

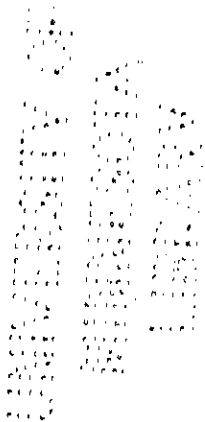
C. Hart

THE  
WORSHIP OF THE DEAD

OR  
THE ORIGIN AND NATURE OF  
PAGAN IDOLATRY  
AND  
ITS BEARING UPON THE EARLY HISTORY  
OF EGYPT AND BABYLONIA

BY  
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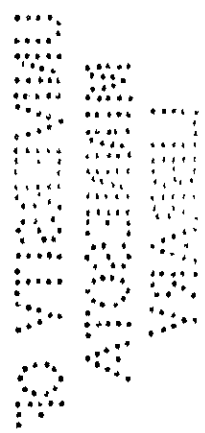
# PREFACE

THE intimate relation of the ancient Paganism to the early history of mankind, and its influence on the fate and fortunes of the human race, gives no little interest and importance to any inquiry into its origin and nature, and many learned men, during the last sixty years, have carefully collected and compared the traditions and archæological remains relating to it in various countries. But, although their works form a valuable literature on the subject, they are not only too voluminous to be consulted by the ordinary reader, but they fail to supply a succinct and comprehensive history of its origin, development and exact nature, without which its true character and significance cannot be fully recognised.

In the present work the author has endeavoured to supply this want, and, while availing himself of the researches of previous writers, has endeavoured to compress into a moderate compass and readable form, the facts and archæological discoveries which show the relation of the gods and religious systems of various nations to each other, and to point out the significance and interpretation of the ancient traditions and mythological stories, and their bearing on the events of actual history.

Attention is called to the fact that the numerous testimonies referred to by the author are not those of one people and one age, but of many individuals living in different ages, and of different nationalities; and that one and all are without the slightest evidence of artificial construction or systematic purpose. They are, for the most part, the statements of persons without relation to each other, who simply record the statements and opinions of the people of other countries, or briefly allude to the general belief current in their own. They form, therefore, a number of perfectly independent witnesses, whose testimony is all the more valuable because they are often entirely unaware of the import and significance of their own evidence.

It will be seen, also, that their statements mutually explain and



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confirm each other, while their very mistakes and misconceptions, due to their ignorance of the matters to which they refer, are a guarantee of the genuineness of the statements themselves, and often help to explain their significance.

In the face of this total absence of all evidence of design and system on their part, it might be thought that their testimony would be regarded as valid and conclusive. But of late years a school of criticism has arisen, which seeks to discredit this testimony, and boldly asserts it to be mere invention and forgery. This is especially the case with regard to the evidence which proves that the originals of the Pagan gods were human beings who had once lived upon the earth. These critics say, without the slightest justification, that this is merely an invention of the later Pagan writers, and assert, equally without a shadow of real evidence for the assertion, that every testimony in support of it is a forgery.

16 This kind of destructive criticism has indeed been extended, more or less, to all ancient history and tradition, including that of the Old Testament. But it will be observed that it mainly depends upon mere assertions and plausible suggestions, such as those which represent the prophecies of Scripture to be merely the utterances of imaginative and patriotic men, whose wishes were fathers of their thoughts, or that certain prophecies were so exactly fulfilled, that they must have been written after the event.

4 This school of criticism also seizes upon every point and feature in sacred and profane tradition which is out of the common, or difficult of explanation, to impugn the veracity of the whole. In the case of sacred history, most of these attacks have been fully replied to, and shown to be without foundation, although they continue to be repeated. But in the case of ancient profane history and tradition, it is evident that, while fable and exaggeration would be almost certain to collect round the memories of celebrated persons, yet they are no proof that these persons never existed. This is the case with the fables which have collected round the history of the celebrated Arthur, King of the Silures, and which have afforded an excuse for saying that he never existed. But Gibbon, sceptic though he was, warmly repudiates such a conclusion, which is quite unwarranted.

Niebuhr, again, rejected the whole history of the kings of Rome as fabulous, but without any sufficient reason for so doing; and recent researches have confirmed the history and proved this hyper-criticism to be false.

There are also people who assert that Herodotus, "the father of history," was the very "father of lies." Yet every page of his chronicles bears the impress of a man who is honestly and faithfully relating exactly what he saw and heard. But because some of his stories—which he simply relates as he was told them, and, as was natural of the age in which he lived, often believed himself—were mythological fables, therefore he himself is stigmatised as a liar, as if he had been the inventor of them! Such assertions only illustrate the superficiality and injustice which characterise much of this destructive criticism. Moreover, some of the myths related by Herodotus are probably of no little value, as indicating actual facts concealed beneath the allegorical language of mythology.

In the case of those who assert that every testimony in support of the human origin of the Pagan gods is an invention or forgery, it may be asked, "What possible reason or motive could there be for such inventions and forgeries?" It is quite inconceivable that Pagans, whose writings evince their reverence for their religion, should invent a theory, the only tendency of which was to belittle their own gods by bringing them down to the level of human beings. For it was this very thing, that the Pagan gods were only deified men, which the early Christian-apologists cast in the teeth of their Pagan opponents; and the latter could not deny it.

Moreover, if it was an invention unfounded on fact, how could the inventors have persuaded the rest of the Pagan world to accept a belief so opposed to its previous convictions? Is it not certain that many would have opposed it, and that full records of the controversy would have existed? But there are no such records. 18 The later Pagan and early Christian writers, who have summarised, or have referred to the general belief of their day, never give the smallest hint of a suspicion that it was an invention, and it is impossible that they should not have been aware of it, if it had been the case, and equally inconceivable that they should not have noticed or referred to it.

32 It was the secret teaching also of the most solemn feature in the Pagan religion, "The Mysteries," and it is impossible to suppose that the very priesthood combined to support an invention which tended to diminish the mystery and solemnity which surrounded their gods, and on which their own influence depended.

36 The Greek and Latin testimony in support of it is also corroborated by similar evidence from Egyptian, Phœnician, Assyrian, Hindu, and other sources. It is absurd to suppose that the people in

these different countries, and in different ages, all combined to fabricate it.

4 Even the monumental evidence corroborates it, and we find the kings of Babylon, Egypt and India claiming to be descended from these gods whom they speak of as their ancestors or forefathers.

8 But when, in addition to this, we see that the testimony in proof of the human origin of the gods is not only consentient, but entirely devoid of the method and artificialities which characterise invention, we may ask why should there be such hostility to the evidence in its favour? Why, when no just grounds for the assertion can be given, should these evidences be declared to be inventions and forgeries, when we have before our eyes the fact that the worship of the dead, or of men celebrated for their power, wisdom or piety, has always, and in all ages, been one of the predominant tendencies of human nature?

16 In the face of these considerations, the reader may reasonably ask for some better evidence than the mere assertion or suggestion that these testimonies are fabrications and forgeries, before rejecting them.

20 It will be seen that much of the force of the conclusions arrived at in the course of our inquiry, especially those connected with the human origin of the gods, depends on the evidence in proof of the identity of the various gods and goddesses, and it will be observed that the evidence is accumulative. For instance, the identity of A with B may be shown, and that of B with C, and of C with D, and of D with E, and from this the identity of all might be fairly inferred. But when, in addition to this, the identity of A with C, 28 D and E, and the identity of B with D and E, and that of C with E is shown, the force of the conclusion is enormously increased.

32 But although the identity of the various Pagan gods and goddesses with each other is the general conclusion arrived at by all the most learned men who have studied the subject, yet, as might be expected, it is strongly opposed by some who, in spite of the accumulative evidence referred to above, seize upon every superficial point of difference in the character of the gods as a reason for rejecting it.

36 Now it is quite evident that certain differences and local names and accretions would naturally gather, in time, round the gods of those nations who originally obtained them from other nations. This is the case with the gods of Greece and Rome, who obtained most of their gods and religious ideas from Egypt, Phœnicia and Babylon. They not only misunderstood the allegorical language,

and misinterpreted the symbolism which revealed their true characteristics, but they naturally attributed to them many of the characteristics of their own race and country. But, this being recognised, it is manifestly absurd to make these local and generally superficial differences a reason for rejecting the far stronger and broader proofs of the original identity of these gods, nor is it probable that any unprejudiced person will do so, in the face of the accumulative force of the evidence in support of that identity.

8 To some readers the details of this evidence may seem to be tedious, but a certain degree of acquaintance with it will be found to be necessary for the proper understanding of the general argument 12 and the conclusions which follow from it.

16 Much of the interest of the inquiry will be the light which it appears to throw upon the early history of Egypt and on the identity of the mysterious Shepherd kings, and it will be seen that the conclusions arrived at are confirmed by the monumental records of that country, which have been hitherto rejected for the uncertain testimony of the Greek records of Manetho. The inquiry also into the occult aspect of the Pagan gods, and the true nature of Pagan magic and sorcery, and their relation to the phenomena of modern Buddhism and Spiritualism, will be of interest to many, while the author's analysis of the true moral aspect of the Ancient Paganism may be worth the attention of the thoughtful Christian.

14 In the Appendices the author has examined Sir Gardner Wilkinson's view of the Egyptian gods and religion; certain modern theories respecting the antiquity of the human race, the Deluge and the Glacial Period; the ancient Accadians and Turanians and their religion, the Cushite Empire of Nimrod, the monumental records of that monarch, the distribution of peoples after the Deluge, the early influence of the Semitic race, and the authenticity of Sanchoniathon's history.

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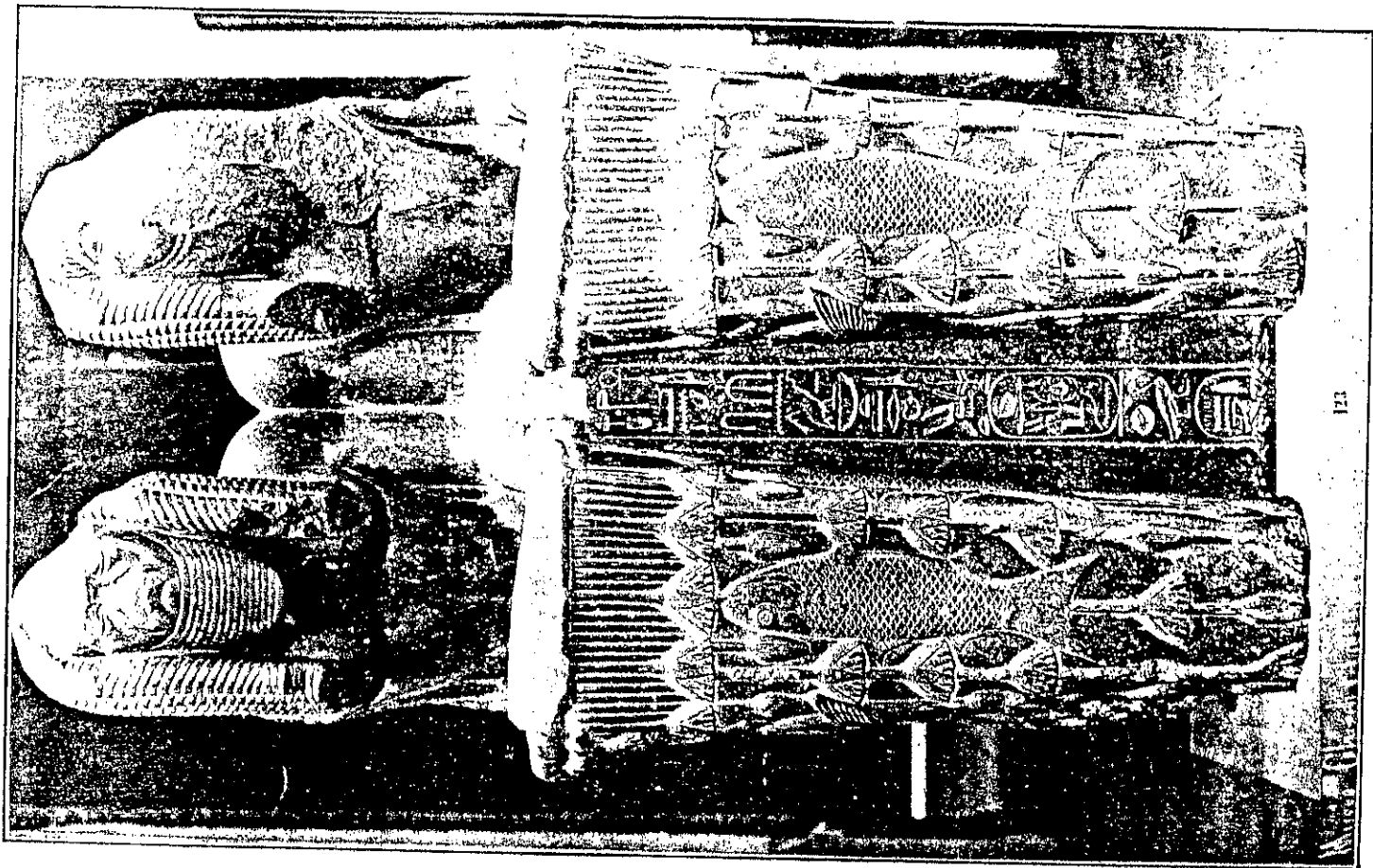
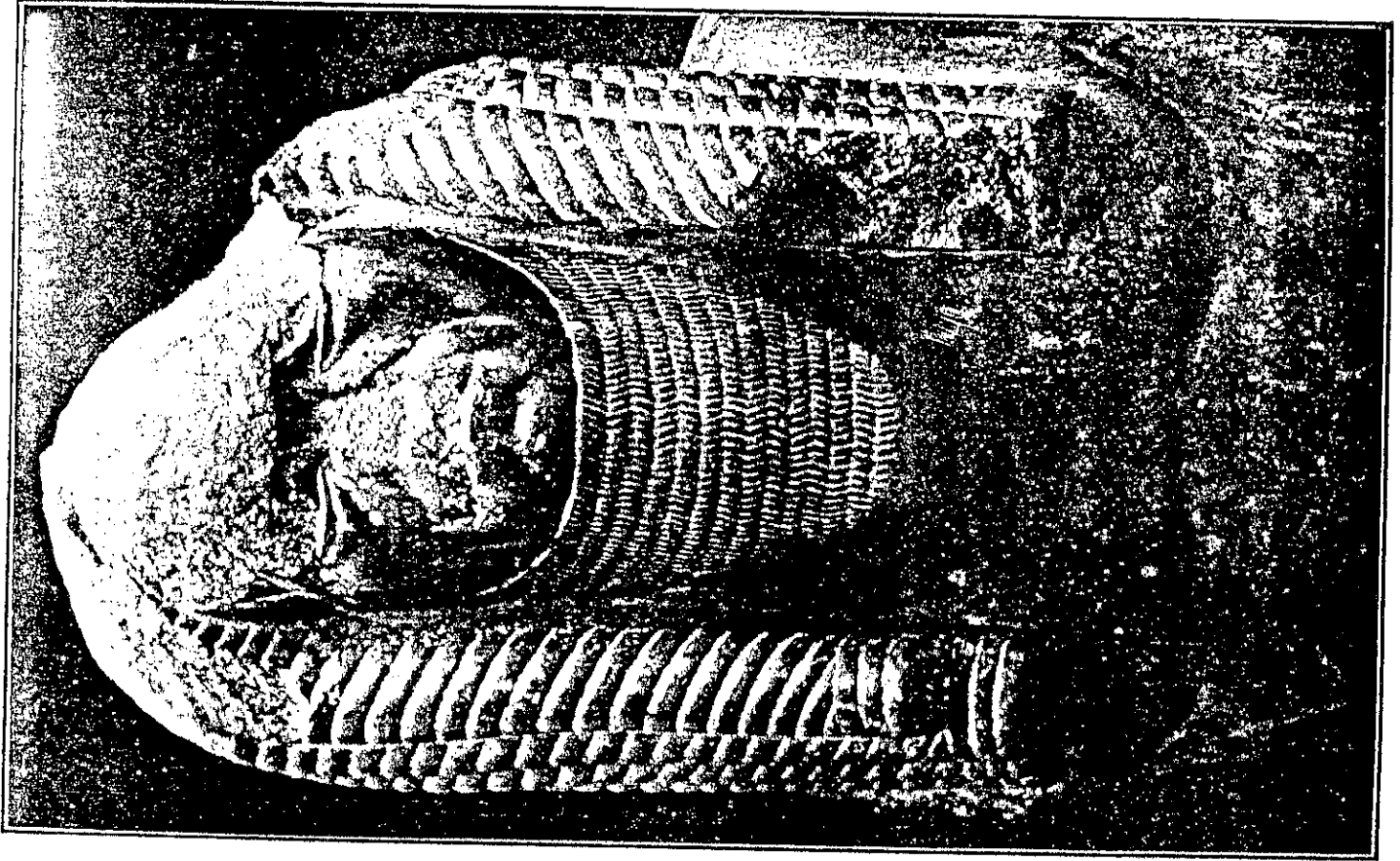


PLATE II.



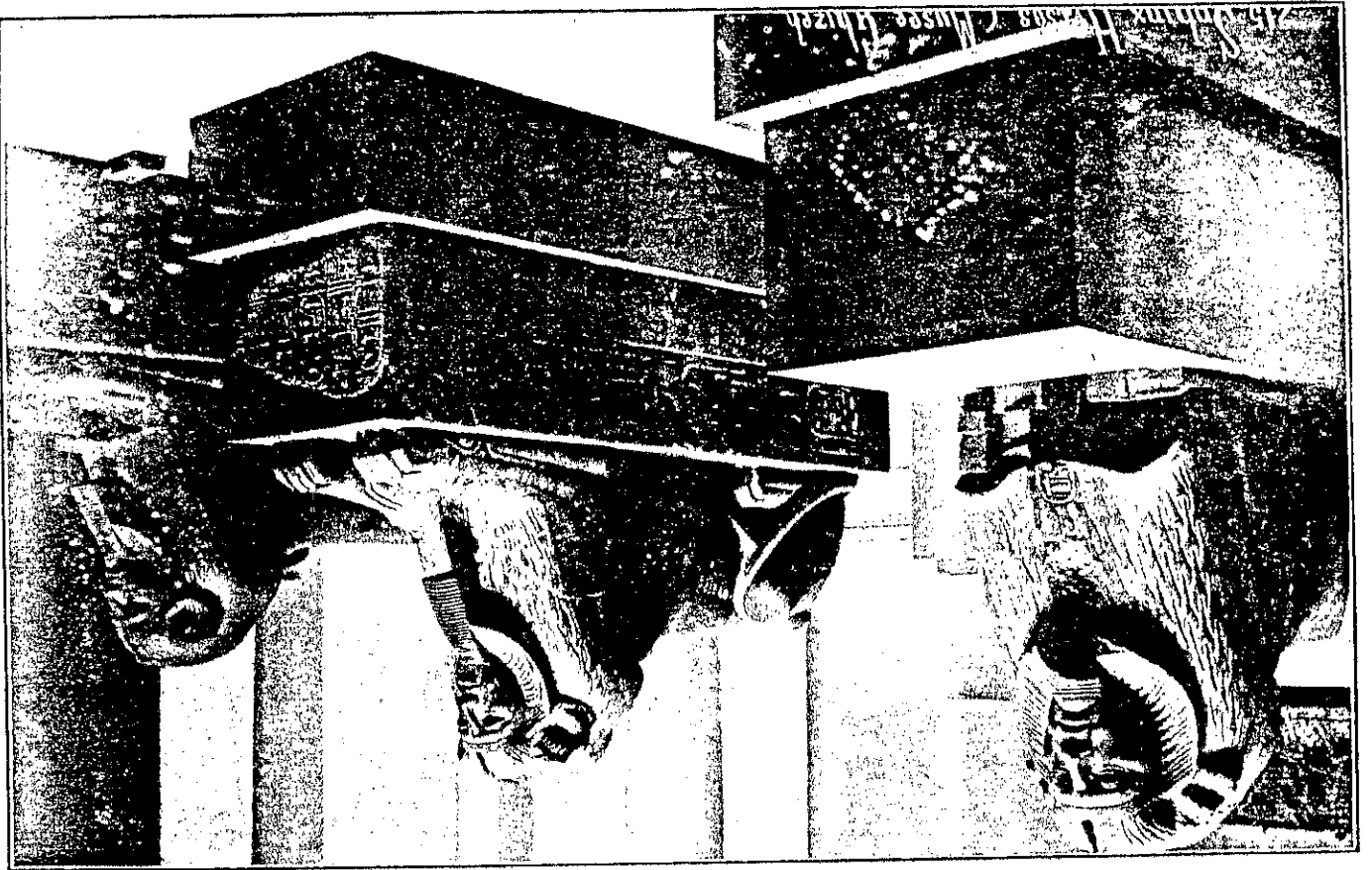
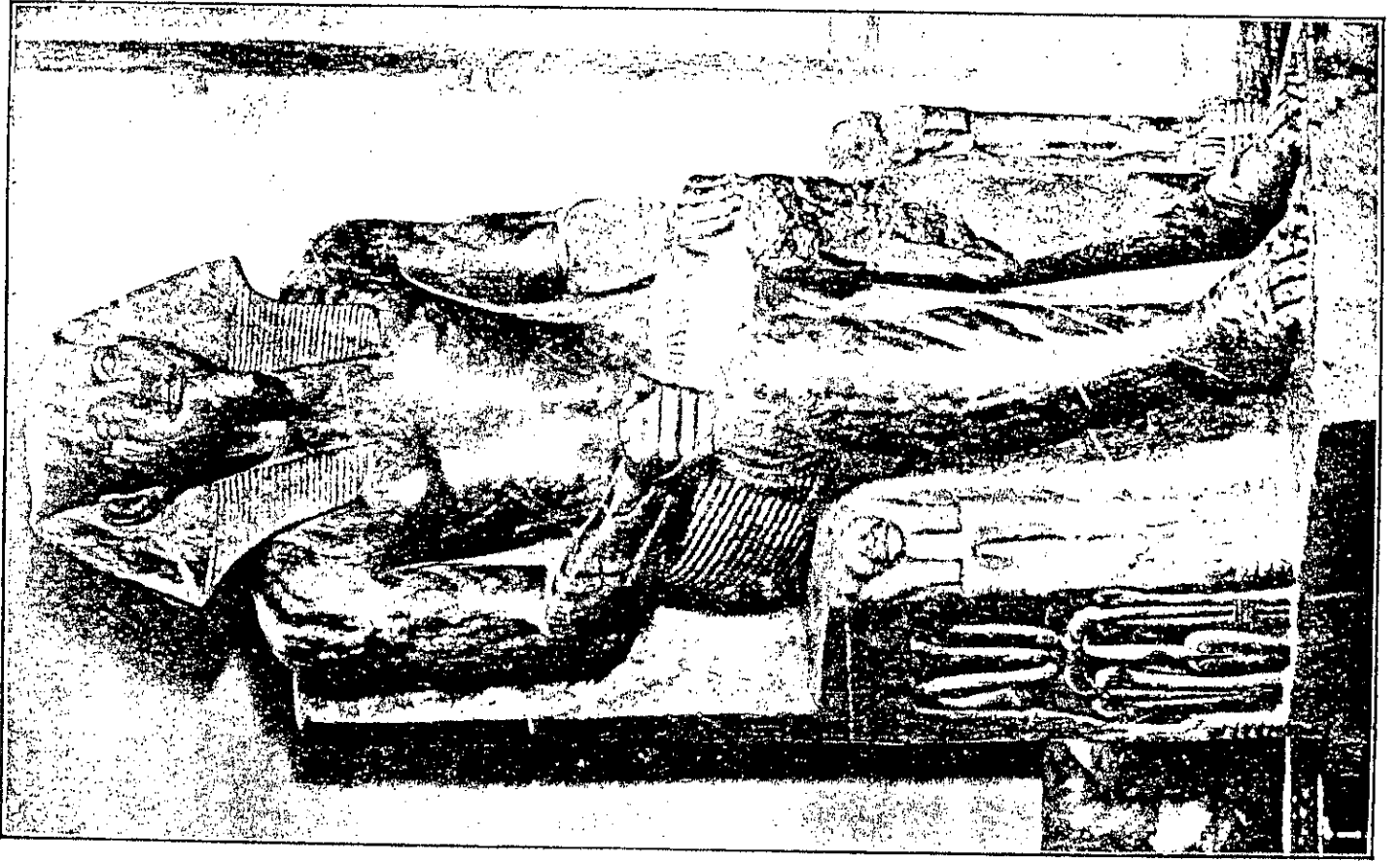


PLATE III.



PART I  
THE PAGAN GODS AND GODDESSES

# The Worship of the Dead

## CHAPTER I

### INTRODUCTORY--THE DELUGE

4 THERE are some modern writers who have represented the various religious superstitions and idolatries of different nations as being the spontaneous invention of each race, and the natural and uniform outcome of human nature in a state of barbarism. This is not the case; the theory is wholly opposed to the conclusions of those who have most fully studied the subject. The works of Faber, Sir W. Jones, Pococke, Hislop, Sir G. Wilkinson, Rawlinson and others 8 have indisputably proved the connection and identity of the religious systems of nations most remote from each other, showing that, not merely Egyptians, Chaldeans, Phœnicians, Greeks and Romans, but also the Hindus, the Buddhists of China and of Thibet, 12 the Goths, Anglo-Saxons, Druids, Mexicans and Peruvians, the Aborigines of Australia, and even the savages of the South Sea Islands, must have all derived their religious ideas from a common source and a common centre. Everywhere we find the most startling 16 coincidences in rites, ceremonies, customs, traditions, and in the names and relations of their respective gods and goddesses.

There is no more convincing evidence of this fact than the common tradition in all these nations of the Deluge, as collected by Mr Faber, and more lately by the additional traditions of the Mandan and other 20 North American Indians, in Mr Catlin's interesting work on those

<sup>1</sup> Mr Lang quotes Sir Stamford Raffles and Marsden as stating that there was one original language common to the South Sea Islands and to Sumatra, New Guinea, Madagascar and the Philippines. He says that the language of the Polynesians has also a remarkable resemblance to that of the Chinese, and that their religious customs are similar to those of the Mexicans, Peruvians, Phœnicians and Egyptians, the name even of their Sun god being "Ra," as in Peru and Egypt (Lang's Polynesia, pp. 19, 20, 41-44. See also Taylor's *New Zealand* and Gill's *Myths of the South Pacific*.) 3

tribes,<sup>1</sup> showing that, with the exception of the Negro races, there is hardly a nation or tribe in the world which does not possess a tradition of the destruction of the human race by a flood; and the details of these traditions are too exactly in accordance with each other to permit the suggestion, which some have made, that they refer to different local floods in each case. Now Mr Faber has exhaustively shown in his three folio volumes that the mythologies of all the ancient nations are interwoven with the events of the Deluge and are explained by it, thereby proving that they are all based on a common principle, and must have been derived from a common source.

12 The force of this argument is illustrated by the fact of the observance of a great festival of the dead in commemoration of the event, not only by nations more or less in communication with each other, but by others widely separated, both by the ocean and by centuries of time. This festival is, moreover, held by all on or about the very day on which, according to the Mosaic account, the Deluge took place, viz., the seventeenth day of the second month—the month nearly corresponding with our November.

10 The Jewish civil year commenced at the autumnal equinox, or about September 20th, and the seventeenth day of the second month would therefore correspond with the fifth day of our month of November; but as the festival was originally, as in Egypt, preceded by three days' mourning, it appears to have been put back three days in countries where one day's festival only was observed, and to have been more generally kept on November 2nd.

28 Mr Haliburton says:—"The festival of the dead, or feast of ancestors, is now, or was, formerly observed at or near the beginning of November by the Peruvians, the Hindus, the Pacific Islanders, the people of the Tonga Islands, the Australians, the ancient Persians, the ancient Egyptians and the northern nations of Europe, and continued for three days among the Japanese, the Hindus, the Australians, the ancient Romans and the ancient Egyptians. FRENCH"

36 "Wherever the Roman Catholic Church exists, solemn Mass for All Souls is said on the 2nd November, and on that day the gay Parisians, exchanging the boulevard for the cemetery, lunch at the graves of their relatives and hold unconsciously their 'feast of

<sup>1</sup> Faber, *Pagan Idolatry*, book iii. chap. vi. vol. ii.; Catlin, *North American Indians*. A general summary of these traditions has also been collected by Sir H. H. Howorth in his work, *The Mammoth and the Flood*.

ancestors' on the very same day that savages in far-distant quarters of the globe observe, in a similar manner, their festival of the dead. Even the Church of England, which rejects All Souls as based on a belief in purgatory and as being a creation of Popery, clings devoutly to All Saints.<sup>1</sup> Again, with reference to the Peruvian festival of the dead, Mr Haliburton writes:—"The month in which it occurs, says Rivers, is called 'Aya Marca,' from 'Aya,' a 'corpse,' and 'Marca,' 'carrying in arms,' because they celebrated the solemn festival of the dead with tears, lugubrious songs and plaintive music, and it was customary to visit the tombs of relations, and to leave in them food and drink. It is worthy of remark that this feast was celebrated among the ancient Peruvians at the same period and on the same day that Christians solemnise their commemoration of the dead —2nd November."<sup>2</sup>

16 Again, speaking of the festival of agriculture and death in Persia, Mr Haliburton says, "The month of November was formerly called in Persia 'the month of the angel of death.' In spite of the calendar having been changed, the festival took place at the same time as in Peru;" and he adds that a similar festival of agriculture and death, in the beginning of November, takes place in Ceylon.<sup>3</sup> A like ceremony was held in November among the people of the Tonga Islands, with prayers for their deceased relatives.<sup>4</sup>

24 The Egyptians began their year at the same time as the Jews, and on the seventeenth day of their second month commenced their solemn mourning for Osiris, the Lord of Tombs,<sup>5</sup> who was fabled to have been shut up in the deep for one year like Noah, and whose supposed resurrection and reappearance was celebrated with rejoicing.<sup>6</sup> The death of the god was the great event in Paganism, as we shall explain later, and all the religious rites were made to centre round it.

