, or Cheth, the Khitæ of Syria, and no doubt the earlier Khita of Mongolia, China and Manchuria; 3rd, Jehush; 4th, Amori or Hamri—“Hill men”?; 5th, Girgashi; 6th, Hiv, Hivi or Chui—“villagers” and worshippers of phalik Baal Berith; 7th, Ar-ki, or Horki, or Ornki; 8th, Sin, the Chini, Tsini or Zins, names familiar to Ptolemy as the

¹ *Phenicia*, chap. iii., and xi. 2.

Chinese, and reminding us of their worship of Sin, “*The Chin*,” or universal Spirit; 9th, Arud, by whom were meant the Aradi or Arvads, or Aithiops of Tyre and its coasts; 10th, Zemars and Tsamri; and 11th, Hamath or Chamaths, who according to the Assyrian inscriptions allied themselves about 900 B.C. with the Syrians of Damascus (the Hits and Phoiniks), but whom the Assyrians then finally wiped out. Their capital, the present Hamah on the Orontes, was said to be situated in “the garden of Syria,” and we still look to it for important archeological remains, for the *H m t s* were evidently as civilised a people as the Assyrians and vastly older. We shall by and bye give them special attention.

India seems to have been the cradle in which grew to civilization those large portions of the race, who as Eruthri came by sea to Kaldia, Arabia, and probably Egypt; though Egyptians, we think, were an earlier stream, which pierced south through Kaukasia to the Nile when the Indian Eruthri were passing south through Tibet or the Hindu Kush to the valleys of the Ganges. These last seem only to have got their name, Eruthri, upon reaching the western shores of India, when we find them calling all the seas they then saw, after their God, leader or “great ancestor” Eruthrus; “whose tomb,” said old historians, “you will meet on the isle of Oguris, as you sail onwards towards Karmania’s Cape.”¹ Of course in all lands they had special or local names among which from its signification, Ebraei or Hebros was naturally a common one. This name they carried on into Spain as Ebri, or Iberi, or Iberians. Many of the cities of the ancient world seem called after them, as the capital of Lusitania—our Portugal, Eborā of Gades or Iberian Turdetania, and many towns and districts in Gaul. The very ancient city of York was Ebor-acum, and Ebro is everywhere a common river term.² The name of their Moabite capital, Bosra, they continued in their African capital. In the furthest West, as in the East, they are described as a people, “ruddy, dusky, tall, noble, valiant, learned ingenious, and divine or devilish,” according to the way they treated the inferior peoples they came across. Egyptians and Mediteraneans looked upon Phoinik, Phoinix, Poinicus or Punicus as honoumblo nmnes, but the Phenician peoples simply accepted the names of the localities they dwelt in, as Sidonians, Tyrians. &c.

The Greeks of Homer’s time and earlier, called their phalik Dio-nusos, Ph’Anak; and their Mysian brethren gave this name to their Bakchos, which poets made Ph’Anes, Ph’aion, Fanum, &c.; understanding by Ph’ or Pi, something “divine or holy,” from its Egyptian meaning as the mouth of a god, the oracle, essence or power of whatever it is affixed to; indeed Di is but the later for, of Pi, as in Di-An, Pi-Ades, Dio-nus, &c. The Hyksos and Am-Elki were by some called Phoiniki, and all such peoples invariably worshipped, when possible, on high hills, ilands or *Nusæ*, and name very commonly used by these old races, and probably corresponding to the *Yahud Nesi*—נְסִי, the Yad, יָד, or “Hand”-god of Jews,³ to whom Moses raised his hand to

¹ Strabo, under these names; and Bryant’s *Myth.*, III. 185-191. ² See Holwell’s *Myth Dict.*, p. 170.

³ The “Hand” is Siva, see fig. 222, p. 139, and Saul and Absalom’s “Hands,” I Sa. xv. 12, II. Sa. 18, 18.

invoke a victory, and then built an altar to, on overcoming the Amaleks; he swore by "the hand on the standard" as Exod. xvii. 16 ought to be translated.¹ Sinai, Seir, *Sur* or Sun-mounts, and the sacred cliffs and caves of Petra, were the shrines of Eruthrian Ham-El-ki or the Old Testament Amaleks,² but all these peoples freely intermarried with each other as did Jews with Moabites. For this and other reasons we see that Yahuê, Bâal and Dio-nusos were clearly the same solo-phalik god under different tribal names. Even our present translation of the Old Testament shows that the names. Jahveh and Bâal are thorough interchangeables, but this will be fully dwelt on elsewhere.

Belus whether seen in the Sun or in his earthly emblem the Lingam, Palm tree, Stelê or Pillar, was called a Phoinix, and everything pertaining to him was noble, and hence also, owing to this name signifying red or scarlet, these colors came to be worn as a mark of royalty or nobility. The Palm was the Sun-god's tree, and an elegant and suggestive natural symbol, which is a better reason for its being a Phoinix than because it largely grew in Syro-Phenicia. The Jews clearly appreciated its phalik symbolism, for they used it in all sexual and solar rites as at nuptial fetes; and Christians not only in this followed them and other phalik worahippers, but intensified the idea by occasionally hanging their phalik Alpha and Omega on this sacred tree, which they then formed into a cross as here seen.

Lingam-loving Ceylon is said to be termed *Langa* or *Lanka*, as "Queen of Palm



Fig. 330—THE SACRED PALM TREE—IDEA OF CHRISTIANS.

Tree Isles," after the *Langala*, or *Langalala*, which signifies a "Palm tree, Phalus or Tail." In fact we probably here see a mere form of the word Lingam as "the tail, root, essence," &c.—all terms applicable to Siva, Immortality, and to the immortal Phœnix bird, one of his emblems. Like him it often slumbers, said legend, and revives on the altar of the Sun (high *Kailâsa*), springing into fresh life and vigor, again to quicken nature.

The term *Anak* came to signify nobility among Hebrews, who called the Anaks, *Sarim*. The *Plshts* descended, according to Gen. x., through the *Mitz-Ra-im* of some 3000 B.C., by *Ptrs* or Pathrusim and Kushlu-im, to the *Kptrs* or Kaphtor-im of Zoan or Tanes; where on an inscription they are called "Kefts." They freely sacrificed human beings, and made exquisite pottery (Keft-ware) on their sacred ile of Kaftor.³ Their descendants are the present Kofts—the Greek *Gupts* in our name "Egypt" or Ai-gupts—the "land of Kufts." The Vulture or *Ai-gupios*-idea is as absurd as the palm tree one, though we can imagine how it arose.

¹ The "Hand" as Man's peculiar "Weapon," is still raised in invocation or blessing; and a "Hand" crowned the phalik tower of Babel; see our fig. 205 on p. 71. The Eruthrian *Red Hand* is a world-wide temple symbol.

² Bryant's *Anct. Mythology*, I. 134, 310, 313.

³ Cory's *Anct. Fragments, Contemporary Review*, Dec. 1878. Prof. Sayce's Article.

Old Testament writers identify the Philistines, or *Palashts*, with *Kaptrs*,—the Egyptian *Kbts*, and describe them as great and world-wide rulers.¹ Egypt drove out numbers in 1200 B.C., and so laid the foundation of Karian, Kreté, and probably Grecian prosperity. But 1200 was a Cyclic period when the hand of Creation's clock was commanding the nations to move onwards and to the west as usual; and Phenicians obeyed, but still, as ever and everywhere, carried on their busy trading in gems, ivory, gold, dyes, pottery, and every manufacture which required ingenuity, skill and talent. They continued to impress the world with their energy and talents no less than with their learning, religion and arts. The hero of the Kaldian epic was no other, says Prof. Sayce, than their Tyrian Melkarth, from whom Greeks got their Herakles, and Jews and others their Samsons or strong solar heroes. These Aithiopes were the life-blood of the ancient world, and their withdrawal from a land was a sure mark of its decay. When by 1400 B.C. they had forsaken Kaldia, its descent commenced, and with their westward move to Asyria, that nation arose; and after it the western kingdoms, which Aithiopes too stirred into life. It was they who taught the early Aryan Pelasgi, Ionians, Doreans, Thebans, Boiōtians and Achaïans, who taught Orpheans; and but for Kuthite arts and literature, Thessalians and other Greeks, would have remained the robbers and pirates which Phenicians found them, down to the rise of the Latin races—their pupils also.

Recent linguistic studies, says Prof. Rawlinson, tend to show that a Cushite or Aithiopian race did, in the earliest times, extend itself along the shores of the southern ocean from Abysinia to India. The whole peninsula of India was peopled by a race of this character before the influx of the Aryans. They extended along the sea-coast through modern Beluchistān, and Kerman; and cities on the northern shores of the Persian Gulf are shown to have belonged to this race by the brick inscriptions found in their rivers. Prof. Benfey and others write to the same effect,² and we will give more evidence further on, for they were the later Saba-s, Sama-s or Sham-ites.

Western historians continually speak of a far off Aithiopian land and a sacred island on the distant *Mare Eruthreum*, also of the first Tur, Tsur, Tyre, Tylon or Tiloun of Ernthri; and the Babylonian tablets identify these with Bahrein, the holy islet of Aradus, and its adjacent colony on the mainland. From this locality, says Dr. Oppert, came the principal deities of the Asyrian Pantheon, as well as those monsters who, Kaldians said taught men the arts and sciences.³ Important results may yet be looked for by judicious excavations on the numerous tumuli of Bahrein, or Tyrine, and the adjacent coast sites of the cities of Milukh, Magan and, Agir, or of Gerha, Ophir and Ojeir, as these are now called. Here as in the West, these Turano-Phoiniki are found to have constructed fine Kuklopean masonry now buried in mounds, con-

¹ Smith's *Bib. Dict.*; Jer. xlvii. 4; Amos ix.; Deut. ii. 3, onwards.

² Rawlinson's *Herodotus.*, I., Essay II.; *Prehistoric Nations*, pp. 220, 227.

³ *Proc. Soc. Bib. Archæol.*, 4th Nov. 1877.

firming the testimony of Androstheneas that the temples on the island of Niduk-Kis or Bahrein were Phenician; and who so competent a judge, says Sir H. Rawlinson,¹ as he, an inhabitant of Thasos, a Greko-Phenician colony? It was here that Quintus Curtius and others placed the tomb of Eruthras, their patriarchal demi-god after whom not only the two great inland seas but all Indian oceans were named. Greeks called Herakles, Eruthras, apparently owing to his having a temple at Eruthra in Achaia, where he is shown as god of ships or sailors, sitting on a raft, and suggestively drawn on shore by a cable made from the hair of Eruthrean women. The wife of Herakles is here called Erutha, and a legend says that Eruthrus obliged the Grecian Herakles to bring back the cows of Geryon from the Iberian coast;² so that Eruthrus evidently became a term for a solar god, although probably at first only the honored patriarch of Aithiops, who rose, they said, in the sunny East, and who was the Noah of the earliest sea-borne civilizers of the dark West. Babylonians "admitted having received all their knowledge from the mysterious islanders of the Persian Gulf." Oanes they called their "Saviour, Fish-god or the Ichthus who came from the midst of the Eruthrean Sea," and taught all the inhabitants of the Tigris and Euphrates, "letters, sciences and arts of every kind." He is termed "the creator of mankind," "the God of Knowledge," and "Lord of Erid, Suripak and Khalka, Karak and Arakia, that islet which lies off the mouth of the Euphrates." He was "the Lord of the house of water"—the *Absu*, or Abyss; meaning the deep seas said to be under the earth (in Hebrew phraseology), but here merely signifying the base of the Babylonian land system, as Sir H. Rawlinson justly explains. Sir Henry shows that Hea was Niduk-ki, a form of the Sun-god, and of "Izdubar," or "An-dubar, the Indian," who developed into a Hermetik Nebo; and Nebo was the inventor of letters corresponding to Toth and Hermes, whom Babylonians called *Irmis*, and said was the "deity of their Temple Towers." Just as in Egypt all learning was written on the obelisks and temples, so in the days of writing, all Kaldian records were deposited in these Hermetik towers.

The Assyrians called the Akadian Niduk-ki, Til-mun, which is held to be "the high Mun," or probably "High Amun God," for it seemeth that the earliest colonizers first seized the Nile valley, and, then developed into civilized Amuns, Sethi, Osiri, &c., and that only after they had become strong and learned did they send forth, as Diodorus relates, "a colony to Babylon under Belus son of Neptune," whom Babylonians would call Merodach, son of Hea. It was these Bels or Bâlis who first "established and consecrated the learned priests called *Kaldus* (a name their Armenian brethren also used), teaching them to observe the stars, as did the priests and astrologers of Egypt." Oanes the Eruthrean or Aithiop had a very Egyptian-like name in *Mus-ar* or *Mus-ra*, probably Mitz-ra and the later solar Mith-Ra.⁷

¹ *R. As. Soc. Journal*, April 1880. Capt. Durant's Report.

² Vallencey's *Coll. Hibern.*, IV. 68, where all authorities are given.

The *Paschal Chronicle* relates that the first teacher of Babylonian astrology was *An-du-barius*, an Indian, the *Iz-du-bar* of Assyrians, and his name, according to Sir H. Rawlinson, may mean Thubar, “the Palm Tree Wood-God,” and “the personation of the Sun as Lord of Fertility”—nevertheless here evidently only a wooden Lingam. *Niduk-ki* is mythically called “The great Mountain of Bel or Bôl,” with a mysterious bull or fertilizing agency, precisely similar to the Indian idea of Siva; for he too was a Bull and Mountain God who sat on high *Kailāsa*, “with his mountain goddess, *Pār-vati*, pouring forth sperm upon earth.” Vishnu throned on his high Lotus, churning earth and ocean into fertility with his so-called *Mandar* or mountain pestle, is such another idea (cf. Glossary, *Vishnu*). On the Persian Gulf, these early Turani or pristine Aithiops called their Mercury, *Inzak*, and his wife was the Babylonian Venus, *Tasmit*, and according to the inscriptions *Lakh-amun* or *Lakhmu*, who became identified with *Ziru-panit*, the wife of the Apolo, *Merodach*, and of *Nebo* as *Pap-nun* or “Mother Fish.” This is most important, as it points to an Eruthrean origin of the Western *Hermes* and our Eastern *Lakshmi*—the wife of solar Vishnu, who received her from the ocean.

Thus these early Turans not only gave religions and arts to all Aryan peoples but to Egyptians, and through the ancestors of *Chits*, or “Tartar-like *Khetæ*,” to all western Chinese. The Aithiopo-Phoiniks or Phoiniki appear to Sir H. Rawlinson to have been an Indian people. They are described as a dusky race, worshipping the sea god Neptune, for *Nearchus* says he found an island of Neptune or of *Hea* or *Oanes* worshippers, in the Indian Ocean. They also appear to have developed the *Krishnaik* or “dusky-hued gods” and “the ruddy-white deities” of the Sivaite or Etruskan sects; for *Eruthras*, their demi-god of *Bahrein*, is called the red or ruddy god, and *Inzak* or Mercury; and the later *Nebo*, “a dusky-brown deity.” It is clear that the early settlers at *Tylus* and *Aradus*, pushed westwards after colonizing various portions of Arabia and outlying Egypt, and then N.-W. through *Babylonia*, and finally built *Tsur* and *Arvad* or *Arud* in Western Phenicia. Sir Henry Rawlinson justly holds “that the entire line of immigration may be traced, by following the records of local worship;” a very important conclusion, long ago insisted on by us throughout this work. Indeed this rule is true inversely, viz., that by tracing worships, rites, and gods, we can also detect races, for the ancient world knew only of the gods and faiths of their ancestors and deviated not from any old customs or rites. Reason could only be exercised within caste limits, as the Fathers of our churches even in these days (but in vain) try to impress on their converts and all teachers of their faith.

The poet *Dionysius* knew much of these early Phoinikes or Indo-Kuths which have been ignorantly put aside, though *Bryant*, *Vallancey* and others have long and persistently directed the attention of historians thereto.¹ A poet wrote many ages ago, that

“Upon the banks of the great river Ind
The Southern *Skuthæ* dwell; which river pays

¹ *Dion. Perig.*, V. 1088; *Gen. Vallency's Collect. Hibern.*, V. 17.

Its wat'ry tribute to that mighty sea
 Stiled Eruthrean.

 Let it suffice, if I their worth declare
These were the first great Founders in the World—
 Founders of cities and of mighty states,
Who shewed a faith through seas, before unknown:
 And when doubt reigned, and dark uncertainty,
 Who rendered life more certain. They first viewed
 The starry lights and *formed them into schemes.*
 In the first ages when the sons of men
 Knew not which way to turn them, they assign'd
 To each his just department; they bestow'd
 Of land a portion, and of sea a lot;
 And sent each wand'ring tride far off to share
 A different soil and climate”

The learned poet had no doubt as to the race and their localities. He sees these Eruthreans on the Nile as well as the Indus; and on the Syrian coasts when expelled from the former, under such names as Kadmians, Belidæ or Bâl-ites and Phenicians—

“Upon the Syrian sea the people live
 Who stile themselves Phoinikes. These are sprung
 From the true ancient Eruthrean stock.
 From that sage race, who first assay'd the deep,
 And wafted merchandise to coasts unknown.”

These then were the old Turano-Kusdim or Cusites, Elamites, Auritæ or Ellenes, &c., of Babylon; whose learning and letters, as Josephus told the Greeks,¹ they ignorantly imagined had pertained to their ancestors as Hellenes, a name they merely inherited with their solo-phalik faith in Helios or Eilias.

“To the West,” as by Egypt, wrote Dionysius,

“The *Oritæ* live and *Aribes*; and then
 The *Ara-cotii* fam'd for linen gear.”

And soma of these were no doubt the Egyptians who described their Δ delta-like land as a “heart or pear,” the *Ath* or *Ait-rib* which others made *Errif* and *Al-ribh*. With Egyptians, the Heart, Phalus and euphemistic “Foot,”² were identical emblems, for *Mest* in Egyptian signifies both the “Foot” and phalus, and *Mata*, Egyptian, is alike “Phalus and Heart,” and so is *Mata* or *Mantha* in Sanskrit. See these words in our Indexes. The early deified man, “Toth, the son or follower of *Mitz-Ra* or *Mis-Or*, was a Phenician,” of the Turano-Aithiops.³ We must beware of a confusion here between later High Asian-Aryan Skyths, and Turan, and Shemitik Cuths or Aithiopians, who long, and everywhere preceded Aryans, making us indeed hesitate as to the wisdom of a too early philological division of tongues. Many Tartar-like races came and went, like the Syrian Chithi or Hita, in those far back days. Kaldian Kuths threw off North and East many colonies of Saki or Skuthi, who settled on the Indus

¹ Josephus, *Contra Apion*, I. 448.

² Anglice, “Yard.”

³ Jackson's *Chron.*, V. 2, p. 278.

and Upper Jaxartes, and pushed on as we have shown, probably about 3600 B.C., into Chinese Khitan or *Cathaia*, where they appear to have been known as Sines and Seres, and manufacturers of silk—a trade which no early Aryan could have started. Pausanias, who describes the silk-worm and manufacture of silk, says that *Seria* was an island (perhaps a port) on a river in a recess of the Eruthrean Sea, most likely at the mouth of the Indus¹ or Narbada, for there is he saying how these great carriers of the ancient world then moved, depending as they did on the peacefulness of the peoples among whom they traded or on their power of controlling them.

7It was clearly owing to Aithiopian skill, energy and trade-routes, that ancient Arabia developed in the wonderful manner it did from its Southern Indian angle. Here Eruthrean wealth and commerce first touched it, and here in consequence, it bounded into “Arabia, the Happy,” the prosperous and populous mother of nations; and precisely as that trade pulsed and changed its course, so Arabia rose and fell in wealth, power and importance, as well as in spawning force. At first the trade appears to have coasted along the northerly boundary of the Eruthrean sea until it reached the Arabian headlands, but from thence the uncertain and frail ocean craft was exchanged for “the Ship of the Desert.” Heeren says this primitive people monopolized the whole carrying trade of the Indian Ocean, from the earliest times up to the days of the Ptolemies, or say 270 B.C., when Egypt determined to share in “this lucrative Sabean traffic, and to be no longer entirely dependent upon Himyars for all the oriental luxuries which had become the necessaries of the people. It was Sabeans who developed alike the coast trade of India, Arabia and Egypt. Wherever they made their depots, they quickened as if by magic, those parts of the dead or inert continents. At first their Eastern merchandize was transported by land up through the whole length or breadth of Arabia, from which it passed by other or their own half-bred races into Western Asia, and the Mediteranean states. Thus towns and even cities grew up at the depots and halting places, or at every 15 to 30 miles, where their immense herds of pack animals had to rest. Some twenty thouaand camels are mentioned as often passing through and halting for a day or two at the different *Makāms*; and these of course necessitated quite an army of lords and menials with ample markets, granaries and caravansaries, middlemen and traders, and supplies of all descriptions; not to speak of wells, gardens and the cultivation necessary for the sustenance of both men and animals.

The effect on Arabia of this continual passing to and fro of huge droves of pack animals, browsing everywhere far and wide over the plains and sparsely wooded hillsides in search of forage, as is the habit of these destroyen of woodlands, was most disastrous to the growth of all trees, and in time even limited the rainfall, and thus dried up the rivers and water sources of the country. It is this system, continued during many centuries without any attempt at forest preservation, which has left “Arabia

¹ Cf. *Collect. Hibern.*, V. 34.

the Happy and mother of nations” a dry and thirsty land, and no longer “the spawning ground of Western Asia.” In each of the depots or towns there of course sprang up a world-wide and very active commerce, where wealthy and energetic merchants having a legion of camels to feed had little time to haggle over trifles. The freights had to be sold at once, or handed over to resident traders or middlemen, or stored away securely—we may be sure under armed retainers—to await more favourable northern tariffs. Thus would all the energy and resource of a clever people become fully developed and act and react on the great continent and all its surroundings and inter-dependent races. In time, however, the growth of marine enterprise, which had found itself only equal to the coasting trade as far as the Oman seaboard, gradually extended up the Perasian Gulf till it centred in the capacious bay and fine harbour of Bahrein. And here the mariners found protection for their goods; such as they could not obtain amid the marauders of the deserts, who not only by extortion would eat up their profits but no doubt would often plunder and murder their people. In this way would the numerous and important ancient towns we have mentioned, spring up on the coasts around the great gulf, and from hence therefore, did new caravan routes diverge to the West and North, causing a fresh growth of depots, towns and even cities, and giving occupation to many of the busy purveyors of the southern emporiums, who could no there longer gain a livelihood, or at least the luxuries to which they had been accustomed. Thus were the old seats of trade in Oman and Al-Yemen abandoned to the desert sands, which very soon efface the ephemeral dwellings of an Eastern city. This we conceive to be the reason why we so often notice many pretentious sounding names of evident Yemen and Sabeian origin, attached to weird-looking desert mounds or dreary vales, which

“Far as the eye can sweep around
Are now but desert, desolate and gray.”

The same move northward, but far later, followed the same advance of marine power on the Red Sea, causing the fall of Hadramāt, Sanā, or Mareb (the head quarters of southern Sabeans), Tayef, Medina, and all the Hejaz and their immense southern populations, which this trade had then developed, and then left idle and starving. Gradually and irresistibly the trade waves moved on northwards, and effected large and important displacements of various Turanian peoples who inhabited all Arabi-Irak, Babylonia, Syria, Arabia-Petrea and all the coasts of Egypt. The movements of the Hyksos which drove the early settlers up the Nile Valley, the Jewish Arabians into Syria, and which eventually, about the 17th century B.C., led to the entire population of Western Asia becoming Shemitik, seem all more or less due to Arabian trade developments and the changes these induced. Nay, the very climate would be affected; for great and sudden increases of prosperity and population, especially by fluctuating multitudes whose demands on the woods, water and herbage were urgent and excessive, led to the direct denudation of the land, and therefore to the permanent injury of the

whole continent, with the result of temporarily dispersing and then permanently driving away even the ordinary resident population.

The author of *Pre-historic Nations* thinks that the Kushite populations of Arabi-Irâk here consolidated themselves (not necessarily for the first time), between 3500 and 3000 B.C., probably under a celebrated but somewhat mythical ruler Zohak, and that it was this empire which Arabians and Shemites broke up and finally wiped out.

The Himyars and Sabeans are thought to have been named after two great chiefs of Southern Arabia, who in vastly distant times introduced the primitive worship of phallic emblems, as stones, karns, &c., and then of solar, or as we understand this, Sabean worship. Saba is often translated "god," meaning the sun-god, Sa-Aba or Father Sar, he who dwelt in the sun. Sabeans called their king's palace *Rā-i-dan* or "the place of the sun-god,"¹ which would be a suitable Egyptian name, and confirmatory of our argument, that Aithiops founded the religion and civilization of the Nile. All Arabia persistently held to their old solo-phallic faith down to our 7th century, nor is it by any means yet effaced in Southern Arabia.² Himyar was, says the Arabian historian Alkandī, a king who flourished about 1430 B.C., and whose dynasty lasted till destroyed by Abyssinian invasion in our 4th or 5th century.³

It was of course owing to the wide travelling, energetic trading, and the varied knowledge, wit and genius these developed, that we find various astonished stay-at-home people ascribing god-like wisdom, bravery, gigantic stature, divine mien and power to Aithiops or their cognate tribes;⁴ for wealth, enterprise, administrative skill, a knowledge of and consideration for diverse religions—all the result of extensive travel and trade—were in those days the only educators, and led then, as they do still, to the breaking up of caste rules and all dogmatic ideas concerning the present and a future life. All this agitated and unhinged slumbering nations; and forced upon them the consideration of, and consequently a choice between, opposing creeds and ideas, which never occurred to them so long as they fancied that their own little island or tribal home was all the gods cared for and all the world was made for. The faith of the great Sabean and Phœnician race in their gods, rites and mythology, also impressed all favourably and took therefore fast hold upon them, remaining long after the races of Chams, Kuths, Chiti or Phœnicians had passed onwards; all the more so from the fact, that the energetic traders were as earnest in their religion, as in their commerce and arts. Their towers and shrines were to be seen in every port where they tarried, and along every coast and river as well as hill top and oasis. To talk therefore of them and theirs as barbarous or illiterate, is absurd. Their trade extending over vast areas and to far distant depots and cities, necessitated the usual literature of commerce, such as we are now finding beneath the ruins of Babylonia and Assyria, and which we may yet hope to find everywhere beneath their innumerable Arabian tumuli and the sands which have there

¹ *Bib Arch. Soc. Journal*, V. i., p. 180; Cf. Gen. x. 6.

² Cf. *Journal Anthropol. Inst.*, Feb. 1882.

³ *Pre-historic Nations*, p. 107.

⁴ Cf. Smith's *Dictionary of Greek and Roman Geography*.

overwhelmed their cities. Aryan and Shemitik writers have too long accustomed us to look upon this far back Turanian civilization with contempt. Phoiniks and their allied peoples, though the worthy heirs of Aithiops, Akads and other Kushites, have been represented to us as mere sailors or clever coast tribes, instead of the skirmishing forces of great powerful and civilized nations—the possessors of a fixed and more cultivated literature and faith than Jews or even Greeks possessed till a few centuries before our era. Long before Joshua and his barbarian army sacked (it is said in the 15th century) the sacred town of Debir, that city of Aithiop priests was one well known as “a city of books” or *Karith-Sapr*—this when Jews even confess that they only scratched characters on “plastered stones.” Herodotos, who never apparently heard of Jews, relates that Western Asia was then ruled by Phoiniks, Palaistines and others, brethren to those who had built Tyre and its solar temple.

M. Renan was, it seems, startled at “the singular relations existing between the ethnographic, historic and linguistic positions of Yemen and Phenicia;” whilst Sir H. Rawlinson finds that “Hamites or Cushites preceded Shemitic and Aryan civilization throughout that whole region” of Western Asia; and that “the primeval Canaanites were indeed of the race of Ham, and no doubt originally spoke a dialect closely akin to the Egyptian.” He too sees in Phenicians and Canaanites an Aithiopian or Hamite race who migrated there “long anterior to Abraham,” accepting the statement of Herodotos that they founded Tyre about 2760 B.C. All this corroborates what we elsewhere learn as to Kepheus and his Syro-Aithiopian kingdom, ruling from Hebron, with a seaport at Jopa, Jafa or I-opa.¹ “Where,” asked Ephoros, “did this people not go?” they ruled all the coasts of both Asia and Africa—that is, all the known world.

They were primarily neither Shemites nor Aryans but the leaders and formers of these, giving to them body and consistency, art, faith, legends and mythologies, too commonly thought to be distinctively Aryan or Shemitik. After covering Babylonia and Egypt with buildings as ensamples to Shemites, they became also the instructors of Aryanized Dorians, Syrians, Ionians, Karians and all Greek races throughout Asia Minor, Phenicia and the Meditaranean states; and left magnificent specimens of both masonry and sculpture in Palmyra, Bâlbek, and “the daughters of Arvad,” with pillars and obelisks everywhere, such as Aryans said only giants could have conceived and constructed. At least 2000 years B.C. they had sculptured theatres along this coast out of the solid rock, having a semi-diameter of 700 feet; and raised to great heights and beautifully fitted into fine buildings, blocks of stone 28 by 16 by 16 feet. That was a day which historians have called one of “quiet Arvadite civilization,” when “the daughters of Arvad compassed such Kuklopian cities, as Paltus, Karne, Enhydra Marthus and Martu,” their M’rith or *Amrit*, “a name found,” says Sir H. Rawlinson, “in the oldest inscriptions of Ur, in connection with its most primitive kings, and applied by Hamitic Kaldians to Phenicians.”² All these names are of course

¹ *Pre-historic Nations*, pp. 132-134.

² *Ibid.*, pp. 143, 185, 219.

divine, that is, relate to the gods of this highly religious race; and all have continued to be sacred among Aryans and Shemites from the solar shrine of Martand in Kashmēr to similar remains in the near West. Mr. Kenrick, one of those historians to whom our remarks unfortunately apply as to writing without a knowledge of the only key which can unlock ancient religious art and history, describes “the Phenician remains at Martu and Aradus,¹ as *a number of structures with square bases, round shafts with round or pointed summits, which had probably some distinct connection with the ancient religion of Phenicia,*” but how religion is connected with “shafts” the “Historian” throws no light throughout his two volumes! Thus is the very *raison d’être* of the whole subject lost to every ordinary student, though not we trust to any of our readers who have studied the figures which appear on the square altars and poles of Kaldia, Asyria, &c., noted in the margin.² “The daughters of Arvad” may be further expected to give birth to many children of a like kind, denoting a past civilization. superior to that which bowed down before their first rude Mudros, the unshapely Paphian Ken and other obscene Venuses.

As the race had initiated and taught arts and civilization in the West, so had their Indian brethren done this among Indian aborigines, and then instructed the intruding Indo Aryans, for when Aryans descended through the Himalayas they found “great cities, well constructed and firm as iron”—works of “Asuras or aborigines,” as the Rig Veda described these some 2000 years B.C. Theirs were the “great towers, high and fortified,” before which the Aryan nomads encamped like the present desert Kalmaks, as we see these with their little black tents before such cities as Balk, Khiva; &c. It took long, as Mr. Fergusson says, to instruct such inapt pupils; for after the Aryan conquest of upper India, the writer of the Mahābhārata, speaking of these times, said the Aryans had to call upon “Māya, the Asura Artificer,” to build a palace for their King Yudhisthira, just as their western inapt Shemite scholars had to call upon their brethren at Tyre to construct a shrine at Jerusalem for their Yahuê. Only in the days of Vedik Upanishads do we hear of any Indo-Aryans studying architecture, but of this we have no specimens till near the Christian era.

In a religious point of view there is no difference between Sabis or Sabeans, Samas or Shamites, that is Shemites or Semites, for, as the writer of Genesis states, Kanāans, Misraas or Mitz-Ra-im, and “Phuts,” &c., were all from one stock—all Aithiopes or Meru-opes with a strong solo-phalik Fire and Serpent cult. They all had Bâal, Nebu and Peor on their high places, Yachaveh or Yahuê, the “Grove” or Asherah and Fire, in their central groves; Berith or Berut and Poseidon on their coasts, and apart from Aithiopian lore, neither etymologically nor otherwise can we unravel this last water god’s name and rites. From Aithiops did later peoples get their Osiris and Isis, Khem and Ken, and all Venuses. The Kabiri were their fiery sons through “Tsydik the Just,”³ and as artizans skilled in navigation, metallurgy and mining, were aptly

¹ *Phœnician History*, p. 7

² Vol. I. p. 207, fig. 8; p. 485, figs. 181-183, &c.

³ *M l c h - i - Z d k*. Faber’s *Cabiri*, I. pp. 36-51.

typified under the form of Hephaistos, a very necessary deity to the builders and miners. They minted Kuphik and Phoinik coins, and their “tokens” or symbols have been found from the Runik north, to the rock of Hadramât, and from far beyond Iran in the east to our Irene in the west. Mr. Baldwin finds traces of the traders in the Passoe heads and languages of Western Africa and its island groups—a probable enough result, when we remember that Carthage was once their busy western capital, with a population of nearly three quarters of a million. On every coast they had favourite towns of call, the foreign markets of which entirely depended on Phenician wealth and enterprise.¹

When released from the toils and difficulties of their Arabian overland route, the Turans widened their range, pressing forward with increased energy into northern parts; as north-westerly through Syria and Asia Minor to Thrace and all the coasts and islands of the Mediteranean; and north-easterly through Armenia, Babylonia and Parthea, into Baktria and even into the pathless deserts of Gobi; where at their depots or karavansaries we hear of buildings, apparently temples, of massive Kuklop-like masonry, reared doubtless to their Sun-God. Heeren speaks of their commerce all about Balk and north of the Kaukases, the old Colchian home of one of their principal tribes; and Balk was Baal, and like Drâvida famed for Bâal worship.

Philologists tell us that the Georgian language is a survival of the speech of their Chitite or Kitite brethren, and as such we find it engraved on the rocks of Bogahz Keui, the Pteria of our Classics; at Eyuk on the banks of the Halys, on their old caravan routes from Sardis to Armenia; as well as near Ghiaour-Kalessi in Phrygia.² Rawlinson claims for their Hamitik inscriptions on the broken obelisk of Susa a period as remote as 3200 B.C., adding that there is “conclusive evidence” that all civilization entered Babylonia from Aithiopia, or Merukh—the Milukha of Akads, and Arabia through Kusa.

Not only do African and Arabian names remind us of these universalists, but travellers are frequently noticing linguistik traces of them in Eastern Persia, Beluchistan, Kelat, and all the coasts of Sind and Guzerat; whilst learned Orientalists state that the earliest Pali characters of India bear unmistakable traces in form and arrangement, of ancient Arabik, Armenian and Phenician. This is treated of in a learned manner by the later Professor Dowson³ and other scholars, and will be specially dealt with in a Preface to our Glossary.

Signor Gorresio in his remarks on the *Ramāyana*, long ago insisted (ix. 29) that the early rulers of India were of Hamitik or Aithiopik origin. He says, “the interruption of Daxa’s (Daksha’s) sacrifice was the struggle of the ancient aborigines of India, represented under the mythical veil of Siva a deity of the Cush or Hamitik tribes, which preceded on the soil of India, the Arian or Indo-Sanskrit race.

¹ *Pre-historic Nations*, p. 160.

² Sayce in *Soc. Bib. Arch. Procs.*, July 1880.

³ Art. in *R. As. Soc.*, January 1881.

. . . . Siva wished to have a part of the worship of the conquerors, and of the sacrifice from which he was excluded, and succeeded by this display of violence. . . . climbing thus to the summit of the Arian Olympos, by one of those religious syncretisms so frequently found in the ancient systems of worship.”

We can understand that Siva would be readily received by Aryan immigrants, the more so because these came not as an army of superior and conquering peoples as so often erroneously pictured, but rather as the Pandit of Sontali Bishenpore described the Aryan, “as a poor colonist”¹ without a fixed faith, rites or theogony—a nomad seeking employment in various menial capacities from the then ruling princes of India. The Aryan colonization, says Dr. Hunter, “was a gradual natural process accomplished by successive waves of emigrants from the north, and a long enough time elapsed (between these) for the aborigines to influence Aryan dialects and Aryan religion, before they were finally driven back from the lowlands.” It was thus very long before the name of the “poor colonist” (Aryan) came to signify “noble,” or anything else indeed than a follower of the *Ar*, *Er* or *Il*-God, as pointed out at page 150 and elsewhere. But to return to the Hamites or Phenicians of the West.

These continued to be respected for their culture, wealth and skill, well down into Roman days, and we clearly trace them by their artistic remains until entirely absorbed into the races they lived with and worked for. They maintained active and friendly intercourse with all who required work and not war, who sought the cultivation of religion and art, and the blessings which follow peace. When driven from Asia Minor and its coasts, they usually fled to their African colonies in and around their old city of Utika; and, about the period alleged for the Trojan war, thither went their beautiful Tyrian princess, Dido and a large following to escape Asiatic oppressors. They settled about Busra, then apparently the port of Utika, and a city 300 years old, calling it *Cartha-go* or *Kartha*, after their old tutelary god, M’El-Karth, the Herakles of Tyre. To his shrine they continued annually, even during Roman rule, to send offerings and often a tithe of their revenues.² We are aware that *Mel* is usually read “city,” but it is only so, as we have shown in the case of *Il* or *Ilu* of Kaldia, because citizens always clustered around their El, AI or Il-God, and he was usually their M’el, Mah, Mih or Mahā El or *Maha Deva*. Many tribes of the early Phoinikes were called by Egyptians and Assyrians *Khars* and *A’Kharus*, and from these Kurs, Kars or solarists, did Mesopotamia probably get its old name of *Karasu*. See our Glossary and Index on all these solar terms, which enter largely into the geographical names of divers places in Asia.

Karth-ago and its coasts long continued to be a busy manufacturing and trading centre, from which went forth, as from the early land of the Kaphtorim, all the beautiful artificer work of the ancient world. From it came fine kephth and other artistic ware for which Etruria and Italy generally has had too much credit. Some of it has been

¹ W. W. Hunter’s *Rural Annals of Bengal*, pp. 440-446. ² Diodoros, xx. 14; and Smith’s *Geog. Dict.*

lately unearthed from the cemeteries of Suleis, Tharas and Cagliari, and is said to belong to the 8th century B.C.¹ Theirs were the silver vases of Cyprus, and other works of art, found in the grotto of Isis at Vulci, and in the tomb of Reguloni Galassi in Palestrina or Preneste, and thought to pertain to about 650 B.C.; and to the same people does Etruria owe the introduction of writing, which does not appear to have been known there till the 7th century.

“Greek mercenaries in the service of Psametichus were only in 617,” says the Rev. Isaac Taylor, “scratching out such Phenicio-Greek letters as we see on the leg of the colossus of Abou-sirubel in Nubia.² Herodotos is thought by many to be the first Greek writer who to any extent used pen and ink on skins and papyrus, but his opening chapter seems to allude to continuous history writing. We know of no Greek writer older than Pisiatratos, of say 550 B.C., nor of any incized inscription on stone or metal older than or perhaps nearly so old as, 700 B.C.; yet Phenician writings of the 9th century are now before us as in the inscription of King Mesa of Moab of 890 B.C., and some are said to belong to the 10th century. But Asia Minor had, says Professor Sayce, about 1500 B.C. a syllabary of seventy characters, some of which Cyprus continued to use long after Greek days,³ and Greeks only began to use these or Kadmian letters, about the beginning of the 8th century, when they were not very distinct to the letters on the Moab stone and to the characters of Thera or Santorin, one of the oldest Phoiuik settlements.

It is urged that in those days and parts, the Phoinikes were Shemites; which only means that the old Turans had been Shemitized, and had given to their conquerors an alphabet, language and literature, as well as religion and mythologies, now called Shemitik. They did the same to Aryans and many of other early peoples in the East and West; as to Pelasgi, Skuths, Kelts, Sabines, &c., many of whom may be looked upon as Aryanized Turano-Aithiopes. We see the process going on to-day in India, where thousands of Turans are annually drifting into Shemitik and Aryan pastures.

Various writings in Aramaik-Phenician, belonging to periods between the 8th and 6th centuries B.C., have been found scattered abroad over every corner of the wide old Sassanian empire on stones, seals and papyri; whilst sculptured writings, like that on the sarkophagus of Esh-mun-esar, have been met with on most of the ilands and coasts of the Mediteranean. The Kaldi square character appears on some seals and gems belonging to the 5th and 6th centuries B.C., but there is not an instance of the Hebrew square character older than the 2nd or perhaps even the 3rd. century A.C., though Samaritan Hebrew is said to belong to the 3rd century B.C., and the Samaritan alphabet proper to possibly the year 500 A.C.⁴

Philologists have still a difficult problem in regard to the language of Aithiopians,

¹ *Lon. Acad.*, 30th June 1877.

² *Vic. Inst. Lecture*, 18th June 1877.

³ *Contemporary Review*, December 1878

⁴ See our Indexes, and *London Acad.*, June 16,

1877. Compare *Tables, &c.* In *Proc. Bib. Arch. Soc.*, 1881-82, the oldest Heb. inscription is now said to be only 430-440 A.C. See quotations in *R. As. Annual Report* of May 1882.

for such as have come down to us, seem to belong to “one of those hundred distinct sources” which Dr. Fried. Muller says are to be “postulated for present living languages,” as “growths from indefinable sources”! Even if we can define and formulate rules for these tongues—perhaps talked, though not written, some ten thousand years B.C., do not let us imagine we are anywhere near the genesis of man, though near to discoveries which will alter our views thereon, for there were older people than even these archaic Turans; and claims are presently being set up in regard to scratchings belonging to aborigines who preceded all Aithiopes—inhabitants of that vast Lemurian continent—which naturalists are pressing upon our notice. Let us now try to trace the history of that portion of the Aithiopik race, which, as Khetu in far East high Asia, and Kheti or Hamaths in Syria, have lately come prominently before us, owing to recent discoveries, and to our better and more general knowledge of the literature of Egypt and adjoining nations.

