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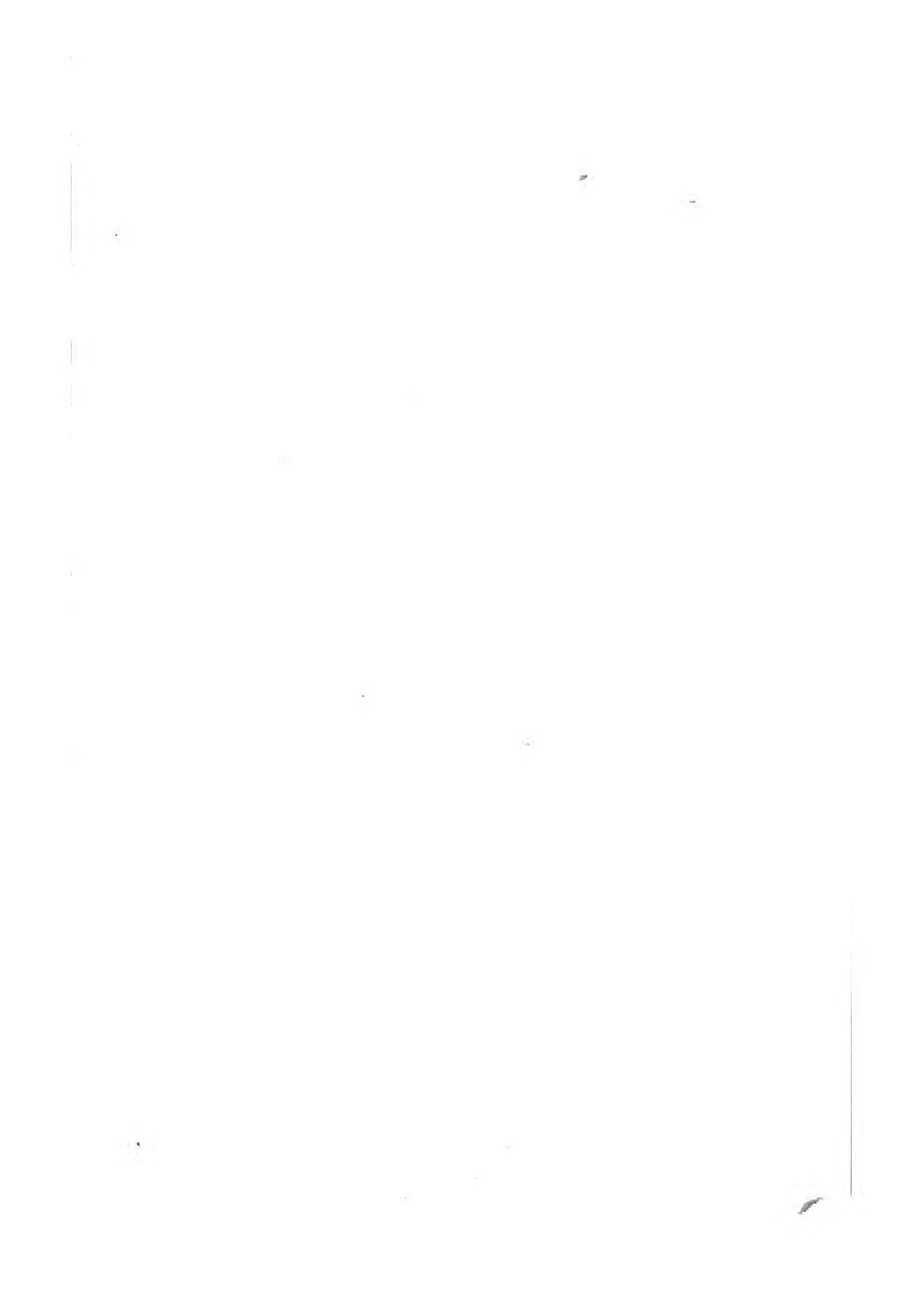
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THE
LAW OF KOSMIC ORDER:

*AN INVESTIGATION OF THE PHYSICAL
ASPECT OF TIME.*

BY
ROBERT BROWN, JUN., F.S.A.

AUTHOR OF 'THE GREAT DIONYSIAC MYTH,' 'LANGUAGE, AND THEORIES OF ITS ORIGIN,'
'THE UNICORN,' ETC.

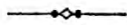
'The sun, the moon, the stars—
Are not these, O Soul, the Vision of Him who reigns?'
TENNYSON.

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FOREWORD.



IN a former work (*The Great Dionysiak Myth*) I endeavoured to show the extent and character of the non-Aryan element in Hellenik mythology; and to trace the career of the Semitic Sun-god from the banks of the Euphrates to the Boiôtian Plain, and onward to his Pillars in the far West. In a recent monograph (*The Unicorn*) I have considered the history of the Lunar-power from the same archaic centre until its final appearance as the Sinister Supporter of the Royal Arms of Great Britain; and, in so doing, have noticed to some extent man's earlier ideas of Time and Kosmic Order. The present brochure pursues this theme; and as I have already given numerous illustrations of the harmony of, and also the contest between, Day and Night, I now pass on to notice the rise of the Year-concept with its sidereal band of the Zodiacal Signs. I endeavour to show how these emblems, which seem

to us so singular, attained their present position by a process so natural as to be almost inevitable, in fact by virtue of that simple Law of Reduplication which, combined with the anthropomorphic principle, is the key to the vast majority of mythic fancies; consequently, how theories which connect the Signs of the Zodiac with deep significance either religious, philosophical, or scientific, are simply baseless; and, lastly, how the Western Aryans have borrowed the special emblematic forms of the Zodiacal Asterisms, with so much beside, from the archaic and pre-Semitic dwellers by the banks of 'the Curving-water' (Purat-Euphrates). Such an investigation illustrates what may be termed the physical aspect of Time. Let me add a word of grateful acknowledgment to Prof. Sayce, whose kindness to students is only equalled by his ability, for his invaluable services in the field of Assyriology.

BARTON-UPON-HUMBER :

May, 1882.

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THE LAW OF KOSMIC ORDER.



SECTION I.

IMPORTANCE OF ASCERTAINING THE MENTAL STANDPOINT OF ARCHAIC MAN.

It is extremely difficult for nineteenth-century man, saturated with the myriad influences of our present civilization, to place himself in the position of the remote ancestors of the human race; and to regard the world of being and of appearance from their mental standpoint. The gap between past and present is not so much occasioned by the multitude of wonderful discoveries and inventions, so well known to ourselves though undreamed of by our predecessors of archaic times; it arises rather from our *familiarity* with the ordinary adjuncts of human existence and the general appearance of the universe in its customary succession of changes; a familiarity which has produced not indeed contempt, but certainly indifference, a state of mind well summed up in the dictum that, 'No servant-girl is surprised at the sun.'

Our observation of the usual course and regularity of the World has culminated in the laying down of certain so-called Laws of Nature, which, be it remembered, only exist in the human mind as ideas; and have no other, no external being; they are merely our deductions from the phenomena which we have noticed.¹ These Laws of Nature when accepted as eternal principles, true in themselves independently of any thinker, instead of merely, as the fact is, living, moving and having their being in the mind of man, supply us with much loose and worthless logic; *e.g.*, the sun will rise *because* the sun has risen; night *of course* follows day, and so on. And however the scientist when he unfolds his occult lore, may for the moment bewilder, surprise, or overwhelm us with the wonders of number, distance, size and the like, we speedily put away the half-grasped ideas with the alacrity with which an uninterested learner lays aside a microscope, return to our familiar standpoint, and thoroughly agree with Polonius, whose worldly wisdom and real dullness afford an excellent illustration of the type of character to which I refer, that—

‘To expostulate
Why day is day, night night, and time is time,
Were nothing but to waste night, day, and time.’

Thus, men are generally equally devoid of the reverent awe and keen interest in knowledge of the

¹ ‘The laws of nature have their sole seat, origin, and function in the human mind’ (Buckle, *The Influence of Women on the Progress of Knowledge*, a Lecture delivered in 1858).

philosopher, and of the innocent wonder and acute observation of the child. They take things as they find them and without reflection; to them the triumphs of genius and civilization are common-place and as of course; the express train itself becomes slow and tedious; whilst in the constant employment of the ordinary numerical figures, who stops to think of the mental process which produced them, and of the marvellous triumph of ability which enables man for all time to express any number with but ten signs? Yet though such is undoubtedly the mental attitude of the majority, it is nevertheless equally true that a vigorous examination and analysis in almost every branch of knowledge and belief is being made by a powerful minority; and that old opinions are being put upon their trial before judges more inclined to be severe than lenient. The nature and mental constitution of man is being investigated with fresh ardour, and also with greater advantages than heretofore; and it is very generally admitted that his simpler, that is to say, earlier, phases should be unfolded and explained before proceeding to the full consideration of his latter and more complex developments. Archaic man, respecting whom our knowledge has of late been vastly extended, comes therefore more and more prominently into the field of present investigation, which is almost conterminous with the arena of modern intellectual conflict. How came he into existence? What were his views of himself, of the world, and of religion? What thought

he respecting right, justice and truth? How did his opinions arise, and what weight have they for us? These are grave questions, and such as go to the roots of creeds and beliefs. If, as has been boldly asserted, his religion was only ancestor-worship, based upon dreams and shadows, his love merely that of himself, and his idea of justice but the fear of suffering injustice; then, how at any time he can have been 'very good' I know not. It is a matter, therefore, of great interest and importance to understand his true character, and to enter as far as possible into his views; and in order to do so to any extent, we must fairly put ourselves in his place, look round us with his eyes and mind; and, above all, lay aside what I may call the Polonius-theory of nature, *i.e.*, that it is as it is, and nothing more need be said or done in the matter; and enquire what in man's judgment are day and night, and time and space, and number and figure, and how he arrived at his conclusions; and then, working through the physical to the meta-physical,¹ endeavour to ascertain what, in his opinion, are right and wrong, and how the abstract principles which exist in the mind may be connected with the concrete ideas which arise there from the cogitations of the Thinking Animal² upon the material and visible around; and, lastly, what is the value of human conclusions upon these subjects.

¹ Vide R. B. Jr., *R. M. A.*, sec. 20. The Illustration of the Meta-physical through the Physical.

² Vide R. B. Jr., *Language*, 27. *Man* = He-who-means, 'the Thinker.'

SECTION II.

THE NECESSARY CONCEPTS SPACE, TIME, AND NUMBER.

THE first and root-concept of the mind is that of Space which, by a necessity of thought exactly corresponding with the reality of the fact, is regarded as boundless; to believe in the existence of Space, *i.e.*, extension substantial and non-substantial, is equivalent to the admission of the existence of an external world. No one can refuse to believe in the existence of Space without refusing to accept conclusions which his own sentient power *compels* him to draw; and, as the late Viscount Amberley admirably says, ‘ We can have no higher conviction than that arising in a necessity of thought. Nothing can surpass the certainty of this. Grant that this may be wrong; we can never know it, and we can have no reason to think it. To oppose to a necessary belief such a train of reasoning as this :—

‘ Necessary beliefs (so-called) have often proved false :

This is a necessary belief (so-called) :

Therefore it may prove false :

is in reality to seek to overthrow a strong conviction by a weak one; an intuition by a syllogism; a

proposition felt immediately to be true by an inference open to discussion.’¹ Our next concept, and one dependent on and posterior to the former, is that of Time, for the cycles of Time are performed in the field of Space, and were there no space there would of necessity be no time; and Time, etymologically the Partition (of period), depends also upon the existence of Light; for, whilst as regards ourselves personally, it may be defined as the action of period upon that which is liable to change, it is in itself the transit of light in space.² The third concept, and one which arises contemporaneously with that of Time, is Number, at first simply the recognition of I (Individuality—the Ego—One) and not-I (Two); so that in Language the dual is probably an older formation than the plural, and men, aided by the dualisms of the human frame, advanced in thought from two to three,³ to five, to ten (fingers and toes), at which point there was probably a somewhat prolonged pause. Let it not be supposed for a moment that the lowest savage is destitute of these concepts, because he may lack terms wherewith to express them; as well might we imagine that he does not know what a tree is, because his dialect may have no word for ‘tree,’ but only terms for particular kinds of trees.

¹ *Analysis of Religious Belief*, ii. 530.

² Vide R. B. Jr., *R. M. A.*, 47.

³ Sk. and Slav. *tri*, Gk. *treis*, Lat. *tres*, Zend and Goth. *thri*, from the root *tar*, ‘to go beyond;’ cf. Lat. *te-rans*, *trans*. *Three* is thus primarily ‘that which goes-beyond’ (two).

That Time is a secondary concept well appears from the fact that many words now chiefly or wholly applied to position in time, originally denoted position in space. Take the word *after*: *af*=Sk. *ap-a*, Gk. *apo*, Lat. *ab*, Goth. *af*, Ang.-Sax. *of*, Eng. *off*. The suffix *ter*, found also in Latin and Greek (*e.g.*, *al-ter*, *hus-ter-os*), the Sk. *tar-a*, generally appears in Eng. as *ther* (*e.g.*, *o-ther*), and is connected with the Sk. root *tar*, 'to cross, go beyond,' so that *af-ter* is primarily 'further off' (in space).

We have thus the three universal concepts of Space, Time, and Number; common to all men, necessities of thought, and hence primary truths.

SECTION III.

THE THREE GREAT DIVISIONS OF TIME.

TIME being the partition of Period, and such partition being marked by the transit of light in space, we find it separated into three great divisions severally dependent upon the three sources of light; namely, (1) the Day, which depends upon the light of the sun; (2) the Month, which depends upon the light of the moon; and (3) the Year, which is connected with the light of the stars.

Day, the most obvious and primary division of Time, is a term derived from the root *dah*, or *dagh*, 'to burn,' Zend, *dazh*; and appears in Goth. as *dag-s*, Ang.-Sax. *daeg*, Eng. *day*, *i.e.*, the time when the burning (sun) is visible, is in the upper world. In later usage *dies*=*nichthêmeron*, *i.e.*, night + day, the period during which the sun completed his circle round the earth. Night precedes Day, which is composed of 'the Evening and the Morning.' Conversely Night, Sk. *nakta*, Lith. *naktis*, Gk. *nyx*, Lat. *nox*, Goth. *nahts*, Ang.-Sax. *niht*, Eng. *night*, from the Proto-Aryan root *nak*, 'to disappear, perish, go-to-the-ground-again,' is the time when the sun is invisible, is in the under-world. And this going-to-the-

earth-again is death ; hence the connexion with words denoting death, *e.g.*, the Greek *nekys*, *nekros*, etc. ; and hence the myth that the sun (and the Sun-god) was 'the first that died,' and found out the way to the unseen world.¹

Day, again, is a positive, Night a negative concept ; and the root *nak* is probably not originally unconnected with the still simpler Proto-Aryan form *na*, Sk. *na*, Lat. *ne*, a negative particle which appears in such English words as *n-ever*, *n-ay*, and *n-o*, which latter is formed of *ne*, 'not,' and *a*, 'ever.' Not, again, = *naught* = *ne wiht* = no-thing. Night, then, is, as it were, a variant of naught, a phase of not-being, when things are in a manner reduced to pristine nothingness, chaos and darkness ; so that we find at times the return of day treated as a sort of modified re-creation. Thus through an observation of the most ordinary phases of Nature arises the concept of a negative abstraction.