32 In Mexico "the festival of the dead was held on the 17th November, and was regulated by the Pleiades. It began at sunset, and at midnight, as that constellation approached the zenith, a human victim, says Prescott, was offered up to avert the dread calamity which they believed impended over the human race. They had a tradition that, at that time, the world had been previously destroyed, and they

<sup>1</sup> "The Year of the Pleiades," by R. G. Haliburton;—from *Life and Work at the Great Pyramids*, by Piazza Smith, vol. ii. pp. 372-73.

<sup>2</sup> *Ibid.*, p. 388.

<sup>3</sup> *Ibid.*, p. 387.

<sup>4</sup> Hislop, *Two Babylons*, p. 136; Plutarch, *De Iside et Osiride*, vol. ii. p. 336. D.



dreaded that a similar catastrophe at the end of a cycle would annihilate the human race."<sup>1</sup>

4 In Rome the festival of the dead, or "Feralia," called "Dii Manes," or "the day of the spirits of the dead," commenced on February 17th, the second month of their year. In more ancient times, the "festival of the spirits," believed to be the souls of deceased friends, was called "Lemuria," and was held on May 11th. This also was the seventeenth day of the second month of the year at that time; for the old Latin year commenced April 1st, which month consisted of thirty-six days, so that May 11th was exactly the seventeenth day of the second month.<sup>2</sup>

5 A feast called the "Anthesteria" was also celebrated at Athens on February 11th-13th, in honour of Bacchus, who was identical with the Egyptian Osiris, and there can be little doubt that it referred to the same event, the time being transferred to the second month of their year.

6 A similar variation in the period of the festival occurred sometimes in more modern times, but by far the most general period among the majority of nations is the beginning of November.

7 Mr Haliburton has some interesting arguments to prove that the festival in many nations was fixed by the first rising of the Pleiades above the horizon. There are certainly strong grounds for connecting the two events, and the very name Pleiades, from *Pleo*, "to sail," and the belief that their rising marked the best time to start on a voyage,<sup>3</sup> is suggestive of the event to which the feast referred.

8 But the Pleiades, as their other name, "Vergiliæ," implies, are spring stars in the Northern Hemisphere, whereas the Deluge commenced in the autumn; nor does it appear that the festival of the dead, among the nations of the Northern Hemisphere, was ever connected with the rising of the Pleiades. If their festival was in any way regulated by them, it must have been by their setting. Nevertheless there was another event in the Mosaic account of nearly equal importance, which would be exactly marked by the rising of the Pleiades in the Northern Hemisphere, namely, the seventeenth day of the seventh month, when the ark rested on Mount Ararat. This also, being the commencement of the summer, would be the best time for starting on a voyage.

9 In the Southern Hemisphere, where the seasons are the reverse of ours, Mr Hull, speaking of the Australian Aborigines, says, "Their

Haliburton, from *Life and Work*, vol. ii. p. 390.  
*Ibid.*, p. 398, and Hales, *Chronology*, vol. i. p. 44.  
Lemprière, *Pleiades*.

4 grand corroborees are held only in the spring (our autumn), when the Pleiades are generally most distinct, and their corroboree is a worship of the constellation which announces spring." Mr Fyers says that "they dance and sing to gain the favour of the Pleiades (Mormodellick), the constellation worshipped by one body as *the giver of rain*." Mr Haliburton adds, "Now the Pleiades are most distinct in the spring month of November, when they appear at the horizon in the evening and are visible all night." He further says, "We are told by one gentleman examined by the Committee, that all the corroborees of the natives are associated with a worship of the dead and last three days."<sup>1</sup>

12 The Society Islanders also held a festival of the dead, and a first-fruits celebration in the month of November, connected with the rising of the Pleiades, called by them "Matarii nia," or "The Pleiades above," which marked the commencement of their year, or rather the first season of their year, the second being called "Matarii raro," "The Pleiades below." This festival of the dead and of the first-fruits is evidently that referred to by Ellis as taking place "at the ripening, or completing of the year." He says, "The ceremony was viewed as a national acknowledgment to the gods. When the prayers were ended, a usage prevailed resembling much the Popish custom of Mass for souls in purgatory. Each one returned to his home or family *Marae*, there to offer special prayers for the spirits of departed 24 relatives."<sup>2</sup>

18 It is clear from these remarks that one or other of the two great events in the history of the Deluge, namely, the commencement of the waters and the beginning of their subsidence, were observed throughout the ancient world, some nations observing one event and some the other. It would also appear probable that the observance of this festival was intimately connected with, and perhaps initiated, that worship of the dead which, as we shall see, was the central principle of the ancient idolatry. So also the uniform character of the festival, the three days' mourning which preceded it, and the identical day on which it was held by nations separated from each other by periods of probably several thousand years, are evidences of the unity of the religious system from which it emanated. It shows also that nations like the Aborigines of Australia, the South Sea Islanders and others, now sunk in barbarism, were probably off-shoots from one or other of the highly-civilised nations of antiquity.

40 Finally, the observance of this festival at, or about, the seventeenth day of the month of November, is a striking coincidence with the date of the Deluge, as given in the Bible, pp. 384-386.

<sup>1</sup> Haliburton, from *Life and Work*, pp. 384-386. <sup>2</sup> *Ibid.*, pp. 386-387.

day of the second month of the recognised year in exact accordance with the Mosaic account, by almost every race and nation of the earth, in commemoration of a world-wide cataclysm in which a few survivors saw all their friends and relations swept away by a mighty flood of waters, is overpowering evidence of the reality of the Flood and of the truth of the Bible; although for that very reason, in accordance with the spirit of the present day, modern criticism and modern science have done what they can to discredit it.

The point, however, which we have to consider at present is this: that the similar religious rites and beliefs of different nations so widely separated from each other, in all of which the tradition of the Deluge is so deeply interwoven, could not have been the separate invention of each race. Speaking of all the various systems of Pagan idolatry which he examines, Mr. Faber writes:—"There is such a minute and regular accordance between them, not only in what is obvious and natural, but also in what is arbitrary and circumstantial, both in fanciful speculation and in artificial observance, that no person who takes the pains of thoroughly investigating the subject can avoid being fully persuaded that they must have all sprung from some common origin."<sup>1</sup> This is also confirmed by Scripture, which likens the effect of the idolatry to drunkenness, and states:—"Babylon hath been a golden cup in the hand of the Lord to make all the earth drunken. The nations have drunken of her wine, therefore are the nations mad" (Jeremiah li. 7). It is further confirmed by the researches of modern writers who uniformly regard Babylon and Assyria as the cradle of the ancient Paganism, Egypt receiving her religion from Chaldea, Greece from Egypt and Phoenicia, and Rome, partly from the Etruscans, an Asiatic colony from the same original centre, and partly in later ages from Greece.

Egypt, as will be shown later on, was one of the first countries conquered by Nimrod, the founder of the Babylonian Empire. Speaking of the sciences of arithmetic and astronomy, Zonares writes:—"It is said that these came from the Chaldees to the Egyptians and thence to the Greeks,"<sup>2</sup> and as the astronomy of the Chaldees was inseparable from their religion, and the very names they gave to the stars were the names of their gods, these facts imply that the religion of Egypt and Greece came from the same source.

This is also the conclusion of Bunsen and Layard. Bunsen concludes that "the religious system of Egypt was derived from Asia and the primitive Empire in Babel." Layard also says, "Of

<sup>1</sup> *Origin of Pagan Idolatry*, vol. i. p. 59.

<sup>2</sup> Zonares, lib. i. vi. p. 34.

the great antiquity of this primitive worship, there is abundant evidence, and that it originated among the inhabitants of the Assyrian plains we have the united testimony of sacred and profane historians. It obtained the epithet of 'Perfect,' and was believed to be the most ancient of religious systems, having preceded that of Egypt. The identity of many of the Assyrian doctrines with those of Egypt is alluded to by Porphyry and Clemens.<sup>1</sup>

§ Birch also on the Babylonian inscriptions writes:—"The Zodiacal signs show unequivocally that the Greeks derived their notions and arrangements of the Zodiac, and consequently their mythology, which was intertwined with it, from the Chaldees."<sup>2</sup> Ouzaroff, in his work on the Eleusinian mysteries, says that "the Egyptians claimed the honour of having transmitted to the Greeks the first elements of Polytheism," and concludes his inquiry in the following words:—"These positive facts would sufficiently prove, even without conformity of idea, that the mysteries, transplanted into Greece, and there united with a certain number of local notions, never lost the character of their origin, derived from the cradle of the moral and religious ideas of the universe. All these separate facts, all these scattered testimonies, recur to that fruitful principle which places in the East the centre of science and civilisation."<sup>3</sup>

Herodotus also states that the names of almost all the gods came from Egypt to Greece.<sup>4</sup>

24. Much of the religion of Greece was introduced by Cadmus the Phoenician, who, it is said, taught the Greeks the worship of Phoenician and Egyptian gods and the use of letters,<sup>5</sup> and according to Macrobius the Phoenicians derived the principal features of their religion from the Assyrians.<sup>6</sup> The fact also that Cadmus built Thebes in Bœotia, calling it after the Egyptian city of that name, which was the chief centre of Egyptian idolatry, and especially entitled Diospolis (the city of the gods), shows that his religion was also obtained from Egypt. Manetho, the Egyptian historian, also speaks of colonies which migrated from Egypt to Greece, and which would naturally bring their religion with them.<sup>7</sup>

<sup>1</sup> Bunsen's *Egypt*, vol. i. p. 444; Layard's *Nineveh and Its Remains*, vol. ii. p. 440.

<sup>2</sup> Layard's *Nineveh*, vol. ii. pp. 439, 440.

<sup>3</sup> Ouzaroff's *Eleusinian Mysteries*, sect. ii. p. 20.

<sup>4</sup> Herodotus, ii. 50.

<sup>5</sup> See Lemprière, *Cadmus*.

<sup>6</sup> Macrobius, *Saturmalia*, lib. i. cap. xxi. p. 79.

<sup>7</sup> See Manetho's *Dynasties*; Cory's *Fragments*.

Professor Rawlinson remarks:—"The striking resemblance of the Chaldean system to that of the Classical Mythology seems worthy of particular attention. The resemblance is too general and too close in some respects to allow of the supposition that mere accident has produced the resemblance. In the Pantheons of Greece and Rome and in that of Chaldea the same general grouping is to be recognised; the same genealogical succession is not unfrequently to be traced; and in some cases even the familiar names and titles of classical divinities admit of the most curious illustration and explanation from Chaldean sources. We can scarcely doubt but that, in some way or other, there was a communication of beliefs,—a passage in very early times from the shores of the Persian Gulf to lands washed by the Mediterranean, of mythological notions and ideas."<sup>1</sup>

The religion of Rome, although in later times partly borrowed from Greece, was primarily obtained from the Etruscans, to whom their patrician youth was sent for instruction, and whose coins and monumental remains intimately connect them with both Chaldea and Egypt.<sup>2</sup> Colonel Conder, R.E., quotes Dr Isaac Taylor (*Etruscan Researches* and *Etruscan Language*) as showing that the Etruscan language was remarkably similar to the ancient Chaldean or Accadian. "Tarkou," or "Tarquon," the name of the first great Etruscan king and hero, which is repeated in "Tarquin," king of Rome, is frequently found both in the ancient Hittite language and in Turkish, signifying "a chief," and both these languages are intimately allied to the ancient Chaldean.<sup>3</sup>

This seems to indicate that the Etrurians were an ancient colony from Chaldea. In short, long before the foundation of Rome, Virgil represents his hero Æneas as finding on the site of that city, on either side of the Tiber, the ruins of two cities, called Saturnia and Janicula, or the cities of Saturn and Janus, two names of the deity known as the "father of the gods," and Saturn was certainly of Chaldean origin.<sup>4</sup> This shows that the ancient Paganism was established at a very early date in Italy, and in confirmation of this, there is the fact that Italy in most ancient times was called "the Saturnian Land," or Land of Saturn.<sup>5</sup>

The above constituted the principal civilised nations of ancient

<sup>1</sup> Rawlinson's *Five Great Monarchies of the Ancient Eastern World*, vol. i. chap. vii. pp. 111, 112.

<sup>2</sup> See Mrs Hamilton Grey's *Etruria*.

<sup>3</sup> *The First Bible*, p. 72., and note 7 p. 207.

<sup>4</sup> *Æneid*, lib. viii. lines 467, 470, vol. iii. p. 608.

<sup>5</sup> Lemprière, *Saturnia*.

Paganism, and we shall see, in the course of our inquiry that the religions of other more remote nations, such as the Hindus, the nations of Eastern Asia, the ancient Germans, Celts, and the Mexicans and Peruvians of America, are intimately related to the religion of Babylon, Egypt, Greece and Rome, and must have originally been derived from the same source.

Babylon having been the centre from which the ancient Paganism originated, the names, in other countries, of many of the gods, and of terms connected with religion, must have had a similar origin, and the meaning and etymology of these names and terms ought not, therefore, to be sought from the language of those countries, but from that of Babylonia and Assyria, viz., either the Semitic Assyrian or the ancient Chaldean.<sup>1</sup> This is the more important, because the most ancient language of Babylonia, viz., that of the Sumerians or Accadians, the founders of the city of Accad, was regarded as the sacred language. It was carefully preserved, and used for their incantations and magical sorceries by the Assyrians, and the sanctity thus attached to it would naturally lead those nations who received their religion from Babylonia and Assyria to preserve the names of many of the gods when adopted by them.

Moreover, the invention of letters and writing is universally attributed to the Babylonians and Egyptians, and as it was simultaneous with the origin of their religion, the latter would necessarily exercise considerable influence on their language. Hence, instead of explaining the names of gods by the meaning of words in common use, it is probable that, in many cases, the words originated from some particular attribute of one or other of the gods. This is the case even with modern English, in which the word "vulcanise" is derived from the supposed characteristics of the god Vulcan, and this may have been much more commonly the case with the ancients.

<sup>1</sup> The language known in later times as Chaldean was an Aramæan or Semitic dialect, and distinct from the ancient Chaldean or Accadian. See Rawlinson's *Five Great Monarchies*, vol. i. pp. 44, 45.

and Babylonians, such as Cronus, Saturn, Bel, Il, Thoth, Hermes, Bacchus, Mercury, Osiris, Dionysius, Thammuz, Apollo, Horus, Mars, Hercules and Jupiter, are all one and the same god, each being the separate deification of him under different aspects and attributes; and Mr Faber quotes the statement of a multitude of ancient Pagan and mythological writers to this effect, viz., "that all the gods are ultimately one and the same person." But a close examination shows that though father and son are, as explained, constantly confused with each other, yet they may be generally recognised as two distinct persons, related to each other as father and son, as sage and conqueror, and as counsellor and great king; while some, as Apollo and Horus, are more distinctively the titles of the supposed incarnation of the son.

The great goddess, however, is always one, and for this reason was called "*Dea Myrronymus*"—"the goddess with ten thousand names."<sup>2</sup>

16 The names of the gods varied also in some degree according to the various languages of the nations, as well as according to the particular attribute under which the god was recognised; and the poetry of Greece still further multiplied and gave personality to each of these attributes. Nevertheless, the initiated were well acquainted with the fact that all the different gods or goddesses were but different manifestations of the same god and goddess, or of their son.

The question is, however—What was the origin of the Pagan gods?

It has been argued by some, that the great gods of the heathen were simply the powers of nature and the sun, moon and stars deified. This is so far correct. Sun worship and nature worship constituted the essence of the Pagan system; but there is, nevertheless, the strongest evidence to show that the first originals of the Pagan gods were *men* who after death were deified; that this was the real foundation of the Pagan system; and that these spirits of the dead, according to their different attributes, were subsequently identified with the sun, moon and stars, etc., which were regarded as their habitations, and which received their distinctive names from them.

The evidence of the Pagan writers on the subject is conclusive.

36 Hesiod who was the contemporary of Homer, says that "the gods were the souls of *men* who were afterwards worshipped by their posterity, on account of their extraordinary virtues."<sup>3</sup>

<sup>1</sup> Faber, *Origin of Pagan Idolatry*, vol. ii. bk. iv. chap. i.

<sup>2</sup> Wilkinson's *Egyptians*, vol. iv. p. 179.

<sup>3</sup> Hesiod, *Opera et Dies*, lib. i. verses 120-125.

## CHAPTER II

### THE GODS OF BABYLON, EGYPT, GREECE, ETC.

IN considering the origin and nature of the ancient Paganism, the first point to be determined is what, and who, were the gods worshipped. This point, indeed, is the key to the whole subject, and has been fully examined by the authors referred to in the last chapter. But their learned works are too voluminous and tedious for perusal by the general reader, and it is important therefore to present a condensed summary of their researches. Limits of space prevent more than a brief reference to their explanations and conclusions, especially in the case of the etymologies of words and names, for a fuller explanation of which the reader is referred to the authorities quoted. The subject in itself is an abstruse one, but its discussion is necessary for the proper understanding of the conclusions based on it, which are of no little historic and religious interest.

Our sources of information respecting the ancient Paganism are the mythological traditions of Phœnicia, Greece and Rome, the notices of ancient historians, and the researches of modern archæologists among the monumental remains of Assyria, Egypt, etc.

It is of importance to notice first, that all the various gods and goddesses of the ancients, though known by many names and different characteristics, can yet all be resolved into one or other of the persons of a Trinity composed of a father, mother and son; and that this fact was well known to the initiated. It should also be observed that the father and the son constantly melt into one; the reason being that there was also a fabled incarnation of the son, who, although identified with him, was yet said to be his own son by the goddess mother. Hence being the father of this supposed incarnation of himself, he was naturally sometimes confused with the original father of the gods, the result of which was that both father and son were sometimes called by the same name.

It has been concluded by those who have studied the subject that the gods best known among the ancient Greeks, Romans, Egyptians

The writer who adopts the name of "Hermes Trismegistus" asserts that "Esculapius, Osiris and Thoth were all *holy men*, whose souls were worshipped after their death by the Egyptians."<sup>1</sup>

4 Plutarch states that the Egyptian priests expressly taught "that Cronus, Osiris, Horus, and all their other principal deities were once *mere men*, but that after they died their souls migrated into some one or other of the heavenly bodies, and became the animating spirits of their new celestial mansions."<sup>2</sup>

8 Similarly, it is said by Sanchoniathon, that Il, or Cronus, was once a *man*, that he was deified by the Phœnicians after his death, and that his soul was believed to have passed into the planet which bears his name,<sup>3</sup> viz., Saturn, who was the same as Cronus.

2 Diodorus Siculus says that "Osiris, Vulcan, and other cognate deities were all *originally sovereigns of the people by whom they were venerated.*"<sup>4</sup>

16 Cicero employs the same argument to the persons whom he is disputing:—"What, is not almost all heaven, *filled with* whom he is detail any further, *filled with the human race*? But if I should search and examine antiquity, and go to the bottom of this affair from the things which the Greek writers have delivered, it would be found that even those very gods themselves, who are deemed *Divi Majorum Gentium* (the greater gods) had *their originals here below*, and ascended from hence into heaven. Inquire to whom those sepulchres belong which are so commonly shown in Greece. Remember, for you are initiated, what you have been taught in the mysteries."<sup>5</sup>

8 Cicero also quotes Euhemerus, who lived about three centuries B.C., as testifying to the same thing:—"What think you," he says, "of those who assert that *valiant and powerful men* have obtained divine honours after death, and that *these are the very gods now become the object of our adoration*? Euhemerus tells us when these gods died, and where they were buried."<sup>6</sup>

2 The testimony of Euhemerus, like every other ancient testimony which tends to bring into contempt, or cast discredit upon, the Pagan system, has been held up to scorn by certain modern writers, more

<sup>1</sup> Herm. Apud. Medæ's *Apost. of Later Times*, pt. i. chap. iv.

<sup>2</sup> Plutarch, *De Iside*, p. 354.

<sup>3</sup> Euseb., *Præp. Evang.*, lib. i. chap. x.

<sup>4</sup> Diodorus, *Bibl.*, lib. i. pp. 13, 14, 15.

<sup>5</sup> Cicero, *Tusc. Disp.*, lib. i. chaps. xii., xiii.

<sup>6</sup> *De Nat. Deor.*, lib. i. chap. xlii.

especially, for obvious reasons, by those with Roman Catholic proclivities, and "Euhemerising" is used by them as a term of contempt for those who support the human origin of the Pagan gods. Had Euhemerus been the only authority for that origin, there would have been some reason for questioning it, but his testimony is supported by that of every other Pagan writer who has referred to the matter, and his statements must therefore be regarded as a valuable and unquestionable expression and explanation of the general belief and opinion of those who were best acquainted with the subject.

12 Alexander the Great also wrote to his mother that, "Even the higher gods, Jupiter, Juno and Saturn and the other gods, *were men*, and that the secret was told him by Leo, the high priest of Egyptian sacred things," and required that the letter should be burnt after it had been revealed to her.<sup>1</sup>

16 Eusebius says that, "The gods first worshipped are the *same persons, men and women*, even to his time received and worshipped as gods."<sup>2</sup> In short, the Christian apologists in their arguments with the Pagans taunted the latter with worshipping gods who were only *deified men*, showing that the fact was generally admitted by the Pagans.<sup>3</sup>

24 This is equally admitted by the Hindus of their gods,<sup>4</sup> as, for instance, of their Mennu, or Vishnu, who is regarded as having two aspects, the one as Vishnu in his character of the sun, the other as Mennu Satyavrata, a *human being*.<sup>5</sup> The supreme god of the southern Buddhists is likewise recognised to have been a man born about five centuries B.C.

28 Hence the sun, moon and stars were regarded as "wise and intelligent beings, actuated by a divine spirit"; and Posidonius represents the stars "as parts of Jupiter, or the sun, and that they were all living creatures with rational souls."<sup>6</sup>

32 Maimonedes also declares that "The stars and spheres are every one of them animated beings, endued with life, knowledge and understanding."<sup>7</sup>

<sup>1</sup> Augustine, *De Civ. Dei*, chap. v.

<sup>2</sup> Euseb., p. 31, from Bp. Cumberland's *Hist. of Sanchoniathon*, pp. 8, 9.

<sup>3</sup> Clem. Alex. Cohort., p. 29; Arnob., *Adv. Gent.*, lib. vi.; Jul. Firm., *De Error. prof. reb.*, pp. 4, 13; Faber, vol. ii. pp. 224, 226.

<sup>4</sup> Moor's *Hind. Panth.*, p. 14; *Asiatic Researches*, vii. pp. 34, 35; viii. p. 352.

<sup>5</sup> *Asiatic Researches*, vol. vi. p. 479; Faber, vol. ii., p. 228.

<sup>6</sup> Zen. apud Stob; Posid. apud Stob; Augustine, *De Civ. Dei*, lib. iv. chap. xi.

<sup>7</sup> *Jesude Itatorah*, chap. iii. p. 9. Apud *Cudw. Intell. Syst.*, p. 471.

The Platonists held that all the superior gods were aspects or manifestations of the sun, and that the inferior gods were *deified heroes* who dwelt in the stars.<sup>1</sup> Thus Ovid, speaking of the death of the great warrior and hunter Orion, says, "He was added to the stars"—that is to say, he was identified with that particular constellation which now bears his name.<sup>2</sup>

It is thus abundantly evident that, although the gods of the ancients were identified with the sun, moon and stars, they were also supposed to be the spirits of dead heroes and ancestors who inhabited those planets; that this was especially revealed to those who were initiated into the mysteries, and that it was the primary foundation of the Pagan system. The evidence of this will be seen to accumulate as we proceed.

Diodorus Siculus, the Pagan historian, who flourished about 44 B.C., and who took especial care in collecting and recording the traditions of Pagan mythology, says, "Osiris (the principal god of the Egyptians) having married Isis, in many ways promoted the good of that kingdom (Egypt), but especially by building the chief city thereof, called by the Greeks Diospolis (Thebes), but called by the Jews 'Hamon No,' and erected a temple to his parent, whom the Greeks call Zeus and Hera, but the Egyptians Ammon, and the Jews Hamon and Ham."<sup>3</sup> Ham, or Ammon, was the principal Sun god of the Egyptians, and was worshipped under the name of Jupiter Ammon. This fact is a clear proof that Ham was the human original of the Sun god of Egypt, although in later times Osiris held that position. It also shows that the Egyptian god Osiris was a son, or grandson, of Ham, and that the gods of the ancients were therefore the immediate descendants of the patriarch Noah. When, therefore, these gods had been identified with the Sun, the Egyptian kings who could claim descent from them took the title of "Sons of the Sun," which, without such claim, would have been absurd and unmeaning.

Cedrenus gives an account of the manner in which the worship of ancestors arose in other nations:—"Of the tribe of Japhet was born Seruch, who first introduced Hellenism and the worship of idols. For he and those who concurred with him in opinion, honoured their predecessors, whether warriors, or leaders, or characters renowned during their lives for valour or virtue, with columnar statues, as if

<sup>1</sup> Plot. *Ennead*, ii. lib. ix.

<sup>2</sup> Ovid, *Fasts*, lib. v. lines 540-544.

<sup>3</sup> Quoted by Cumberland, *Hist. of Sanchoniathon*, p. 99

they had been their progenitors, and tendered them a species of religious veneration as a kind of gods, and sacrificed. But after this their successors, overstepping the intention of their ancestors, that they should honour them as their progenitors and inventors of good things with monuments only, honoured them as heavenly gods, and sacrificed to them as such."<sup>1</sup>

Epiphanius, a Christian bishop of the fourth century, who translated the Greek histories of Socrates, Sozomon and Theodoret, testifies to the same origin of idolatry among the Greeks, and he adds:—"The Egyptians, Babylonians, Phrygians and Phoenicians were the first propagators of this superstition of making images and of the mysteries, from whom it was transferred to the Greeks from the time of Cecrops downwards. But it was not until after (their death), and at a considerable interval, that Cronus, Rhea, Zeus, and Apollo, and the rest, were esteemed and honoured as gods."<sup>2</sup>

Eupolemus, quoted by Eusebius, writes:—"For the Babylonians say that the first was Belus, who is the same as Cronus (the father of the gods among the Greeks), and from him descended a second Belus, and Chanaan, and this Chanaan was the father of the Phoenicians" (Phoenicia being the name given to the land of Chanaan by the ancients). He adds:—"Another of his sons was Chum, the father of the Æthiopiens and brother of Mistraim, the father of the Egyptians."<sup>3</sup> Chum, the father of the Æthiopiens, is clearly Cush, "Cushite" and "Æthiopian" being synonymous. Belus, or Cronus, the father of Canaan and Cush, is therefore Ham, but Belus is more usually identified with his son Cush. For, owing to the tendency, before alluded to, of the father of the gods and his son to blend into each other, Ham sometimes took the place of Cush. Ham appears to have been worshipped in Egypt only.

The most ancient portion of the Sibylline Oracles, the authority of which as an historical record was appealed to by both the Pagans and early Christian apologists in their controversies,<sup>4</sup> speak of Cronus, Japetus and Titan as the three sons of the patriarch Noah.<sup>5</sup> Here, again, Cronus is Ham, and as Japetus is Japhet, Titan is clearly Shem, and all were regarded as gods.

Similarly, in the Hindu mythology, "Sama," "Chama" and "Pra

<sup>1</sup> Cedrenus, from Cory's *Fragments*, p. 56.

<sup>2</sup> Cory, pp. 54, 55.

<sup>3</sup> Euseb., *Præp. Evang.*, lib. ix.; Cory, p. 58.

<sup>4</sup> See article in *Quarterly Review*, 1877, on the age and authority of this portion of the Sibylline Oracle.

<sup>5</sup> Cory, p. 52.



Japeti" are said to be born of Menu, and to be the human names of the gods "Vishnu," "Siva" and "Brahma."<sup>1</sup> "Pra Japeti" means "the Lord Japhet," and the final "a" in Sama and Chama being quiescent, it is clear that Chama is only a form of Cham or Khem, the Egyptian name of Ham, and that Sama is Sem, the Greek form of Shem.