The HAMATHS, KHETA, HIVS and CHETI, חֶתִי.—Until lately these peoples have been quite overlooked, yet they had a very extensive and early civilization. Not only in Western Asia do we hear of them as Kheti or Kheta. but from all the N.-W. shores of the Persian Gulf, where their undoubted mythik patriarch and demi-god Eruthrus, first landed from the East on his colonizing and trading mission. The Aithiopik inscriptions of Meroe, says Brugsch Pasha, “resemble the Aithiopic graffiti on the walls of Philé and other Nubian temples,” and belong to “the pre-Shemitik Sumerian dialect of Southern Babylonia.”¹ These Kheta greatly aided Egypt and Asyria in their arms and culture, and much that we have in this respect related of Aithiopes and Phenicians must be held to apply to them. Professor Sayce writes, that from the 17th to the 12th centuries they were strong enough to hold the balance of power between Egypt and Asyria, and that they had an empire extending over 6° of latitude, or from their holy city of Hebron to the Euphrates and Dardanelles.² The Old Testament writers show that they were almost the complete rulers of Syria, Phenicia and Judea, in fact from Ephesus to all over Asia Minor and down to the confines of Arabia; for southern Judea was, says the Old Test., inhabited by “the children of Heth,” and as to the Jews of Ier-u-shalm, Ezekiel says in his xvith chapter (one so replete with impure words and ideas that it should be withdrawn from public reading), that their “father was an Amorite and their mother a Hittite;” and that when the Yahus settled there, they defiled it with every idolatry, iniquity, and abomination which existed amongst all the coarsest faiths and rites of every rude people from the Nile to Kaldia,³ and continued there down even to Ezekiel’s time, or the 6th century B.C. Bad as this chapter of horrors is, some of it is veiled by our translators, see Dr. Imnan’s *Ancient Faiths*, II. 771, on verse 16. The prophet here and

¹ *Proceedings of the Fifth Oriental Congress* of 1881, and see *Lon. Acad.*, 24th Sept. 1881.

² Cf. *Linguistic Discussions* in *Lon. Acad.*, 14th April 1877.

³ This is the marginal remark on Bagster’s *Comprehensive Bible*.

elsewhere acknowledges that the Yahus themselves are of no special or pure lineage, but had sprung from the Bādāwin Amorites and Syrian Hittites (verse 45). He adds, that in their faith, rites and bestialities, they were like to their sisters of Samaria and Sodom, but worse even than these, and therefore despised by the Philistines for their idolatries and obscenities; and if so in the 6th century, what were they before the days of the prophets?

The LXX. translators call the Kheta, Xethaioi, but the Assyrian Khatti, and on the Egyptian monuments of Thothmes of the 16th century B.C. they are called Kheta, and described as a warlike people who had come from Tartary, and therefore probably of that great Kheti or *Kutu* stock which founded the Chinese empire. The early Hebrew records relate that they occupied all the southern parts, where in later days we find the *Palashts* or Philistines, showing that these were thus the descendants of Kheti, or possibly half breeds. All got mixed up with the early Bādawi Shemitik races, called by the Egyptians *Shasus*, by the Kaldis and others *Sukhe*, and by the Assyrians *Sikhu*, meaning “waders and marauders;”¹ and all were Is-Ra-El in faith. Jews were but *settled Suches*, who were called Yahus, after their tribal god “*The Yahu*” or Yahuê. The name *Shasu* seems one like *Scâoth* or Scott in Keltik, a term for “filibusters” and *with no faith-meaning*. So Skuth was the Greeco-Keltik name given to all those numerous tribes who ever and again swooped down on the settled peoples of Asia Minor and the Grecian world, as did filibustering Scots upon Pictish Alban. When tribes settled, they lost such descriptive names. It is thought that the Aramæan or Arabo-Shemitik population, which occupied the deserts and highlands around the settled kingdoms of the Aithlopes of Syria and its coasts, became traders and appeared as such in the marts of Babylonia, “together with the non-Semitic Sumero-Akkadian population at a period as early as the 18th or 19th century B.C.” Thus Shemites developed from the Arabian Sabas, *Shasu* or *Sukhi* of the south, as Aryans did from “the wanderers” or Skuthi of high Asia; and the first received their faith-name from Shem or Sem, as the latter did from Ar or Ir, or As, both being deities of Sun and Fire, and symbolized by Lingams, Sun-stones, &c. Abram is described by Mr. Boscawin as “a primitive fellāhin, settled about Ur,” a shrine of Fire or Light worship. Though *Sem* or Shem became Sham or Shamas, the Sun, yet the radix is “The One, The Presence, the Sun, *The Sign*” of man or of a male deity—concretely, the *pudendum*,² and was “a supreme spell” which the Rahim uttered as *Shem-hamm-phorasch*, when they wished to work miracles. Solomon is said to have used Shem in this way, as did Chriatians, the word “Christ.”

HIVITES.—The Hiv-es, Chui, Chivi or *Euaioi* were, according to Gen. x., the Kanān brethren of the Hitites, but holding probably the feminine or Lunar side of the faith. They were to the north of the Hittites, for Jacob, when returning to Kanān in

¹ Mr. Boscawen’s Art. in *Palestine Ex. Fd., Qlty. Journal*, July 1881.

² Cf. *Theol. Rev.*, April 1879, and *Jewish World*, R. Martineau’s Essay, 16th May 1879.

the 18th century (according to Old Testament chronology) found Chamor, the Hivite king, ruling all the country about Shāchem, the *Shalm* of Genesis, and living in this holy spot, and he bought from him a field whereon to pitch his tent, and there erected an altar to his “El, the Elohim of Israel”¹—the name of the Sun-God on whom Christ called when expiring. The record depicts the Chivi or Avi (another form of their name) as a peaceful, commercial and agricultural people, though scarcely one likely to sit quiet under the treacherous murders which the family of Jacob are said in Gen. xxxiv. to have perpetrated among them.

These Chiti and Chivi gradually moved northward,² as was the universal rule of all Arabian races, and in the 11th century—King David’s time—the latter seem to have been clustered about Hermon, and the former in the provinces around Tyre and Sidon—their chief towns. In Solomon’s time, the Chits were the greatest people in N.-W. Syria, and their Chivi brethren were the principal agriculturists or “villagers,” as their name is orthodoxly said to signify, from a sort of *a priori* idea, connecting it with *Huha*, “to live,” “the dwellers,” &c. We, always looking primarily to names as significant of a people’s faith and characteristics, see here the Lunarite or Ionik worship of Eve as the primeval mother-principle. So in the name Hitites or *Chets* we see *Sethites*, Set-ites or Siva-ites worshipping the Sun and Seth, the true early God, or Al-e-im, as M. Bunsen, writes of ancient Shemites.³

Seth was the ass-headed phalik Siva of the Hyksos or Shasus, and all their congenital Arabian neighbours, who specially forced him upon the Egyptians of the XIX. Dynasty, in the person of the eponym monarch, Set I. He was a patriarchal *Tsur Oulemin*, or the “Eternal Rock” of all Saturnes or Israels,⁴ and must not be confused with Seb or Sebek, his more youthful Apolonik and ithyphalik form.⁵ As Set, Sut or Sutekh, he is usually seen with two staffs in his hands, the life symbol, or *Crux ansata*, and the cucufa or *uas*, denoting his “divine powers.” His worship, said Egyptians, extended over all the lath of “Seths” from Egypt to Moab; and he was called Seth-Oni, or *Seth of the Stone*,⁶ and so worshipped by “stone-loving Arabians” and their Syrian congeners the Chiti, Chivi, Yahus, &c. His hieroglyph was an obelisk called the *Meni*, or “Man-symbol,” and usually shown ithyphalically, as in the swathed Kem or Chem, of whom, and Meni, more hereafter.

One Egyptian monument describes the Trinity of the land of the Shetha, as Amun, Phra and Seth, and defines their Ashtar. as the “God of bulls and waters” or fertilizing force, with a consort Astarte or Antarte, “Queen of waters, plains and sky.”⁷ Arabs said that Sethism was a form of Sabi-ism mixed with Lingam worship, and that it dominated Arabia till Islām arose. Seth only latterly, says Bunsen (I. 427), became the evil principle, Apophis or Typhon. He used to be associated with

¹ Gen. xxxiv. 34.

² Gen. xxiii. 7, *et seq.*; Num. xiii. 29.

³ *Trans. Soc. Bib. Arch.*, vi. 67-89.

⁴ Cf. Heb. of Isaiah xxvi. 4, and xxx. 29.

⁵ [‘Seb’ (*s.b.* Geb), the ithyphallic earth god, and Sebek, were in turn different gods. — T.S.]

⁶ *Osburn’s Mon. Egypt.*, II., pp. 512-519

⁷ *Jour. R. As. Soc.*, April 1880, p. 220.

Horos in all that was good, as in this fig. from Sharpe's *Egyptian Mythology*. He was



Fig. 331.—SET AND HOROS UNITED BETWEEN THE TRIPLE SERPENTS OF GOOD.

in the north, Martu, Mars or Mentu, who fought "the serpent of darkness," that Martu to whom Kheti dedicated their ancient city in the land of Hyesia or Syria, see *Cooper's Serpent Myths*: but latterly he fell like Satan from heaven and became Ap-Ophis, and the gods are pictured as constantly punishing and restraining him, as in fig. 332. He is chained as Satan is to be, and held firmly by the strong hand of Amun, vide fig. 333. The good Apolo or Horos, once his friend,

is often seen (fig. 336, p. 536) transfixing him in every coil with his solar darts or knives, as Krishna, the Indian Apolo transfixed the serpent Kaliya in the waters of the Jamuna, as Apolo transfixed the Pythons, and as Christ is to destroy that "Destroyer" Apollion or Abaddon—all being merely allegories of the solar destruction of the demon sterility, which Phrygia depicted in the stabbing of Mithras, vide Vol. I., p. 461.

Even in Gnostik days, however, this serpent of evil had his admirers or detractors,



Fig. 332.—THE GODS HOLD BACK APOPHIS OF SET.

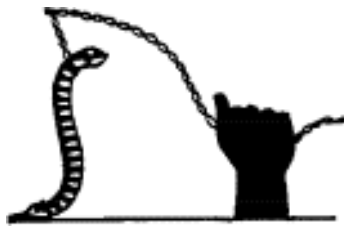


Fig. 333.—ENCHAINED BY THE MYSTIC HAND OF AMEN.



Fig. 334.—THE SERPENT OF EVIL, AS JAH, WITH A GLORY

as Mr. Sharpe here shows us in fig. 334. Still he was called, wrote this pious Egyptologists, "the Creator of the world," or the "JOA, JAH, or JEHOVAH of the Jews," for "JAO" appears on his shield, while a glory plays as here around his head.¹ As Bishop Colenso and Dr. Oort² also show, the early Jehovah was but a form of the Baal of Phoiniks and Kheti; so that Seth was Jahveh, and, as with Baal, we find his consort was Asherah, or "the Grove," a rude form of Ken or Kesh, the Venus of Kadesh—the Khetite capital called after her "the loving one" see our figure and descriptions, page 82, also page 521, of Vol. 1. She was the Antarte or Ashtaroth of Kitinm in Kupros, Asebe or Ash-Hebe, as her sacred Ile of Cyprus was more anciently called.³ In form she was a nude Venus, with two long curls drooping over her shoulders; and her lord had one lock of hair, reminding us of the land of Sin, Zin or Zi-Ane, and of the old Kheti who probably imposed upon the Chinese their one long Pigtail, as well as the worship of this "God," Ziān, the Thiān of China. Let us glance at these Venus.

The hands of the Western goddess are generally seen supporting her capacious

¹ S. Sharpe's *Egypt*, p. 93.

² *Baalim in Israel*.

³ *Proceedings of the Fifth Oriental Congress* of 1881.

Tab. XXXVII.

QUANWON *mulianarum*

Sinarum & Japonum Idolum

Ex archetypo Sinico

Musei Sloaniani athenicis J.G.S



The Solar Nymphaean or Watery Principle of Matter, named the Kwan-Won, "Yoni of Yonis," or Mahá Yoni of the Heavens.

bosoms, denoting “plenty,” which the word Asebe also seems to mean. She is the only western Venns of this kind who at present occurs to us, beyond, of course, the motherly Ceres, who is seen on p. 168 of our Vol. 1., pouring forth her milk upon the whole terrestrial ball—a later idea foisted on this ancient Rhea.

In the East there are many Kens, and even in that faith, the pious founder of which would not look upon a woman. Dr. Kempfer gives us precisely such a goddess as the Kuprian one, in the Kwăn-yōn of Siam.¹ She is a naked mother goddess sitting emphasizing her special power by the position of her hand, and with finger and thumb forming a yoni-loop. But the “Mother of mothers” *par excellence* is the Khwăn-yong, Qwă-on or Kwăn-wăn of Japan and China, that land which the ancient Khetai, when Meru-opes, quickened into civilization when all the world save Egypt lay in Kymerian darkness. Their Kwan-yon was and is one of the most elaborate pictorial developments of the idea of “Matter,” the “Watery Principle,” Nymphean, or “Yoni of Yonis,” as her name signifies. She is styled “the Queen of Heaven,” “Lady of Plenty,” “Goddess of one thousand arms,” &c.; and is constantly found described in popular works by writers to whom she is really an unknown deity, otherwise they would probably avoid the subject. We here give a photograph of her (Plate XVII.) from Dr Kempfer’s picture, which was most carefully drawn for him by one of her worshippers about one hundred and fifty years ago, and we recommend a minute study of all its marvellously detailed symbolisms. The goddess sits like “the *Padmi Devi*,” as Hindus would describe her, on a Lotus-throne under her lord, the Ilu or *Thi-an*, or Zi-Anu, as Akado-Kheti would call their cloudy Jove. Both are engaged in the contemplation of all the creative energies of nature, but especially of the womb, over which the goddess’s hands are upraised, and under which is “the golden vial” containing all the treasures of the gods, or as Hindus would say of Brahas-pati, whose *lota*² is said to be ever full with Amrita or *Soma-seka*, “the Waters of Life,” or Life-giving Water. There too stands the budding “Tree of Life,” sacred alike to Jew and Gentile, while Ti’Shang or Thian broods over all with watchful eye, upraised arm and open hand, himself supported by two of the thousand arms of his *Ruach Ale-im*, without which nought is or can continue to be.

This picture is the most perfect ideograph which in a very wide experience we have ever met with. It is a complete arcanum of the whole vast mythology, both spiritual and material. Although detailing nearly every concrete idea of the faith emblematically, it exhibits to us a symmetrical and philosophic whole, even from the solar JAH, dual “God of Light” sitting on his Cow-clouds, down to the wombal base, which rises like a refulgent flower from the Waters of Fertility, as does every true Venus. She is here, indeed, the true Om Mani Padmi hun or “Jewel of the Lotus,” that “gem” which has so puzzled not only European scholars

¹ *History of Japan*, Ed. 1728, Pl. V.

² The Ceylonese Bālis call this “*Brahaspati’s full pot.*” See Upham’s *Buddhism*, p. 94, Ed. 1829.

but some modern Budhists, but which, as elsewhere explained, is only a euphemism for her "Energy" the Yoni as "the Jewel" or *Omphalos of Gaia*.

See in the centre of her snaky tresses, bright with fruits and flowers, the reduplicated "Jewel," exactly like that other one we give on our map, Plate III., at the end of this volume. That Yoni gem is said to contain all that is valuable in this world, viz., India. The Yoni is repeated again, as with Hindus, on the goddess' ample forehead as a circle, "*Dot or Shang*," the second hieroglyph necessary to complete the ineffable name of the Chinese Creator or SHANG-TI.¹ This "Dot" or *Shang* thus corresponds in true signification with the Nekabah of Gen. i. 27, which makes the Hebrew god androgynus. Sinologues call the dot also a star or "circle on a line or field of water," and it usually stands beside the *Ti*, *Tau*, or male sign, a radical expressed by a simple column springing also from a line representing the ground or water. The *Tau* only appears on a male god or man, and then shows (as when placed on the foreheads of the Jews of Ezekiel's time) that such person was dedicated to a solo-phalik god. As the phalus of Terra, the **T** should usually be shown inverted, thus, **⌞**; and so it appears as a sectarial mark in India.

Under the serene face of Kwǎng-yōn, we see a "Winged Sun," which these Asiatic Aithiopes took with them to their various Western homes; and we also see two jewelled pendant crosses hanging from the wings, showing that the Cross-symbol was also introduced by these Kheti to the West with all its phalik significance as an emblem of life. See also on the goddess' right and left, in complementary order, all the strange but usual symbols of the various attributes or characteristics of the male and female principles of nature, as well as of those higher developments of all faiths, in love, joy, prayer and religious contemplation. All these the goddess proffers with liberal and outstretched hand to every one who worships her "in spirit and in truth." as some late writers on Japan tell us, in perfect ignorance of the ancient oriental phalik aspects of this faith.

Let us glance in detail but briefly at some of the emblems here presented to us. Firstly, we see held high her own graphic emblem, the fire ark or burning bush, and the solar god with the chakra or solo-phalik Svastika, the book of life and sacred beads of her lord the "Brahma-Yoni," typifying religion and piety. See how with open hand she distributes fruits and flowers and yoni-loops or joys of every form. She herself appears as Diana or the Lunar hare opposite to her lord, the Solar Cock, both of which are prominently placed surrounded by their circles, no doubt colored silver and gold. Beside these is the Mirror of Venus and Sistrum of "the Ever-Virgin" Isis or Maya, and opposite, the mythic banner and strange glans-like object which our own Kelts used to sculpture, and which we have already explained.²

Above is a censer of sacred fire, parallel to the vial of the gods, and a womb-like vase with strange cruciform head; whilst firmly held up high, is the royal sword, that

¹ See our Fig. 336, p. 534.

² Fig. 252, p. 261, and elsewhere.

phalik emblem still holy from Arabia to farthest Japan. The reader will remember it as the *Cures* of Skuthia and Mercurial Quires deity of the Quirinal, and that unknown godly symbol which ancient Kheti or Aithi-opes no doubt hung up in their Arabian ark the *Al-kaaba*, as second only in importance to the "Black Stone" itself.¹ Beside "the Jewel" of this Arkite goddess stands, as before said, the fruiting leaf, or more probably that "budding tree" which, with the western race of Kuths or Kheti, developed into the form seen in fig. 8 of our Plate V., whilst beside the bow of love is the shuttle or distaff of womanhood; and the sacrificial *culter* of all *Cultes*, like to that of Para-su-Rām, the 5th Avatār of Solar Vishnu, the hammer of Vulcan and the Norse Tor.

Such then, but not always, is this mother goddess of the far East, for Dr. Kempfer says she is at times a *Multi-Mannea*, such as we show and describe at p. 234 of Vol. I. He says she is occasionally depicted as a mass of babies, who seem to grow out of her fingers, toes, and indeed whole body. At other times she is a snaky fish goddess, as seen in our fig. 38, p. 116 (also from China), where she is worshipping the Lingam in a moving sea of all things phalik. Her names are legion, and she is even yet the best worshipped deity of China and Japan; yet we feel assured she could never have been invented in all this imaginative detail by a dry, unreligious, unimaginative, unpoetical and practical people like the Chinese, who thirty centuries before our era began writing those great classics, "*The Five Kings*;" and who produced before the 6th century B.C. such commentators and independent philosophic thinkers as Confucius, Lâotze, Mencius, &c. Kwǎn-yōn must have belonged to the far back mythic times of *Pan-ku* or *San Hwang*, when "the twelve Celestial Sovereigns" ruled, and ages before the *Wu Ti* or "Five Tis" and Chinese nation arose. We therefore conclude that she was the Solar Ceres of a prior people such as the Meru-opes or Aithi-opes, before they left their high-Asian home; and was carried to China by their "Kutu or Keti" tribes, who in name at least still hang around N.-W. China; evidence may yet be forthcoming that the western Kheta, Kuthi or Kushi are their descendants.

We can only expect to find in such an ancient civilization and literature as that of China faint traces of Nature Worship, but ever and again it involuntarily appears in the writings of Christians, often too pious and too ignorant of the subject to understand what they see, hear and describe. To some, however, it is well known, for lately a missionary, the Rev. T. M'Clatchey, wrote that "that worship which has permeated the whole heathen world" still exists in China. "The old phallic God," as well as his God, he indignantly complains, is still "represented under (the same) two indecent symbols, viz. the Khëen or Yang, which is the *Membrum Virile*, and the Khwǎn or Yin, or *pudendum muliebre*, or Yoni of Hindus and Juno of Greeks and Romans."² The pious missionary's protest arose on that ever vexata question, the origin and proper translation of his God and Heaven-idea, and the result of the

¹ See in Indexes and Dulaure's *Hist. Abre. des Cultes*, I. p. 111.

² *China Rev.*, Nov. and Dec. 1872, and Sept. and Oct. 1875; cf *Art. Conf. Cosmog.*, p. 93.

controversy is, that the Chinese Khwăn is a variant of the Kai wan, which Aithiopes took with them to their Western home in Arabia and Syria. Thus Jews got their Chiun, as India had her Kun, Kusi and Kunti—the Earth Goddess, and Europe its *Queen, Qvân, Qvôn, Coinne, Cwene* and *Kone*.

In China and the West, the Khëen and Khwăn, or Yang and Yin, got spiritualized, being defined as “Light and Darkness,” the modes by which, said the writers of the Confucian era, “the demiurgik Horse or Mind” created all things. This god-idea the writers of that period called SHIN, and his power, they said, was “the air” (the Hindu creating *Maruts*) or Shang-Tî, acting on the Yin or Khwăn—“the *Anima* or sentient soul,” also a Sivaik doctrine. Without the Khëen-Khwăn, said these later metaphysicians, neither the Shin nor Shang-Tî could act; only Zang-Yon, “the male and female,” or “only Yang-Yin-Air can act;” and this they describe as an Incarnation or the Logos of Shang-Tî. But the original Shin is simply the early supreme Moon deity, called by Akads and Kaldis, Sin, by the Chinese Thien, and by all Indians *Chan-d*. Sanskritists still term “the Moon” Indu, and China calls India *Thien-chu*, where *chu* equals *du* or *tu*. But Shin like all moons is identified with the *Yin, Yoni* or *Yun*, for, say old Chinese dictionaries, “Shin should be pronounced *Yuen* or *Yun*, a sound very close to *yn* or *inThien-chu, Shin-tu, Hien-teu* or *Yun-tu*, and that therefore *Tî-en = Hî-en = Yun = Yin*, which is the female of Yang.¹ Thus the moon was in these early days a dual primary deity; when *Tîen*, a male like *Soma*, and when *Yin*, a yoni or female like *Chandrî*. China or Sina thus clearly got its name from its Sin, Ti-en or Tsî-en worship. It was prominently called Sina during its Tsing dynasty of 249-202 B.C., when fighting in Central and Western Asia for its great book-burning emperor, Tsing-she-hwang-Tî, who then made his name feared both on the Ganges and the Kaspian.² Gradually Sin, Shin or Chan gave place to other names, alike in the far East as in Kaldia, but still we must in tracing the origin of ideas, not forget that the base is its dual deity *Tchin* and *Yun* or *Yin*.

As explained by the philosophers and spiritualists of the 6th century B.C., Shin was termed “Unalterable Law,” moving in air and acting through Yang, the agitator or whip³ (such as Khwan-yon is seen holding in Plate XVII.) upon *Yin*, then described as “Rest or receptive female vis enertiæ.” Gradually Shin or Sin became “a unity, omnipresent, immaterial, a passionless principle,” and finally Divine Reason, a spirit and a soul,” but “not the Rational Soul.” SHIN was said to generate “the incorporeal earth and heaven,” called “a Yang and Yin Thing,” by means of “Yang-Yin Air,” which was termed Shang Ti, “a Manifestation of Incarnation,” or “All Father;” and

¹ Buddhist work *Ling-yen-tzi-chu*, Chinese Dictionary *Ching-tseu-thong*, and other authorities quoted in M. Stan. Juliens *Thein-chu*, and *Indian Anty.*, Jan. 1880.

² *Jour. Ben. As. Soc, U.S.*, p. 68.

³ Phalick gods like Khem, Serapis and Horos, have usually the Apolonik whip or “Quickener,” see fig. 308, p. 462, *ante*.

thus in later times (before the sixth century B.C.), this Shin became Shang, in the perfected god-idea, Shang Tî. But Shing Tî is “the **O**, oval, dot or star,” or eye of the universal *coupled* with the upright column, so that a circle poised over the undualing earth or waters (the *Nu* or *Nun*, see fig. next page), is still the Moon, Thein-tu, or Zian-tue, and only one half of the God-idea. It requires to be acted upon by the Tî, Male god or Sun—represented alike in china and Akadia, as by the High Asian Khutus and the Syrian Kheta, by his universal emblem the pillar or obelisk.

Let us look closer at these primary symbols of infantine alphabets already touched upon and illustrated on pages 235-6, Vol. I., for some appear to be radical and concrete emblems of the God-idea, which Turanian peoples have handed down to Shemites and Aryans. The reader should consult in these researches, the largest and oldest characters in Chinese, Egyptian and Akadian hieroglyphs. We subjoin a few over leaf, in fig. 336 with their acknowledged significations; but before entering on the details beg our reader’s attention to an important pamphlet on the subject by Chinese scholars, which has come to our notice whilst this chapter was passing through the press. It is a proof of the substantial accuracy of our line of research, and is the first note of a new departure, philologically, on the affinities of the ancient Chinese and Akadian tongues.¹

The hieroglyph for a Father, pronounced *Ku-wen*, says Mons. Lacouperie, represents a man “grasping an object delineated by a stroke, sometimes thick at the top and fine at the bottom, and vice versa. . . . whether ‘Stick’ or ‘Flame’ a sort of *cone of wood* which *may almost certainly be taken to mean the Generator of Fire*, like the *Pra-Mantha* of the Vedic hymns, of which the use is shown in the religion known among the Akadians.” Thus then this *Pra-Mantha* or “exquisite *Matha*” or “Heavenly Phallus,” the fire or “twirling stick” of the ancients, elsewhere fully treated of, was the *Kuwen* of the Chinese, now called Father or “man with the stick”—the *Khëen* or *Yang* of p. 531 *ante*.

Mons. Lacouperie adds to various surmises which remain yet to be proved, that the *Yih King* or earliest Chinese sacred book (said to have been written about 2850 B.C., or the time of the Emperor Hoang Ti) was originally written in hieroglyphs like to those in Akadia (if the arrows be combined in figures), and in a language which we may believe the Kutus of High Asia wrote before their descendants the Kuths or Kushites went forth to Babylon. Mons. Lacouperie here gives us some striking samples of the similarity between the “Ancient Chinese, Akadian and Susian dialects,” and a table of hieroglyphs showing their “common origin” and perfect likeness, “in sound and words.” as in such terms as “eye, moon, anger, north, kick, bull,” &c. “Certain portions of the *Yh King*,” he says, “are only lists of meanings that pointedly recall the Akadian cunieform syllabaries, and which belong to one dialect of the same family.” He finds that the Emperor Hoang-ti was *Nakkonti*

¹ Lecture on *Early Chinese Civilization* by Mons. Tervien de Lacouperie, *Society of Arts Journal*, 16th July 1880. Published in separate pamphlet, with a preface by Professor R.K. Douglas.

"the Nakhunte mentioned in the Susian texts as the Chief of the Gods the Kudur Nakhunta, King of Susa, who ravaged the plains of the Euphrates, and founded about 2285 B.C. the dynasty which Berosus called Median." This Nakhunte must be the divine *Nedukki* of page 514 *ante*, who led the advance of the Eruthræ from their base at Bahrien on the Persian Gulf. Various similar names and circumstances confirm the lecturer's and our own researches. But to resume the consideration of the early alphabetic symbols, and for clearness we will briefly name and describe each so far as space permits opposite to each line of the figures.



Fig. 335.—SOME PRIMARY ALPHABETIC SYMBOLS.

I. Tî the Pillar God, Creator, "The Supreme Monad." The King's Sceptre, a ruler, man, power. "The One" but without his second or Female Energy necessary towards "The Perfected One." The Shang-Tî and the Zî of Akads. The Khem, Toth, Hermes and Jupiter Stator of the West

II. SHANG, "the heavenly Dot," the Moon Shin poised over the waters. The inverted 人, Zăn or Yang—"man" or his emblem with phalus or knobbed stick.

III. The arrow is *As* or *Ashr* in Assyrian. The horizontal phali, read in Egyptian A, *Aba*, Osiris or God; and the vertical is the Arabian sign for A and *Allah* or "God" the *Ālat* or Phalus, and is called Alif. The Akad A or the cuniform arrow was called *Zikaru* or "The Male Thing," "Nebu's Ray," the "Sword" or *Zakar* of Hebrews. In Sanskrit A is Vishnu, the Supreme Fertilizer.

IV. Symbols of SHANG-Tî as "the All-Powerful," "The More-than-Man," or Pillar God with double conventionally formed phali. He is the CROSS set on High, standing firmly in the earth and "reaching up to heaven" as Siva is usually described; also the *Mandara* or "Churner" of Vishnu's Ocean.

V. The dual form of Shang-Tî as Sing-Lê or Shin-Lê, being the God and his virgin ark or sistrum. In the inverted 人 with one phalus, we have *Zan*, *San* or *Dsan*, the Chinese for "Man," and a variant of *Yang*, the Phalus or Sun of No. IV.; but here we have "Man" with two phali, hence Yang-Tî, "God."

VI. A God-man or double phalused one. The Lê or Tî, "by the virtue of which Shang-Tî generates." But like No. I. the God is incomplete. He is the *Zi* of Akads, a celestial *Zi-Anu*. without *Terra* or "Matter" by which alone he can act. This *Zi*, *De*, *Ti* or *Tse* is the base of most divine names.

Zi was a very important Akadian radical sign, and sound for "God" or the "Holy Spirit." Hence came *Zi-Anu* or "God Anu," "the Heavenly Spirit," the *Zi-hr* of Hebrews, and *Dzikr* of Arabs, "the male one" or thing or sword of the *Nekaba* of Gen. i. 27, and the *Zi* or *Zuth* of Pelasgi and *Zeus* of Greeks. The High Asia *Zi-an* was *Thi-an*, *Chi-ang*, *Chang*, *Shang*, *Sang*, *Sin*, &c. But *Yang* is *Zan* or *Zang*, for if *Zan* is conjoined with *Shang*, as shown in the second line of our fig. 336, then the God is complete, and we are told to read "Creator;" so that not only is *Zang* = *Yang*, but either is the equivalent of Tî, for *Yang-Tî* is "God" and the God of the Christian Chinese Bible! Thus this *Zan* or "Man" is no mere *homo* or *humid* creature, according to the childish etymology of our youth, except in the strong Hindu light of his being "the Bull Waterer," the Sanskrit, *Vrishaba*, *Mantha*, or *Muto*, the Greek *Mutó*, and Latin *Mentulo*.

With Non-Aryans, man was the Egyptian Menê, and was symbolized by the obelisk, the Mena, M'nevis or bull, that is the *Man-apis*, the Greek Minos, and Keltik and Kymrik *Menas* or *Mann*. With Egyptians, Menê or Menes was the erect, stable, strong one, and Toth; and latterly the one of mind, wisdom and learning, for all this was engraved on the Menê, but nevertheless the roots of all such males and females are traceable to the organs. Măn-Eros or *Lunus cupido* was "the only son of Apolo," for whom Greeks said women wept. Etruskans instructed Italians to love and honor Mania, as "the mother" of their little phalik images, the Mercurial Manes or Lares, and occasionally to sacrifice children to her as Hindus used to do to Kāli and Durga—forms of Mănia. Greeks feared her and said she was "a mad fiend, a gorgon of night, and slayer of reason." Ceylonese as well as Finns and Skands called Mani a serpent lunar deity, which seems to show that both learned this Bālistm from the Kutus or Kusias of Asia. The old Stone deities of Arabia were called Măna, Alât and Ālat, and to the latter the Prophet flung stones, calling him Mena or Minê, as he passed near his karn by the cone of holy Arafat, at the entrance of the Măkan valley gorge. Kelts too called their large sacred stones Mæens or Mens, and Origen rebuked Jews for worshipping *Mene kai Selene*, showing us that even then, Meni was there as in old Egypt, the Solar Stone; and we know that in Isaiah's . time, Jews wrsShipped Gad or the God of Gad and Meni (lxv. 11), who according to the Talmudists was Venus, the consort of Măn. Egyptians said Mena was "a nurse or mother," and that Men or Măn was Apis. Still in Arabia, Măn or Măna is Desire, and *semen virile*. With Egyptians, the symbol like an inverted phalus if no longer reading Osiris or B, stands for A´ and "a weapon" like that which "the father" of the Chinese, says Mons Lacouperie, holds in his hands. When these objects are re-duplicated, a God-man is always signified, as showing he is so much more than a man.

In early Chinese, TI and SHANG often interchange, as the ark of a god often stands for the god himself, and both are here suggestively signified by | a column with a central shaft, like to the swathed figures of many ithyphalik gods, as Kem of Egypt. That Shang is often female, we see in its symbolizing the barred box or sistrum, the sign of Isis, "the As" or Ish. So we find the Zăn or Man-sign, when crossed by two phali, becomes a god or "the divine Yang," and when coupled with the sistrum the whole, or "The Perfect One" or SHANG-TI, and "the highest dual form of deity, otherwise called also Sing-Lê, another term for this Mahadeva.

No wonder then that the Rev. T. M'Clatchey urges his missionary brethren to reject Shang-Ti as a sign and term for their god, "just," he says, "as the apostles rejected the phallic Jupiter, which latter name, Origen says, the early Christians would never endure in consequence of its connection like that of Shang-TI with impurity." If, however, we are to act on these grounds, we shall have no divine name at all! certainly not Theos, Dzeus, Deus, or any of the Toth, Teut, Teu, Dieu, The, Ti or Di type; nor yet Allah, Il, El or Elohim, nor Jehovah or rather Yahu-ê, Yah, Jah, Bra or

Brahm, &c. Regarding the root meanings of all these the ancient fathers were mostly innocent, and, fortunately for their peace of mind, the modern ones are so also. Mr. M'Clatchey's plain-speaking seemed irritating to the orthodox, and was quietly put aside. Neither the Professor of Chinese nor other Oxford philologists disputed his facts, nay, they agreed that "a system of Nature worship is an integral part of the state religion of China;" but the missionary was instructed to accept the old "Chinese sky gods," Ti, Ti-en and Shang, as sufficiently correct words for Jewish and Christian gods, and to translate the Bible accordingly! They "had now," he was told, "become fully spiritualized conceptions," although formerly applied to the ancient heroes Yāo (*Jao!*) and Shun, in order to deify them."¹ Oxford, therefore, directed that Ti, be "God," Shang-Ti, "The Supreme God," and Thien, "The Great One" or High Sky God! which, however autocratic, is as solo-phalically correct as could well be. So Jehovah-Elohim is now written in old phalick symbols, Thi-en Shang Ti; and "Lord" or Kurios, is Ku, "the equivalent," says Professor Legge, "of Ti," and pointing to Aithiopes bringing this word also to the West in Kur, the Sun. It is also urged that Shān be used for Spirit, as "The Holy Ghost;" and "Ling, for the quality of that Spirit, and never Fāng."

It is clear that we owe the word Ling to the old Non-Aryans, for the horizontal knobbed stick or phalick sword was called by them *Ti* and *Lē*, and this last is still the *vulgar* word for the male organ among Barmans and all adjoining peoples, whilst *Lu*, its variant, = "Man" or *Zan*. The crossed **人** or **A** forms the phalick plowshare, that ancient sign manual of Indian Rajas, equivalent to the **+** of Christian Bishops and the leaf of Buddhist High Priests. In the ordinary free literature of China, the knob of the *Lē* is lost in a generally broad dash, just as indeed it is in the ordinary *shikust* or running hand of Arabs and Persians; so the reader is requested, in this investigation, to look back to the best well formed and enlarged ancient symbols. This *Lē* is, in fact, the sword or dart with which Apolo destroys the wintry serpent (see fig. 336, and p. 528 *ante*) as well as Rama's plowshare, which acts on Sita, "the seed furrow."



Fig. 336.—HOROS TRANSFIXING APOPHIS, THE DRAGON OF STERILITY.

It is the javelin idea in the hand of Pallas and Athene, and the arrow which passes through the phalick heart which hangs on the neck of Apis; see our fig. 49, Plate XIII. 9, p. 316, and similar symbolisms on pages 166 and 152. The *Ti* or *Le* was also the Mongolian sceptre, the kingly sign of Barma, and an ordinary banner insignia; and the *Lē* or *Lu* are the *Loos* or "the Men" or Zangs, the name of an important race occupying Northern China, the cradle land of the old Khetai. The radical meanings of the Chinese *Lu* and Sanskrit *Ling* are therefore the same, viz., "the essence, root, base, pith or sprout," physical, and spiritual or metaphysical. Hence the *Lu-li* is with Chinamen a "Code of Primary Laws," but we are wandering too far into our Chinese chapter.

¹ *Letter to Professor Max Müller.* Trübner, Lond. 1882.

The materialistic Chinese of the 6th century B.C., describe their goddess Kwan-Yin, as anciently a daughter of Chong-wang, that is "Chong the Phalus," or a King of phalik worshippers; and this typical Yoni goddess is fabled to have refused all marriage like Ishtar of Babylon, and in consequence to have descended into hell, which owing to her presence lighted up as a paradise, to the horror of its Lord, who thereupon returned her to life on a lotus, when she conferred youth and health on her aged father by flesh taken from her own arms, and has ever since been shown with a thousand arms and every earthly blessing. Of course the story is typical of the fall and rise, or death and life of nature's fertile energies.

Kiyōto, the Japanese capital, rejoices, says Miss Bird, in "33,000 representations of the goddess Khwan-yon," described as pre-eminently "the hearer and answerer of prayer," and a goddess of mercy, whose cultus is still the most popular throughout the empire. On her dimly lighted altars stand gigantic candlesticks, lamps, lotuses, godly images and sacred books, and around them softly move shaven priests in chasubles and stoles, chiming sweet sounding gongs and tinkling cymbals, and murmuring prayers and liturgies, in an atmosphere ever heavy with sweet incense. These are all, says Miss Bird, "the mysterious symbols of a faith which is a system of morals and metaphysics to the educated and initiated, and an idolatrous superstition to the masses." Prayers are here, she says, often a mere "interlude in the gurgle of careless talk without a pretence of reverence;" but here also she found "earnest men and women, bringing real woes in simple faith" to a throne of never ending mercy and beneficence, and pleading "in low voiced supplications with closed eyes, and an agony no less real than that which ascends to our Father in heaven, from anguished hearts in England."¹

The religion of the ports of China as it exhibited itself to Arabs in our 9th Cent., was Magian,² that is, solo-fire worship, with sorcery and the rites of Bālism, precisely what the Akado-Kaldians or Western Kheti developed.³ And evidently the same race and faith ruled in the Panjāb during Alexander's invasion; for he mentions fighting, not far from Amritsar, a powerful people called *Kathai*, whose capital was Sangala; and we know that 1000 years before that, or in the days when the solar Aryan, Rāma, was pressing all non-Aryan peoples, a great region of India called the *Kekeya Des* was ruled by "Katæi;" and these we still have as *Khatris*, no doubt the ancient Kshatriyas, whom Vishnuites aver their god finally destroyed or drove out when he appeared as Parosu-Rāma, their 6th incarnation.⁴ This agrees with what we have just described in the Aryan wars with Bālism, and shows that these "Katrei" were non-Aryan Meruopes. But to return to our Western researches,

The earliest seat of the Kuprian Ken—our Paphian Venus was, says General Cesnola, at Golgoi, where we may be certain she was in early days no statue, but, as the writer in Smith's Greek and Roman Geography says, "*a rude conical (or rather ovicular) stone.*"

¹ Miss Bird's *Japan*, p. 69. ² *Travels of Two Arabians in 9th Century A.D.*, p. 14, Renaudot's translations.

³ Lenormant's *Chaldean Magic*.

⁴ Dr. J. Wilson's *Castes*, I., p. 50.

Such were the most common emblems of the maternal principle. The Kuprian goddess had sacred groves beautifully situated at Idalion or Dali, Kitium or Larnaka, Kurion, &c., near to, or within dark forests, or on the slopes of the Olumpos of their old Zi-An and later Zeus. There her votaries buried their dead, and there have been found vases, gems, coins, &c., denoting a considerable and artistic civilization. At Dali, near the remains of a Phenician or Kitian temple, was found a bowl or caldron on which was engraved a bi-lingual inscription, and figures of musicians and worshippers dancing round a central female figure standing near an altar. The writer in Smith's *Dictionary* states that "here were deified the generative powers of nature, common to Phenicians and mixed up with the orgiastic rites of Phrygia;" and that here Greeks "embraced and diffused the cruel and voluptuous rites of Phenician worship;" but "the islanders never developed," the writer adds, "the nobler features of Hellenic culture." That was a far later product. The old races seem to have kept pace with their brethren on the mainland.

At Golgoi some 800 Egyptian and Assyrian figures and tablets have been unearthed near to the sites of old temples. One figure is a Herakles or *Bāla-deva* clad in a lion's skin, and armed with the phallic club and Cupid's bow and arrows; whilst below is the triple Geryon, whose cattle (worshippers?) the solar god has carried off. The votive offerings denote the worship of fertility, in women and animals suckling their young. Here also was found a huge caldron like "the Sea of Solomon," or of the Keltic Ceridwen, but far larger than either, being some 7 ft. in diameter, and requiring Phenician skill to construct. Greeks call it a *perirhanterian*, and General Cesnola thinks it stood like the Jewish "Sea" on the right hand side of the temple porch. Its sculpturings exhibit Linga and Yoni symbols such as serpents and dolphins. A sort of "Mut hill" at Kitium has yielded figures showing the worship of Demeter and Persephone, with fictile vases and marble bowls bearing Phenician inscriptions. The subtle artists show that they were familiar with literature and art, for they knew that which was only legendary with Greeks, viz., "the Kuklik poets, the Cypria, the Aithiofria, the Ilioupersio, the Lesser Iliad, the Nostor, the Telegonia, and a host of others whose very names are lost to tradition." Thus Greece had here put down at her very doors, and just when she was becoming able to appreciate literature and art, all that was necessary for her instruction; and step by step from 600 B.C. did she deny her instructors, and drive out them and their confreres, first from the ports and then from their inland cities. The busy artists may be said to have ruled all the principal coasts and islands till the first quarter of the 8th century B.C., after which period, Leleges and others of Pelasgik extraction began to displace or absorb them.