The month, Sk. *masa*, Gk. *mên*, Lat. *mensis*, Goth. *menoth*, Ang.-Sax. *monádh* or *monáth*, Eng. *month*, is, like the *moon* which makes it, Sk. *más*, Zend, *máo*, Lith. *menu*, Gk. *mênê*, Ang.-Sax. *môna*. Eng. *moon*, derived from the Proto-Aryan root *ma*, 'to measure.' The moon is the month-measurer, and her phases have also supplied man with the seven-day period, the week. The Egyptian ideograph for 'month' is the crescent. The year, a period of Time marked above by the sun making the

¹ Vide R. B. Jr., *R. Z.*, sec. 24.

circuit of heaven, and below by the round of seasons, used to be connected etymologically with the Gk. *guroô*, Lat. *gyrare*, to 'revolve;' as *annus*=*annulus*, a 'ring,' and a ring or circle it truly is. The original German form is *jâra*, Old High Germ. *jâr*, Ang.-Sax. *ger*, Eng. *year*, Zend, *yâre*, from the Proto-Aryan root *i*, secondary form *ja* or *ya*, 'to go.' Cf. Sk. *ya-tu*, 'time,' Old Eng. *yare*, 'quick.' Another connected form from the same root is *hour*, Gk. *hôra*, *horos*, Lat. *hora*. The year is the time-flight, an hour of the solar Phoenix.

A year, again, may be lunar, solar, or, as frequently was the case in practice, 'a sort of compromise between the sun and the moon.'¹

An Hour is merely a definite portion of Time, either 60 minutes, or $\frac{1}{12}$ th of the period from sunrise to sunset, etc.

¹ Sir G. C. Lewis, *A. A.* 117.

SECTION IV.

THE TWELVE HOURS OF THE DAY.

IN Egypt Day and Night were from an archaic period divided into 12 Hours each, every Hour being named and personified. The Hours were called collectively Unnu, 'the Apparent,' 'the Actual;' and their figures are surmounted with five-rayed stars, an ideograph which also means (1) sidereal time, (2) a star, (3) a month, and (4) constellations. When the number 12 was applied either to Day or Night, it would naturally be also applied to the other. Thus M. Lefébure, commenting on *The Book of Hades*, which is inscribed on the sarcophagus of Seti I., now in the Soane Museum, observes;—

'The principal subject of the inscription is the navigation of the sun nightly in the infernal regions. Twelve gates enclose there, successively, 12 sections of space from which the god passes. The gates correspond probably with the hours of the night.'¹

In the Euphrates Valley, also, Day was divided into 12 Hours at an early period, and Herodotos, in a familiar passage, states that 'the sun-dial and the gnomon with the division of the day into 12 parts

¹ *R. P.* x. 80.

(μέρα) were received by the Greeks from the Babylonians.’¹

This mode of division, which appears to have arisen independently in these two great centres, is of course by no means a necessary one; and further, is not strikingly suggested by anything in the ordinary course of nature. Thus the Jewish day was at first divided into four parts, and the Jewish and Babylonian night into three watches. The old Roman day consisted of two parts, sunrise and sunset, separated by noon (*meridies*); and the division into twelve equal hours was not adopted until B.C. 291. The Homerik day, again, seems to have been tripartite.² We are thus confronted with the interesting but difficult question, What is the origin of the division of diurnal-time into 12 parts? That there must have been some strong reason for it, is evidenced by the remarkable fact of its independent adoption in two great archaic centres of civilization; but the only suggestion I have met with on the subject is one by the late Sir J. G. Wilkinson, who observes, ‘The natural (?) division of the circle by its radius of 60° into six parts, and into six more by the half of those parts, *may have been* [Of course this is *possible*] the origin of this conventional division into twelve parts.’³ But why is the division of a circle into six parts a ‘natural’ one? And why, having thus divided it,

¹ Herodotos, ii. 109.

² Cf. *Ilias*, xxi. 111: ἡὼς, ἡ δειλης, ἡ μέσον ἡμαρ.

³ *Ancient Egyptians*, edit. 1878, ii. 319.

should any one proceed to bisect each division? Now the number 12 is naturally connected with the Year, as that period is linked with both sun and moon; and so Sir G. C. Lewis, speaking of the year of classical antiquity, observes, 'The essence of the system was, that the year should be formed of that integer number of lunar months [12] which approximates most closely to the solar year; and that the year thus determined should be brought into agreement with the solar year by inter-calation.'¹

Now the inhabitants of the Nile and Euphrates Valleys had alike at a very archaic period arrived at a wonderfully precise knowledge respecting the year.

'The Egyptians had 3 years: one unintercalated, of 360 days; and 2 intercalated, respectively of 365 and $365\frac{1}{4}$ days;' ² and they informed Herodotos that they 'were the first to discover the solar year, and to portion out its course into twelve parts. They obtained this knowledge from the stars.'³ They also, as they told him, 'discovered to which of the gods each month and day is sacred.'⁴ The Babylonians, equally well informed, 'knew that the true length of the solar year was 365 days and a quarter, nearly,' and 'the exact length of the Chaldæan year is said to have been an excess of two seconds only over the true (sidereal) year.'⁵ Assyrians, Babylonians, Arameans, and Akkadians all possessed a Calendar of

¹ *A. A.* 117.

² Sir J. G. Wilkinson in Professor Rawlinson's *Herodotus*, ii. 238.

³ Herodotos, ii. 4.

⁴ *Ibid.* 82.

⁵ Prof. Rawlinson, *A. M.* ii. 576.

12 months, each month, as in Egypt and in Hellas, being sacred to a particular divinity or divinities.

Considering then (1) the natural connexion between the number 12 and the year; (2) the absence of such connexion between that number and the day; (3) the extremely archaic adoption of a year of 12 months; (4) the circumstance, already noticed, that the Egyptian ideograph for 'hour' also means 'month'; (5) the originally very vague and indeterminate meaning of the term 'hour'; (6) the fact that the Babylonian night was at first divided into watches, 'but *afterwards* the more accurate division into hours came into use;' ¹ and (7) the absence of evidence to the contrary or other explanation, I cannot but think that the division of the day into twelve parts was a copy, a reduplication, of the previous division of the year into twelve parts; and that by analogy the day-proper was connected with the year-day, and so the annual and the daily transit of the sun received a corresponding treatment.

¹ Prof. Sayce, in *R. P.* i. 164.

SECTION V.

THE KHEMIC TIME-GOD SEB.

THUS through continued observation arose the time-periods day, night, *nychthêmeron* (night + day), week, month and year ; and though the above philological examples are of course only Aryan, yet on account of the unity of the human mind, its process and progress amongst other families of mankind is analogous. What extent of period has been actually required for the formulation of these results of observation, is a very difficult question, perhaps a far less time than is generally supposed. The apprehensions of that grown-up child primitive man, powerfully stimulated by his necessities, may have been extraordinarily acute and hence correspondingly rapid. I propose next to illustrate the process of this early observation of nature by a non-Aryan instance, one borrowed from the land of Khem. The Khemic divinity Seb, husband of Nut (a goddess who personifies heaven chiefly in its phase as the abode of the upper waters, the Oversea), and who is styled 'the Opener,' and 'the Heir of the Gods,' is the Earth-god and the Time-god ; and as such was (incorrectly) identified by the Greeks with their

Chronos.¹ Now the word *seb* means both 'star' and 'time,' thus showing the connexion between the two ; but how is the Time-god also the Earth-god? This undoubted fact has been somewhat of a *cruæ* for even so eminent an Egyptologist as Brugsch-Bey, who remarks, 'The divine *Seb* appears in the monuments as the personified image of the earth. Yet it is a *striking fact* that the etymological sense of the word *Seb* is in manifest opposition (?) to the character attributed to him as the earth-god.'² I shall endeavour to show that *Seb*, although an earth-god, could yet be also the Time-god without any violation of kosmic or mythological harmony. As the Earth-god he is at times represented in human form sitting or lying on the ground, whilst vegetation proceeds from him or covers him ; and he also appears lying on the surface of the earth in various kosmical representations, whilst the heaven-goddess bends over him, encircling sun and stars. This connexion of *Seb* with the *surface* of the earth is to be carefully remembered ; he is a terrestrial, not a telluric or chthonian divinity. The general concept of *Seb* as the time-marking Earth-god is as follows :—He is a personification of the surface of the earth over which the heaven bends, and which extends from the Gate of the East (the eastern horizon) to the Gate of the West (the western horizon), these gates

¹ It was erroneously supposed that Chronos = Kronos (vide R. B. Jr., *G. D. M.* ii. 125, *et seq.*; *The Unicorn*, 40).

² *History of Egypt under the Pharaohs*, i. 29.

being connected with earth or ocean according to the local position of different nations as situate on a seaboard or the contrary. The passing of the heavenly bodies through the terrestrial gateways constitutes time; which is either solar, lunar, or sidereal. Seb, lying on the earth and gazing upwards into the infinite expanse of 'the immeasurable heavens' which forms his 'Hall,'¹ watches sun, moon, and stars passing through his gateways, and thus becomes the time-watcher and Time itself. Time is, of course, 'the heir of the gods,' as all things fall into his power; and 'the youngest of the gods,' as constantly coming into existence. In this aspect it may be compared with Light, for Dies is merely Lux; and Light is Fire, Agni, 'the Agile,' who appears as Yavishtha—Hephaistos—Juvenis, 'the Youth.' In the period of Primeval Darkness Seb was not. The ordinary (so-called) hieroglyphic method of writing is to denote the word intended by signs, used either alphabetically or syllabically, and terminated by an ideograph of the object expressed; thus *Ab*, 'thirst,' is written A+B+Ab+the generic determinative of water + the figure of a man putting his hand to his mouth. Now *seb*, 'star,' is written S+B+a five-rayed star; *seb*, 'gateway,' S+B+Star (Sb) ideograph of a gateway; or, S+Star+B; or, S+star+B+ideograph of a door; so that a gateway

¹ According to Khemic belief the perfected Soul is ultimately to be 'divinized in the Hall of Seb' (*The Book of Respirations*, Sec. iii. ap. M. de Horrack) or kosmic space, the lower part of which forms the Hall of Shu, the Air-god.

is primarily that which the stars, including the great solar-star, pass through ; and time is the passing of the heavenly bodies through the gateways formed by the earth. Several obscure passages in the *Ritual* show Seb, a kindly and benevolent god, assisting the Soul in its progress through gateways, a course which by a natural analogy it must follow to attain the same perfection of splendour as the Sun-god. Thus we read,—

‘ The Osirian is like the Universal Lord on his throne ;
He has terrified those who are in the gate,
They fight and struggle against him.
Their mouths water to make his annihilation.’

These opposers are numerous daimonic warders of mystical pylons, who vainly endeavour to stop the triumphant progress of the Soul, and are variously represented as serpents, crocodiles, tortoises, etc. If such ideas seem strange to us, we have but to recollect the career of Christian in the *Pilgrim's Progress*, a work many parts of which would certainly have been very intelligible to an ancient Egyptian. So like is the human mind under all circumstances and in all ages.

‘ The Osirian is defended by Seb ;
I [the Osirian] am one of the illuminated Spirits who belong to light.
I have made my shape like his shape [*i.e.*, that of the Sun-god].
It is I who know the roads of Nu [the firmament].’¹

Seb speeds the Osirian on his way, and opens the gates for him ;—

¹ *F. R.* lxxviii.

‘The gates of heaven open. The gates of earth open to me.
Seb has opened the bolts, he has opened the lower abode wide.
The Osirian comes forth wherever he wishes.
He lives, then it is off the bread of Seb.’¹

The bread of earth corresponds with the water of heaven, which latter is naturally supplied by the goddess Nu, and Seb aids the Osirian either to pass upward on the roads of Nu or downward into the lower abode, the Underworld. The Osirian continues;—

‘I am the Sun who proceeds from Nu.
I made myself with the Nu over the Gate;’

i.e., I appear in the firmament over the horizon, eastern or western.

‘I am the orb, what I hate is repose.
The great Soul [the Sun] has come along the noble road,²
Making his path above as I have wished.
I am Lord of the Earth, I have been young in the earth.’

I.e., the Osirian, identified with the Sun, descends into the earth and reviews his life there.

‘Never has my [solar] egg been touched.
I make my nest in the upper regions.
I stand at the earth as Seb.
I probe my sins as the Lord of the Evening.’³

The Osirian in his descending western course reaches the horizon, and then stands at the earth as Seb

¹ *F. R.* lxviii.

² According to the Vedic poet (*Rig-Veda*, I. xxiv. 8), the solar path has been prepared for the Sun by the highest gods, Mitra (vide R. B., Jr., *R. Z.*, Secs. 15, 16, 25) and Varuna (*Ibid.* Sec. 26), and is ‘free from dust’ (*Rig-Veda*, I. xxxv. 11).

³ *F. R.* lxxxv.

does ; and, according to an interesting simile, searches his soul to discover his sins, as the sun of evening probes the recesses of the earth.

We are now in a position to understand a passage in the *Ritual* which when taken alone is almost incomprehensible. Cap. xii., entitled *The chapter of the Going in and coming out by the Osirian*, reads as follows ;—

‘Thou hast turned back [Hail to thee], oh Sun !
The holder of the secrets of the Gate in the abode of Seb at the
balance of the Sun,
Who places the feather in it daily.
May I have trampled the earth, may I go as a powerful one.’

And Cap. cxx., *The chapter of Going in and coming out*, is similar ;—

‘Hail to thee, oh Sun ! Make the bolts hold at the doorway :
The sceptre at the front of Seb in that balance of the Sun.
He places truth in it daily.’

Here the line of thought is as follows :—the Sun has turned back to the earth on his downward evening course, and has reached the western horizon-gateway. Here at the abode of Seb, lord of the horizon-gate, he holds the secrets of the Underworld, into which he sees and is about to descend. ‘The balance of the Sun’ is the Sun himself, ‘the Lord of the Two Worlds,’¹ poised at the horizon between the Upper and the Underworld ; the ‘feather’ which he places in it daily and which in the last quotation is styled

¹ *F. R.* xcvi.

‘truth,’ is his own revealing solar eye, also described as ‘the Golden Ape of the gods without hands or feet.’¹ That the ‘feather’ is the solar eye, appears from a passage in Cap. xvii. where the manifestation of Har (Horus), the youthful sun-god, is explained as his birth, and of his two plumes it is said ;—‘His eyes are the plumes on his head.’ The idea of the two eyes of the Sun-god arises from an imaginary division of the orb into two, an eye for the North and an eye for the South.² This placing the eye-feather in the gate daily, is done in ‘front of Seb,’ the earth at the horizon. Such, then, is the concept of Seb as connected with the earth, sun, star, light, gateway and time ; and so thick at a very early period became the symbolical and mythological veil, that even native enquirers on the *Ritual* were fain to exclaim, ‘Let him explain it.’

¹ *F. R.* xlii.

² Vide Grébaud, *Des Deux Yeux du Disque Solaire.*

SECTION VI.

THE CONTEST FOR KOSMIC ORDER ACCORDING TO THE
EUPHRATEAN SCHEME.