4 Greek mythology also speaks of Cronus, Japetus and Typhon as the principal sons of Uranos, or Cœlus, who must therefore be Noah and Euhemerus, quoted by Eusebius, states that in his travels he visited the Island of Panchrea, where "there was a temple of Zeus (Jupiter), founded by him when he ruled over the habitable world, while he was yet a resident among men." In the temple stood a golden column, on which was a regular history of the actions of Uranos, Cronos and Zeus. He relates that "the first king (of the world) was Uranos, a man renowned for justice and benevolence, and well conversant with the motion of the stars," and that "he was the first who honoured the heavenly gods with sacrifices, (a probable allusion to the statement in Gen. viii. 20), on which account he was called Uranos" (Heaven).<sup>2</sup> He represents Cronos as the son of Uranos and father of Zeus, and says that the latter went to Babylon, "where he was hospitably received by Belus, and afterwards passed over to Panchrea, where he erected an altar to Uranos, his forefather. From thence he went into Syria to Cassino. Passing from thence into Cilicia he conquered Cilix, and having travelled through many nations, he was honoured by all and universally acknowledged as god."<sup>3</sup>

28 The objection made by modern writers to the human origin of the Pagan gods has no valid support. The only reason for this objection is that, if these gods were sun and nature gods, they could not be men. But it is not a question of what they could, or could not, be, but what they were believed to be. The Pagans believed many absurdities, and the consentient testimony of Pagan writers, and of those who lived when the Pagan system was still in existence, and had every means of ascertaining its nature and characteristics, is that the gods were believed to be men who had lived upon the earth, and who, after death, were supposed to inhabit the sun, moon and other planets, and to be their animating spirits. In all ages mankind have shown a tendency to worship their dead relatives, or pious and celebrated men, as is the case in Romanism and Spiritualism at the present day;

<sup>1</sup> *Asiatic Researches*, vol. viii. p. 255; Moor's *Hind. Faith.*, p. 173.

<sup>2</sup> Euseb., *Prep. Evang.*, ii., as quoted from Diodorus Siculus, *Ecl.*, p. 681; Cory's *Fragments*, by Hodges, pp. 172-174.

and this was equally characteristic of the ages succeeding the Deluge.

Professor Rawlinson remarks that, though in one aspect the religion of ancient Chaldea was astral, or the worship of the sun, moon and stars, "it is but one aspect of the mythology, not by any means its full and complete exposition. The Æther, the Sun, the Moon, and, still more, the five planetary gods, are something above and beyond those parts of nature. They are *real persons* with a life and history, a power and an influence, which no ingenuity can translate into a metaphorical representation of phenomena attaching to the air and to the heavenly bodies. It is doubtful indeed whether the gods of this class are really of astronomical origin, and not rather primitive deities, whose characters and attributes were settled before the notion arose of connecting them with certain parts of nature. They seem to represent heroes rather than celestial bodies, and they have all attributes quite distinct from their physical or astronomical character."<sup>1</sup>

Both Scripture and profane historians agree in attributing the origin of the Pagan system to Babylon and Assyria, and there is the strongest evidence to prove that the first originals of the gods were the founders of the Babylonian or first great empire of the world, Cush and his son Nimrod.

10 In short, Belus, the chief god of the Assyrians and Babylonians, is represented in the dynasties of Berossus and others as the first king of Babylon.<sup>2</sup>

24 Castor says, "Belus was the first king of the Assyrians, and after his death was worshipped as a god."<sup>3</sup>

28 Megasthenes, quoted by Abydenus, records a speech of Nebuchadnezzar, king of Babylon, in which he refers to Belus and Beltis, the god and goddess of Babylon, as "my ancestors."<sup>4</sup> In like manner the Egyptian priest and historian Manetho, in the dedication of his History to Ptolemy, calls the Egyptian god Hermes "our forefather."<sup>5</sup> From this it is clear that both the Egyptians and the Babylonians held the belief that their gods were human beings from whom they were descended.

36 Eupolemus also states, "The Babylonians say that the first of

<sup>1</sup> Rawlinson's *Five Great Monarchies*, vol. i. chap. vii. p. 111.

<sup>2</sup> Chaldean Dynasties, Cory's *Fragments*, pp. 70, 71.

<sup>3</sup> Castor, Cory's *Fragments*, p. 65.

<sup>4</sup> Cory's *Fragments*, p. 44.

<sup>5</sup> *Ibid.*, p. 169.



their kings was Belus,"<sup>1</sup> showing that this was not a mere invention of the Greeks, but the belief of the Babylonians themselves.

The classical writers in the centuries immediately preceding the Christian era speak of "Cepheus, the son of Belus," as the first king of the Ethiopians, or Cushites, and Cepheus, they say, was, after his death, placed among the stars—that is, worshipped as a god.<sup>2</sup> This shows that it was the general belief of the civilised world at that time that the father of the king of the Cushite race, who under Nimrod were the founders of the Babylonian empire, was the human original of the Babylonian god Belus, and that both he and his son were deified after death.

The inscriptions show that there were two god-kings of the name of Belus, the first of whom is called by Sir H. Rawlinson "Bel Nimrod the lesser," and it was his son, the second Belus or Bel Nimrod, who was by far the most important person in the Babylonian worship, and who, as we shall see, is especially identified with Nimrod. This would make his father, the first Belus, to be Cush.

Nimrod was the first king of the Babylonian empire, "the first who began to be mighty on earth," but it would appear that his father (Cush) had previously been the ringleader in the attempt to build the Tower of Babel, and was the first founder of the city, which was commenced at the same time,<sup>3</sup> and is therefore recognised in the dynastic lists as the first king, under the name of Bel or Belus.

In strict conformity with the Assyrian inscriptions, we have seen that Eupolemus says that Belus is the same as Cronus, the Greek name of Saturn,<sup>4</sup> and that from him descended a second Belus.<sup>5</sup>

Sanchoniathon, the Phœnician, also states that Cronus begat a son called Cronus.<sup>6</sup>

In the monumental inscriptions the two Bels, or Belus's, are called, according to the reading of Sir Henry Rawlinson, "Bilū Nīpru," and they are associated with a goddess called "Bilta Nīprūt." Bil, Bilu, or Bel signify "The Lord," and Bilta "The Lady," while Nīprut is suggested to be a variation of the name "Nimrod." "P" and "b" are interchangeable letters in ancient languages, and so also are "t" Eupolemus, Cory, p. 58.

<sup>1</sup> Smith's *Class. Dict.*, "Cepheus." See also Lemprière, who refers to Pausanias, Apollodorus, Ovid, Cicero, etc.

<sup>2</sup> Genesis xi. 4-8. See *infra*, p. 32, on the part taken by Cush in the building of Babel.

<sup>3</sup> Lemprière, *Chronos*. <sup>4</sup> Eupolemus, Cory, p. 58. <sup>5</sup> *History*, Cory, p. 13.

and "d," and Nīprut might therefore be read Nībrud, and having practically the same phonetic value, might be so spelt by foreigners; while as there is much uncertainty regarding the vowels intended by the inscriptions, which would also vary in different dialects, Nīprut, or Nībrud, might be regarded as the same name as *Nebroth*, the name of Nimrod among the Greeks, and the name by which he is called in the Septuagint version of the Old Testament.<sup>7</sup> Bilu Nīpru and Bilu Nīprut would therefore be equivalent to The Lord and Lady Nebrod, or Nimrod, and both Sir Henry and Professor Rawlinson therefore speak of the former as "*Bel Nimrod*."<sup>2</sup>

Sir H. Rawlinson remarks in confirmation of this that Babylon, which was the beginning of Nimrod's kingdom, is called in the inscriptions "The City of Bilu Nīpru," and that this was the case as late as the reign of Nebuchadnezzar, although the latter rebuilt the city. Bilu Nīpru and Bilta Nīprut are also called "The Lord and Lady of Nipur, or Niffer," and, according to an Arabian tradition before the time of Islam, when Arabia was a Cushite country,<sup>3</sup> Niffer was the ancient Babylon, the seat of the Tower of Babel,<sup>4</sup> and beginning of Nimrod's kingdom.

Nimrod was also a mighty hunter, and Bilu Nīpru and Bilu Nīprut are "The Hunter and Huntress," and the latter is represented as presiding over, and the protector of hunters.<sup>5</sup>

But while this tends to identify Bilu Nīpru with Nimrod, it would seem that the etymology of the names Nīpru and Nimrod is different. "*Nimrod*" as later Chaldean, and means "The subduer of the leopard," from *nimr*, "leopard," or "spotted one," and *rad*, "to subdue," in commemoration of him as the first to use the hunting leopard, or cheetah, for the chase of deer, etc.<sup>6</sup> On the other hand, "*Nīpru*," which is the same as "*Nīpru*," called also "*Nīpra*," the chief seat of his worship, would seem to be derived from *nāpar*, "to pursue," and to be the name given to him as "god of the chase."<sup>7</sup>

Much uncertainty exists with regard to the phonetic value of the

<sup>1</sup> In Egypt, where the Septuagint was translated, "m" and "b" were often convertible (Bunsen, vol. i. p. 449), and Nimrod would thus become Nībrud or Nēbrod in Egypt, and the Greeks no doubt adopted the name from the Egyptians Histop, p. 47, note.

<sup>2</sup> Rawlinson's *Herodotus*, vol. i. essay x. pp. 594, 596.

<sup>3</sup> See *infra*, chap. iv., on Arabia as the first home of the Cushite race.

<sup>4</sup> Rawlinson's *Herod.*, vol. i. pp. 596, 597.

<sup>5</sup> *Ibid.*, p. 598.

<sup>6</sup> Histop, p. 44, note.

<sup>7</sup> Rawlinson's *Five Great Monarchies*, vol. i. pp. 117, 118.

cuneiform inscriptions, and alternative readings of these names have been suggested, while the ancient Chaldean or Acedian equivalent of Bel or Bilu is "*Mulge*" or "*Eage*." But for the purpose of identification, it will be preferable to retain the name "Bel Nimrod" in the following remarks, as being that used by both Sir Henry and Professor Rawlinson.

It is not likely, however, that Nimrod would have been deified under his own name, but under a name or names expressive of some divine attribute, that is to say, not as being himself the mighty hunter, or the subduer of the leopard for hunting, but as the god or protector of hunters. Hence, as the voice of antiquity testifies to the fact that the originals of the Pagan gods were human beings, and that the gods of ancient Babylon were the first monarchs of that empire, the identification of the gods with those monarchs must be expected rather from their attributes than their names. When, therefore, we see that the attributes and relationships of those gods agree with the characteristics of those monarchs, it is what we might expect, and it confirms the testimony of the ancient writers.

We have referred to the fact that the various gods of Paganism represent merely the different deified characters or attributes of, at the most, two original gods. This is fully recognised by those who have studied the question, and it is especially the case with the Egyptian Pantheon as pointed out by Sir Gardner Wilkinson,<sup>1</sup> and Professor Rawlinson refers to the same feature in the gods of Babylon. In short, the Pagan goddess was called "*Dea Myrionymus*," "the goddess with ten thousand names," implying that they were all one and the same being, worshipped under many different aspects. Therefore, as every god had a goddess associated with him,<sup>2</sup> it follows that these gods must also be different aspects of one and the same original being. The conclusion is, however, so far modified by the fact that the goddess is the wife of one set of gods, and both wife and mother of the other. This was the case with the Babylonian goddess,<sup>3</sup> and the latter incestuous union, which will be more fully referred to hereafter, is therefore one of the distinguishing marks between the two sets of gods.

Of the two gods called Belus, or Bel Nimrod, the first is spoken of by Sir H. Rawlinson as "*Bel Nimrod the lesser*," and he is the father of the second or greater Bel Nimrod. This first Bel Nimrod is shown by Sir Henry Rawlinson to be the same as a god called "*Hea*,"<sup>4</sup> and

<sup>1</sup> See *infra*, p. 51.

<sup>2</sup> Rawlinson's *Herod.*, vol. i. p. 589.

<sup>3</sup> *Ibid.*, vol. i. p. 625, 626.

<sup>4</sup> *Ibid.*, pp. 599, 601.

Hea is also shown on the inscriptions to be the father of a god called "*Nin*," or "*Nin-ep*," who is especially represented at Nipur to be the husband of Bilita Nipurut.<sup>1</sup> Now, as Bilita Nipurut was the wife of Bel Nimrod, and they were the Lord and Lady of Nipur, this tends to identify Nin with Bel Nimrod, and as Nin was the son of the first Bel Nimrod, he must be the second Belus, or Bel Nimrod the greater, i.e., Nimrod. Nin is the same name as the *Ninus* of the Greeks with the Hellenic termination, and in accordance with the above Castor says that Belus, the first king of the Assyrians, was succeeded by Ninus and Semiramis, and the latter queen would therefore correspond to Bilita Nipurut.<sup>2</sup> Velleius Paterculus in his *History* also represents Ninus and Semiramis as the first rulers of the Babylonian empire, and they would therefore be Nimrod and his queen.<sup>3</sup>

The characteristics given to Nin on the Babylonian inscriptions tend to confirm this. He is called "Lord of the Brave," "The Champion," "The Warrior who subdues Foes," "The Destroyer of Enemies," "The First, or Chief of the Gods," "The God of Battle," "He who tramples upon the wide world."<sup>4</sup> All this is strictly descriptive of him who first began to be mighty upon the earth.

He is also called "The Eldest Son," and, as we shall see hereafter, it was in his aspect as "The Son" that the second person of the Pagan Trinity was especially worshipped. This also is the meaning of his name. He was likewise called "*Bar*"<sup>5</sup> and *Nin*, or *Non*, is the later Chaldee, and *Bar* the Semitic for "a son."<sup>6</sup> So also, like Nimrod the mighty hunter, and "Bel Nimrod the greater," he is the god of the chase as well as the god of war,<sup>6</sup> and he must be regarded, therefore, as another deified aspect of Nimrod.

Nimrod moreover, is said to have been a giant, and in the Septuagint he is called "Nimrod the Giant." So also Nin is the Assyrian *Hercules*,<sup>7</sup> and is represented as a giant hunter overcoming by sheer strength a lion and a bull (see woodcut). This Hercules is also identified by Barker with Dayyad the *hunter*.<sup>8</sup> Hercules is identified with Belus by Cicero, who says that Hercules Belus is the most ancient Hercules.<sup>9</sup> There can be little doubt, therefore, that Nin or Hercules is simply another aspect of the second Belus or Bel Nimrod the greater, and his characteristics correspond exactly with

<sup>1</sup> Rawlinson's *Herod.*, p. 599, and *Five Great Monarchies*, vol. i. p. 121.

<sup>2</sup> Castor, *Cory's Fragments*, p. 65.

<sup>3</sup> *Ibid.*, p. 66.

<sup>4</sup> Histop, p. 223, note.

<sup>5</sup> Rawlinson's *Herod.*, vol. i. p. 618.

<sup>6</sup> Rawlinson's *Herod.*, vol. i. p. 619.

<sup>7</sup> *Ibid.*, pp. 601, 624.

<sup>8</sup> Barker's *Lares and Penates of Cilicia*, p. 131; Histop, p. 34, note.

<sup>9</sup> Maurice, *Ind. Antiquities*, vol. iii., p. 53.

those of Nimrod. It thus appears that Nimrod was the original of the Hercules of the ancients, whom the Greeks turned into a sort of knight-errant, and associated with so many fanciful legends.

Birch also says that "the identity of Nimrod with the constellation Orion is not to be rejected." Now Orion was a giant and a mighty hunter who boasted that no animal could compete with him, on which account he was killed by the bite of a scorpion, and, says Ovid, "added to the stars" — that is, regarded after death as that constellation and worshipped as a god.

In a woodcut, given by Layard, of a Babylonian cylinder,<sup>3</sup> Nin, the Assyrian Hercules, represented as a giant, is shown first attacking



Babylonian Cylinder. In seven Jertep.

and killing a bull, and then, crowned with the bull's horns as a token of his prowess, is represented attacking a lion and killing him.

This is exactly in keeping with the character of the mighty hunter Orion. It will also be noticed that there is a fawn at the feet of the Assyrian Hercules, and as this was a usual way of symbolising the person represented, it is a further evidence that Hercules, or Nin, was Nimrod; for a spotted fawn was one of Nimrod's distinctive symbols, and in Greece, where Nimrod was known as "Nebros,"<sup>4</sup> the fawn, as sacred to him, was called "Nebros."<sup>4</sup>

The feat of strength by the Assyrian Hercules is probably, as pointed out by Mr Hislop, the origin of the significance of a horn as a symbol of power and sovereignty throughout the world.<sup>5</sup> It is also probably the origin of the gigantic man-bulls in the Assyrian sculptures representing Assyrian deities. This is further confirmed by the fact that the Chaldean "Tur" means both "bull" and

<sup>1</sup> Layard's *Nineveh*, pp. 439-340.

<sup>2</sup> Lemprière, *Orion*, and Ovid, *Fasti*, lib. v. lines 540-544; Hislop, p. 57, note.

<sup>3</sup> *Babylon and Nineveh*, p. 605.

<sup>4</sup> Hislop, p. 47 and note.

<sup>5</sup> *Ibid.*, pp. 33-35.

"prince" or "ruler," and "Tur" without the points becomes in Hebrew "Shur," a word having the same double significance.<sup>1</sup> Thus the horned man-bulls are simply symbols of The Mighty Prince, a title well expressive of him who "first began to be mighty on earth" (Genesis x. 8). This also explains the meaning of the title "Cronus" given to Belus, or Bel; for Cronus, or Kronos, is derived from *krn* "a horn," and thus means "the horned one."<sup>2</sup> The Latin *corona*, "a crown," has evidently a similar derivation, and indicates the origin of the points, or "horns," by which crowns are surmounted. We are also told by Pherecydes that Saturn (*i.e.*, Cronus or Belus) was "the first who wore a crown."<sup>3</sup> Saturn, however, was the *first* Belus, the father of Nin, or Nimrod, and was generally represented as the first king of the Babylonian empire.

Apollodorus, a famous Pagan writer on mythology about 115 B.C., emphatically asserts the identity of Ninus with Nimrod. "Ninus," he says, "is Nimrod."<sup>4</sup>

Trogus Pompeius says, "Ninus, king of the Assyrians, first of all changed the contented moderation of the ancient manners, incited by a new passion, the desire for conquest. He was the *first* who carried on war against his neighbours, and he conquered all nations from Assyria to Lybia, as they were as yet unacquainted with the art of war."<sup>5</sup> This can only apply to Nimrod, who first "began to be mighty on the earth."

Similarly, Diodorus Siculus says, "Ninus, the *first* of the Assyrian kings mentioned in history, performed great actions. Being naturally of a warlike disposition, and ambitious of glory that results from valour, he armed a considerable number of young men that were brave and vigorous like himself, trained them up a long time in laborious exercises and hardships, and by that means accustomed them to bear the fatigues of war and to face dangers with intrepidity."<sup>6</sup>

Mr Hislop has also pointed out that the words in Genesis x. 11, descriptive of the acquirement of empire by Nimrod, viz., "out of that land went forth Ashur and builded Nineveh," are forced and unnatural, for they appear, without any previous introduction, to represent another great monarch setting up a kingdom in the immediate neighbourhood of Nimrod. Moreover, the Semitic Assyrians, the

<sup>1</sup> Hislop, p. 33, note.

<sup>2</sup> *Ibid.*, p. 32, note.

<sup>3</sup> Tertullian, *De Corona Militis*, cap. vii. vol. ii. p. 85; Hislop, p. 35.

<sup>4</sup> Apollodorus, *Fragments*, 68; Müller, vol. i. p. 340; Hislop, p. 40.

<sup>5</sup> Justin's *Trogus Pompeius*, Hist. Rom. Scrip., vol. ii. p. 615; Hislop, p. 23.

<sup>6</sup> Diodorus, *Bibl.*, lib. ii. p. 63; Hislop, p. 23.

descendants of Ashur, did not rise into prominence until many centuries afterwards. For this reason some have proposed to render the passage—"Out of that land he went forth into Assyria and builded Nineveh;" but the original will not bear this translation, and Mr Hislop remarks that the word "ashur" is the passive participle of a word which in its Chaldee sense means "to make strong."<sup>1</sup> This would make the passage, "Out of that land, being made strong, he (Nimrod) went forth and builded Nineveh." Now if Nimrod built Nineveh it further identifies him with Ninus, for the word *Nen-neveh* means "the habitation of Nin."<sup>2</sup>

There are two other gods in the Babylon Pantheon who must be regarded as deified aspects of Nimrod. One of these is "*Bel Merodach*," or "*Meridag*." He is constantly spoken of by the Assyrians under the name of "Bel" only, and was worshipped under that name in the great temple of Belus at Babylon,<sup>3</sup> which indicates that he was the particular form of the god Belus worshipped by the Assyrians. At the same time he is spoken of in connection with another Bel as "Bel and Merodach."<sup>4</sup> We must therefore conclude that Bel Merodach was one of two gods known as Belus or Bel Nimrod, and, as he is stated on the tablets to be the son of Hea, or Bel Nimrod the lesser,<sup>5</sup> he must be the second Belus, or Bel Nimrod the greater. This is confirmed by his title "The first-born of the gods,"<sup>6</sup> which is synonymous with that of "The eldest son," the title of Nin, or Bel Nimrod the greater. He is also the star Jupiter, and Jupiter was the son of Saturn,<sup>7</sup> who, we have seen, to be the first Cronus, or Belus, and father of the gods.<sup>8</sup> He was also the husband of a goddess called "*Zerbanit*," who is stated to be the queen of Babylon,<sup>8</sup> and must therefore be another aspect of Belus Niprut, the wife of the first Bel Nimrud, and mother and wife of the second. This relationship to the latter seems to be indicated by her name Zerbanit—from *Zer*, or *Zero*, "seed," or "son," and *banit*, "genetrix,"<sup>9</sup> i.e., "mother of the son," the "first-born of the gods."

<sup>1</sup> Chaldee Lexicon in Clavis Stockii, verb "asher"; Hislop, p. 24 and note.

<sup>2</sup> Hislop, p. 25.

<sup>3</sup> Rawlinson's *Herod.*, vol. i. p. 629.

<sup>4</sup> Rawlinson's *Five Great Monarchies*, vol. ii. p. 13.

<sup>5</sup> Rawlinson's *Herod.*, vol. i. p. 630.

<sup>6</sup> *Ibid.*, p. 628.

<sup>7</sup> Assyriologists have suggested that Nin was represented by the planet Saturn, but there is no direct proof of this, as in the case of Merodach and Jupiter, Nebo and Mercury, Nergal and Mars, etc., and as the classical authors always recognise Saturn as the same as Cronus or Belus, the father of the gods, we must conclude that they had strong grounds for doing so.

<sup>8</sup> *Ibid.*, p. 630.

<sup>9</sup> Hislop, p. 18 and note.

"*Nergal*," like "Nin," is the god of war and of hunters. He is called "The Great Hero," "King of Battle," "Champion of the gods," and "God of the Chase." His character is thus precisely the same as that of Nin and Bel Nimrud the greater, and he is also the titular god of Babylon. He is identified with the planet Mars, and must therefore be regarded as the original of the Roman god of war.

Professor Rawlinson considers him to be a deified form of Nimrod.<sup>1</sup> The tendency of the Pagans to invoke each god under various titles descriptive of his different attributes is illustrated by the case of Cronus referred to by Herodotus, who represents him as thus invoking Jupiter.<sup>2</sup> This would naturally lead to the worship of the god under different titles, and in the case of nations who adopted the gods of another nation, the original identity of the god would soon be lost sight of. This was no doubt the case with the Assyrians, who adopted the Babylonian gods.

It is not necessary to refer particularly here to other gods of the Babylonians, such as "*Shamash*," the sun, and "*Iva*," or "*Bin*," the god of the wind, etc., and who may be expected to be merely aspects of one or other of the gods mentioned. In short, all the principal Pagan gods were eventually recognised as The Sun, as in the case of Belus, whose temple at Babylon was the Temple of the Sun.<sup>3</sup>

We may here refer to a remark of Mr George Smith which expresses the difficulty many learned writers have experienced in recognising the human origin of the Pagan gods. He says, "The idea that Nimrod was Bel or Elu, the second god in the great Babylonian triad, is impossible, because the worship of Bel was much more ancient, he being considered one of the creators of the universe and the father of the gods. Similar objections apply to the supposition that Nimrod was Merodach, the god of Babylon, and to his identification with Nergal, who was the man-headed lion. Of course Nimrod was deified, like other celebrated kings; but in no case was a deified king invested as one of the supreme gods and represented as a creator; such a process could only come if a nation entirely forgot its history and lost its original mythology."<sup>4</sup>

To this it may be replied that the historical archives were deposited with the priesthood, who alone had access to them, and, as is always the case, the common people had little or no knowledge of the past history of their country. Nimrod was certainly not deified at

<sup>1</sup> Rawlinson's *Herod.*, vol. i. pp. 631, 632.

<sup>2</sup> Rawlinson's *Herod.*, vol. i. pp. 627-629.

<sup>3</sup> *The Chaldean Account of Genesis*, p. 181.

<sup>4</sup> Herodotus, lib. i. cap. xlv.

1 as The Creator. He was simply worshipped as a hero. But there is a constant tendency in religion to *development*,<sup>1</sup> and for the priesthood to magnify and exalt the powers and attributes of their gods. Everything points to the fact, as we shall see hereafter, that the ultimate aspect of the ancient Paganism was arrived at by a process of gradual development continued from age to age. The gods as first worshipped were not what they afterwards became. Their human origin was merely a stepping-stone to their ultimate aspect, and after it had served its purpose that origin was carefully kept out of sight, or revealed only to the initiated. Moreover, when the chief god had come to be regarded as the Creator and Life-giver whose manifestation was The Sun, the belief that he had once become incarnate, had reigned as a king on earth, and had been slain for the good of mankind by the principle of evil only enhanced the reverence in which he was held.

2 Therefore, while it would have been absurd and impossible to have represented Nimrod immediately after his death as The Creator, there is nothing incompatible with this in the fact that he should have ultimately *developed* into the Sun god and Creator—a development which was natural and inevitable among a priesthood who, in order to recommend their religion, did everything to enhance the power and glory of their gods.<sup>2</sup>

3 Turning now to the father of Nin, or Ninus, viz, the first Belus, or Bel Nimrod the lesser, it is evident that if Nin, or Bel Nimrod the greater, is Nimrod, then Bel Nimrod the lesser, or Hea, is *Cush*. It is indeed stated by the Sibylline Oracles, that the first Cronus, or Belus, was the son of Noah and brother of Japetus and Titan (Japhet and Shem), which would make him Ham. But this is an error arising from the identity of name of the first and second Belus, which caused them to be sometimes confounded together as one individual, and led later writers to regard the first Belus as Ham. As we shall see, there is accumulative evidence to show that the first Belus was Cush. It is also to be observed that the ancients called all the direct descendants of a person his *sons*, and Cush, whose fame quite eclipsed his father Ham, would thus be the most prominent "son" of Noah in that family.

4 Nimrod, as the human original of the different gods representing

<sup>1</sup> This is illustrated by the present religion of the Roman Catholic Church, between which and that of primitive Christianity there is little resemblance. But, as Cardinal Newman has elaborately argued, the former has been developed out of the latter—*Development of Christian Doctrine*.

<sup>2</sup> See description of this development, *infra*, chap. xv.

the various attributes under which he was deified, was the most prominent and important deity in the Pagan mythology, and Cush, as the father of these gods, was therefore known as "Cronus," or "Saturn," the "father of the gods." But he also held another equally important position.

5 We have seen that the elder Belus, or Bel Nimrod the lesser, was called "Hea," and Hea is described as the source of all knowledge and science. He is "The Intelligence," and is called "The Lord of the Abyss or Great Deep," "The Intelligent Fish," "The Teacher of Mankind" and "The Lord of Understanding."<sup>1</sup> In these respects he appears to be identical with "*Nebo*," the prophetic god and "god of writing and science," and both gods are equally symbolised by the wedge or arrow head which was the essential element of cuneiform writing, as if both had been inventors of writing.<sup>2</sup> Nebo, like Hea, is entitled "He who Teaches," "He who possesses Intelligence," "The Supreme Intelligence," "He who hears from afar," and is called "The glorifier of Bel Nimrod."<sup>3</sup> The latter title may mean that he was the counsellor or instructor of Bel Nimrod the greater, through which the latter obtained his power, and this, as we shall see, is the particular relation which the elder god bears to the younger.

6 Moreover, the wife of Nebo is the goddess "*Nana*," which was the Babylonian name of "*Ishtar*."<sup>4</sup> Now Ishtar corresponds in all respects to Bilita Niprut. Bilita is called "The Great Goddess," and "Mother of the great gods." Ishtar is called "The Great Goddess," and "Queen of all the gods." Bilita is "The Queen of heaven." Ishtar is called "The Mistress of heaven." Bilita is the goddess of generation or fecundity. Ishtar is the same. Bilita is "The Lady of Babylon." Ishtar is also "The Lady of Babylon." Bilita is the goddess of war and the chase, and so also is Ishtar.<sup>5</sup> Ishtar must therefore be another aspect of Bilita, the Belus of the Greeks, and although worshipped under a different name, it is quite impossible that the identity of the two goddesses should not have been recognised by the initiated. But if so, Nebo, the husband of Ishtar, must be either the first or second Belus, and as his characteristics are identical with those of the first Belus, or Hea, we may conclude that he is another form of that god.

<sup>1</sup> Rawlinson's *Herod.*, vol. i. p. 599, 600; Lenormant, *Chaldean Magic and Sorcery*, p. 114.