Greeks seem to have always recognized Kitium as a Phenician city. Its native name was *Amta-Khadasta* or "the Holy Lady," their Ken or *Dea-Syria*, but the ignorant thought the word was *Amno-Chosta* or "Sandbank," which we term *Fama Gousta*, a good sample of how much we err on *a priori* assumptions when we depart from faith derivations.

In the Old Testament, Cyprus is *Vadan* the Assyrian *Yadnam*, whose

people are called Kithim or Chits,¹ and the bracketing of these with the *Dodan-im* or *Rodan-im*, our Rhodians, is, says Sir H. Rawlinson, very appropriate; for Yadnam is a cognate form of *Dedan* or *Tidian*. The Vadan or Javan of Ezekiel xxvii. 19 is clearly Cyprus and Greece.² And as the Kheti have been much in the far East, the word *Javan* would seem to have been either applied generically to ilands, as to Java and Hawa, or to littoral or insular worshippers of a solo-phalik Jah. Sir Henry says that “the autochthons of Cyprus—possibly Danāns—were not disturbed by Phenicians till 2000 B.C.,” but “autochthons” are a people we have never yet discovered!

The consort of Ken or Kesh became, says Prof. Sayce, “Resheph the Sun God,” as *Kesh-Oph* or *Ra-Esh-Oph*, the solo-phalik serpent, whose chief seat was Phaliga³ or Karchemish, the Assyrian Gar-gamis and Latin Circesium or Karkisia, names similar to Heliopolis, but in Phaliga probably pointing to his name as “the Fruiter” or “Bud bearer,” as this would still signify in the East. The topography as usual accorded with the faith, for Phaliga was on a triangular or yoni-like iland, at the junction of two holy rivers, like Siva’s sacred town and shrine at the bifurcation of the lower Kāveri, where too is Pārvasī, the Indian Ken, Kium, Chium, Queen or *The Woman* of Turans and Aryans. Ken’s consort was also a form of Siva as “Lust,” being called Kesh or K’Esh or Kha-Eshvāra, that is, Ka (the Prajāpati of Hindus) the Esh, Es or Linga; for *Ka* in Egyptian is the *Linga*, “root or essence,” with the hieroglyph of phalus and testis which also stand for Osiris and Apis. It was an affix of honor, like Sa, Sir, Sirah, &c., from Sa-Ra, the Sun or “High One.” The feminine form *Ch* or Koptik *K* was “the prostrate gland or vagina.”⁴ From Kesh and Ken would come the name of the ancient Hamathite capital Kadesh, so sacred to their mother goddess, and also the horrible Kadeshim rites, not peculiar to, though common in, Jewish and all ancient Asiatic shrines, and which Sanskrit shows us are connected with all horrors of lewdness in such words as *Kataksha*, *Kati*, *As*, &c.⁶

When Thothmes ruled Egypt in the 17th century, the Naharaim or Assyrian Nahri were called one of the chief peoples of Western Asia, and in the records of his successor, Thothmes II., the principal Syrian nation was that of the Ludim or Rutenu. His great successor, Thothmes III. of the 15th century, exacted tribute from them, the Kheti, and from Babylon and Nineveh. Indeed all the lands of Cushites, to the confines of Armenia and Kurdistan (where this monarch hunted elephants), the Peloponnesos and ilands of Kretê, Rodes, Kupros, &c., and wherever the Aithiopo-Phoinikes dwelt, seem to have readily acknowledged this Aithiopik emperor; and under his sovereign rule Phoinikes seem to have practically dominated all lower Egypt, from Memphis to Kaphtor, and up the coast to their kingdom of Arvad. Only by their aid was the XVIII. Dynasty able to develop its aggressive power. It was fleets built and manned by these mariners, which conquered, says Mr Gladstone, all the ilands of

¹ Gen. x. 4; Num. xxiv. 4.

² *R. Geog. Soc. Procs.*, Feb. 1879.

³ Smith’s *Dict. of Greek and Roman Geog.* Johnstone’s *Clas. Atlas*, xviii.

⁴ *S.B.E.*, I. 65.

⁶ “*Kati*, the seat; *As*, to enjoy,” and *Asher*, the enjoyer.

the Mediteranean, "from the Kimmerian seas to the Libyan coasts,"¹ and enabled Egypt to dominate over Mesopotamia and Armenia, the former down even to 1150 B.C., when the Shemitization of Phenicia, and the Aryan advance had introduced new elements into the feelings and habits of the now de-Aithiopized races.

The wars which culminated in the Troas, and which the Homerik poets have immortalized and mystified in the grand old Epos, drove Egyptians out of Asia Minor, and in the fall of Troy, sounded the first warning that the ancient races must now give place to others invigorated with northern Aryan blood. Neither Aithiop nor Shemite were to continue to advance westward; but blended in one, they were to hold Western Asia for yet many a century, against all Aryan comers.² The Trojan legends mark far more a disruption of races and faiths, than the clang of arms. Every name and detail bespeaks this, but it is difficult to read through the maze, where so much philology and so intimate a knowledge of old faiths and races are absolutely necessary.

Of Jews we hear nothing during all the Thothmik wars, unless they be included among the phalik-worshipping "*Hermonites*" who are mentioned as inhabiting the highlands of Syria. All local rule emanated from Arvad, Tyre, Argos, &c., during all the XVIII. Dynasty, or say from 1700 to 1460 B.C., and in fact down to 1130. When Tiglath Pileas I. ruled Asyria, "the Kheta were the paramount power," says the Rev. Professor Sayce, "from the Euphrates to Lebanon."³ We have no real historical evidence of the persons or kingdoms of David or Solomon, though we may grant the Jewish stories *cum grano salis*, seeing how outrageously they have always exaggerated in everything pertaining to their own glorification.⁴ They somehow got hold of the fine masonry works constructed by the great old builders on the heights of Jeb1.tsi, Ym'ah, or Shalm, as Jerusalem was variously called by Egyptians, Kheti, Phoinikes, &c.; but everywhere we only find Phenician characters, and not Hebrew. The very pottery about the so-called temple of Solomon is Hitite or Khetian, and called "the keramik work of King Shet;" and it was these Shethites who replaced the empire of the Naharas and established such holy places, as Yerah or Salem, Hebron, Gerezim, &c., whose traditions Jews adopted but slightly modified.

The reader will see succinctly the role of the old Aithiopian races by perusing our chart carefully from 2200 downwards, when Ninus was traditionally founding Babylon and all its provinces, then inhabited by Turano-Sumirs, Akads, &c., and when the Xiotes were trenching on the Nile, and their Arabian brethren moving on to Syria. In the 20th century, the Elams or Solarists of the Euphrates and Egyptians of Aithiopik blood fiercely attacked the Asyrian Naharaim, and established a tributary rule, which Egypt maintained for 600 years. Note also that peoples like the Tuath-de-Danans, were then flying westward, even to the extremities of Ireland, and that in the 18th century, "Kuthites and Aithiopians were moving everywhere." Thus only remnants of the old races would remain in Western Asia, though

¹ *Juventus Mundi*, pp. 146-148.

² *Od.* I., 28.

³ *Trans. Soc. Bib. Arch.*, V. i. pp. 27, 28.

⁴ See Index headings, *Jews, Jerusalem, population of, &c.*

probably potent enough, down to the 15th century, to oppose Egyptian invasions, never very persistent or destructive of nationalities.

The Chiti had a pure Turano-language of the Alarodian or proto-Armenian type, with an alphabet of their own, and for many centuries, says Professor Sayce, it had no trace of Shemitik characteristics, at least so long as they ruled Southern and Central Asia Minor. Even after their sway was somewhat compressed in the north, they maintained their own tongue down to the time of Sargon and Senakerib, or say to the 8th century B.C. Their language was therefore older than Phenicio-Aramaik, in which form, it passed to Aryans, as seen in early Greek and Keltik characters. Its A or *Alif* [a Shemitik word] was not the usual plowshare or phalus, but “an ox or part of an ox.” The letters may be described generally as shafts with crosses in or without circles, suns and lunettes, vases, lotuses, and sundry other very suggestive phalik objects.¹ Many seem modifications of the Budhist fig leaf or Greek ϕ , Phi, and such sexual symbols as are given in our figs. 226 and 233, pages 152 and 166. The name of God appears to be usually some combination of the solar vase or Brahma’s *lota*, with a shaft and a cross below. Often the shaft is shown passing through a sheath, precisely like the so-called “feathers” of the pestle and mortar pot of Amun and other of Egypt’s chief gods. The knob or bag is shown by Professor Sayce, with a seed or egg in each division, and as such it forms the head of a man; confirming the India euphemistic idea, which often identifies the head or *glans* with Siva. Another Hitite character is coarsely suggestive of that given as No. 1 in our fig. 77, p. 196, Vol. I. But the most pronounced Hamathite hieroglyph, and one very common in Kupros, is a twisted shaft like a worm or serpent, with two cists on each side, regarding which the Rev. Professor adopts Mr Hyde Clarke’s suggestion, that “it denotes the organs of generation.”² The so-called Svastika of Troy, Kupros, and Atika, is also thinks Mr Sayce, of Hitite origin; and as it occurs, according to him, “in the triangular pelvis of the Babylonian Artimis Nana . . . as the symbol of generation,” it must have the same signification as our looped cross, which for decency sake, we substitute for the erect member and yoni of the Indian *Ardha Nâri* on our Plate XIV. p. 374.³ Thus the phalik Svastika and the Cross, were used by a Turanian people who ruled the most civilized portion of Western Asia before 1900, and down to 900 B.C. In the bi-lingual Hitite and cuniform plate of *Tarkondemos*, described by Mr. Sayce in the same journal, the chief hieroglyphs are phali and yonis, goat’s heads, and objects precisely like the ordinary tri-lingas of India. The monarch holds a spear or pole, pointing his forefinger forward, and has the turned up Eastern shoe common to all Hitites. The yonis are strangely feathered, and the phali or obelisks are in pairs, and denote “kings” or a “country,” but although surrounded with the obeliskal cuniform character, also of evident phalik conception, the reading is as yet uncertain.

It is held by Professor Sayce that the first descent of the Kheti upon Syria, was about 1900 B.e., before Shemites were heard of, and that they were from a high

¹ Professor Sayce’s Art., *Jour. Soc. Bib. Arch.*, VII. ii. p. 257.

² *Ibid.*, p. 274.

³ [The figure in question was, along with all the others on that plate, lifted from Inman’s *Symbolism*.]

northern land, as they are commonly sculptured with both boots and gloves. Both the upper Caucasian and Baktrian colonizers, would very probably wear heavy boots and gloves, as the dwellers in these highlands still do for eight or nine months of every year. Tablet literature shows that Kapadokia and all the countries about and south of the Caucasus were once inhabited by Aithiopes and Akads. Mr T. G. Pinches argues from the Kapadokian tablet that that country, and in fact all the north of Asyria, as well as Babylonia, was the home of the Akadian race.¹ We believe that Kaukasia was only one of the abodes of a colony of Meru-opes, who on leaving their high Asian home, took this route westward. Babylonian Akads would most probably be those who took the S. W. route from Bâal or Balk, but the founders of the Delta kingdom, were their sea-borne brethren, the Eruthri. Those who lived in Kaukasia of course passed south and became the Kheti and Hamaths of Armenia, Asia Minor and Syria.

As their brethren had reared *Tin-tira* or "The place," says M. Lenormant, "of the Sacred Tree, on the site which was yet to be the *Bab-Illu* of a later half Shemitized people," so the "gloved and booted" Akads or Kheti of Syria, planted their sacred Oak or Mamre on the heights of Hebron, and their Groves, Ashers and Asheras where Phoinikes and Yahus were to worship these, as their nature gods and their Lord Zedek.

The capture of Sardes and Lydia by Kimeri about 1080, was thinks Professor Sayce, really a Hitite conquest by an allied tribe of Kilikians. Sardes is probably called after the Kilikian deity, Sandan. Sandes or Di-Sandan, elsewhere Morrheus, query Mah' Rhea? Sandux was a Greek term for the linen garments with which Omphalê or Attê clothed Herakles. We read of the following Kilikian deities, Adan (Adam?), Son of Earth and Sky, Ostasos, Kronos or Tzedek, Rhea, Iapetos and Olumpros. At Komana the Chiti had an *Aba-Kles* (Father of Assembly?) or supreme pontiff, with 6000 priests, and Hebron was their *Kirjath Sepher*, or city of books, and Egyptians called their king *Kirab-Sar*, "a writer of books, papyri or parchments," whilst Shemites associated their very name with learning.²

We shall no doubt therefore yet find their writings and sculpturings over all Western Asia and down the two old-world rivers. We are already deciphering those of Hamath on their sacred Orontes, some forty miles north of Emesa, and finding others at Khurbu, the Greek Helbon, our Alepo; at Jerablus or Karchemish, Bulgar-maden, Boghaz-keui, Pleria, Eynk Lukonia, and at Karabel on the pseudo Sesostris. But we must use the pick and spade if we hope to get many fresh inscriptions. Hundreds of great Aithiopik cities lie buried in the *Tels* of Western Asia, and only now are we making any serious efforts to discover some, as that of the once great and holy capital on the Orontes, sacred to the Kadashian Venus. It was the capital of the Rutenu Hitites, or "the Luds" or "Men of Cheth," so important in the Egyptian wars of the 18th and 19th Dynasties. What with Egyptians on their south-west, and Asyrians on their north-east, these Kheti gradually went towards Hamath,

¹ *Procs. Soc. Bib. Arch.*, Dec. 1881.

² *Trans. Soc. Bib. Arch.*, *ob. cit.*, pp. 285, 289.

where Shemitik influences began to dominate among them. This is seen in their arts, sculpturings, language and dress; for there they wore “long beards, curled hair, and robes descending to their ankles,” and thus differed from the description given of them on the earliest Egyptian monuments, viz., “a Tartar-like race, with shaven crowns, one single long lock of hair, and wearing coloured garments”—all very characteristic of Chinese Kutus and Eastern Mongolians..

Old Testament stories show that the Chethi were held in high respect and fear by the Yahus on the Syrian Aram, down to past Solomon’s days; and only after Egypt captured Kadesh were the neighboring races able to rise effectually against them, when they broke up into different kingdoms, and in this weakened condition fell a prey to Asyria, whose King Sargon captured their last monarch, Pisisis, in 717 B.C. In a few generations after this, when our cyclic clock had pealed its fatal 6th century, they were either dissipated among the neighboring island races, or absorbed into the nationalities on the mainland, where especially in the south, they became Shemitized in religion and language. Northerly however, throughout the islands and European states of the Mediteranean, where the Aryan wave principally increased in volume and intensity, they were Aryanized, or driven onwards; only here and there standing out effectively and for a short time, against the fast increasing half-Aryanized Pelasgi Achaians, Leleges, Karians, Ionim, &c. Some evidently passed away far west into Spain, Gaul, and even Ireland, where as in their probable descendants the Tuath de Danâns, their rites and worship continued replete with Tower, Fire, and other phalik reminiscences.¹ There we have found all their old Kuthite characteristic emblems, as ”a sacred sword, stone, cup and spear,” and that “sacred stone,” said tradition, came from Asia or Africa, and remained cherished by new Aryan nations as the Keltik *Leach Fal*, on or near to which all kings of Picts, Scots and Britons have been crowned, including our present Queen.

Now seeing the early Arabian home of this *Fail* or *Fal*, we must not forget that *Falān* and *Falāni* are the Lingam and Yoni of Arabia, the “Plower and Plowed” or the land to fertilize, cherish or *Pālna*, (Sansk.) from the Akad word Pal or Yoni. The Felāh-in are the wielders of the Falâ, that is the plowers or agricultural population, in contradistinction to the Bădăwin or nomadik, and nominally Moslim desert wanderers. No doubt from this old Akad and Arab source, the Greeks and others got their words Pallas, Phallos, &c.; the Phenician, his Palash, the Hebrew, his Ph-l-a, and similar words; and India its numerous terms, Phal, Phulla, “Fruit and Fruiters” the expanding, sprouting and feeding ones,” matters which our Glossary will, however, especially deal with. It was these “Tursei, or tower builders,” who taught ancient Irish Gauls and Iberi, the art of using mortar, just as the Tyr-rhenian Pelasgi taught Greeks and other Aryans to do this.

About the 7th century B.C. we can only slightly recognize the old Turano-Aithiopes

¹ Cf. Vallency’s *Collect. Hibern.* cviii. and Keane’s *Towers and Temples.*

in Shemitized Egyptians, Phoinikes, and in a few Arabian Mesopotamian tribes, and as Aryanized peoples, in Tyrrheno-Iberi, some Thrakians, Phrygians, Ilyrians, &c. The convulsions which led to their destruction and absorption have been termed "the Early Ages of Asia." "The Middle Ages," so far as regards Aryans, is that period, says Prof. Baldwin, which opened with Aryan conquests in the Troas, for then did Greeks enter on the scene and reap where they had not sown, a civilization, culture and cults, which Turans and Turano-Shemitik people had sown broad and deeply. Then did the Ida of Ilium and groves and mounts of all Asia Minor cast forth Palla-diums and other oracles, which were quickly enshrined on other Zions and Dodonas; but the prime movers, though by no means pure Aryans—nay, at first only Aryanized Aithiopes, in the many religions and civilizations which followed, were races to which the general name of Pelasgi has been given. Before however entering upon Pelasgian history let us say a few words regarding those who so long worked with, and finally absorbed them—the Aryans proper, and who, as Pelasgi, descended from Central Asia by Caucasian and Baktrian or Bâal-ian routes.

ARYANS.—When we speak of Aryans, we mean a people who eventually differentiated a distinct class of language, and thus got separated from the other ancient stocks amidst which they had lived for ages, and whom they must have long been practically identical with. All who are not polygenists and maintain substantially the Biblical story of a common parent, will grant this. Our studies lead us to believe that philologically the primitive language of the Aryan home must have been a Turano-Aryan, with a conglomeration of roots, out of which sprang the goodly tree recognizable in very early pre-historic times. Each race or tribe as it separated, gave prominence to, and then differentiated its own peculiarities, and hence came the distinctive characters of Turanian, Aryan and Shemitik tongues; yet, says Schleicher, "there are as many primitive languages as races." Names and classes and the degree of differences in languages have therefore a distinct reference as to time.

The generally accepted theory that all Aryans sprang from a central Aryan home, viz., far northern Baktria, the Pamir or "Roof of the World," is one enunciated by Europeans on almost purely philological grounds. It is unsupported by any direct evidence as from Eastern literature, ancient or modern; but the linguistic reasons, combined with some others which ancient histories have enabled us to here follow up, both before and after our era, induce us to accept and endorse the orthodox theory, and this we illustrate roughly, and of course tentatively in the absence of direct proof, in our map, Plate II., prefacing this volume. Ancient Ariana then was that part of high Asia embracing the south of the Tian-Shan or high Muz mountains, or southern Turkestân, with a centre about Bokâra, which Col. Yule surmises may have been the *Vihara* or home of original Budhism. It embraced Yarkand, or Tian-shan-man-lu, a portion of the Mongol Kanate of Jagata¹, and north of it lay the vast lands

¹ *Roy. Geo. Soc. Trans.* of 13th Nov. 1876.

of all Turans, or those talking divers Aithiopik tongues, the homes of the Meru-ists or Meru-opes, such as the Chinese Kutus and Western Kuths, Kuis, and Kheti; the Turano-Akads and Sumirs, Hamaths and Egyptian Kemi or 'Am-es, and all those great seafaring and colonizing Eruthræ, from whom sprang the civilization of India and of the ancient world—great and persistent Bâal, Bel or Bâli worshippers, whose gods, the Vishnu-ites of Northern India were only overthrowing some 1800 years before our era. In the West this did not begin till some 300 years later.

Samar-Kand was perhaps the first *Kand* or *Kanate*, and capital of Sumirs and when these Turans had passed on, then Katan, Katak or Kanak. Sir H. Rawlinson says Katak was “one of the very earliest settlements of the Aryan race, and one of their main points of civilization,” and that it was probably owing to “pressure from the Turanian races of the North-East, that the Aryans were driven from Koustâna (Katan) down upon India;”¹ yes, and on through Ariana into Western Asia, the great civilization and wealth of which, as developed by Turans and then Turano-Shemitik races, they had no doubt long envied.

Ariana, looked upon from a religious point of view, was that tract of earth where the worship of Ar, As, Er, or Ir, and similar names for “God” were first intensified, as opposed to the *Tur*, *Tor*, Hill, and Bâal worship of the Tur-ans or Hill, Tower, and Fire worshippers. The Irans or *Aerans*, which in Tartary now signifies the people of the plains and rivers,² occupied all the old empire of Perses, Iran or *Aria*, from Pāsārgādæ and its mountain ranges, eastward through Arakosia or Ara-Kusi to the lowest affluent of the Indus or Sindu, and in India, the land of “the Five Rivers” and Kashmer; also Baktria and the territory of the Sogdi and Asi or *As-ians*, as China has since 2000 B.C. called all those occupying the neighbourhood of the Oxus and the Kaspian.³ Of course Aryans have from time to time ruled parts of all this vast expanse of earth, embracing some 800,000 square miles, but *Aria* proper was the country between the two great mountain ridges, which, separating at one of the sources of the Oxus or Ochus, a little south of Balk, Baktra or Zariaspa, runs south and then west towards the cradle land of the Turanian Parthi or the vale of Hekatompulos, that buried capital of the Urkani or Fire worshippers, somewhat hidden in the Greek term Hyrcania.

East of these were Baktrian Margianas, worshipping Mahā-Ar or M'-Argi, the early phalik Mars or spear-god of Arians, and after whom were named the Ar-tæ, the original name, says Professor H. H. Wilson, of the ancient Persians and of the Medes or Ars, and hence of the whole Iranian or Ar-anian people.⁴ Herodotos speaks of the Arii, but the word Arian seems not to have been common till the days of Strabo and Pliny. These two writers began that classification of peoples according to their languages, which our philologists have scientifically, but perhaps a little too narrowly followed up. As the Central Asian Arians moved and settled,

¹ Roy. Geo. Soc. Trans., 13th Nov. 1876, p. 48.

² R. As. Soc. Jour., April 82. Rev. Dr Koelle.

³ Ariana Antiqua, by H. H. Wilson, 1841.

⁴ *Ibid.*, pp. 120, 121. Sanskritists spell *Ar-ian*, *Âryan*. The root is *Al* or *Âr* the God of Rivers and Plans, as *Tur* or *Tu-Ar* was the mountain Siva.

they produced all these important peoples with which our readers are so familiar. The high Asian stream was flowing about 3500 B.C., and was strong and increasing in volume between 3000 and 2000 B.C., and never ceased till about 400 A.C. It chiefly exhibited itself in huge waves occurring every 500 to 600 years, at our cyclic periods, when it usually swept all before it. There is nothing astonishing or miraculous in the movement; nothing requiring the intervention of the gods either of Judea, Asyria or Âs-ia, although all peoples spoke and prophesied like Jeremiah, and believed the ravaging hordes were curses sent by their deities. All however was mundane, and as orderly as our own streams of emigrants to the West and the Antipodes; only the Skuths could not travel by rail and steamers at the rate of some 300,000 per annum, so they waited till they numbered perhaps a million or two of hungry men, which their fatherland could no longer feed; and then, with wives and children, they set out on the war-path, determined to try their fortunes in the great unknown.

We have shown from competent authors that the Aryan forte lay in language and latterly, in literature, not in art or construction, nor yet in the reasonable excogitation of a religion; this, the Aryan has too servilely accepted from his Turanian and Shemitik predecessors. He was at heart a spiritualist, and ever prone to deify the phenomena of earth and skies. For unknown centuries, as a nomad and herdsman, he worshipped the orbs above him and the spirits which seemed to throng his plains, trees, streams and forests; and refused to believe that these could be confined in a closed temple however gorgeous, or had delight in the singing, perfuming, shouts and processions practised in such places. He however gladly accepted hypethral shrines, as circles, groves, the secluded vale, or the cloud-capped mountain. The first Aryan temple was probably that at Selinus of about 626 B.C., which Greeks constructed after sundry lessons and examples from the Turano-Aithiopes. They had as a model the solo-phalik shrine of Corinth, built in 650 B.C. Not till 500 did Aryan Athens get her first temple to Egina, and some 50 years later that to Theseus, the old Teut, but here, an Olumpian Zeua.

The Shemites of Asyria and Persia were earlier with their sculptured and painted palaces, but then their best "red," or as we say, "blue blood" was the Turano, and then Sumiro-Akado, a lineage the Babylonian long prided himself on being descended from. At Persepolis and in Egypt the line of Kuros or Cyrus distinguished itself by building, but not through Aryans. Indeed Kambyses tried to signalize his reign by destroying temples, as that of the Amonium in Libya. Alexander was a diligent visitor of all holy places, and if he too wandered to the Libyan shrine, he also showed his true Aryan blood by climbing to the high summit of the holy mountain of Khorāsan, to revere its two sacred trees. After however, the sword had relaxed its violent rule the superiority of the Aryan race appeared; and we can console ourselves with the fact, that though the world lost much, which the old races had so nobly discovered and so enduringly enshrined in art, and even lost some real science, yet Aryans have recouped us with many virtues and a wealth of literature peculiarly their own. Whilst they strove for mastery in those territories which became the kingdom of

Greece, then whatever dropped out of sight, did so for many centuries if not indeed altogether; and what Greeks lost, Romans found not; and Greeks and Romans have been almost the only educators of Europe; and when they fell, the dark ages set in, and the black pall of priestly Christianity fell like an extinguisher over the whole writing-world of Europe. But we must now proceed with the history of the Pelasgi, and that first form which Pelasgian Aryanism assumed in Southern Europe.

THE PELASGI.—The correct or complete history of this people or congerie of tribes is probably for ever lost, but still we know a good deal. Niebuhr seems to have thought them autochthones, for he says they were an Asiatic race who “first peopled all the countries from the Bosphorus to Italy, including most of the Mediterranean islands, Northern Asia Minor,” and all Greece proper, Thrasia, Ilyrium and Tyrrhenian Italy. He says they were “a firmly rooted, powerful and honourable people, who when Greece rose, dispersed in scattered fragments over all this vast space, as Kelts are in Spain.” The movements of “these sporadic tribes gave rise,” he thinks, “to the legends of their being great wanderers, as Herodotos describes them;” and hence the foolish etymology of some, that their name comes from *Pelargoi*, Storks, migrants, a plain, &c., or, “from the Keltik Felasgi,” signifying wanderers.¹ The Rev. Geo. Faber and Millins, seem true to etymology and principle when they derive the name from the leading faith emblems of the race,² as they do Palestine, Palli, &c., from Pallas, Hellenes from the Sun-God, and Ionians from their feminine cult. Of course all phalo-solar gods are “Wanderers,” “Coursers” and “Hunters,” but Pelasgi were called “Skythians of the South” who had ceased to wander, and Kelts were Northern Skuths, who were also settling down. Hesiod recognizes no one class or race in Pelasgi, stating that they are “a people gathered out of all the nations of the earth—great wanderers,” staying not even near to their holiest shrines, but forsaking their Thessalian Dodona for the high Delphian cleft, and that again for groves by the Dodonian lake of Epirus. They freely left Hellas to the pseudo Hellenes, but usually persisted in their own old faiths, in preference to all advancing cults.

Clinton says their Asiatic kingdom began to decline between 1800 and 1900, one of our great cyclic epochs. Upon the next chime of that clock—about 1200, they were breaking up and moving on, fugitives before masses of disjointed Hellenik, Ionian and Karian peoples, but these epochs were otherwise important. The first or Hermetik Brâ or Brahma of ancient Brahma-Varta, was in 1800 B.C. paling before the new Vedic deities, and Zoroastrians about Balk were developing one of the purest of creeds. The Shemitik races who had partly absorbed and driven on these Turans, had now to try and withstand strong nations of Central Asian Aryans, who ever and again threw off colonies and armies, swift, destructive, and ably commanded. It required great skill and energy to turn aside into Europe their ever over-flowing surplus populations. But lest our reader be lost in this cloud-land of peoples, let us place them before him in a rough and tentative chronological order.

¹ Vallencey, *Col. Hiber.*, Preface, civ. &c.

² *Cabiri*, I. 361.

TURANIANS, MERU-OPES,	SAY	ERUTHRÆ, AI-THI-OPES,	
	10,000		
	B.C.		
KUTUS, AK-ADS	6000	ADS, HORI, AURI	
OPHI, SUMIRS	5000	UASARS, ILI, AITI	ADS
TERAS, URITES		ANAKS, DRAVIDS	SABAS
BOLS, TA-AMUS	4000	TYPHONI, AMUS	SETS, ABS
RUDS, MITHRI		MENAS, TUADS	AKS, ADAMI
SETS, ELANIS	3500	BA-ALS, AMORS	ADNAS, SETHIS
KUSHIS TITANS		ELAMS AMUNS	AONI, ALS, ARBS
ASURAS SUSAS		AMS, MITZ-RA-IM	SABEANS, KAHTANS
ANANS, ERCHI	3000	ISINIS, NUBIS	ENIMS, EDUMS
TRUSKI, BAALIS		BELIS, BALIS	YARABS, SHEMS
ANAKS, ZIANS	2500	SINARS, OSIRES	AMALIKES, MEROES
H A M A T H S		PHUTS, CHAMES	ISH-MA'ELS, ADONI
AT LANTI, CUSHI		REPHI, KEPHTS	R U T S , M O A B S
PE LASGI, LUDS	2000	SINI, PI-ANAKS	LIBU, ARABI KAPTOR
S K U T H S		ASHURS PATH MS	AGAS, SEMITES
KHETI, DANAS	1500	KALEBS, KAPHTORS	KUSDI, SHASUS
KUTHIM		PANS, TYRANS	ABRAS, KALDIS
KANAANS	1300	DANS, PHA LASHTS, HAMS, ARABS	
THRAKI		ATHIS, TSURIANS, EDOMS, HIMYARS	
KABIRI		ELOHIS, LE VI, BABILS, SATURNS	
MONGOLS	1000	ELS, PURS, ASURS	KHEMIS, JOKTAS
NUMIDI		YACHAVAS	IS-RA-ELS, KUSHI, AI-
SOGDI	800	YAHUS	AIGUPTI, ISI, BADAWI
ALANI	700	ARAMÆI	JEWS, SYRIANS, KODHAS
GEBRI		HITI	NEO-ARABS, HUI, ALLIS
ACHAI	600	DRUSES	M A R O N I, M I D I
PHENI	500	KRETÊ	KUTHIM, NEO-BABYLONIANS
	400		P'LESTINES, PHENICIANS
	300		
	200		ARABS, TURKS, AFRICANS
TURKS	0		

N.B.—By the modern names “Turks,” “Druses,” &c., we merely mean to designate peoples of Kuthik or other old stocks now known by these names.

We have here endeavoured by sizing the type, to show the varying strength and volume of the first great primitive races. These form a large central triangle as it were; for the reader must imagine two lines to be drawn from the extremities of the upper names given to the leading stocks, which as regards Europe and the West, gradually close in upon the Turkish Turans. We thus see constantly waning Turanian races, and on the flanks, various and more multitudinous Shemitik and Aryan peoples, who gradually entered into their labors, and lost no opportunity of absorbing their weakened stragglers. From the Turans these got priests and teachers in mythology, religion, literature and art, and so rose in turn to be masters, which the type will assist the eye in observing.

The primeval civilizers who, long before history can aid us, appear to have spread over a dark chaos—a light that everywhere lightened the nations, had from about 3000 B.C. begun to seriously contract; and at last we see them being squeezed out of *national* existence as the 6th century peal was chiming. Few of their old Allophylian tongues remain in Western Asia and S.E. Europe, where they so long reigned supreme, except in the case of new invaders, as Turks, &. ; and they too are now going, and would have gone sooner, but that they adopted the rising faiths, and were therefore protected by warring Aryans and Shemites, who by turns accepted and cast them aside.

As Greeks taught, “no race knows its own genesis and still less the beginning of its language,” for to know this, it would require to know more, and thus there would be no “beginning.” Hence the learned were always sceptical about “the beginning of things,” and Greeks were therefore a progressive people, not desiring to bind the world in either their chronological or theological fetters. They listened complacently to Pliny pleading for 10,000 years as the lifetime of Zoroastrianism, and to Herodotos who asked twice this period for the birth of the Egyptian monarchy. From Thales, “glorying in his Phenician lineage” (Aithiopian),¹ they accepted laws and government, and confessed that from his race they got arts and letters also; but they only smiled at the rambling tales which Jews, once their slaves and those of many peoples,² urged upon them as to the genesis of the world, or man. They believed with Diodorus that “Asia was anciently governed by its own native kings of whom there is no history extant,” at least concerning 5000 B.C., the period the historian here alludes to. Yet Greeks carefully gathered up and magnified their own comparatively modern history, and utterly despised, nay destroyed or misrepresented all save that. It alone was correct, and all besides, were “mere myths concerning barbarous races,” whom it was not worth while to enquire much about. The reverse was true. The small Graikoi were of an unknown barbarous stock, which the daring physical deeds of a few able leaders brought into power; and the tribes heedlessly and from ignorance lost much of the science, arts and literature which then surrounded them. They did not indeed, owing very much to their inherent energy and being land and coast tribes, sink back in the race, but they took long to rise to the arts and learning which then existed on the adjoining

¹ From Eruthræ came the Phoiniki, Edomi and Iberi. *Æniad* VII.; *Clas. Dic.*, p. 499.

² Joel iii. 6.

continents of Asia and Africa. They had capacity, if not for pure science, at least for art and all other civilization, and soon distinguished themselves in literature and as apt scholars of the great builders of Asia, but not in the science and astronomy which they found in the valleys of the Nile and Euphrates. They appropriated as their own, (and Europe, because such appears in a Greek garb has too freely granted the assumption), the Ionik and Dorik literature and architecture which preceded their birth as a nation. Neither Atika nor her tribes have however any more right to claim Orpheus, Museos, Olen, Linos, Kekrops, Kadmos, Thales, Puthagoras, nay, properly not even Homer or Hesiod—both Ionians—than ancient Ireland has to claim the literary merits of England, and England that of the adjoining continents.¹

In time the tribes of the Aigaian seas and “Pelop’s isle” rose to the civilization which had flourished and declined several times in Phoinikia, Phrugia and Thrakê, ages before the Trojan troubles, and to these old Turanian and Shemitik civilizations, and not Greece, belonged “Thales the Phoinikian,” whom they called “The Father of Greek (!) philosophy,” Puthagoras of Samos, Archilochus, whom Greeks called “their (!) first poet,”² Hekataios and Tyrtaios, both of Ionik Miletos. Nay, Herodotos himself belonged to this old home of early civilization, though he had adopted the rising nation and their classic language. Even the more or less Aryanized Ioni and Dori, who taught the Greeks architecture, had learned from the great Turans, whose constructive skill had set before them beautiful sample shrines in every land from lower Perses to the Pillars of Hercules. Greeks had these at the very doors of Athens, as in the temples of Hera at Samos, and of Diana at Ephesus, and others we yet know little of. Miletos belonged to an older than even Phoinikian or Ionik civilization. It is claimed as Lelegeis, but before Lelex it was called Pitusa and Anak-toria,³ which points to the old Aithiopian Beni-Anaks.

Atika boasted that she got her literary language from the land where “burning Sapho loved and sung”—that Lesbian island regarding the wine and women of which it was said, “who can match the *Lesbiazein* save the *Kretizein*.” Karia, Lydia and Golis gave to Homer and those who imitated him, that classic tongue of which Atika knew nothing till taught in their schools;⁴ and slowly it permeated to the ruder islands and then to the mainland of the Greece of 700 B.C. And who gave Lesbos its language? Pelasgians, under some such chief as Xanthos, who according to legendary history preceded the Aioliï,⁵ who were a race following the leadership of the old Zeus of Argos, the son of Tri-ophis, that serpent Trinity sprung from the Eruthrean Poseidon and Larissa, words equivalent to Siva and Kunti. After the early Zeus of Argos, who so much worshipped by Lesbians, as Hephaistos and the Kabiri? and of all the poets of this cradle land of the lyre, who so loved as the Cyclic minstrels? those bards of

¹ Cf. *Pre-historic Nations*, pp. 31, 39, *et seq.*

² Herod. I. 170, &c.

³ Smith’s *Dict. of G. and Ro. Geo.*

⁴ Prof. W. Möllendorf endorses this in his *Origin*

of Greek literary language. See Report of German Philologists, and *London Academy*, 27th Oct. 1877.

⁵ Cf. Smith’s *Geog. Dict. of G. and Ro. Ant.*

Druidik and solar circles of whom Lesches of Pyrrha, was the Lesbian father.¹ Thus we cannot concede that young Greece did much for mankind either mentally or morally; whilst for a very long period, both from ignorance and of purpose, Greece did infinite harm by falsifying or outrageously discolored all the past history of the great peoples who preceded them, wherever this seemed to eclipse their own, or showed the unspeakable benefits which they had received from them.

According to the Old Testament chronology, Kekropians and Kadmians must have been causing most of the convulsions in the lands of Kanāns, Phoinikes, &c., about 2000 B.C., and this would be about the time when Diodorus says that Kadmos and Hermione his wife raised “Serpents’ teeth” and invaded Rhodes, &c., that is raised soldiers amongst Hivites, Hius or Heves, words meaning in Phoinikian and Hebrew dialects, “Serpents.” A prophetic vase was found in Rhodes, on which was written that the island was to be destroyed by serpents, that is serpent worshippers.

From the history and peoples of the Karian coasts. as given in the pages of Herodotus, who as a native and dweller on it should know best, we see that the earliest race were the Kaunii, who were probably the Hebrew *Kanān* or Canāns, that is the *Eni* or sons of Enos, whom Biblicists place at about 3000 B.C.² They were succeeded here by Leleges and Kaukones, famous as soldiers and sailors, in the days of Minos King of Kretê. Following them came Pelasgi, and after them Karians. These were in time driven from the coasts by Dorians and Ionians,³ who in all seaports adopted, or perhaps we should rather say matured, the early Greek dialects, which they imparted to the less cultivated races of Peloponesia and Atika; under Karians, Miletus became again a great city.⁴ Karians, like the Greeks, are said to have come from the West, the former being fugitives from the Kukladian archipelago; for Thukudides relates⁵ that Karians were Kuklades whom Minos expelled. Homer in the above cited passage, called them *Barbaro-phonon*, and Strabo says they maintained their own language down to the Makedonian conquest, and were then occupying the interior of the country, and worshipping as their solar mountain god, a Zeus Chrusaoreus, and during Persian domination *Zeus Stratios*, in temples “purely Karian.”⁶ In 480 B.C. they assisted Xerxes with seventy ships, when Dorians only gave thirty. They never long acknowledged any Grecian influence, and the leaders and more conservative of them retired inland as the coasts became thronged or ruled over by foreigners. Greeks probably borrowed their early Zeus from the Jove of the Karian Stratonikea or Phrugian Ida, the natural Zion of all *Pur-gi* or Fire Worshippers.

From Pausanias we learn that the Venus of all this Karian coast, was Artemis, who had been worshipped “from time immemorial” by Amazons, the predecessors of Leleges and Luds, Ruds or Lydians, and especially so on that rugged *Tri-Opian*

¹ Cf. Smith’s *Geog. Dict. of G. and Ro. Ant.*

² Gen. v. Cf. *Bagster’s Comprehensive Bible.*

³ Herod. I. 171; *Iliad* X. 428.

⁴ *Iliad*, II. 865-6.

⁵ *Art. Caria* in Smith’s *Dict. of G. and Ro. Geog.*

⁶ Strabo, 662; Herod., V. 119.

rock and early Phoinikian shrine, where Apolo succeeded an even more ophite God than himself. Here, says Greek legend, the first colony from Atika landed in 1044 B.C. under Androklos, son of Kodros. On this headland the solo-phalik faith was both artificially and naturally fully represented, for the Pei-on, Pi-on or Pri-On,¹ as they called “the oracle of the Sun,” was a highly symbolic rock which juts out into the sacred harbor of Pi-on or Koreaus, at the head of which was the holy fount of Hupelaios, sacred to the Asiatic *Upsilon* or *Ophis* whom Greeks and later peoples called Artemis, and even Diana of Ephesus; a conical rock rising out of a basin close by a sacred fountain was the dual symbolism. Aryan Kymri ravaged her shrine, indeed all Karia, in the 7th century B.C., but it was quickly re-erected, mostly through the influence of Kræsus, who bestowed upon it scores of valuable columns and some golden bulls—indispensable in this worship. Herr Curtius ascribes the foundation, of Artemesian worship to Karians and Phenicians, the builders of the Heræum of Samos their “Sun-isle,” and the Artemesium of Ephesus. They would be teachers of Greeks at Delphi when there rearing their shrine to the Keltik Apolo; but it is hard to regain lost history, and especially when we are foiled as here, by Greek egotism and pride.

The rise of Greek racial wars and brigandage shows a distinct suspension of progress and civilization, though the quickness and energy of the race enabled them to rise and in time surpass their masters.² Thukudides says that the Pelasgi were “a numerous and very widely spread people before the age of Hellen, son of Dukalion the Skuthian;” and these Skuths, said Berosius, “were learned in all the arts, and early distinguished as a lettered people;” but they were very far from being autochthones in any land. They found Italy peopled by Enotrians, that is, under a leader Ænotrus, when they went there from Arkadia about 1800 B.C. Some said Italy was so called after the Pelasgian King, Italus, who succeeded their Morgetus, but the Tyrrhenians were found there with Sikuli, Sikani, Liguri and Umbri, all probably of Kutho-Turan stocks, and Nature worshippers with Tur or Tower emblems. The same obtained in Spain among Ibers and Basks—not yet Aryanized, for they too came from the old Eruthrean stock, see foot-note, p. 549 *ante*.

It is no more correct to-day, to state that Europeans are the Aryans of ancient high Asia, than to call the Hindu-Aryan a European. We have lost and are ever losing all purity of race and old Aryan blood, nay, this is not even our own chief element.³ So Pelasgians finally succumbed or became absorbed in the Turseni, Sikuli, &c., and these in turn have been overrun ever and again by Kelts, Skuths, Etrurians, Truski, &c., whose civilization had a Cushite or Aithiopian foundation, modified by the land and age they lived in; for, as elsewhere pointed out, these Cushites colonized Italy about 3000 B.C., and their commercial and peaceful civilization as developed by Turseni

¹ Polynesians of Kuthite extraction still call the Phallos, Pi-em, Pi-en, Pin, or Pi-Am, see *Art. in Jour. Anthro. Inst.*, May 1877, by Mr Moseley, Naturalist, *Challenger Expedition*. In Skt. *Pri* is Love and “warmth” from an older base in *Pur* or *Pr’ur*, *Pe-or* or *Po-ur*, פֶּעוּר, which interchanges with Bol, בֶּעַל, our Bel or Baal-Peor or P’Aur, the Light or Fiery one or oracle.