ACCORDING to the Babylonian scheme the grand contest against disorder divides itself into two parts, (1) The primeval strife at the period of the organization of the world in its present state ; and (2) The constant strife which more or less is ever going on in nature. The protagonist on the part of disorder in the primeval strife is Tiamat, the Deep, the Tauthê of Damaskios, and the Tehôm of the Book of *Genesis*. She is 'the representative of chaos and evil,'¹ and is styled 'the Serpent of Night,' 'the Serpent of Darkness,' 'the Wicked Serpent,' and 'the mightily strong Serpent.' And here let me observe (and the fact is one of the greatest importance) that chaos, darkness, cold, storm, tempest, etc., although they constantly supply imagery wherewith to express in concrete shape the idea of evil, wickedness, etc., do not supply such ideas themselves. Tiamat is wicked as well as chaotic. But the state of primeval chaos, 'when the earth was waste and wild,'² passes away ; Bel, 'the

¹ Geo. Smith, *C. A. G.* 11.

² *Genesis*, i. 2.

Lord,' entered the lists against Tiamat, and overcame her in fight.

' Bel made sharp his scimeter ; he smote her.
She bit the shaft (of the sword) ; her stomach failed ;
It consumed her and her life it ended.' ¹

This famous scimeter of the god, identical with the 'portentous sickle' of Kronos, and the *harpê* or *khareb* with which the solar hero Perseus cut off the head of Medousa the Gorgô, is the crescent-moon, one of the chief weapons of the lord of order against chaotic darkness.² And this mythologic incident brings us to the consideration of the ordinary strife in nature, in which the Moon-god, from his presiding over night, has to bear the brunt of the battle waged against kosmic order by darkness and tempest. This contest is related in the very interesting legend of the *War of the Seven Evil Spirits against Heaven*. Sin (the Moon-god), Samas (the Sun-god), and Istar (the planet Venus)

' In the lower part of heaven to direct it he [Bel] had appointed.
Night and day [Kosmic Order] he had established.'

During the absence of the sun the 'seven wicked gods,' the Scorpion-of-rain, Thunder-bolt, Leopard,³ Serpent, Watch-dog, Tempest, and Evil-wind,⁴

¹ Vide the whole account in *C. A. G.* 109 *et seq.*

² Vide R. B. Jr., *The Unicorn*, 53 *et seq.*

³ Vide *The Unicorn*, Sec. xi.

⁴ Vide R. B. Jr., *R. M. A.* 35, note 6, for a comparison of these personages with seven evil personages in the Norse scheme.

‘ In front of the bright one Sin fiercely came ; ’ ¹

and would, it seems, have almost overpowered him had not Merodach (‘ the Brilliance-of-the-sun ’) been ultimately dispatched to his aid. I do not enlarge upon these most interesting and important illustrations of the subject because the original accounts, the signification of which is perfectly obvious, are open to any enquirer. A very remarkable Assyrian Cylinder ² shows us the Sun-god and the Moon-god arranging for the preservation of kosmic order. The former, with the solar star above his head and armed with his sickle, bow and solar arrow (as Macrobius observes, ‘ Per sagittas intellegatur vis emissa radiorum ’), stands upon a leopard, which, as it could be trained to hunt, was connected with the hunter-sun ; for the sun often appears in an Oriôn-phase, as a ‘ mighty hunter.’ ³ ‘ Merodach’s right hand is raised as if in oath on a treaty, as is the right hand of a human figure in another long garment in front of and apparently conversing with him. Behind the second figure are two Unicorn-goats, counter-salient, and with heads regardant. Above the unicorns and the second figure, which evidently represents the Moon-god, is a crescent-moon, curiously divided into three parts, by what seem to be handles. The unarmed Moon commissions his child, the warrior Sun, to go forth to the great contest. The leopard

¹ Vide the whole account in *C. A. G.* 99 *et seq.*

² *Ibid.* 112.

³ Vide an examination of the myth of Oriôn (R. B. Jr., *G. D. M.* ii. 270 *et seq.*).

is at peace with the unicorns, whilst Sun and Moon consult together against darkness and chaos. The remarkable position of the two unicorns appears to indicate the monthly, cycling progress of the moon "there and back" (counter-salient). Reduplication is a noted feature in symbolism, and we have here the Moon-god, the crescent-moon, the young-moon, and the old-moon.'¹

A striking instance of man's hatred of disorder, real or apparent, in the world of nature, is supplied by the Baktrio-Iranian scheme, according to which the fixed-stars, being regular in their movements, are part of the good creation; but the planets, being wanderers, are evil. So we read:—

'The Planets with many demons, dashed against the sphere.'²

'Their ring-leaders are those seven Planets.'³

So Ahriman, 'the Dark-spirit,' exclaims;—

'Opposed to those revolving [probably the zodiacal constellations] are the Glooms and Planets arranged by me.'⁴

¹ R. B. Jr., *The Unicorn*, 18.

² *Bundahis*, iii. 27, ap. West.

³ *Ibid.* xxviii. 44.

⁴ *Zād-sparam*, iv. 3.

SECTION VII.

THE SIGNS OF THE ZODIAC.

THE above Persian reference to the zodiacal constellations in which their order and harmony is contrasted with and opposed to the supposed disorderly motions of the planets, naturally leads us, when noticing the growth of the recognition of kosmic order by the human mind, to refer in the next place to the Twelve Signs themselves which, with the Sun, mainly supply man with the idea of the year.¹ And first, as to the quarter where they arose. We find in the far East, in China and Japan, an independent Zodiac, truly so called, the Signs of which are:—

The *Tiger*, the *Hare* (or *Rabbit*), the *Dragon*, the *Serpent*, the *Horse*, the *Ram*, the *Ape*, the *Cock* or (*Hen*), the *Dog*, the *Wild Boar* (or *Pig*), the *Rat* (or *Mouse*), the *Ox* (or *Bull*).

¹ Observe what stress Pliny lays upon the Zodiac in connexion with kosmic order:—‘*Adiuvat rerum ordo, descripto circulo, qui Signifer vocatur, in duodecim animalium effigies; et per illas Solis cursus, congruens tot seculis, ratio*’ (*Hist. Nat.* ii. 3).

But excluding this parallel Zodiac, and the equally independent archaic system of Egypt (for the Egyptian Zodiacs of Greek and Roman times, formerly so much descanted upon, and supposed to be of great antiquity, so far as they are akin to ours, merely represent late foreign introductions into the Nile Valley), amongst the constellations of which are the *Chu* (probably the Pleiades), *Sept* (Sothis = Sirius) 'and its train,' the *Two Stars*, the *Stars of the Water*, the *Lion* (not our *Leo*) 'with its head and tail,' the *Lute-bearer*, the *Hippopotamus*, the *Thigh* (= the Aryan *Great Bear*), the *Leg* (perhaps *Kassiopeia*), etc., we find ourselves at once within the sphere of the influence of our own familiar Zodiac. Its entry into Hellas took place in comparatively late times, and has been ascribed to the Pythagorean sage Oinopides of Chios,¹ probably a contemporary of Anaxagoras, and who, according to Diodoros, learnt in Egypt the knowledge of the periodical motion of the sun, and 'that its course is contrary to that of the stars.'² Eudoxos of Knidos, in the next century, was acquainted with the Signs as we have them; since his *Phainomena* versified forms the familiar poem of Aratos. Unfortunately the *Astrological History* of Eudemos of Rhodes, which probably contained full particulars on the matter, has not come down to us.

¹ Pliny, however, says, 'Signa in eo [the Zodiac] Cleostratus [who "lived some time between B.C. 548 and 432"], et prima Arietis ac Sagittarii' (*Hist. Nat.* ii. 6).

² Diodoros, i. 78. Greek tradition constantly sent her sages, including even 'Homer,' to Egypt as the source of wisdom.

Sir G. C. Lewis well observes that ‘on the whole, the mythology of the Greeks has little connexion with the heavenly bodies’;¹ and it is to some foreign and oriental source that we must look for the origin of our zodiacal signs.

¹ *A. A.* 69.

SECTION VIII.

THE NAMES OF THE SIGNS.

THE Twelve Signs :—*Krios*, *Taurus*, *Didymoi*, *Karkinos*, *Leôn*, *Parthenos*, *Chelai*,¹ *Skorpios*, *Toxotês*, *Aigokerôs*, *Hydrochoös*, *Ichthyes* ; the Latin :—‘ *Aries*, *Taurus*, *Gemini*, *Cancer*, *Leo*, *Virgo*, *Libraque*, *Scorpius*, *Arcitenens*,² *Caper*, *Amphora*, *Pisces* ;’ being thus firmly established, one or two other variant Zodiacs, identical in origin, may next be noticed. Thus the Arab copyists of classical and Hindu astronomy and astrology, banished human figures from the Signs, replacing *Gemini*, *Virgo*, and *Aquarius*, by the *Two Peacocks*, the *Wheatsheaf*, and the *Mule*, which latter was represented carrying baskets.

A Hindu Zodiac³ shows the Twelve Signs in an outer circle, the Planets in an inner circle, and the Sun in the centre. The *Bull* is humped ; the *Twins* are a boy and girl ; the *Virgin*, a goddess, sits before a fire ; a man kneeling on one knee holds a small pair of *Scales* ; the *Goat*, a kind of antelope, is terminated naturally and not in the tail of a fish ;

¹ ‘ The Claws ’ (of the Scorpion).

² *Sagittarius*.

³ Ap. Moor, *Hindu Pantheon*, Pl. lxxxviii.

and *Aquarius* holds in one hand a small water-flask. The *Crab* and the *Scorpion* much resemble each other, as indeed they do in many other representations; the reason of this circumstance will subsequently appear.¹ There is now no doubt that the Hindus borrowed the Zodiac from the Greeks.² Thus the astronomical writer Varáha-Mihira, cir. A.D. 500, renders the Greek names for the Signs by the following forms:—*Kriya*, *Tavuri*, *Jituma*, *Kulira*,³ *Leya*, *Pathona*, *Juka*,⁴ *Kaurpya*, *Taukshika*, *Akokera*, *Hridroga*, *Ittha*.⁵

The same writer also speaks of *Heli* (Helios), *Himna* (Hermes-Stilbôn), *Ara* (Ares-Thourios), *Kona* (Kronos-Phainôn), *Asphujit* (Aphroditê-Paphiê), and *Jyau* (Zeus-Phaethôn); namely, *Sol*, *Mercury*, *Mars*, *Saturn*, *Venus*, and *Jupiter*. Assisted by Greek learning the Hindus greatly improved their astronomy, and in turn reacted on the West through the Arabs, giving us, *e.g.*, our ordinary numerals which are usually incorrectly styled ‘Arabic.’

Passing on to Persia we find a complete list of the Zodiacal Signs, as we know them, in the *Bundahis*.⁶ The Signs are:—*Varak* (the Lamb), *Tôrâ* (the

¹ Vide *inf.* Sec. XIV.

² Vide Weber, *History of Indian Literature*, 1878, p. 229.

³ *I.e.* (not *Karkinos*) *Kolouros*, a term used by Proklos for the great circle passing through the solstitial points, hence equivalent to *Cancer*.

⁴ *Juka* = ζυγόν, the *Claws*, or rather the *Scales*, being considered as a yoke placed upon something. In an illustrated copy of Hyginus in my possession, dated A.D. 1535, the *Scorpion* is represented holding the *Scales* in one claw.

⁵ Ἰχθύς.

⁶ As to this work, vide R. B. Jr., *R. Z.* 9; *The Unicorn*, Sec. ix.

Bull), *Dô-patkar* (the Two figures), *Kalakang* (the Crab), *Sêr* (the Lion), *Khûsak* (the Virgin), *Tarâzûk* (the Balance), *Gazdûm* (the Scorpion), *Nîmâsp* (the Sagittary), *Vahîk* (the Sea-goat), *Dûl* (the Water-pot), *Mahîk* (the Fish).

The *Shâyast Lâ-Shayast*¹ also, another old Pahlavi work, a sort of *Stromata* or Miscellany, treats in the twenty-first chapter of 'the midday shadow' as affected by the progress of the Sun through the Signs, which are those of our Zodiac. Here, again, we see the result of Greek contact; as there is no mention of the Signs in the *Avesta* itself. I have now referred in this connexion to every eastern archaic centre of civilization except that of the Tiggarr and Purat² Valley, but ere noticing recent discovery in this most interesting field, I would remark that we must discard alike ancient (as distinguished from 'archaic'), mediaeval, and modern customary explanations of the Zodiacal Signs, some of which explanations (so-called) are noticed by Mr. Fowler in his very valuable Tractate *On Mediæval Representations of the Months and Seasons*.³ Thus, whilst agreeing with Laplace that 'the names of the constellations of the Zodiac have not been given to them by chance,' we may emphatically reject his dictum that 'they embody the results of a large number of researches and of astronomical systems.' On the contrary, archaic ideas connected with natural

¹ 'The Proper and Improper.'

² Euphrates, Heb. Perâth.

³ *Archæologia*, xliv. 202-3.

phenomena, though often exceedingly obscure to us on account of our ignorance of the particular standpoint of early thinkers, are invariably distinguished by a really great simplicity ; being natural impressions drawn by an analogy, often indeed erroneous, but to them obvious, from still simpler and more immediate experiences. It is, on the face of the thing, a vast improbability that archaic sages having worked out by patient observation the theory of a year, lunar, solar, or otherwise, should further out of the whole mass of available objects have chosen the existing twelve very singular Signs to represent the asterisms traversed by the ecliptic, because their characteristics in the abstract occultly imitated, or were supposed to imitate, astronomical phenomena. Thus the *Balance*, we have been told, 'marks the equality of the days and nights at the equinoxes.' Possibly ; but the *Balance* is just the one Sign not truly archaic ; and I think we shall find that quite another class of reasons operated in the selection.

Again, all explanations based upon Greek or Egyptian agriculture, or the state of these countries at particular seasons of the year, may be set aside, inasmuch as the Zodiac originated elsewhere.

SECTION IX.

THE ASSYRIC-AKKADIAN CALENDAR.

WE next turn to the region of Babylonia, the only remaining archaic centre of Asiatic civilization, and there find that the Assyrians and Babylonians, like the Jews, adopted the Aramaic Calendar, which was in turn derived from that of Sumir and Akkad. This calendar was as follows:—

Name of Month			Presiding Divinity
Eng.ish	Aramaic	Assyrian	
1. March–April	Nisan	Nisannu	Anu and Bel
2. April–May	Iyyar	Airu	Hea
3. May–June	Sivan	Sivanu	Sin
4. June–July	Tammuz	Duzu	Adar-Sandan
5. July–August	Ab	Abu	Allat
6. August–Sept.	Elul	Ululu	Istar
7. September–Oct.	Tisri	Tasritu	Samas
8. October–Nov.	Marchesvan	Arakh-samna ¹	Merodach
9. November–Dec.	Chisleu	Cuzallu	Nergal
10. December–Jan.	Tebet	Dhabitu	Papsukul ²
11. January–Feb.	Sebat	Sabatu	Rimmon [Gods’
12. February–March	Adar	Addaru	‘The seven Great
13. Intercalary-month	Ve-Adar	Arakh-makru ³	Assur

¹ ‘The Eighth-month.’