<sup>2</sup> Rawlinson's *Herod.*, vol. i. p. 601.

<sup>3</sup> *Ibid.*, p. 637; Lenormant, *Chaldean Magic*, p. 69.

<sup>4</sup> Rawlinson's *Herod.*, vol. i. p. 635.

<sup>5</sup> *Ibid.*, p. 635, and *Five Great Monarchies*, vol. i. pp. 120 and 138, 139.



SALAH → UDJA → BULGE → AKU → SERUG  
JERTAN →

THE WORSHIP OF THE DEAD

These characteristics of the elder Belus, viz., as the god of wisdom and teacher of mankind, distinguish him from the second Belus, the god of war and hunting, and they appear to be alluded to by Stephanus of Byzantium, who says that "Babylon was built by Babilon son of the all-wise Belus."<sup>1</sup> Now, as Nimrod was the founder of Babylon, it is clear that his father, "The all-wise Belus," was Cush, the first Belus or Hea, "The Lord of Understanding" and "Teacher of Mankind."

Nebo appears to have taken the place of the Babylonian Hea in the Assyrian Pantheon. For although Hea is invoked in the incantations in the old Chaldean language, Nebo, coupled with Bel, who in this case must be Bel Merodach, are the gods ordinarily invoked as the two principal gods by the Assyrian kings.<sup>2</sup> This is also implied by the passage in Isaiah xlvii, "Bel boweth down, Nebo stoopeth."<sup>3</sup> "Sin," the moon god of the Assyrians, requires a brief notice. He is called "The King of the gods," "God of gods," titles which were peculiar to Hea, the father of the gods, or the first Belus, who was Cronus or Saturn. Sin is also called "Lord of spirits," and this was the particular attribute of Hea, who was always appealed to as the ruler of the spirits good and evil.<sup>4</sup> This would imply that Sin, the moon god, was another aspect of Hea and Nebo, i.e., Cush, and we shall see that there is further evidence that this was the case. Sin is also stated to have been the first divine monarch who had reigned upon earth, which can only apply to the first Belus or Cush.<sup>5</sup>

It is true that both Sin and Nebo are sometimes represented as sons of Hea, but, as Professor Rawlinson remarks, "the relationships are often confused and even contradictory."<sup>6</sup> This is what might be expected among a people who adopted the gods of another people. Hea was so evidently a god of the first importance, and being known as the father of the gods, it was natural that the Assyrians, when they did not fully recognise the identity of gods like Sin and Nebo, should regard them as sons of Hea.

We may also refer to "Dumuzi," mentioned on the Ldubar tablets. The name might be written "Tammuz," and he is generally recognised to be the Babylonian and Phoenician god "Tammuz," for whom yearly lamentations were made. He was the husband of Ishtar, and must therefore be one of the gods known as Belus or Bel

<sup>1</sup> Quoted by Baldwin, *Prehistoric Nations*, p. 201.  
<sup>2</sup> Rawlinson's *Herod.*, vol. i. pp. 637, 638.  
<sup>3</sup> Lenormant, *Chaldean Magic*, pp. 42, 43, 59, 158, etc.  
<sup>4</sup> *Ibid.*, p. 208.      <sup>5</sup> *Five Great Monarchies*, vol. i. p. 113.

MAPAR → IURAH → AGRAM

GODS OF BABYLON, EGYPT, GREECE, ETC. 31

Nimrod. The legends refer to his having suffered a tragic death and to the sorrow of his wife Ishtar, and this, as we shall see, was the fate of the younger god, which was always represented as being lamented by the goddess, besides being celebrated in every nation by annual lamentations.<sup>1</sup> He was also known by the title of "The Only Son," which also tends to identify him with Nin, or Bar, "The Son," or "Eldest Son," and with Bel Merodach, "The First-born of the gods." We shall refer to him again later on.

The intimate relation of the gods and religion of Babylon and Egypt is generally recognised, and we shall show later on that the Egyptians, as distinguished from the Mizraimites or descendants of Mizraim, were a Cushite race who at a very early period introduced their religion and gods into Egypt. This being the case, it suggests the identity of the gods Hea and Nebo with the Egyptian "Thoth" or "Hermes," who was also the god of writing, science and intellect, and the great teacher of mankind. Hermes, or Thoth, was "The god of all Celestial Knowledge,"<sup>2</sup> who, Wilkinson says, was "The god of Letters and Learning; the means by which all mental gifts were imparted to men, and he represented the abstract idea of intellect."<sup>3</sup> He is described as "The Thrice Great Hermes, the inventor of letters and arithmetic";<sup>4</sup> "the god of writing and science, who first discovered numbers and the art of reckoning, geometry and astronomy, and the games of chess and of hazard";<sup>5</sup> "Thoth, famous for his wisdom, who arranged in order and in a scientific manner those things which belong to religion and the worship of the gods, first vindicated from the ignorance of the lower classes and the heads of the people."<sup>6</sup> There seems strong grounds, therefore, for concluding that Thoth, or Hermes, famous for his wisdom, the god of intellect and the first instructor of men in religion and science, is identical with "The all-wise Belus," Hea, "The Intelligence," "The Lord of understanding and instructor of mankind," and with the prophet Nebo, "The Supreme Intelligence" and the god of writing and science. In short, Gensenius identifies Hermes with the Babylonian Nebo as the prophetic god.<sup>7</sup> Moreover, Nebo was represented by the planet *Mercury*,<sup>8</sup> and *Hermes* was the Greek name of Mercury.

<sup>1</sup> As in the case of the Israelitish women weeping for Tammuz (*Ezekiel viii. 14*).  
<sup>2</sup> Wilkinson's *Egyptians*, vol. ii. chap. xiii. pp. 9, 10.  
<sup>3</sup> Wilkinson's *Egyptians*, by Birch, vol. iii. p. 168.  
<sup>4</sup> Wilkinson's *Egyptians*, vol. v. p. 3.  
<sup>5</sup> Rawlinson's *Herod.*, vol. i. pp. 599-602.  
<sup>6</sup> *Sanchoianthon's History*, Cory's *Fragments*, by Hodges, p. 21.  
<sup>7</sup> Hislop, p. 26.      <sup>8</sup> Rawlinson's *Herod.*, vol. i. p. 637.

Again *Hermes* means "the son of Her,"<sup>1</sup> i.e., of Ham, for "Her" is synonymous with "Ham," both meaning "the burnt one,"<sup>2</sup> and the first Belus or Hea, was Cush the son of Ham. On these grounds, which are confirmed by other relationships referred to later, we may conclude that Thoth or Hermes was the Egyptian form of the Babylonian Hea and Nebo.

If then Cush was Hermes or Mercury, he would seem to have been, not only the teacher of mankind and originator of the ancient idolatry, or worship of the gods, but also the ringleader in the enterprise undertaken to build the Tower of Babel, in order to "reach unto heaven" (Genesis xi. 4). This tower was not intended, as some have supposed, to be a place of refuge in case of a second Deluge, but as a central temple for the worship of the gods in order to keep the human race together and under the influence of these gods, "lest we be scattered abroad upon the face of the whole earth."<sup>3</sup> Now Hyginus says, "For many ages men lived under the government of Jove without cities and without laws, and all speaking one language. But after Mercury interpreted the speeches of men (whence an interpreter is called *Hermeneutes*) the same individual distributed the nations. Then discord began."<sup>4</sup> There is an evident contradiction here in saying that Mercury interpreted the speeches of men when they were all of one language; but, as pointed out by Mr Hislop, the Chaldee *peresh*, meaning "to interpret," was pronounced by the Egyptians and Greeks in the same way as the Chaldee *peres*, "to divide,"<sup>5</sup> and the Greeks, knowing Hermes as "the interpreter of the gods," substituted the word "interpreted" for the word "divided." Thus the tradition, correctly rendered, would mean that Mercury, or Hermes (that is Cush), "divided the speeches of men," or was the cause of the confusion of tongues and subsequent "scattering abroad" or "distribution of the nations" which followed the building of the Tower of Babel; that, in short, he was the ringleader in that enterprise, and the consequent cause of discord or confusion. This is also

<sup>1</sup> *Mes* or *Mes*, "to bring forth, or be born"; Bunsen, vol. i., *Hieroglyphic Signs*, App. B. 43, p. 540, and *Vocab. App.* i. p. 470. Thus *Thothmes*, "the son of Thoth," *Rameses*, "the son of Ra." The "m" seems to be omitted in certain cases, as in *Athotes*, "the son of Thoth," and who by Eratosthenes is called "Hermogenes," i.e., "born of Hermes," or Thoth.

<sup>2</sup> Hislop, p. 25, note.

<sup>3</sup> Genesis xi. 4. As a place of refuge the tower would only have accommodated a few hundred persons, and the low-lying plains of Babylon would have been the last place chosen for such a refuge. It was, as described by Herodotus, for the worship of the gods.—Herodotus, lib. i. cap. 181-182.

<sup>4</sup> Hyginus, *Fab.* 143, p. 114; H., p. 26.

<sup>5</sup> Hislop, p. 26.

confirmed by Gregory Turonensis, who represents Cush as the ringleader in that apostasy.<sup>1</sup>

It would appear also that, as the cause of discord, his name became synonymous with "confusion," for, whatever the original meaning of the word, "Bel" came to signify "the confounder."<sup>2</sup> Hence the significance of the passage in Jeremiah l. 2, "Bel is confounded," which might be paraphrased "The confounder is confounded." In one of his deified aspects he was also known as "the god of confusion." As Cronus, or Saturn, he was "The father of the gods," and the father of the gods was also known as "*Janus*," who was called "The god of gods," from whom the gods had their origin.<sup>3</sup> Now, Ovid makes Janus say of himself, "The ancients called me *Chaos*,"<sup>4</sup> and "Chaos" was the Greek god of confusion.

It seemed highly probable, as suggested by Mr Hislop, that the very word "chaos" is a form of the name "Cush," for Cush is also written "Khus," the "sh" in Chaldee frequently passing into "s," and Khus in pronunciation becomes "Khawos," or without the digamma "Khaos" or "Chaos."<sup>5</sup>

On the reverse of an Etruscan medal of Janus<sup>6</sup> a club is shown, and the name of a club in Chaldee is derived from the word which signifies to "break in pieces" or "scatter abroad,"<sup>7</sup> implying, according to the usual symbolism of Paganism, that Janus was the cause of the human race being "scattered abroad." The title on the medal, "Bel Athri," also points to its Babylonian origin. Its meaning is "Lord of spies, or seers," an allusion to his character as "all-seeing Janus," for which reason he is represented on the medal by two heads, back to back, looking in all directions.<sup>8</sup> This is also the character of Hea, the "Lord of understanding," Hermes, "The god of all celestial knowledge," and Nebo, "The prophetic god," or god of seers.

Another form of the "father of the gods" was Vulcan, who was called "*Hephaistos*," which has a similar signification to the club of Janus, for it is derived from *Hephaitz*, "to scatter abroad," Hephaitz becoming in Greek "Hephaist."<sup>9</sup> This also is, no doubt, the

<sup>1</sup> Gregory Turonensis, *De Rerum Franz.*, lib. i.; Bryant, vol. ii. pp. 403, 404.

<sup>2</sup> Hislop, p. 26.

<sup>3</sup> Macrobius, *Satur.*, chap. ix. p. 54; Col. 2. H.; Bryant, vol. iii. p. 82; Hislop, p. 26.

<sup>4</sup> Ovid, *Fasts*, lib. i. ver. 104; vol. iii. p. 19.

<sup>5</sup> Hislop, pp. 26, 27, note.

<sup>6</sup> From Sir William Betham's *Etrusc. Lib. and Art.*, plate ii. vol. ii. p. 120.

<sup>7</sup> Hislop, p. 27, note.

<sup>8</sup> *Ibid.*

<sup>9</sup> As in the case of Mestraim for Mitzraim, etc., Hislop, p. 27, note.



meaning of the *hammer* shown in the hands of Vulcan, meaning that he was "the breaker in pieces" or "scatterer abroad," although the Greeks, as in the case of other gods adopted by them from Babylon and Phœnicia, being ignorant of their original characteristics, supposed the hammer to mean that Vulcan was simply a forger of metals.

**4** Vulcan, or Hephaestus, was the chief of the Cyclops, and this further identifies him with Cronus and Bel, for the former was also king of the Cyclops,<sup>1</sup> who are called "the inventors of tower building," or the first who built towers,<sup>2</sup> thus identifying them and their king with the builders of Babylon and the Tower of Babel.

**12** Again, Vulcan was the god of fire, and as the word "Cyclops" (Greek, *Kyklops*) is probably of Chaldean origin, it would mean "kings of flame," from *klauk*, king, and *lobh*, flame.<sup>3</sup>

This tends to identify Vulcan with Moloch, the god of fire, to whom children were sacrificed by *burning*. "Moloch," or "Molk," signifies "king," and it seems probable that "Mulkiber," the Roman name of Vulcan, is derived from the Chaldee *Malk*, "king," and *gheber*, "mighty."<sup>4</sup>

**20** To both Moloch and Baal human sacrifices were offered, and it was the universal custom for the priests to partake of the sacrifice offered, as in the case of the Jewish ritual to which the Apostle Paul refers,<sup>5</sup> thus implying that, in the rites of the heathen gods, this was also the custom of the Pagan priests. In fact, the Cyclops, of whom

**24** Cronus was king, were said to be *cannibals*, and "to revive the rites of the Cyclops" meant to revive the custom of eating human flesh.<sup>6</sup>

This is still part of the religious rites of many of the Hamitic races of Africa. Mr Hislop also remarks that the word "cannibal," our term for eaters of human flesh, is probably derived from *Cabana bal*, "the priest of Bel"; *Cabana* being the emphatic form of *Caban*, "a priest."<sup>7</sup>

**32** Cannibalism appears to have been initiated by Cronus, *i.e.*, Saturn or Cush. For we are told by Sanchoniathon that Cronus was the originator of human sacrifices:—"It was the custom among the

<sup>1</sup> Hislop, p. 32 and note.

<sup>2</sup> Pliny, lib. vii. chap. lvi. p. 171.

<sup>3</sup> Hislop, note, p. 229.

<sup>4</sup> *Ibid.*, pp. 32, 33, 229.

<sup>5</sup> 1 Cor. x. 17-21.

<sup>6</sup> Ovid, *Metam.*, xv. 93, vol. ii. p. 132; Hislop, p. 232 and note.

<sup>7</sup> Hislop, p. 232 and note. "Cannibal" is said by some to be derived from *Carib*, the name of the people of the Caribbean Islands. But the derivation is very forced and unnatural. Shakespeare used "cannibal" as a well-recognised term in his time for eaters of human flesh, and as the West Indies had only been discovered ninety to a hundred years before, and the name "Carib" was not known until much later, it could hardly have been corrupted into "cannibal," nor is there the slightest evidence that such a forced and unlikely corruption ever took place.

ancients in times of great calamity, in order to prevent the ruin of all, for the rulers of the city or nation to sacrifice to the avenging deities the most beloved of their children as the price of their redemption. They who were devoted for that purpose were offered mystically, for Cronus, whom the Phœnicians call II, and who after his death was deified and installed in the planet which bears his name (Saturn), when king, had, by a nymph of the country called Anobret, an only son, who, on that account, was styled Ieoud, for so the Phœnicians call an only son; and when great dangers from war beset the land he adorned the altar, and invested this son with the emblems of royalty and sacrificed him.<sup>1</sup> It would also appear that he partook of the sacrifice thus offered, for Saturn is represented as devouring his own children.<sup>2</sup> From this we may conclude that Cush was the originator of human sacrifices and of cannibalism, and identical with Vulcan, the chief of the cannibal Cyclops.

**16** It has been said that the characters of "the Father of the Gods" and his son constantly blend, and Nimrod also appears, like Vulcan, to have been worshipped as the "god of fire." Nimrod is stated to be the first who initiated the worship of fire;<sup>3</sup> and Apollodorus says that Ninus was the first who taught the Assyrians to worship fire.<sup>4</sup> This identifies Nimrod with "Zoroaster," the head of the fire-worshippers. But this Zoroaster, called also Zerastes, meaning "fire-born," from Zero, "seed," and ashta "fire,"<sup>5</sup> was not, as pointed out by Mr Hislop, the Bactrian of that name who lived in the time of Darius Hystaspes, and adopted the title, but the Chaldean Zoroaster who is stated by Suidas to have been the founder of the Babylonish idolatry.<sup>6</sup>

We have seen that Nimrod would seem to be identical with Tammuz. Tammuz, called also "Baal Tammuz," was, like Nimrod, the Fire god. Fire was regarded by the Pagans as the great spiritual purifier, from which arose the practice of passing children through the fire in the rites of Moloch in order to purify them, and Tammuz means the "perfecting fire," from tam, "to make perfect," and muz,

<sup>1</sup> *Hist. of Sanchoniathon*, Euseb., *Præp. Evang.*, lib. i. c. x.; lib. iv. c. xvii.; Cory's *Fragments*, pp. 16, 17.

<sup>2</sup> Lemprière, *Saturnus*.

<sup>3</sup> Johannes Clericus, tom. ii. p. 199, and Vaux, p. 8.

<sup>4</sup> Müller, *Fragment*, 68, vol. i. p. 440.

<sup>5</sup> Hislop, pp. 18 and 59, note. Zero passes naturally into Zoro, as in the case of the name Zerubbabel, which in the Greek Septuagint is Zorobabel. The name Zoroaster is also found as Zerastes.—Johannes Clericus, tom. ii.; *De Chaldeis*, sect. i. c. ii. p. 194; Hislop, p. 59.

<sup>6</sup> Wilson's *Parsæ Religion*, p. 398, note. Suidas, tom. i. p. 1133; Hislop, p. 59, note.

"fire," or "to burn."<sup>1</sup> Again, in a Persian legend it is stated that "Hoshang, the father of *Tahmurs*, who built Babylon, was the first who bred dogs and leopards for hunting";<sup>2</sup> a reference which, although it makes the father of Nimrod the great hunter, identifies Nimrod himself with Tammuz.

The name "Nimrod," which means "the subduer of the leopard, or spotted one," tends to further identify that monarch with the younger Babylonian god. For one of the names of the son of the Babylonian goddess was "*Moumis*," and *Moumis*, like *Nimrod*, means "the spotted one."<sup>3</sup>

Again, a distinctive title of Nin, or Bar (the Son), who was the son of the elder Belus, or Hea, was "the eldest son," while Bel Merodach, who was also the son of Hea, is called "the first-born." So also *Moumis* is called "the only son,"<sup>4</sup> and this was likewise the distinctive title of Tammuz.<sup>5</sup>

Nimrod also appears to have been the human original of the Egyptian "*Osiris*." Osiris was the son of Saturn,<sup>6</sup> i.e., of the first Belus, who was the father of Ninus, or Bel Nimrud the greater, which tends to identify Osiris with Nimrod. Again, Thoth, or Hermes, who is universally known as "the counsellor" of Osiris, the god-king of Egypt, is stated by Plato to be "the counsellor" of "Thamus, king of Egypt,"<sup>7</sup> thus identifying the Babylonian Tammuz, and therefore Nimrod, with the Egyptian god Osiris. The intimate connection of Nimrod and his father with Egypt will be shown hereafter. Tammuz is also the same as Adonis "the hunter," as stated in his commentary on Ezekiel by Jerome, who lived in Palestine where the rites of Tammuz were still celebrated.<sup>8</sup> These rites were the same as those of Osiris, and the lamentations for Tammuz (Ezek. viii. 14) were also the same as those for Adonis and Osiris.<sup>9</sup> Thus it would appear that "Nimrod, the mighty hunter," was the original of "Adonis, the hunter," whom Lenormant identifies with the Sun god "Baal Tammuz," called also "Adon" (the lord), and concerning whom he says, "This famous personage, who to the Greeks was a simple Syrian hunter, was, to the Phœnicians, the Sun god himself."<sup>10</sup>

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<sup>1</sup> Hislop, p. 245, note.

<sup>2</sup> Hislop, p. 47.

<sup>3</sup> See *ante*, p. 31.

<sup>4</sup> Wilkinson's *Egyptians*, vol. v. p. 3; and chap. xiii. p. 10.

<sup>5</sup> Jerome, vol. ii. p. 353; Hislop, p. 314.

<sup>6</sup> Lucian, *De Dea Syria*, vol. iii. p. 454; Bunsen, vol. i. p. 443.

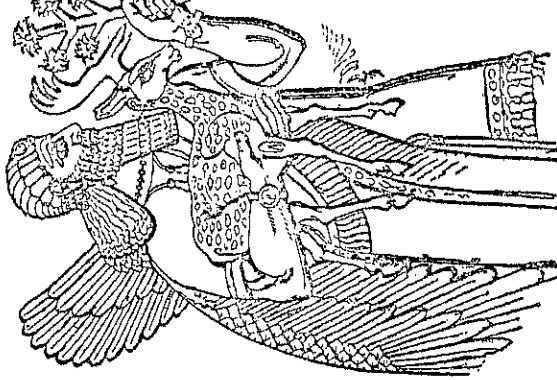
<sup>7</sup> Lenormant's *Anc. Hist. of the East*, vol. ii. pp. 218, 219.

<sup>8</sup> Sir W. Jones's works, vol. xii. p. 400; Hislop, p. 45.

<sup>9</sup> Damascius, *Cory's Fragments*, p. 318.

<sup>10</sup> Lemprière, *Osiris*.

The rites of "*Bacchus*" were also identical with those of Tammuz, Adonis and Osiris, and Herodotus always speaks of Osiris as Bacchus, which implies that Bacchus was another title of the deified monarch Nimrod. We have seen that the latter's name means "the leopard subduer," and in the rites of Bacchus leopards were trained to draw his car, while his priests, who were always representatives of the god, were clothed with leopard skins, or, when these could not be obtained, with spotted fawn skins.<sup>1</sup> The name of the spotted fawn in Greece is also significant. It was "Nebros," and the name by which Nimrod was known in Greece was "Nebrod." The spotted fawn was in fact a symbol of the god as "the subduer



ASSYRIAN GOD.

of the spotted one," and in the rites of Bacchus a spotted fawn was torn in pieces in commemoration of the death of the god,<sup>2</sup> the history of which death will be dealt with hereafter. This further identifies Bacchus and Osiris with Nimrod. Pliny also states of Bacchus what is said of Cronus, viz., that he was "the first who wore a crown."<sup>3</sup>

The spotted fawn, the emblem of Nimrod, appears to have been the usual symbol of the deified monarch, as in the case of the bas-relief portraying the exploits of Nin, the Assyrian Hercules, where the fawn is shown at the feet of the god is evidently introduced for the purpose of identifying him. This is also the case with the Assyrian god in the accompanying woodcut,<sup>4</sup> which must, therefore, be regarded as a representation of Nimrod; for the branch in his left hand is a conventional one, and is the usual symbol for a son or child, and hence symbolic of "the Son," or "Nim," the distinctive aspect under which Nimrod was deified, while the spotted fawn with horns further identifies the god with the mighty hunter.

The name "*Bacchus*" is of Chaldean origin and means "the lamented one," from *balkha*, "to lament," and Hesychius says, "Among

<sup>1</sup> Hislop, p. 46.

<sup>2</sup> Pliny, lib. xvi. p. 317.

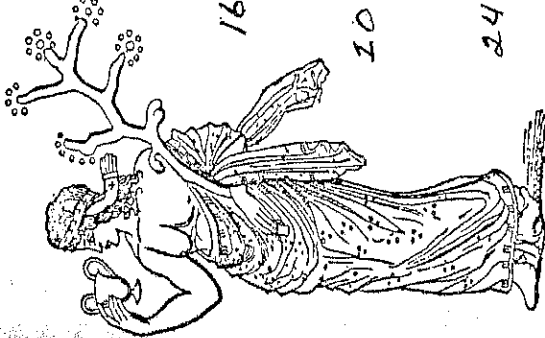
<sup>3</sup> Vaux, *Nineveh and Persopolis*, chap. viii. p. 233.

<sup>4</sup> Photius, *Lexicon*, pars. i. p. 291; Hislop, p. 56.

the Phœnicians Bacchos means weeping."¹ Lamentations for the god were a principal feature of his worship, as in the case of Tammuz, Adonis and Osiris, and "the lamented one" is evidently another form of the same god. Again, "Cush," says Eusebius, "is he from whom the Æthiopians came,"² while Epiphanius calls Nimrod "the son of Cush, the Æthiopiop."³ Now Dionysius, one of the names of Bacchus, is called "Æthiopiopais," i.e., the son of Æthiops,⁴ which further identifies Bacchus with Nimrod. Bacchus is also connected with the Chaldean

Zoroaster, "the Fire-born," by the titles "Pyrisporus" and "Ignigena," meaning "Fire-born."⁵

16 The identity of Nimrod with Bacchus admits of still further proof. By the Greeks, Bacchus was regarded merely as the god of wine and revelry, and the doubtless due to those symbolic representations of the god which they obtained from Chaldea but could not correctly interpret (see figure).⁶ "The Son" was one of the most important deified aspects of Nimrod, and Bacchus was portrayed as a boy clothed with a spotted robe, symbolic of Nimrod, and with a cup in one hand and a branch in the other. On the principle universally followed by the priesthood of using symbols which could have a cuble con-struction, this meant to the initiated, "the Son of Cush;" for the Chaldee for "cup" is *khus*, a form of "Cush," and a branch is the recognised symbol for a son.⁷ Bacchus was worshipped in Rome under the name of the "Eternal Boy."⁸



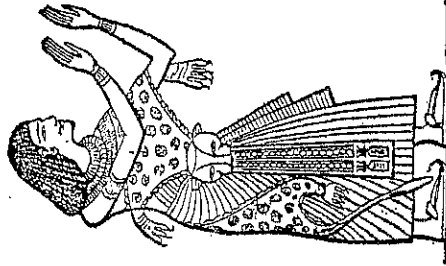
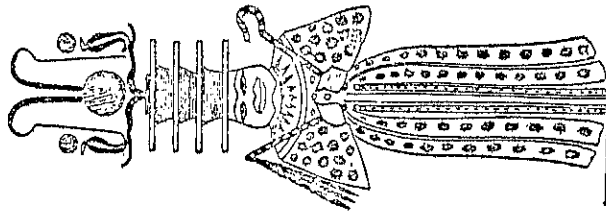
BACCHUS.

28

32

The relationship of Bacchus to Cush is further shown by one of the names of the former, viz., "Kissos." Kissos is the Greek for ivy, and ivy in consequence was always present in the worship of Bacchus, and was sacred to him. Now Strabo, speaking of the inhabitants of Susa, the people of Chusistan, or land of Cush, says, "the Susians are Kissioi," that is, the people of Kissos, or Bacchus. Æschylus also calls the land of Cush "Kissinos."¹

8 We have said that the rites of Bacchus and Osiris were identical, and that the lamentations for each were the same as those for the

HIGH PRIEST OF OSIRIS.  
(Wilkinson, vol. iv. p. 341.)OSTRIS.  
(Wilkinson, plate xxxiii.)

12 Babylonian Tammuz, whose identity with Osiris and with Nimrod has already been pointed out. Like the priests of Bacchus, the Egyptian High Priest of Osiris had to be clothed in a leopard's skin (see figure). "Leopard skins," says Wilkinson, "were worn by the High Priest at all the most important solemnities, and the King himself adopted it when engaged (as High Pontiff) in the same duties."² Leopard's skins were the insignia of the god, and Osiris himself, like Bacchus, is represented as clothed with a leopard's skin (see figure), while the

¹ Strabo, lib. xv. p. 691; Æschylus, *Pers.*, v. 16.; Hislop, p. 49.² Wilkinson's *Egyptians*, by Burch, vol. iii. p. 361.¹ Euseb., *Chronicon*, vol. i. p. 109.

² Epiphanius, lib. i. vol. i. p. 7.

³ See *ante*, p. 35, "Zoroaster," and Hislop, p. 59, note.⁴ From Smith's *Class. Dict.*, p. 208.

⁵ Hislop, p. 48.

⁶ Ovid, *Metam.*, iv. 17, 18; Hislop, p. 73.