² Cf. *Pre-historic Nations*, pp. 13-32.

³ Cf. *Ibid.*, p. 310, *et seq.*, and p. 371 onwards.

Latiums, &c., was far superior to that of the warring and wandering Pelasgians.¹ Apolo or rather Ab-Elo of Delos was their god, and *Abaris*, the Hyperborean who visited Delos with costly presents, was clearly of Kuthite extraction, and possibly from Turano-Irene or *Al-Fion*, the *Leucas-Petra* or white cliffs of Homer and Pliny, for we cannot adopt the *Elf-ine* idea of some. No doubt all peoples believed in Elf spirits; and Elves, generally considered to be “Little Folk,” were a strongly recognized body in England; Elf = *Alf*, and *Alpa* = “little” in Sanskrit, while *Alphito* is in Greek “a Spectre,” and *Elbiz* meaning a swan in German, is much connected with Elves and *Albus*, whiteness; nevertheless the etymology of Pliny here most commends itself to us, and he wrote, “*Albion insula sic dicta ab albis rupibus quas mare alluit.*”

At the Oriental Congress held at Florence, 1879, Signor Fabiani and others argued that the site of Rome must have been occupied long before Latins arrived, and by Kutho-Egyptians or Keftro-Egyptians or Phenicians, Pelasgians, &c.; for remains have been discovered of these peoples, nay of Egyptian divinities. Nor have their symbolisms even yet died out, in the most holy places of the old city, as “the great stone,” the *Bocca della verita* or “oracle of Covenant or Truth,” in the portico of the church of S. Maria in the Cosmedin, still bears witness. Into this Yoni or mouth the swearer must still thrust his hand, which, if he has sworn falsely, will be bitten off!

Most Hesiodik and Homerik writers and scholiasts, looked upon Thrake as the home of the Pelasgi, and its Don or Zeus of Dodonaas their chief god—the Dodonik Pelasgike, as Achilles termed him. The Athenian plain was “the Argos of Pelasgia,” and swarmed with this race, and their phalik shrine or Pelasgikon was the first oracle we know of on the Akropolis of Athenê. It was Pelasgi who first walled in the famous city—taught by their Kuklopian brethren, as they alone could do this. Here, says Herodotos, they observed their Egyptian faith and rites in days when Greeks were emerging from Kekropidæ, Erechtheidæ, Iones, &c., all of whom however were but mongrel tribes of the same great Aithiopik family, more or less mixed with northern Kelts or Skuths. As the local tribes welded together, the purer Pelasgi departed or interbred with, and settled down as Pelasgian *Ægileans* or “Pelasgians of the coast,” Aiakidians, Arkadians, Argolians, Peloponesians, &c. The 7th and 8th century “Greeks” were really Achaians, Kaukones, Aiolidai, Dorians, Adorians, Argives, Ionians, Yonas or Yavanas, as principally called in the East even to these days; and though as Graikoi, ignorers of caste, for they had none to lose, they were looked upon as holding very much the same faiths as the Pelasgi. Their sacred circle singers or Kuklik poets were but the outcome of the Pelasgian Kuklidi.²

Homer only knew Greeks as Achaians, and he knew of no Hellen or Doros as persons, but only Hellenes or Solarists as a people of Thessaly, and Doreans as an obscure Kretan race.³ Thukudides knew of no Greeks called Hellenes, though

¹ *Pre-Historic Nations*, p. 374.

² *Journ. As. S. Beng.*, I. iii. of 1874, pp. 247-279; *Curtius' History of Greece*, I. 45.

³ Cf. *Juventus Mundi*, chaps. i. and ii., as to much of the above.

he spoke of Pan Hellenes and Keph-Ellenes, words “then creeping into use” says Mr. Gladstone; and if so, Pan here means the Orphik God or “Hellenes worshipping Pan,” and Keph-Heliadae were those worshipping the Tsur or “Pinnacle God,” the Kaph or Kephass of Kephalaria, Samothrake, &c., in fact Lingam and Tur worshippers. Thukudides¹ speaks of the *Tursenoi* of Italy as having been the “autochthones of Atika,” and of the same stock as the Hetrurians. There it appears they worshipped the sun as Zen, Zan and Ain, the eye or “well of heaven.” It is said they came from Lud or Lydia by command of an oracle which cried to them—

“Haste to the realms of Saturn, shape your course
Where Kotule’s fam’d island wandering floats
On the broad surface of a sacred lake;”

that they peopled many lands with Ruds or Rhodians, Turseni or Etrurians on their way, and forgot not their “wandering Delos,” to which and to “the navel of Italy,” they gave a tithe of all their gains.²

In some portions of Greece the Pelasgi were termed Bisaltes, Crestones and Edones; and in Italy and several islands, as Lemnos, they were Tyr-rheni. In the Peliponesos they were called Dorians, of whom the most famous in Grecian times were the Lakedaimones, whom Pezron calls Kelts. In the Makedonian mountains they were *Barbari*, who were refused admittance to that Paradise, the Olumpik games.³ Their earliest abode was around the base of Pelium, Ossa and Olumpos, centres of mountain worship and of many mythologies, where had lived those Kaldian-like heretics who “piled Ossa upon Pelium to scale Olumpos.” Pelium was the northern home of Ken-taurs or bull-worshippers, and of Cheiron, the instructor of Achilles, whose sacred caves were there; that of the latter on the saddle between the two peaks, and that of the former, on the summit beside the temple of Zeus Aktaios.

The old capital of Pelasgik Makedonia was Pella, famous for the worship of Minerva, who was adopted by all Aryan peoples. Pellene, one of the most ancient of the twelve Achaian cities, was founded, said its inhabitants, by the giant Pallas, whom Argives called Pellen—probably Pi-Ellen. Its favourite deities were Apolo, Demeter, and rude forms of Ath-Or or Ath-ena. Thus from many sources we may trace the Greek name Pelasgi to the God or oracle of the people, their *Pel-eus*, P’El-theus or Pi-el, a demi-god or patriarch like to the *Peleg* or “Divider” of Genesis, a sufficiently phalik term. The Greek language and *Pelagos*, “the Sea,” are too modern to give us the real name of this ancient people, but *Pelagos* or *Pontos*, the “Sea-God born of the earth and without a father,”⁴ is a good description of these wondrous “Sea Kings,” who founded nations everywhere. Many writers identify the Pelasgi with Dorians, Etruskans, the busy trading Kadmonites, Kanans and Phenicians,⁵ and Bishop Marsh and Gallæus show they were the Dori who founded Dora near Karmel,

¹ *Thukudides*, I. 3, V. 109. *Juventus Mundi*, p. 107. *Bryant’s Mythology*, I. pp. 95, 143. *Holwell*, p. 120.

² Faber’s *Cabiri*, I. 65-94.

³ *Ibid.*, and see authorities quoted.

⁴ Liddel and Scott’s *Greek-English Lexicon*.

⁵ Cf. Higgins’ *Druids*, p. 259, and elsewhere, and note the authorities quoted by Higgins and Faber.

or towards the foot of Libanus in Phoinikia. There they were devoted worshippers of groves, pillars and stones in circles, a faith which continued strong all throughout these coasts well down into Mahamadan times, and of which abundant remains still exist. Ceres was the consort of their Pelasgus, and Isis, their Pelasgia; and the maritime portion of the people had an oceanik mythology, clearly the parent of the Greek one, showing the relations of the earth and sky-gods with Okeanos. Greeko-Ionim would imitate Pelasgi in building a Lars, omphe, ark or akropolis, in the centre of their cities; and those inclining to Sivaism would adopt Lingams or such like natural features in conical hills, rocks or *tsurs*, to symbolize their Heraklian ideas. It is these, and no mythical leaders as Tursen or "Tur, the grandmother of Nestor,"¹ who gave to these great Tur builders their names. Tur is the Pillar God of Fire or Light, in T'U r, Ta-Ur or Toth-Ur, and passed into Oceana as *Tu, Du, Deo, A-Tu, A'tua*, as the solar stone symbol of the Kutho-Polynesian Creator.²

Some authors trace Pelasgos from Poseidon and Larissa, names peculiarly sexual and mythical; and it is correctly urged that these names invariably indicate a Pelasgik and Phoinik, and therefore Aithiopik element. The people thronged Samothraké, Lemnos, Imbra, and all the ilands of the Kukladian and Aigaian seas, which indeed Thukudides calls Pelasgian, and identifies with Kuk-

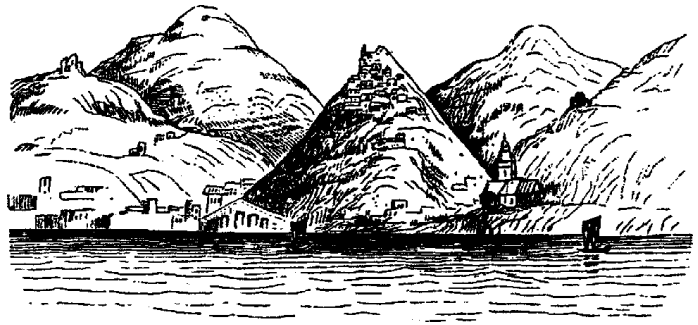


Fig. 337.—THE ILE OF SYRA SACRED TO SOLO-PHALIK WORSHIPPERS.

ladian.³ The Kuklades called all the iles around and about Chios, "Holy Delos," and Sura or Syra (this conical mount, and so expressive of their faith), their "Charmed Circle," and they shared with Pelasgi and all others in a fervent mountain cultus.

The Pelasgik Pylos, Pulos or Pi-el of Peleus, is repeated in names and traditions wherever the people long dwelt. A Pylos looked down on sacred Daphne, which Romans knew as Pi-erus, and the Pylos of Elis and its myths are the foundations of much Greek mythology. According to Hesiod and Diod. Sic. it was the Pelasgik Xanthus who, from his capital at Argos, established sacred Skuros, Skiathos, Lesbos and Lukia, in the days when the Greek Zeus arose as a chief God; and Xanthus called Zeus his Zuth or Zi-ut, learning this from the *Zi-An* of the old Akads. Let us look at their old Peloponesia,n sites and teachers.

The descendants of Ion and Xuthus were Pelasgi, who had adopted the rites and faith of the old founders of Tiryns or Tiruns—those ancient Turano Aithiopes, whose first Tyr was opposite Bahrien on their Eastern Eruthrean Sea, and their second on "the Sea of Kuth," as the Eastern Mediteranean used to be called. The Egyptians knew them in the days of Rameses IV. of the 20th Dynasty, say 1150, as still ruling along the coasts of both the Eruthreans and on the African sea-board. Rameses

¹ *Juventus Mundi*, p. 144. ² Fornander's *Polynesia*, ii. pp. 179, 365. ³ Poseidon was also called Aigaios

calls them "the tribes of Ain."¹ Their supreme god was still, says Captain Prideaux, Aru, "the great Serpent," the Ar or Ad of the Adites, and then the *Ālat* and *Alāt* or *Linga* and *Yoni* or Sun and Moon Goddess of Sabean and the Allah of Shemitik Arabia.

Mukenê, adjoining Turh or Tiruns, with its "Gate of Lions" and fine polygonal Kuklopien masonry, was clearly the work of Aithiopo-Pelasgi, and very like the structures of their brethren at Cosa, Signia and Fiesole in Tursenian Italy.

According to Grote, the divine or heroic pedigree of the rulers of Argos and Arkadia, starts, 1st, with PELASGOS king of Argos, son of Zeus and Niobe, 2d, with their son LUKAON of about 2000 B.C. (say 18 generations prior to the Trojan war), and 3d, with CENOTUS his son, the great colonizer. But according to Dion. Halic., the first Pelasgian colonist of Arkadia was "Atlas, son of Ia-petus, and brother of Prometheus, a Caucasian," and therefore a Caucasian Aithiope, and belonging to the time of Osiris and the Old Testament Ham of the 25th century B.C. Arkadia was anciently called Pelasgia, and Dion. Halic. affirms, that the Pelasgi were seated in Argos six generations before they went to Emonia. At Argos they worshipped Ceres or Isis, and were held to have been autochthons of the Peloponesos. Mukenê, celebrated in Greek literature as the capital of Agamemnon and the most ancient city of Argolia, existed evidently before Argos, at least it flourished before Dorians had made Argos a capital, or the Eruthrio-Heraklidæ had returned to their Peloponesian fatherland. Homer seemed to think that the city was named from *Muchō*, "a recess," for it is hidden in a very retired valley of the Lukean range. But great cities are more usually called after great deities, and so we find "the goddess of the Abyss or Recess" was here more especially worshipped. Hera was "the tutelary divinity both of Mycenê and Tiryns and Juno is identical with the Pelasgic Moon and Cow goddess Io, with the Beōtian goddess Demeter Mycalessia, and with the Egyptian moon goddess Isis;"² and accordingly, the indefatigable explorer of ancient Troy (in his preliminary excavations at Tiryns, or as Lepsius properly prefers to call it Turrus or Turh), unearthed eleven terra-cotta figures of cows and nine female figures, thus described by him. They are painted red, black and yellow; have ornaments, "very compressed faces" (perhaps like the ancient dark Turanians, and many of the present rather squat-faced Southern Indians), "no mouth, and a 'polos' on the head; the breasts are in high relief, and below them protrude two long horns, as though typifying the crescent moon or horns of a cow, or both at the same time. Similar cows and idols were found at Mukenê two or three years back, which city is near the great *Heraeon*, and celebrated for its cultus of Juno. A terra-cotta figure was also found with its hands crossed on its breast, the uncovered head of which resembled a bird," an important emblem in ancient as well as modern faiths, and that by which the "Holy," "hot" or fiery Spirit is often represented, see pages 225, 226, and other parts of our first volume. Turis was probably a sacred tower over the port of

¹ E. Wilson's *Egypt of the Past*, pp. 374-376. ² Dr. Schliemann at London Society of Antiquaries, 1875.

the capital of the Mukenes, whose love for the column and cone is seen by its erection over the principal gate of their Akro-polis, supported by prancing lions, the whole in bluish-green stone, the color of the Hermaik god, or as classic story tells us, "of Apollo Agyieus, the protector of doors and gates,"¹ symbols of the great mother, Mout or Isis of Egypt, the Mot of Phenicia, the Motacilla of ancient Rome, and the Moticelli or Ever-Virgin of modern Europe. It was she who chose Apolo to guard her gate, and in her shrine did mythic story make that valiant chief fitly spring, whose life if not name was one of love and passion. Perseus was the founder of Mukenê, the Pelopidæ its devoted inhabitants, and Agamemnon its Grecian king.

The building of the present Kuklopian walls of Mukenê² and Turis, are commonly said to have taken place about 2000 B.C., but we may perhaps assign their foundations to an earlier period, when the Akadian builders of Kaldia were moving westward. The Argives are said to have seized and destroyed the city in 468 B.C., and from then till 1200 A.C. Tiruns or Turis is little heard of, and Strabo says that no vestiges of Homer's Mukenê, existed in his day, but a new city with Makedonian remains. J. P. Mahaffy considers 468 B.C. as far too modern a date for its destruction; the remains lately discovered, point he says, to some period prior to the 6th century B.C.³ Turis is said to have been the name of the son of Argos. but the founder was Proitos, who was *changed into a block of stone* by means of Medusa, on account of his conduct towards Danaê, the daughter of Akrisios. When restored to his kingdom by Io-bates, he founded shrines to Hera and Apolo. The Tirynth was called the Heræum,⁴ but we see from the founder being "*a block of stone,*" that a Linga or *Mahadeva* was the real god of the Heræum. The solar Perseus was a subsequent form of the faith, for "according to the common tradition, Mega-penthes, the son of Proitos, ceded Tiryns to Perseus, who transmitted it to his descendant Electryon," who was the grandfather of Herakles by his daughter Alkmena, who married Amphitryon. Herakles was called Tiryn-theus and Eruthrus, and the Achaians stuck to their favourite Turis, long after the return of the Heraklidæ and the conquest of the Peloponesos by the Dorians. Tiruns is held, owing to the greater rudeness of its architecture, to be several centuries older than Mukenê; around both sites the ground is strewn with "Phenician pottery."⁵

M. Lenormant identifies the terra-Cotta cows as rude representations of the Artemis Nanèa of Babylonia, and thinks "the male divinity" found beside her may have also come from there, he having a long Assyrian beard. Dr Schliemann and others found also grotesque figures of women, reminding us of such rude and coarse old Keltik figures as the one we show on page 291, which was found buried "at the base of the Round Tower at Cashel." It is an emblem of female nature like "the *Grove*" of the Scriptures,

¹ Smith's *Dict. of G. and Ro. Geog.*, II. We are here told tha the column had a cone at its apex.


² Euripides called Mukenê "*Polisma Perséos Kuklopaiōn pónib Cherōn.*"

³ *London Academy*, p. 88, July 31, 1880

⁴ Smith's *G. and Ro. Biog. Dict.*, III., Art. *Proitos.*

⁵ Prof. Sayce in *Lon. Acad.*, Nov. 18, 1876. The rudest may be the most modern.

and is possibly the Fiedh-nemadh of the Irish.¹ We are not aware how far the serpent enters into the sculptures of these old cities, but have no doubt this will yet be shown. Mr Rivett Carnac calls attention to the “whorls, disks and polished balls found at Hisarlik being precisely the same as those found amid the ancient Indian remains of the Fatégarh district of upper Bengal.”² There are also found coins or stamps denoting Tree, Bull and Serpent worship, with the Svastika cross on altars; and tripods or branching candlesticks rising over Lingam-like stupas or temples, like the Buddhist stupa shown as No. XII. of our fig. 253, p. 268. Figures of Lions, Rams, and even Elephants have been found at Mukenê and Tiruns, showing a widely-travelled people. All point to the Western Kushis being probably brethren to the Kuis of ancient Benares or *Kasi*, and indeed it is acknowledged that the Mukene remains are strikingly like those of the old Kuthites of Kaldia and Arabi Irāk.³

Near to the tomb of the supposed “three kings and three women, were found golden suns, horned Junos, silver and bronze cowheads, ivory beehives, buttons covered with gold and elaborately carved with spiral lines, or that curious *Cross* with the mark of four nails, which so frequently occurs on the whorls of Ilium,” and which Dr. Schliemann “believes to be the symbol of holy fire.” Beehives represent Venus, and bees are the arrows on the string of the bow of Kami, the Indian Goddess of Love. The nails though appropriated to Christ are old Sivaik emblems, as we have elsewhere shown in the case of Maltese and Etrurian crosses,⁴ and see Dr Inman’s Pagan and M. C. Symbolism, pages 36, 53, 86, 101 and 134. Some races favored the four nails and four yoni ideas, but Christians preferred the Trinitarian form, as Sivaïtes do in the Tri-sul (“three nails”) of their Lord. The Jews put their nails or *Yods*, with a *Kamets* or *Tau* into a circle, which was then the all-embracing figure of unity, , and therefore of the godhead. The Yod, י, they said was not only the first letter in their own name and that of Jehovah, יהוה, *Yahu-ê* (*the Yahu*), but the Divine “Hand” or *Yad* and “the tenth or perfected number,” the Tetragrammaton and “a sign for God the incomprehensible One.”⁵ The Yod also appears “in the Phenician and Samaritan alphabets, and on Maccabean coins, under the rude image of the hand”—Mahadeva’s emblem of potentiality. The “Place,” “Pillar” or Lingams of Absalom and Saul were *Yads* or “Hands,” because these were worshipped as representing *Yahuê*;⁶ and the Hebrew letter *Shin* of three Yods (or nails united by a Cross or *Kamets*) was the special sacred emblem of Jewish philacteries. The Sivaïk Trisul is but the junction of the three Yods, which then constitute the Maltese or Etrurian-like cross, see fig. 26 of Inman’s *Symbolism*, p. 86. Fig. 130 of this author is as he says, the emblem “of Cupid” or “*Saint-Desire*,” and synonymous with *le dard*, or *la pique*, whilst fig. 131 is the nail again, as Tor’s hammer, “le marteau qui frappe l’enclume et forge les enfans.”⁷

¹ Keane’s *Towers and Temples of Ireland*, p. 33.

² *Jour. As. Soc. Ben.*, XLIX. i. iii. 127. Close to an ancient Non-Aryan capital.

³ *Trans. Soc. Bib. Arch.*, V. i. p. 178, and elsewhere.

⁴ Cf. under *Index* heading.

⁵ Lundy’s *Mon. Christianity*, ed. 1876, pp. 92, 93

⁶ Genesius and Parkhurst. Cf. 1 Sam. xv. 12; 2 Sam. xviii. 18.

⁷ Cf. also *Symbolism*, p. 44, and *Ancient Faiths*, Pl. XXI., p. 151, fig. 38.

Dr Schleimann's ivory "Beehives" with holes through them are held to be maidenly charms of Venus. "On their convex or globular side, is an incised *Cross* embellished with five gold pins," which remind us .of the *Cross* and pointed *Svas-tika* which the Kheta or Kutus introduced from Asia in far back pre-historik times, as well as of the phalik nail on the altar under the Serpent or *Aru*, and also of "the hood of *Māya*" or horse shoe, on that ancient *Lingam* glans now in the British Museum.¹ Similar crosses were found buried under the remains of two very ancient cities of the Troas.

Of course there was a Meru, Zion or holy mountain near to Mukenê and it was sacred to Helios, which ignorant Christians took to mean their Elias, the Jewish Seer of solo-phalik proclivities. It lies to the north, and its modern name is *Mount Agios Elias*. On its summit is traced a small triangle with a base of thirty-five feet facing the east, where was the gate. It is still surrounded by well built Kuklopien walls, within which. says Dr. Schliemann, is "an open chapel sacred to the prophet Elias, but where in ancient days must have existed a temple of great sanctity and immense importance. . . . The name probably denotes the deity who was venerated here." All neighboring Christians still resort to this shrine in times of drought to invoke Elias for rain, as other sects invoked Indra and Jupiter Pluvius. But to return to the Pelasgi, who were here the second diligent builders and worshippers.

With reference to their early settlements in Thessaly, Thukudides says they first colonized this province on its being converted from a vast lake into fertile plains, in the far back days of their patriarch Pelasgos. It was his Sabine son Oinōtros who founded Oinōtria in southern Italy "seventeen generations before the Trojan war," (say 1900 B.C.), turning out a people, say Pausanias and others, called the "Sicels" of course some very early branch of the Sikuli and great Saturn worshippers. In Umbria, the Pelasgi founded such cities as Larissa, Phalerium, Fescinia, Saturnium and Pisa, in which last they had one of their sacred Turs, the predecessor no doubt of the modern leaning tower. They had a shrine to their Hera at Falerium, like that at Argos, with similar rites and sacrifices. At both, priestesses or "Canephoroi and choruses of maidens,"² offered up to solo-phalik gods the first born of man and beast, and the first fruits of the fields. The people are described "as a warlike race, greatly skilled in naval matters," and in consequence were, like our north men of the Middle Ages, constantly invited by other nations to fight their battles. Even Rome, say several authors, was built by Pelasgian Tur-rheni, who used here to celebrate their great Saturnalia, of which our carnival fetes are the remnant. Picenum and Herculanum were all founded by Pelasgi, yet in time the great race here became mere vassals or Italiots. Dionysius says the Pelasgi left in great bodies, and he thinks that it was only remnants of them "who in conjunction with the aborigines" built

¹ *Prideaux's Art.* already quoted, and our vol. I. p. 207, fig. 88. ² Smith's *Geog. Dic., Art. Pelasgi.*

Rome; but few writers refer here to others than Pelasgi, and Cato calls these “the Aborigines,” and identifies them with “Achaïans or Pelasgik Greeks.”

Pliny says “writing was brought into Latium by Pelasgi,” and this is confirmed by others. Orpheus, Homer and the early poets of course used the Pelasgian or some form of the Phoinikian letters, if indeed they wrote at all. Niebuhr and K. O. Muller insist that all words truly common to Greek and Latin are Pelasgian, and Herodotos calls this a Thrakian and no Greek tongue. It was Pelasgi more than Greeks, says Mr Gladstone, who gave Rome her religion,¹ and whose language supplied all the spiritual and elementary wants of a busy and industrious people.

Lukaōs the son of Pelasgos, introduced the Lukaian games, and the Lukaian Jove was Pan in the days when faith was centred in the sacred *Pelasgikon* of the Akropolis of Athens, and in the phalik shrines of Samothrake, Troy and *Pale* or ancient Tyre. And who so famous for games and all manly pursuits as the old Phoinakes? They instituted horse games as sacred to their Poseidon, at all their great centres and several generations before the Troika,² but we more especially hear of them in Thessaly and about Marthus. The *Aiolids*, the *Danāns* of the Nile and Greece, and the *Tuath de Danāns* of Ireland were all Phenicians, Mr. Gladstone thinks, and their “Aiolos, guardian of the winds,” that is of their coasts, instituted the horse games of Elis, ages before a Greek nation was dreamt of.³ Wherever, says this writer, “Homer mentions solid building or the use of hewn or polished stone, it is always in some relation to the Phenicians. . . . The wall of Troy was built by Poseidon, the Phenician god, that is by Phenecian artizans;” so was the Trojan palace of Priam, and the temple of polished stone dedicated to Kirkê, the Phenician goddess.

The term “Pelasgi” is often found applied to those Beni-Anaks or Phoinikes who resided inland or were engaged in agriculture. We know that Phoinikian nations dwelling on the Nile coasts were variously called Kaphtors and Danāns, and Northerly, Palashts, Turians, Surians, Kheti, &c. So Greeks were only known to Asyrians as Yavnans or Yunans, and the whole people of Western Asia were in India designated Yâvanas, although that name properly belonged originally only to the Ionis or Yavans, and in the time of Sargon, to the inhabitants of Cyprus.⁴ Thus many of those we call Pelasgi were offshoots of the old stocks of Phoinikes, Kephts, Anaktori, &c., and such branches had therefore descended through Shemito-Aithiopes; whilst the history, architecture, rites and worship of other Pelasgi, show that they too were brethren but with strong Aryan tendencies. Both must have started from the same creative centre but at a wide interval, and been subjected to entirely different influences of climate and surroundings.

Kadmeans were, it is said, people “coming from the East,”⁵ though this is

¹ *Juventus Mundi*, Introd. Herod., I. 57.

² *Ibid.*, pp. 132, 133.

³ *Ibid.*, p. 136, *et seq.*

⁴ Sargon’s inscription is dated 709, and cf.

Smith’s *Biog. Dic.*, p. 936; *Jour. As. Soc.*, I. iii, pp. 251-253.

⁵ *Juventus Mundi*, p. 135.

not going to the root of the term, for they were Sun-stone worshippers, which legend explains by saying that Kadmos the ophite became a stone or Lingam.¹ With Hebrews they were Anakes or “Kings of Men,” and from this word abbreviated, we have Nechoa Nacho, Necus and Negus, all signifying in Egyptian and Aithiopian languages, “a king,” as in *Nachi Rustam*, the famous solar monarch’s tomb at Persepolis.² Kadmos was a sub type of that obelisk of learning, the *Kan-Toth* of Egyptians, and with Greeks and others he became Cunthus, Canathoth, Caanthus, Cuncethus and Cadmilus. They said he cast fire into the sacred grove of the Apolonik serpent of Boiótia, meaning that he added Fire-worship to that of the Python, but inasmuch as he was a Toth and Hermes in the best attributes of letters and learning, so Greeks had to thank him for that all-enduring fire, which a personified Kadmos or Achad-ams³ generated in the groves of their Achademus or Academy, and which has ever since fired and enriched with cultured thought all the civilised world.

Mr Gladstone notices the Achaian name as peculiarly one of feminine gender, and that Homer called the Dorieis of Kreté, Achaians,⁴ as well as Anakeians and Athenians, saying that they observed the same faith rites, especially during their Castor and Pollux fetes, and this connects all these with the Kuklopes who were Kadmes or Achadames.⁵

According to Strabo, the Thessalian Pelasgi, Achaians or Phthiotes, first came to the Peloponesos with Pelops, son of Tantalos, and seizing Lakonia, gave to it the name of Achaiak-Argos; when forced onwards, they drove out the Ionim from Aigialos, which henceforth was called Achaia, and thus in process of time they became known as Aigialeians, Arkadians, Argeioi, &c. These would be no longer Ionim, or the Left hand sects, (Vishnuites), but Turseni or Tur builders, virtually Sivaites. We see clearly that there were here “Right” and “Left hand Sects,” for there were Beth-El and Ionim worshippers, but, just as in India, in face of a common enemy all antagonism of sects subsided, for we see Ach-illeus, a Thessalian—boastfully called the grandson of Ai-ak-os, a “son of the Sun,” and Peleión, son of Peleus—leading all sects of Achaians, Hellenes,⁶ &c. to Troy. Both commanders and commanded are termed Achaians and Argeiana, not Greeks, whilst the instructors of the Aryanized line of Achilles were Cheiron and his associates of the old Aithiopo-Beni-Anak stocks.

The half mythical history of the Thessalian son of Peleides is evidently a Greek para.phrase of the story of Pelias of Iolkos, the son of the Aithiopian deities Poseidon and Turo; and the wars of the Troas, though to some extent true, are also embellished from the myths of Melkarth. Peleus of Mount Pelion (a solarized Pi-El-idea), when affianced to Thetis, the daughter of Cheiron, “lost his sword at night,” says the

¹ *Bryant and Holland’s Mythologies*, p. 62.

² *Ibid.*, p. 34.

³ *Ibid.*, p. 84.

⁴ *Juventus Mundi*, pp. 64-67, 143, 144.

⁵ *Bryant and Holland’s Mythologies*, p. 105, and elsewhere.

⁶ *Juventus Mundi*, p. 65.

phalik tale; but Cheiron, here called Hermes, appeared and “saved him from the wolves” (invariably symbols of sterility), and bestowed upon him “a lance”! when he married Thetis. Like Siva, the asetik, and the legendary Joseph, Peleus refused the seductive entreaties of his host’s wife, when he won her admiration as conqueror in the games of Iolkos; and like all solar gods, Heaven or Hephaistos furnished him with weapons wherewith to overthrow the Ken-taurs or Bull worshippers of Pelion; but he was turned into a stone and his followers into wolves, which seems to describe a temporary failure of Solarism about Pelion, and the triumph of a pure stone or Lingam worship. This, too, may be a Western reduplication of the old Turano-Akadian Bull wars, illustrated in our fig. 207, vii., p. 77.

The Homerik leader has many of the characteristics of the old Turanian solar heroes. Achilles was “a child of golden locks and of fire;” “Lord of War, of Sacrifice and of Healing” (the Ier-u-Sālem idea); “swift of foot,” a “Driver and hunter,” as were all solar gods. Like Bar-Chus, Krishna and Moses, he rose from the waters, and would have been immortal but for one weak point; not like Sams-On, in his hair, but like Krishna, in his heel; and like this Apolo also, he fell in his *Dvāra* or door, “the Skean Gate” of the holy circle of his Ilium; not, however, before he had “passed through” his twelve labors, the destruction of twelve towns, and captured Hektor or Ak-tor, and thrown his body at the foot of Priam—all sufficiently phalik explications. His remains were deposited as became a Sun god, in a golden urn, and as became a chief of solo-phalists, on a huge conical Omphe or Tomba, overlooking the valley of the holy Skamander, the burning sources of which rise amid the snows of Ida, his Zion and that of many peoples.

Greeks adopting an Aithiopian tradition regarding Phoinikes capturing certain women from Inachus of Argas, amongst whom was Io, said it was their hero god Zeus who carried off the representative bovine Mother, the priestess of Hera (a name of Vishnu who we found in Turano-Akadia), and whose form is largely represented amidst the remains of Mukenê and the Troas. Phoinikians said that Io voluntarily fled with them on finding herself with child by the captain of their vessel.¹

Amphion and Zethos, “the Jasonites,” who were, said Greeks, the first to found and wall in Thebes “four or five generations before the Troika,” were Pelasgians who had been expelled from Boiōtia by Kadmes and Phoinikes, long before there is any “evidence of an Hellenic race or family.” Even the very name of Iasos or Jason, continues Mr Gladstone, “appears to bear no Hellenic character, though it has certain points of contact”² with races who dwelt in Egypt and Phoinikia. Jason we find to be descended from the old Aithiopian God Poseidon, through his famous son Peleus, whose daughter by the Aiolian Kretheus, bore Jason, Pheres and Amythaon, marking the early alliance of Turans and Aryans.

The Achaian name, as Mr Gladstone says, was no territorial one, and existed

¹ Rawlinson’s *Herodotus*. i. 122-5.

² *Juventus Mundi*, p. 76.

throughout what became the kingdom of Greece long before the Trojan war. We of course see in it a faith-term like the word Arkadians or Athenians, and agree, as he urges, that is probably lies in *Akads*, who, half Aryanized and Shemitized about the time of the Trojan convulsions, had spread all over Persia, Asia Minor and onwards. He sees Achaians in “the Persian Archai Menidai,”¹ who were flourishing in S.W. Armenia in the reign of Shalmanezar II., or 9th century B.C.; to which we assent, but prefer the old faith-term of *Ach-meni*, as designating them “Men of *Ach*” or solarists; for we know that *mene* was man, an obelisk, and the sign of a man, or of the sun, in fact the Māné of *Ad-māne*, the Adām of many races.

Eusebius speaks of Pelasgi as contemporaries of Solomon, and as being long before and after his time, the terror of all coasts, and, as Tur-rhenoi, called “Sea demons.” The colonies of Danans which went from the Egyptian coasts to Argos about 1400 B.C. are variously called “Pelasgi, Pelasgiotides, Lars and Larissas,” but this was by no means their first visit to Argos. Mr. Gladstone says the Danai “found there a primitive Pelasgian population,” that is Kuklopes, Kabiri, Kuths, and other old Aithiopian races.² The early Aphrodite of the Peloponesos was Kuthereia, the consort no doubt of a patriarchal Kuthus or Kuttarus.

We have seen that Keftors and other Egyptian coast, if not interior tribes, were Pelasgi; in fact, as Bishop Thirlwall says,³ “the name ‘Pelasgians’ was only a general one like that of Saxons, Franks and Ale-mani, each of the tribes having also a name peculiar to itself.” So Niebuhr insists upon “Pallas being only a Hellenized deity,” and thus those known to Greeks, as Hellenes, Argives, Arkadians and Ionians, had grown out of Pelasgians. To this Mr. Gladstone agrees, so that the name of this people was a faith-term like that of “Hindu” or “Christian.”

It was only the ignorance of the Graikoi which called the race “Autochthones.” and the ignorance of the old tribes which made them speak of Thessaly as “their cradle land,” and Olumpos as the primeval Zion of their Zuth. They told Greeks that his winter retreat had always been in Epirus, amidst the groves of Dodona, by the sweet lake of Io or Ioan-nina; and that “the deep loamed Larissa” by the river and lake of Peneus, was his Arkite capital. Homer said he was

“The *Pelasgian* Jove, parent of gods and men;
King of Dodona and its hallowed grove.”

This Pelasgian faith was exactly such as always ripened into Hellenism. The great Kuthite races of Babylon so matured it on the Persian Gulf and the mountains of Ellams or *Hellenists*; and here in Europe were little colonies of Graici about to develope and make it immortal in the sculptures, statuary and learning of Atika. But to do this on that hard and sterile land, the refuge of pirates and all restless

¹ *Juventus Mundi*, p. 310. *Ancient Monuments*, II. p. 374; III. p. 349.

² *Juventus Mundi*, pp. 41-44.

³ *History of Greece*, I. chap. ii.

spirits, many and diverse immigrants as well as strange deities had to be admitted, and this took place as Mr Gladstone describes.¹ Erech-theus became their ark god though “a Pelasgian Autochthone;”² and the bulk of the people, Ions or Ionis, worshipped the female side of nature in Athena rather than in the Pelasgian Zeus, though calling themselves Hellenes. There were no doubt two sects, as Euripides never alludes to Ion as Hellenik, nor does the Hesiodik tradition of Hellen and his sons ever mention Ion, who is only known as the adopted son of Xouthos. Demeter of Eleusis was the great deity of all Atika; for, says Strabo, “Atika was Io’s, with an Ionian people;”³ and the Ionian name, according to *Juv. Mundi*, was certainly not Hellenic, or in origin connected with the same; nor “are the associations of Demeter in Homer, ever Hellenic.” Of course not; which of us would think of calling a Sivaite a Vishnu-ite, though both are Hindus and have Brahman leaders? regarding all which see our Vol. I., pp. 306-16, and Index headings under Pi, Pierians, Pigilians, &c. On page 298 of that Vol., we dwelt upon the faith-meanings in Pala and Peleg, “the Divider” and “Distinguished One,” an etymology noticed by Mr Gladstone, and which he seems to accept in urging that Greece was anciently Pelasgia, and the faith, one based “upon the worship of nature powers.”⁴ Pelas was in point of fact “Siva, born of the mountains,” the Elohim of a Gan-Eden, or a Yahuê of nomads. It was Pelasgos, said these tribes, who taught men to clothe themselves and live on fruits, and to sacrifice to the gods. He was “the beauty of holiness,” excelling all in magnitude and strength, and the great creative power which clothed the world with soil and verdure, said both poets and statesmen.

“Black earth on lofty mountains thick with leaves
 God-like Pelasgos once produced; that thence
 A mercenary nation might arise.”⁵

Pelasgos is thus a Mahadeva, as Hindus would name such a God, and the Pelasgoi who fought at Troy called themselves the sons of Teutamos. *Larissê*, says Mr Gladstone, as “mentioned in the Trojan Catalogue, appears once more, and on both occasions as *an epithet denoting fertility*;”⁶ a fact we have long since particularly dwelt upon in the *Lares and Penates* of all tribes; for *Larissê* was the Ionê, as the Penates was the Beth-Lechem or Corn God, the Tent, Ti-uth or Pi-el-eus, of the early progressive Western Aithiopes. They called their chiefs after their gods, as which of us have not? but this must not deceive us into mistaking a chief for the original god-source, nor because we find Turanian peoples adopting Shemitik or Aryan languages, should we fancy that they had never been Turanian.

About the period of the Trojan war, the Hellenes, Helloi or Selloi (for these inter-

¹ *Juventus Mundi*, p. 84.

² *Iliad*, ii. 83.

³ *Ibid.*, p. 86. *Iliad*, viii. 333.

⁴ *Ibid.*, pp. 105-106.

⁵ Taylor translating Pausanias, VIII. i. 222; and cf. Poet Asius.

⁶ *Juventus Mundi*, p. 76.

Teu-tamos is a Western form of Tamuz.

change), were finally expelled from Asia Minor by the route which the great body of Pi-el-ians had ages before taken, viz., across the *Helles* Pontus, a name then embracing “not the narrow strait merely, but the whole sea between Troas and Thessaly at the least.”¹ The Troas had a river called *Selleeis* and there was a *Proto Selenoi* race in Arkadia, and Hesiod speaks of the Hellopia, whilst we know that the Selloi were a very ancient people who in later times thought (said wise men) too highly of themselves, so that this word came to mean “braggarts.”² Mure in his *Literature of Greece*, observes Mr. Gladstone,³ says “that *the name Hellen bears witness against itself*, being apparently derived from the territorial name *Hellas*, and that in its turn from the Helloi,” that is from a land and tribe of Sun or El worshippers. We know that the *Selli* or *Helli* were the priests of Dodona, and that *Curiales* or *Curetes* were servants of the high Asian “God of Light,” Kur, Kures or Ka-Ur, and that Pelasgi gave these Salli or Curia to Romans. The ancient races of Akar-An-ia, Ait-ol-ia and Eubea, were called Curetes and Helliadæ, and Curetes nursed (or were the originators of) the later Zeus, their modified Kur, Ur or Uranus,⁴ and of the Zi of Arkadia.

It is clearly shown in regard to the eight books of the *Odyssey*—probably not composed till the 7th cent.—that “*Greek experience could not have supplied them. and that Phenician could;*”⁵ and Greeks, it is admitted, “were apt pupils of Phenicians ever since the time of Minos, the first known founder of a maritime empire, and the mythological son of Zeus.” We know that from the Theban Kadmenian Phoinikes, (settled, says Homer, all over Boiôtia a generation before the Troika), Greeks got both letters and civilization. In Corfu or Scherie and neighboring islands, the old civilizers went by many names, as *Phaiakes*, *Nausiclutoi*, or “famous sailors,” &c.; and one of their great kings was Proitos, “Monarch of all Argeioi, and of the well-walled city of Tiryns.” Of him and his celebrated mythical queen-goddess Anteia. we have many strange solo-phalik tales, and that told by Greeks regarding her love for Beler-ophon is probably a variant of the Pelean story and the origin of the Jewish legend of Joseph and Potiphar’s wife.⁶

It is clear that the gross parts of the Grecian faith which, it is said, came from Egypt to Pelasgia, and so to Greeks, became grosser according as the soil on which the faith fell became poorer. Yet there is not much to choose between “the vibrating images” of Egypt, the erect Elean Lingam of Kullenê, as described by Pausanias,⁷ and the Athenian erections; and it is not fair to mislead the public as so many orthodox authors do, by upholding one side of Grecian Religion, or “The Olympian System,” as Mr Gladstone calls this, and keeping back the other side, or the worship of Fertility. Let us tell the whole or conceal the whole, so that no such false

¹ *Juventus Mundi*, p. 115.

² So a glutton was called a Phaiax, because Phaiakes were rich, and fond of feasts and gaiety.

³ *Juventus Mundi*, pp. 29-37.

⁴ Cf. our Vol. I. p. 392; Bryant’s *Mythologies*,

I. p. 40, II. p. 472; Holwell, p. 135.

⁵ *Juventus Mundi*, pp. 118, 128, 130.

⁶ Details in our *Glossary*.