² The obscure Papsukul is probably identical, at least in some phases, with the planet Saturn, one of whose Houses is *Capricorn*, the sign of the month. Papsukul is called ‘the Black-star;’ and Saturn, Sakus Utu, ‘the Eldest-born of the Sun-god,’ is similarly styled Mi (*mei*, archaic *mi*, also signifies black in Chinese), ‘the Black,’ and Kus, ‘Darkness.’ In Assyrian the planet was called Kaivanu, Heb. Kiyvân (Chiun, Amos, v. 26), Arabic Keyvân.

³ ‘The Incidental-month.’ On this subject generally, vide Prof. Sayce in *R. P.* i. 164–5; M. Lenormant, *Les O. Tables*.

The corresponding Akkadian months¹ were as follows:—

Akkadian Name	Translation	Abbreviated Form
1. <i>Bara ziggur</i>	'The Altar of the Demiurge' ²	The Altar, or The Sacri-
2. <i>Khar³ sidi</i>	'The Propitious Bull'	The Bull [fice
3. <i>Mun-ga</i>	'The making of Bricks'	The Brick, or the Twins
4. <i>Su kulna</i>	'Seizer-of-seed'	The Boon (of seed)
5. <i>Ab ab-gar</i>	'Fire making Fire'	The Fire
6. <i>Ki Gingir-na</i>	'The Errand of Istar'	The Errand
7. <i>Tul ku</i>	'The Holy Altar' ⁴ [down'	The Altar
8. <i>Apin dūa</i>	'The Place where one bows	The Foundation
9. <i>Gan ganna</i>	'The Very-cloudy' [the Sun)	The Cloud
10. <i>Abba uddu</i>	'The Cave of the rising' ⁵ (of	The Cave
11. <i>As a-an</i>	'The Curse of Rain'	The Curse
12. <i>Se kisil</i>	'The Sowing of Seed'	Seed
13. <i>Se dir</i>	'The dark (month) of sowing'	—

Upon the reconstruction of this calendar the remarkable connexion between the months and the Signs of the Zodiac became at once apparent; and accordingly we read in the Creation Legend, 'He arranged the year according to the bounds [or Signs of the Zodiac, Heb. *mazzaroth*] that he defined. For each of the twelve months three constellations he fixed.'⁶ I will next briefly consider this connexion, and also deal with the obscure question how it was

¹ Mr. T. G. Pinches, of the British Museum, has favoured me with one or two corrections of earlier readings. It must always be remembered that Assyriology is a (rapidly) progressive science.

² 'The Upright Altar' (Prof. Sayce in *C. A. G.* 167).

³ *Gud* (Lenormant).

⁴ 'Le Tumulus pur' (Lenormant).

⁵ 'The Father of Light' (Sayce).

⁶ Vide *C. A. G.* 64. Each zodiacal constellation was placed between two extra-zodiacal constellations, thus showing thirty-six original asterisms according to the scheme.

that these special emblems were adopted as Signs, asking the reader particularly to remember that astrologers and others have repeated for ages that the Twelve Signs are alternately *diurnal* and *nocturnal*.

SECTION X.

ARIES, THE RAM.

THE name of the first month, *Bara ziggur*, was originally rendered by Prof. Sayce 'the Sacrifice of Righteousness:'¹ the word *bar* being the equivalent for the Assyrian terms for 'altar' and 'sacrifice;' whilst *ziggur* (lit. 'right-making') in one passage = the god Bel (the Demiurge) + sentence. Hence the rendering 'the Altar of the Demiurge.' The spring would always mark one very natural commencement of the year, and up to about B.C. 2400 the sun entered *Aries*, 'the leader and prince of the signs,' at the vernal equinox. We may doubtless understand with Prof. Sayce, who cites Gen. xxii. 13 in illustration, the Ram as the sacrifice in question. But what originally was this Ram? M. Lenormant² quotes a passage³ which shows that the star α *Arietis*, called in Akkadian *Dil-kur*, 'Dawn-proclaimer,'⁴ commenced the year. On this he remarks;—

'Les signes du zodiaque chaldéen n'ont pas pu être dénommés avant qu'il en fût ainsi, puisque ceux

¹ *R. P.* i. 165; *T. S. B. A.* iii. 162.

² *Les O.* 263, note 2.

³ *W. A. I.* III. lii. 3.

⁴ Vide Sayce, *Assyrian Grammar*, Syllabary, Nos. 1, 399.

du lion et du verseau, à tout le moins, doivent leurs appellations aux conditions climatériques, l'un de juillet-août, l'autre de décembre-janvier, et que le bélier tire la sienne de cette circonstance qu'il est celui qui ouvre la marche de l'année. Il est, comme on disait en accadien, le *lu-lim*, c'est-à-dire "le bélier de tête" du troupeau d'astres de la bande zodiacale.' The stars were regarded by a pastoral population as flocks; each asterism had its special leader, and the star, and subsequently the constellation, that led the heavens through the year, was the *Ram*. The Homeric king is a Sheep-leader, and we remember the famous ram of Polyphemos,¹ 'ever the foremost.' So far all is clear; we understand that the star Dilkur, and subsequently the sign *Aries*, led the year, and that the ram is an animal especially connected with the altar of sacrifice. But the concept of a zodiacal year must of course have arisen long after the ideas of day and night, week and month; and though it is quite possible that when a star-leader had been selected, it was called Ram after the terrestrial flock-leader, and for no other reason; yet the analogies presented by other Signs of the Zodiac and further evidence in connexion may induce the belief that this circumstance, although doubtless perfectly true, is not the actual root of the matter. We shall

¹ In the world-wide myth of Polyphemos (vide Prof. Sayce, *Principles of Comparative Philology*, 321 *et seq.*; J. E. Harrison, *Myths of the Odyssey*, 1882, p. 30 *et seq.*) the Ram may be the protagonist of the stellar flock, beneath which, *i.e.* in the Underworld, the Hidden-sun steals away.

see by the result of the inquiry that the Signs which, as noticed, have been for centuries known as alternately diurnal and nocturnal, before they were applied to certain constellations and so marked the year, were to archaic man familiar symbolical phases of day and night, the six diurnal signs being of course connected with the former, and the six nocturnal with the latter ; and it was because they were already thus familiar that on the formal construction of a zodiacal year they naturally took these places in the heavens, being quite unconnected, amongst other things, with the shapes of the several constellations.

Is there, then, any connexion between the Ram, the diurnal Sign *Aries*, and the Sun, the original *Dil-kur*, and of whom any other ‘ Dawn-proclaimer ’ is a reduplication? In *Khem* we at once meet with the Ram-sun :—

‘ The brilliant One who shines in the waters of the inundation ;
 He who enters and comes forth continually from his highly
 mysterious cavern ;¹
 He who raised his head and lifts his forehead ;
 The RAM, the greatest of the creatures.’²

Now in ancient Egyptian *Ba*, an onomatopoetic formation, signifies Ram, and another word *Ba* signifies soul ; and hence ‘ the nocturnal sun [who had in a manner died, for the Sun-god is always the first who died] was a soul, and had consequently the head of a male sheep.’³ It is this Ram-sun, the Dawn-

¹ The Underworld (cf. *inf.* sec. XX.).

² *Litany of Ra*, i. 26, ap. M. Naville.

³ M. Lefèbure, in *R. P.* x. 83.

proclaimer, who, emerging from the Underworld, 'raises his head and lifts his forehead,' 'thrusts forth his golden horns,' as Jeremy Taylor¹ says of the natural sun, and butts triumphantly against the upper darkness which he thus puts to flight. With this Khemic solar ram may be compared the Aryan golden-fleeced ram on which Phrixos in the myth escaped to the far East, and which in Greek mythic legend was actually identified with *Aries*. Again, the solar Indra,² the special divinity of the Vedic Indians, is styled 'the Ram irradiating the firmament,'³ 'a very celebrated heroic ram ;'⁴ so that the idea is neither wholly Khemic nor Aryan, Semitic nor Turanian, but one which rises naturally in the mind. There is, therefore, nothing strained in supposing that the solar Ram in mythologic idea opened the day, long perhaps ere the stellar Ram opened the year ; and that the position of the latter was consequent and drawn by analogy from that of the former.

Lastly, this Ram is particularly connected with sacrifice. The month is styled 'The Altar of the Demiurge,' or 'The Upright Altar ;' and the Demiurge is Bel, 'father of the gods,' and 'creator,' also called Elum, and who corresponds with the Phoenician El, styled in the Greek version of Sanchouniathôn Kronos. This latter personage 'had an only son, who was on that account called Yedud' (*i.e.* 'the Only-begotten'⁵). 'When the country was

¹ *Holy Dying*, 17.

² Vide R. B. Jr., *R. Z.* 35.

³ *Rig-Veda*, I. li. 1, 2.

⁴ Gubernatis, *Zoological Mythology*, i. 403.

⁵ Vide Bunsen, *E. P.* iv. 285.

placed in jeopardy during a great war, he decked his son in royal apparel, erected an altar, and sacrificed him thereon.'¹ Now the physical basis of this very remarkable myth is that the Heaven-sire, in the interests of kosmic order, offers upon the great altar of the skies his only-begotten son, the Akkadian Dumuzi ('Only-son'²), the Aramaic Tammuz, the Sun-god who lives, and dies, and rises again for the good of man and of the world. Universal harmony is 'placed in jeopardy' by the great contest of chaos and its reduplications previously noticed; and this sacrifice, by preserving natural order, averts these dangerous influences. Thus, similarly, in the Aryan myth, when Phrixos has reached his destination in safety, the golden-fleeced Ram is offered up as a solemn sacrifice to Zeus. In this connexion may also be considered the remarkable legend belonging to the extra-zodiacal constellation *Ara*, 'the Altar;' for we read that it was after the earth-born giants, 'discordes vultu permixtaque corpora partus,' had assailed heaven, when hills were piled on hills, and kosmic order for a time disappeared, when the lesser divinities, like Sin,³ implored the aid of the greater, and even Zeus-Jove doubted for a moment whether his might would suffice to crush the daring foe, at length, on the restoration of order,—

'Tunc Iuppiter Aræ
Sidera constituit,'

¹ Ap. Euseb. *Præp. Evan.*, i. 10; iv. 17.

² *C. A. G.* 248.

³ Vide *sup.* sec. VII.

and ‘*Ara mundi templum est.*’¹ In the Hyginus before referred to,² the Altar is represented with the sacred flame (the Sun-god) burning on it, whilst two grotesque demons, placed one on each side and adorned with talons and curling tails, vainly claw and bite at the structure ; that is to say, hopelessly attempt to interfere with ‘the course of nature,’ and to re-introduce ‘confusion and every evil work.’ Such, then, is the origin of Aries, ‘dux et princeps signorum ;’³ and the principles above laid down are equally appropriate in their application to the remaining eleven signs. ♈, the customary abbreviation for Aries, represents a ram’s horns, and is cleverly shown on a Miserere-carving in Beverley Minster, where two rams are depicted butting each other, their horns in contact forming the symbol. In further illustration of the foregoing views, we find that the archaic kosmogonic myth or legend attached to this month was that of the creation or organisation of the world.

¹ Vide Manilius, *Astronomica*, i. 427 et seq.

² *Sup.* p. 30.

³ ‘Aries zodiaci principium est secundum astronomos, quia verisimile sit multis, mundum à Deo creatum, Sole tenente primum Arietis punctum’ (Minsheu, in voc. *Zodiacke*).

SECTION XI.

TAURUS, THE BULL.

THE name of the second month, *Khar sidi*, signifies 'the Propitious Bull,' *i.e.* the zodiacal Taurus,¹ a nocturnal sign, ♂ the abbreviation of which, expresses (1) a bull's head and horns, and (2) the full and the crescent moon. The patron divinity of the month is Hea, 'Maker of fate,' 'Lord of the deep,' 'Lord of humanity,' and 'Lord of the Bright Eye,' a title which perhaps contains a lunar reference. The archaic kosmogonic myth or legend attached to the month is that of the Creation of Man. In Assur the winged man-headed bull is a prominent symbol, and when placed at palace gates represented the good and guardian genius of the place, symbolically possessed of a high combination of attributes and powers, the kindly *alap*, Heb. *aleph*, who stands at the head of the alphabetic signs, the Phoenician, Hebrew, and Moabite-Stone letter A being a rough representation of a bull's horns.² The connexion of the Bull with night and darkness appears, amongst other instances ;—

¹ *T. S. B. A.* iii. 162.

² Cf. Ploutarchos, *Sympos. Quæst.* ix. 3; Hesychios, in voc.

I. In the Akkadio-Assyrian belief that the gates of the Underworld were guarded by living genii in the form of human-headed bulls.¹

II. In the myth of 'the Bull of Heaven'² sent forth by Istar, a nocturnal potency, against the diurnal Izdubar, and vanquished by him.

III. In the tauric and bovine form and connexion of nocturnal Sun-gods, such as Dionysos and Osiris.

IV. In relation to the Horned moon.³

Taurus may have been once the first of the signs (Night before Day); and a very obscure line of an Akkadian hymn,—

'Then the Bull is led into the dwelling of the state of Chaos,'⁴

perhaps originally referred to the struggle of the beneficent Tauric-lunar-night-power against chaotic darkness. *Taurus* appears as a constellation on the black-stone subsequently noticed.⁵

¹ Vide Lenormant, *C. M.* 170.

² 'It was a constellation, perhaps Taurus' (Prof. Sayce, in *C. A. G.* 231).

³ Vide R. B. Jr., *G. D. M.* ii. 42 *et seq.*; 112 *et seq.*; *The Unicorn*, 68, 72. In the former work I have fully treated of the mythological Bull.

⁴ Ap. Lenormant, *C. M.* 173.

⁵ *Inf. sec.* XVII.

SECTION XII.

GEMINI, THE TWINS.

THE third month is called *Mun-ga*, 'the Making of Bricks,' and also *Kas*, 'the Twins,'¹ the ideograph for which is 𐎧, a form naturally meaning 'two,' 'second,' and 'double.' To this I refer the present familiar zodiacal abbreviation ♊, which, I believe, is quite unconnected with the Etruscan (Roman) numeral. The archaic kosmogonic myth or legend attached to the month is that of the Two Hostile Brethren, and the Building of the First City.² The patron divinity of the month is the Moon-god Sin, and there is but little doubt that 'the Great Twin Brethren' who join in building a mysterious city, and who are hostile to each other, although they work together, were originally the Sun and Moon, engaged in securing the preservation of kosmic order, and yet also constantly antagonistic. This fact is well illustrated by the archaic legend of the opposition between the brothers Nannaros³-Sin and Parsondas-Adar-Sandan-Samas.⁴

¹ Vide *R. P.* i. 165.

² Vide Lenormant, *Les O.* cap. iv.

³ In Assyrian Nannaru, 'the Brilliant-one,' a name of the Moon-god.

⁴ Vide Lenormant, *Les O.* 161 *et seq.*

SECTION XIII.

CANCER, THE CRAB.