Apis, or bull calf, symbolic of the god, was similarly clothed.<sup>1</sup> Plutarch identifies Osiris with Nimrod, the "leopard subduer" spotted one." The figure of Osiris, given by Wilkinson, is described by him as Asar, or Osiris, son of Seb, the father of the gods, whom he identifies with Cronus, the Saturn of the Greeks, *i.e.* Cush, father of Nimrod.<sup>2</sup>

Bacchus, the Greek Osiris, was the son of Æthiops, and Plutarch records the tradition that Osiris was black,<sup>3</sup> and therefore an Æthiopian Cushite, the black colour being peculiar to the Cushite race as implied by the prophet Jeremiah, "Can the Æthiopian (Cushite) change his skin" (Jer. xiii. 23). The features of Osiris in the woodcut are evidently those of a negro. The sacred bulls Apis and Mnevis are also stated to have had black hair,<sup>4</sup> and both were sacred to Osiris.<sup>5</sup> Apis especially was worshipped as Osiris himself.<sup>6</sup> Ælian also says that at Hermonthis the Egyptians worship a black bull, which they call "Onuphis,"<sup>7</sup> and Onuphis, according to Plutarch, was a title of Osiris.<sup>8</sup> Macrobius calls the sacred bull of Hermonthis "Bacchis," which further tends to connect Osiris with Bacchus.<sup>9</sup>

The land of Egypt was called Khemi or Khami; and Khami signifies black.<sup>10</sup> Herodotus always speaks of the Egyptians as black, and particularly remarked the thickness of the skulls (a negro characteristic) of those who fell in battle against the Persians.<sup>11</sup> The monuments show that there were two races in Egypt, which is what we might expect from the distinction made in the historical records between "Misramites" and "Egyptians."<sup>12</sup> Egypt or Ægypt was not the original name of the land of Misraim, but was given to it after "Ægyptus, the son of Belus."<sup>13</sup> Now as Belus was Cush, Ægyptus must be Nimrod, or Osiris, the latter being the son of Saturn, who is the same as Belus. In short, Diodorus Siculus states, "The Æthiopians, *i.e.*, the Cushites, say that the Egyptians are a colony drawn out of them by Osiris," and that the laws, customs, religious

<sup>1</sup> See figure of the Apis from copy made by Col. Hamilton Smith from the French Institute of Cairo; Hislop, p. 46.

<sup>2</sup> Wilkinson, by Birch, vol. iii. pp. 59-62.

<sup>3</sup> *De Iside et Osiride*, vol. ii. p. 359.

<sup>4</sup> Herod., lib. iii. cap. xxviii.

<sup>5</sup> Wilkinson, by Birch, vol. iii. pp. 86-91.

<sup>6</sup> Ælian, *Nat. An.*, xii. 11.

<sup>7</sup> *De Iside*, s. 35; Wilkinson, by Birch, vol. iii. pp. 69, 70.

<sup>8</sup> *Ibid.*, vol. iii. p. 198.

<sup>9</sup> Herod., *Thalia*, lib. iii. cap. xii.

<sup>10</sup> *Isis*, chap. iv.

<sup>11</sup> Lemprière, *Ægyptus*.

observances and letters of the ancient Egyptians closely resembled those of the Ethiopians, "the Colony still observing the customs of their ancestors."<sup>1</sup>

4 Ninus, like Nimrod, is stated to have conquered all Asia, Egypt, and part of Europe. Osiris is also said to have done the same. An inscription found on certain ancient monuments reads as follows:—

8 "Saturn, the youngest of all the gods, is my father. I am Osiris, who conducted a large and numerous army as far as the deserts of India and travelled over the greater part of the world, and visited the streams of the Ister (Danube) and the remotest shores of the ocean, diffusing benevolence to all the inhabitants of the earth."<sup>2</sup> Here

12 Osiris, like Ægyptus, is stated to be the son of Saturn, or Belus, *i.e.*, Cush. Moreover, the circumstantial account of his conquests is the strongest evidence that, although afterwards deified and identified with the Sun, the original of Osiris was a human king.

16 Finally the same expedition and conquests are attributed to Bacchus or Dionusus, to the Indian "*Deonauash*" (who we shall see is identical with the Greek Dionusus), and to Ægyptus and to Hercules.

20 The identity of Osiris with Ninus or Nimrod, and the intimate relation of the early history of Egypt and Babylon, will be more fully demonstrated in Chapter IV.

"Jupiter," called "Diespiter," "Heaven Father," which is regarded as the original etymology of the name, seems to have been peculiar to the Aryan nations, the descendants of Japhet, and to have been the name of their god. The name may also possibly be a corruption, or adaptation, of the name of their ancestor Japetus, who, we know, was deified under the title of "Pra Japeti." When, however, the Cushite

28 idolatry was introduced among them they appear to have called the chief divinity of that idolatry by the name of their god and regarded him as the son of Saturn, or Belus, and identified him with the planet Jupiter, which would make him the same, therefore, as Ninus, Bel Merodach, Osiris, etc. Jupiter was also identified with Bacchus, the Greek Osiris, both having the surname of "*Sabaovius*."<sup>3</sup>

32 The god "*Mars*," or "*Ares*," seems to be likewise identified with Nimrod. For we have seen that Nergal, the Babylonian god of war and of hunting, who was regarded as the planet Mars, was probably a

<sup>1</sup> Diodorus, quoted by Baldwin, *Prehistoric Nations*, pp. 275, 276.

<sup>2</sup> Lemprière, *Osiris*. Shem, Ham and Japhet were, as we have seen, worshipped as gods, which may account for Cush, the son of Ham, when he had been deified as Saturn, being called the *youngest* of the gods.

<sup>3</sup> Faber, vol. ii. p. 292.

deified form of Nimrod, and his identity with the younger Belus, or Bel Nimrod the greater, and Bel Merodach, who have also been shown to be deified forms of the same king, is confirmed by the name given to the wife of Mars. The death of the gods under whose names Nimrod was deified (Osiris, Tammuz, Baachus, Adonis, etc.) was yearly lamented, and these lamentations were the principal feature in their worship, and their wives are specially represented as lamenting their death. Now the wife of Mars was "*Bellona*," a name which signifies "the lamenter of Bel" (from *Bel* and *olnab*, to lament),<sup>1</sup> which connects Mars with the second Belus, who is the same as Osiris, Tammuz, etc. The name also by which Mars was known by the Oscans of Italy was "*Momers*," which signifies "the rebel," or "causer of rebellion"; and the name of the Babylonian god "Bel Merodach" appears to have the same meaning, viz., "Bel, the rebel" (from *Mered*, to rebel),<sup>2</sup> which was probably given him as the champion of the gods against their opponents.

"The god of the dead" worshipped under the name of "*Anu*" or "*Ana*" at Babylon appears to be another deified form of Nimrod. Anu was the Lord of Urka, the city of the dead, and Beltis, or Bilta Niprut, is associated with him as the Lady of Bit Ana, the temple of Anu at Urka. Sargon II. also associates Ishtar, or Astarte, with Anu, as his wife,<sup>3</sup> and as Beltis and Ishtar are forms of the same goddess who was the wife of the two Bel Nimruds, we may conclude that Anu is a form of one or other of those gods, and the evidence seems to show that he must be the younger god, or Nimrod.

Anu was also called "*Dis*," which identifies him with "*Pluto*," the Greek god of the dead, who was called by the Greeks "*Dis*,"<sup>4</sup> and Pluto is identified with Osiris, who was the Egyptian god of the dead, by numerous Greek inscriptions which are dedicated "To Pluto, the Sun, the great Sarapis";<sup>5</sup> Sarapis being a combination of "*Asar*," a name of Osiris, with "*Apis*," the sacred bull by which Osiris was represented.<sup>6</sup> Therefore as Osiris has been shown to be Nimrod, Anu or Pluto must be a deified form of the same monarch.

The Greek god "*Pan*," appears to be a deified form of Cush. Pan was the chief of the Satyrs<sup>7</sup> (Greek "*Saturs*"), which is derived

<sup>1</sup> Hislop, p. 44, note.

<sup>2</sup> Rawlinson's *Herod.*, vol. i. pp. 592, 593.

<sup>3</sup> Lemprière, *Pluto*.

<sup>4</sup> *Ibid.*, p. 87—woodcut 519 of Osiris as *Asarapis*.

<sup>5</sup> Lemprière, *Pan*.

from the Chaldean "*Satur*," whence the name "*Saturn*," who must be the chief of Satyrs and therefore identical with Pan. Pan is also the god of generation, or fecundity, like Mercury or Hermes, another form of Cush, and was represented under the form of a goat.<sup>1</sup>

Wilkinson identifies Pan with "*Khem*," the Egyptian god of Generation.<sup>2</sup> According to Herodotus, Pan was the same as the Egyptian god "*Mendes*," who, he says, was also represented with the head and legs of a goat, and that Pan and a goat were both called Mendes in Egypt.<sup>3</sup> Wilkinson dissents to this because he can find no monuments of this god thus represented;<sup>4</sup> but this fact does not invalidate the more ancient testimony of Herodotus. The goat, the ram and the bull were all emblems of the principle of Generation, and Plutarch says the Mendesian goat had the name of "*Apis*," the sacred bull of Memphis,<sup>5</sup> while Diodorus states that the goat was chosen as the emblem of Generation.<sup>6</sup> Birch says that, according to the inscriptions, Mendes was represented "with the head of a sheep, or goat," and that "the goat of Mendes was the living spirit of the Sun, the life of Ra, the generator, the prince of young women, the original male power of the gods." He was also represented under the form of a ram and as ram-headed.<sup>7</sup> We must, therefore, conclude that he was a form of Khem, the god of Generation, and identical with Pan and Mercury. Pan is further identified with Saturn by the Orphic poet, who calls him "the Universal father and the Horned Zeus or Cronus," i.e., Saturn.<sup>8</sup>

"*Æsculapius*," the god of Medicine, may more or less be identified with both the Babylonian gods, who, as pointed out, sometimes blend into one. The symbol of Æsculapius was a snake, which represented him as the "life restorer," because the snake, which obtains a new skin every year, was thus supposed to constantly renew its life.<sup>9</sup> Now "*Hea*," or "*Heya*," one of the names of Bel Nimrud the lesser, is the Arabic word for both "life" and "serpent,"<sup>10</sup> and the god was represented by a serpent.<sup>11</sup> The etymology of the name

<sup>1</sup> Lemprière, *Pan*.

<sup>2</sup> Wilkinson, by Birch, vol. iii. p. 186.

<sup>3</sup> Herod., book ii. chaps. 42, 46.

<sup>4</sup> Wilkinson, by Birch, vol. iii. p. 187. Apparently no representation at all of Mendes has been discovered, so that the evidence in support of Wilkinson's objection is wholly negative.

<sup>5</sup> *De Iside*, s. 73.

<sup>6</sup> Diodorus, i. 88.

<sup>7</sup> Wilkinson, ed. by Birch, vol. iii. p. 186; note by Birch.

<sup>8</sup> Faber, vol. ii. p. 406.

<sup>9</sup> *Sarachonathor's History*; Cory, *Fragments*, p. 18.

<sup>10</sup> Rawlinson's *Herod.*, vol. i. p. 599.

<sup>11</sup> Lenormant, *Chaldean Magic*, p. 232.



Æsculapius tends to further identify him with "Hea," for "Aish shkul ape" (which would be written "Aishkulape," and "Æsculapius" in Greek), means "the man instructing serpent," from *aish*, "man," <sup>4</sup> *shkul*, "to instruct," and *ape* or *aphe*, "serpent."<sup>1</sup> Similarly "Hea," the serpent god, is called "The Teacher of Mankind, the Lord of Understanding,"<sup>2</sup> etc., and, like Æsculapius, he is "The Life-giver."<sup>3</sup>

But Æsculapius is represented as the child of the Sun,<sup>4</sup> like Osiris and other Sun gods, or their supposed reincarnations as Horus, Apollo, etc. The Greek myth of the birth of Æsculapius is also identical with that of Bacchus. His mother was consumed by lightning and he was rescued from the lightning which destroyed her, just as Bacchus<sup>5</sup> Æsculapius also is said to have died a violent death. He is stated to have been killed by lightning for raising the dead.<sup>6</sup> This identifies him with Nimrod rather than with his father, the violent death of the former constituting a most important feature in the Pagan mythology.

The characteristics, however, of Æsculapius and the etymology of his name tend to associate him more especially with Bel Nimrud the lesser, Hea, the prophet Nebo, "the all-wise Belus," Thoth, or Hermes, etc., and it is probable that the Greeks, confusing father and son, applied some of the traditions of the latter to the former.

Cush, or Bel Nimrud the lesser, seems to be the human original also of "Dagon," the Fish god of the Babylonians and Canaanites. One of the titles of Bel was "Dagon,"<sup>7</sup> and under his name "Hea," Bel Nimrud the lesser is called "The God of the Great Deep," "The Intelligent Fish." This tends to connect Hea with another Fish god, viz., "Oannes," who is regarded as identical with Dagon. Oannes is represented as teaching the Babylonians science and religion, and is described as having a fish's head over his own head, and a fish's tail behind his legs.<sup>8</sup> Dagon was represented in a similar way.<sup>9</sup> M. Lenormant also identifies Hea with Oannes.<sup>10</sup>

Berosus, in his history, mentions several forms of Oannes, who were sea monsters with the reason and speech of men, but with a

<sup>1</sup> Hislop, p. 278, note.

<sup>2</sup> Lenormant, *Chaldean Magic*, pp. 114, 115.

<sup>3</sup> Ovid, *Metam.*, lib. xv. ll. 736-746.

<sup>4</sup> *Æneid*, lib. vii., ll. 769-773, pp. 364-365; Hislop, p. 236.

<sup>5</sup> Berosus's *Five Great Monarchies*, vol. ii. p. 14.

<sup>6</sup> Berosus; Cory, *Fragments*, pp. 22, 23.

<sup>7</sup> Leyard, *Babylon and Nineveh*, p. 343; and Hislop, p. 215

<sup>8</sup> Lenormant, *Chaldean Magic*, p. 157, and Appendix I. p. 201.

fish's head above a man's head and a fish's tail behind a man's legs. The first of these beings, he says, "appeared out of the Erythrean Sea where it borders on Babylonia," and "taught the Babylonians to construct cities, to found temples, to compile laws, and explained to them the principles of geometrical knowledge."<sup>1</sup> Following him appeared a second, very similar in form to the first, whom he calls a "sea daemon," and after this one, "four double-shaped personages" appeared, and finally, "another having the same complicated form between a fish and a man,"<sup>2</sup> whose name was "Odacon," which is equivalent to "O'Dagon"—"the Dagon" or "the Fish."<sup>3</sup> All this, however, is described as occurring during the reign of ten kings previous to the Deluge, of whom the last was Xisuthrus, or Noah, whose escape from the Deluge he describes very similarly to the account in Genesis. These ten kings correspond with the ten generations mentioned in Genesis, and with the earliest history of things which has been preserved in other nations, all of which describe ten kings, or generations, before the Deluge. Berosus further says that Xisuthrus was directed by the deity to write the history of things, which would, of course, include the knowledge obtained from the various sea daemons, and to bury it at the City of the Sun at Sippara. These writings, he says, were found after the Deluge, at Sippara, upon which "they built cities and erected temples, and Babylon was inhabited again."<sup>4</sup>

This story of the sea daemons has, at first sight, the appearance of little more than fanciful fable, but it will be found as we proceed that many of the mythological traditions of the ancients, which have a similar appearance of fable, can be shown to be a record of real events, concealed indeed beneath allegorical language, and often encrusted with fabulous additions, but the meaning of which is plain when compared with other traditions and known historical facts. We shall have to refer to the above statements of Berosus again; but, for the present, the point to be noticed is that these sea daemons, who were said to be teachers of a certain knowledge to mankind, were the original "Oannes" and "Dagon," and that their names were probably given to Hea, that is to say, Bel Nimrud the lesser, or Cush, because he also was Nebo, the false prophet, and great teacher of the primitive idolatry.

Nimrod, in his character of Bacchus, was also called "*Ichthyos*"

<sup>1</sup> Berosus, from *Polyhistor*; Cory, pp. 22, 23.

<sup>2</sup> Berosus, from *Apollodorus and Abydenus*; Cory, p. 30-33.

<sup>3</sup> Dagon or Dagon is the Chaldee for fish; Faber, vol. ii. p. 378.

<sup>4</sup> Berosus, from *Polyhistor*; Cory, pp. 27-29.

the Fish,"<sup>1</sup> but he was so called for a different reason from that which gave to his father the titles of Oannes and Dagon. His death was the great event commemorated in the later form of idolatry, when he and his father were worshipped as gods, and the enemy of the god who compassed his death was called "Typhon," the name, among the Egyptians, of the evil principle. The ocean which destroyed the human race at the Deluge was also called Typhon, and the enemy of the god was thus identified with the ocean. Bacchus therefore represented as plunging beneath the waves of the ocean in order to escape from his enemies, from whom he was rescued by Thetis.<sup>2</sup> Hence his name "Ichthys."

A similar story is told of Osiris, the Egyptian Bacchus, but in this case the god is identified with Noah. He is represented as being shut up in his coffin and set afloat on the waters of the ocean on the seventeenth day of the second month of the Egyptian year, *i.e.*, the day on which the Deluge commenced, and to have remained there, as did Noah, for exactly one year.<sup>3</sup> The coffin or ship in which he was preserved was called "Argo," "Baris," and "Theba," the latter being the word used for the ark of the Deluge by Moses.<sup>4</sup> Thetis also, who received Bacchus, is shown by Faber to be identified with the ark,<sup>5</sup> and just as Noah was, as it were, born again in a new world out of the ark, so Bacchus is called "Thebe genas," "Arkborn," and his heart was supposed to be carried in a box called "the ark" at his festivals.<sup>6</sup> The reason why Bacchus and Osiris were thus identified with Noah was, firstly, to obtain for the god the veneration in which the father of the human race was held, and secondly, to associate his worship with the memory of the Deluge which had so solemn and profound an effect on the postdiluvians, that, as we have seen, it is to this day yearly commemorated in almost every nation under the sun.<sup>7</sup> The latter event had also a particular bearing on the origin of Paganism, which will be duly noticed hereafter.

It does not appear that "Ham," or "Ammon," was worshipped as a god except by the Egyptians. He was venerated by them under the name "Amon," or "Amen," at Thebes,<sup>8</sup> which in Scripture is called "No Amon," or the abode of Amon. He was identified with the Sun as "Amenra," and is represented with a ram's head surmounted by the

<sup>1</sup> Hesychius, *Bacchus*, p. 114; Hislop, p. 114.

<sup>2</sup> Homer, *Iliad*, vi. v. 133; Bryant's *Mythology*, vol. iv. p. 57; Hislop, p. 142.

<sup>3</sup> Plutarch, *De Iside*, ii. p. 336, D; *Apollodoros*, lib. iii. cap. xiv.

<sup>4</sup> Faber, vol. i. pp. 21, 260-371.

<sup>5</sup> *Ibid.*, vol. iii. book v. chap. iii.

<sup>7</sup> See *ante*, chap. i.

<sup>6</sup> *Ibid.*, vol. ii. pp. 265-267.

<sup>8</sup> *Ante*, p. 16.

disk of the Sun to symbolise the generative power of the Sun.<sup>1</sup> Under this aspect he is identified with "Khem," "Cnoubis," or "Cnoughis," and Osiris, all of whom represented the generative principle. "Khem," or "Kham," whom Wilkinson identifies with the Greek god Pan,<sup>2</sup> is the Egyptian name of Ham, and therefore the same god as Amen in a different aspect, and he is represented by exactly the same figure as Amen.<sup>3</sup> Cnoubis is also represented, like Amenra, with a ram's head,<sup>4</sup> and by the Romans was known as Jupiter Amon Cnoubis.<sup>5</sup> Birch says that the hymns of the eighteenth dynasty represent Amenra as the creator of men, animals and plants; that they identify him with Khem, and ally him in all respects with the Sun, while in the time of Darius he is identified both with Ra, the Sun, and with Osiris.<sup>6</sup> Khem was also regarded as the generating influence of the Sun, and in one of the hieroglyphic legends is called the Sun.<sup>7</sup> Cnoughis likewise represents the Creative spirit in Nature.<sup>8</sup> The god "Phthah" also represented the Creative power, and was identified by the Greeks with Vulcan, the father of the gods,<sup>9</sup> and Phthah, like Vulcan, was the father of the gods.<sup>9</sup> He was represented by the Scarabæus beetle, which was an emblem of the Sun as being "the type of the Creative power, self-acting, and self-sufficient."<sup>10</sup>

"Seb," like Phthah, was also the father of the gods, and identical with Saturn,<sup>11</sup> and must therefore be Cush, but with these exceptions, and that of Thoth, or Hermes, Cush does not appear to have been otherwise worshipped in Egypt, and Ham seems to have taken his place under the forms of Kneph, or Cnoughis, Amen, and Khem, as the god of Generation, like the Mercury and Pan of the Greeks. But it is evident that the different gods blend into each other, or, as Wilkinson says, "take each other's characters and attributes."<sup>12</sup> Ammon, in short, as "Jupiter Ammon," was ultimately identified with Jupiter, the son of Saturn, and therefore with Osiris, and in Manetho's Dynasty of Gods Ammon is classed as merely a demi-god, showing that he had lost his position in later times, when Osiris had

<sup>1</sup> Wilkinson, by Birch, vol. iii. p. 9—pl. xix.

<sup>3</sup> *Ibid.*, compare pl. xix. p. 8, and woodcut p. 25.

<sup>4</sup> *Ibid.*, pl. xviii. p. 3.

<sup>5</sup> *Ibid.*, p. 2.

<sup>6</sup> *Ibid.*, p. 13, note by Birch.

<sup>7</sup> *Ibid.*, p. 26.

<sup>8</sup> *Ibid.*, p. 2.

Wilkinson here tries to idealise the character of Cnoughis by calling him "the Spirit," but the ram's head and other characteristics given to him show that he was the Phallic god, the supposed author of natural life and generation.

<sup>9</sup> *Ibid.*, p. 17, note by Birch.

<sup>10</sup> *Ibid.*, p. 15.

<sup>12</sup> *Ibid.*, pp. 9, 10.



become the chief god of the Egyptians and was identified with the Sun.<sup>1</sup>

We have seen that the Egyptian Thoth, or Hermes, was "the God of letters and learning, the means by which all mental gifts were imparted to men, and he represented the abstract idea of intellect."<sup>2</sup> Now the Egyptians regarded the heart as the seat of intellect, and Herapollo describes the Egyptian Hermes as "the president of the heart."<sup>3</sup> The significance of this will be evident when it is remembered that Hermes has been identified with Belus, or Bel, and that "Bel" is the Chaldee for "heart." Thoth is called by Jamblicus "the God of all Celestial Knowledge,"<sup>4</sup> i.e., celestial knowledge according to the Pagan idea of it, which well accords with the character of Cush as the teacher of mankind and the originator of Pagan idolatry. These characteristics also tend to identify Thoth with Pathah, who is called "Intellect, the Lord of Truth,"<sup>5</sup> that is of truth in the Pagan sense. In short, Phthah was the "father of the gods," and therefore the same as Saturn or Cush.<sup>6</sup> In the rites of Osiris, Thoth is represented as his scribe and counsellor, and was called "Hermes Trismegistus," or "Thrice Great Hermes."<sup>7</sup>

The god "Anubis" appears to be especially identified with Thoth, Hermes and Mercury, and therefore with Cush. Apuleius speaks of him as the interpreter of the gods, like Mercury or Hermes. He is also the god of the dead like Mercury, while, like Mercury, he is represented as holding the "caduceus," in his hand.<sup>8</sup> His office, as god of the dead, would seem to connect him with the Babylonian god of the dead Anu, Dis, or Pluto (i.e., Nimrod). But the two deities were gods of the dead in different ways, Mercury, or Hermes, and Anubis being the *conductors* of the dead, while Pluto, Osiris, etc., were *judges* of the dead.<sup>9</sup>

There are one or two other gods who were regarded as re-incarnations of Osiris and other forms of the same god, and they are practi-

<sup>1</sup> See Manetho's "Dynasty of the Gods"; Cory, p. 94.  
<sup>2</sup> Wilkinson, by Birch, vol. iii. p. 168.

<sup>3</sup> *Ibid.*, p. 324.

<sup>4</sup> *Ibid.*, p. 15.

<sup>5</sup> Wilkinson, by Birch, vol. iii. p. 169.

<sup>6</sup> *Ibid.*, p. 17.

<sup>7</sup> Wilkinson, by Birch, vol. iii. p. 169. Wilkinson makes another god out of Hermepis. But considering the variety of titles given to the gods and kings of Egypt, the reason has little weight as compared with the great unlikelihood of two gods being given exactly the same name.

<sup>8</sup> Wilkinson, by Birch, vol. iii. p. 160.

<sup>9</sup> *Ibid.*, p. 169; Anubis, p. 67; Lemprière, *Osiris, Pluto, Mercury*.

cally identical with him. Osiris himself was recognised as the Sun god, and both "Horus" and "Apollo" are represented as sons of the Sun and as the Sun himself; for when the god, as Osiris, was identified with the Sun, the incarnation of himself became both the Sun and the son of the Sun. Thus "Isis," the goddess mother and wife of Osiris, and mother of Horus, is represented as saying, "No mortal hath raised my veil. The fruit which I have brought forth is the Sun."<sup>1</sup>

"Cupid," another incarnation of the god, is similarly identified with his father, but he is the son of the god and goddess from a different point of view. He is represented to be, as might be expected from the identity of so many gods and goddesses, the son of many of them, and this also accounts for the various genealogies given in Greek mythology to the different gods. Cupid, however, is more especially the son of *Venus*, in whose arms he is represented, just as Horus, under the name of "*Harpocrates*," is represented in the arms of Isis.<sup>2</sup> Cupid is also portrayed with a heart in his hands, or else with the heart-shaped fruit of the *Persea*,<sup>3</sup> which caused the Greeks to regard him as the god of the heart, or god of love, just as the representation of Bacchus caused them to regard him as the god of wine. But in both cases the real significance of the symbol was misunderstood. For the Chaldee for "heart" is "Bel,"<sup>4</sup> which, on the principle of the double signification of words adopted by the Pagan priesthood to conceal the true meaning from the uninitiated, denoted that the child was the son of Bel, or Cush; while he is further identified with "the mighty hunter" by the bow and arrows.

For the same reason the heart contained in an ark was carried by the priests in procession at the festivals of Bacchus,<sup>5</sup> to identify him with the Babylonian god. The Roman youths also used to wear a heart-shaped amulet suspended round their necks, called the "Bulla,"<sup>6</sup> which had evidently the same significance. Cupid, known also as "*Eros*," was lamented by the Egyptians, like Osiris and Tammuz, under the name of "*Maneros*," who, they said, was "*the only son of their first king*."<sup>7</sup> This first king, we shall see, was Thoth, or the elder Belus, which also identifies Maneros, or Cupid, with Osiris, or

<sup>1</sup> Lemprière, *Isis*.

<sup>2</sup> Harpocrates means, as shown by Buusen, "Horus the child"; Hislop, p. 188, note.

<sup>3</sup> *Pompeii*, vol. ii. p. 177; Hislop, p. 189.

<sup>4</sup> Hislop, p. 190.

<sup>5</sup> Jul. Firm., *De Error., prof. reb.*, pp. 14, 15; Arnob., *Adv. Gent.*, lib. v.; Faber, vol. ii. p. 265.

<sup>6</sup> Kenneth's *Antiquities*, pp. 300, 301; Hislop, pp. 189, 190.

<sup>7</sup> Herod., lib. ii. cap. lxxix.

Nimrod. Now Osiris was worshipped by the Greeks as Bacchus, and Herodotus states that he was greatly surprised at the fact that the dirge which they used in lamenting Maneros was exactly the same as the dirge of *Lirus*, who was identical with Bacchus.<sup>1</sup>

In spite of this necessarily brief examination, the consentient evidence of so many ancient writers is practically conclusive of the fact that the originals of the gods of Babylon, Egypt, Greece and Rome were human beings, the first great monarchs of the world, viz., Cush and his son Nimrod, the founders of the Babylonian empire. This is also confirmed by the very names of some of the gods; by their characteristics; by their having been the originators of fire worship and the first teachers of idolatry; by their history as human kings, as in the case of Osiris, Bacchus and Ninus, which so exactly agree with that of Nimrod; by the fact that they are represented as reigning both in Babylon and Egypt; by the claim of the kings of those countries to be their descendants; by various independent and undesigned references to them; and by the accumulative evidence of the identity of the various gods with each other. This evidence will be found to be still more accumulative when we come to speak of the gods of other nations, and of the relations of the great goddess in her various forms to the different gods.

The latter evidence is also confirmed by the testimony of ancient and modern writers to the intimate connection of the religious systems of each country, and to the fact that Egypt, Phœnicia, Greece and Rome obtained their religion either directly from Babylon and Assyria, or from each other.

The intimate connection of these religious systems is also shewn by the fact that the Grecian mythology speaks of half a dozen or more Cupids, and various Apollos, Mercurys, etc. This, on the face of it, would be inexplicable, for we cannot suppose that they invented so many gods of the same name, and all with similar attributes. But it is at once explained when it is considered that the Greeks obtained their religion from Babylon through Phœnicia, and Egypt. For it would necessarily follow from this, that each Cupid or Apollo would be represented to them as the son of various gods and goddesses, and not recognising that the latter were merely the deified attributes of one original God and Goddess, they would naturally suppose that the sons of each god and goddess were different persons, although of the same name.

<sup>1</sup> Herod., and Hæsiop, p. 22, note.

Wilkinson, speaking of the gods of Egypt, says, "I have stated that Amunre and other gods took the form of different deities which, though it appears at first sight to present some difficulty, may be readily accounted for when we consider that each of those whose figures or emblems were adopted, was *only an emanation or deified attribute of the same great Being*, to whom they ascribed various characters according to the several offices he was supposed to perform."<sup>1</sup>

Bunsen also says, "Upon these premises we think ourselves justified in concluding that the *two series of gods* were originally identical, and that in the *great pair of gods* all these attributes were concentrated, from the development of which, in various personifications, that mythological system sprang which we have already been considering."<sup>2</sup>

Owing to the fact of the same names, such as "Cronus," "Belus," or "Bel," being given to both father and son; to the fact that both were regarded as gods of fire, and taught or enforced the worship of fire and idolatry; and also to the fact that both had a claim to be founders of Babylon,—because Babel (the design of Cush), and the city, which was commenced at the same time (Gen. xi. 5, 8), were the *beginning* of Babylon, which Nimrod completed,—the distinction between the two has often been lost sight of.

