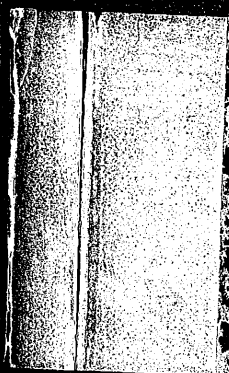


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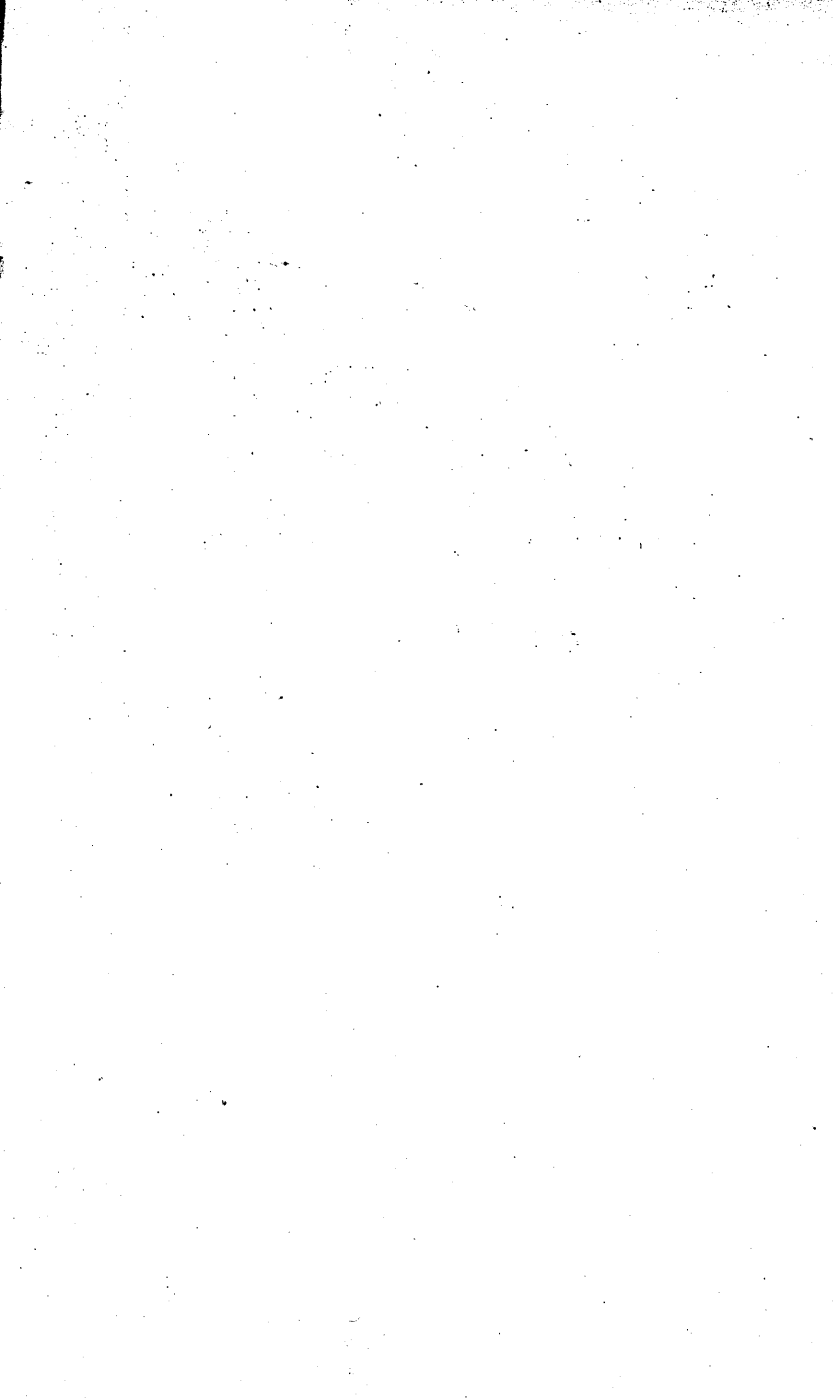