THE fourth month is called *Su-kulna*, 'seizer of seed,' and, shortly, 'the Boon' (of seed); the zodiacal sign, a nocturnal one, is *Cancer*, the abbreviation ♋ being the remains of the representation of some such creature. The patron divinity of the month is Adar- (Ninip-) Sandan, the Hunter-sun, called 'The Sun of the South,' the Aramaic name of the month being Tammuz. Now the Akkadian solar hero Dumuzi (Tammuz), according to the familiar myth localised near the city of Eridu, 'received the death-blow which obliged him to spend one-half of the year in the lower world;'¹ and this 'Only-son,' the precious seed of heaven, is at his western and also at his wintry death seized upon by the Darkness-power, which is constantly represented in monstrous and drakontic form;² and which in this nocturnal sign has appeared for ages as the mythic and conventional Crab. This phase of the zodiac-myth I shall further

¹ *C. A. G.* 85; cf. Jer. xxii. 18: 'Ah me, Adonis! and ah me, his lady!' 'The mourning for "the Only-son"' is also referred to in Ezekiel, viii. 14, Amos, viii. 10, and Zechariah, xii. 10, 11.

² *Sup.* sec. VII.; *inf.* sec. XVIII.

illustrate when treating of *Scorpio*, and therefore will only here call attention to the remarkable similarity which is frequently found in zodiacal representations between *Cancer* and *Scorpio*, the one in fact being a reduplication, a 'dedoublement,' of the other. Thus Mr. James Fowler quotes from the 'Mensium Notæ' in the Cologne edition of Bede:—

'Junius. Sign. An eight-legged reptile with narrow body, long tail, and two horns and eyes, for Cancer.

'October. Sign. Eight-legged reptile something like a lobster, for Scorpio.'

And these two signs appear upon the porch of St. Margaret's Church, York, thus:—

Cancer. 'An eight-legged creature with a long body, pointed nose, and rounded tail.'

Scorpio. 'A four-footed reptile with a pointed head and nowed tail.'

On one 'of the three great portals of the cathedral at Amiens (A.D. 1220–28)' *Scorpio* appears as 'a kind of six-legged tortoise-looking animal with a fish's tail.'¹ The Rev. Canon Greenwell has kindly described for me these two Signs as they are represented in a MS. of the twelfth century in the library of Durham Cathedral, and the result is very similar:—

Cancer. 'A beast more like a water-beetle than a crab.'

Scorpio. 'A queer conventional beast with a long pointed and twisted tail.'

The Scorpion, as we shall see, is the original type.

¹ *Archæologia*, XLIV. i. 139 *et seq.*

SECTION XIV.

LEO, THE LION.

THE fifth month is called *Ab-abgar*, 'Fire making Fire,' and, shortly, 'the Fire;' the zodiacal sign, a diurnal one, being *Leo*, and the abbreviation Ω representing his tail. 'The Fire' is the Sun and the Lion is the Sun, the connexion in idea between the two latter being almost universal. As I have elsewhere written at length on this subject I shall only give here a few illustrations of the connected symbolism. The Lion-sun appears, amongst other instances;—

I. In Aryan mythology. 'The western Lion-sun is now monstrous, now aged, now ill [as about to die like the diseased Izdubar, the poisoned Heraklês, etc.], now has a thorn in his foot ['a zoological form of the hero who is vulnerable in his feet,' a phase embodied in the tale of Androkles and the Lion], is now blind [like the blinded solar giant Oriôn], and now foolish,'¹ the childishness of old age.

II. In the case of the solar Dionysos, Pater Bromius, 'the Roarer,' and who appears at times as

¹ Gubernatis, *Zoological Mythology*, ii. 157.

Leontomorphos: similarly the chorus in the *Bakchai* call upon him to put forth his dreadful might, and to appear as a 'flaming Lion'¹ with a radiant mane.²

III. In the remarkable mythic history of the Lion and the Unicorn,³ which creatures finally appear in connexion with the Royal Arms, these being 'supported by a *Lyon* rampant, SOL; and an *Unicorn*, LUNA.'⁴

IV. In archaic Khemic mythology, where the Sun-god in various phases is described as 'the Lion of the double lions,' 'the Two Lion-gods,' etc.; and it is said of him, 'Thou roarest in smiting thy foes,' the terrible roaring of flame being a link between the Sun and the Lion; as an Akkadian hymn-writer says of Nindara, 'Lord-of-the-darkness,' *i.e.*, the Nocturnal-sun, 'Thou, during thy action, roarest;' and as a Vedic hymn-writer says of Agni (Ignis) that he 'roars like a lion.'⁵

V. On various amulets, gems, and other works of art, in designs such as the Lion devouring the Bee, etc.⁶

VI. In leonto-kephalic fountains.⁷ The Lion-sun draws up the waters of the earth, and sends them down again.

¹ *Bakchai*, 1078.

² Vide R. B. Jr., *G. D. M.* ii. 61; in voc. *lion*.

³ This I have treated of at length in a special monograph, *The Unicorn*.

⁴ Guillim, *A Display of Heraldrie*, edit. 1660, p. 440.

⁵ Vide R. B. Jr., *The Unicorn*, 79 *et seq.*

⁶ Vide *Ibid.* 83.

⁷ Vide King, *Antique Gems and Rings*, i. 168; Prof. Sayce, in Cooper's *Archaic Dictionary*, in voc. *Fipeke*; R. B. Jr., *The Unicorn*, 82.

VII. In the remarkable myth of the solar giant Oriôn.¹

Macrobius expresses the general voice of antiquity when he says, 'This beast seems to derive his own nature from that luminary [the sun], being in force and heat as superior to all other animals as the sun is to the stars. The lion is always seen with his eyes wide open and full of fire, so does the sun look upon the earth with open and fiery eye.'²

¹ Vide R. B. Jr., *G. D. M.* ii. 270 *et seq.*

² *Saturnalia*, i. 21.

SECTION XV.

VIRGO, THE VIRGIN.

THE sixth month is called *Ki Gingir-na*, 'the Errand of Istar,' and, shortly, 'the Errand;' the zodiacal Sign, a nocturnal one, being *Virgo*, and the abbreviation ♍ representing a wing of the goddess Istar, the Phoenician Ashtareth, Gk. Astartê, the original *Virgo*.¹ Istar is connected with the brilliant planet Venus;² and as such is nocturnal and double-phased—(1) the morning-star (goddess of war), and (2) the evening-star (goddess of love). Her errand is to seek her lost husband Dumuzi in the Underworld, and her adventures are fully described in the now familiar legend of *The Descent of Istar*. She is naturally the presiding divinity of the month.

¹ 'The Virgo of the Zodiac is, of course, Astarte' (Prof. Sayce).

² 'Venus rose each morning like a lamp' (Geo. Smith, *Assyrian Discoveries*, 109). In further illustration of the natural prominence of Venus in any celestial scheme, cf. the remarkable statements of Pliny:—'Magnitudine extra cuncta alia sidera est (!): claritatis quidem tantae, ut unius huius stellae radii umbrae reddantur. Itaque et in magno nominum ambitu est. Alii enim Iunonis, alii Isidis, alii Matris Deum appellavere. Huius natura cuncta generantur in terris' (*Hist. Nat.* ii. 6). The Assyrians called Venus Dilbat, 'the Proclaimer,' the Delephat of Hesychios, and Mustelil, 'the Brilliant.'

SECTION XVI.

THE LOST SIGN NOW REPRESENTED BY LIBRA.

PROFESSOR SAYCE remarks, 'The sign of the Zodiac which corresponds with the [7th] month is of modern origin according to Akhilles Tattius, who states that Libra was originally (?) denominated the Claw of the Scorpion.'¹ I shall not further refer to *Libra*, the Balance,² except to remark that the ancient abbreviation of the Sign ♎, appears to have been mistaken for part of a pair of scales.

The seventh month is called *Tul ku, tul* (= *dhul, dul*) meaning 'mound,' and *ku*, 'precious,' and hence 'sacred,' the combination signifying 'the Holy Altar' ('Le tumulus pur'),³ and being perfectly unconnected with either the *Balance* or the *Claws of the Scorpion*, which latter Sign evidently arose by an extension of *Scorpio* in default of anything else. The presiding divinity of the month is Samas, the Sun-god, and the Sign is diurnal.⁴ There is in the British Museum a remarkable conical black Babylonian Stone of the twelfth century B.C., which, though not strictly

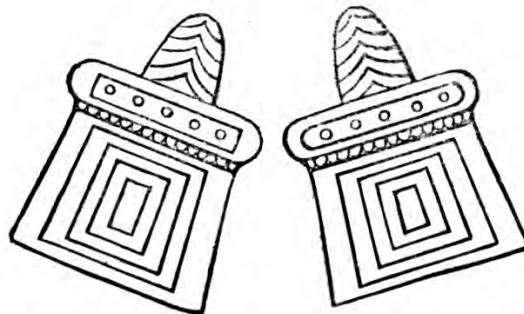
¹ *T. S. B. A.* iii. 163.

² Vide *sup.* Sec. VIII.

³ 'An altar of earth' (*Exodus*, xx. 24) may have been originally 'the sacred mound.'

⁴ The *Balance* in itself is neither diurnal nor nocturnal.

zodiacal, is certainly uranographic in character.¹ In the centre are placed two solar circles, respectively representing the male and female sun, and a third circle for the moon, showing the crescent in combination with the full-moon. The character of the design is thus absolutely determined, and in a ring around these three central figures are placed various other objects, including an Arrow, a Dog, and a Great Serpent, three Signs which by no means necessarily represent any classical constellations, as they might have been naturally used in any independent scheme. The Stone also represents five altars, which show four designs, two of them being exactly alike and side by side. We have seen the principle of abbreviation (based upon the Law of Least Effort) which obtains in the symbols for the Zodiacal Signs. Now ♎, the abbreviation of *Libra*, so far as the upper line is concerned, may be said to represent vaguely a portion of a balance, but the lower line cannot by any ingenuity be pressed into this service. The tops of the two similar Altars on the Stone in question are represented thus;—



¹ A representation of it is given in Prof. Rawlinson's *A. M.* ii. 574.

some conical object being shown on each. Here, taking a part for the whole, we have \triangle as an exact abbreviation for 'the Altar;' and though I do not venture to apply to this view the Laureate's dictum that

'the golden guess
Is morning-star to the full round of truth,'

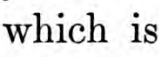
yet a certain amount of conjecture is a necessity in such an inquiry, and on the Stone, immediately above one of these altars and between it and the sun, is an excellent representation of the Scorpion, the adjoining Sign. The kosmic world is the vast altar upon which the solar flame is offered,¹ and the fire on the earthly altar responds to his blaze. I do not doubt, therefore, that the lost Zodiacal Sign is the *Altar*.²

¹ Vide *sup.* Sec. X.

² So far as the Stone itself is concerned the Five Altars are planetary in character, and are ranged in the usual Babylonian order, *i.e.* Mercury, Venus, Saturn, Jupiter, and Mars. Each bears an emblem of its special divinity. Thus, as shown in the illustration (p. 52), the Altars of Istar (Venus) and of the divinity of Saturn—Dionysos Stylos, Kronos-Kon, the Hittite Ken, Kiôn, 'the Pillar' (vide p. 33, note 2), bear their conical stones. I propose to refer to these Altars more particularly in a future monograph on the non-Aryan extra-zodiacal constellations.

SECTION XVII.

SCORPIO, THE SCORPION.

WE now come to a highly important and archaic symbol which, as just noticed, appears as a Sign on the uranographic Stone above referred to, and of which *Cancer* is a reduplication.¹ In the British Museum is a Fragment of a circular planisphere which once contained the names of the months and the zodiacal Sign presiding over each. Only two are now legible, and one reads *Marchesvan kakkab* (Heb. *kokhábh*) *girtab*, ‘(the month) Marchesvan, the constellation of the Scorpion.’² The Akkadian word *girtab* is composed of *gir*, the cuneiform ideograph of which is , originally pictorially representing a ‘blade,’ ‘sting,’ or ‘pointed tail,’³ and *tab*, to ‘seize.’ *Girtab* is therefore ‘the Seizer-and-Stinger.’

Mr. T. G. Pinches has kindly informed me that the correct reading of the Akkadian name of the eighth month is *Apin-duá*, ‘The-Place-where-one-bows-down.’ Prof. Sayce had rendered it the month of ‘the *properous* (?) foundation,’ and added;— ‘It has clearly nothing to do with the Zodiacal Scorpio (?); but M. Ernest de Bunsen has shown that

¹ Vide *sup.* Sec. XIII. ² *T. S. B. A.* iv. 260-1. ³ Prof. Sayce.

Scorpio was taken as the starting-point of the primitive calendar; and it is this fact which seems to be referred to.¹ The original Scorpion—Darkness—was no doubt in a sense the starting-point of calendars, whatever the Sign *Scorpio* may have been subsequently.

Let us next examine the character of the mythological Scorpion, first calling in the assistance of Khem, a most useful ally in an archaic investigation. In perhaps the oldest chapter of the *Funereal Ritual*, the lxiv., we find it stated that when

‘Har [Horus] has made his [solar] eye illumine the world,
The Scorpions repose fallen on their backs.’

That is to say, the Morning-darkness and the Evening-darkness (the two Scorpions) retire and rest during the day. Darkness (*e.g.* in the case of Tiamat and her brood) is constantly represented in monstrous and drakontic form. Such a concept is the sun-swallowing demon-dragon of China, or the unique Etruscan demon Tuchulcha.² Again, in the *Ritual*, cap. lxxxvi., the Scorpion is defined as ‘the Daughter [*i.e.* mythologically speaking, the Successor] of the Sun;’ that is to say, Darkness follows Light; and, again, the votary of Osiris exclaims;—

‘I have come like the Sun through the Gate of the Sun-goers [*i.e.* the western-horizon-gate], otherwise called the Scorpion.’³

Thus the Scorpion represents the western-dark-

¹ *T. S. B. A.* iii. 163.

² Vide R. B. Jr., *R. M. A.* 53.

³ *F. R.* cxlvi.

ness, the original Erebos;¹ and this latter passage from the *Ritual* gives the key to the obscure Akkadian expression, 'The place-where-one-bows-down,' for this place is clearly originally the West, where the Sun daily 'stoops his anointed head as low as death,' being each evening seized and stung fatally, deeply wounded like Arthur, by his Scorpion-daughter, the Darkness. But we may not only unhesitatingly conclude from the evidence generally that such is the archaic line of idea in connexion with the scorpion; we actually know that it was so; for one mythic legend, that of the solar Oriôn (a Being subsequently reduplicated in the constellation of that name), one of the most elaborate and wonderful of myths, has actually preserved this very incident. It is 'Orion, armed with gold,'² who 'wanders alone through the boundless and blessed Olympos' of the sky, and who still pursues through the Underworld his ceaseless chase after the phantom animals of the 'lonely heights' and 'windy halls' of heaven, that is slain by the mysterious Scorpion, sent against him by Artemis, the Night-power (Moon).³

The Scorpion itself is also found in drakontic combinations. Thus an Assyrian bronze statuette in the Louvre, is a 'figure of a horrible demon with

¹ For the origin of this term, vide R. B. Jr., *R. Z.* 17, note 2.

² Vergil, *Aeneid*, iii. 517.