⁷ Paus., II. 145; Herod. II. 48-51; Ovid *Fast.*,

judgement as now exists, be possible. Gradually Greece acquired “a real as well as universal religion,” says our author;¹ one which “acted upon life, menaced the excesses of power; prescribed the duties of reverence to age and authority; of hospitality to the stranger, and of mercy to the poor. It had one and the same standing with reference to all classes. It did not assign to deity that most ungodlike quality, respect of persons (and was thus superior to the Hebrew ‘System’). But in after times, apart from its moral stains, it became wholly severed from the cultured mind (as all faiths tend to), and subsisted mainly as the jest of philosophers and men of the world, the tool of priests and rulers, the bugbear of the vulgar.” Christians very seldom realize how much this is the case with Christianity to-day.

There is not, says Mr Gladstone “in the true Olympian religion any clear instance of a married deity, except Zeus,” and this is also the case in the Hebrew, though the Elohim of Genesis has his *Ruach*, and Jehovah, a female “Holy Spirit,” which Europe now calls male. So “there is no patronymic among the gods, except that of Zeus himself, and (mark here how Christianity follows the older religion) there is no god, born of any divine sire other than Zeus, nor any god, born of a goddess, except he be the father, nor any god, born of a human mother;”: a Christian departure which enabled Mahamadans to drive Christianity with ease and rapidity out of Asia and Africa, and which is still enabling Islam to beat it in every field where the two compete for proselytes. Mr Gladstone continues: “During twelve or fourteen hundred years, it (the Grecian Faith) was the religion of the most thoughtful, the most fruitful (mentally), the most energetic portions of the human family. . . . For the great part of a century after the fall of Constantinople, in the chief centres of Christian civilization Greek letters and Greek thought once again asserted their strength over the most cultivated minds of Italy, in a manner which testified to the force and to the magic charm with which they were imperishably endowed. Even within what may be called our own time, the Olympian religion has exercised a fascination altogether extraordinary.”² We have he shows, followed the Greek in calling those persons given to religious observances, sacrifice, and the practice of morality, good and *dikaïos*, upright or righteous. The right-doing man was a theoudes or God-revering man, and neither lip-service nor sacrifice was acceptable from the evil-doing man, the gods requiring both a pure heart and good deeds.

The Greek constantly practised prayer, and, adds Mr Gladstone, “there was a strong general belief in its efficacy.” To the good there was held out a promise of reward, and to the evil punishment, and especially for “the sin against the Holy Ghost,” if by this be understood a “deep deliberate wickedness (*atasthalin*), a sinning against the light” that is within us, as by setting aside that “holy conscience or inward monitor which tells us we are wrong.” Nay, the Greek here went beyond the Christian, for that was *atasthalin*, the doing of which, says our author, “but for

¹ *Juventus Mundi*, p. 211.

² *Ibid.*, p. 382.

guilty ignorance, we must know to be wrong.”¹ Ignorance, said the Greek, is no excuse for remaining in a wrong course, and therefore it is sin, a stage far ahead of the Jewish code. The gods not only gave over a wicked and ignorant person, but they were even thought to urge him on to his destruction,² as Yahuê is said to have hardened Pharaoh’s heart till he drowned him in the Red Sea, or as Theos is said to make the erring Christian “believe a lie.” In Homeric days, says Mr Gladstone, “we find among Greeks no infanticide, no cannibalism, no practice or mention of unnatural lusts; incest is profoundly abhorred the old age of parents is treated with respect and affection. Slavery itself is mild; and predial slavery apparently rare. There is polygamy; no domestic concubinage, no torture. There are no human sacrifices. . . . adultery is detested;”³ so that Jews could easily frame a good code for themselves from Greeks, and do not seem to have profited sufficiently whilst in bondage under them.⁴

Both peoples chose as their rulers men of fine and complete physical capacity, indeed every race of solo-phalick worshippers did this. Saul was selected for his strength, might and prowess, as were the first chiefs of all tribes or clans, and to them every virgin was sacred and often proffered. It was necessary that the Greek Basileus should have “marked personal vigour and prowess, or surpassing strength of body like the Telamonian Ajax, or vast powers of mind as well as limb, like Odysseus, and personal beauty.”⁵ He was at once “priest, judge and general, and as king, a great proprietor.”⁶ Any bodily defect, especially in regard to his virile powers, rendered him as well as Popes⁷ unfit to reign. Laertes had to quit the throne “before decrepitude, and probably when his activity had but begun to diminish.” Peleus on account of his years, and Telemachos like all our monarchs, was not allowed to succeed till he had arrived at puberty. Every king must be an *Aizeos*, or a man in the full sense of the word, and in full strength.⁸ “The voice and the sword,” says Mr. Gladstone, “are twin powers by which the Greek world was governed, and there is no precedency of rank between them;” hence we see why speech and eloquence, or freedom to speak forth in the voice of all men, was held by so many old races to be the sign of God, and Almighty power. Under all circumstances the gift of free speech was “God-like,” and “the voice of the King was the voice of God,” and still “the Speaker” rules in all our assemblies with kingly powers. It was long however, before Greeks arrived at these higher flights of their religion, and not many of them did so, a fact we constantly forget in speaking of ages. when not one in several hundred persons were able to write, nay even to follow a discourse. “Of the resistance of a new worship and its temporary exile,” says Mr Gladstone in regard to Greeks

¹ *Juventus Mundi*, p. 387.

² *Ibid.*, p. 388.

³ *Ibid.*, p. 395. This is a little more favourable than we would write of Greeks—past or present.

⁴ Joel iii. 6 asserts they were slaves in Greece.

⁵ *Juventus Mundi*, p. 418.

⁶ *Ibid.*, p. 424.

⁷ Cf. our first volume, p. 148. The imperfect Jew dare not approach his Yahuê.

⁸ *Juventus Mundi*, p. 419.

breaking away slowly from the old Achaian religion, “we have an instance in the driving of Dionusos into the sea by Lukourgos.”¹ Gradually also was the old Pelasgian Zeus represented as one deity, whether in the Thessalian Olumpos, the Ipirian Dodona, or in his later shrines in Atika and Elis, and depicted as the meeting point of the Pelasgik and Hellenik faiths.² Athena, who in later days was called his daughter, had been an Aithiope, the child of the Libyan Poseidon (an incestuous giant like all sun gods) and of Tritonis, the sister of one Palas and the daughter of another. Like Aphrodité and other great Turan-god-ideas, she sprang from the waters; and every Kuthite race and place claimed her. Though long the rival or opponent of Zeus, she finally became the most beloved of all Arian goddesses, the leading figure in that Grecian faith which eventually, according to Mr Gladstone, recognized “*a Deity in some sense three in one a Deliverer of the seed of the woman, a being at once divine and human. Secondly, the Logos, the Word or Wisdom of God; and next, the woman whose seed this Redeemer was to be.*” These traditions, he adds, “*appear to be drawn from the same source as those of Holy Scripture;*”³ in which case “Holy Scripture” must have drawn its faith-ideas and “traditions” from the old Turano-Arianized religions. This Greek faith, we are informed, also recognized “an evil being and his ministers. . . . a rebel and a tempter. . . . and were we able to go further back we should obtain fuller and clearer evidence of the identity of origin in certain respects” of Greek and Hebrew, and therefore of Christian faiths. But surely we do not require anything clearer. For not out of Egypt alone have we thus, aided by this pious “Master in Israel,” called “the young child,” nay his father, mother and grandsires, but out of all the old faiths of the early world. We therefore require no “theories” of either “Inspiration” or “Primitive Revelation,” which the learned author here invites us to consider, but only *study*, light and intelligence wherewith to trace the universal continuity of history and religions, according to those laws and that order which govern all things, physical and mental, if we have only knowledge and wit enough to see this. Let us now look at the religion developed by the various Orphik writers who lived between the 14th and 8th centuries B.C., and we shall find, and more so as discoveries go on, that Orphik faith is no faint echo of the theologies of the great nations of which we have been speaking.

ORPHEANS, 14th-8th Centuries B.C.—The chief Orpheans were Olen, Linus, Orpheus, Museus, Eumolpus, Pamphus, Thamyris and Philamon; and they are termed “Poets and Religionists,” teachers of asceticism, strict morality, abstinence from murder and wrong-doing, and “preachers of religious initiations, sacrifice and prayer.” Plato said that Orpheus taught the soul was divine and only imprisoned in the body as a punishment for former errors. Orpheus, who was a Thrakian and more or less mythical, wrote, says Diodorus Siculus, in the Dorik dialect with Pelasgik letters, and his poems say some, were thrown into Greek by

¹ *Juventus Mundi*, p. 178.

² *Ibid.*, p. 220.

³ *Ibid.*, p. 207-8.

Onomâkritos, the Athenian of Krotonia, who is called the 4th Orpheus, and belongs to about 720 B.C. But the first and great Orpheus, probably flourished about 1200, or, as many contended, even earlier and prior to the Trojan war. He was the first who applied music, “until then unknown to history,” to the worship of the gods, for music he said, “had power over the passions, and produced an ardent longing after the soothing and elevating influences of religion.” He urged the worship of the sun as Bakchos or Dionusos with ascetik purity of life and manners, the strict observance of all solar rites, especially of the vernal Eucharistik “sacrificial feast, on the raw flesh of the ox”—the god’s symbol. This the pious communicants then tasted, partaking of nothing else, and clothed in pure white linen garments.¹

Orpheans taught the existence and agency of subordinate intelligences, visible and invisible, angels and demons; the existence of a universal soul, diffused through all the elements of nature and of animal and plant life, manifesting itself variously, sometimes in mere sentient powers, but in other cases developing the higher faculties of reason and active general intelligence. Yet, said they, there is but one intellect and one great Supreme, “The Good,” who comprehends the world in his infinite nature;² and he manifests himself in the three great Demiurgik Principles, “The *Jovial, Dionusiakal* and *Adonikal*,” which became therefore a Trinity, and from these proceeded all super-mundane, mundane, and generative action, necessary to “Perfectness,” of which the sexual was the most important division.

These “Religionists” argued that as the heaven corresponds with the earth, imparting to it divers powers and properties, so the earth must be able to receive life, each after its kind. God, said Orpheans, was not all things, nor divided among all; but all things, because present everywhere and to every being totally. He contains all, and is yet separate and apart from all; the origin of all multitude, and yet himself a perfect unity. Here then is the source whence the Platonists got their God, and Porphyry—that starter of all Athanasian creeds—his incomprehensible verbiage, like to that strung together by the creed makers of Christendom when attempting to harmonize a Trinity with unity. Thus Porphyry wrote:—“God, Intellect and Soul are each of them everywhere, because nowhere. . . . Intellect is in the Deity, yet everywhere and in no place of its subordinate essences . . . the Soul is in the Intellect and in the Deity; everywhere and nowhere in respect to body, but body exists in Soul and in Intellect and in God . . . Intellect being everywhere and nowhere is the cause of Souls,” &c., &c.; vain attempts of man to explain the incomprehensible or that which is beyond the actual ken of his senses.

The followers of Orpheus are described as great “men of prayer,” and many held the most advanced views thereon, believing that prayer only conjoins the good man closer with divinity. Prayer was not to animadvert on the gods, nor draw down their bene-

¹ Smith’s *Dictionary of Greek and Roman Mythologies*.

² *Hymns of Orpheus*, said to have descended from Puthagoras to the Platonists. See Thos. Taylor’s edition, Lon. 1787.

ficence, “but rather to elevate the soul to the divinity, and dispose it for the reception of supernal illumination.” “As heated paper,” they said, “when placed near the flame is at once enwrapped by that divine element, so man should try to get heated in his devotions, so that he may readily burst into flame”! and this state Easterns still strive after, by dancings, &c., as Christians do mentally, at times even to the bewilderment of their reason. The true *Naby*, “Prophet” or “Inspired One,” always despises reason.

“The Sun was” said by Orpheans to be “the same in the world of Sense as Apolo is in the Intellectual, and as Good is in the intelligible world.” They believed that the Moon or *Mene* (“called by the immortals Selene,”) contained “mountains, cities and houses.” Though “Mother of Ages” she was “bull horned.”

“Female and male, who with borrowed rays did shine,
Now full or hid, now tending to decline.”

Orpheus commanded his son, when adoring the Sun, to offer with his prayers, “sweet oblations of frankincense and Mana,” an injunction similar to that given by Moses to Aaron in regard to the Linga or Eduth of Exod. xvi. 33, 34. Indian aborigines and Hindus still place before this “Lord” sweet incense, rice, bread; flowers, &c. Museus was told to pray thus to “*Jah*, the lofty rider in the heavens,” very much as Jews are taught in some of their *Psalms*.

“Hear golden Titan, whose eternal eye
With broad survey illumines all the sky,
Self-born, unweaned in diffusing light,
And to all eyes, the mirror of delight”

So hymned Mr Taylor, and we shall learn from him, Proclus in *Timæus*, the Rev. Dr. Cudworth and others, much more concerning Orpheans, and will further delineate their religion in our “Short texts of Faiths.”¹ They had as much difficulty as Europe has in separating their “Almighty, all wise and good God,” from “Nature” or “Providence;” for He seemed to act unrestrained, or from an irradicable love of wickedness and destruction, and with complete indifference to the general happiness and comfort of man. However, under all these circumstances, and seeing Nature could neither be reformed nor got rid of, they philosophically worshipped her, and called her “one of the last demiurgik causes of the sensible world.” It was ordered that her altars were always to be fumigated with aromatics, and she was to be thus addressed as a dual deity—

“Nature, All-parent, ancient and divine,
O much-mechanic mother, art is thine;

Immortal, first-born, ever still the same,
Nocturnal, starry, shining, glorious dame;

Finite and infinite alike you shine,
To all things common, and in all things known,
Yet incommunicable and alone.
Without a father of thy wondrous frame,
Thyself the father, whence thy essence came.”

¹ We regret that this must stand over for our third volume. [*Short Studies in the Science of Comparative Religions*; 8vo., London, 1897; the “Short Texts of Faiths” comprised Article XI.]

Let us now however turn to Syria, and to that “Holy Land” which, once to us fraught with so many pious memories, hopes and aspirations, we walked over with bated breath, as it were, hoping to confirm all the loved and fervidly believed stories of our youth.

SYRIA AND PALESTINE.

If the reader has carefully followed us through all the past researches, he will neither be shocked nor astonished at our finding in Palestine also a confirmation of the law that history and faiths have been continuous, and that, as the motto at the head of our chart states, “there has been no entirely new religion from the beginning of the world;” also that all faiths have mythologies, and that Christianity is only purer *in degree* than those religions which preceded it; and, that each succeeding faith adapts the previous mythologies to suit the idiosyncrasies and culture of its votaries.

Professor Goldziher proves to us in his valuable work on Jewish myths¹ that his own race had an ample stock of mythologies, greater and denser indeed than even that volume illustrates. His Jewish brethren had inherited the past, as which of us has not? and the race had not so ancient a past as too-believing Europe has imagined. Archeological researches throughout Syria, whether prosecuted by Christian or skeptik, the members of Biblical societies or by scientific explorers (who for a dozen years back have surveyed the land from Dan to holy Hermon, and from Karmel to the wildernesses of Moab with the sole object of confirming Christian story), alike assure us that what we have written and have yet to say regarding its ancient and Jewish faiths is correct, and that in many places these are by no means yet dead. The old symbolisms still abound in more or less veiled forms, and are still revered in spite of Cross and Crescent, and are intimately woven into the public and social life of the people, and developed with many of the old accompaniments sacred to Solarists, Lunarists and Fire worshippers. Still may all sects be seen praying and fasting at Sol’s and Selene’s stated phases, and by *their* old shrines in subterranean cavern or on holy mounts, by sacred well or tree, or with bended knee before a revered if not Messianik or anointed stone.

Sur-ia is still indeed “the land of the Sun” or Tsur-God—“the Rock,” and “Everlasting Father,” as our Old Testament translators prefer to call him.² The *Tsur* still symbolizes him, if not his creative agent, and all caves and wells or domed-shaped rocks or mounts are his sacred arks or omphi, called though they now

¹ *Mythology among the Hebrews and its Historical Development.* Longs., 1877.

parts of these volumes on the *Tsur God* of Israel as a name of Jehovah, Baal, the Eternal, &c.

² Compare any Hebrew Concordance and various

See Isaiah xxvi. 4, in *Cahen* and others.

be by those ignorant of all save their own little faiths, sepulchres, Zions, Olivets, &c. All peaked Hermons, Karmels, upright stones and trees symbolize Baal or Yahuê, and holy fire and water are common to both his forms as generator and genetrix, for without these he acts not. The Judean *Kabah* or *Dome of the Tsur*, with the arkite waters of his Miriam, spoke, to the old Idealists of the life to come hidden deep in her fruitful womb; and for similar reasons did Găřazim become “the Mount of Blessing” to the adoring Samaritan; for there too had the ark rested by the “Cave of Eliun,” which devout Christians, following up the solo-phalik idea, have also dedicated to the feminine principle in one of their female saints. As before “the Cleft” or Ark of Delphi stood the Pillar of Zeus, so before this rocky cleft also stood “the Pillar of the Faith,” the “Stone of the Corner,” but as the later Yahudians said, “the Rock of Offence”—the *El-Amud* of old, beside which far more ancient races than they, had worshipped their “Righteous Lord” or “Upright God.”

These high places of Samaria seem to have been the earliest centre of Yahu-ism, for the old Kushes (Kuthim) yielded not up at first or easily, the Jebus or Mount of Sălm—“the Place of Peace” or Salvation—of their Jove or Tzedek, that is of *Malechi-Zedek*. Abram was indeed for a time permitted to worship “the High God” of the Jebusi—the pillar or I-u-Sălm—at his hill of Zion, but he finally retired, said Samaritans, to the Sălm of Shechem, on which account his children here built their rude altars, perhaps adjoining the old and holy shrine in the vale between Ebal and Gerezim, for here stands the omphik “tomb of Joseph” with its conventional phali,¹ as seen in our Pl. VIII, p. 386, Vol. I. It is similar to many we know in Eastern lands, and beside such have we oft tarried to watch the fire rites and reverent worship of the dead. Many Samaritans indeed affirm that the Sălm of Malachi-Tzedek was *only* at their Shechem, and topographically this saddle between two sacred mounts—one lofty and therefore most suitable for their El-Eliun or Alahi of Gen. xxxiii. 20—is exactly such a spot as Sivaites usually select for Lingam altars. By this “*Moreh*” too was a sacred grove now called *El-Mukhna*, to which many traditions attach.

Failing Mount Moriah or Muré, from which the Mahamadan drove the Christian because it was one of Arabia’s oldest stone shrines, the latter selected the eastern “hill of olives” or *Jabel et Tor* as a corresponding feminine omphe, and there, over another sacred cave, did they erect “a round church in a round court-yard,” and also place the veiled Linga of those days—the sacred “Foot” print of the Kurios—the Lord *Kur* or Sun. Here indeed had Solomon erected less veiled emblems of his deities, until the very Yahus, or at least their leaders, called Olivet “the Mount of Corruption” rather than that of “Anointing,” which points to Judeans loving the arkite form of the faith more than the Messianik or Sivaik type.

The whole land from stone-loving Petra and its troglodytes, to the Taurus ranges is studded with the living faiths of the far East, but the most diligent Christian

¹ On these say Syrians, *Muskr* and *Nukr* will sit and judge the soul. *Pal. Ex. Jour.*, April 1882.

archeologists cannot point to a single Christian tradition which actually connects the sacred places with Christian story earlier than our 4th century, unless it be from a remark of Captain Conder's regarding the grotto of Beth-lechem, which we know was the cave of Mithras, the God of *Lechem* or "Bread," and of his child Tamuz, ages before Yabus existed. Here too is a holy spring, the waters of which give "milk" miraculously to the nursing mother, and close by, was a circle of stones sacred to Baal or Belus, and such as our rude forefathers erected when worshipping "the encircler of the heavens"—"the round God," "the Courser."

It is now acknowledged that Christians only appropriated the revered sites of the old faiths from or about the 4th century. Captain Conder in the accounts of his survey labors in 1878, told the Society for which he has long striven to identify the holy places with Christian story, that "unsupported by other evidence, Christian tradition is not in itself sufficient to fix any site as authentic;"¹ and the *Biblical Arch. Soc.* has, as already shown, acknowledged authoritatively, that they could not establish the fact of a single Hebrew inscription over any part of the land, older than our 3d century. Now this taken in connection with the fact which most minute criticism has confirmed, that there is no historical evidence of the existence of the gospels "during the first century and a half after the death of Jesus,"² shows that here at least there was no Christianity worth speaking about, and certainly not such as could materially disturb the worship of the old shrines or much annoy the adherents of the ancient faiths. These certainly rested in peace till 200 A.C., and for 150 years more there was only developed an impure Gnosticism, out of which Pauline Christianity arose; but the faith made no durable mark on all these its supposed cradle lands, and the masses readily yielded up whatever they had imbibed, when their Fatherland called to them once more from the deserts to serve and acknowledge "one God only" and "no Son," but a messenger from him.

Baal-bek or Baal-ath, the great "city of Baal," with its magnificent solo-phalik shrines, pillars or Lingams, was rendered still grander and more powerful by Antoninus "the Pius" in 150 A.C.; and two generations after that, or in 220 A.C., another equally "pious" but too notorious Roman Emperor, seized its most treasured black stone Linga, and ostentatiously carried it to Rome, and enshrined it on the Palatine; and not till 400 A.C. did another "pious" Emperor, Theodosius, strive to blot out the temples and worship of Baal-bek. Emesa and Laodikeia still adored their "blackstones," Ephesus her Jovine "image," and the Seleukians of Antioch their "*lapides qui divi dicuntur.*"³

The Fālâhin, or lower settled Arabian population of Western Asia, must be distinguished from the Bādâwin, who are still mostly nomads and "by profession" Islâmis, though in their practices and rites, solarites and lunarites, as in the days of Mahamad. They call many of their shrines the "tombs," *tophæ* or omphi of Peers or saints, but

¹ *Tent. Work, Palestine*, I. p. 24. Ed. 1878.

is dated to ca. 125 C.E. — T.S.]

² *Supernatural Religion*, II. p. 248. [A papyrus fragment of the fourth Gospel is now known which

³ Gibbon's *Rome*, I. p. 234, and Smith's *Geog. Dict. Acts* xix. 35. *Pal. Explor. Jour.*, Ap. 1882.

they are clearly modified sanctuaries for Fire, Serpent and solo-phalix worship. Practically therefore we may class the Bādāwin with their more settled brethren the Fālāhin, and look upon those rude and still simple peoples, as the groundwork or aborigines from whom have sprung the best races of Western Asia, including the Shemites of Mesopotamia. They have been called “unstable as their desert sands,” for though fruitful in promises, they have seen without much concern many faiths come and go, and heedless of the smile or frown of Cross or Crescent, have been ever true only to their rude Nature worship.¹ Still do they cling fondly to their little *Kiblas*, *Kubehs*, Arks or sacred caves, wells, stones and trees, and cherish that place as blessed indeed by the presence of their God, which has its Beersheba and umbrageous tree. And no wonder, for do they not see Christian and Islami often worshipping with and like them, at their old Beth-Els, Karns and “High places,” and joining with them in casting stones to their God of stones? Nay these vie with them in their unbounded reverence for their old holy spots, where with votive offerings, sacrifices and lighted tapers, they seek the aid and presence of their God, the El, Al or Bâ-al. Still as in the days of Sam-u-El and Saul, do Bādāwin and Fālāhin move in reverent procession round these shrines, and with still greater fervor does the Islāmi here join them at the old solar feast of the *Bairām*, which these fancy is instituted only to commemorate their legend of the sacrifice of the ram by their “High Father” Abram on *Yahuê Irah*, as he called the sacred rock of Mount Moriah. The Fālāhin still pray with Christians by the sacred tree of Shiloh, and by Gibeon’s “virgin’s fount of living water,” where as Arabs they light their lamps, and bending low upon “the sacred stone of prayer,” beseech the Nābê, Prophet or holy man to intercede with God or Allah for them.

“The fear of the anger of the local divinity,” writes Captain Conder, “is deeply rooted in the hearts of this people, and to forswear oneself by the sacred *Kubeh* is thought to bring sure disaster and death on the offender. Many persons state that they have received blows from invisible fists, supposed to proceed from the enraged Neby.” He is called “the Mesh or Monument,” but *Mahā Esh* or *M’Esh* (Siva) existed before “monuments,” and when none were yet known of.

All sects and tribes willingly join in climbing to the high summit of Baal Hazor, there to worship or mutter prayers to their Yahué, Allah, or some other form of Bel or Bâ-al, by his “Enclosure of Sacred Oaks.” The aged know little difference between the old and new gods, nor did many Yahus of old.² Did not the altars of both and every form of Mālāk, or Milkom, also once stand side by side on holy Olivet, nay in Solomon’s great temple, and for four to five centuries, till cast out for a few years by Josiah; and did not his successors re-establish the old worship including that of Ash-taroth, or as Jer. xlv. 17, 18 shows, of Moloch’s consort, *M-l-ch-th*, “the Queen of Heaven,” and attribute all the evils which befel the nation in Josiah’s reign, to neglect of this their old faith? There were altars for Jehovah and Baal side by side at Karmel

¹ Cf Conder’s *Palestine*, II. p. 218.

² *Pal. Explor. Jour.*, Oct. 1881.

and Bethel, as well as at sacred Kirjath Jearim, where Jahveh's ark rested for twenty years; for say the explorers, both it and Gibeah were cities of Baal or Baale.

Down to the days of Ezra, the Ale-im and Yahué were merely Hebrew forms of Baal, Ishi or Molech, and the people were called after their gods, as Phoinikes called their sons, Hani-*bāl* or Asdru-*bal*. This we have elsewhere noticed, but may here assist a Reverend writer¹ by further exemplifying from leading Biblical names.

Jonathan, Joseph, Josiah, Joash, Joab, combine Jehovah or Yahuê or lah.

Merribâal, Bâliah, Ashbal, Jerubbal, Ethbal, combine Baal, Jah, Ash and Ier or Yeré.

Eli-Melech, Malachi, Molochiah, Abimelech, combine Jehovah, Molech and Elohim.

Râmiah, Râmah, Rameliah, Jeremiah, combine Ra the Sun Thunderer, El and Jah.

Shem, Shemiah, Samiel, Samson, Shamsesai, combine Allah, On or Sams the Sun and Jah.

Daniel, Ishrael, Eliab, Jerahamel, Jer-u-El, combine Râ, Yré or Ier, and Elohim, Āllā.

Athiah, Aziah, Azrael, Asiel, combine Jehovah, Ath or Atê, As or Uz, and Elohim.

Ara, Ariel, Eleazur, Elizur, Elon, } combine { Ar, the Lion, the Oak and the Rock or
Eliam, Amiel, Amoni, Asher, Asa, } Tsur God, Amon, Ashur and Elohim.

And so on; and such combinations continue in the names of cities which are built round the temples or mokâms. Thus Jer-u-salem is the place where all seek "the Salvation of *Ir*," *Ire'* or *Ilu*, the old supreme god of Akads, whom Abraham and his ancestors must have long worshipped by the "Gate of Il," or *Bab-Ilu*. No wonder he called the first Judean mount which became sacred to him, *Yahuê*, *Irah* or *Yerah*. He was the giver of offspring which Abraham longed for, and to him did Kaldia dedicate "the month of the propitious Bull," or of Taurus or *Iyar*, "the principal period for offerings to aid generation or conception." Indeed this is the meaning, say Asyriologists, of the Akad word *Budhinuv*, and the Kaldi and Hebrew *Bukur* or "first-born," probably from *B t n* "the womb," see Isa. xiii. 8. Mr. W. Boscawen says Taurus or *Iyar* is celebrated for "omens relating to births," and calls to mind the Zenda Vesta phrase, "Holding the seed of Bulls as a mark of great fertility."² Among the various sacrifices of this period, there was one of "Corn one-third of a Mana (or a third of Mana corn?) together with cooked food to the *Zalim* or *Statue*," clearly to the *Eduth* of Ex. xvi. 34. But this *Zalim* may be the *Salem* of Jer-u-salem, and an old name for the "God of Health," as coming from the roots Sal, Sol or Sul, &c.

The Danites called one of their towns Shemesh, which though "the city of the Sun," is also "*Ir* the Sun." Kaleb called his son *Iru*, and Enoch's son was *Irâd*,³ and *Il*, *Ir* or *Oir* is not only a city but a citizen, and "the Awakener or Arouser," that is the Solar God. Neither Fürst nor Gesenius assert that *Ir* is *radically* a city, as no one would say *Ilium* or *Ilus* was. *Caer* remained the goddess of Kelts, though *Caer* was also her "enclosure," and now means only an enclosure or circle⁴ as Fürst

¹ *Pal. Explor. Journ.*, p. 261. Hosea, ii. 16.

² *Lon. Academy*, 17th Nov. 1878.

³ Joshua xix. 41; 1 Chron. iv. 15, vii. 12; Gen. iv. 18.

⁴ Cf. p. 327 *ante*.

says *Ir* or *Oir* does. Like *Oir-yah* or “Jah the watcher,” so *Ir* or *El* was “a Watching Angel,” and “High Places” were suitable for Gods as well as “Watchers.”

According to Yahudis, Abraham sacrificed upon the Mount of Muriê, and then dedicated it to *Yahuê Ierāh*;¹ and this name Professor Sayce and Dr. Neubauer find in the words of the Siloam Pool inscription—“the excavation in the Yerah.” They think this Yerah is the old *Jebusi* division of *Ir-u-salm*,² mentioned in Joshua xviii. 28, for the site had three divisions called *Ts-lo*, *Halp* and *Ibus*; and if this *Jbus* became the “city of David,” then the *Halp* or *Al-p*, is thought to be the southern quarter facing the “temple hill.” Egyptians called *Ir-u-shlm*, *Shaluma*, and ancient Arabs, the *Dar-al Sâlam* or *Dares-Sâlem*—“the Door of Peace” or of the faith (Sanskrit, *Dvara-Salam*), and so holy did Mahamad hold “*The Lord Salem*,” that he very nearly made it the *Māka* of his faith.

Drāvidas like old *Kelts* called their “High God,” “the Sun,” *Ior*, *Iar* or *Iau*, and a learned Irish priest, Father Smiddy, says that the translation of the word *Ayr-raw*, “Adoration,” means “speaking to *Iar*.”³ The Assyrian “God of Eternity” was called *Ir-Kala*, and he, like the Egyptian *Amen-Ra* was “the secret God, who makes to conceive,” the Akadian *Iru-ak*, and the Kaldi and Hebrew *Iru* or *Eru*, both of which have the signification “to conceive and keep secret.” He was in the *Kaukasian* and *Armenian* highlands, *Ær* or *Ar*, and latterly with *Georgians*, *Ar-din-is*, who apparently took the place of “the *Khaldis*,” “God of the Dead” and of *Aarli* the place of the Dead, as Professor Sayce has lately pointed out. All these deities are shown to be forms of the Sun-God; and as we now know that *Kheti* and other *Aithiopes* (of whom were *Turano-Akads*) long ruled throughout those highlands before establishing themselves in *Mesopotamia* or *Syria*, we may believe that as *Babylonians* they were called *Khaldis* after this tribal form of their Sun-God.⁴ Professor Sayce here says that this God *Ar* or *Khal* was the supreme God of *Van*, and that the population were called after him, “the men of *Khaldis*.” *Er-al* and *Ar-El* are held to be forms of the Sun-God *Tamuz*, who fell like *Satan* to *Hades*, but to such a *Hades* or *Paradise* as *Osiris* presided over; for *Tamuz*, like *Christ*, descended to his lower “land of the Dead,” called *Arali*, which was, says Professor Sayce, “a land where the waters of life bubble up under the golden throne of the spirits of heaven and earth.”

The *Armenian* Sun-Gods are described generally as *Ar-al-ez* or *Ar-Els*, who can restore to life or regenerate the good who call upon them, and they were known as such from the 7th C. B.C. down to our 4th century. Professor Sayce thinks that no *Arians* ruled in *Armenia*, prior to the 7th C. B.C. The reader will here observe that the oldest *Indo Kuthite Bâli* worshippers of *North India*, *Drâvidia*, *Kaldia*, *Asia Minor* and *Teutonik Europe*, all acknowledged this *Bâal* God, *Ar*, *Ilu*, *Eru*, *Herr*, *Er-mun* or some form of *Hermes*. But to return to *Syria* and its *Fălăhin*.

Throughout *Syria* the little *Harams* or sacred enclosures are called *Mukāms*

¹ Gen. xxii. 2. 14. Yahudis = Jews in Asia.

² *Pal. Ex. Jour.*, July 1881, pp. 147-152.

³ *The Druids and Ancient Churches of Ireland*.

⁴ *Lon. Acad.*, 28th January 1882.

(literally, in those days, resing places or encampments), in which is a *Mazar* or shrine having a *Kubeh* or domed cell, containing if not an actual emblem (for Islām has stamped out image worship), yet a fanciful gof-idea; and near to the *Kubeh* is usually a sacred "grove," or rather *l'arbre sacré*, and perhaps a stelê or Matzebê. "There is no *Mukām*," says Captain Conder (and he has noted some 300 belonging to the *Fālāhin*), "without its sacred tree, every bough, nay leaf of which as it falls, is treasured up within the sacred building;" and the same veneration attaches to every stone which perchance falls from the *Mazar*. "In almost every village of Syria," he says, "there is a *Kubbeh*," but if any be too poor for such a domed structure, then a special plot of ground is marked off for the God and kept tidy, and receives some special stones or treasured emblems," thus reminding us of many similar holy Indian sites¹ where a deity or his *Shekina* is supposed to preside.

The Syrian *Kubeh* is of masonry, with a chamber usually 10 feet square, and kept well white-washed. It has a *Mihrab* or "prayer niche" on the south wall, no doubt formerly meant for "the standing figure" or God-idea, indeed a *Mukām* signifies "the standing place," and even now, "the sacred place where some saint is supposed to have stood."² The root may lie in such old Eastern terms as *Muk* (*Mocham*), *Much* or *Mut*, usually applied to a temple figure, face or *Lingam*. As in India, "the walls round the door and the lintel stones" of the Syrian *Kiblas*, or *Mut*-houses, are "generally adorned with daubs of orange-colored henna," which in India at once consecrates the *Dvâra* or gate, to *Siva*, the *Dvârka-Nât*; and like the Indian, the Syrian "removes his shoes before passing this threshold, and takes care not to tread on it." He even craves the deity's permission to pass, for bowing reverently he exclaims, "Your leave, o blessed one." We have already pointed out the very sacred character of the door and portico-idea, and much more will hereafter appear; for the great skeleton gates at the entrance of Hindu, Chinese and Japanese shrines, and lofty archways before Mahamadan mosks and tombs, are all founded on the same religious idea, viz., that they are the symbols of the "Door of Life," by which all save the ungodly must strive to enter in, as our New Testament urges. The Madras parent if he has lost a child, will, when he gem another, dig a hole under the sacred door-sill of his house where it was born, and taking the infant to the outside, pass it through this into the house, lisping the name then given to it, at the same time.³

It is important to remember, as pointed out in the *Pal. Ex. Jour.*, that Abraham and his family were *Fālāhin*, and of course therefore had a still ruder faith and rites than the *Fālāhin* of to-day, for human sacrifice and coarse phalik or *Lingam* worship has now died out.⁴ Still however, the Palestine surveyors' reports show that the *Fālāhin* worship on karns, like those on the heights of Malhah near to Jerusalem, and in the

¹ Cf. our Figs. 21, 59 and 75 of Vol. I., and pp. 71, 156 and 193.

² *Palestine*, II. pp. 218-220.

³ *Indian Anty.*, February 1881, p. 55.

⁴ *Pal.*, p. 270. Only the emblems remain, and these are dedicated to the new faith-idea.

Jordan valley; just as Jacob and his relatives did on his *G-l*, *Galod* or *Galêd*, for a whole night. It is probable that such a G-l was no "Heap" or Hermes, but a "Druid Circle" with a pillar or *M-tz-b-é* in the centre. Indeed Laban called the whole a *M-tz-p-e*, see Gen. xxxi. 45-54; and there is no difference here betwixt the *b* and *p*, nor practically between a god, his pillar and ark or circle symbolism. Our Old Testament translation is confusing. A *Matzebê* or Lingam equally represented Baal, Jehovah and Moloch, as it did Osiris, Jupiter and Siva.

Cromlechs, dolmens and lingas are common in all lands sacred to Jewish and Christian story. At Mareighat, fitly named "the place of anointing," there is a large and fairly formed Lingam, and a perfect grove of smaller ones surrounding a temple; whilst on the adjoining hills are numerous cromlechs and a sacred fountain called *Menyeh*, a word which has its base in Mnā, "desire and *sperma genetales*." This betokens sundry other phalik matters as already dwelt upon under *Menê*, "a man," "the obelisk," &c. Ali the servant of Allah (from *Āl* and *Ālat*, the Phalus), is fabled to have produced this fountain by striking the ground with his spear, just as Siva does with his Tri-sul or "Quickener." The whole range of hills from which comes this "fount of desire," was no doubt sacred to Baal Pe-or, "the opener," and to *Alāt*, *Mena* or *Mini*, the Aramaik Venus as the Talmudists call her.¹

The high round hill of Tabor, known to Christians as the "Mount of Transfiguration," is called by the Fālāhin the umbilicus of their great earth mother Terra—that womb of nature in which we are all transfigured. To her also they had sacred temples at Askalon and Akcho with suitable holy waters; and still at Tripolis, her very ancient city, do we find her pond of holy fish, which are said to "fight against infidels," and to which multitudes still make long pilgrimages, and worship with offerings and sacrifices. We have often come across similar holy ponds and lakes in India, and been warned off with our unholy rod and line. The Venus of Tripolis was Kadishah or Atergatis; indeed the city is called *Kadîshah*, a name elsewhere explained as expressive of coarse phalik vices. Blue is here a sacred color as with all Vishnuites or Ion-im, and occasionally there may be seen hanging to the houses egg charms with a blue prepuical bracelet round them, which they say averts "the Evil eye"—a property of all yoni emblems.

A Zion or Moriah, El Mahrakah ("place of sacrifice") or Karmel (Maha-Kar-El?), like a Palatine and Capitoline, required no emblems to denote their deity, but Gaza of the plains did, and here was found a great Jovine figure, 17 feet in height, which was worshipped down to 500 A.C. Kar m' El is the very god himself, and has no temple but only an altar, where beside a sacred tree and well, Pagans and Christians throng to the Karn God at Sol's appointed phases, with burnt sacrifices and incense.

"It is not too much to say," writes the head of the exploring parties, "that every isolated, round or conical, mountain top in Palestine was once a seat of Sun-worship. Thus at SHEIK ISKANDU, west of the Plain of Esdraelon, on a conical volcanio peak, we find the shrine of a prophet who is described

¹ All this is confirmed in *Pal. Explor. Jour.* of 1882, pp. 80-82, 92. Ali was "the Lion of God."

as contemporary with Abraham, and as having Ram's horns like the Sun-God Jupiter Ammon. NEBY DUHY is a similar conical peak north-east of the last, and has a domed shrine on the top. The legend attached states that the bones of the saint were carried there by his dog, which reminds us of the Parsi veneration of dogs (the companions of Mithras), who, to the horror of Greek writers, were permitted to devour the bodies of the most noble among the Persian fire-worshippers. The translation of bones is a common Moslem tradition. Thus on *Ebal* we have the sacred shrine of 'The Pillar of the Fait,' and near it the sacred cave of *Sitti Islam-îyeh*, who gives her name to the mountain, and whose bones were carried through the air to this spot from Damascus. . . . North of Jerusalem by the village of Sh'afat is the generally recognized site of NOB, where the tabernacle once stood; and this *Nob*, is *Neby* or *Nebo* the Assyrian Mercury. This deity was symbolized by a stone or a stone-heap, and he was one of the gods of the pre-Islamite Arabs who worshipped stones (*batuli* or stone heaps as representing Allah) and sacred trees, and the Asherah or grove of the Canaanites. . . . The worship of Mercury included the throwing of stones on a heap as mentioned in the Talmud (Sanhed. vi. 7), and also by classic authors; and it is of interest to point out, that there is a most remarkable natural monument such as was understood by the name ZIKR or ED—a high conical rock-peak immediately east of the road to Jerusalem at *Sh'afat*.¹

Of course the *Zikr* is the *Zkr*, "sword" or "male" (thing) of Gen. i. 27, which Arabs usually make *Dzkr*, and identify as above with an *Ed*, *Od*, יד, or *Yad*, יד, "Hand," "column or cone of witness," or "a great altar to see to."² It is in fact a generic name for any *Nebo*, *Nob* or obeliskal object, and is so treated by us at p. 175, Vol. I. Thus Josephus speaks of the *Ed* of the Reuben compact, as east of Jordan, and the surveyors see an *Ed*, in "the conical form of the summit of the *Kurn Sartabeh* or Jewish beacon station, where they lighted the fire on the appearance of the new moon." On this cone, which is 270 feet high, is a building surrounded by an oval circle of stones rudely heaped up, and on the eastern terrace are caves. "The general effect," says Captain Conder, "is that an ancient sun temple has been converted later into a small fortress." He adds that the shrines on every mountain and under every green tree, have been described in his *Tent. Work*; and that "the prophets called *Belân*, *Baliân* and *B'alîn* seem the modern representatives of the ancient *Baalim*, and (that) a male and female saint are constantly worshipped, as were Baal and Ashtoreth, in shrines near to one another, many of which have sacred caves beneath." Theirs were the sacred shrines on the snowy cone of Hermon, that "great centre of Sun worship," all oriented says Colonel Warren, and probably built so late as our 2nd century. The construction and Sivaite entourage, here remind us of one or two high mountain shrines which we ourselves surveyed in Dravidian India—also a land of old Kushites. "On the top of Hermon," writes Captain Conder, "is a plateau, and from this rises a sort of peak (the *Linga*) or natural altar, round which a circle of masonry has been built, while a small pit is sunk in the top of the rock," which the Hindu would call the *Argha* or hollow *Yoni*. "There is no temple on the summit" to hide or dwarf the divine emblems of the Creator and Creatrix, but one, as necessary to protect the worshippers in severe weather, is outside the circle on the south, whilst "on the north is a sacred cave." There are other caves a little lower down "used by the Druids for the retreat of their initiated," and such caves are the true prototypes of

¹ Art. *Sun Worship*, *Pal. Explor. Journal*, April 1881; *Tent. Work*, I. p. 175.

² See p. 139, *ante*, and note that the deity is a *Hermes* to which stones are thrown.