But the distinction is of great importance, and in spite of a trifling confusion at times, due to the above causes, may be readily recognised.

Thus we have seen that the elder "Cronus," the elder "Belus," or Saturn, who was the father of Ninus, Osiris and Ægyptus, was "Cush the Æthiopian," the father of Bacchus; and that he is more especially identified with "Vulcan," "Hephestus," "Chaos," "Janus," "Pan," the Egyptian "Phthah," and "Seb," as the "*father of the gods*"; and that he is represented as the ring-leader, or principal actor, in the building of the Tower of Babel; while under the names of "The Prophet Nebo," "Hea, the Lord of Understanding," "Thoth," "Hermes," "Tautus" (the counsellor both of "Osiris" and "Tammuz"), "Mercury," "Anubis," "Æsculapius," "Oannes" and "Dagon," he appears to have been the teacher of mankind and initiator of the Pagan religion.

Similarly, Nin, or Ninus, the younger "Cronus," and the younger "Belus," or "Bel," or "Bel Nimrud the greater," Bel Merodach, etc., is Nimrod the Great King and Conqueror, who is more especially identi-

<sup>1</sup> Wilkinson's *Egyptians*, vol. iv. p. 245.

<sup>2</sup> Bunsen's *Egypt*, vol. i. p. 418.

fied with "Hercules," the giant hunter "Orion," "Adonis," "Adon," "Baal Tammuz," "Osiris," "Ægyptus," "Bacchus," "Jupiter," "Mars," "Anu," "Dis," "Pluto," etc.

It is to be observed, however, that although the distinction between the two sets of gods is more or less clear, all were regarded by the ancients as the Sun, which was a consequence of the intimate relation to each other of the two sets of gods, viz., the relation of father to son, and the tendency of the one to blend into the other. Mr Faber quotes a number of ancient mythologists who assert the identity of the different gods with the Sun.<sup>1</sup>

Thus Saturn, or Cronus, is declared to be the Sun by Macrobius and Nonnus.

Jupiter is declared to be the Sun by Macrobius, Nonnus, and the Orphic poet.

Pluto, or Aidoneus, is said to be the Sun by the Orphic poet.

Bacchus, or Dionusus, is said to be the Sun by Virgil, Ansonius, Macrobius, Sophocles and the Orphic poet.

Priapus is said to be the Sun by the Orphic poet.

Apollo is said to be the Sun by Macrobius, Nonnus, the Orphic poet, Ovid, and by his own oracular responses.

Janus is said to be the Sun by Macrobius.

Pan, or Phanes, is said to be the Sun by Macrobius and the Orphic poet.

Hercules is said to be the Sun by Nonnus and Macrobius.

Vulcan, or Hephæstus, is said to be the Sun by the Orphic poet.

Æsculapius is said to be the Sun by Macrobius.

Mercury is said to be the Sun by Macrobius.

Osiris, Horus, Serapis, are each said to be the Sun by Diodorus Siculus, Macrobius, an ancient oracle of Apollo, and the Horapolline hieroglyphics.

Belus is said to be the Sun by Nonnus.

Adonis, or Attys, is said to be the Sun by Macrobius.

The Hindus, in like manner, assert that Vishnu is the Sun at night and in the west; that Brahma is the Sun in the morning and in the east; and that Siva is the Sun from noon to evening.<sup>2</sup>

Mr Faber gives the names of other gods who were regarded as the Sun, but the above are sufficient to show the general character

<sup>1</sup> Faber, *Pagan Idolatry*, vol. ii. bk. iv. chap. i. pp. 206-214.

<sup>2</sup> Moor's *Hindu Pantheon*, pp. 6, 9, 13, 33, 277, 294; *Asiat. Res.*, vol. i. p. 267; vol. v. p. 254.

of the Pagan belief, and the subject will be more fully considered in future chapters.<sup>1</sup>

4 This, although these gods can be identified with human originals, initiated; while to the common people the gods were merely beings possessed of certain powers and characteristics, whose material manifestations were the sun and certain planets, and whose spirits were supposed to inhabit certain images and temples. The truth only became gradually known as the influence of, and veneration bestowed on, idolatry began to decay, and our present knowledge is due to the facts thus revealed by ancient authors, and to the careful comparison by modern students of ancient myths and traditions.

16 In conclusion we may refer to the legend of "Izdubar," translated by Mr George Smith from the Assyrian Tablets, as it would seem to be an indubitable evidence that the human originals of the Babylonian gods were Nimrod and Cush.

20 Mr Smith identifies Izdubar with Nimrod. Izdubar, like Nimrod, is a mighty leader, a man strong in war. Like Nimrod, he is called "the mighty giant." Like Nimrod, he is a mighty hunter who slays by sheer strength the most formidable wild animals. In his time the whole of the Euphrates Valley was divided into petty kingdoms, and Izdubar, like Nimrod, establishes his dominion over them, the centre

24 of his dominion being in the region of Shinar at Babylon, Accad, Erech and Nippur, exactly corresponding with that of Nimrod.<sup>2</sup> Moreover, Izdubar speaks of Noah as *his father*, a term of relationship which would be equally applied to one who was his grandfather or great-grandfather. For Hasisadra,<sup>3</sup> his father, is the person who, in the Chaldean Tablets of the Deluge, is preserved with various animals and beasts of the field in an ark, and who at its termination sends forth a dove and a raven to see if the waters had abated.<sup>4</sup> His relationship, therefore, to Noah, together with his characteristics and

28 or great-grandfather. For Hasisadra,<sup>3</sup> his father, is the person who, in the Chaldean Tablets of the Deluge, is preserved with various animals and beasts of the field in an ark, and who at its termination sends forth a dove and a raven to see if the waters had abated.<sup>4</sup> His relationship, therefore, to Noah, together with his characteristics and

<sup>1</sup> See chap. x., "Sun, Serpent, Phallic and Tree Worship."

<sup>2</sup> *Chaldean Account of Genesis*, pp. 174 and 203, ll. 44, 45.

<sup>3</sup> Ha Sisadra is evidently the Noah of Berossus's *History of the Kings*, the name being translated by the Greeks, "Xisathrus" or "Sisithrus." The Greeks constantly substituted "th" for "d," as in "Theos" for "Deus," and always gave a Greek termination to names. Ha Sisadra would therefore become "Ha Sisathrus," or without the prefix, "Sisathrus."

<sup>4</sup> See Izdubar legend, *Chaldean Account of Genesis*.

exploits, makes it impossible to doubt that the legend is a romance founded on the history of Nimrod.

4 M. Lenormant, the god of fire, and the personification or incarnation of the Sun, while the twelve tablets on which his enterprises are recorded appear to symbolise the Sun god passing through the twelve signs of the Zodiac, and is probably the origin of the twelve labours of Hercules.<sup>1</sup> In short, just as Nin, the Assyrian Hercules, was the husband of the Assyrian goddess Bilita, or Beltis, so Izdubar is the lover and husband of Ishtar, another form of the same goddess.<sup>2</sup>

12 We have also seen that the two Pagan gods are associated together in the respective characters of king and counsellor, hero and sage, warrior and prophet, as in the case of Thoth and Osiris, Thoth and Tammuz, Bel and Nebo, Ninus and Oannes, Nin and Hea. In like manner, Izdubar is associated with a wonderful sage named "Hea-bani," "famed for his wisdom in all things and his knowledge of all that is visible and concealed," and whose name and characteristics therefore exactly correspond with those of Hea. The suffix *bani* signifies "to make,"<sup>3</sup> and as one signification of the name "Hea" is "life,"<sup>4</sup> Hea-bani would signify "life-maker," or "life-giver," which was the particular attribute of Hea, Æsculapius, etc.

Again Hea-bani helps Izdubar in his exploits and the two are represented on a Babylonian cylinder (see woodcut) in exactly the



IZDUBAR AND HEA-BANI.

<sup>1</sup> Lenormant, *Chaldean Magic*, pp. 188, 189.  
<sup>2</sup> Izdubar Tablets.

<sup>3</sup> *Chaldean Account of Genesis*, p. 185.  
<sup>4</sup> Rawlinson's *Herod.*, vol. i. p. 600. Hea was "the life-giver"; Lenormant, *Chaldean Magic*, pp. 114, 115.

<sup>5</sup> Copied from *The Chaldean Account of Genesis*, by the permission of Messrs. Sampson, Low, Marston & Co.

same style and manner as the Assyrian Nin, or Hercules; while the fawn, the particular symbol of Nimrod, at the feet of Izdubar also identifies Izdubar with Nin, and both with Nimrod. M. Lenormant also identifies Izdubar with the god Bar or Nin.<sup>2</sup>

4 M. Lenormant speaks of the legend as "a god transformed in epic poetry into a terrestrial hero, and not an historical king as Mr Smith would have him considered."<sup>3</sup> But it is clear that Mr Smith is correct and that the legend is a romance founded on the history of the great king and giant hunter Nimrod, who was afterwards deified and eventually transformed into the Sun and Fire god of the Babylonians. It is the story of a terrestrial hero transformed into a god, and not the story of a god transformed into a hero.

12 The legend, in short, is a further and conclusive evidence that the originals of the Babylonian gods, and of the gods of other nations who received their religion from Babylonia and Assyria, were the two first kings of the first great empire of the world, Nimrod and his father Cush. For while it is clear that Izdubar is Nimrod, it is equally clear that he is the Babylonian Sun god, and Nin the Assyrian Hercules and god of war and hunting, and that his friend and counsellor Hea-bani is the god Hea.

Mr Smith gives a portrait of Izdubar from a Khorsabad sculpture (see woodcut),<sup>4</sup> and he remarks:—"In all these cases and in every other instance where Izdubar is represented he is indicated as a man with masses of curls over his head, and a large curly beard. So marked is this and different in cast to the usual Babylonian type that I cannot help the impression of its being a representation of a distinct and probably Ethiopian type."<sup>5</sup> But the Cushite type is not only displayed in the crisped hair. It is seen also in the flattened and distended nostrils, and in the thick, turned-out sensual lips, and it is just what we might expect to find in the progenitor of the black or negro race. This portrait, therefore, also tends to identify Izdubar with the Cushite monarch, and the sculpture is probably a fair likeness of the giant hunter Nimrod.

It will be seen that he is represented as not only strangling a lion, but as carrying in his right hand a dead serpent. This, as will be pointed out in another chapter, was the peculiar characteristic of the

<sup>1</sup> Compare ante woodcut, p. 24.

<sup>2</sup> *Chaldean Magic*, p. 189.

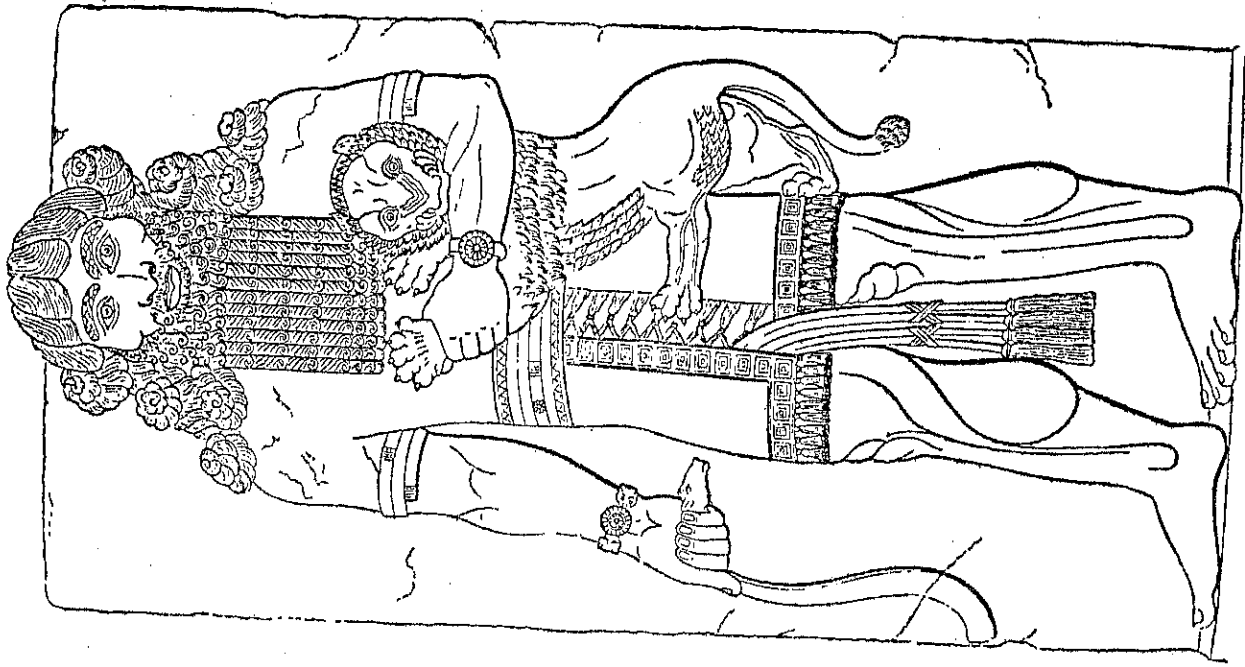
<sup>3</sup> *Ibid.*, p. 188.

<sup>4</sup> Copied from *The Chaldean Account of Genesis*, by the permission of Messrs. Sampson, Low, Marston, & Co.

<sup>5</sup> *Chaldean Account of Genesis*, p. 194.

## THE WORSHIP OF THE DEAD

various forms of the god under which Nimrod was deified. They were represented as the slayer of the serpent.



IZDUBAR STRANGLING A LION (from Khorsabad Sculpture).

There is much uncertainty regarding the phonetic value of the signs which Mr George Smith has translated by the name Izdubar or Isdubar.<sup>1</sup> M. Lenormant has pointed out that "bar" signifies fire, and considers the name "Izdubar" to mean "mass of fire"; but "bar" is also the Semitic for "son," which is such a prominent feature in the titles of the younger Babylonian god. Again, the symbols for "s" and "sh" are often the same in Egyptian hieroglyphics, and this is also the case with those of Babylon, in which case the first syllable of the name might perchance be read as "Ish," or "Isha," signifying the "woman," the root of the name "Ishtar." It may also be remarked that "d" and "t" are generally interchangeable, as in the case of "Dumuz," who was generally known as "Tammuz." Is it not possible, therefore, that the name may be a combination of the name of the Babylonian goddess *Ishtar* with the term "bar," or "son," added, signifying "the son of Ishtar," which would represent Izdubar to be both the son and the lover, or husband, of the goddess?

This, as already pointed out, was the particular relationship of the younger god to the goddess. He was called "the son and husband of the mother," and considering the evident identity of Izdubar with the god Nin, or Bar, there seems to be a possibility at least that this may be the correct meaning of the name.

<sup>1</sup> Later writers have translated the name as "*Gilgamesh*," but little dependence can as yet be placed on the interpretation.

out sufficient reason, has questioned the existence of the first Semiramis. Nothing was more common than for later sovereigns to take the name and endeavour to surround themselves with some of the glory of a celebrated predecessor. We are also told by both Diodorus Siculus and Athenagoras that Semiramis after her death was worshipped by the Babylonians and throughout the East as "Rhea," "the great goddess mother."<sup>1</sup> She was also known in Greece as "Ammas,"<sup>2</sup> which is the Hellenic form of the Chaldee *Ama*, "the mother." This certainly could not apply to the later Semiramis.

12 Cronus, *i.e.*, Belus, was king of the Cyclops, who are called "the inventors of tower building,"<sup>3</sup> the first tower being that of Babel. Babylon also was surrounded by a wall with towers at intervals, and according to Ovid, Justin and others, it was Semiramis who surrounded Babylon with a wall.<sup>4</sup> This is equally ascribed by Megasthenes to Belus,<sup>5</sup> but, as we shall see, Semiramis finished what the second Belus, or Nimrod, had commenced, and she was even more famous as a builder than her husband. It was in consequence of this that so many of the goddesses are represented wearing a mural crown, or crown of towers. Thus Rhea, known also as "Cybele," is represented with a turreted crown, and Ovid says that the reason why she wore this crown was because "she was the first who erected towers in cities,"<sup>6</sup> which further identifies her with Semiramis.

24 Rhea is usually represented as the wife of Saturn, the elder Belus, or Cush, rather than the wife of Nimrod, and we shall see that there are grounds for concluding that Semiramis was the wife of the father before she became the wife of the son, which may have been the primary reason of the title given to the latter, *viz.*, "The Husband of the Mother."<sup>7</sup>

32 Like Rhea, or Cybele, "Diana," or "Artemis," is also represented, with a turreted crown,<sup>8</sup> and a scholiast on the *Periërgesis* of Dionysius makes Semiramis the same as the goddess "Artemis Despoina."<sup>9</sup> The title "Despoina" is the Greek for "the lady" and "Domina," "the

<sup>1</sup> Diodorus Siculus, lib. ii. p. 76; Athenagoras, *Legatio*, pp. 178, 179; *Paschal Chronicle*, vol. i. p. 65.

<sup>2</sup> Hesychius, *sub. voce*, "Ammas."

<sup>3</sup> Pliny, lib. vii. cap. lvi.

<sup>4</sup> Ovid, opera *Métam.*, lib. iv. fab. 4. l. 58, vol. ii. p. 177; Hislop, p. 308.

<sup>5</sup> Megasthenes, *Cory*, pp. 45, 46.

<sup>6</sup> Ovid, op. vol. iii.; *Fasts*, iv. 219-221; Hislop, p. 30.

<sup>7</sup> Bunsen's *Egypt*, vol. i. pp. 438, 439, and Rawlinson's *Herod.*, vol. i. essay x. pp. 625, 626.

<sup>8</sup> See figure from Kitto's *Commentary*, vol. v. p. 205; Hislop, p. 29.

<sup>9</sup> Layard's *Nineveh*, vol. ii. p. 460, note.

## CHAPTER III

### THE GREAT GODDESS

It is necessary now to point out briefly the identity of the principal goddesses with each other and with the Babylonian Queen.

4 The usual title of the goddess in Babylonia, Assyria, Egypt and in classical mythology is "The Great Goddess Mother" or "The Mother of the Gods," but she is represented as being both the mother and wife of the gods, and as it is the uniform testimony of the ancients that the various goddesses were all one and the same person, it is a further evidence that the originals of the various gods were only two persons bearing the relation to each other of father and son.

12 These two originals we have seen to be Cush and his son Nimrod, and the goddess would therefore seem to have been the wife of Cush and the mother of Nimrod. But, as we shall see, she was not only the wife of the former, but both the mother and the wife of the latter, and she is more generally represented as the wife of the younger god.

20 As it seems clear that Nimrod is the Nin, or the second Bel Nimrod, of the monuments, and the Ninus of history, it follows that "Semiramis," the wife and queen of Ninus, must have been the wife of Nimrod, and that as he was the human original of the younger god, so was she the human original of the great goddess, Belta Niprut, Beltis, Ishtar, etc., who are clearly different aspects of the same goddess.

24 Both Justin and Castor state that Ninus was the second king of Babylon and the son and successor of Belus, and that, after the death of Ninus, his wife Semiramis succeeded him on the throne of Babylon.<sup>1</sup> This is also testified to by Eusebius and Africanus in their dynasties of Assyrian kings.<sup>2</sup> There was a second Semiramis who lived about the time of the Trojan war, and Sir. H. Rawlinson has found the records of this later queen at Babylon, and on this ground, but with-

<sup>1</sup> Justin, *Historia*, p. 615; Castor, *Cory's Fragments*, p. 65.

<sup>2</sup> *Cory*, pp. 70, 71.



lady," was the common title of Rhea or Cybele in Rome,<sup>1</sup> as was "Bilta," or "Beltis," "The Lady," of the goddess in Babylon.

4 Semiramis is also identified by Athenagoras and Lucian with the Syrian goddess,<sup>2</sup> and the Syrian goddess has been shown by Lazard to be the Phœnician *Astarte*,<sup>3</sup> whose name "Astarte," or "Ashtart," was in Hebrew "Ashtoreth," and Astarte and Ashtoreth are the Phœnician and Hebrew forms of the Babylonian goddess Ishtar.<sup>4</sup> Mr Hislop remarks that it is generally admitted that the last syllable, "tart," of the Phœnician "Ashtart," is derived from the Hebrew *tor*, "to go round, surround, or encompass"; the masculine *tor* being used for a border or row of jewels round the head (Parkhurst, *sub voce* No. 11, and also Gensenius). Hence as "Asha" is woman, Ashtart and Ashtoreth would mean "the woman who encompasses," alluding to her surrounding cities with walls and towers.<sup>5</sup> This is further confirmed by the fact that Astarte, like Diana and Rhea, is depicted standing on a lion, with a turreted crown,<sup>6</sup> while Diana was called "Tauropolis," from *tor*, "a tower," and *pol*, or *poleo*, "turn round," or "surround with towers or fortifications."<sup>7</sup> If, as seems evident, both from the etymology and the turreted crown, this is the meaning of the names "Ashtart" and "Ashtoreth," we may conclude that it is also the meaning of "Ishtar," the goddess of war, "who defends from attacks,"<sup>8</sup> for "Isha," like "Asha," signifies "woman."

4 Astarte, according to Sanchoniathon, was the Babylonian *Aphrodite*, or *Venus*,<sup>9</sup> and Ishtar was identified by the Babylonians with the planet Venus.<sup>10</sup> Pausanias also, speaking of the temple of Vulcan at Athens, says, "Near this is the temple of the celestial Venus who was first worshipped by the Assyrians and, after them, by the Paphians of Cyprus, and the Phœnicians who inhabited the city of Ascalon in Palestine."<sup>11</sup> Under the name of "Mylitta," virgins were prostituted to her in Babylon, and the same was done in Cyprus in honour of Venus.<sup>12</sup>

2 Bel, under the title of "Beel Sâmer," was called "The Lord of

<sup>1</sup> Ovid, *Fasts*, lib. iv. p. 340; Hislop, p. 30.

<sup>2</sup> Athenagoras, *Leg.*, vol. ii. p. 179; Lucian, *De Dea Syria*, vol. iii. p. 382; Hislop, p. 307.

<sup>3</sup> Lazard, *Nineveh*, vol. ii. p. 456.

<sup>4</sup> *Five Great Monarchies*, vol. i. p. 138.

<sup>5</sup> Lazard, *Nineveh and Its Remains*, vol. ii. p. 456.

<sup>6</sup> Rawlinson's *Five Great Monarchies*, vol. i. p. 139.

<sup>7</sup> *Sanchoniathon*, Cory, p. 14.

<sup>8</sup> Pausanias, lib. i. *Attica*, cap. xiv. p. 619, 620.

<sup>9</sup> Herod., lib. i. cap. cxcix.

1 Heaven,"<sup>1</sup> Ishtar was called "The Mistress of Heaven," while Beltis, under the name of "*Milkat Ashemin*," was known to the Babylonians and Jews as "The Queen of Heaven."<sup>2</sup> This was also the title of the Egyptian "*Isis*," who in later Egyptian mythology was identified with the moon, as was Osiris with the sun. Isis is, in fact, the Greek form of *Isht*, "the woman."<sup>3</sup>

8 Isis also is the same as "Ceres,"<sup>4</sup> and the rites of Isis and Ceres were similar,<sup>5</sup> as were those of "Rhea," or "Cybele," and "Astarte."<sup>6</sup> Thus we have "Rhea," "Cybele," "Diana," "Astarte," or "Ashtoreth," "Ishtar," "Venus," or "Aphrodite," "Isis" and "Ceres," all more or less identified with Semiramis and the Babylonian goddess, and with each other, and the relationship of Rhea to Saturn, of Venus to Adonis, Isis to Osiris, etc., still further confirms this identity.

12 We have seen that Baal-Tammuz was also called "Adon," "The Lord," who was the Greek Adonis, and Adon with the points is pronounced in Hebrew "*Athor*." Now, speaking of local names in the district of Laodicea, Eustathius states that "Athan is God."<sup>7</sup> The feminine of Athan is "*Athana*," which, in the Attic dialect, is "*Athene*," which signifies "The Lady," as does "Adon," or "Athan," "The Lord."<sup>8</sup> This 20 identifies "*Minerva*," whose name in Athens was "Athena," with the wife of Adon, or Tammuz, viz., Ishtar, and therefore with Beltis, whose name also signifies "The Lady." Minerva was the "*Neith*" of the Egyptians, the goddess of Sais, and was called "the mother of the gods,"<sup>9</sup> like Rhea, Isis and others. The Minerva of the Egyptians was also the mother of Apollo,<sup>10</sup> who was the same as Horus, which shows that Minerva, or Neith, was identical with Isis, the mother of Horus.

28 The name of the goddess "*Juno*" is derived from the Chaldee *D'Juno*, which, without the article, becomes "June" or "Juno." "Diune," or "Dione," was a name given to Venus, and Ovid uses the title for the Babylonian Venus,<sup>11</sup> while Julius Firmicus also identifies Venus with Juno. He says, "The Assyrians and part of the Africans wish 'the air' to have the supremacy of the elements, for they have

<sup>1</sup> Hislop, p. 165.

<sup>2</sup> Jeremias, vii. 18; Parkhurst, *Hebrew Lexicon*, pp. 402, 403; Hislop, p. 264.

<sup>3</sup> Hislop, p. 103, note.

<sup>4</sup> *Ibid.*

<sup>5</sup> Eustathius, *Periergesis* of Dionysius, iv. 915; Apud Bryant, vol. iii. p. 140.

<sup>6</sup> Hislop, p. 20, 21, note.

<sup>7</sup> Wilkinson, vol. iv. p. 285; Hislop, p. 21; Leuprière, *Neith*.

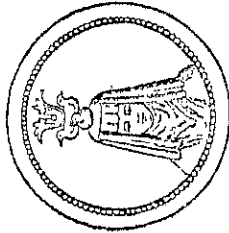
<sup>8</sup> Leuprière, *Minerva*.

<sup>9</sup> Ovid, *Fasts*, lib. ii. pp. 461-464; vol. iii. p. 113.



consecrated the same under the name of Juno, or the virgin Venus."<sup>1</sup>

*Divine* is the Chaldee for "dove."<sup>2</sup> Doves were sacred to Juno, and in a medal given by Layard<sup>3</sup> the Babylonian goddess is represented with two doves on her head, while on the reverse there is a dove bearing an olive branch in its mouth. In another case<sup>4</sup> the goddess Cybele, or Rhea, is represented with a conventional branch in her hand, both representations symbolising the goddess as "the branch bearer" (see woodcuts). Now the name "Semiramis" signifies "the branch bearer," being derived from *Se*, "the" *emir*, "branch," *'amit*, "bearer," the word in its Greek form becoming Semiramis;<sup>5</sup> and, according to Hesychius, Semiramis was the name given by the Greeks to wild pigeons or doves.<sup>6</sup> This further tends to identify Semi-



LAYARD.



BRYANT.



ramis with Juno, Rhea and Venus, and there can be little doubt, therefore, that Semiramis was a name or form of the Pagan goddess.

It is not to be supposed, however, that "Semiramis" was the original name of the Babylonian queen, any more than "Ninus" was the original name of the Babylonian king. Even the very name "Nimrod," "the leopard subduer," could not have been given him until after he had signalised himself as a great hunter; while the name "Nin," or "Ninus," "The Son," could not have been given him until after his death, when, for reasons which will be noticed hereafter, he was deified under the title of "The Son." So also with the name "Semiramis," "the branch bearer."

The branch is the recognised symbol of "a son," and olive branches in particular are, to this day, a term for children; the name was therefore given to the deified queen as "The Mother, or Bearer of The Son." She had also a similar name given to her in Babylon as the wife of

<sup>1</sup> Jul. Firm., *De Erroribus*, cap. iv. p. 9.

<sup>2</sup> Hislop, pp. 78, 79.

<sup>3</sup> Layard, *Nineveh and Babylon*, p. 250.

<sup>4</sup> Bryant, vol. iii. p. 84.

<sup>5</sup> Hislop, p. 79.

<sup>6</sup> Hesychius, *Semiramis*.