³ Cf. Apollodoros, I. iv. 3; Servius, in *Aeneid*, i. 539. 'Scorpio immisit Tellus. Obstetit Orion. Latona astris addidit' (Ovid, *Fasti*, 541-3).

the body of a dog, feet of an eagle, tail of a scorpion, head of a skeleton half decayed, etc.,¹ and, similarly, amongst the Persian reproductions of the Akkadian and Assyrian evil spirits we find 'One has the griffin head, a bird's wings, a scorpion's tail, and legs terminating in the claws of an eagle.'² Scorpion-men, moreover, are represented on Assyrian Cylinders;³ and this brings us to their appearance in the famous myth of Kibirra-Izdubar. The solar hero Izdubar or Gisdhubar, when on his travels, meets with a gigantic bicorporeal Scorpion-couple (like the Khe-mic Scorpions), whose heads reach heaven whilst their feet are beneath the Underworld. They were the solar guardians, and an echo of this ancient idea appears on the Stone above noticed, where the Scorpion is placed under the Sun. They

' each day guard the rising sun.
Their crown was at the lattice of heaven,
Under the Underworld their feet were placed.
The Scorpion-man guarded the gate.
Their appearance was like death.
At the rising of the Sun and the setting of the Sun
they guarded the Sun.
The Scorpion-man of his female asked,' etc.⁴

It is to be observed, and the fact is most interesting, that by the time of this myth kosmic harmony had been recognized; and the Scorpion, instead of stinging the bright sun to death, guarded him in his daily course. Night watched over day and produced it in

¹ Lenormant, *C. M.* 52.

² Rawlinson, *A. M.* iii. 334.

³ *C. A. G.* 276.

⁴ *Ibid.* 248-9.

due order. The connexion of the Sign *Scorpio* with increase,¹ is also a feature which links it with Night, as a time of growth and birth. *Scorpio* is of course a nocturnal Sign, and the abbreviation m represents its tail. The western Monster of Darkness also appears in Khemic mythology, as the 'Crocodile of the West which fed upon the setting stars,'² primarily upon the sinking solar-star. 'Down in the sea the sun was swallowed by a monster which spat out its prey again on the shore'³ next morning.⁴

¹ Vide Manilius, *Astronomicum*, ii. 462.

² Renouf, *Religion of Ancient Egypt*, 108.

³ Goldziher, *Mythology amongst the Hebrews*, 101.

⁴ In further illustration of the phase of the *kindly* Scorpion we find that Tu or Tutu (reduplication), the god of death, and who 'is explained by *erib-samsi*' (Sayce, *Babylonian Literature*, 83) or 'sunset,' is called 'the generator of the gods, the renewer of the gods'; as, conversely, the Scorpion is 'the Daughter of the Sun.'

SECTION XVIII.

SAGITTARIUS, THE ARCHER.

THE ninth month is called *Gan ganna*, 'the Very-cloudy,' or, shortly, 'the Cloud,' a title having reference to the weather at this season of the year (November–December); the zodiacal Sign, a diurnal one, being *Sagittarius*, and the symbol † representing his arrow. The original Sagittary is the divinity of the month, the solar Nergal (Ak. Nirgal), the 'Illuminator of the great city,' and 'Giant king of war.'¹ The name of the month, Chisleu (Kisiliv), is connected with Kesel, 'the Strong one,' a name linked with the solar Oriôn, who, again, is a variant phase of Dumuzi-Tammuz.² The arrows of Sun and Moon, of Apollôn and Artemis, require no explanation. Nergal, like Adar-Ninip, and many other personages, is only a special solar phase. As Prof. Sayce remarks, most of 'the great deities seem to go back to the Sun.'³ Nergal (= *nir*, 'lord,' + *gula*, 'great') is represented as a lion, the solar animal, with a man's head. Mr. Pinches informs me that he has 'never met with representations of the Centaur,'

¹ *C. A. G.* 54.² Vide Lenormant, *Les O.* 247.³ *T. S. B. A.* ii. 246.

but that 'there are emblems which may represent Sagittarius;' indeed the arrow on the Stone above mentioned may, like the customary symbol †, represent him. But Babylonio-Akkadian research is yet in a comparatively early stage; future discoveries will clear up many present obscurities, and meanwhile we must be careful not to strain evidence or apparent resemblances. I add a familiar but highly suggestive passage from Berossos, which should be carefully considered in connexion with the two bicorporeal Signs. Speaking of the primeval Darkness and Chaos (the-Scorpion-and-Dragon-period) he says;—

'Other human figures were to be seen with the legs and horns of goats [Satyrs]; some had horses' feet, while *others united the hind quarters of a horse with the body of a man*, resembling in shape the hippocentaurs. Bulls likewise were bred then with the heads of men and dogs, with fourfold bodies, *terminated in their extremities with the tails of fishes* [like Capricorn]. Men, too, and other animals, with the heads and bodies of horses and the tails of fishes. In short, there were creatures in which were combined the limbs of every species of animals. Of all which *were preserved delineations* in the temple of Belos.'¹

¹ *Chaldaika*, i. 4. So an original *Babylonian Legend of the Creation* states;—'Warriors (with) the bodies of birds of the desert, men (with) the faces of ravens, These the great gods created. Tiamat ["the principle of chaos and anarchy"] gave them suck' (Prof. Sayce, in *R. P.* xi. 109).

SECTION XIX.

CAPRICORNUS, THE SEA-GOAT.

THE tenth month is called *Abba uddu*, rendered by Prof. Sayce 'the Father of Light,' and as *abba* means also 'hollow,' M. Lenormant calls it 'the Cave of the rising (of the Sun),' and, shortly, 'the Cave.' Prof. Sayce remarks, 'It is difficult to understand how it can have been called a month of light, as the inscriptions show that it was stormy and wet.'¹ This I hope to explain. The zodiacal Sign, a nocturnal one, is *Capricorn*; and the Aramaic-Assyrian name of the month is Tebet-Dhabitu, a name which, according to M. Lenormant, in the Aramean idiom, signifies 'goat.'² We have seen³ that animals with the tails of fishes were familiar Babylonian representations, and on the uranographic Stone above mentioned *Capricorn* is portrayed much as in a modern almanac; there is therefore no question that this peculiar combination is a veritable archaic Sign. The horns of *Capricorn*, which on this Stone are also placed over the back of the Sea-goat, but separate from it and on

¹ *T. S. B. A.* iii. 164.

² 'Emprunté manifestement à la chèvre zodiacale' (Lenormant, *Les O.* 265 note).

³ *Sup.* Sec. XVIII.

a larger scale, compare remarkably with those of *Capricornus* in a German MS. of the XVth century now in my possession, and the persistence and fixity of type through so many centuries is very singular. The feeble infant sun of winter, always closely connected in idea with the nocturnal-sun, is at this season of the year born; and his birth at the winter solstice,¹ the Christmas Yule (= Old Norse *hjúl*, 'wheel'), is an event around which many ancient ideas and ceremonies cluster. The month is thus 'the-Father-of-Light.' But primarily (ere we reach the idea of 'Year') Capricorn is the Nocturnal-sun just issuing forth from 'the blind cave of night,' half visible over the eastern sea, and climbing (as *Hypêriôn*, *i.e.* 'Climber') goat-like (a Golden Goat, a re-duplication of the Golden Ram) the steep of heaven; but having been in the sea he is also a demi-fish. The Goat is an animal specially sacred to the solar Dionysos, and the *aigis* of Athena, the Dawn-goddess, with its border of golden tassels and fringe of serpents of light, will also be remembered.

Both Sun and Moon are naturally divinities marine and oceanic, and the following are illustrative solar instances;—

I. Ea-chan, 'Hea-the-Fish,' the Oês of Helladios and the Aös of Damaskios the Neo-Platonist, and whose name has been preserved in full by Hyginus as

¹ Cf. 'the Danish superstition that from Yule-day to New Year's day, *nothing that runs round may be put in motion*' (Thorpe, *Northern Mythology*, iii. 99).

Euhadnes or Euahanes 'qui in Chaldaea de mari exisse dicitur,'¹ appears in Berossos as Oannês, who, 'when the sun had set used to retire again into the sea and pass the night in the deep.'² Ea-chan is the prototype of Dagon. The solar Merodach, also, is sometimes styled 'the Fish of Hea.' Izdubar, too, is a voyager over the waters.

II. In Phoenicia we meet with the golden Chrysôr, who 'was the first man who fared in ships;' and with Melqarth, the solar Tyrian hero, who sails to the farthest regions of the West.³

III. In Khem the mythological allusions to the solar bark, its captain and crew, are simply endless. It also sails through the Oversea.

IV. In Hellas Helios and Heraklês sail in golden cups o'er the ocean-stream; and Apollôn is the founder of navigation and appears as Delphinios, the Fish-sun.

V. In Italy the solar Janus is connected with navigation.

A curious old work on mythology by Vincenzo Cartari, dated 1571, gives an illustration of the solar vessel with its captain radiate and crew sailing through ocean on the back of the huge Time-serpent (Kampê), which the Sun by his progress destroys.

The patron divinity of the month is Papsukul⁴

¹ *Fabulae*, cclxiii.

² *Chaldaïka*, i. 3.

³ Vide R. B. Jr., *G. D. M.* XI. i.; *The Unicorn*, 19.

⁴ Vide *sup.* p. 33.

(the planet Saturn), and the abbreviation ♄ is some conventional representation of a fish-tailed goat.¹

The Cave-sun appears again in the person of Mithra-Mithras; Porphyry states that, according to Euboulos, 'Zoroaster was the first who consecrated in the mountains of Persia a cave in honour of Mithra;'² and again, 'Wherever Mithra was known they propitiated the god in a cavern.'³ 'The Birthday of the Invincible One'—*i.e.* the unwearied and unconquered Sun—was kept by 'an ancient festival on the twenty-fifth day of December;'⁴ and St. Chrysostom informs us that 'On this day the birthday of Christ was (then) *lately* fixed at Rome.'⁵ The Mithraik Cave = 'The highly mysterious Cavern' of Khemic solar mythology.

¹ For illustration of the alteration in Ideographs, vide R. B. Jr., *Language*, sec. 9.

² *Peri tou en Od. tôn Nymph. ant.* 2.


³ *Ibid.* 9.

⁴ King, *The Gnostics*, 49.

⁵ *Homily*, xxxi.

SECTION XX.

AQUARIUS, THE WATERBEARER.

THE eleventh month is called *As a-an*, 'The Curse of Rain,' or, shortly, 'the Curse;' the patron divinity is Rimmon (Ramanu), the Akkadian Mirmir, 'god of the luminous atmosphere,'¹ the Air-god and 'Lord of canals.' The zodiacal Sign, a diurnal one, is *Aquarius*, and the archaic myth or legend attached to the month is that of the Deluge, which is related at length in 'the xith tablet of the Izdubar series.' In this great Akkadian Epic the Twelve Tablets correspond with the Twelve Signs, and the adventure or legend in each has reference to the particular sign of the month.² The abbreviation  represents rain or water, which is similarly expressed in the Khemic ideograph. Ramanu is originally a phase of the diurnal Sun-god, being described as 'the meridian Sun in Elam,'³ a Zeus Ombrios and Jupiter Pluvius, like the Vedic Indra.

¹ Lenormant, *C. M.* 17.

² Vide *C. A. G.* 176.

³ *T. S. B. A.* ii, 246.

SECTION XXI.

PISCES, THE FISHES.

THE twelfth month is called *Se kisil*, 'the Sowing of Seed,' or, shortly, 'Seed;' the zodiacal Sign, a nocturnal one, is *Pisces*. We find that the solar Merodach ('the Brilliance-of-the-Sun') was in this month called 'the Fish-of-Hea,' and Prof. Sayce has very ingeniously suggested that 'the double month Adar and Ve-Adar would be the origin of the double Pisces.'¹ The abbreviation \times shows the two Fish fastened together as they constantly appear in zodiacal representations, and the archaic myth or legend attached to the month is the Resumption of the Cultivation of the Earth after the previous catastrophe. In this nocturnal Sign we see the Fish-sun² concealed in the waters, like the Vedic Surya who was 'drawn by the gods from the ocean where he was hidden,'³ and then brought forth again to restore the face of the earth, the connexion of the Sign with the 'sowing of seed' finding a last echo in the statement of the modern astrologer that it is 'exceedingly fruitful and

¹ *T. S. B. A.* iii. 166.² Vide *sup.* Sec. XIX.³ *Rig-Veda*, X. lxxii. 7.

luxuriantly productive.' Hyginus, also, connects the Sign with the Euphrates, giving a legend which states that Venus and Cupid took the form of fishes in that river.¹

¹ *Poeticon Astronomicum*, ii. In voc. *Pisces*,

SECTION XXII.

RECAPITULATION OF THE SIGNS.

WE may well conclude with Prof. Sayce that 'a slight inspection of the Calendar will show that the Akkadian months derived their names from the signs of the Zodiac ;' ¹ but what I wish to notice especially is that these zodiacal and monthly phases were primarily simply diurnal and nocturnal phases,² familiar to the mythological imagination, ideas which arose naturally and spontaneously in the mind. They appear on analysis thus :—

I. *Diurnal Signs.*

1. The Ram-sun—*Aries*.
2. Sun and Moon³—*Gemini*.⁴
3. The Lion-sun—*Leo*.
4. The Holy-sun—*Ara* (now *Libra*).
5. The Archer-sun—*Sagittarius*.
6. The Rain-giving-sun⁵—*Aquarius*.

¹ *T. S. B. A.* iii. 161.

² Vide *sup.* Sec. X.

³ These Twins are only seen together by day.

⁴ Cf. Pliny: 'Lunam bis coitum cum Sole et in nullo alio signo facere quam Geminis.'—(*Hist. Nat.* ii. 15.)

⁵ Cf. the *Flood Legend*:—'The season Samas fixed and He spake saying: *I will cause it to rain from heaven heavily.*'

II. *Nocturnal Signs.*

1. The Moon-bull—*Taurus*.
2. Darkness—*Cancer* (= *Scorpio*).
3. The Planet Venus—*Virgo*.
4. Darkness—*Scorpio*.
5. The Sea-sun¹—*Capricornus*.
6. The Nocturnal (-fish-) sun—*Pisces* (originally *Piscis*).

¹ Just emerging from Night, Winter, and the Underworld.

SECTION XXIII.

DAGON.

THE Philistine divinity Dagon is a western reduplication of Hea and the Fish-sun;¹ and his name, the first syllable of which has been universally and most naturally connected with the Semitic *dâg*, 'fish,' is explained as a 'diminutive, little fish, then used lovingly *dear* and honoured fish.'² Prof. Steintal observes:—'The formation of proper names of men and places by the termination *ôn* is excessively common.'³ Other explanations of the word *ôn* have been given, but to these it is now unnecessary to refer. Dagon also appears in the confused presentation of the work of Sanchouniathôn which has come down to us. Here he is styled a son of Heaven and Earth, and his name (as if Dagan, 'Corn') is explained as signifying Sitôn, 'Bread Corn;' we also read that 'Dagôn, when he had discovered bread-corn (*σῖτον*) and the plough, was called Zeus Arotrios,'⁴ which, be it observed, is an epithet of Apollôn⁵ as

¹ Vide Lenormant, *C. M.* 157.

² Gesenius, *Heb. & Chal. Lex.* By Tregelles. In voc.

³ Ap. Goldziher, *Mythology among the Hebrews*, 408, note 2.