Elusinean cells and mysteries. The Christian Druses preserve, says Captain Conder, "the rites of the Gnostics, to whom Sun worship was familiar," and as Gnostics were the first Christians, in fact the only sect we know anything authentic of during the first 150 years or so A.C., we see what Christianity grew from, for Gnostiks being nearest the fountain head, should have known best the doctrines and practices of the founders of the faith. The summit cave of Hermon was "the Cavern. of the Dawn," as the old Turano-Akads called the emblem of their Sun God of the Winter Solstice. It was "the Mithraik Cave" of later Aryans and Shemites, and "an essential feature in the rejoicings of the *Dies Natalis Invicti Solis*," and of all those rites concerning Tamuz his Son, "the Redeemer of his people," for whom Jews wept in autumn, and on account of whose birth they rejoiced at Eotri, our Easter.

BETHEL, the centre of the old Calf or Solar Bull worship of the northern Jewish tribes, has still a Druid circle, but that at Shiloh has been destroyed. On the plain of *Abu' Amr* there is an altar of undressed stones beside a sacred tree, tomb and cave, and still do Jews visit a tomb and cave in Galilee, on the side of *Jebel Jennuk*, the loftiest mountain in the district, "for the sacrifice of articles by fire."¹ Another crom-leach in this district is called "the stone of blood" probably because blood required to be here offered. We have elsewhere pointed out that Indian hill tribes still offer up cocks and goats, &c., on such stones or "Earth fast Rocks;" see the closing part of our Chap. II. and elsewhere.

At TYRE or Tsur, writes Captain Conder, "Ambrosial stones" exist under the sea, and "on an isolated hillock stands the fane of *Neby M'ashuk*, 'the beloved of women,' no doubt the ancient Adonis or *Melkarth*, and the tradition of this local Sun God is (still) preserved in the annual festival of *St. Mekhlar*." There was a celebrated shrine of Venus and Adonis—the Syrian Asher,² at the waterfalls of Apheka, and many practices belonging to this worship survive among the Nuseiriyeh and Ism'aileh of northern Lebanon, who still worship the Sun, Moon and Elements. Even human sacrifice says Conder, appears to be one of their customs, a relic of those of Baal, Moloch or Saturn. Gibbon also mentions charges of this kind brought by Pagans against the early Christians, whilst St. Epiphanius gives a detailed account of this "*Perfect Passover*" of the early Gnostics, which included the sacrifice of a child, an essential rite of Abrahamites; see Sir William Muir's *Art. R. As. Jour.* for January 1882.

Of prominent sacred monoliths there is the "*Pillar of Jacob*" and *Sakhrat* of Job³ east of Jordan, one north of Acre, and several at Baalbek and north-westerly. Some are dedicated to hermits who, says Conder, "imitating Simeon Stylites, used to seat themselves thereon"—a practice much older than Christianity, and directly connected with the worship of the Sun's creative power. Many of these hermits lived in our 5th century, more especially near Aleppo, where are the ruins of the great Cathedral of St Simeon; thus closely is Christianity connected with both human sacrifice and Sun worship.

¹ Cf. Conder's *Sun Worship*, and *Pal. Ex. J.*, Ap. '82. ² Oliphant's *Land of Gilead*, p. 482. ³ *Ibid.*, p. 84.

We know that Constantinople had long before and after the *quasi* conversion of Constantine, a huge Sun-stone or pillar of porphyry, on which was a figure of Apolo, the features of which the Emperor altered, so as to represent himself, and as a Sun-worshipper; for he never separated Christianity from Solarism. He placed a great thorny halo round the head, which Christians said represented the nails used at the crucifixion!¹ The same sort of thing occurred at Rome, where the lance or old Quiris of the Sabines was again brought forward as worthy of worship, because, said the adherents of the new faith, by it had flowed forth the blood and water of the Lord of Life; so they quarrelled about the possession of it, as their predecessors had done for the sceptre of Pelops, the spear of Achilles, the sword of Memnon, the hide of the Kaledonian boar, and the Palladium of Troy. It is not easy to move out of the old ways or forsake the ancient forms and symbols, and truly did Faustus say to Augustine: "You have but substituted your Agapæ for the sacrifices of the Pagans, for their idols, your martyrs, whom you serve with the same honors. You appease the shades of the dead with wines and feasts; you celebrate the solemnities of the Gentiles, their Kalends and their Solstices; and as to their manners, those you have retained without any alteration, and nothing distinguishes you from the Pagans, except that you hold your assemblies apart from them." Now Faustus was an African Christian bishop who flourished in 400, and knew the truth when he thus wrote describing Christianity. Two hundred years after this, Persia seriously complained of the falling away of the West from Sun worship, for we read that when Heraklius begged for peace from Chosroes, Emperor of Persia, that monarch replied: "I will never give peace to the Emperor of Rome, till he has abjured his crucified God and embraced the worship of the Sun." So that the so-called heathen world only recognized the real departure of the West from its old Lord and faith, about the close of the 6th century A.C.

Thus no objection would be taken to the present vernal rites at "the Holy Sepulchre," by ancient Aithiopes, Jebusites, Phoinikes, Egyptians, Pelasgi, &c. Nay, we believe they would join in nearly all; and willingly cry with the Christians: "This is the tomb of the Kurios; His blood has saved us; for Kur's blood is wine indeed, and his flesh, bread;" which the anxious cultivators of these precarious highlands then saw they were to receive, in vineyards and cornfields.²

Over "The Dome of the Rock" or *Kubet es Sakra*—"the house of the God of Jacob" and of Christians, Constantine is said to have erected a gorgeous shrine; yet says Mr Fergusson, "there would be no difficulty in assigning the building to an earlier age than even that of Constantine."³ We feel sure that the lofty and massive walls which have been now exposed, were constructed by the great Turano-Shemitik building races, and had originally no connection whatever with Jews or their faith. Everything yet discovered, points only to Kuthim, Phoiniki or Beni Anaks.

¹ Professor Draper's *Religion and Science*, pp. 46-50.

² Cf. Conder's *Palestine*, II. p. 105-6.

³ *His. Archet.* II. 435.

As soon as the followers of the prophet were able, they drove away Jew and Christian from the Tsur God's shrine, and announced that it was their "Highest and Holiest" place; indeed Mahamad himself long hesitated as to whether or not he should make it, or the old Lingam cell of Arabia, the Măka of "the Faithful." One of the first cares of the great Kalif Omar after he had conquered Tsuria was to search out this holy Tsur, its phalik "foot" emblem, cave and nymphean fount; for all had got hidden and injured by those ignorant of the treasures of the old faith. "The Mount of the Lord—the priceless *Eben-Shatiyeh*," had been partially cut down, and the ark or dome was more esteemed than the *Eduth* or testimony for which alone it existed; yet Jews could have told these Christians that it alone was "the Mighty One," "the *Tsur* or *Rock* of Israel, than whom there is no *Tsur*" (God); "the Lord for ever the Lord, Jehovah, Everlasting, and of everlasting strength. . . . the Rock of Ages, the Everlasting and enduring Rock" of Jewish prophets and their tribes.¹ All these were the titles which the Old Testament writers applied to the "Tsur God," "the Rock which begat them," but which, in some fifty instances, our translation conceals. The titles are precisely such as the pious Sivaite applies to-day to his Mahâ-Deva, also a great Tsur God.

The whole site was covered with places sacred to this Kurios, and especially those caves called "the Holy Sepulchre," where were many sacred stones, as well as the everlasting fire of the mountain goddess. At this spot "the Lord" was held to have sunk, but only to soon rise again, as indeed he does every vernal equinox. Then high and low, rich and poor, rush to receive his renewed spirit or "celestial ray" as it issues through the door or cleft of the Rock, by the side of the altar—aptly named "that of unction" and St Ion²—at whose fetes, Beltine fires still oft light up the mounds of Kelts and Teutons. "Without this renewed fertilizing fire from heaven, no tribal or family fire can bless our homes with increase," has said every ancient race, and so still do Hindus as well as these Christians.

"The Dome of the Tsur," that is the Omphe of the Tsur God—called by Eusebius "a Salutory Monument," because *Shalum* signifies this from Egypt to Kaldia—had suitably near to it, its Mahâ-Deva and his "High Priest" the Maleche-Zedek, the "Lord of the Tabernacle," and of the Sakuth or Sakti "of your king," as Amos wrote.³ He was the Tsădăk or "High God" who had here blessed his eponymous son Abram, "the High Father," and to him had Ab-salum or "Father Shalam" of a later generation, here erected a *Yad* or "Hand"-pillar—his emblem—which still stands characteristically, at the entrance of "the Golden" or eastern gate adjoining the mons and fount of the "Virgin Mother of God;" and to it as a veritable Hermes do Jews still throw stones.⁴ The *Sălem* of Zion was, as Psalm lxxvi. 2 assures us, the special tabernacle of M-Zădăk; and it was to recover these

¹ Cf. the Heb. of Is. xxx. 29, xl. 8, xxvi. 4, and numerous other texts, as to God being a Rock.

² Cf. Calmet's *Bib. Dic. and Fragts.*, II. 100, p. 77.

³ See Bagster's *Comp. Bible* margin on Amos v. 26, and p. 519 of our Vol. I.

⁴ *Pal. Explor. Journal*, April 1882, p. 84.

ever increasing shrines on “His holy mountain” that western crusaders rallied by tens of thousands, and finally but with great difficulty drove therefrom, though only for a few years, the equally fervid Saracen. In 1112 the Christians re-christened the upper shrine, as their *Templum Domini*, forgetful alike of the old faith and of the sex of the deities of ovicular mounts, caves and wells. But worse still, with sacrilegious hands they pared down the Rock God’s Omphie into its present shape, and covering it with marble, erected an altar thereon.¹ Had they been better acquainted with the faith, they would have known that Yahveh, “the Elohim” and his Ruach best loved the natural Sakra, which no tool had touched; and so when Saladin in 1187 again “won the city, he tore down the altar and once more exposed the bare rock”—with the true instinct of a son of “Arabi the blest,” that old land of inveterate stone worshippers. He covered the Christian frescoes, regilded the dome and beautified the whole shrine, and never since has Kâfer or Christian been permitted, save with bared feet, to pollute the old home of this Pârvati or “Mountain Goddess.”

Adjoining the sacred *Masjid El Haram* was the commonly used “place of prayer,” the shrine called the *Jamia El Aksa* or “Far-off place of meeting,” alluding it is said, to its great distance from Măka, and the long journey which the prophet made to see it. To the Moslem it is also very sacred, as the spot where the revered Kalif Omar threw himself down in fervent prayer for the success of Islam in 637. The sex had here not been reversed, for on this or an adjoining site had Justinian a century before erected a temple to the virgin mother of heaven.³ Of course it had a prior sanctity, for the worshippers of Mithras could here conveniently kneel in prayer, gazing on the sacred Calvarian mount over the cave; and Christians too recognized its fitness, as we see by the crusaders remodelling the building and dedicating it to Solomon!—fit demi-god of such a solo-phalik shrine.

Subject to some explanations already given and to follow, our inspection of and investigations regarding the sacred shrines in and about Jerusalem, and of many similar sacred hills in the East, where the votaries of the Right and Left Hand sects—Sivais and Vishnuvas or Ion-im have similarly determined upon a joint worship—has long convinced us that the “Holy Sepulchre” was the Lingam and Solar Fire shrine of the “Secret God,” “The Most High” and “Lord of all Holy Fires;” and that the great Omphik or Wombal Mount of *Murê* or Moriah, was the Vishnuite one of Terra or Pârvati—mother of all rounded mounts, more especially those with caves and wells. We see this was the case with the Eruthrean Paphos—a form of *Pâpas*, the *Zeus Papios* or great “Father God” of ancient Asiatiks, and of his Paphia the Cyprian *Kun* or Queen, who presided on that rounded hill, so very similar to Moriah, as will be seen from the landscape given by General Cesllola on p. 214 of his *Cyprus*. The topography is perfect. She there sits on an ovicular mound, overlooking a plain

¹ Conder’s *Palestine*, I. p. 321.

² *Ibid.*, p. 325.

watered by her sacred river, on a jutting-out headland on which stand the emblems of her Adonis—the *Adni* or Pillar God of Hebrews. The great Lingams (some 18 feet high) partake also of her attributes, being true Dole or *Hole-maens* or Holed-stones, on which her votaries “make their vows,” that is pray to her. It appears that the vast multitudes forming the Páphian deity’s procession, when arriving from his seat, the old “Eruthre or Neo-Paphos” (some miles east), used to halt before these his *Matzebas* or *Ashrs*, and after suitable worship and offerings to them, then solemnly ascend his Mons Pārvati.

Our readers must remember that only male shrines give forth creative and regenerative vernal fires; and that only from the God’s “Tomb” by the Mount of Shālm, and not from the “Dome of the Rock,” does holy fire emanate. In the latter is only the quiescent small *Argha* (Yoni lamp) of the Arkite Queen, and there it burns quietly though everlastingly, in the narrow passage leading to the sacred watery abyss of the Omphe of Shalm, as already explained. Also we must remember that ignorant Christians would naturally be misled by the word *Tomba*, into thinking that the ancients meant a sepulchre, and hence connect the old Sivaite *Tuphos* with their Lord’s burial. But such was not the original meaning of a *Tomba*, *Tuph*, *Toph* or *Taphos*. These were altars, and only latterly with Greeks and Latins did they become tumuli or places to *tumulo* or bury. The *Tophoi* or *Tuphæ* of Aithiopes and Phoinakes were “High places,” conical mounds of earth, and even towers, as the Egyptian *Taphanis* or *Taph-Osiri*, &c. In fact, as Bryant argues, a high altar to the Sun was called a *Tuph-On*, and Virgil so called an altar or hillock before a temple.¹ The *Tophet* of Saturnists was a “High place” like unto those of Baal,² where were offered burnt and even human sacrifices, to this God of all fertile fires. Any head or altar-like figure, as the high Persian head dress, was a *Tuph* or *Touphas*, and hence “the sepulchre rock over the rotunda,” would reasonably be called a *tomba*, and situated as it is, so nearly on the same east and west meridian line as the Arkite or female shrines of the Sakra and Olivet, it would naturally be chosen as an abode of the Apolo, “Lord” Adonis or Asher.³

Judeans were essentially Arkites or Vishnuites, and their Mosaik horror of Sivaite bull or calf worship became stronger as this was developed by their congeners the Samaritan Yachus. In many points however, only a thin veil divides the sect. Thus neither a Lingam nor Bull appears in an Arkite shrine, but the God’s creating Fire and the euphemistik *Prā-bāt* or Divine “Foot” are usually there. Hence appear the sacred Footprints on Olivet, “the Dome of the Rock,” in the Mask at Bâlbek, and one near Nebo, which is flanked with Hermai. There are two holy pillars on the Haram, though these are not used as Lingams, but as Yoni emblems, between which the pious pull each other through, and are thus “born again.”

Captain Conder eloquently but disapprovingly describes the rushing of the

¹ Bryant’s *Myth.*, I. p. 449. *Æniad* I. 2. ² Jer. vii. 31, xix. 5, &c. ³ Isa. iv. 5, xxx. 29.

Christian crowds¹ in frantic haste to the *Tomba* of their Kurios at his vernal fete, to seize his first fire as it escapes (thrust forth by the priests) from the oracular cavern of this High Creating Father—"Mithras of the Cave." We too have dwelt upon the wild scene in our prologue to the Sun and elsewhere,² which the reader should compare with our arguments in Vol. I. pages 181-183, 194, 217-222, and the drawings of the present mosk over the old Arkite shrine with its sacred Rock or stone, the "Ebn Shatiyeh."

"The most important portion of the Church of the Holy Sepulchre," is, we are told, "the nave east of the rotunda . . . with its screen in front of its eastern apsee. . . . The floor is (here) unoccupied *save by the short column marking the centre of the world,*" that is the *Centre of Life*, and here we are in the presence of the emblem of the Life-giving God. There is no mistaking Agni, God of Fire, for no such long or "short column" will ever be found except in connection with him, or as he is worshipped by his Paphia. It is usual to sink his image deep down in a cave, cleft or fount, as we explain and illustrate in pages 38-40, Vol. I.; and so we find him in the sunken fount of Abu,³ the rotundas of Benares and throughout India, just as he was in the Libyan Amonium and Delphik cleft, and apparently so in the deepest recess of Irish *Tuphas* or towers. History relates that when Omar Kālif recovered "the Dome of the Rock" from Christians, his first care was to purify and suitably enshrine it, and still its enshrinement makes astonished archeologists exclaim, "In honour of what were all these beautiful surroundings? It must be for yonder low and rude looking rock of dusky limestone rising some 6 to 8 feet over the elsewhere tessellated floor. See, it is carefully railed round and narrowly watched over, and canopied and draped with costly silks. They call it the *Ebn Shatiê*, 'the priceless treasure, around which the whole world is gathered together—the Sakhra or Foundation of all things, and symbolizing the creation of all life,' a primeval emblem, and the Testimony or Eduth of this great ark." See our sketch of the *Ebn* and its ark on page 184.

Yes indeed, this is the theme of Moslem and Jewish writings! the veritable God of the place, "pared down" though the rock be by ignorant and quasi improving modems. Captain Conder calls it "*The Rock of Paradise; the scene of Mohammed's Ascension; the Source of the Rivers of Paradise; the place of the prayer of all Prophets; THE FOUNDATION STONE OF THE WORLD.*" It is indeed "the Paradisiacal stone," though Hindus, like the old Eruthrw, would more correctly term it the Aphrodiziacal or Ambrosia Petra, and a natural or "Earth-fast" form of the same idea which they also enshrined on their Paphian hill. On that, too, was a pure Arkite cult, and as we have just shown, it too overlooked the Tomba, Altar or Shrine of

¹ *Tent. Life*, I. pp. 326-345.

² Vol. I. pp. 401-427, and cf. Index Headings.

³ He appears in the Achālgār shrine, the highest

on Mount Abu in Rājputāna, as a small white cone, surmounted by a silver button, hid away in the depth of a bubbling-up spring.

the Kurios of all Ophusia (Cyprus), every Lingam of which, says General de Cesnola was found pierced with Yoni orifices like those seen in our plate xi. page 212. He came across six of these holed lithoi, and saw young Cyprian women visiting them very much as in ancient days, with lighted tapers and candles, and depositing jewellery and other articles in the sacred holes of the monoliths, and praying for sundry matrimonial objects. The older women, he says. went to these symbols of Paphos for health and salvation—the usual *Shalm*-idea, also with candles and offerings. and prayed to the “Health Giver” for cure of the infirmities of age.

In our Plate x., fig. 8 p. 168. will be seen such symbols as once held the first place in Jewish and other arks, and we gave in our vol. I. p. 218. fig. 93, iii. the stone which, as the Rev. T. Wilson states,¹ occupied the Sanctum or Holy of Holies after the ark disappeared. The latter was evidently not even then of such material importance to the ruling body as this *Abn Sh-t-i-ê*, אבן שתייה, called metaphorically “The Shat or Stone of Foundation,” and “Seat or emblem of Stability”—figures of speech common to Christ, Jews and Christians, especially in early times before “the paring down” of the Divine symbol took place. This Rock was never under-valued by Christians. The crusaders of the 12th century used to crowd around it and pray fervently to their Trinity of Gods and the Virgin Mother of Heaven—a suitable Miriam for one of the oldest of Moriahs.

Both ancient and modern Jewish writers contend that a “Stone of Foundation” (a name by which they concealed the old and gross idea), “stood within the sanctum, being three fingers (9 inches ?) above the ground or its pedestal,”² which points to an ovicular stone like that of the Astarte of Elia, or some form of the Eduth of *Exod.* xvi. 34, which existed before Sinai was reached, or “Law or Testimony” heard of. The Eduth of Emisa, fig. 8 of our Plate x. p. 168, would as well suit the description as the Astarte of Plate xvi. p. 448. Such small emblems best suited the arks of wandering tribes, as they could be taken out when they halted, and set up for general worship on their rude unhewn altars. The Tsur or Rock-God is but the permanent and enlarged idea of more settled Lingaites.

The original meaning of the word *Shatê* is like that of the “Eduth,” הערת, somewhat obscure. *Shateh* in the verbal form is “to drink, indulge, debauch,” and as a noun is “bud, root, or seat of production.” A *sh-at* is a “Pillar, column, stability, the parts of shame, a root, stamen, seat of power, essence, foundation,”³ all of which meanings are embraced in the Sanskrit words Linga and Yoni; and every ark had one of these. See that of Isis with its Osirian symbol, given on p. 201 of our vol. I. (and more decently than in the original), as it used to be carried by nudes at Sol’s festivals. It is a “boat of Life,” and Kubele’s worshippers carried a similar ark-boat,

¹ *Archeol. Dic.*, Art. *Sanctum*.

³ *Fürst* and other lexicons; and compare *Yoma*,

² This has been lately frankly acknowledged by many learned Jews, and in *Jewish World* of 1882. chap. v.; *Mishna* ii. fol. 53, col. 2 of *Talmud*.

either with some such male image or "a beautiful woman, representing Hippa, the mare of the Sun," says the Rev. George Faber.¹

This author grieves over the depravity of the early Christians in calling Adam, a Priapos or "the mast of the boat" or Argha, and symbolizing him in upright pillars; but this is in accordance with both the present and ancient meaning which attaches to the word Adām in the east. viz., "the *Argha-Nâtha* of the life boat or womb of nature." We give here such an ark with the Eduth or Adāma as was common in Egypt. It is from Rosselini, and will be found in Smith's *Bible Dic.*, i. 106 with much good matter if we can read betwixt the lines, and allow for orthodox bias and probable ignorance of the old faiths.

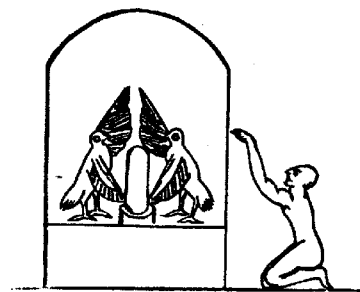


Fig. 338.—EGYPTIAN ARK AND EDUTH, WORSHIPPED BY BIRDS OR WINGED SPIRITS, AND MEN

Such an Egyptian ark or *Arun*, with its flying seraphim overshadowing "the Testimony" [Eduth or Linga], would naturally be the model which the rude nomads would aim at conforming to, when making an ark for their Ale-im or Yahuê; and note, that as in eastern shl-ines, the whole is like its "*Om*" or "Gem" for which it was constructed, that is, like to "the *Jewel* of the Lotus" or "Arkite Principle." We have elsewhere dwelt upon the so little understood ejaculatory prayer of the solo-arkite Budhists of Tibet, the *ôm mane padmi hun*, words so foreign to the life and thoughts of the good hermit of Gayâ, but so clear when read in the light of the old faiths.

Let us now turn to the earliest detailed account we can find of this and the adjacent Sivaik shrines; and we cannot perhaps do better than here follow the two pious and orthodox English travellers of the 17th century, as given by Calmet in his *Fragments* of 1799. These fully corroborate all our statements in regard to not only the so-called "Sepulchre," but all the neighbouring shrines, giving us topographical facts now very difficult, if not impossible, in most cases to elicit and substantiate.

We should perhaps mention to the European reader that the idea of a sacred Sivaite or other solar cave or temple, having contained a dead body, however revered, would be abhorrent to every solo-phalik worshipper, and Yahus inherited this old prejudice. It would be sacrilegious blasphemy in their eyes to allow a dead body, however revered, to go near to a shrine of "The Living God," whether this was in a holy *Tomba* or on his Sun or Zion mounts or the Omphe of his Miriams.

Messrs. Maundrell and Sandys visited all "the Holy Places" in Easter of 1697, and their very detailed authentic accounts, as recorded in their own words in Calmet,² assure us that the whole city, but especially the sites of Moriah, Zion and suburbs, were hotbeds of fire and phalik worship as usually developed still in the east. The *Fragments* of Calmet, small print and double columns, from page 62 to 85 bristle with solo-phalik details, so much so, that we scarcely know how to condense these, and

¹ *Cabiri*, II. p. 348.

² *Cal. Bib. Dic. Fragts*, 2d hundred; Art. 136-140.

at the same time fully inform the reader; yet read as related by the pious and unwitting recorders. much might escape. We would first ask our reader then to put away from his mind all Biblical stories of both the Old and New Testaments, and simply look fully at the facts—the topography, symbolik objects and such rites and shrines as have grown up around them. Let him dismiss the later ideas of “tombs,” “sepulchres,” “crosses,” &c., and try to view all as dispassionately as if he had never heard of “the Holy Land,” but of the early land of Aithiopes, Kuthim, Kheti, Palashts and Phoinikes, and of their Grove and Ashêra worship. Nor is this request so unreasonable as to some it may at first appear, for we have *no contemporary and really independent and historical evidence* of Jews and their religion until about ‘the captivity,’ and really none of Christ sufficient to identify the details of his life as depicted by the unknown gospel writers of our second century,¹ with the very ancient shrines, symbolism and topography of this *Shălm* of “The Most High God.”

HOLY CAVE WITH STONE
AT ENTRANCE.

The first object which confronted our pious travellers as they entered what they considered to be “the sepulchre of the Messiah or Anointed One,” was precisely what we know so well in the East, and usually encounter at the entrance of holy caves or temples of Siva, viz., “an Anointed Stone,” but here prostrate and called the “Stone of Unction.” Christian legend explains that here the Lord’s body was anointed, but we prefer accepting the world-wide fact of all such phâli (male or female) being anointed or Messianik ones; see Arnobius and Bagster’s note on the smooth stones of Isaiah lvii. 6.² It had been the *Dvârka Nât* which once stood upright at “the Door of Life,” and not less revered did it become, when injured and fallen. It was carefully “enuironed with a rail of brass about a foot high,” and it faced the chapel of St John—the old I-On; and just as in the Lingam shrines of India, “ouer it there hang seven lamps which burne continually . . . and (the people) kisse and kneele to (this stone) rubbing there upon their crucifixes, heades and handkerchers, yea whole webs of linnen which they came into farre countries and preserve the same.” We have seen the Aryans and non-Aryans of India acting similarly, and heard much also regarding their rubbing certain parts of their persons on such unguentous stones, believing that the God of Fertility would thus impart his Salem or salutary power.³ The seven lamps-emblems of Sol’s seven days, have now given place to huge and suggestive wax candles, “reaching half way to the roof.”⁴

Threading other various chapels of the supposed sepulchre, where appear to have been numerous sacred stones, some with “Footprints” (these veiled phalasics of Vishnuites), others stamped with crosses, the travellers came to the entrance of the innermost dark cell, called “the tomb of the Messiah,” a correct and significant name,

¹ Even Dr. S. Davidson in *Intro N. Test.*, ed. 1882, fails to show that the *Gospels* and *Acts* were written before the 2d century.

² Bagster’s *Comp. Bible Note*, and p. 334 of our Vol. I. ³ See Vol. I., p. 303.

⁴ Conder’s *Palestine*, I. 330.

if the reader will bear in mind what has been said of “Messiahs,” or Anointed ones, and “Tombs,” for here once stood a statue of Jupiter.¹

This cella faces and stands 108 feet, says Mr Sandys, from Mount Calvary (the corresponding round feminine “eminence” on which once stood a temple of Venus), and “before the doore (of the dark cell) was a long pavement erected something above the floore of the church, and included between two white marble walls, not past two foot high and consisting of the self same rocke which doth contain therein a concave about 3 yards square, the roof hewn compass, all flagged throughout with white marble. . . . the natural rocke being abated by art and hewn into the form of a chappell and entered by the east end. In the midst of the floore (facing the cave or entrance of this cell) there stands a polished stone about a foote high and a foote and a half square, whereon they say that the Angell sate.”² This undoubted Sri-Linga, it is said, “the Empresse caused to be conveyed to the Church of St Sauivour from where it stood in the palace of *Caiphus*”—a word which we suspect was once *Kaph*, and betokening an old shrine of the ancient Kaphtors or stone-worshipping Kefts, whose Petros in similar caves at Petrawas the *Lithos melas atupos tetragonos*—the Teut or Theus of later peoples, see p. 453 *ante*. Here he is “the Cippus without an image”—the *Phalange* of Bâal or Bâli worshippers, and in position and form very like to the Mahâ-Deva standing near the innermost cell of the Caves of Elephanta. Mr Sandys confirms our idea as to this stone having been a Keftor lingam, for he adds, that there “here adioyneth, a chappell vsed in common by the *Ægyptians* and *Æthiopians*.”

The travellers crept into “the holy place,”—a low dark cavern where was “an altar and picture demonstrating the Resurrection” of the God, and here was fire perpetually burning in the form of “numerous lamps suspended over and in front of an altar.” This portion was, they were told, “railed off by the pious Helena (a character later history does not accord her), because of the inconveniency which proceeded from the tapers, haire and other offers throwne in by votaries, which defiled the monument.” The reader has probably already noticed that the offering of hair is an important mystik rite connected with puberty and “the Hairy God”—the Sun and his *Men-hêrs*. We shall have much to say thereon hereafter, for “the first-fruits” of puberty were thus pourtrayed at the Venus fetes of this coast.³

Our travellers relate that “at this altar only the Latins say maase, but to the railing come thousands of Christians to perform their vowes, and to offer their tears yearly, with all the expressions of sorrow, humilitie, affection, and penitence;” adding that “it is a frozen zeale, that will not be warmed with the sight thereof”—a sentiment we very much reciprocate, and would add a word regarding. We have often stood by similar altars, and heard very different language used by good but not wise though perfervid Christians. It has been insisted that all such penitents, however humble

¹ *Calment*, p. 78, and Mr. Maundrell’s narrative.

² Right Rev. Dr. Russell’s *Holy Land*, p. 227.

³ Especially at Ernisa and Byblos, see *Dulaure’s Hist. Abr. des Cultes*, I., pp. 420, 501, and elsewhere.

and sincere, are “far from the kingdom of heaven,” that is, are intended for hell or “the blackness of darkness for ever;” and otherwise kind and good, and even travelled men, calmly so speak as if they saw the perfect justice of the awful sentence! They surely fail to grasp its full significance, or shut their eyes to it, in the face of what they call Biblical Inspiration. Yet it is a fact which we must accept; that out of a mighty host of about 1470 millions—the earth’s population—upwards of 1400 millions have either never heard of our Protestant doctrines, or if so, have, after fully weighing them, solemnly rejected them, and declined to believe either in eternal damnation, or in a God of the character and attributes alleged. Among these special disbelievers and unbelievers are also some hundred millions of our own good and loyal fellow-subjects, who with much knowledge, still prefer the old solo-phalix worships more or less spiritualized and refined according to their degrees of culture. Yet no good theist can doubt that all these 1400 millions are the cherished children of the Lord of Hosts. They certainly with all earnestness feel they are accepted by Him—their divine idea, diverse though their worship, conduct and penitence be; nay, though they pray, as at these Syro-Christian altars in the full light of this nineteenth century, before the old conventional emblems placed at the mouths of grottoes or, as our Reverend travellers say, “sunk in a marble trough.”

It especially behoves the Protestant to be here undogmatic and humble, for in the vital statistics given below¹ we find that after some 1700 years of fervent proselytising

¹ The Geographical Institute of Justus Perthes of Gotha, estimates the population of the world in 1878 as per this first column, and from it and some other good statistics since received, we have estimated the present population and shown this in the adjoining column.

Institute of Justus Perthes, 1878	Brought down to end of 1881.
	Millions
Europe, 312,398,480	320
Asia, 831,000,000	850
Africa, 205,219,500	210
Australia and Polynesia 4,411,300	5
Americas, 86,116,000	89
1439,145,280	1474

In regard to RELIGIONS, Max Müller accounts in his *Selected Essays*, II. p. 229, for 1,327,708,000 as below, which is 11½ millions short of the above Gotha estimate, but the Professor had not of course before him the various censuses of 1881, which in India alone adds 42,000,000 to the figures given in Dr. Hunter’s *Imperial Gazetteer* of 1881 calculated on the censuses of 1871. We have

here taken all this into account, and thus brought down the religious census of the world to 1881-82. The whole decade is therefore answerable for 34 to 35 millions, largely due perhaps to greater care in registering and obtaining the census of 1881, especially in the East. We have also included the Hindus of the West Indies and Oceans, &c.

Max Müller’s Estimate, 1871-78	Corrected by us to date.
	Millions
Budhists, Confucians, Taotists, Shintos, &c. } 500,000,000	550
Christians, of whom 71 millions are Protestants . . . } 390,000,000	400
Mahamadans, 170,000,000	240
Hindus, 159,350,000	180
Siks, 1,200,000	2
Jews, 7,000,000	8
Parsis, 158,000	} 94
Not described. 100,000,000	
1,327,708,000	say 1474

by both the secular and spiritual arm, and even in this century not without aid from Governments, and with all the most approved machinery of sectarial combination and discipline, only some seventy-one millions have even nominally joined his churches, and that from none is the falling away becoming more prominent, and half-heartedness more the rule, than among the best educated Protestant communities.

It also appears here, that even nominally only 44 per cent. of the world believe in an Omniscient, Personal and Almighty God, with attributes of perfect justice, mercy, goodness and truth; whilst at least 56 per cent. are entirely Agnostik; or regard these as insufficiently supported or unsupportable positions in the presence of all the evils and miseries of life, and of the universal and unaccountable waste and destructiveness inherent in all existences. Our House of Lords, led by two pious peers, has almost unanimously rejected a proposed *Theistic Test Act*, although this only asked that members should assert they “believed in an Almighty God.” The aged and pious Lord Shaftesbury urged in opposition, that “A law of this kind passed in our day (March 1882) would be in absolute and unqualified discord with all the opinions, feelings and tendencies of the men around us.” . . . He added that “those who allow the existence of a First Cause, but deny His intervention in the affairs of man, who admit no revelation of a future state or any system of rewards and punishments, may be counted by myriads.”

These “myriads” of course form a large portion of the 56 per cent., and many are the most cultured of men and women—those who have studied all religions, and weighed well the arguments as to spirit and matter existing apart, an immortality without a body or memory of the past, the so-called rectification of present injustice and misery by a future measure of blessedness, &c., &c., and being unable to find any proof of a revelation of a god to a man, these cultured “Unbelievers” have agreed with Budha and Confucius, that they must confine their attention to what is within their comprehension, and for the present endeavour simply to be good and do good because such is good, and leads to the truest happiness of themselves and others.

Many “myriads” of the 44 per cent or Church-goers of the world, have only nominally and for interested motives allowed themselves to be enrolled as Christians,

<p>Thus then we conclude that there are</p> <p>Believers more or less in a</p>	<p>PERSONAL GOD, who is ALMIGHTY, OMNISCIENT, ALL MERCIFUL, and ALL JUST, and in a SOUL, apart from the body and endowed with IMMORTAL- ITY</p>	<p>Millions</p> <p>Christians, 400 Islāmis, 240 Jews, &c., 8 ————— 648</p> <p>Or about 44 per cent of the world</p>	<p>On the other hand there are of persons more or less</p> <p>AGNOSTIK, and unasserting in regard to all the above—who deny or doubt the probability of a future life, Heaven or Hell, or of a soul apart from matter, and think that rewards and punishments are meted out in this life, if not always to individuals, at least to communities or nations.</p>	<p>826 Millions or about 56 per cent.</p>
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Moslems and Jews,¹ and certainly one-half do not really understand the doctrines or full import of the teachings of their churches, whilst probably three-fourths of them are utterly indifferent; the virtuous among them showing by their conduct that they believe in a good and just God, who, does not and never did punish the innocent for the guilty, be it His own Son or any other, and that the good man who strives to walk uprightly will be accepted by Him, no matter what views he may be able to entertain regarding the dogmas and doctrines of the churches.

But there is a further source of error in these statistics due to *insincerity* which no care, and we have here exercised much, can get rid of. It would largely reduce both the 648 millions and the 826, but especially the former. The truth will only be learned in that millennial period when the lion will lie down with the lamb, or the bishop tolerate "the avowed infidel," or when men and women cease to trouble themselves as to the speculative theories of their fellows in regard to kingdoms and powers beyond this universe and the ken of our senses. But to resume.

CALVARY, ITS OMPHE AND
HIGH GOD.

According to Messrs. Maundrell and Sandys, Calvary or Golgotha was a "rounded eminence" crowded with chapels, and was, as one of the two most holy places, early brought within the circuit of the city walls to the rejection of the greater part of Mount Zion, which used to be included

¹ At the Glasgow Free Church Presbytery meeting of 30th March 1882, it was declared that out of a population of 700,000 in the city and its suburbs, a census showed that only 135,922 attended church; that is 16½ per cent. in that huge centre of religious Scotland, and this we think is much in excess of the truth. One pious speaker of the Presbytery said that "a great proportion of the working-classes in particular had no practical connection with the Church—not only the intemperate and depraved, but the sober, industrious and respectable people; though fulfilling in a sort of commendable way very many duties connected with their positions in life, they were yet unconnected with the Church of Christ." He added that there is a "widely pervading scepticism especially among the sensible, hard-headed, thoughtful working men," which made them stand apart, criticising the Church, its rites and institutions; a statement our own experience confirms.

The Archbishop of York, at the annual meeting of the Diocese of 1882, told his clergy that the battle now before them was not with sects and heresy, but one waged "*for the very existence of Christianity itself*;" whilst as regards that test, "the Communion table," the Bishop of London thought that only 12½ per cent. of the population of London came to the tables in 1875, which we very much doubt, especially when we find Cardinal Manning saying in August of the same year, that only 2 per cent. of the population of London and Berlin attended any Church at all.

In 1878 the *Home Mission of the Free Church of Scotland* reported that all the agricultural laborers of Scotland "live in a state of Heathenism and immorality;" and in 1877 another Church body in Scotland gravely asserted that "there were not a dozen Christians in Skye," though the population of that island is about 24,000. Much the same could be shown in the case of Mahamadans and Jews, so that only a small percentage of out 648 millions of "Believers" can be reckoned upon. In Arabia, half to a quarter of the agriculturists, especially along the south coasts, are still practically Sabians, whilst of the multitudes in the Indian archipelago classed as Moslems, Mr. Crawford, long a British Resident there, shows in chap. iii. of his second volume, that beyond observing the festivals, &c. (because these fitted into their old ones), the people were still nature worshippers "or altogether indifferent to religion." Of "the lower orders," he says, "they know little, and are careless about these matters," and from personal experience, as in administering oaths in his Court, he found that "even the name of the Prophet" was sometimes unknown to the so-called Mahamadans, which reminds us of Dr. Norman Macleod and his Glasgow communicants, see p. 246 ante.

therein. Indeed, Calvary is described as “a small eminence or hill upon the greater Mount of Moriah,” and if we remember aright, it is only 300 to 400 yards from the West Haram wall. The first founder of the Calvarian shrines were, say our narrators, “obliged to reduce it (the round eminence) to a plain area, which they did by cutting down several parts of the rock, and by elevating others.” They did not, however,

THE CLEFT OF THE ROCK,
AND HOLE OF THE CROSS..

reduce “any parts actually sacred to the touch” as those “on which Christ stood, was derided, or shut up . . . nor the hole where the cross stood (significant remains), and the cave where the

Anointed One descended and rose again”—all points which Mithraists would duly appreciate. Adjoining was found “the chapel of the cross and the pit” where the Kurios “was raised up and glorified,” and it was built, say the writers, exactly over “the sacred hole”—a kind of site we thoroughly understand in the east as one holy to the *Argha Nâtha*. It was here also otherwise appropriate, for it “could be seen from afar,” and it especially looked on the Omphe of the tribe. The “Eminence” represented the Omphean goddess or “Lady of the Cleft of the Rock,” hence Romanised natives raised a statue to Venus here, and placed one to Jove or the Tsur-God down by the revered fire cave.

The sacred cleft has some curious characteristics to which phalists attach weight. It was “a span wide, and twice as long . . . and two spans deep, *after which it closes but opens again below* and runs down to an unknown depth.”¹ This is a very good description also of the sacred cleft to which Budhists make pilgrimages at the ancient Kaiktyo shrines of Pegu, described and illustrated by us at p. 314 from drawings taken on the spot. Christians, carrying on an evidently very old phalik tradition say that “the head of Adam was found adjoining the cleft” of the Calvarian Omphe, from which he looked out on the trial and crucifixion scene; so that this cleft was clearly a mythological *Agni mandalum* of Adam as “the fiery one.” The legends had no doubt a geological base, for fire probably did once issue from or near to this cleft, and Christians still exhibit their celestial fire as issuing on Easter eve from “the tomb of Christ,” preceded by their “Hot” or Holy Spirit. Our travellers of 1697 wrote that after the people had their more solemn processions, they became much excited, and at last took to racing “with all their might and swiftness round the holy sepulchre, crying, ‘*Huia, huia*’ (this is it) tumbling and dragging each other,” when a pigeon was seen to flutter about the sacred cupola, and then the maddened masses shouted and clamoured violently, believing the bird to be “a visible descent of the Holy Ghost.” Upon this the Armenian Bishop and Suffragan of the Greek patriarch cut “the sealed fastenings of the door of the tomb,” and entering (like Mithras), shut it after them, when every light was extinguished, and with frantic joy the people shortly perceived the “holy fire glimmering through some chinks of

¹ *Calmet*, pp. 81 and 77.

door;" and to this fire they rushed, for every family fire must at this season be lit from the holy fire so obtained.

The travellers also mention some twelve or thirteen sacred shrines on the Calvarian "Eminence," which had been christened and rechristened according to the tastes, legends, and gullability of the motley crowds who had for some fifteen hundred years flocked thither. Jerome says that "great numbers of the brethren came there to live and die," and Conder shows that the sites for ages "literally swarmed with monks and hermits"¹—the most credulous of men whose pious emotions and intense fanaticism the priests and legend-makers had to pamper, if they wished to maintain themselves and the ascendancy of their "Holy Places."

Our travellers, although ever anxious to support all Biblical stones, eventually confess, and this after three and a half years of studious and constant examination of the whole land, that it is "a great pantheon of local deities, a jumble of traditions, Jewish, Christian, and Moslem (they should have added *Kuthim*), showing the various influences which have successively acted on the peasantry." They add that a large majority of the present tales and traditions "are probably not older than the middle ages, whilst in the main the stories are childish and resemble those current among the Italian peasantry." "Even the least ignorant of the Palestinians," they say, "know scarcely anything, whilst the shepherds are very little better than brute beasts;" and there is much matter confirming this as still only too true, in the various reports and volumes which have issued from or in connection with that invaluable body, "The Society for the Exploration of Palestine."