Bel Merodach, viz., "*Zerbanit*," signifying "The Mother of the Seed," from *Zero*, "seed," and *banit*, "genetrix."<sup>1</sup>

In accordance with the genius of Paganism, the symbol of the dove bearing an olive branch had a double meaning. It is evidently taken from the incident in the history of the Deluge, the events of which, as before remarked, are so intimately interwoven with every ancient mythology, and, as is well known, the olive branch was the symbol of peace throughout the ancient world. The symbol, therefore, as applied to the goddess, signified that she was not only the mother of the seed, but the goddess of peace and mercy. Hence she was called "*Aphrodite*," the "wrath subduer," from *aph*, "wrath," and *radah*, "to subdue," *radite*, being the feminine emphatic.<sup>2</sup> So also she was "*Mylitta*," "the Mediatix;" "*Amarusia*," "the mother of gracious acceptance," from *ama*, "mother," and *rausa*, the active participle of *retza*, "to accept graciously"; "*Bona Dea*," "the good goddess," etc., upon whose altars no bloody sacrifices were allowed to be offered.<sup>3</sup>

Other forms of the goddess might be mentioned, but the above is sufficient to identify the deified queen of Babylon with the principal goddesses of the great nations of antiquity, and to show their connection with each other. Rawlinson, speaking of the Great Goddess Mother, says, "She was Astarte in Phœnicia (*Cicnat Deorum*, p. 3) who is even said by Sanchoniathon to have had a cow's head, 24 like Athor, the Venus of Egypt, whence called Astoreth Karnaim.<sup>4</sup> She was Venus Urania, said by Pausanias to have been chiefly honoured by the Assyrians." He also identifies her with "Anaitis, with Ceres, with The Queen of Heaven, The Moon, Rhea, or Cybele, 28 Juno, Diana, Lucina, Isis and Athor, the Phœnician Tanith, Minerva and the Egyptian Neith."<sup>5</sup>

Apuleius, when he was initiated into the mysteries, says that Isis revealed herself to him in the following words, "I am nature, the parent of all things, mistress of all the elements, the beginning of ages, Sovereign of the Gods, queen of the manes, the first of

<sup>1</sup> Rawlinson's *Herod.*, vol. i. p. 630.

<sup>2</sup> Hislop, p. 158, note. The Greeks supposed the name to be derived from their word *aphros*, "foam," and hence said that Venus was born from the foam of the sea, but such a derivation is unmeaning, and, like other Greek explanations of the characters of their gods, is based on ignorance of the original meaning, which should be sought from the language of Chaldeæ.

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

<sup>4</sup> Karnaim, "horned," the word having the same derivation as *trones*.

<sup>5</sup> Rawlinson's *Herod.*, vol. ii. essay i. pp. 537-539.

heavenly beings; my divinity, uniform in itself, is honoured under numerous forms, various rites and different names. The Phrygians call me Pessimuncta, 'mother goddess'; the Athenians, 'Autochthones,' the Cecropian 'Minerva'; the people of Cyprus, 'Paphian Venus'; the arrow-armed Cretans, 'Diana Dictyana'; the Sicilians, 'Stygian Proserpine'; the Eleusinians, 'Ancient Ceres'; others, 'Juno,' 'Bellona,' 'Hecate,' 'Rhamnusia'; but the sun-illuminated Ethiopians and the Egyptians, renowned for ancient lore, worshipping me with due ceremonies, call me by my real name, 'Queen Isis!'<sup>1</sup>

It is worthy of note that this revelation especially speaks of the Ethiopians, or Cushites, and the Egyptians, who were largely composed of the same race, as the true centres of the ancient idolatry.

This revelation is also in accordance with a passage in the Acts, where Diana is said to be "She whom all Asia and the world worshippeth,"<sup>2</sup> which could not mean that she was universally worshipped under the name of Diana, but that it was recognised that she was the same goddess who was worshipped under a variety of names, and called in consequence "*Dea Myrionymus*," "the goddess with ten thousand names."

The history of Ninus, and Semiramis by Ctesias corroborates much that has been deduced from other sources, and explains, among other things, why so many forms of the great goddess are represented with a mural or turreted crown. It also throws some light on other points which have to be referred to hereafter.

The objection which has been raised against the history of Ctesias, viz., that Ninus and Semiramis can be clearly identified with the Babylonian god and goddess, is the same objection which Wilkinson has raised to the fact of Osiris having had a human original.<sup>3</sup> But the consentient evidence, showing that the originals of the great god and goddess were a human king and queen, is conclusive, and cannot be set aside, or explained away. We might as well say that there was no such king as Nimrod, because he can be identified with various Pagan gods, or that the sons of the patriarch Noah, because they were deified, never existed!

The worship of ancestors and deification of heroes have been characteristic of mankind in all ages, and the actions ascribed to the gods are essentially those of human beings, while the conquests of Ninus, of Bacchus and of Osiris are those of a human king, and in

<sup>1</sup> *Wilkinson*, by Birch, vol. iii. p. 99.

<sup>2</sup> See Appendix A, where the nature of these objections is considered.

<sup>3</sup> Acts xix. 27.

exact accordance with those of Nimrod. The history of Ctesias, in short, is in strict keeping with the rest of the evidence and corroboratory of it, and against that evidence nothing can be offered except the mere assertion that the originals of the Babylonian gods could not have been a human king and queen. It is said, indeed, that the Assyrian monuments make no mention of Ninus and Semiramis as a human king and queen; but considering the secrecy with which the human origin of the gods, who were subsequently identified with the sun, moon and stars and the powers of nature, was kept, it would have been a wonder if anything had been thus openly recorded which would have betrayed it. For the same reason we may be sure that the Chaldean priesthood would not have revealed to Herodotus the secret; but it is significant that they ascribe some of the principal works of Babylon, attributed by Ctesias to Semiramis, to two queens, Semiramis and Neitocris<sup>1</sup> (Neith, the victorious);<sup>2</sup> the names respectively of the deified queen in Babylon and in Egypt.

Finally, the fact that so many of the goddesses are represented with turreted crowns, and the reason given for this, viz., that they first erected towers in cities, implies not only a human original, but associates that original with the first builders of fortified cities, Nimrod and his queen. In short, if the human original of the Pagan god known as Ninus, Bel Nimrud, etc., was Nimrod, we must conclude that the goddess associated with him was his queen.

Ctesias was physician of Artaxerxes Memnon, and had therefore access to the Babylonian archives, which, according to custom, had been in the charge of the Chaldean priesthood, and it is far more probable that he obtained the story, hitherto kept secret, from those archives, than that, without a shadow of reason for so doing, he invented it.<sup>3</sup>

The objection is made to his history that it is composed of Arian, Semitic, Egyptian and Greek appellations.<sup>4</sup> But nothing was more common among the ancient writers when they understood the signification of names, to translate them into their own language, as in the case of Eratosthenes' list of Egyptian kings, which is largely composed of Greek appellations. This is no more evidence of forgery

<sup>1</sup> Herod., lib. i. caps. clxxxiv-clxxxviii. It seems clear that Herodotus confused the original Semiramis with the later queen of that name.

<sup>2</sup> Eratosthenes translates "Neitocris," by "Minerva the victorious," Minerva being the Neith of the Greeks (*Wilkinson's Egyptians*, vol. iv. p. 47).

<sup>3</sup> Lenormant, *Anc. Hist. of East*, vol. i. p. 369.

<sup>4</sup> Rawlinson's *Five Great Monarchies*, vol. i. p. 165, note.

than the fact that English writers translate into English the soubriquets of foreign kings—such as “Charles the Bold.” Ctesias, no doubt, sometimes did this, leaving at other times the Semitic Assyrian names; but it is far more probable that the Greek translators are responsible for the Hellenic names, the Greeks having always been the chief offenders in this respect. Ctesias may have made mistakes, especially in his dates, which might be expected from the fact that he had to interpret the Babylonian records without the aid of the Chaldean priesthood, but it does not invalidate the general truth of his history.

The objections, therefore, to his history have no real weight, while the fact that Ninus and Semiramis can be identified with the god and goddess of Babylon is only in accordance with the evidence which shows that Nimrod and his queen were the human originals of those deities and it is the strongest proof of the authenticity of his history.

M. Lenormant has suggested that Ctesias obtained his history from the Persians and that it is a Persian tradition.<sup>1</sup> There is nothing to support this and no trace of it in Persian records, although, if it was the tradition of a people living in such close contiguity to Babylonia, there would be every reason to believe that it was founded upon fact. But the Persians, as remarked by M. Lenormant, were no historians, and this history is exact, detailed and circumstantial. The fact that it was questioned by Aristotle, who opposed everything connected with mythology and was, yet generally accepted as true by the Greeks, is an evidence that its authenticity could not be shaken at the time. Moreover, the Greeks had heard of “Ninus, the son of Belus,” the first king of Babylon before the time of Ctesias,<sup>2</sup> and therefore Ninus was neither an invention of Ctesias nor of the Persians.

Had M. Lenormant and others recognised the accumulative force of the evidence which proves that the originals of the great god and goddess of Paganism were a human king and queen, they would hardly have questioned the general truth of the history of Ctesias.

But both the history of Ctesias, and all that we have hitherto deduced, will be remarkably confirmed when we come to consider the origin, rise and subsequent development of the ancient idolatry.

Ctesias represents Ninus as first attacking and subduing the people of Babylonia with the aid of an Arab chieftain, who, like himself, was jealous of the power of the Babylonians, *i.e.*, the people who

<sup>1</sup> *Anc. Hist. of the East*, vol. i. p. 368.

<sup>2</sup> Herod., lib. i. cap. vii.

then occupied Babylonia, who were probably Medes, or people of Turanian origin.

4 Ninus is said to have taken the king of Babylonia and his children and put them to death. Thence he marched on Assyria, and, having terrified the inhabitants by the sack of some towns, compelled them to submit. Thence he marched on Media, took the king prisoner and crucified him, and in seventeen years made himself master of the countries between the Mediterranean Sea and the Indus.

8 After these conquests (“being made strong”<sup>1</sup>) he built Nineveh and called it by his name,<sup>2</sup> making it the capital of his dominions and surrounding it with a wall and towers of vast extent. It appears to have been at first simply an enclosed tract of country for defensive purposes, and its dimensions, as given by Ctesias, accord with the description of it in the Bible, viz., “an exceeding great city of three days’ journey” (that is round it); a day’s journey being twenty miles, which would make it about sixty miles in circumference.<sup>3</sup> Similarly Ctesias describes it as eighteen miles long by ten miles in breadth, and its circumference would thus be fifty-six miles. Hence it was capable of containing everything necessary for the lengthened support of the army and people of Ninus, with their families and their flocks and herds. This accords with the fact that at the time of the prophet Jonah it contained “120,000 children who knew not their right hand from their left (representing a population of about 600,000), and also much cattle”; which shows that it was even then more of the character of an enclosed track of land than a closely-built city.

28 It will be seen that the history so far strictly accords with the scriptural history of Nimrod.

After this, Ninus attacked Bactria. In this war he met with Semiramis, the wife of *Oannes*, governor of Syria, which is the name by which the ancients spoke of *Assyria*. Ninus took Semiramis from her husband and married her. Shortly afterwards he died and left her sole mistress of the empire.

32 Now “*Oannes*” was a name given to Cush as the great teacher, and it would appear from this that Ninus, or Nimrod, took his father’s wife and married her. This is in exact accordance with the

<sup>1</sup> See *ante*, p. 24.

<sup>2</sup> Nin-neveh, “the habitation of Nin, or Ninus.” The chief part of its ruins are called “Nimrod” to this day (*Layard’s Nineveh*, vol. i. p. 7).

<sup>3</sup> Smith, *Diat. of the Bible*, “Nineveh.”

story of Vulcan and his wife Venus, who was taken from him by Mars.<sup>1</sup> For, as we have seen, Vulcan was Cush, Mars was Bel Merodach, or Nimrod, and Venus was Semiramis. Other traditions, to be noticed later, confirm this conclusion.

4 The first thing that Semiramis did on the death of Ninus was to build, or complete, the building of Babylon, and the account proceeds to give the well-known dimensions of the city, with its walls and towers. The history also gives a detailed account of the vast works within the city, describing the method of architecture, and the temporary diversion of the River Euphrates which flowed through it, in order to form a tunnel beneath the bed of the river. Ctesias also 12 says that two gates of bronze which closed either end of the tunnel were in existence at the time of the Persian conquest. Semiramis then made an expedition against the Medes, who had revolted, and both there and in Persia constructed various vast works, making roads and canals for the supply of cities. She is also represented as subduing Egypt and Ethiopia, although this was really the act of her husband. Finally she made an expedition against India, in which she was completely defeated with the total loss of her army, after which 20 she devoted herself to the completion of her great building works.<sup>2</sup>

Alexander the Great found her name inscribed on the frontiers of Scythia with the inscription:—"I ruled the Empire of Ninus, which reaches eastward to the River Hinaman (Indus), southward to the land of incense and myrrh (Arabia), northward to the Saces and Sogdians. Before me no Assyrian had seen a sea; I have seen four that no one had approached, so far were they distant. I compelled the rivers to run where I wished and directed them to places where they were required. I made barren lands fertile by watering them with my rivers. I built impregnable fortresses. With iron tools I made roads across impassable rocks. I opened roads for my chariots where the very wild beasts had been unable to pass. In the midst of these occupations I have found time for pleasure and love."<sup>3</sup> It is well known that Semiramis was famous for her beauty and immorality, and was a fitting original for the goddess "Venus Aphrodite."

<sup>1</sup> Lemprière, *Vulcan*.

<sup>2</sup> Lenormant, *Anc. Hist. of East*, vol. i. pp. 364, 367.

<sup>3</sup> Recorded by Polyænus, Lenormant, vol. i. p. 367. M. Lenormant discredits this statement of Polyænus, but to accuse every ancient author of deliberate and motiveless falsehood when his statements do not agree with the author's own theories is wholly unjustifiable. Polyænus states as a fact what it is inconceivable he should, without object or reason, have invented, and his statement is therefore the strongest confirmation of the history of Ctesias.

The history concludes by saying that Semiramis abdicated in favour of her son, and disappeared, being changed into a dove (the symbol of Juno), and was worshipped as a goddess.

4 These accounts are confirmed by Strabo, who says that Ninus built Nineveh, which he describes as much larger than Babylon, and that Semiramis built the latter city. "These sovereigns," he says, "were masters of Asia. Many other works of Semiramis besides those at Babylon are extant in almost every part of the continent, as, for example, artificial mounds which are called the mounds of Semiramis, and walls and fortresses with subterranean passages, cisterns for water, roads to facilitate the ascent of mountains, canals communicating with rivers and lakes, roads and bridges."<sup>1</sup>

<sup>1</sup> Strabo, vol. iii. lib. xvi. chaps. ii. and iii.

end of the earth unto the temple of Babylon, to the great golden image of the sun, which was suspended between heaven and earth. That image prostrated itself in the midst of the temple, and so did all the images around it, while it related to them all that had happened to Thammuz. The images wept and lamented all night long, and then in the morning they flew away, each to his own temple again to the ends of the earth. And hence arose the custom every year, on the first day of the month Thammuz, to mourn and weep for Thammuz.<sup>1</sup>

This, of course, is the allegorical account of Pagan mythology; but the violent death of Thammuz, Osirus, Ninus, Bacchus, and other forms of the deified monarch, is amply attested, and the memory of it formed the chief feature in the subsequent Pagan worship.<sup>2</sup>

The account, however, implies that the religion originated by Cush and propagated by Nimrod consisted of the worship of the sun, moon and stars, which were regarded as the origin of the powers of nature. It would seem also that they were the originators of the ancient magic and necromancy which was one of the principal features of the ancient Paganism, and which received the name of "Accadian" from "Accad," one of the first cities built by the Cushite monarch.

That they were the originators of these superstitions is confirmed by other traditions; but before referring to them it is necessary to point out the original home of the Cushite race.

The land of Cush, or Æthiops, was Æthiopia, and the word which in the Old Testament is translated "Æthiopia" is in the original "Cush," and "the Æthiopian" is "the Cushite." Now it is supposed

by many people that Æthiopia was only the country of that name in Africa. But in Gen. ii. Æthiopia, or Cush, is said to be encompassed by one of the four rivers which branched off from each other at the site of the Garden of Eden, one of which was the Euphrates and another the Tigris. The Æthiopia there referred to must, therefore, have been in Asia, and as shown by the author of the article "Eden" in Smith's *Dictionary of the Bible*, included Arabia and also Susiana, or Chusistan, to the east of the Euphrates, which, as its name implies, was also the land of Cush.<sup>3</sup> The names, "Havilah" and "Seba," two of the sons of Cush, and "Dedan," his grandson, were the names respectively of portions of Northern, Southern and Eastern

<sup>1</sup> More *Nevochim*, p. 426.

<sup>2</sup> See *infra*, chap. xii., "The Death of the Pagan God."

<sup>3</sup> Smith's *Dict. of the Bible*, "Eden"; see also Hale's *Chron.*, vol. i. pp. 354, 739.

## CHAPTER IV

## THE GOD KINGS OF EGYPT AND BABYLON

WE now propose to show more fully the identity of the God Kings of Egypt and Babylon, and the intimate relations of the early history of the two countries.

We have seen that Cush, the first Belus or Cronus, was not only the father of the gods, but was "Hea, the Lord of Understanding and Teacher of Mankind," "The All-wise Belus," Hermes, or "Thoth," "The God of all Celestial Knowledge," "The God of Intellect," who "first arranged in order and in a scientific manner those things which belong to religion and the worship of the gods," etc.; which implies that he must have been the first originator of idolatry. This idolatry differed indeed from its subsequent form, inasmuch as he and his son were not then deified; but it appears to have been the same in substance. It would also appear that his son Nimrod, who conquered the habitable world, was the chief propagator of this idolatry.

One of the chief features of the subsequent idolatry was the obscene Phallic worship, and Osirus, Bacchus and other forms of the deified king were pre-eminently Phallic gods, or gods of generation, a huge figure of the Phallus being carried in the processions made in their honour; from which it would appear that Nimrod was the first propagator of this worship. He seems also to have been the first propagator of the Sabean worship, which consisted of the worship of the sun, moon and stars, and was intimately connected with Phallic worship; the sun being regarded as the great creative power and source of life and generation, of which the Phallus was the manifestation in the animal world.

Speaking of Tammuz, one of the forms of the deified king,—Maimonides, who was deeply read in the learning of the Chaldeans, says,—"When the false prophet named Thammuz preached to a certain king that he should worship the seven stars and the twelve signs of the zodiac, that king ordered him to be put to a terrible death. On the night of his death all the images assembled from the

<sup>1</sup> Herod., lib. ii. cap. xlviij.

Arabia, implying therefore that Arabia was the first home of the Cushite race. The reason why the African Æthiopia is best known to us is that the Asiatic Æthiopia was absorbed in the Babylonian Empire, which was not the case with African Æthiopia; and the inhabitants of the latter, and probably many of those of the interior of Africa, are, to this day, the best representatives of the once great Cushite race.

Strabo says that the ancient Greeks called the whole of the Southern nations toward the Indian Ocean "Æthiopia," adding that "if the moderns have confined the term to those who dwell near Egypt this must not be allowed to interfere with the meaning of the ancients."<sup>1</sup> Again he says, "The Æthiopians were considered as occupying all the south coasts of both Asia and Africa, and were divided by the Arabian Gulf, or Red Sea, into Eastern and Western, Asiatic and African."<sup>2</sup> So also Stephanus of Byzantium says that "Æthiopia was the first established country on earth" (*i.e.*, it was the kingdom of Nimrod), and that "the Æthiopians were the first who introduced the worship of the gods and established law."<sup>3</sup> The old Sanskrit geographers also speak of two lands of Cush, or Æthiopia, which they called "Cusha dwipa within" and "Cusha dwipa without." The first extended from the shores of the Mediterranean and mouths of the Nile to Serhind on the borders of India, and they make it one of the seven great dwipas, or divisions of the world.

The other sub dwipa, or "Cusha dwipa without," was beyond the Straits of Bab-el-Mandeb, that is, Upper Egypt, or African Æthiopia.<sup>4</sup> Arabia is generally considered the home, and Arab the name, of the descendants of Ishmael. But Professor Baldwin has pointed out that there were two races in Arabia, viz., an old race called "Aribah," from whence Arabia received its name, and those of Mahomet's race called "Moustaribes," who, according to tradition, were grafted on to the original stock by a marriage of Ishmael with a princess of the Cushite race. The language of the old race has been discovered, and is called "Himyaric."

A remarkable inscription written in this language has been deciphered. It was found in the tomb of a Himyaric queen, and proves to be of the time of the great famine during the governorship of Joseph in the land of Egypt.<sup>5</sup> The language was still extant a century or two before Christ, and other inscriptions of that time have been found and deciphered. Professor Baldwin says, "It is found also in the ruins

<sup>1</sup> Strabo, book i. chap. ii. § 28.

<sup>2</sup> Baldwin's *Prehistoric Nations*, pp. 61, 62.

<sup>3</sup> See text of inscription given by Saville, *Truth of the Bible*, p. 270.

<sup>4</sup> *Ibid.*, p. 64.

of Chaldea, and in remote antiquity it seems to have been spoken throughout most of Western Asia, and also in Hindustan, where it is probably represented at the present time, in a corrupted form, by the group of languages called 'Dravidian.'<sup>1</sup> It cannot properly be classed with the Arabic, but is closely related to the old Egyptian.<sup>2</sup> In the terminology of linguistic science this language is called Æthiopic, Cushite, and sometimes Hamitic.<sup>3</sup> It appears therefore to have been the same as that known as "Accadian," or ancient Chaldean, which is the language found in the ruins of Chaldea, and which was that of the primitive inhabitants of Babylonia.

Sir H. Rawlinson confirms this. He says that the Himyaric language is closely allied to the Ethiopian, or Cushite, and is believed to be Cushite. He further says that the most ancient records of Babylonia are written in a language, viz., that of the *Accadians*, which presents an affinity to the dialects of Africa, and that it is more Hamitic than Semitic.<sup>4</sup> Canon Rawlinson says that "this language is predominantly Cushite in its vocabulary," and that "its closest analogies are with the Ethiopian dialects, such as the Mahra of Arabia, the Wolaitsa of Abyssinia, and the ancient language of Egypt."<sup>5</sup>

Modern writers have proposed to call this language "Sumerian," because in later times it was confined to the people of Sumer, or Southern Babylonia, while the language of the people of Accad, or Northern Babylonia, had then become Semitic. But we shall retain the name "Accadian" as being better known, and because, as will be pointed out, it was probably the original language both of Accad and Sumer.<sup>6</sup>

This language, although a dead language in the time of the later Assyrian Monarchy, was still used by them for magical incantations, being regarded as a sacred tongue and of divine efficacy,<sup>7</sup> which implies that the Accadians were the originators of that magic. It

<sup>1</sup> The languages known as "Dravidian" belong to Lower and Central India, which are the chief seats of the Phallic worship, the origin of which can be clearly traced to the first Cushites, and where also exist those Cyclopean temples or other buildings which were so characteristic of that people. (See chap. v.)

<sup>2</sup> There were two races in Egypt, the "Mizraimites," or descendants of Mizraim, and the "Egyptians," who we shall see were Cushites. The ancient Egyptian would therefore be closely related to the Cushite language.

<sup>3</sup> Baldwin, *Prehist. Nations*, p. 75.

<sup>4</sup> Rawlinson's *Herod.*, vol. i. p. 646, note 655-660.

<sup>5</sup> Rawlinson's *Fine Great Monarchies*, vol. i. p. 61.

<sup>6</sup> See Appendix D, "The Accadians and Nimrod."

<sup>7</sup> Lenormant, *Chaldean Magic*, chap. i. p. 2.



would seem also that the Aribah, the ancient Cushite inhabitants of Arabia, were of the same race as the ancient Accadians.

These ancient Cushites of the Arabian peninsula originally consisted of twelve tribes—Ad, Thamoud (probably so named after Thamou or Tammuz), Tasm, Djadis, Amlik (Amalek), Oumayim, Abil, Djourhoum, Wabar, Jasm, Antem and Hashem. From this it would appear that the Amalekites who occupied the country to the extreme north of Arabia and the south of Palestine were of this race.<sup>1</sup> According to the Arabian tradition, the father of this old race was a king called "Ad," who built a great city that became rich and powerful, but it was destroyed on account of the unbelieving wickedness of the people. "Old as Ad" is a term used in Arabia for remote antiquity,<sup>2</sup> implying therefore that he was the first of the race and probably Cush himself. It may also be remarked that Ad is an Accadian word meaning "father,"<sup>3</sup> which would be just the name which would be given to the progenitor of these Cushites, and it further tends to identify them with the Accadians.

Another account speaks of these Adites as very powerful, that they were giants, and that their king, *Sheddad Ben Ad* (the son of Ad), reigned over the whole world.<sup>4</sup> This exactly accords with the character of Nimrod, who was himself a giant. "These traditions," says Professor Baldwin, "quoted as authentic by all Mahomedan writers on Arabia, represent the Adites, Thamoudites and their contemporaries as enterprising, rich and powerful; that they had great cities and wonderful magnificence, and declare that they finally disappeared from the earth under the curse of heaven for their pride and arrogant idolatry."<sup>5</sup>

All this accords with the character of the Cushite or Ethiopian race, who, by all traditions, are represented to be the founders of the primitive idolatry. To this day the ruins of mighty cities are found in the interior of Arabia, and Professor Baldwin says that the Arab traditions speak of the Adites, or Aribah, as "wonderful builders," a characteristic peculiar to the Cushite founders of the mighty cities of

<sup>1</sup> Amalek was also the name of one of the sons of Esau, but as the Bible speaks of the Amalekites as quite distinct from the Edomites, and as the Israelites were told to destroy the Amalekites, but not to meddle with the Edomites, we must conclude that the Amalekites were the Cushites of that name. (See Deut. ii. 6, 6; xiii. 7; and Smith's *Dict. of the Bible*, "Amalekites.")

<sup>2</sup> Baldwin, *Prehistoric Nations*, p. 108, p. 72, note.

<sup>3</sup> Lenormant, *Chaldean Magic*, p. 390.

<sup>4</sup> Arabian account quoted by Col. Howard Vyse; *Pyramids of Ghizeh*, vol. ii., App., p. 135.

<sup>5</sup> Baldwin, *Prehist. Nations*, p. 104.

Babylon and Nineveh, the colossal temples of Karnac and Luxor in Upper Egypt, the chief seat of the Cushite Egyptians, and those of Salsette, Ellora, etc., in India. Such buildings are spoken of as "Cyclopean," the Cyclops being regarded as the great builders of antiquity, and, as we have seen, must be identified with the Cushite race. These traditions also speak of the Aribah as having magnificent cities and sumptuous palaces, and the architecture of the ruins of some of these cities is identical with that of ancient Egypt. The Greeks called the country "*Saba*," and the people "*Sabæans*," and the Sabæan idolatry was instituted by the Cushite race. *Saba*, or *Séba*, was a son of Cush (Gen. x. 7), and the ruins of an ancient city of that name has been discovered in the interior of Yemen.<sup>1</sup>

The Cushite race, as we have seen, were the original founders of the sciences of mathematics and astronomy, and the wisdom of the Chaldees was of world-wide renown. It is also well known that much of our knowledge of these sciences has been derived from the Arabians, who, we may presume, received it from the ancient Aribah, or Cushite, race.

It would therefore appear that the Aribah or Adites, the ancient inhabitants of the Arabian peninsula, previous to the arrival of the Semitic Arabs, were the Cushite founders of the first Babylonian Empire; and that Arabia, lying midway between African and Asiatic Ethiopia, was the first home of the Cushite race. Hence in the account of Ctesias, it is said that Ninus was accompanied by an Arab, *i.e.*, Aribah, or Cushite, chieftain (probably one of the other sons of Cush), when he started on his conquests, which also implies that he started from Arabia.

This accords also with the Arab and Iranian traditions of "*Djemschid*" and "*Zohak*." The Iranian tradition speaks of the reign of Djemschid, when there was a tendency "to build large cities and to organise religious worship with a tendency to naturalism," or nature worship. Djemschid is also stated to have established idolatry, and the description, therefore, would perfectly apply to Cush. Immediately after this, the country, *i.e.*, Iran, the original seat of the Bactrians, Medes, and other races conquered by Nimrod, was conquered by an Arabian, *i.e.*, an Aribah, or Cushite, conqueror called Zohak, who is described as a sanguinary tyrant, a corrupter of manners, and a teacher of a monstrous and obscene religion (Phallic worship) involving human sacrifices.<sup>2</sup>

<sup>1</sup> Baldwin, *Prehist. Nations*, pp. 78, 80-84.

<sup>2</sup> Lenormant, *Anc. Hist. of East*, vol. ii. p. 22.



All this exactly agrees with the character of Ninus, or Nimrod, who crucified his prisoners, and was the propagator of the religion of his father, who originated human sacrifices. M. Lenormant considers that the tradition refers to the conquests of Nimrod.

Zohak is called "the Tasi," and Taz is said to have been the father of the Tasis.<sup>1</sup> Now "Tasm," which is the plural of Taz, was one of the Adite tribes, and Zohak must therefore have been an Adite or Cushite.

The Arabs have a similar tradition of Zohak. They say that his conquests extended eastward from Arabia, the home of the Cushite race, to the borders of Hindustan, which was equally the boundary of the conquests of Ninus. Moreover, they say that he and his successors ruled the empire for a period of 260 years.<sup>2</sup> This is nearly exactly the period assigned by Berossus to the first Chaldean kingdom, which, of course, was that founded by Nimrod.<sup>3</sup>

It is also stated that he dethroned Djemschid and married his sister, a story which has the appearance of being a slightly altered version of the account given by Ctesias of the relations of Ninus, or Nimrod, Oannes, or Cush, and Semiramis.<sup>4</sup>

Making allowances for the slight inaccuracies and misrepresentations which are involved in all traditions of long standing, there seems to be little doubt that these traditions refer to the history of Nimrod and that he was the Aribah or Adite king Zohak, and that Djemschid was Cush.