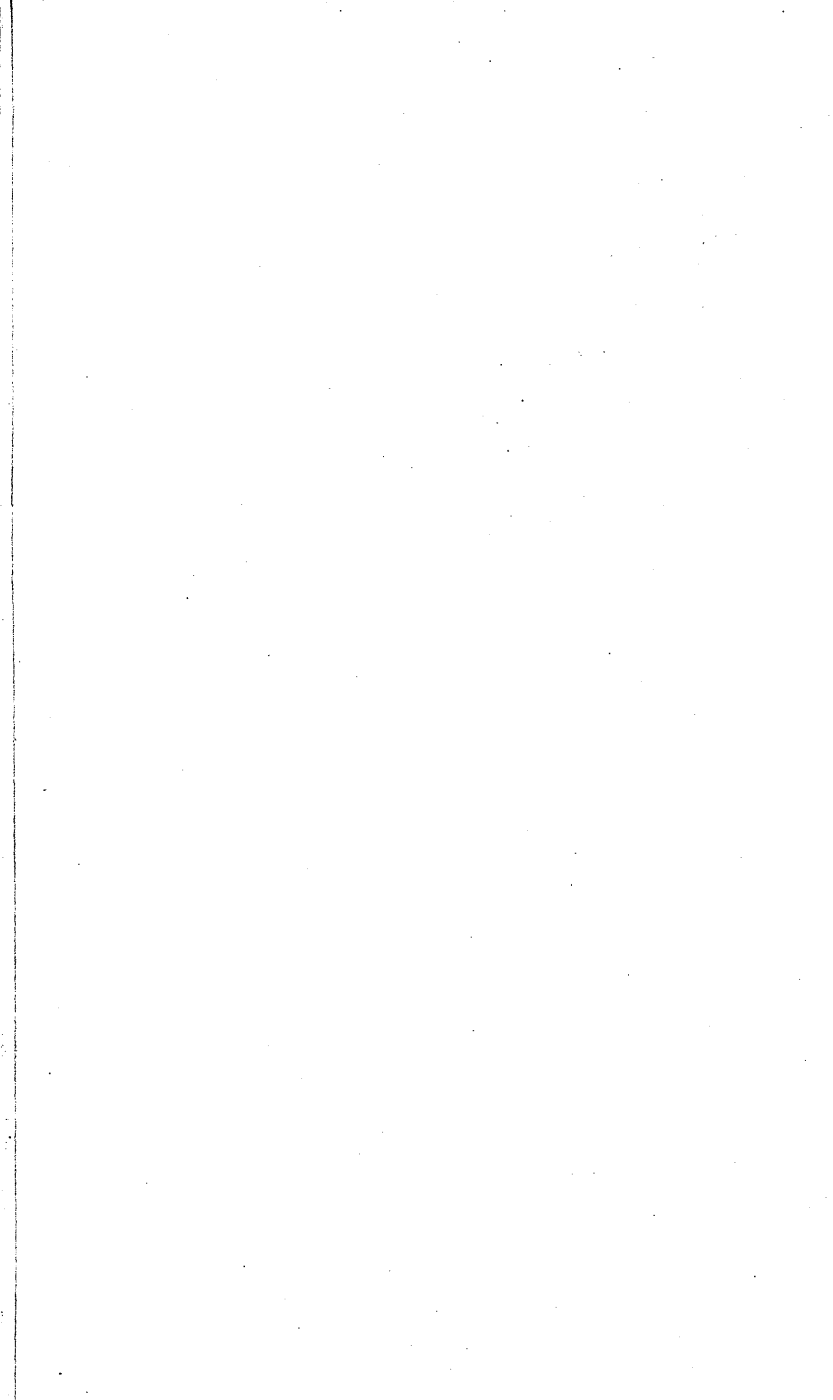
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# AKKADIAN GENESIS

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# AKKADIAN GENESIS

OR

THE INFLUENCE OF EARLY BABYLONIAN  
RELIGION ON THE LANGUAGE AND  
THOUGHT OF GENESIS

BY

EDW. G. KING, D.D.

SIDNEY SUSSEX COLLEGE.

*William R. Harper*  
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## PREFACE.

THERE are times when it requires more faith to give up than to hold fast. The Sadducee in every age will hold to the past just in proportion as he disbelieves God's guidance in the present. Every gain in the history of the Church has begun in the pain of giving up some cherished belief.

The gain of the present age has come through a deeper realization of the true humanity of our Lord but how great were the searchings of hearts wherewith that truth was ushered in! The gain of the next age will, I think, come from a realization of the perfect humanity of the Written Word of God. Those who dare to proclaim it must expect now to be branded as heretics. The humanity of the Divine Word and of the Written Word are correlated truths; the second could not have been revealed until God had shewn us something of the first. Without the doctrine of the *κένωσις*<sup>1</sup> the discoveries of criticism must have imperilled the Christian faith. If our Lord, during His life of trial had had perfect knowledge His life would not have been truly human, faith for Him would have been impossible, His life would have had no meaning for ourselves. The Scripture tells us that He "grew in wisdom and knowledge":—we have no right to confine that statement to the opening years only of His life.