⁴ Sanch. i. 6.

⁵ *Orphik Hymn*, xxxiv. 3.

god of husbandry, *i.e.* of orderly civilization. The Sun-god, son of heaven and earth, makes the latter bring forth food, and is constantly represented as a civilizer, or the founder of Civilization. Such are the Hellenik Apollôn, the Mexican Quetzalcoatl, and the Babylonian Ea-chan, the original Dagon.

Berosos, in his account of the wondrous creatures that arose from the Erythraean Sea to instruct mankind, calls Oannes (Ea-chan) 'Musaros the Annêdôtos.'¹ Musaros=the Assyrian *musaru*, 'He who ordains law,'² *i.e.* the Sun-god as the maker of kosmic order. Annêdôtos=the Akkadian Nin-dutur, 'Lord-of-the-rising-and-resting' (*tur* is 'rest,' 'eclipse'), *i.e.* the Sun. Both names are titles of Hea. On five occasions between the Creation and the Deluge, according to Berosos, an Annêdôtos, *i.e.* a 'Riser-and-setter,' appeared to instruct mankind. 'A second Annêdôtos came up from the sea, a semi-daimôn very similar in form to Oannes.' Subsequently four 'two-natured [Diphues, an epithet of the solar Dionysos] beings rose from the sea, whose names were Enedokos [corr. Eudôgkos, Ak. U-Dunga, Lenormant], Eneugamos [corr. Neugamos, Ak. Nukimmut, Ib.], Eneuboulos [corr. Eneuboubos, Ak. Enibubu=Nin-bubu, Ib.] [and] Anêmentos' [Ak. Ana-Amman, Ib.]; all which names are epithets of Hea. Then 'a fourth Annêdôtos appeared from the Erythraean Sea [*i.e.* the Eastern-ocean, *ruddy* with morning sunlight], having the same condition-of-body

¹ *Chaldaïka*, ii. Frag. 6.

² Lenormant, *C. M.* 203.

with those above-mentioned, namely, a mixture of a fish with a man.' 'After this it is said that another appeared from the Erythraean Sea like the former with respect to the mingling of fish with man, by name Ôdakôn.'¹ There is not the least justification for reading this latter name *ὁ Δαγῶν*, 'the Dagon;' like the other titles it is a Hellenik transliteration of an Akkadian epithet of the god Hea, and I apprehend that the original form of the word was U-duk-ana, 'The-Lord-who-rises-high,' a title which exactly suits the description of these creatures as ascending from the rosy sea of morning. The god Dakan was worshipped by Assurnazirpal,² and is also alluded to in an Inscription of Nebuchadnezzar.³ M. Lenormant gives 'U (probablement modification de *ud* par effacement de la consonne finale) "jour";'⁴ and the substantive *u* also signifies 'lord.' *Duk* is 'to rise,' and is used of the heavenly bodies.⁵ *Ana*, 'high,' 'sky,' etc., is familiar to us in the name of the god Anu. Thus Udukana (Ôdakôn-Dagon) is merely an epithet of Hea, and the subsequent connexion of the name with the Semitic *dâg*, 'fish,' arose naturally from the form in which the god was represented. The form in art of this divinity at Nimroud, a man with the head of a fish above his headdress and its body descending over his shoulders and back, exactly agrees with the description given by Berossos

¹ *Chaldaïka*, ii. Frag. 6.

² Cooper, *Archaic Dict.* In voc.

³ Vide *R. P.* v. 117.

⁴ *Étude sur quelques parties des Syl. Cun.* 283.

⁵ Vide Sayce, *Assyrian Gram.* Syllabary, No. 455.

of Oannes ;¹ whilst at Khorsabâd he appears in strictly Dagonic form, half man half fish.² He is similarly represented on a Babylonian seal in the British Museum, and on a cylinder given by Lajard.³ Baring-Gould has traced the later ramifications of the myth.⁴

¹ Vide Bonomi, *Nineveh and its Palaces*, 329.

² *Ibid.* 168.

³ *Culte de Vénus*, Pl. xxii. Fig. 3 ; vide R. B. Jr., *The Unicorn*, 18 *et seq.*

⁴ *Curious Myths of the Middle Ages*, Melusina, 471 *et seq.*

SECTION XXIV.

THE REIGN OF LAW.

THE working out by man of the Time-concept thus produced his recognition of the reign of law and of the harmony of the world in its varied round of day, night, week, month, season and year. The following specimens are illustrative instances of this deliberate recognition ;—

I. *In Egypt.*—The Principle of *Maât*,¹ *i.e.* ‘Rule,’ applied to the harmonious course of the world as illustrated in the persistent recurrence of the same physical phenomena, ‘the sense of that unerring order which governs the universe.’ The expression *Em ser en maât* signifies, ‘According to the strict accuracy of Law,’ *i.e.* phenomenal repetition, ‘to which is constantly added, *hehu en sep*, millions of times.’ *Maât* is of course personified as a goddess who rules heaven, earth and underworld, and is naturally daughter of Ra, the Sun-god, as upon him light and time, and hence kosmic order, depend.

II. *In Eastern Aryan regions.*—The Principle of *Rita-Asha*, *i.e.* the constant ‘going,’ path, order and

¹ Vide Renouf, *Religion of Ancient Egypt*, 119 *et seq.*

law of the sun and the other customary phenomena of the world. Rita appears in the *Rig-Veda* as a representation of kosmic order. I have already fully alluded to this concept.¹

III. *In Phoenico-Hellenik regions.*—In the wondrous myth of the marriage of Kadmos (‘ the Easterner ’), the Sun, with Harmonia, the Kosmos decked in its starry robe and necklet. Harmonia is the Hellenik translation of Thurô, ‘ the Aramaic form of *thôrah*, the law or ordinance. She is called in Syrian Dôtô, from *data*, *datô*, law,’² being the goddess of orderly arrangement. The necklet of Harmonia is very famous in Greek mythic legend.³

This appreciation of kosmic order and of the reign of law, enables man to express fully his innate ideas of right, justice, law and the like ; *but does not furnish him with these ideas* ; for the higher instincts of our nature are independent of the observation of natural phenomena, or otherwise they would be absent in one born blind. The noble instinct of a dog which prompts him to rescue a drowning man is not in any way connected with the idea of time, and it is necessary to insist upon this, as it has been boldly asserted that religion and all the higher feelings of humanity are merely products of man’s consideration of outward circumstances. Similarly confused thinkers have said that the idea of justice is nothing

¹ Vide R. B. Jr., *R. Z.* 33 ; *R. M. A.* 34, and authorities cited.

² Bunsen, *Egypt’s Place*, iv. 283.

³ For treatment of the myth, vide R. B. Jr. *G. D. M.* ii. 235 *et seq.*

but the fear of suffering injustice, forgetting that the latter, a negative concept, could not exist even in idea without necessarily postulating the former. The following terms supply illustrations of the connexion :—

I. *Maât*.—Archaic Khemic word ; from root *ma*, ‘to stretch out,’ ‘to hold out straight before one,’ meaning (1) a right or straight line, as opposed to *chab*, ‘bent ;’ (2) a straight rule or canon ; and hence (3) the principle of regularity in the universe, *i.e.* the Law of Kosmic Order, as opposed to *asfet*, ‘lawlessness,’ ‘disorder,’ ‘iniquity.’

II. *Rule*.—Lat. *regula*, *rectus* ; Sk. *rigus*, ‘straight,’ ‘right ;’ Goth. *rachts* ; from the Aryan root *arg*, ‘to stretch out.’ *Rule*, *right*, etc. are the straight line or path, and are illustrated in the unerring path or course of nature. Here, again, no one supposes that right and wrong are dependent on geometry. It is merely the Principle of the Illustration of the Metaphysical through the Physical.¹

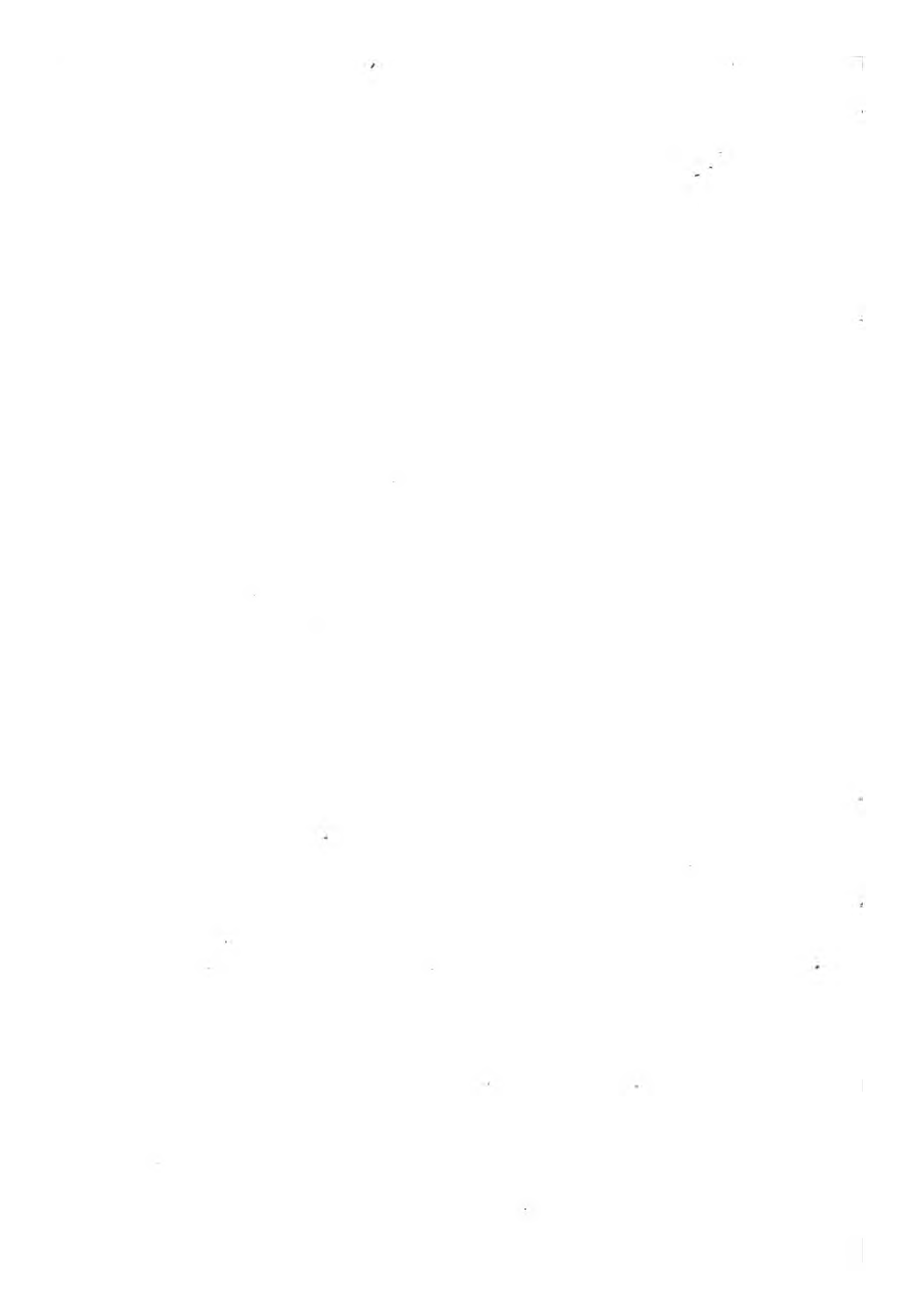
III. *Justice*.—*Just*, Lat. *Jus*, etc. from an Aryan root *yu*, ‘to bind.’ Justice is keeping everyone and everything in proper place ; hence, kosmic order.

IV. *Law*.—O. Sax. *Lag*, Lat. *Lex*, from the European root *lagh*, ‘to lie ;’ *i.e.* that which lies or is placed properly,² a state of things illustrated by kosmic order.

¹ Vide R. B. Jr., *R. M. A.* sec. 20.

² Vide Fick, *Wörterbuch*, i. 749 ; iii. 261 ; Prof. Skeat, *Etymol. Dict. of the Eng. Lang.* In voc.

So, as man became conscious of the splendour and harmony of the external world, did this enable him to express and assist him in comprehending and defining those great ideas and noble feelings which sever him from every other animal ; and thus arose the concept of the Year, a reduplication of the concept of Day.



APPENDIX.

THE SIGNS OF THE ZODIAC IN EUPHRATEAN ART.

NOTE.—The references, unless otherwise expressed, are to Lajard,
Culte de Mithra, 1847.

I. ARIES.

I. Ram, represented as in air (*i.e.* constellationally); in the field the six-rayed solar star, the seven circles (according to some the stars of *Ursa Major*, but possibly sometimes the days of the week) and the lunar crescent. The solar star is immediately over the head of the Ram (Pl. xvi. 1; vide *sup.* Sec. X).

II. Ram (or Ibex) similarly represented (Pl. xvii. 6).

III. Ibex-ram as in air, standing on star-circle. In the field the solar star, seven circles and crescent (Pl. xxix. 6).

IV. Ram as in air, above which eight-rayed solar star (Pl. lii. 6).

V. Ram with other figures apparently constellational, including *Sagittarius* (Pl. liv. A. 12).

VI. Ram on circular uranographic Stone ('Sceau d'agate, apporté de Syrie') with crescent moon, stars, and constellational figures; including Lion, Stag (a Babylonian star or constellation, *T. S. B. A.* iii. 176), Hare (a lunar type), and Bird (Pl. lviii. 5).

VII. Ram on uranographic Stone in British Museum

(*sup.* Sec. XVI. ; Rawlinson, *A. M.* ii. 374), subsequently referred to as Stone B.

VIII. Ram, or ram-like animal on Stone of Merodach Baladan I. (vide Geo. Smith, *Assyrian Discoveries*, 236), subsequently referred to as Stone M.B.

II. TAURUS.

IX. Bull, represented as in air and of diminutive size; human figures, etc. (Pl. xii. 17).

X. The like (Pl. xxvi. 5).

XI. The like (Pl. xxvii. 1). A Tablet speaks of 'the Bull of Heaven, rising in the time of Anu (in) the path of the Sun' (*Kharran Samsi*, *T. S. B. A.* iii. 187).

XII. Bull's head front view, making the symbol 8; other symbolical figures in the field (Pl. xxxii. 7).

XIII. Bull on Stone B (vide *sup.* Sec. XI).

Lajard gives also about eight archaic instances of the contest between Lion and Bull (vide R. B. Jr., *The Unicorn*, Sec. iii.); but this latter Bull is not zodiacal.

III. GEMINI.

XIV. Two small naked male child-figures, one standing upon its head and the other standing upon the former, feet to feet (Pl. xxvi. 1). The original Twins being the Sun and Moon, when the one is up the other is generally down.

XV. Variant representation. The figures are clothed, and the upper one being upside down their heads come together (Pl. xxvii. 5). So Pl. xxvi. 3.

XVI. A representation similar to No. XIV. (Pl. liv. A. 6).

IV. CANCER.

XVII. Two Scorpion-crabs fronting each other; also other figures, including a fantastic animal (Pl. liii. 3). M. Lenormant (*Les O.* 237 note) is of opinion that both

here and in another instance (Pl. lxii. 4), a Crab is represented. This may be so, but I regard the Crab as merely in origin a variant of the Scorpion (*vide sup.* Secs. XIII., XVII.); and should therefore hardly expect to find it on an archaic cylinder (*vide*, however, No. lxii).