All this may not indeed have been the result sought for, but we should be content when we get facts. The results fairly to be faced are, that Syria and its races are about as unlikely a land and people from which to obtain what is true and good in ethics and religion as can well be imagined. Earnest and pious believers in every Bible miracle and in all its *quasi* history, have, as the Right Rev. Dr Russell wrote,² gone there to strengthen their faith, and left with the conviction that "the whole topographical evidence is one tissue of imposture;" but this is not our belief. The topography is fairly good and true to the old Religions on which Christianity has so largely built, but *educated* Europe has grown beyond such foundations of her faith. With *uncultured* Christians, European and Asiatic, we see how acceptable the old sites and legends still are, and how thoroughly they meet the wants, emotions and ideas of many millions of people, who are therefore but little removed from the Gnostik religions, out of which our higher doctrinal and spiritual Christianity sprang.

It would be all but impossible to get a religion out of Palestine basad upon the truth of certain supposed ancient occurrences. These it is the duty of the historian and not the theologian to investigate and place before us with all their *pros* and *cons*, more particularly, when the events transgress the universal laws and order

¹ *Palestine*, ii. 226.

² *The Holy Land*, p. 334.

of all nature, and when accompanied with detailed discourses like those in our gospels, on which hang the most momentous issues. Yet we know that it was in days of crass ignorance and credulity, that poor fishermen and credulous villagers first started that great cry which soon filled the world with turmoil and bloodshed, and which, as time went on, evolved superstitions and dogmas which have, according to Draper and others, probably caused more sorrow, cruelty and misery, public and private, than all the other faiths of man. Every supposed trenchant saying of the Founder or of his disciples formed texts ever to be written in the blood of the best and most sincere—the thoughtful questioners and doubters. The religion was avowedly one “not to bring peace but a sword,” and to carry this last into every sphere of social and public life and into hitherto peaceful homes. It professed as its legitimate result enmity between father and son, mother and daughter, sister and brother; and from its inception it has ever divided those most, who were most pious or earnest in their beliefs and hopes. It has not however been quite singular in these respects, though until its birth, mankind had known no such far-searching and systematic intolerance. Like other faiths it has never wholly cast aside the superstitious rites and symbolisms of its predecessors, but rather cherished these at their old sites and periods of activity, and in Western Asia this is more particularly true. We there find it even still affixing, as holy and magical charms, on tombs and all fond or sacred objects, the old hieroglyphs of the Bādāwin¹ and their Kuthite teachers, as the O, +, T, C, G, G, the equal, =, a double †, &c., as the Jews did that old importation from ancient High Asian Meru-opia, the Egyptian Tau.

In regard to the religious leaders of Syrians, whom in the language of Europe we should call the Ecclesiastics, Capt. Conder gravely writes, “Some are mad, some fanatics, but the majority are rogues. . . . They believe in incantations, divination by sand and other means, and in the evil eye . . . especially in *Jans* (our Eastern *Jins* or *Nâts*) or powerful demons good or bad, the latter kind having for bodies the tall smoke-pillars of the whirlwinds so commonly seen in summer,” recalling to our mind the Great Spirits, the *Alê-im* or the *Aluê*, who were described by their ancestors (for all were Arabs) as “a pillar of cloud by day,” and as riding in the whirlwinds and storms of thundering Sinai, and who, according to their legends, slaughtered their fathers by thousands.

To appease the Jân, the present population raise emblems of him as “piles of stones about a foot high, called *Meshahed*,” usually at cross roads, near wells and under oaks or terebinths, on which they hang rags and other mementos, showing that Mashahed is none other than *Mah-esh-ed*, a stone Siva or Hermes. Many preserve long tufts of hair on the back of their otherwise shaven heads, saying that this is to enable Gabriel the more swiftly to carry them up to heaven, a forced Moslem explanation of a hair legend—we had almost said of Hair Cult, reminding us of the strange

¹ Conder's *Palastine*, p. 290.

² *Ibid.*, II. p. 233.

reason Paul adventures as to why women should wear long hair.¹ In their *Mukāms*, though the Syrians have no “standing images” as in pre-Islam days, they appear to have deified conceptions of divers Nature gods under the very appropriate names of Seth, Shem, Ham or 'Am and Noah, at whose “sacred springs” they worship and say that here “the Flood welled up.”²

All believe that “no exertions of their own can better them,” and that “the one thing required is Faith and to follow in the footsteps of their fathers,” and this devout, fatalistic faith-wave of these nomads has constantly surged up from “Arabi the Blest,” and only too powerfully overspread all our Aryan world. After much personal experience of Arabs and their religious leaders, the Palestine explorer remarks that “it is natural to reflect, whether the social position of the prophets among the Jews may not have resembled that of the Dervishes,”³ not that we are here at liberty to apply this remark to the aforementioned mental condition. Our own experience however of *Nābês* or “Prophets,” from Cape Kumari to the Himālayas, is very much what the word *Nābê* signifies,⁴ viz., one frenzied, impassioned, inspired, or mad upon a certain idea or subject; more or less temporarily and sometimes violently demoniacal, or one who works himself into furors when he thinks he sees or communes with spirits or the deity. He believes he can then predict the future with certainty, and is entitled to say and do many offensive and indecent things, as to go about naked and talk of the most solemn matters in a shameless way. Of course Nabes sometimes say what is true and good, but nothing very original, and only utter “revelations,” and predict what any thoughtful and sensible contemporaries might equally suggest as possible or probable; whilst they say a great deal which wise men would refrain from even suggesting. They are usually great dreamers, and sometimes try like Abraham to act upon their visions even to killing innocent persons, and are occasionally themselves killed as witches, sorcerers, magicians, etc. We see that Saul when he lost his mental poise and came across “Prophets” (*Paigham-bars*, or men with a message), also took to *Nab-ism* (if we may coin a word very useful in the East where such fanatics abound), for, tearing off his clothes, he lay down naked all day and night, believing that the Spirit of his gods (the Ale-im) was on him. Nay he tried to commit murder (a. not uncommon phase of Nabism), when “the evil Spirit of Jehovah” (Lord or Bâ-al) troubled him;⁵ but, like many lunatics, he was at times soothed by music. The Old Testament writers admit that both the good and the evil Spirit of God enabled him to prophesy, and this is still the opinion of most Asiaticks. Thus the Panjabis of to-day repeat a metrical charm:

¹ 1 Cor. xi. 10. Conder's *Palestine*, II. p. 234.

² *Ibid.*

³ *Ibid.* p. 231.

⁴ Heb. נבא, *nba*. To prophecy, sing, be frenzied, utter impassioned cries. Cf. Gk. *maimonai* and Eng. *maniac*.

⁵ 1 Sam. xvi. 14; xviii.; xix. 18-24.

*Gur Gunge, Gur bâvare, Gur atar amir
Guran to chêle vichre Kushti hone sarîr*

or

A Guru dumb, a Guru mad, is still a Guru good and great,
And those who forsake Gurus will lepers be.¹

Of course, it is the object of the priests to prevent the people reasoning with their prophets, Apostles or Gurus, and to induce the belief that the Deity speaks in their extatik fits. Strolling Nab-ism was and is very infectious, as we see in the narratives of Saul and Samuel, and as the Indian Government knows to its cost. The Panjab Nâbê Ram Sing, a carpenter, who was held to be an incarnate God, necessitated a small war, and kept a force of 8000 to 9000 British troops in the field during a long period in the year 1867.

We cannot acquit even the great founders of faiths like Budha, Christ, and Mahamad, of fanatical Nabism in the fresh young days when "the Spirit of their God" or God-idea was on them. They then felt that the heart was inspired or regenerated, and as it were, "born again of the Spirit," and this made them throw up all the ordinary attractions of life and retire into desert places to try and serve their god, or idea of perfect holiness. No sacrifice is then too great for "the regenerate one" who indeed "longs to spend and be spent," body, soul or spirit, in the service of his God or some incarnated idea of the same. The sufferer, for the pious emotionalist is a real sufferer, feels at this time ever in the presence of his Lord, or of his Messenger, and is ready to take immediate action on his ideas or dreams, as did Abraham and Ehad. This last ancient Guiteau said that he had "a message from God," whereupon he made a dagger and murdered a king, and every Biblicist is bound to believe that "the Lord raised up" this assassin for the dastard deed. So pious Nabês told Jews that their "God of Battles" had commanded them to despoil Egyptians, and ruthlessly murder and plunder the young and old of peoples weaker than themselves, and only now and again to save those who helped or were useful to them, as the harlot of Jericho and maidens of Midian.²

The oldest prophets or Nabês were like those still familiar to us in the East. Thus Isaiah³ had periods of indecent maniacal outbursts, for we are told that he once went about stark naked for three years, because so commanded by the Lord. Ezekiel also says that his God told him to lie for 390 days on his left side and then 40 days on his right side, when he "would lay hands upon him and turn him from one side to another;" also that during all this period he was only to eat barley bread baked in too disgusting a manner to describe. This last command was however, so strongly resented that his Deity somewhat relaxed it.⁴ He however directed Jeremiah to "make and wear bonds and yokes on his neck, as we have seen Eastern Nabes carrying

¹ Lt. Temple, *Indian Antiqs.*, Feb. 1882.

² *Judges* iii.

³ *Isa.* xx.

⁴ *Ezek.* iv. [The reference is probably to the use of dried dung for fuel, not as an ingredient. —T.S.]

halts, etc;¹ so that truly as Hosea wrote, "The prophet is a fool, and the spiritual man is mad."² Yet he too seems from his first three chapters to have been, at least in language, one of the most impure and indecent of Nabes, and with a god-idea like unto himself.³ But to return to the details of Christian worship as seen in the 17th century.

THE ANCIENT COLUMN OF
GOLGOTHA AND "HOLE
OF CROSS."

Our travellers found a famous column, obelisk or tower on Calvary, "now somewhat ruined . . . and deprived by Saladin of its bells, unsufferable to the Mahometans;" and no wonder, when they knew the symbolism of a bell and its clapper, and saw how Romans and others hung bells upon phali, as seen on the sculptures of Nismes and other places.



Fig. 339.—A SACRED HILL AND COLUMN AT KARNAK, BRETONY.

It is evident that "the eminence" was a "circle," *Gulgalta* or *G-l-g-l*, with a pillar, *pale* or *stauros* (not a "cross"), like to the God of the *Omphe* which Col. Forbes Leslie depicts in *Early Races*, and which with other similar Calvary-like mounts, are seen in our Pls. vi. and vii., pp. 278, 291, Vol. 1. The *Stauros*, *Lāts*, Pillars, or Poles, were common to all old races, ages

before the *Christian Cross* was heard of, and *victims* were often nailed to this symbol of the deity as a sacrifice to the Pillar-God or his consort. Any *Stauros* or Column at Cross Roads was usually called a "Cross."

The stress here laid upon the "Hole of the Pit" or "round place" in which the sacred Cross or *Stelê* stood, is also suggestive, especially when taken in connection with the highly Sivaik legend that Adam here rested till blood issued,⁴ when he sprang into life awakened by the Son of Righteousness, also when we know that *Adām* signifies in the East, "Man" or his sign, and that the early Christians called Adam the mast of the Ark boat of Life, as Hindus call Siva the *Argha Nāt*. Now the Lord Zedek was worshipped here under this *Adāmik* symbol of a *Lāt* or stone column, and not here only, but at many places about Hermon, Gerezim, Hebron, &c.,⁴ although "the Round Eminence and ruined tower" of Calvary as lying close to the *Omphe* and *numphean* cave of his *Miriam*, would naturally be his favourite hypethral shrine; yet we scarcely expected to find it here still marked by his emblem, and "the High God," and still well known in 1697. Our travellers add that however crowded and numerous the chapels, &c., were "around the Calvary and Sepulchre, yet none encroached on the summit of the rock . . . they keep without the altar of *Melchisedech*," which is true to-day of every Calvary-like site of "The High God" of India.

¹ *Jer.* xxvii. 2; xxviii. 10. ² *Hosea.* ix. 7.

³ [Jahveh commands Hosea (i. 2) to take "a wife of whoredom" by whom he has various children, calling them all by 'unlucky' names. — T.S.]

³ *Smith's Bible Dict.*, Art. Golgotha, and Eph., v. 14.

⁴ *Samothrakē* had also its *Adāma* as elsewhere shown.

We can see how much the Calvary of to-day is changed from that of 1697, for our travellers then wrote, that “where the Sanctuary stands was a clear apace of 10 to 12 yards square, and so high above the common floore of the church, that you have twenty-one steps to reach the top . . . (whilst) the Holy Sepulchre, which was at first a cave hewn into the rocke underground, having had the rocke cut away from it all round, is now as it were a grotto above ground.”

This is invaluable information, and not less so from our narrators jumbling up “Calvary” and “the Sepulchre” in a way not thought permissible by modern archeologists. Facts are however before all theories, and in these statements written on the spot in 1697 by educated and careful men, we see the changing character of the myths from age to age.

The Calvarian shrines and those of the “Holy Sepulchre” were then evidently one compact group, surrounded and interspersed with the public and private chapels of various sects, and the cells or abodes of the monks, priests, friars and pilgrims. The ever increasing taxation of the Turk and other causes, made them at one time disperse, when they not only somewhat removed their altars and emblems but the scenes of their favorite legends, to less taxed localities. In 1690 their internecine feuds, causing constant bloodshed, became so violent and notorious that the French monarch interfered, and induced the Sultan to hand over the care of the “Holy Sepulchre” to the Latins, since which time, these only can here celebrate public rites, as the mass, etc. Other sectaries have only the right of entry for devotional purposes.

The Latins as seen daily tending the numerous shrines, must recall to every Eastern traveller the rites of Shintos, Hindus, Jains, Budhists, but especially the Adi Budhists of Tibet. The same genuflexions, prayings or mutterings, chants and recitations, with tapers, incense, banners, and poles covered with strange mythik but unmistakable solo-phalik emblems, bells, candlesticks, nay, even mirrors and sacred stones, are all common to these diverse faiths. But, indeed, the whole topographical idea of Calvary, is Eastern, Jovine or Tsādāk-ine, as we should expect when there is a group of caves with sacred fire under “a round eminence,” and a column or “Jupiter Stator” above. It entirely corresponds with these other old Latin shrines on the Palatine, see the drawings and ideas developed on our pages 366-368, Vol. I. Let us look a little closely at the history and character of the original Calvarian god and “Melchi-zedek” his eponymous high priest, for it was to him that Abraham “the High Father” first came in worshipful humility on leaving Ur of the Kaldis and his ancestral idols; and to him again he went when his prayer for offspring had been answered by the birth of Isaac.

It was customary among all peoples at some period of their growth to offer, or at least, feign to offer their first-born to the God of Fertility—the “High One” or Maha Deva; and only as human nature asserted its kindly influences over faith or

religion, did such savage laws fall into disrepute, and the priest gladly accept in lieu the choicest of the flock and first fruits of the field. Abram's act is here therefore praised as one of faith, of course by a narrator of the transition period; and both sects are pleased by the argument that we must not imagine he had any real intention of murdering his boy because of a dream, else he was guilty of a gross and useless falsehood in telling his people that he and the lad would return after worshipping on *Yahuê Yarāh*; and the old admirers of ancient Tsădăkism and Yahuism are pleased that the knife was lifted on high to smite the first-born, although arrested by a preternatural voice from the clouds, without which, of course, the father was bound to slay the innocent child.

The whole story is probably founded on the well-known rite of the Beni-Anaks, which was enacted at the Vernal Equinox, on or near to this their sacred Shalm.¹ It was widely famed as "the sacrifice of Ieoud, or an only son," that is of some Iyudean or Jewish youth, for like most people they preferred sacrificing a stranger to one of their own children. Especially would they be satisfied with a Yahu or Saturnite, because these worshipped their own gods in Yachaveh and Ra-El, as well as their High God Tsedek, Ier, or Yrāh on his hill of Salvation or *Shalm*.

Long after the days of Ezra, the Jews called *Tsadak*,² "the Eternal One, without father and without mother, having neither beginning of days nor end of life but like unto the Son of God;" so no wonder that their rude Sheik went to his High Priest to beseech his blessing, and to offer "tithes of all he possessed." Even the cultured Eusebius, twenty-three centuries later, called this "Zedek the express image of Christ"—the new God-idea—and scores of Christian ecclesiastical writers have herein agreed and continued to so speak of, honor and revere Malaki- Tsadak.

The Fathers of the fourth and fifth centuries looked upon Tsadak as a kind of *Shakaina*—a "Power, Virtue, Influence," nay, "the Holy Ghost and the Son of God in human form,"³ a whilst Jews are phalically correct in claiming him as "an Incarnation of Shem or Enoch who survived the deluge." Some said he was Noah, others Ham, but all agreed he was far superior to their demi-god Abraham, "the friend of God," that is of the Alê-gods, though they knew Tsadak to be a Kanān and the supreme Pagan Jove, or the I-El-u-Shalm. He has continued to annoy and perplex ecclesiastics, both Jewish and Christian, for ages, but especially so since more spiritual ideas of God, and acuter critical research as to ancient and modern gods, have arisen. Hence a great deal of foolish orthodox literature has ever and again appeared explanatory of this Tsadak's attributes, which attributes are of course quite inexplicable,

¹ Cory's *Anct. Fragments*, p. 22; Euseb *Præp. Evang.* i. 10; Smith's *Bib. Dic.* i. 784.

² The Hebrew spelling is *Ts d k* [צדק] or *Tsădăk*,

not *Zedek* or *Tzedek*, for there is no *z* or *e*, but the reader should be familiar with all spellings.

³ Smith's *Bib. Dict.*, II. 314.

taking the language of the Bible and Fathers in the fair and honest meaning of the words. Thus in Smith's *Bib. Dic.* we are told that

"There is something surprising and mysterious in the first appearance of Melchisedech, and in the subsequent reference to him. Bearing a title which Jews in after ages recognise *as designating their own sovereign, and bearing gifts which recalt to Christians tlte Lord's Supper*, this Canaamte crosses for a moment the path of Abram, and is unhesitatingly recognised as a person of higher rank than 'the friend of God.' Disappearing as suddenly as he came in, he is lost to the sacred writings for 1000 years, and then a few emphatic words for another moment *bring him into sight as a type of the coming Lord of David*. Once more, after another 1000 years, the Hebrew Christians are taught to see in him a proof, that it was the consistent purpose of God to abolish the Levitical priesthood. . . . *The faith of early ages ventured to invest his person with superstitious awe.*"

The italics are ours, and we could urge much in regard to the matter; but the reader needs not now to be reminded of the *B-s-r* "which was circumcised" and passed through such phases as the *Sarks* or "Flesh"—the afterwards incarnated Logos, the "Son of Man" and "Son of God," as we find Tsadak eventually designated, though once "a column on an eminence"!

We are assured that the High priest of this "High God" went out and performed sacrifices for David in a vale called Shaveh, but the Ezraite recension of the old legends evidently seeks to drop the columnar deity out of sight, eclipsed as he had become by a less gross Nature worship. Epiphœnus and several fathers of the Church, however, grant that M-Tsadak might be "the son of Herakles and Ash-taroth,"¹ showing a just appreciation of what is and is not historical! But the black Lingam on "the Mount of Ashereh"—the so-called "stone of Iyub" or Job, east of the Jordan²—still shows us one *bona fide* emblem of this Asher or Herakles which removes all doubt as to the child of such parents, and this "black stone" we will describe hereafter. Of course "Heracles and Ashtaroth" are simply Siva and Chandri or Sun and Moon, that is, the fertile energies or agents of these.

Tsadak was also called by Jews and Christians a Hamite, or Am-on-ite and a Jor-Am or Ier-Am, or Iel-Am—a sufficient reason for the Kaldian Abram's change of name, and for the eminences of holy Shalm being henceforth called Ier-u-Shalm. *Salem*, says Dr Russell, was a name of M-Zedek, "which the Gentiles made *Solyma*" and now Solomon! hence as in Eastern faiths, he was the Shemitik Eskulapios "god of Shalm or Health." The Bishop says that he reigned in Jerusalem for fifty years and was "not improbably the son of Noah"³! and Calmet and others tell us that in Egypt he was known as the son of Sidon or Sida who founded that early Phenician capital, as well as Shalm (Jerusalem), which was called after his mother "The Happy One." As "the son of Sida" we may believe that *Bet-Sidi*, the ancient capital of Asher (that is *Mahā Deva*) was called after this "black stone" god, as well as many other Cidis—a name so common in connection with Druidik shrines.⁴

¹ Calmet's Art. *M. Zedek*.

³ *Palestine or Holy Land*, p. 259.

² Oliphant's *Land of Gilead*, p. 84.

⁴ Cf. pp. 321-340 *ante*.

We are told that in our third century there was "a large sect who called themselves Melchisedecians," and who ranked their demi-god even higher than Christ, saying that he was the *Holy Ghost*, "*the Intercessor and Mediator with the angels, whilst Jesus Christ was only so for men; . . . Christ was only a copy of Melchisedec, and his priesthood, only on his model* according to Ps. cx. 4." In Phrygia, the land *par excellence* of Samothrakian Sivaïtes, this sect considered all others so unclean, that like their Indo-co-religionists "they would not touch or take anything save from a Melchisedecian." They did not circumcize, or observe the Sabbath, but simply adored the Zedek as "*the Son of God*," affirming also that "Abram so worshipped him, calling him the Messiah or Anointed One," and truly so, for he was "One usually anointed"! This deity's successor at Ier-u-Shalm was called by a similar and equally solar term, Âdăni or Adoni-Zedek, and we learn from authorities quoted in Calmet and elsewhere that he had long had a temple in the Grotto of Beth-lechem, adjoining the one in which Jupiter (his later form) was worshipped, for Adonis was "Lord" or Jehovah.¹ But to resume our details as to the shrines.

Captain Conder, the head of the Palestine Exploration Survey, after much painstaking research, repudiates all connection with "the Church of the Holy Sepulchre" in these words:—

"It is a grim and wicked looking old building. No other edifice has been directly the cause of more human misery or been defiled with more blood. There are those who would willingly look upon it as the real place of the Saviour's tomb, but I confess that, for myself, having twice witnessed the annual orgy which disgraces its walls, the annual imposture which is countenanced by its priests, and the fierce emotions of sectarian hate and blind fanaticism which are called forth by the supposed miracle, and remembering the tale of blood connected with the history of the Church, I should be loth to think that the Sacred Tomb had been a witness for so many years of so much human ignorance, folly and crime."

We can, and with almost perfect certainty, from long and close observation of similar shrines, assure the archeologist that his God never did lie in, or rise from this old Sivo-Kuthite Fire temple, but surely he has not searched long in vain for the place where the real old *Kurios* mythically rested in this land of Sur or Kur worship.

CHAPEL OF THE APPARITION—3 STONES,
1 PILLAR.

At one of the principal chapels, that of "The Apparition," Messrs Maundrell & Sandys describe "two Round Stones of White Marble," on which "stood the Lord and Virgin" on that solemn occasion when "the Lord comforted her," and this is, as it ought to be, "close to the Sacred Cave." Here the pious Christian is directed to "prostrate himself and anoint and kiss the stones, and the more fervently and with full faith he does this, the more certainly will he be cured of all maladies, mental and bodily. This or the adjoining oratory is called "the Navel of the Earth," that universal name and symbolism of every old solo-phalik faith, and reminding us of the Omphallos of Delphi as well as of Maha Deva, that centre of the great circle of

¹ Cf. Smith's *Bib. Dict.*, II. 315; *Josh.* x.; and our Indexes under the same headings.

India, seen in our Plate III. at end of this volume. The Syrian Greeks here represent the navel by a globe, but it is a mere euphemism for both the Linga and Yoni.

PILLAR OF FLAGELLATION

Close to all these stones, and characteristically placed “in a little cell at the door of another chapel,” near that of the Apparition, is “the Pillar of Flagellation” emblem of the Quickener or Energizing God, and here therefore did his votaries, and now wiser people and good Christians, whip and even grievously lacerate themselves especially at the vernal or Easter fetes of Apolo and Venus.¹

It matters not that this so-called “Pillar of Flagellation is a mere fragment,” for so are the sacred stones of the Makan cell, and numerous others we have frequently come across in the East. Both thieves and conquerors often seize these precious symbols, and politically they are of great importance as carrying with them not only the allegiance but pious feelings of conquerors and conquered. It will be remembered that Iberian Kelts or Basks claimed to have got (stolen ?) the Tara stone from the East, as Irish Kelts got it from Basks, and Scotch from the Irish. The Scots set it up in their new home in Argyleshire, but Picts took it to Skone and Anglo-Saxons stole it to set it up as their “Coronation Stone” in their temple on the Thames. So the Mākan stone was seized on two or more occasions, and it sojourned for 400 years in Eastern Arabia; but on its return, though only a small fragment, as seen in our fig. 290, p. 436, it received, like the prodigal son, a greater place of honor than that one which had 80 long dwelt unpolluted in its Father’s house, for there are two specially sacred stones in Māka. The more chequered the history; and the more fragmentary the fetish, the more hold it seems to have on the affections of solo-phalik worshippers, and we must bear this in mind when we see devotees kneeling beside mere fragments of holy stones, such as abound in all old lands of Nature worshippers.

PRISON OF PETER AND A
GATE WHICH OPENED
OF ITSELF AND A
SACRED WINDOW.

Close to the “Holy Sepulchre,” Zion-wards, Mr Maundrell found the quasi “Prison of St. Peter,” which was no doubt another small Lingam shrine in which had stood a sacred *Petra*, *Petros*, or *Cephas*, but not of “the Fisherman,” though that name is also imported from the older faith and carried even to the Tiber, where “the Fisherman” has also his sacred stone in that old pagan statue so fervently kissed by pilgrims to St. Peter’s. Near to “the prison” stood the “house of Zebedee the fisherman,” where tradition says the Joppa fishers brought their fish for sale, and here used to stand the miraculous iron gate, which “opened of its own accord” to let the *Dvārka-Nāth* pass through. The Arkite idea is here strengthened by our being told to look up at “a sacred window,” at which a damsel appeared—a legend which Sivaites would explain mystically, “windows,” like doors, having a strange significance.


¹ See *Calmet* and various parts of this work.

MARK AND A SACRED
HOLLOW STONE.

Mr. Maundrell describes as in connection with the aforesaid, a chapel over a "house of St. Mark" to which Peter fled; but here too "the treasure" was *a hollowed out sacred stone*, which the priests said had been used by the apostles as a baptismal fount—more likely a Paphian stone of the old Kuthim.

SHRINE OF IAM OF JAM-ES,
WITH THREE SACRED
STONES.

A little nearer Mount Zion, in a beautiful and extensive piece of ground, says Mr M., the Armenians have a church built on the spot where St James the brother of John was beheaded; but judging by the solar terms *Iâm* and *Ion* and the whole surroundings, this was evidently a sun temple, and we know that the tribes established these as soon as they were able to build, that is in Solomon's time. Mr Maundrell well describes a solar shrine. He says that there were here "two altars of extraordinary splendor, decked with rich mitres, embroidered copes, crosses both of gold and silver, crowns, chalices, &c." There was a wondrous pulpit or throne suitably decked with "a beautiful canopy or cupola of mother-of-pearl and tortoise shell exquisitely mingled;" but the Pala-dium of the shrine was "in a kind of ante-chappel where by the altar were *three large rough stones* esteemed very pretious"—a Trinity no doubt representing the solar god ideas in *Petros*, *Iam* and *Ion*. The priests of the modernized faith, however, accounted for the stones and their very sacred character, by saying that on one, Moses dashed down the two sacred *Ebns* on which his God had just written the laws with his own fingers;¹ that on the second the same God had stood at baptism, and on the third, had been transfigured!

It has been said that any nail is strong enough in credulous times on which to hang a faith, and dropping metaphor, much indeed did the real nails of the cross and the nail on the Latin capital carry in the way of legends. The triple nails of the old *Tri-Sul* or Tri-dent were engraved as charms on the phylacteries which every Jew should put on at prayer,² and nails form the mystik Shin , on that phalik-looking *Mezuzoth* which the circumcized must show to the God of Fertility before he will recognize his worshippers. Nails lie at the base of our "Broad Arrow" idea, and "three nails" signify "the implements of the Anointed One's Passion." It has often indeed been exultantly asserted that Jews and others had "no images in their temples;"³ but there are images and images; and a strong symbolism differs but in name from idolatry. Like all Satrnites or *Ra-Els*, it was a necessity of the faith that their great shrine should be "oriented and open at the top and with no roof," and that every day should be dedicated to some Planet, whilst that to Saturn should be specially set apart for prayer, when all labor, and matters matrimonial, should be abstained from.

¹ *Exodus* xxxiii. 18.

² Calmet, *Fraqs*, p. 132.

³ Cf. *Jewish World*, 30th Aug. 1878, quoting old writers, and Dion. Casus, 2d cent.

CHURCH OF SITE OF
ANNAS' HOUSE WITH
YONI-HOLED STONE
AND SACRED OLIVE.

Close under the steeper declivities of Mount Zion, Mr Maundrell was shown over the Arminian church built on the site of the house of Annas, apparently the twin Ionik shrine to the male one last described. Its great treasure was a very sacred "hole in the wall not far from the door" where "the Lord was smitten." In "the court before the chappel was the sacred olive tree to which he had been chained by order of Annas"—all of which should be dear to the understanding of every student of solo-phalik lore, though our pious visitors and even the local priests were sadly perplexed as to how to explain all this to an educated European. The olive, from its great fructivity and yonish leaves, is a universal emblem of ancient Venuses, and was here a suitable accompaniment to a sacred orifice and a smitten deity, for images of Apolo used to be smitten at Nature's periods of quickening.

CHURCH OF HOUSE
OF CAIPHAS WITH
SACRED STONE

From "Annas within the walls," Mr M. was conducted to a church outside Zion Gate on to the steep ascent of Zion, where was another Arminian church built "on the site of the house of Caiaphas, where too, the gem of the shrine was a *columnar stone* under the altar—"the *very stone*" which once no doubt hid away a "Mithras of the cave." It was 6 ft. 9 in. by 3 ft. "deep, and broad as much . . . plastered all over except in five or six little places where it is left bare to receive immediate kisses and other devotions of pilgrims;" and "here was likewise shown a little cell" to represent the Lord's tomb and the place where the cock crowed and the disciple denied his Savior. We will by and by see the worship of a similar stone in Japan, which once hid away the solar goddess—a form of the Venus Kwan-Yon, depicted in our pl. xvii., p. 529.

CHURCH OF THE CENACU-
LUM, SACRED WELL AND
VIRGIN'S HOUSE.

On the summit of Mount Zion (a most unlikely place to select for a supper), Mr. M. found a mosk which no Christians might enter; but he says a church existed here with a sacred well near the loved spot where the Holy Virgin breathed her last. Hence we see one of the reasons why Moslems seized this summit as they did that one of similar feminine characteristics on Mount Murê.

NEHEMIAH'S WELL OR
PIT OF FIRE.

In "the vale of death" or "valley of Jehosaphat," is seen the subterranean spot where the sacred Fire of the tribes was, they said, securely hid away during all the long years of their captivity, and then miraculously resuscitated; showing in this thoroughly Parsi or Pharasi legend (see II. *Mac.* I. 19 and elsewhere) what good Guebrs as well as solarists the people were. Parsis similarly hid their Sacred Fire near Barōda and Surāt.

OMPHE AND FOUNT OF
VIRGIN AND SACRED
TREE..

Not far from the tribal Fire Pit was a Sacred Tree and Virginal Omphe, which Calmet describes as higher and more ovicular than we remember it, but time lowers all such places. At its base lay sacred numphean matters; as, near the Eastern foot, the holy, "Fount of the Virgin," which was so named, no doubt appropriately in the eyes of the old

Phalacists, for, said the Right Rev. Dr Russell,¹ it “has a kind of ebb and flow, sometimes discharging its current like the Fountain of Vanduse, at others retaining and scarcely suffering it to run at all.” Then on the western base of the Omphe lies the healing Pool of Siloam, which is also said to have ebbed and flowed. Only water drawn from it could be sprinkled on the altar at the autumnal Feast of Tabernacles² or those Venus fetes of the *Sukoth Benoth*, at which every male was expected to go to Jerusalem, and every young woman occupy for a time the leafy huts so well known on the outskirts of Eastern cities as “Venus’ bowers.” There once existed a church or shrine over this sacred Spring of Siloam, as should be over all holy waters; see those on Mounts Zion and Murê, but Mr Maundrell found only a tanner’s vat!

THE STONE THRONE OF
THE KURIOS.

Looking down upon the Virgin's Omphe and Wells, there is a sort of *Caer Idris* or Chair of Maha Deo—“a pillar jutting out from the lofty south-east corner of the Haram Wall,” upon which the Kurios is expected to sit when he comes to judge the world. The legend reminds us of the *Minê* phalange or throne of the Bâlis or Bâal worshippers of Dravidian India, alluded to at p. 488 *ante*. The Moslem expects his Lord, Allah’s Anointed, to sit here, and the devout Christian hopes it will be his Messiah. The solo-phalacist sees in it an old Lingam which once stood, as it orthodoxly should, upon the heights overlooking this Mons Pārvasi, and other feminine symbols.

ABSALOM’S PILLAR OR YAD
AND SACRED CAVE.

This is another Lingam-like erection suitably opposite to the above, and adjoining—as a Hermes should—the highroads leading to the city gates and Gan Eden, or beautiful enclosure of Gethsemane. Though popularly known as the Pillar-tomb of Absalom (that “Father of Shalm,” health or joy), it ought to be translated “the *Manus*” or “Hand” as in the Vulgate, for the Heb. *Yad*, יָד, is usually “the hand,” that is the essential “Weapon” or “Instrument,” יָד, of man and the trunk of an elephant³—in fact a Linga. In our Old Testament it is both a “Pillar” and “Place,” as that which Saul set up on the cone of Karmel,⁴ Kaldis on the earlier artificial cone or “tower of Babylon,” and Moslems over the Red Palace of their Alhambra and elsewhere. The *Yad* of the “Father of Shalm,” therefore, standing by the road to the Golden Gate of Miriam’s Omphe, and surrounded by sacred caves, tombs or altars, has the same phalik significance as obelisks or columns at the gate of Eastern temples or caves; as Jove’s column at the entrance of the Delphean cleft, and the Jupiter Stator or Siva the Dvârka Nât, seen in our fig. 161, p. 368, Vol. I., standing at the gate of the old city of Romulus.

¹ *Holy Land*, p. 245, Ed. Lon. 1884.

² Russell’s *Holy Land*.

³ Cf. Latin as in *Littleton’s Lat. Lex.* and *Parkhurst’s Heb. Lex.* under *M-n-ê* and *M-n-i*.

⁴ 1 *Sam.* xv. 12; ii. xviii. 18.; *Vulgate*, 2 *Kings* xvii. 18. Jews still use the hand emblem.

SACRED STONES WITH
FOOTPRINTS AT CITY
GATES.

At the two eastern entrances called the Golden and St Stephen's Gate, Mr. Maundrell found two sacred stones. That at the former "had several impressions which you may fancy to be foot-steps . . . of our Blessed Saviour's feet, when hurried violently away to the tribunal of his bloodthirsty persecutors." The other is that on which Stephen is supposed to have died, and, like the first, is the usual veiled Lingam form, such as Ionim or Vishnuites adopt in lieu of the forbidden male emblem. It stands very suitably on a prominent hill and city entrance, and faces a cave, into which the saint's body is said to have been thrown. Similar stones are commonly seen in the East at entrances to sacred places, or cities having very holy shrines within them.

TOMB OR TAPHOS OF
VIRGIN.

This has been a Cave of Venus, Kun or Alita, for not only do Christians of all sects here pray and give offerings, but a Right Reverend author says, in evident amazement, that Turks and Arabs do so also, and insist upon a select portion of the grotto being allotted for their sole use.¹ This cave has all the adjuncts of a shrine of Pārvati, being hewn out of the natural rock, adjoining a sacred brook and "Garden of Grief," with the ever revered "Tree of Agony," and divers holy stones around or about it. Hence over this *Kund* of Kunti, the "Earth Mother," the new faith built what it proudly calls "one of the oldest of churches."

GETHSEMANE, A CAVE,
AND TRIO OF SACRED
STONES.

Bishop Russell and the best Bible dictionaries pretty well give up this supposed holy garden as connected with the Gospel stories, and for good reasons. The stories were clearly fathered upon a site of marked solar characteristics. Thus we see a "holy tree" close to some half-dozen very sacred stones; a "Pace of Agony" or Blood ("boody sweat"), that is where the sacrifices took place, and a cave of Mithras with a trinity of stones, called those of James (Chamesh), Petros and Ion, all solar terms, and connected with the setting or "sinking down to rest" of the Kurios; for he here disappeared, according to the legends, into the grotto to pray² that his cup of sorrow might pass from him. The "stones" appear to have been parts of an earth-fast rock, such as primitive peoples preferred for sacrifice, see our fig. 31, p. 91, Vol. 1. It is not difficult to account for the walled-in space of 36 feet said to be the *terra damnata* on which Judas walked when going to betray his Lord. It was probably the last steps of the poor human victim, "a walk" well known in the annals of Memo, India and its Archipelago, see Mr J. Crawford's *Ind. Archipelago*, on "Human Sacrifices."

THREE MORE SACRED
STONES.

Here too was the so-called "Stone of Prayer," on which Christians say Christ wrote his prayer, one more or less known before our era. It was doubtless and old "stone of Testimony" or Adoration. There is another stone here on which the Lord stood, when he received Martha and Mary; also

¹ *Holy Land*, p. 256, etc.

² *Bishop Russell and Calmet's Fragments*.

“the Rock Peristeriôn” connected with Dove worship, which is as old as the cult of Heaven and Earth, the Holy Ghost., and of Love.

FOUR SACRED CAVES.

We may here notice also four sacred caves or subterranean altars, viz. that of “the Prophets,” of “Prayer,” of “the Creed,” and “Cave of St. Pelagia, or Pelag,” near which as usual stood a sacred pillar, denoting that this grotto was an ancient temple. Christian story says Pelag was a Bishop Pelagius of the 6th century, but he has here clearly been fathered upon an old shrine of the Pelasgi, or of Pelag “the Divider,” the son of Eber or Ober, a son of Shem, the old solo-phalik god and male symbol. Fuerst gives Eber a similar signification, viz., the Server, or Impregnator, so that it seems to be a local equivalent for *Ob-El*, *Eb-El* or *Ab-al*, the Hebrew Beth-El, Ed, *Ebn*, or Stone God.¹

It is probable that these tales, rites and symbolisms were only taken up by Christians in the 4th century, when the illiterate and superstitious Empress Helena embraced the faith. With her power and wealth it was possible to establish an objective religion. But let us now ascend the Mount of Olives, although in doing so we still leave below many suggestive and very interesting sacred spots.

MOUNT OF OLIVES..

Olivet appears to have been a sort of gnomon of the whole solar shrines of the Haram, the summit being due east of the temple, so that the rising orb on topping it, shone straight into the Ark of the race and through its two doors out over the holy city, and many of its sacred and oldest shrines. Olivet is still famed for divers phalik euphemisms. It is crowned with a round church in a round courtyard, under which is a sacred cave, and is by far the highest point all around.² On Olivet did the Shechina or Glory of Yahue or Elion the Sun-god rest, “when for three and a-half years it departed from sinful Jerusalem,” and from hence, as Captain Conder reminds us, did the first beacon flash in the moonless sky to proclaim the important fact to their far Eastern brethren that their early moon deity had arisen over the sacred city; and here the red heifer was sacrificed with all priestly pomp and solemnity as it used to be to Set, the Western Siva. According to a Targum, from this holy mount the Ionê or Arkite Dove plucked the olive leaf which announced recurring joy and fertility, and from the olive trees of *Elaiôn* were gathered the boughs and leaves to form the Tabernacles of the revellers, and the “booths” of the courtezans who annually assembled at the autumnal festival to celebrate Venus’ rites, as queen of all fruits, and especially of the olive. Only with its fertilizing oil might kings be anointed and altars lit, and only its wood be used to form the solar Kerubim and the sacred doors and posts of the Ark of Life; for these parts represent the Δ , delta of the *Dvârka-Nât*.

Originally no doubt the Mount was named, not after the olive, but some form of

¹ Cf. *Gen.* x. 21-25; *Neh.* viii. 7; x. 10: Fürst’s *Heb. Lex.*, p. 1006; Calmet and Smith’s *Bib. Dict.*, i., 769, and *Ob* and *Aub* in our Indexes.

² The Surveyors make Olivet Church 2724 ft.; Zion Cœnaculum, 2537 ft., and the Haram of Moriah, 2429 ft. above sea level.

Venus and Iliu or Ilius. Thus *Elaia* or *Elâa* was the consort of Eleon, or Osiris, Helios, Eleus, or Jove; and *Elaia* (an "Olive") was the Delian Apollo's grand daughter, and all *Elain's* mounts were solar. *Elâra* was a form of *Terra* and consort of *Zeus*, and the olive, so sacred to *Athena*, was believed to have in this way a divine name. The Arabs call the whole range of *Olivet*, *Jebeles-Zeitân*, and Hebrews *Hr-e-zitim*, from *Z i t* an olive, but Luke caned it *Elaion*—the Greek for an olive plantation.

Everywhere. throughout Palestine we come upon shrines and stones sacred to "*Elias*," that is, to *Helios*, though popularly held to mean *Elijah*, Heb. *Al-ié* or *Ali-hu*—אלהי—*the Allah of Arabs*. Thus along the same range to the south we have a convent founded, because there here stood a sacred stone on which *Elê* or *Ali* is said to have rested, and it still shows the impression of his body.¹ All this accounts for *Elaiôn* being selected in *Solomon's* time (when the race became civilized enough to build or appreciate the building capacities of the *Benê-Anaks*), as a suitable place for the solo-phalik shrines of their *Elohê*, that *Theos* on whom *Christ* cried when dying. The worship of *Jehovah* or *Yahuê* probably belonged more especially to *Mount Murê*; and that of *Elôhim* or the *Alê-gods* to *Olivet* or *Elaiôn*.² No doubt long before *Solomon's* time the *Alê-gods* had here the usual primitive rude unhewn altars. The worship would become more specialized and pronounced when the building era of the race arose, and it was then that *Milkom* and *Chemosh* were suitably enshrined, on the east front of the city. These remained the cherished shrines of the *Yahus* for some 400 years, till the iconoclast *Josiah* arose—soon to be swept aside as a disturber of the orthodox faith. Not till the *Captivity* probably was the mountain planted with olives, so that the present name has no bearing on the mythology we are investigating.