It seems clear, therefore, that Arabia was the first seat of the Cushite race and that they were the ancient Adites or Aribah from whom Arabia received its name, and that under Nimrod, who appears to be the same as Shedad-ben-ad and Zohak, they issued from Arabia and conquered the whole of Western Asia, including the peoples inhabiting the Tigris and Euphrates valleys.

It appears to be equally clear that these Cushites were the same people as the Accadians or ancient Chaldeans. Accad, in short, was one of the cities founded by Nimrod at the beginning of his kingdom (Gen. x. 10), the name in later times being extended to a considerable district of country. Everything also points to the fact that Hea, *i.e.*, Cush, was the originator of the magic, necromancy and sorcery which formed the principal feature of the worship of the gods, and the fact that the forms of this magic and sorcery were carefully preserved

<sup>1</sup> Baldwin, pp. 108, 109.

<sup>2</sup> "Chronicle of Tabiri," Baldwin's *Prehistoric Nations*, p. 108.

<sup>3</sup> See chap. xiv. <sup>4</sup> See *ante*, chap. iii. pp. 67, 68.

in the Accadian language implies that it was the language of the originator. Moreover, this language was the same, or similar, to the Himyaric, which was the language of the ancient Cushites of Arabia.

Cush also, in his deified forms as Hea and Nebo, was the god of writing and science, and the symbol of both these gods was the wedge or arrow-head, the distinctive sign of the cuneiform writing, indicating that Cush was the inventor of that writing, and as this writing is universally admitted to have been of Accadian origin, the Accadians must have been Cushites. Hea, in fact, was an essentially Accadian deity, and the general voice of antiquity attributes the origin of Paganism and the worship of the gods, which archaeology traces to the Accadians, to the Cushite race and to Babylon, the beginning of Nimrod's empire.

But although on these grounds we must conclude that the ancient Accadians were the people of Cush and Nimrod, there are those who assert that the Accadians were not Cushites, but of Turanian race, while some even go so far as to deny that there was ever a Cushite conquest of Babylonia and Assyria. The facts, however, on which these conclusions are based are capable of a very different explanation, and as the question is of some importance it is more fully considered in an appendix.<sup>1</sup>

We will now proceed to point out the intimate connection of the Cushites with the early history of Egypt.

Sir Henry Rawlinson and other writers have noticed the close resemblance of the gods of Egypt to those of Babylon, the similarity of their alphabets and vocabularies, and the fact that the origin of letters and writing is attributed to each. The cuneiform writing of the ancient Accadians or Cushites of Babylonia was used all over Western Asia and in Egypt before 1500 B.C., and Colonel Conder has shown strong reasons for concluding that it was even used by the Israelites at the time of their Exodus from Egypt.<sup>2</sup> The term "Ra," the ancient Chaldean, *i.e.*, Cushite, equivalent of the Semitic "Il," "God," was also the name of God in Egypt, who in that country was especially identified with the Sun, and the Accadian or Cushite term, "Ka ra," "gate of God," was the ordinary suffix to the titles of the Egyptian kings, and signified "proceeding from God" (an evidently cognate meaning), and hence "born of" or "son of the Sun god." In short, as previously pointed out, the ancient Accadian or Cushite

<sup>1</sup> Appendix D, "*The Accadians and Nimrod.*"

<sup>2</sup> Conder, *The First Bible*, pp. 5, 93 *et seq.*

language was closely allied to the early Egyptian and to the Ethiopian dialects of Africa.<sup>1</sup> It is also worthy of note that among the ancient Chaldean remains, figures, apparently of priests wearing a mitre, have been found holding in their hands the "cruz ansata," which in Egyptian sculptures is always shown in the hands of gods and kings as a symbol of their authority.<sup>2</sup>

We have also seen that Osiris was black, or of Cushite race, and this was the characteristic of the Egyptians. Herodotus speaks of the Egyptians generally as black and woolly haired, and in speaking of a certain woman who was called a dove, he says, "But in saying that the dove was black they show that she was Egyptian."<sup>3</sup>

There were two races in Egypt, viz., the Mizraimites who first colonised the country, and the black Egyptians, the latter receiving their name from "Egyptus," the son of Belus, i.e., Cush. So also it is stated by Diodorus Siculus that "the Egyptians were an Ethiopian (Cushite) colony brought there by Osiris (who was also the son of Saturn or Belus), and that the laws, customs and religious observances of the ancient Egyptians resembled those of the Cushites, the colony still retaining the customs of their ancestors," also that "the Egyptian letters were called by ancient writers *Ethiopian* letters, and Hermes, or Thoth, an *Ethiopian*" (or Cushite).<sup>4</sup>

This, therefore, is a further confirmation of the evidence which shows that Hermes or Thoth was the Egyptian form of the Babylonian Hea, the elder Bel Nimrod or "All-wise Belus," who was Cush the first king of Babylon and father of Ninus or Nimrod.

We have also seen that Bacchus was the son of Æthiops or Cush, the father of the Æthiopians, but Bacchus is the same as Osiris, the son of Saturn or Belus, i.e., Cush, which confirms the statement of Diodorus that Osiris was a Cushite, and also shows that Thoth, the counsellor of Osiris, was really his father.

There can be little doubt, therefore, that Ægyptus, the father of the black Egyptians and son of Belus, is the same as the black Osiris, who led the Egyptians into Egypt, and who was also the son of Belus. Moreover, Ægyptus is stated to have been "the first king of Kham" (Ham), and therefore Nimrod, and that "he reigned in Egypt also."<sup>5</sup> So likewise Belus, the father of Egyptus, although repre-

ented as the first king of Babylon, is stated to have been king of Africa also,<sup>1</sup> which we shall see was the case.

But if Ægyptus was the same as Osiris or Nimrod, then the famous conqueror "Sesostris" was also Osiris or Nimrod. For Egyptus was the same as Sesostris, and the Greeks, who incorrectly attributed the deeds of Sesostris to Rameses II., called him both Sesostris and Egyptus,<sup>2</sup> while Josephus, speaking of Rameses, whom he calls *Sethosis*, a corruption of Sesostris, says, "The country of Egypt took its name from Sethosis (Sesostris), who was also called Ægyptus."<sup>3</sup>

M. Lenormant has shown how mistaken the Greeks were in attributing the name and actions of Sesostris to Rameses II., who, with the usual self-glorification of the Egyptian kings, probably adopted the name of that great conqueror.

It is stated in the traditions of Sesostris that his father ordered all the children in his dominions to be trained for war with his son, so that when the latter came of age he had a band of warriors devoted to him. He then divided Egypt into thirty nomes and marched at the head of a numerous army to the conquest of the world. Ethiopia was the first country he conquered. He then invaded Asia, subdued Syria, Mesopotamia, Assyria, Persia, Bactria and India. He then subdued the Scythians as far as the Tanais, and established the colony of Colchis in the country between the Black and Caspian Seas; then, passing into Asia Minor, he crossed the Bosphorus and subdued the Thracians.<sup>4</sup>

All this was attributed by the Greeks to Rameses II.; but M. Lenormant remarks that it represents Rameses as conquering Ethiopia, which was already subject to Egypt, and as marching over countries where Egyptian armies had never been seen.<sup>5</sup> In fact, contemporary history shows that such a conqueror could not have existed, either in the time of the Rameses, or in that of the twelfth dynasty of Theban kings, where the third king is also called Sesostris and the same conquests attributed to him, although the Theban kings at that period were only vassals, or viceroys, of the Memphite kings of Lower Egypt and had not then obtained the power which they afterwards acquired in the eighteenth and following dynasties.

On the other hand, the conquests of Sesostris are precisely the

<sup>1</sup> Lemprière, *Egyptus*.

<sup>2</sup> Lenormant, *Anc. Hist. of East*, vol. i. p. 246; compare the Armenian and Syncellus lists of Manetho's eighteenth dynasty; Cory, p. 142.

<sup>3</sup> Josephus, *Contr. Appion*, lib. i. chaps. xiv., xv.

<sup>4</sup> Lenormant, *Anc. Hist. of East*, vol. i. pp. 246-247; Lemprière, *Sesostris*.

<sup>5</sup> Lenormant, vol. i. p. 247.

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<sup>1</sup> *Ante*, p. 73.

<sup>2</sup> Rawlinson's *Five Great Monarchies*, vol. i. p. 106.

<sup>3</sup> Herod., lib. ii. caps. lvii., civ.

<sup>4</sup> Diodorus Siculus, quoted by Baldwin, *Prehistoric Nations*, pp. 275, 276.

<sup>5</sup> Pasch., *Chron.*, p. 48; Faber, vol. ii. p. 473.

same as those of Ninus, Osiris, Hercules, and Dionusius,<sup>1</sup> and, in particular, the story of a number of youths being trained for war with him during his youth is precisely the same as the story of Ninus.<sup>2</sup> In short, Wilkinson regards Sesostris and Osiris as the same,<sup>3</sup> and the whole evidence confirms this conclusion.

Sesostris, moreover, is said to have erected pillars in the countries he conquered to commemorate his conquests, just as Hercules did, and Herodotus speaks of seeing some of these pillars of Sesostris in Scythia. It is clear from the account of Herodotus, that these were Phallic pillars,<sup>4</sup> which implies that, like the Arabian king Zohak, he was the institutor of the Phallic worship.

12 Herodotus also says that the Colchians, the colony established by Sesostris, were evidently *Egyptian*, not only because they had similar customs, but because they were black and curly headed, which shows that they were Cushites.<sup>5</sup> This statement of Herodotus is therefore a further proof that Sesostris and his followers who founded the Colchian colony were Osiris and his Ethiopians, *i.e.*, Nimrod and the Cushites.

Again Herodotus says that he had seen two images of this king carved on rocks in Ionia, that they both represented a man four and a half cubits high with an equipment partly Egyptian and partly Ethiopian, and that from one shoulder to the other, across the breast, extended sacred Egyptian characters engraved, having the meaning, "I acquired this region by my own shoulders."<sup>6</sup> M. Lenormant says that he has seen one of these images and that it has no appearance of Egyptian art.<sup>7</sup> If it had, however, we might confidently conclude that it was not a product of the time of Osiris; for Egyptian art and sculpture began with the Pyramid builders, and attained its greatest perfection under them. Mr Sayce has also remarked with regard to this figure, that the characters by the side of a sculpture on the face of a rock in the Pass of Karabel, which is supposed to be one of these figures (*see woodcut*),<sup>8</sup> are Hittite characters, and concludes therefore that Herodotus was in error in saying that the writing he saw was Egyptian.<sup>9</sup> But the characters referred to by Mr Sayce are *by the side* of the figure, whereas the sacred Egyptian characters seen by Herodotus were "*across the*

<sup>1</sup> *Ante*, p. 41. <sup>2</sup> *Ante*, pp. 25, 66, 67. <sup>3</sup> Wilkinson's *Egyptians*, vol. i. p. 69.

<sup>4</sup> Herod., lib. ii. cap. cvi. <sup>5</sup> Herod., lib. ii. cap. civ.

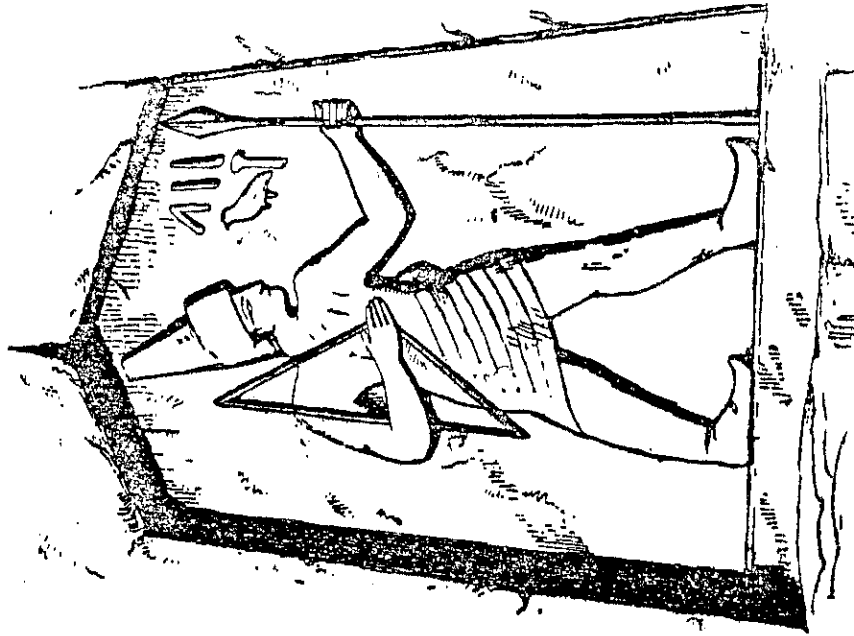
<sup>6</sup> *Ibid.*, cap. cvi.

<sup>7</sup> Lenormant, *Anc. Hist. of East*, vol. i. p. 247, note.

<sup>8</sup> From Rawlinson's *Herod.*, vol. ii. p. 174.

<sup>9</sup> Sayce, *Fresh Lights from Ancient Monuments*, p. 90.

breast," and may have since been obliterated by time, or by design, and the Hittite characters added. Moreover, the mode of engraving inscriptions across the body of a figure is essentially Babylonian, which is an additional proof that the figures were those of the



Rock Sculpture at Niha, near Samarra.

Babylonian monarch.<sup>1</sup> It may also be remarked that the Hittites used the cuneiform writing of the Cushite Accadians and that their language was closely allied to the Accadian, so that the supposed Hittite characters may really be Cushite in its earliest and rudest form.<sup>2</sup>

<sup>1</sup> Rawlinson's *Herod.*, vol. ii. pp. 148-150 and note. Mr Rawlinson remarks that the portion about the shoulders is much *weather-worn*. The figure is of the same height as that described by Herodotus, *viz.*, two and a half metres nearly, or four and a half Egyptian cubits of twenty-one inches.

<sup>2</sup> See Colonel Conder, *The First Bible*, pp. 70-72.

There is no reason, therefore, to doubt the statement of Herodotus that these figures really were erected by the great Egyptian conqueror Sesostris, which appears to have been the Egyptian name of the great Cushite conqueror Nimrod; Herodotus records many fables generally believed in his time, yet it is evident that he truthfully records them just as they were told to him, and in simple statements of fact he may be relied upon. His history bears the impress of being a truthful and exact record of the things he saw himself, or heard from others, told with an almost childlike simplicity.

These figures may therefore be regarded as one of the few existing records of the time of Sesostris, or Osiris, and the words across their shoulders imply that he by his own personal strength had subdued the country, and that his strength lay in his shoulders. Now we know that Nimrod, the original of the Assyrian Hercules and of Orion the Hunter, was a giant whose strength was so vast that he is represented as slaying a bull and a lion unarmed, while Orion boasted that no creature on earth could cope with him.<sup>1</sup> In Manetho's second dynasty there is also a giant like that one mentioned by Herodotus, who is stated to be five cubits high and three cubits across the shoulders. Manetho, or his Greek transcribers, call him "*Sesochris*," and give him the same length of reign, viz., forty-eight years, that they give to *Sesostris* of the twelfth dynasty, who is also described as a giant of about four and a half cubits.<sup>2</sup> These striking points of similarity indicate that they are one and the same individual.

These names, "*Sesochris*" and "*Sesostris*," are the Greek forms of the original name, and Josephus, who confounds *Rameses II.* with the same hero, calls him "*Sethosis*," which is probably more nearly the correct form of the name. Mr Rawlinson says, "The frequent habit of putting a double 'S' as a prefix to the Egyptian names makes it probable that *Sesochris*, *Sesorthus* and *Sesostris* are all forms of *O'siris*, or *Hé'siris*, whose name is found with the sign signifying a double S beginning it."<sup>3</sup> He also thinks that the name "*Soris*," or "*Sesoris*," of the fourth dynasty is another form of the same name, and this, as we shall see, may also be concluded on other grounds. "*Sethosis*" is probably a corruption of "*Sethothos*," which would

<sup>1</sup> *Anz.* p. 22.

<sup>2</sup> Four cubits, three palms, two fingers. Manetho's *Dynasties*, Armenian. See Cory, p. 111.

<sup>3</sup> Rawlinson's *Herod.*, vol. ii. pp. 342-351.

naturally pass into "*Sethoses*." Now the prefix "*Se*" before the name is merely an emphatic substituted for the article "O," or "He," and signifies "the great," or "the illustrious," or "the well-known," and the termination of "*Sethothos*" would appear to be the Greek genitive signifying "of," or "proceeding from," as in the case of "*Athothos*," which Eratosthenes says signifies "*Hermogenes*," i.e., "born of," or "proceeding from," "*Hermes*," or "*Thoth*," or in other words, "The Son of *Thoth*." Similarly *Se Thothos* would mean "The Great Son of *Thoth*."

The termination "*chris*" of *Sesochris* would be the Hellenised form of the Egyptian "*chre*," meaning "impersonation" or "incarnation," and *Sesochris* might thus very well be a corruption of "*Se*," "*Soro*," and "*chre*," signifying "the great incarnate seed," which is one of the principal aspects of the younger Pagan god.

There is reason to conclude, therefore, that both *Sesochris* and *Sesostris* are the same individual, and as no such conqueror as *Sesostris* existed since *Osiris*, that they both refer to the giant hero *Nimrod* or *Osiris*. In short, Africanus states of the *Sesostris* of the twelfth dynasty that "the Egyptians say that he is *the first after Osiris*,"<sup>1</sup> which, as *Osiris* was only recognised as a god by the Egyptians, would make *Sesostris* the first mortal king of Egypt, i.e., *Osiris* himself, or *Nimrod*.

The height of the giant *Sesochris* or *Nimrod*, measured by the Egyptian cubit of twenty-one inches, would be eight feet nine inches, and considerably inferior to some of the giants of *Canaan*;<sup>2</sup> but the proportionate breadth across the shoulders of three feet, makes it probable that his actual muscular strength may have been superior to theirs, and it tends to identify him with the original of the images described by *Herodotus*, whose strength lay in his shoulders. It was not to be expected that the Egyptian priests would altogether ignore the vast human powers of their hero god, and as the powers would not have been striking in a god, they introduced him into the list of their mortal kings.

*Sesostris* was also the most famous king in the Egyptian annals,

<sup>1</sup> Cory, p. 110.

<sup>2</sup> *Goliath* of *Gath* was six cubits and a span, and as the Hebrew cubit was twenty-five inches, he would be about thirteen and a half feet high; while the bed of *Og*, king of *Bashan*, was nine cubits "of a man" long, and four cubits broad, or fifteen feet nine inches by seven feet wide, implying a man of from fourteen to fifteen feet high; which agrees with the description of the giant of *Canaan* by the prophet, "whose height was like the height of the cedars, and he was strong as the oaks" (*Amos* ii. 9).

so that when the Persian conqueror Darius wished to place his statue before the statues of Sesostris in front of the temple of Vulcan, the priest of Vulcan refused to allow him to do so, because, great as had been his conquests, they were inferior to those of Sesostris; and Darius, it is said, admitted the force of the objection.<sup>1</sup>

Who then could this great conqueror have been whose conquests exactly correspond with those of Ninus, Osiris, Bacchus, etc.—of conquests there is no record in later Egyptian and contemporaneous history,—but Nimrod, the founder of the first great empire of the world?

It may also be remarked that the story told of Sesostris, exactly corresponds with that of Osiris. Both are said to have first established the government and laws of Egypt before departing on their expeditions. Moreover, just as Typhon, the brother of Osiris, is represented as having conspired against Osiris, while the latter was absent on his expeditions, and on his return captured him and put him to death, so the brother of Sesostris is represented as having conspired against Sesostris while he was absent on his expeditions, and on his return captured him with the intention of putting him to death. The only difference in the two stories is that the priests represented to Herodotus that Sesostris managed to escape the death prepared for him.<sup>2</sup>

It seems clear, therefore, that Sesostris, or *Ægyptus*, the son of Belus, and the father of the Cushite Egyptians, is the same as the Cushite Osiris, the son of Belus and leader of the Cushite Egyptians into Egypt, and the same as the Cushite monarch Ninus or Nimrod, the son of Belus or Cush.

We have also seen that Hermes or Thoth, the counsellor of both the Egyptian Osiris and the Babylonian Tammuz, is the same as Belus, and therefore the father of Sesostris, or Osiris, *i.e.*, Nimrod. Now, Belus, although the first king of Babylon, is represented as king of Africa also, and this is confirmed by the history of Sanchoniathon. Sanchoniathon represents Cronus as the ruler of the world, and, like Ninus, Osiris, etc., to have visited all its habitable parts, and he must therefore be the *second* Cronus or Nimrod. He says of him, that while on his expeditions, "he gave all Egypt to the god Taautas (the Phœnician name of Thoth or Hermes) to be his kingdom."<sup>3</sup> Exactly the same action is related of Osiris, who after establishing

<sup>1</sup> Herod., lib. ii. cap. cx.

<sup>2</sup> Compare Lemprière, *Osiris*, and Herod., lib. ii. cap. cvii.

<sup>3</sup> *Sanchoniathon's History*, Cory, p. 16.

his rule in Egypt, and before proceeding on his expeditions, is said to have left Hermes, *i.e.*, Taautus, in charge of the kingdom.<sup>1</sup>

It would thus appear that both Nimrod and his father Cush were kings of Egypt, and that while Nimrod was the establisher of the laws and constitution of the kingdom, his father was king in his absence, and the first actual ruler. In all probability, the Cushite occupation of the country of Mizraim was not so much the result of conquest as of peaceful submission on the part of a people closely related to the Cushites, and who bowed down before the wisdom of the father and the military fame and abnormal strength of the son.

In further evidence that these two monarchs were the first two kings of Egypt as well as of Babylon, we find that just as Belus was succeeded by *Ninus* and *Semiramis* on the throne of Babylon, so in Manetho's list of the god kings of Egypt, Cronus, *i.e.*, Belus, is succeeded by *Oseris* and *Isis*, Isis being the Egyptian name of the goddess queen of Babylon.

But the evidence that both Nimrod and his father were the first kings of both Babylon and Egypt admits of still more decisive proof.

Both in Manetho's dynasties and on the monumental lists, "*Mena*," (written by the Greeks *Menes*) and "*Athoth*," or "*Athothes*," are always represented as the first two human kings of Egypt.

But who was Menes? Menes has, indeed, been supposed by writers both ancient and modern to be "*Mizraim*," because the latter was the father of the *Mestraoi*, the original people of the country, and the early conquest of the country by the Cushite Egyptians, under Osiris, *i.e.*, Nimrod, has not been taken into consideration by them. But by no ingenuity can Menes be made into a corruption of Mizraim.

"Menes," it is said by Diodorus, "instituted the worship of the gods"—that is to say, he was the originator of idolatry.<sup>2</sup> He adds that a curse was inscribed in the temple of Amun Ra, at Thebes, by Thepachthus, the father of Bocchoris the Wise, against Menes, for having changed the original simple manners of the Egyptians.<sup>3</sup> But it was Thoth, or Hermes, *i.e.*, Cush, appointed king over Egypt by Nimrod, who "first arranged those things which belonged to religion and the worship of the gods."<sup>4</sup> So also it was Hermes Trismegistus whom Manetho, the Egyptian priest, calls *our forefather*—*i.e.*, he from whom the *Cushite Egyptians* were descended—who "wrote the sacred books which were translated from the writings which were deposited

<sup>1</sup> Lemprière, *Oseris*.

<sup>2</sup> *Ibid.*, cap. xlv.

<sup>3</sup> Diod. Sic., i. cap. xxxvii.

<sup>4</sup> See *ante*, p. 31.

by the first Hermes in the land of Siriad.<sup>1</sup> So also Jamblicus says that "the Egyptian Hermes was the god of all celestial knowledge, which being communicated by him to his priests, authorised them to inscribe their commentaries with the name of Hermes;" and that "he taught men the proper mode of approaching the Deity with prayer and sacrifice."<sup>2</sup> The principal books of this Hermes, according to Clemens of Alexandria, were treated by the Egyptians with the most profound respect, and carried in their religious processions.<sup>3</sup>

If, then, Hermes and Menes were both the first instructors of the Egyptians in religion and the worship of the gods, and both were the forefathers from whom the Egyptian kings claimed descent, it is clear **12** that they were one and the same person.

The very name "Mena" confirms this. The symbol used on the monuments for the last vowel of the name, represents both *i* and *a*, and the name may properly read "Meni." Now Hermes was worshipped in Egypt as "the Lord Moon,"<sup>4</sup> and "Meni" or "Men" was the name given to the Moon god throughout Asia Minor<sup>5</sup> and by the ancient Saxons also, with whom the moon was the male deity, he was called in the Edda "Mene" and in the Voluspa "Mani."<sup>6</sup> This is a further evidence that "Sin," the Moon god of the Assyrians, was a form of the first Belus or Cush who has been identified with Hermes.

Meni is the Chaldee for "numberer" (Hebrew *Mene*),<sup>7</sup> and it was said to be given to Hermes as the Lord Moon, because the moon **24** numbers the months.<sup>8</sup> But it was evidently given to him also because he was "the inventor of letters and arithmetic," "who first discovered numbers and the art of reckoning, geometry and astronomy."

Meni is a cognate term to the Latin "Mens," or "mind," and to the **28** term "men" given to the human race as distinguishing them from the animals by the possession of *mind*, or the power of thought and calculation; and Hermes or Cush was "The God of all Celestial Knowledge," "Thoth, famous for his wisdom," "The God of Letters and

<sup>1</sup> Manetho, *Cory's Fragments*, pp. 168, 169.

<sup>2</sup> *Wilkinson's Egyptians*, vol. v. chap. xiii. pp. 9, 10.

<sup>3</sup> *Clem. Alex., Strom.*, lib. vi. vol. iii. pp. 214-219; Hislop, p. 209, note.

<sup>4</sup> Champollion, *Egyptian Pantheon*, pp. 152, 153; Pl. 30A; *Wilkinson*, by Birch, vol. iii. pp. 165, 166.

In later times the Egyptians identified Isis with the moon, and hence Plutarch (*De Iside*, s. 43) remarks that the Egyptians regarded the moon as both male and female.

<sup>5</sup> Lenormant, *Chaldean Magic*, p. 133.

<sup>6</sup> Mallet, vol. ii. p. 24, and supplement to *Ida Pfeiffer's Iceland*, pp. 322, 323.

<sup>7</sup> Hislop, p. 94.

<sup>8</sup> *Wilkinson*, vol. i. p. 11.

Learning, the means by which all mental gifts were imparted to man, and he represented the abstract idea of *intellect*.<sup>1</sup> Hermes has also been identified with "The All-wise Belus," "Hea," the "Lord of Understanding" and "Teacher of Mankind."

As Belus, Cronus, Saturn, Hea, etc., Cush was deified as the father of the gods, and according to Proclus, "*Mind*" or "*Mens*" is the same as Saturn, or Belus, the father of the gods,<sup>2</sup> while Wilkinson remarks **8** that some considered "*Number*" to be the father of the gods and men.<sup>3</sup> Wilkinson also mentions the fact, that *Paru*, another form of the father of the gods, or Cush, although identified by the Greeks with Kham, was likewise considered by them to be Menes.<sup>4</sup>

Meni is also referred to in Isa. lkv. 11 in conjunction with *Gad*, as the two gods to whom the Israelites paid idolatrous worship. For the words translated "troop" and "number" should be respectively "*Gad*" and "*Meni*" (see margin). The name "*Gad*" means "the assaulter,"<sup>5</sup> and would represent the god of war, that is either Nergal or Bel Merodach, and the names "*Gad*" and "*Meni*" would thus be the two Babylonian gods who are generally coupled together in Scripture, as in the case of the passage, "Bel boweth down, Nebo stoopeth" **20** (Isa. xlvi. 1.)

If then Meni was one of the names of the father of the gods in Babylon, it would explain the true meaning of the duplicated "*Mene*, *Mene*" in the handwriting which appeared on the wall at the feast of Belsazzar. The king, being both the representative and high priest of the god, was identified with him, and called by his name, as in the similar case of the kings of Egypt, who constantly took the name of one or other of the gods. Hence, in accordance with the interpretation of the prophet, the prediction would read "the *Numberer* is numbered"—that is, as Daniel said, "God hath numbered thy kingdom and finished it."

It is thus quite evident that Mena, or Meni, the first human king of Egypt, was identical with Hermes, or Meni, the Lord Moon, and with "Meni," "number," or "mind," the father of the gods, *i.e.*, Saturn or Cush. But all doubt of the identity of Menes and Hermes or Thoth must cease when we consider the name of the son and successor of Menes, *viz.*, *Atthotes*, which is simply the Greek genitive of the first declension of *Atthoth*, the monumental name of the king, and *Atthotes* thus means "proceeding from," *i.e.*, "born of, Thoth." In short,

<sup>1</sup> *Anze*, chap. ii. p. 31

<sup>2</sup> *Wilkinson*, vol. iv. p. 198.

<sup>3</sup> Hislop, p. 94 and note.

<sup>4</sup> *Faber*, vol. ii. p. 172.

<sup>5</sup> *Wilkinson*, by Birch, vol. iii. p. 13.