During the whole of that trial-life we may say with reverence that He "grew in wisdom and knowledge". That Life was at every stage perfect for the purpose of the Father:—to reveal His character; but questions of Biblical criticism were not

<sup>1</sup> Phil. ii. 7.

within its scope. The objection will doubtless arise "Where then is our faith to find rest if our Master could (speaking with all reverence) hold views on critical and scientific subjects which a fuller knowledge would displace as for example with respect to the prophet Jonah or the date of the Pentateuch or even the historical existence of the Patriarchs"? The answer, full and complete, is to be found in the fact that the Christ we worship is not the Christ of the *κένωσις* but the *Risen* Christ in glory who himself is leading His Church from truth to truth, each age having its special lesson. Therefore on all points of Old Testament criticism we are free, and, if loyal to the Risen Christ, we may boldly say with St Paul "Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know *him* so no more.....the old things are passed away; behold, they are become new: but all things are of God..." (II Cor. v. 16—18).

In the pages which follow I have shown that a large portion of Genesis has its origin in what is generally called "Natural Religion".—This will give offence to some. For my part I cannot imagine how a primitive Revelation can come in any other way than through nature (Rom. i. 20).

The Magi may be mistaken in their star-gazing but where else should God meet them? If Christ be the "Light of the World" must not every law of Light speak of Him? If He be the "Sun of Righteousness" must those Lights which God created "for signs and for seasons" have no deep lessons for men? Nay, if it be true that God did not create at random (לֹא תָהוּ בְרֵאשִׁית Is. xlv. 18) but *in* and *for* His Son, so that "without Him was not anything made. That which hath been made was life in Him"<sup>1</sup> then every created thing must tell of Him if only we had eyes to see its inner law. The commonplace of earth may well become the poetry of Heaven. Nothing more is needed than the open eye. While then I claim for criticism *perfect freedom* I claim also for Revelation *Continuous direction*. The written Word of God may be compared to some vast Cathedral which has expressed in many centuries the best

<sup>1</sup> St John i. 3. R.V. margin.

thoughts of many minds yet has maintained through every change a unity of its own life far stronger than the individuality of any of its builders. The Archaeologist may tell us the dates of each several part but the poet only will see the inner law, the upward spiral whereby that Building *grew*. Now the critic is the archaeologist. He may help us to determine the dates of the several Scriptures but, if he be nothing more than a critic, the inner law by which the whole is "fitly framed and knit together" will be hidden from him; his very knowledge of the *structure* may hinder him from perceiving the *life*. My own work on the present occasion is merely that of the critic. Some facts which I have collected must greatly modify not only popular views but the views of scholars on the origin of Genesis.

I have been able to a certain extent to determine the quarries from which the stones were brought for the Building. I would say here once for all that many of my remarks apply to them only as stones in the quarry. I should have spoken differently of them as stones in the Temple. I am prepared to believe that there is an inspiring direction over even the mistakes of men. If the critic could (for example) prove to me that Psalm xix. was compounded of two separate Psalms, verses 1—6 being the work of an Elohist while verses 7—14 was the independent work of a Jehovist, I will gladly listen to all he can teach me but nothing that he can say can touch the fact that they are now one. In that fact I read God's direction: I am entitled therefore to the deep lesson which the interchange of the names Elohim and Jehovah conveys in that Psalm.

Let the preacher boldly use the Word of God as it is but let the critic have equal freedom to determine if he can the processes whereby it has come into its present shape.

MADINGLEY VICARAGE,  
May, 1888.



## AKKADIAN GENESIS.

I PROPOSE to trace the influence of the Akkadian and Babylonian Theology on the language and thought of Genesis, and shall begin by shewing that God was worshipped by the Israelites under the name of *Ān* or *On* up to the days of the Captivity, and that, in several passages, the Hebrew text has been altered with a view to avoid this name which, like *Baal*, had become associated with heathen rites and especially with Moloch-worship.

Of the Babylonian settlers in Samaria we read that "the people of Sepharvaim burnt their sons in fire to Adrammelech and Anammelech (עַנְמֶלֶךְ) the gods of Sepharvaim" (2 Kings xviii). We know from the Inscriptions that Sepharvaim was specially devoted to the worship of the sun-god. *Anammelech* should rather be written *Anu-malik*, i.e. "Anu is prince," Anu being the Semitic form of the Akkadian *Ān*, "Heaven," "God<sup>1</sup>." But An worship was no novelty to Palestine in the days of the first Samaritan settlers. We find clear traces of it among the Canaanites.

Semitic deities have their female counterparts. The counterpart of *Anu* is *Anath*.

A city *Beth-Anath* is mentioned twice (Josh. xix. 38; Judg. i. 33), both times in connexion with a *Beth-Shemesh* or "House of the sun-god." It is specially recorded of these cities that from them the Canaanite was not expelled. It is evident that they were centres of sun-worship.

<sup>1</sup> See Schrader, English Translation, Vol. I. p. 272 ff.

We pass now to consider some traces of Ân worship amongst the Children of Israel, and for this purpose we will begin with Hosea and work backwards to Patriarchal times.