SUN SHRINE OF CHEMOSH.

Near the village of *Siloe* on *Olivet* stood a temple to *Chemosh* or *Khem-Esh* the god of *Egypt* and *Moab*, the *Keltik Hem-esh* or *Iam-esh* and our *James*; and here too was *Solomon's* palace, where "dwelt his strange wives," which *Yahus* certainly need find no fault with, seeing they took wives as freely as they dared from all peoples they came across, and gave also unto their *Yahuê*.³ Their *Prophets* thought fit to afterwards condemn this honored demi-god of the tribes, and to therefore call *Olivet* "the Mount of Offence;" but we cannot believe the people did so, seeing the temples here existed for probably 1200 years. The whole hill maintained its character for similar "Holy Places," each faith adopting those of the former as soon as they seized the sites; and here the *Empress Helena* probably first made *Christianity* possible. She is said to have been the first to destroy the upper temple of *Milkom* or *Kemosh*, which must have stood on one of the summits of *Olivet* (there are three,) for upwards of 1300 years; and we may be quite certain that it therefore fairly represented during all these centuries the faith of

¹ Right Rev. Dr. Russell's *Holy Land*, p. 263.

² Smith's *Bib. Dict.*, Art. *Olives*.

³ *Num.* xxxi. 4.

the capital, though doubtless not that of some of the sages. It well accorded with the faith enshrined over the caves and wells of Mounts Moriah and Zion.

PILLAR OF KHEM-ESH.

The Empress, we are told, removed two sacred pillars (Phāli ?) of Khemosh, and erected on their foundations her "Memorial Church of the Ascension;"¹ but Moslems equally valued this site and shrine, and it is now one of their principal mosks for the worship of Allah or Alê—so great change from its old lord, the Ela, Eloh or Elion of Northern Arabia.

"FOOT STONE" AND SHRINE.

Within the cupola (24 feet in diameter) wrote Mr. Maundrell, "over the very spot where were set the last footsteps of the Son of God upon earth," was a hard stone with a footprint, but its fellow "had been removed from hence by the Turks into the great mosque upon Mount Moriah," so that it is clear that these were old emblems of the Mahā Deva of ancient peoples, precious alike to ancient Jew and Gentile, Christian and Islāmi. We should perhaps inform the untravelled reader that Syrians have here been, as a rule, very complaisant on these points; indeed, "Mussalmen say prayers," wrote Ali Bey,² "in all the Holy Places consecrated to the memory of Christ and the Virgin, except in the Holy Sepulchre, which they do not acknowledge (for it is not Ionik but *Sivaik*). They believe that Christ did not die, but ascended alive into heaven," and of course they knew as much, or more of what happened in their own land, as the unknown Gospel writers of the 2d century did.

The cupola shrine of Olivet and its *pādā pūja* or Foot-worship was of course Ionik, but the Pillar God's shrine was as usual close by, for writes Mr. Maundrell,

SACRED TOWER OF OLIVET.

"a little way northward on the peak" or very highest summit of Olivet, there stood until two years ago, a high tower which Christians named *Vri Galilæi*, credulously believing that it commemorated the spot where the two angels appeared to the apostles—"the men of Galilee," to enunciate the ascension and descension of their Kurios. But let us now leave Jerusalem for the south.

HEBRON.

Hebron was probably the oldest of the holy places of Arabian Sabeans or ancient Aithiopes in the Aram of the Benê-Anaks, and here Tree and Phalik worshippers had long tarried, both as Turano-Sethites and Kuthim of Shemitik characteristics. Its caves and "high places" were exactly what the stone-loving troglodytes of Petra would select when they passed northwards. According to the writing called *Numbers*, of say 630 B.C., *Hebrun*, or rather *Chabrun*, was founded by Kanāns before Zoan in Egypt,³ and from it emanated the civilization and agriculture which Shemites succeeded to.

The present population of Habrun consists of 17,000 fanatical Moslems, who will not tolerate a Christian, and only some 600 Jews—compressed into an obscure corner. The religion is Ancestor, Cave and Tree worship, with other symbolisms now quite

¹ *Calmet Frags.*, p. 66.

² Right Rev. Dr. Russell's *Holy Land*, note, p. 295.

³ *Gen.* xiii. 18; xxiii. 2; *Num.* xiii. 22.

misunderstood. The old Anakim city, called Kirjath Arba (or rather *Karit Ārbo*), was even down to the 4th century B.C., said to have been long ruled by one Arbo, a giant among Baal-ites, the father of the Anakim, and one of the four great patriarchs of which Adam was the first.¹ Chabrun was probably a later Abrahamik founder, a Sethite or Shemitik ruler, for close to the *Ain-el-Yudi* is a very ancient Jewish “Tomb of the nine graves” or Kokim, called the Kabr Habrûn or “grave of Hebron.” The Anakim name may have been *Kur-i-ath Arba*, or Sun-town of Arba, for though קריית *K r i t*, is “a city,” yet like *Ilu*, *Ur* and other words for a town, it would be so only because originally the centre of the faith of Solarists clustering around their Kur or Arba. We know that *Kirjath* was a pre-Israelitish name, and that *Arba* was the name of a deity like Baal—a god of dual sex, regarding whom Inman and others have some good matter.² Thus the prominent conical hill of Soba where the Love fetes or Autumnal revels of the Sukoth Benoth took place, used to be called Kirjath Bâal and K-Jearim or Yorim; or, as Captain Conder says, “*Ba-alah*,” of which more hereafter.

The Haram or sacred enclosure of Hăbrun is within lofty walls, 112 feet E. and W., by 198 feet N. and S., and architecturally precisely like the old walls of the Haram on Mount Moriah. Within is the mysterious cave of M-k-p-l-ê or Mach Paleh—probably Mah’ Palag, the Divider, or “Great Palag” of Genesis, though more likely a form of *Phäl* or Phalas, the “Fruiterer,” the Arabian *Fala* and Greek Pallas. No European has penetrated this cave, the principal tombs in which partake of a Mithraik and Trinitarian character. The oldest triad is that of *Abrhm*, *Shrê* and Yokab; to which northern Shemites have added their special trio of Ts-châk, Rebekê and Laê or Leah, and placed the bones of Joseph (stolen from Shechem) in a shrine against the outside Haram wall. *Shrê* is a generic word for the excellent one or “Woman.”

“FOOT STONE” AND
SHRINE.

About half a mile to the N. W. stands Abraham’s “Sacred Oak” or the “*A-l-n-i* of Mămră”—an idolized tree, the supposed site of which has often varied; according to Jerome it stood beside Abram’s house at Râmeĥ, two miles from Hebron, in a Gan-Eden or walled-in garden. In the time of Constantine it was like our “Christmas trees,” hung all over with images, charms, and other valuables, one of which was a picture showing the “Lord Almighty,” the Al-shadi and Elohim, eating veal and bread, &c., as described in Gen. xvii. and xviii. But when a hatred of this rude image worship sprang up, a great church was built around the Oaken God, just as Basks (the Ebri or *Hebrs* of Spain) built the one illustrated in our PL XV. 11, p. 405, around the two stone emblems of Mercury. This deity was well known to all Jews and Syrians as *Markulim*,³ and to him they threw and still throw stones or erect karns, Chaityas, or heaps around trees.

The church and perhaps the tree was burnt down in the 17th century, which is

¹ *Josh.* xiv. 15; Conder’s *Palestine*, p. 84.

² *Anct. Faiths*, I. p. 278; *Josh.* xiv.; *Fürst’s Lex.*; Conder’s *Pal.*, Appen. II. p. 338.

³ Conder’s Report, *Pal. Explor. Journal*, p. 84, April 1882.

possibly the reason why one nearer to the Haram has been selected. It was customary for Arabs, Jews and Christians to hold summer fairs under the revered tree, and each to worship, said Dean Stanley, with his own rites. Under many a similar tree have we gone to see similar marketings and religious observances in the East. This present "Oak of Rest" or *Balûtet Sebta*, is a magnificent tree with branches some 50 feet long, and probably, says Conder, 200 years old, but tradition proclaims it to have been "there from the foundation of the world." It is associated with Adam, nay, is said to symbolize him, thus raising him to the mythological rank of all oaken Joves and Thors. Here too, is the grotto hewn out of the live rock where Adam and Eve lived, and a sacred spring, the *Ain-el Yudi*, which say the myth makers (grasping at a false etymology), enabled the Alê-gods (Elohim) to make the *Â d m* or "Red Man" out of the adjacent red earth. What he made was such an *Â d m* as we see the God Amon making in fig. 11 of our PI. XIII. p. 316, which though only a Linga is called "a man" and Osiris, and is such an Adamos as was worshipped in Samothrakê.

FEAST OF TABERNACLES
AND SUKOTH BENOTH
NEAR JERUSALEM.

This autumnal festival was celebrated in the valley gorge leading up to the peculiar cone of Soba, west of Jerusalem, where sweet shady orange and olive gardens still tempt the inhabitants of the city to go for an afternoon siesta; and here "the daughters of Jerusalem were encouraged to come out and meet the youths who were celebrating the newly acquired purification from sin, with palms in their hands and songs and dances. . . . Twice every year this festival of maidens took place."¹ Each young Israelite came with his *lulab* or palm branch in one hand, and a citron (that suggestive first apple of Eve) in the other.² "Though all the Hebrew annual festivals," says the Biblical Dictionary writer, "were seasons of rejoicing, the Feast of Tabernacles was in this respect distinguished above them all . . . It was called by the Rabbis '*The ch-'g*' or festival, and it was a proverb that—'he who has never seen the rejoicing at the pouring out of the water of Siloam, has never seen rejoicing in his life.'" We have elsewhere noticed why this virginal font of ebbing and flowing water, was here probably selected; for these harvest rejoicings are always connected with virgins, and are usually rather loose and promiscuous love fetes. Plutarch rightly calls this festival "the Jewish Dionusiak or *Thursophoria* and *Kraterophoria*," and Tacitus held that the people were unbridled in these matters.³ As usual the fetes opened with religious excitement; but all the meetings were in the Women's Court, with music, singing and dancing, after which came eating and drinking to excess, with or without "the loins being girt." The flesh-eating festival of Aaron's Golden Calf or Cone was such another fete, when the revellers, more or less nude, sat down, says the inspired writer, "to eat and drink and rose up to play;"⁴ on which the pious annotator in *Bagster's Comprehensive Bible* says, that "it is highly probable they sacrificed after the manner

¹ Conder's *Palestine*, I. p. 26.

² Smith's *Bib. Dict.*, Art. *Tab.*, *Feast of*.

³ Plutarch's *Sympos.* IV.; Tacitus *His.* V.

⁴ *Exod.* xxxii. 6, 25.

of the Egyptians, and indulged themselves in every species of excess and wantonness.”

The Day of Atonement was the Autumnal Equinox, and the previous day was the fete of the Golden Calf and Sacrifice of Cocks,¹ and the day following was given up to the *Sukoth Benoth* or tents of the women, when males sought these with lights in their hands, and the women left their houses to go and live in a loose manner in the leafy tabernacles. On the feast day of the Passover, both men and women indulged in “a feast on flesh,” followed on succeeding days by fish, rice and eggs, with wines and spirits. These last, says Captain Conder, are freely partaken of, after which come hymns and impromptu singing in the dim light of a few candles; when the day ends with no doubt these “unseemly things” from which apostles in the earliest days of the new faith, begged Christians to abstain.

GĀRĀZIM, A SACRED CAVE
AND STONE.

When the sun sets on Gārāzim on the 15th of Nizan, and all western peoples are celebrating their Easter rites, “the man of God”—the High Priest of all Northern Palestine, gorgeously arrayed as a solar priest should be, in scarlet, white and gold, in honor of the Ascension of his Lord—mounts a large and sacred stone in the midst of the stone circle of Gārāzim,² and goes through divers very imposing rites and sacrifices, essentially solo-phalik, having first prepared his people for the same by sundry suitable readings of the Law from a sacred scroll, which has long been a fetish of this tribe. This reading is a sort of purificatory ceremony not unneeded after the gross rites of the booths.

The Samaritans hold that their Messiah, the *El-Mahdi* (El, the Maha.-Devā ?), “a guide and restorer, will some day appear on Gerezim near the twelve stones,” or *Asherah Balatat* (significant name, from *Balut* the oak or “robust one”), and that he will draw forth “the Laws of Life, the Commandments, the Golden Vessels and the Mana”—all very mythological objects.³ By Gārāzim is shown Jacob’s Bethel, the Sacred Cave of Mākādê (Pan ?), and the stone by the oak of Joshua, that great sacrificer “at the hill of foreskins.” Adam, Seth, Noah and Abraham are all here represented, and many hold that on Gārāzim the latter sacrificed the ram, and that this was the only mount which was uncovered by the universal deluge, also that its fetish, the *Torah*, is the only unmutilated Law of God which has come down to man.

NAZARETH, A SACRED CAVE,
FOUNT AND PILLAR.

Nazareth, the supposed home of Jesus, has two specially holy spots, the Grotto of the Annunciation and the Virgin’s Spring, that is a Right and Left hand shrine, just as Jerusalem. Christians call the underground chapel with the two Sacred Pillars, “the Holy Cave of the Annunciation.” It had its left or Ionik form in that half which is sacred to the Virgin as the place where she met with the Fertilizer. The inner cell of the grotto adds respectability to the story by being dedicated to St. Joseph, but the vestibule near the Virgin, appertains

¹ See our Tables I. p. 427, and Index Headings.

² Conder’s *Palestine*, I. pp. 55, 58.

³ *Ibid.* pp. 58-70. The Arameans give “the Oak One” the solar title of *El-On*.

to the fiery Annunciator—the Archangel Gabriel, whose sacred emblem is here the column of red granite (like that red lingam of Habal at Mākā), which reaches down towards the Earth-mother but touches not the ground. The old worship is that of Heaven and Earth, Ouranos and Ge, and reminds us of that cell with the Yoni-stone lying deep in the base of the Ripon Cathedral; in both cases the upper exoterik worship has been founded like the structures on the lower esoterik foundations.

Nazareth seems to have been unknown to O. Test. writers, and evidently grew into notoriety owing to the Christian tale being fathered upon an old Sivaik shrine. Christians have probably trimmed the chapel into its present cruciform state. At the intersection of the arms of the Cross are the two granite pillars, two feet in diameter and three feet distant from each other. They are not necessary towards the support of the rock-hewn roof. The hanging one, called “Gabriels Pillar,” is the treasure of the shrine, and is said to be suspended exactly over the spot where the angel was when delivering his message of love to Mary;¹ that is, this “heavenly column” represents the fertilizing agent of the Creator. It is well-illustrated in that Venetian picture of the Annunciation given on p. 483 ante, by “the heavenly ray” which also there reaches nearly down to the Virgin mother.

Those Angel stones, of which we have pointed out many in front of the sacred caves of Jerusalem, are always mixed up with tales of maternity, the Earth mother, Agni, Gabri-El, or other agent of the Fertilizer. Gabriel has in the Nazareth cave a special “High Altar,” and is associated, says Captain Conder, with *Joachim*, a name which occurs in various readings of *Eliakim*—a husband of Anna, the mother of the Virgin, and suggestively meaning “Eli or Jah has set up.” Gabri-El is the Michael or Mah’ Kāl of Europe, and the idea of the whole Nazareth shrine is clearly the same as that of the Bask shrine (PI. XV. p. 405), where we see St Michael in a “High Altar” between two columnar sacred stones. These would fairly represent also the two stones of the Aryan Indra, by which this God produced “the fiery ones,” that is men. The darkness of this Syrian cave is spoken of as appropriate to “the Secret God,” who, the people say, “hath no need of light,” and he so appears also far down under Indian temples, where we have crawled through dark low passages to see that esoterik emblem which is hid from the public gaze; *vide* our fig. 4, p. 39, Vol I., of both symbols.

THE WEST NAZARETH
CHURCH AND SACRED
ROCK.

Though a picture and recess represent Joseph on the spot where his wife conceived, yet this Saint’s Workshop, over which is a chapel, is in the town, and here also is a sacred Rock, the *Mensa Christi* or “Christ’s Table,” over which is reared another chapel. The “table” is a huge block of natural rock, ten feet in diameter and three feet high, like to a nether millstone, and suggestive of the God of Lechem or Beth-lechem, or the solar

¹ Conder’s *Palestine*, I. p. 142; Bishop Russell’s *Holy Land*, p. 329; and our Vol. I. p. 248.

disk and worship of Aten Ra or Atos, "the fiery and brilliant one." Such Sun-stones are common in many lands.

CHURCH OF ST. GABRIEL
OVER VIRGIN'S FOUNT. But the shrine, without which there would be no Nazareth, is that over the Virginal fount, and of course dedicated to Gabriel as the Western *Dvârka Nâtha*, whose high altars are ever over "Doors of Life," and intimately connected with all Numphean matters. This fount is as usual also deep down below the floor of the church, but the holy water is led up to the left of the high altar for the use of pilgrims.

CHURCH OF ST. GABRIEL
OVER VIRGIN'S FOUNT. All Palestine, Moab and Syria, East and West, abound with old stone shrines usually called Druidik. Captain Conder has been lately counting them in hundreds, and his Reports¹ are perfect repertories of most important facts, which however, we must leave for discussion in another volume, as this was in the press before his latest and most valuable discoveries reached us. Mr Oliphant, an experienced traveller, who has given us the result of a hasty run through the trans-Jordan districts in his *Land of Gilead*, also found quite a plethora of dolmens, circles and such like erections, regarding which however, we have not space at present to enter. But we must notice his description

BLACK LINGA OF JOB. of the black phalus on the Sivaik cone of Tel Asherah, to the north of the *Ail-un* or Ajlun kromlech groups, which Jacob may be thought to have initiated with those *Galeeds* and *Mastbês* which formed so important a part of the Nature worship described in the last eleven verses of *Gen.* xxxi.

The black lingam is known as the Sakra Eyub or "Stone of Job," and reminds us of much strange matter regarding this tried servant of El, Elohe or El Shaddai, or rather of *Al*, *Aluê*, אלוה, and *Al Shâdi*; which אשדי, is "the Sustainer, Field, Producer and Foundation" of all things. He is the true God or lord of the *Ebn Shatiê* or "Foundation Stone of the World" enshrined on Mount Moriah,² and the radix of which is *Shât*, "the Pillar or Post" emblem. The interchange of the hard *d* and *t* is very common with Easterns, so that *Al-Shadê* = *Al-Shât*, "the Almighty," and thus Job's God becomes our Indian Mahâ Deva. The Septuagint Greek describes *Al-Shâdê* as "the Woody or Feculent One," *Hulodes*, probably because Job found him usually symbolised as a *lignum penis*. But *Al*, or its variant איל, Ail (often pronounced *Il*), signified "a Post, Oak and Pine Tree," as well as a "great Ram, wild Goat or Stag." Thus *Ajl-On* or *Ail-Aun*, איל און, would be so named as the district where all these sacred Lingam symbols of "the Ram Gods" or *Alê-im*, abounded. As in Arabia, *Alât* and *Falâ* are terms for the faacinum, so with these old Hebrews the Pine tree was *Ala*, אל, and the Oak, sacred alike to Jovists and Jehovahists, was אילון, Ail-un, "the Stout One," or upright creating father, and the Sada or Sadê of Phenicians. Indra, Siva, Vishnu and other "High Gods" were known to Hindus as *Shadâ-tana*, *Sada* and *Sana* (Saturn), and with Arabs Sada or Hama was the sacred

¹ *Palestine Explor. Journals* of Season 1881-82.

² See page 585 *ante*.

Owl, and represented divine wisdom. In Egyptian, Sab, Seb, Saba or Shaba were terms for a serpent, the sun and “early form of Amon,” the base of which probably lay in *Sa-Ab*, “Father *Sa*,” “the One,” “the Solar Lord.” When feminine, *Sa* is the mundane egg and last syllable of Isis or rather *Is-Sa*. It is “the eye of heaven,” and the root of the solar faith name, Sabeanism, from which developed Shams of Shem-ism. The Aryan Saba-in or Sabines, called the solar serpent God, Sabu, taking him from the Phrygians or Dio-nusian Pur-gi, or Solar Fire worshippers, who got him from the Turano-Kushian Bar-chus or Bakchus, known Saba-eus, Saba-Zeus or Sabazios. They shouted at “his glorifications,” *Saba-oi*, which Hebrews kept up in their cry, *Sabi*, “glory,” and Sabaoth, “the Glorious One”—repeated by Christians in their *Te Deum* shouts of “Holy, Holy, Lord God of Sabaoth.”

The God of Job and his friends is essentially Al-Shadê, or simply Al, Alê or Aluê—the singular form of Alê-im, which we wrongly pronounce Elohim. Yahuê is rarely heard of, but Aluê is called by Job his Tau sign or “Desire;” and “the chief of his ways”—his incomparable creation the Bemuth, is described as a great water monster, whose *pachad*, “tail,” shaker or phalus, “is like a cedar,” and to this monstrosity is devoted forty-four verses of exaltation.¹ It reminds us of the water monsters of the gods of the Nile and the Ganges, and of that on which Siva is seen riding in our figs. 303, 304, p. 454 *ante*; his “tail” is fitly represented in the great black column of Tel Asherah. This *Sakra Eyub* stands in the midst of a ruined temple some ten feet high over the debris, and is clearly the God of the shrine. Mr. Oliphant says it is an undoubted “phalik emblem and centre of Bâal worship, and still regarded with great veneration,” although the glans or apex is broken off.² This injury shows its importance in the eyes of both the destroyers and worshippers.

KARMEL, SACRED STONES
AND ALTARS.

No Eastern student would require to be told that the cone of Karmel rising abruptly to 1740 feet above the Bay of Akre and rich meads of Sharon, was worshipped as an emblem of the solo-phalik god, the *Kur*, *K'Ur*, Kar-El, Karn-El or Kar-Mahâ-El of Solarists. We have still his counterfeit obeliskal emblem standing on the plains by the lovely Bay of Akre, similar to that classic one of Mars erected on the Campus Martius under the Arkite Sabine Mount of the Capitoline of Rome.³ Such symbols of the Fertilizer are commonly placed on fertile plains like that of Sharon, and near to a sacred natural Pyramid or Omphê; see that erected by Nebuchadnezar on the plain of Shin-Ar, near the so-called Tower of Babylon, that on the plains west of Bâal-bek, and those of Paphos on the fertile meads under the Paphian Mount Moriah.

The Akre Lingam was, thinks the Rev. Sir George Cox, used by “those Pillared

¹ *Job* xxxi. 35, and xl. 15, to end of chap. xli. Cf. *Parkhurst's Heb. Lex.*, pp. 573, 580, and *Fürst's*, p. 1123. See *Pachad*, “the Fear of Father Isaac,” *Gen.* xxxi. 53, and in our Index Headings; cf. also the *Shapakê* of *Deut.* xxiii. 1.

² *Land of Gilead*, pp. 83-86.

³ See our illustrations and description, pages 366 to 370 Vol. I.

Saints," the Christian Stylites who mounted and even lived for a time on them, desiring to thus gain the popular reputation of sanctity which was universally accorded to these phali.¹ The Bâal-bek column is called, says Captain Conder, 'A *mûd el Benat* or "Pillar of the Young Women," perhaps because these generally dance round such objects at all solar fetes; indeed women do so still round the Lingam stones of Britany and Ireland.

Karmel was, of course, the proper home for the priests of El-ites, Hel-ites or Hellenes, and other followers of Karnean Apolos, such as El-ijah, Elihu, Elisha, Elias, &c., and others serving the El-Jah or Sun God. The lofty apex was a natural Pura-mid² or Fire Cone on which Elijah dwelt and called for celestial fire to destroy those who did not always agree with him; and on this same triangular apex do similar Sivaite-like ascetiks—Karmelites and Druses—still strive to serve the Alê-gods, by abstaining from those carnal acts which Alê or Yahuê required from all who would enter his sanctuary.³

Long before Jewish days the Karnean mountain god was here worshipped, and by many sects. Elijah only "repaired" an older *Yahuê's* altar, and "the Elohim's place of sacrifice and burning" was defined as the south-east peak, where was a holy grotto well and grove, with space sufficient for all sacrificial rites. These were known to the Romans, for Tacitus says the Emperor Vespasian visited here "the deity of the mountain who had neither statue nor altar." Of course not, for the cone was both, and the grotto his feminine feature, in which however, modern idolaters have in their ignorance set up their Virgin idea—the *Madonna del Carmine*, and on the cone itself, a high altar, with a wooden statue of their "High Father" or Yahuê. Only, however, to the male god-idea are offerings usually made. Buckingham says that in the Madonna's cave was a stone altar and picture of the deity's arch-priest, Elias—"a kind of vulcan leaning on a wheel (the sun ?) with fire and other instruments of sacrifice at his side"⁴—another proof of the Sun and Fire worship which pervaded all Elohimism.

But we have also Delphian and Pythonik characteristics in this Beth-El, for the cave, like that at Delphi, is called "the snake's abode"—the *El Haiyeh*⁵ or Puth-On—a highly phalik term in *Puth*, *Put* or *But*. It is the same as Bud and Bod, the Quickener or Energizing Spirit—when male, "the opener of the *Dvāra*" or door of life, and when female, the *Beth* or "dwelling-place of the gods." In Egyptian, Put is a "bow or

¹ *Myths of Aryan Nations*, II. pp. 144, 372.

² The Phenician God of Fire was *Pur*, and *Manê* his obelisk or man-sign, and Kopts called "the Sun's splendor," *Piramona*, originally *Pi-Rā-me?* "the oracle of great RA," or "a divine place or height" suitable for the worship of Ra. See Adler & Rossi on *Pi-rama*. Statues of kings and priests, says Kercher, were called *Pir-omes*, and the LXX. translators called the *Stêlê* and *Matzêbê*, a *Puramis*—the Greek form of the older Turanian word. Sabeans said the Puramid was sacred to *Shei*, *Shiit*, *Shat*, Seth or Hermes, and they sacrificed to it cocks, black calves and incense. All this points to the *Ebn Shaté* and *Al-Shadê* God of early Hebrews.

³ *Lev.* xv. 18; *2 Kings* xviii. 30.

⁴ Bishop Russell's *Holy Land*.

⁵ Conder's *Palestine*.

circle,” and *Puth* or *Putha* is “to open,” with which compare the Greek *Pothos*, the Akad, *Pitu*, Assyrian, *Patu*, and Hebrew, *Put-chih* and *Pachad* “the tail,” Phalus or “Fear of father Isaac,” upon which Jacob swore when standing beside his Ed, Yad or Matsbê.¹ The Phenician *Bit* and Hebrew *Beth* are evidently found in the older Egyptian *Peth*, “the mouth” or place of an oracle; whilst alike with Hebrews and Kelts the *Puth*, פּוּת, is the secret parts, as in Isaiah iii. 17, pointing to a remote Allophylian parent tongue which spread from man’s High Asian cradle westward through Ugro Finns to Skandinavians and remoter Irish Kelts, and south (also in prehistorik times) to those once Altaik peoples who developed into Sabean and Shemites.²

The first early Siva of Egypt, especially in the north, was *Patah* or *Putā*, the creating Ptah; Pata signifies “to form or shape as a Potter,” see the office of the Amonian Creator in our Plate VIII., fig. 11, p. 316. So in Hebrew we have *Badā* and *Brā*, which last is the second word in the Old Testament, and denotes “the creative action of the Alê-im or Demiurgik gods.”³ The womb was in Egyptian the *But* or *Bat*, and its representative was Buto or Pasht, the moon and salacious cat goddess. The Greek Apolo-Puth-On, was the Vernal Quickener or Increaser. Our Polyglot Glossary will deal with all such details, yet we must before closing this volume say a word as to that theory which has stood its ground well but too long, viz., that “there is no original relationship between the Aryan and Shemitik families of speech.”

This old law must be seriously modified in face of modern research and later results than the original announcers had attained to. It long seemed an impregnable philological position, but for some years past it has been assailed successfully, and many of its adherents have retreated along various lines, and a very large but too silent class of rising students now thoroughly distrust it. Lately the attempt has been made to establish it on what may be termed geographical grounds; as that there can be no joint parent, because the home of the undivided Shemitik race was in the deserts west of the Euphrates, whilst the Aryans belonged altogether to Central Asia. These volumes have, we trust, shown this argument to be erroneous, because founded on an imperfect knowledge of prehistorik times.⁴

We grant that the differentiation of languages occurred in well-defined geographical centres, but this is only saying that languages there became nationalized and classified when the great tribes began to draw together into nations. They thus naturally formed strongly-marked philological centres which we call Aryan and Shemitik, but this was of course a very long and gradual process, beginning from the time when the races broke away from the tongues once common in the birth-place of man—the Turanian or Altaik high Asian home. That period is so vastly distant, that there is only left

¹ *Gen.* xxxi. 52, 53.

² *Chald. Magic*, chaps. xiv., xxii.

³ Fully treated in *Man’s Origin and Destiny*, p. 60. Longs. 1872.

⁴ See Prof. Sayce’s review of Mr. J. F. M’Curdy’s *Aryo-Semitic Speech*, *Lon. Acad.*, 6th May 1882,

which only came to our notice when this was in the press. We have not yet read Mr. M’Curdy’s work. Mr. Brown in his *Great Dionysiak Myth* says the root of the Aryan Donyos is the Shemitik Assyrian *Daian-nisi*, the Sun.

of the diligent student, those few and often slight traces of kinship which etymology—working on our new lines—shows as still existent. We can therefore see no weight in the geographical argument in face of the facts we have advanced in these volumes as to the moves of man, untold ages before Aryans were Aryans or Shemites Shemites. Of course our theory requires, like the Darwinian one of progressive development, a vast period of time, but this is a necessity if we accept the almost universally acknowledged facts, that the race arose in one creative centre, and had spread over half if not all the world, before the sub-glacial period, which geologists place at some 240,000 years ago. Many demand an infinitely earlier time for the appearance of man, as the right hand heading of our Chart shows, but without attempting to lift the veil beyond say 10,000 years, we have shown, that well within this period, great building and civilising peoples had gradually poured south and south-west through the Altai, Kush and Caucasian highlands, and settled over all tropical Asia, and much of the temperate zone of both Europe and Asia, and this thousands of years before Aryans were Aryans. Indeed these were comparatively a modern development, only appearing on the watersheds of the Ganges, Tigris and Euphrates some few thousands of years B.C., and not influencing the west till less than a thousand years B.C. The Aithiopo-Kuths on the other hand, speaking what, for want of a better term, we call Turanian tongues, passed south, settling in India as Meru-opes, Kuis and Drâvidas, and in Arabia, Egypt, &c., as Sabas, Seths or Sethites, Shams or Shemites, untold ages before classifying nationally and philologically. Further we find that from these centres they gradually poured forth their surplus populations, which spread ocean-ways through the geological Lemuria and the Indian Archipelago, even to Polynesia and the Americas. But to return to our immediate subject.

JORDAN AND CAVE OF PAN.

The revered river of all this “Holy Land” has been more or less worshipped, or thought to carry with some divine afflation from its sources in the bosom of high Hermon, by the mystik grotto of the old Kuthite Pi-An, P’An or Pan, to its far-away tranquil ford, where a new faith saw the incarnate Jehovah baptized. Along its sacred banks may still be seen wandering Nābes clad in rags or sackcloth and besmeared with dirt or ashes, like to that John, upon whose baptismal act “the heavens opened” and the celestial Trinity appeared—a personified three, and not one; and here it was, said the Edumean wanderers, that the holy stream once Btood still, nay, “rose up upon a heap,” to let them enter upon and sack the peaceful homes of those who had done them no wrong, and had owned for ages its fertile meads and rugged water-sheds. Here is the holy ghât to which Christians now madly rush, like Hindus to the Ganges, and at similar solar periods, to bury themselves in its regenerating flood, which purifies, they believe, soul and body. Well may the Rev. C. B. Elliot write,¹ that these “frenzied religious stampedes,” turbulent and “promiscuous bathings, conducted with great indecorum,” are not only

¹ Bishop Russell’s *Holy Land*.

a cause of much misery but even death. The devotees, with their bishops and priests, descend usually in frantic haste (striving who shall first reach the healing waters), over very rough and dangerous mountain defiles, and in flocks of 5000 and even 8000 persons of all ages and sexes, and are herded, restrained or driven on by cavalcades of scoffing Arabian cavalry led by a governor and his satrapes. Mad, unsympathising heartlessness pervades all, each only seeking his own comfort or happiness here or hereafter, and heedless alike of the weary sick or dying, presses forward, bent only on the salvation of his own wretched soul; such is this race heavenward!

As holy Ganga sprang from Siva the "Ganga Dhara," so the Jordan sprang from the Western Siva—Pan, the Fertilizer of all early nomads, their flocks and herds; and from his vast Lukeo-Arkadian form came the more solarized Zeus and Jove. The child, it is said, killed the parent as in the case of Agni, Kronos, Saturn and others, which means that the coarseness of Panism gradually gave way to the Hellenized or Olumpik faith, just as the Bâalism or Elohimism of Jews and other Syrians gradually became spiritualized. The reverend editor of Bishop Russell's *Holy Land* assures us that there is abundant evidence of the worship and rites of Pan at the sources of the sacred river, and especially on the sculptured cliffs in and about the grotto which still bears his name in Baniyas or Panias—the Laish or Dan of the Old Testament. We suspect, in spite of the absence of *a* in the Hebrew tribal name, that the Danites were really Pan-ites, for such vowel quantities were little regarded by illiterate people, nay, still are neglected by our own masses, and our glossary will show how little they were attended to by Easterns. As Elohimists—Aluê, El or Al worshippers—Danites would certainly serve Pan, for was he not the Stone or Pillar God, a son of Hermes of their Holy Hermon, and a Ram God, or one of the Ail-im or Alê-im, whose emblem was the Pine tree, corresponding to its tropical substitute, their sacred Palm?

The Jordan goes forth from several rocky orifices by Pan's grotto, but its largest source is under the vertical cliff of Panias, in which are many natural or artificial niches for images, or those rude symbolik stones which are so well known beside the sacred waterfalls of India. Burckhardt and others long ago described numerous sculptures and inscriptions as existing in and around the grotto, which with its strange orifices reminds us of that one fitly dedicated to Venus, at Afka, north of Bairut. Burckhardt says the largest sacred niche immediately above Pan's Cave had a statue of the deity, and that after him the river is here called Panias, and the whole mountain—one of the spurs of Hermon—Panium. Along its slopes and crest are sacred groves and altars where, at Pan's fetes, all sects, Christian and Pagan, assemble to worship in the open air, as the old god was adored in his Arkadian home. These northern Christians indeed assert that it was on this, Pan's Mount Hermon, and not on Tabor, that their Kurios was transfigured, and Captain Conder offers a natural reason to account for the apparent phenomenon.¹

¹ *Palestine*, I. p. 265.

But we must close for the present this inquiry into the old faiths of Western Asia. The careful reader will perceive that the conclusion to be drawn from these or any such inquiries (and we must all draw conclusions, for unproductive thought is useless,) is, that those faiths alone suffer which are founded on supernatural stories, old legends and mythologies, the fancies or emotions of priests and devotees, or *a priori* assumptions of what was or should have been. True religion does not and cannot suffer, for it consists of personal holiness, purity in thought, word and deed; virtuous, willing, nay, loving work for and sympathy with all that concerns the good of man, irrespective of race or nation, not selfishly looking to reward here or hereafter, or fearing any punishment from unjust men or an angry God.

For a time perhaps, but only with the very ignorant, the good and true which may be contained in the teaching of "Bibles," the history and attendant circumstances of which will not stand the test of historical criticism, may seem to fall with the legendary surroundings; but the tendency of this age of exact science, is not to care so much, for the settings of the jewels as for the gems themselves. We value our old mathematical *biblia*, not because Euclid wrote it, but for the virgin jewels which it was the first to tell us of; nay, we are not even quite certain of the author, his time or place, but what matters that? we have tested the gems and found them true through all time, and equally valuable to all peoples. And so do we value the good and true sayings of all prophets; these the world receives though it casts aside the shell or encrustation with which time and divers interests have enveloped them, and accepts only what appeals to the universal sense of the good and true. If none of us can be quite sure of the rightness of our opinions, let us at least be certain of their uprightness, and hold with St. Augustine—"In necessary things unity; in doubtful points liberty; and in all things charity."

Experience shows that we may not even accept the popular histories of the best and purest lives, for this is trenching on the domain of history which any future historian may upset; but it is not so with regard to such commands as "love one another;" "do as ye would be done by," &c. We care not whether the groves of Budha Gayâ or the wildernesses of Mākā or Judea first heard these teachings; from whatever quarter they came, the intellect and heart of every good and true man attest their sublimity.

We reject none of the literature of our race, and least of all the Bibles or Sacred Writings of mankind, but accept all as part and parcel of our common heritage. We only cast aside, from time to time, that which we find will not stand the searching-out light and science of our age; yet we do not call those who wrote what we reject, impostors or hypocrites, but rather see in their writings a valuable retrospect and warning of the credulous and superstitious times which our race has passed through. We do indeed desire to see the evangelical enthusiast or fanatic checked in his head-strong, or rather heart-strong path, by "the cold grey light of Reason" and severe

historical research, yet we remain in full sympathy with all his pious yearnings after goodness, righteousness and truth.

Our enquiries have necessarily had a destructive and levelling-down tendency in regard to all faiths; establishing the fact, that man worshipped most where he feared most and comprehended least, and usually covenanted with that God or those supposed divine agencies, which gave him bread to eat and raiment to put on, flocks and herds and all increase, and lands flowing with milk and honey. It was hard, however, for him to learn, and few of us have yet done so, that true Religion consists in public and private right-doing, or "righteousness" to Jew and Gentile, bond and free, and a conscientious performance of every duty of our station, be it great or small, pleasant or irksome. So grievously indeed has "Religion"—so called—been misunderstood, that even in the 6th century B.C. the sage Herakleiktos exclaimed, "It is a disease which physicians of the mind must try to heal;" whilst Feuerbach, speaking like ourselves with all the experience of an evangelical convert, says, "It is a radical evil arising from a sick and weary heart . . . the embodiment of some human wish, hope or presentiment . . . and chief source of misery." But Fichte said, "Religion is knowledge . . . and that state of society is corrupt which requires to call in religious feelings to aid morals;" whilst Kant wrote: "Religion is morality, the looking upon our duties as divine commands, but not in performing only what we consider as merely divine commands, for this is superstition." Religion, hymned our own late lamented friend, Dr. John Muir, the great Sanskritist, translating from one of the very old *Biblia* of India, is

" To scatter joy through the whole surrounding world,
To share men's griefs;
Such is the worship best and good
Of God, the Universal Soul."

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EDITORIAL NOTE TO THE ELECTRONIC EDITION

This electronic text of Vol. II of *Rivers of Life* was key entered / OCRed and proofed by Frater T.S. from page images of photocopies of the first edition. Changes noted in the errata page have been worked into the text, and the errata page itself thus omitted. A few obvious typographical errors have been corrected and in several places missing opening or closing quotation marks conjecturally restored. Except in the case of what appeared to be obvious typographical errors, and in the titles of and quotations from published works by other authors, I have not tampered with Forlong's non-standard transliterations and eccentric 'fonetik' English spelling. His reasons for employing these, and the reasons why they are not followed consistently (mainly unwanted 'corrections' by printers) are discussed in the Preface in Vol. I.

Footnotes in square brackets are by the present editor; these have been kept to a minimum so as not to disrupt pagination. Some give clarifications or corrections, a few are simply flippant, sarcastic or hostile.

Original pagination and layout has been retained as far as possible, the main exception being that rather than attempting to match the typeface I used Times New Roman.

Re-set PDFs of Volume I, the "Synchronological Chart" and the "Synoptical Table of Gods and God-Ideas" (originally bound in as foldouts at the end of Vol. II) are distributed separately. My thanks to Jon Sellers of Antiquities of the Illuminati for providing colour images of the big chart and maps (Plates II and III in the print edition, originally bound in at the start and end of vol. II); the former was used as a basis for the re-set; the latter are distributed as JPEG images.

The works listed as "in preparation" in the front matter manifested as (a) *Short Studies in the Science of Comparative Religions* (8vo., London: Quaritch, 1897) and (b) *Faiths of Man: a Cyclopaedia of Religions* (3 vols. 8vo., London: Quaritch, 1906: this being the "Glossary or Polyglot Dictionary"); the former included 10 articles on various faiths titled "Jainism and Buddhism," "Trans-Indian Religions" (a general study of south-east Asian religion), "Zoroastrianism," "Hinduism, Vedas and Vedantism," "Laotsze and Taoism," "Confucius and his Faith," "The Elohim of the Hebrews," "The Jehovah of the Hebrews," "The Sacred Books of the West" (an account of the compilation, development and translation of the Hebrew Scriptures and to a lesser extent the New Testament) and "Mahamad, Islam and Ancient Maka," rounding up with a 93-page medley of rather insipid free-verse renderings of various religious and philosophical / ethical teachings from all times and lands of which records were available at the time. Material which was presumably intended for the remaining detailed studies of particular faiths may be found scattered throughout *Faiths of Man*, whose alphabetically arranged entries range from a single line to thirty-plus page essays; this work was not completed and put into order by Forlong during his lifetime but was assembled from his surviving MSS. by an anonymous editor (who interpolated clarifying and occasionally dissenting remarks into many entries). Citations of a "Glossary" in *Rivers of Life* may in some instances be elucidated by reference to *Faiths of Man* under the heading given, though not always.

Both *Faiths of Man* and *Short Studies*... have been reprinted by Kessinger Publishing, and owing to having fewer detailed and coloured illustrations (*Short Studies* had three full-page plates of maps, part-coloured, and fourteen inline black and white illustrations; *Faiths of Man*, a frontispiece plate in each volume; two black and white photographs of the author, and a reproduction of part of a page from the MS.) suffered less than *Rivers of Life* from Kessinger's approach to book production (*Faiths of Man* was also reprinted, with a new introduction, by University Books in the 1960s). An edition of *Short Studies* ... has been issued by Celephaïs Press; one of *Faiths of Man* is projected.

T.S.