V. LEO.

XVIII. Lion, represented as in air and near the figure of the solar Izdubar, who is depicted overcoming a Bull (Pl. xxviii. 4). Lajard gives about twenty instances of the Izdubar beast-fight. Sometimes the hero overcomes a Lion, *i.e.* the beneficent Sun-god overthrows the injurious solar heat. Western reduplications:—(1) the Kilikian solar Sandan, who is a lion-slayer; (2) Heraklês (himself an Aryan personage) and the Lion of Nemea. The zodiacal Lion is of course a reduplication of the original solar Lion.

XIX. Solar-star, beneath which Ram-ibex, below which a Lion. The rest of the Cylinder is occupied by a lunar scene, from which these animals, as specially solar emblems, turn away (Pl. lii. 6). Ω , the symbol of *Leo*, is shown in Pl. xxvii. 5, and in Pl. liv. A. 9.

VI. VIRGO.

XX. The zodiacal Virgin is Istar or Ishtar, the variants of whose name M. Fritz Hommel traces thus:—Ishtar, Ashtoret, Athtoret, Aphtoret, Aphrotet, Ἀφροδίτη. Prof. Rawlinson observes:—‘It may be suspected that her symbol was the naked female form, which is not uncommon upon the cylinders’ (*vide* Fig. *A. M.* i. 139).

XXI. Small naked female figure, represented as in air, near a Lion; *Gemini* also in the field (Pl. xxvi. 1).

XXII. Similar figure, near the god of the atmosphere (Pl. xxviii. 9).

XXIII. Similar figure, but larger, in the same connexion (Pl. xxx. 1).

VII. ARA.

XXIV. Altar, above which sun; Dagonic personage with basket before it (Pl. xvii. 3).

XXV. Altar, besides which two Fishes (Pl. xvii. 8).

XXVI. Altar, upon which rayed flame (Pl. xxxiii. 9).

XXVII. Altar with triangular top (*i.e.* pyramidal flame), above which sun; second altar with crescent top, above which moon (Pl. xxxiv. 10).

XXVIII. Altar in air, guarded by Gryphons (Pl. xlii. 8).

XXIX. Altar, with triangular top, guarded by Scorpion-men (Pl. xlix. 2).

XXX. Altar, above which solar star (Pl. lii. 4).

XXXI. *Ziggurat*, a term 'specially used of the lofty towers attached to the temples, on the top of which was the altar' (*T. S. B. A.* iii. 151), with other constellation-figures (Stone M. B).

XXXII. Five Altars, bearing emblems connected with the five Planets (Stone B).

XXXIII. Five somewhat similar Altars (Michaux Stone).

It will be observed that *Ara* is connected with (1) the Heaven-space ('*Ara mundi templum est,*' vide *sup.* Sec. X.) upon which the Sun daily offers himself; (2) the Flame upon the Altar, *i.e.* the solar photosphere; (3) the reduplication of this in the zodiacal, and also the extra-zodiacal *Altar*; and (4) the terrestrial reduplication in earthly *ziggurats* and altars.

VIII. SCORPIO.

XXXIV. Scorpion, introduced with crescent and other figures, in a representation of Izdubar overcoming the Bull (Pl. xxvii. 10).

XXXV. Scorpion, with other figures, in a representation apparently nocturnal (Pl. xxxi. 2).

XXXVI. Scorpion, represented as in air; in the field sun, lunar crescent, etc. (Pl. xxxvii. 6).

XXXVII. Pair of Scorpion-men, guarding solar altar (Pl. xlix. 2; vide *sup.* Sec. XVII).

XXXVIII. Two Scorpions, fronting and touching each other (Pl. liii. 2).

XXXIX. Scorpion between Hare (vide No. VI.), and Unicorn-antelope (Pl. liii. 4).

XL. Pair of Scorpions, near symbolical figures (Pl. lxii. 4).

XLI. Scorpion, near Sun and Dog (Stone M. B).

XLII. Scorpion, near Sun and Dog (Stone B).

The expression in the Tablets translated 'the Star of the Double Sword,' should be rendered 'the Constellation of the Scorpion.'

IX. SAGITTARIUS.

XLIII. Archer with bow and arrows, in symbolical scene (Pl. xiii. 8).

XLIV. The like (Pl. liv. A. 12).

XLV. Arrow (Stone B). Cf. †.

X. CAPRICORNUS.

XLVI. A fish-tailed Goat, near which a Unicorn, etc. (Pl. xvi. 3). 'Très-fréquemment, la partie postérieure du corps de la chèvre se termine en queue de poisson' (Lenormant).

XLVII. A fish-tailed creature, probably the Goat-fish (Pl. liv. A. 1).

XLVIII. A fish-tailed Goat, below which the Urn of *Aquarius*; in the field also sun, lunar-crescent, *Gemini*, etc. (Pl. liv. B. 7).

XLIX. A fish-tailed creature, probably the Goat-fish (Stone M. B).

L. A fish-tailed Goat, much as now represented (Stone B).

M. Lenormant quotes *W. A. I.* III. liii. 2, as showing that the constellation of the Goat presided over the month Tebet (vide *sup.* Secs. IX., XIX). In *W. A. I.* III. liii. 25, occurs a statement which has been translated ;— ‘In the month Tebet, Venus is the spark of the Double Ship;’ $\supset\text{III}$ means ‘ship,’ and \times (*kas*) ‘two,’ but $\supset\text{III} \times$ (together), which is the reading, signifies ‘goats’ hair;’ and it is, I think, quite possible that we should read ;— ‘In the month Tebet [*i.e.* the month in which *Capricorn* is the zodiacal Sign], Venus is the star of the Goat’ or ‘Sea-goat.’

XI. AQUARIUS.

LI. The god Raman pouring out the waters; in the field sun and moon, etc. (Pl. xxxv. 4).

LII. The like; the god, who is seated, pours them into an urn (Pl. xli. 6).

LIII. The like; the god, who is seated, pours, apparently from his mouth, a stream of water into a large jar upon a stand; in the field, sun, moon, ibex-ram, pitcher (the Urn of *Aquarius*) and fish (Pl. xxxv. 3).

LIV. The like; in the field, sun, moon, archer, ram, etc. (Pl. liv. A. 12).

LV. The Urn; in the field, sun, moon, sea-goat, twins, etc. (Pl. liv. B. 7).

As M. Lenormant has noticed, sometimes the Urn or Jar is represented alone, a part for the whole, a usual principle in symbolism.

LVI. Cup, a kind of *rhyton* (cf. ornamental wine-cup from Khorsabad, Rawlinson, *A. M.* i. 580), amongst other constellation-figures (Stone B).

XII. PISCES.

LVII. Two Fishes; a uranographic scene with various figures (Pl. xvi. 5).

LVIII. A Fish; in the field, a ram, etc. (Pl. xvii. 6). As M. Lenormant remarks, 'un ou deux poissons' are shown (vide *sup.* Sec. XXI).

LIX. Two Fishes; in the field, sun, moon, seven globes, etc. (Pl. xvii. 8).

LX. A Fish; in the field *Gemini*, the symbol of *Leo*, etc. (Pl. xxvii. 5. Vide also Pl. xxvii. 2).

LXI. Two pairs of Fish, one on each side of the seated Weather-god (*Aquarius*); one pair apparently in a stream descending from him (Pl. xxix. 2).

LXII. Dagon in a stream, beneath whom two Fishes (Pl. xxxi. 5).

LXIII. Izdubar carrying a pair of Fishes and a creature which may be a Crab; in the field, a bird, ibex, etc. (Pl. xxxv. 7).

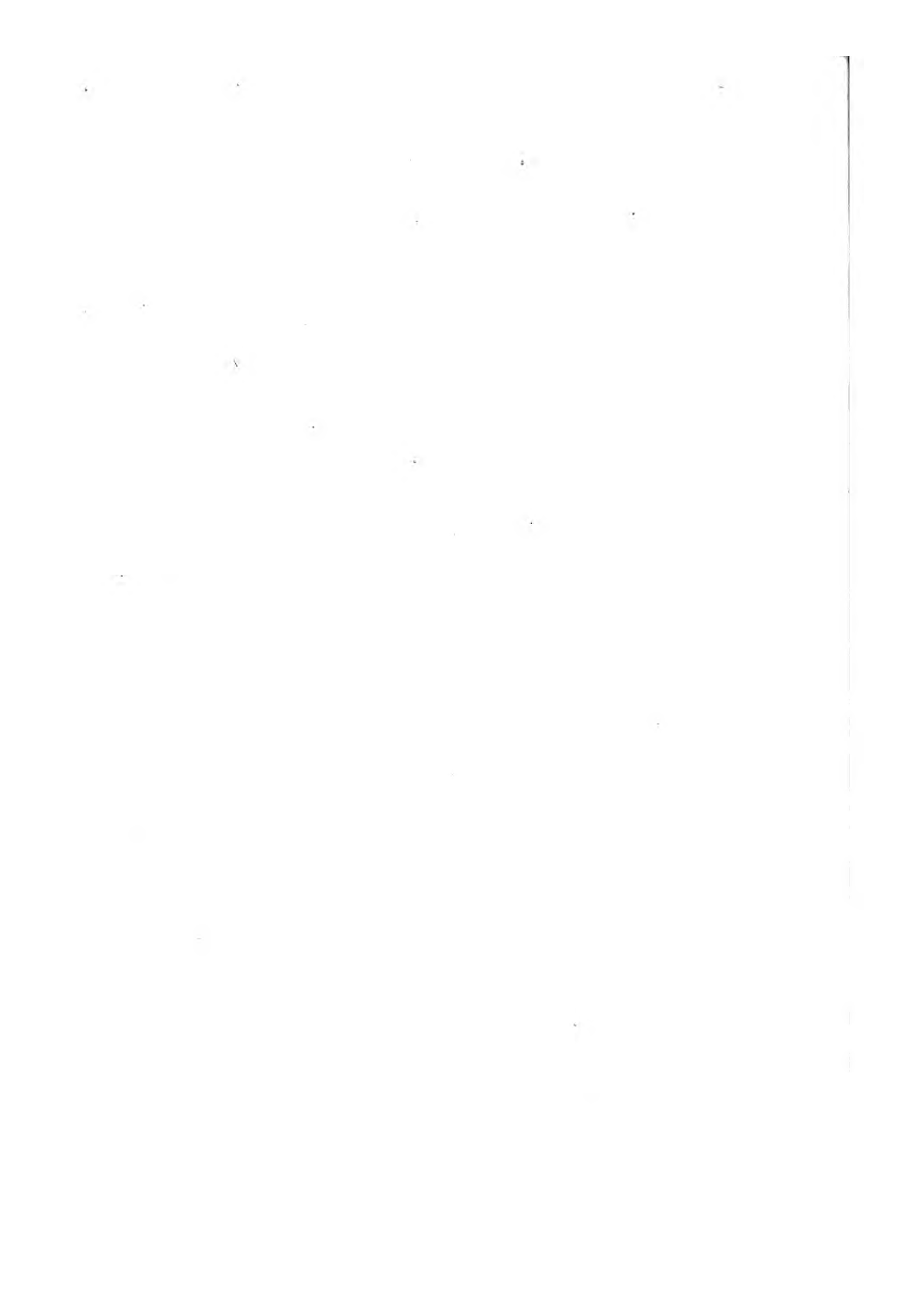
XIII. THE ANCIENT CONSTELLATIONS.

The above instances, which are merely illustrative and not by any means exhaustive, are selected from cylinders, gems, etc., of a character distinctly uranographic. The Greeks certainly did not invent the constellation-names and figures handed down by Aratos and his successors; nor did they, as has been recently asserted, receive 'from the dateless past of savage intellect the myths, and the names of the constellations' (A. L., *How the Stars got their names*, vide *Cornhill Magazine*, January, 1882). And as they obtained the Twelve Signs from Euphratean civilization, it is at once obvious that in all probability many of the extra-zodiacal constellations came from the same quarter. On Euphratean works of art appear an Eagle, a Bird (cf. the *Ornis* of Aratos), a Dog, a Great Serpent, etc., and though it is of course obvious that these figures are not necessarily identical with any classical asterisms, yet the entire evidence points to a different conclusion. The subject, one of great interest and importance, but also of

great difficulty, I propose to investigate to some extent in the future as opportunity offers. Assyriology is yet in its infancy, and every succeeding year will throw more light upon its problems. The study of cylinder-scenes is still necessarily enveloped in much obscurity; one of their most obvious features is the persistence and recurrence of certain familiar types. Thus amongst the instances collected by Lajard the Izdubar beast-fight, as noticed, occurs (about) twenty times; the contest of King and Monster thirty-five times; the symbolic Personage who stands between two animals or birds forty times; the contest between the Lion and the Bull eight times; the contest between the Lion and the Unicorn six times; the Unicorn, or a unicornic animal, fifty times; Dagon, or a Dagonic personage, ten times; the seated Personage to whom homage or adoration is paid, forty-five times; the Sun in the semi-circle of the Crescent-moon, twenty-five times; and the Seven Globes or Stars, fifteen times. The figures are frequently studded with, or surrounded by, stars; and are evidently deeply uranographic, as might naturally be expected, being the work of a nation of astronomical astrologers. It is in Euphratean regions, where we have discovered the Twelve Signs of the Zodiac, that we must look for the origin of Draco, and Hydra, and Cetus (a triad); of Kepheus (whose name is strangely like that of Khufu, the Pharaoh of the Great Pyramid), and Kassiopeia, and Andromedê (another triad); of Oriôn and his Dogs, and the lunar Hare which they pursue, and of Engonasin, 'the Kneeling' Izdubar (vide Pl. xix. 6; xxv. 3; xxvi. 5; xxxi. 7; xl. 4). Meanwhile, the present monograph may somewhat prepare the way for future researches.

ABBREVIATIONS.

- Brown, R. Jr., *G. D. M.*—*The Great Dionysiak Myth.* (London : Longmans, 1877–8.)
- *R. Z.*—*The Religion of Zoroaster*, 1879.
- *R. M. A.*—*The Religion and Mythology of the Aryans of Northern Europe*, 1880.
- *Language.*—*Language and Theories of its Origin.* (London : E. Stanford, 1881.)
- *The Unicorn.*—*The Unicorn : a Mythological Investigation.* (London : Longmans, 1881.)
- Lenormant, F., *C. M.*—*Chaldean Magic* (English Translation).
- *Les O.*—*Les Origines de l'Histoire*, 1880.
- Lewis, Sir G. C., *A. A.*—*An Historical Survey of the Astronomy of the Ancients.*
- Rawlinson, Rev. Prof., *A. M.*—*Ancient Monarchies.*
- Smith, G., *C. A. G.*—*Chaldean Account of Genesis*, 2nd edit. By Rev. Prof. Sayce.
- F. R.*—*The Egyptian Funereal Ritual.* Translated by Dr. Birch.
- R. P.*—*Records of the Past*, 1873–81.
- T. S. B. A.*—*Transactions of the Society of Biblical Archaeology.*



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