Hos. iv. 15. "Though thou, Israel, go a whoring,  
yet let not Judah be guilty;  
and come ye not unto Gilgal,  
neither go up to Beth-Ân" (בֵּית אֵן, LXX. τὸν  
οἶκον Ἰνυ).

Hos. v. 8. "Sound an alarm in Beth-Ân" (LXX. ἐν τῷ οἴκῳ  
Ἰνυ).

Hos. x. 5. "Unto the calves of Beth-Ân the inhabitants of  
Samaria (come with) fear." LXX. again, "house  
of Ân."

Hos. x. 8. "And the high places of Ân, who is the sin of  
Israel, shall be destroyed." LXX. βωμοὶ Ἰνυ.

Hos. xii. 5. "He wept and made supplication unto Him,  
At Beth-El, he findeth Him." LXX., for Beth-El,  
read "house of Ân."

I suggest that the LXX. has here preserved the right reading and that Beth-On was the ancient name of Bethel. The ordinary theory of a substitution of *Aven* for Beth-El here falls to the ground, since there is no reference whatever to idolatry.

Next in order we will take Amos, whose special mission seems to have been the denunciation of Ân-worship. [See Amos iii. 14; iv. 4; v. 5; vii. 13.]

For our present purpose the most interesting passage is

Ch. v. 5. "Seek not to Beth-El, and come not ye to Gilgal....."

כִּי הַגִּלְגָּל גָּלָה יִגְלֶה וּבֵית אֵל (sic) יִהְיֶה לְאֵן

Here the original reading must have been בֵּית אֵן for the parallelism clearly suggests a play on the names of both places, thus:

ki hagilgal galoh yigleh,  
u beth-Aun yihyeh l' Aven.

I suggest that Amos only knew Beth-El under the name Beth-Ân and that wherever the former name occurs in his writings, it is due to later correction. This view is confirmed by an examination of the names Beth-Aven (? Beth-Ân) and Beth-El in the historical Books. Thus:—

Josh. vii. 2, we read that Ai was “near Beth-Aven east of Bethel.” This is clearly a conflation of two readings. The LXX. has only the single reading *κατὰ Βαιθήλ*. Some MSS. however for *Βαιθήλ* read *Βαιθαὺν*, which represents I believe, the original text.

This passage is purely historical, there could be no motive for changing Beth-El (house of God) into Beth-Aven (house of idol worship). Beth-Aven is indeed a pure invention. It should always be pointed Beth-Ân (בֵּית אֵן).

Josh. xviii. 12. “The wilderness of Beth-Aven” (LXX. rightly *Βαιθαὺν*).—The position here agrees well with the site of Beth-El and bears out my theory that Beth-Aûn was the old name.

We have already seen that Ân signifies merely “God,” *Beth-Ân* would therefore naturally be replaced by *Beth-El* provided there were any reason for rejecting the former name. The Moloch worship of Ân to which we have already alluded would form good reason for rejecting this name of God just as the Baal name itself had been rejected. Thus, in Jer. xlvi. 13 we read

“And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-El (? Beth-Ân) their confidence.”

The modern name of Bethel is *Beitîn*, which thus preserves the original form of the name.

The difficult words מְבַרֵךְ אֵן Is. lxvi. 3 may very probably refer to this form of worship; certainly the LXX. (*ὡς βλάσφημος*) regarded אֵן as *God*; *blessing God* being a euphemism for *blasphemy*. The present pointing מְבַרֵךְ is a mere Rabbinic fancy (cf. Ezek. xxx. 17 where the well-known city *On*, or Heliopolis, is also pointed *Aven*).

We have traced the divine name Ân among the Canaanites

and amongst the Israelites, in the former case  $\text{עַן}$ , in the latter  $\text{אֵן}$ .

Both forms are derived from the Akkadian *AN*. The Canaanites represent a migration from Babylonia at a much earlier date than the migration of Abraham. This may alone account for the variation in the spelling. Abraham certainly must have been as familiar with the name *AN* as with that of its synonyme *Él*.

We find the name also known to the Egyptians in Joseph's<sup>1</sup> time, probably through the Semitic invasion. Joseph himself married a daughter of the "priest of On ( $\text{אֹן}$ )."<sup>2</sup> We can scarcely suppose this priest to have been an idolater. Joseph like Abraham doubtless worshipped God under this name long before it had become degraded through the associations of Sun-worship. If this be so we should however expect to find the name *Ān* entering into the composition of proper names in the patriarchal times. This, as we shall shew, is actually the case. First we take the derivation of *Simeon*.

In Gen. xxix. 34  $\text{שִׁמְעוֹן}$  is derived from  $\text{שָׁמַע יְהוָה}$  Substitute for this (or  $\text{עַן}$ )  $\text{שִׁמְעַע אֹן}$  "God hath heard."

All then becomes clear. The Jehovist finding in his record the name *AN*, *God*, felt himself at liberty to substitute another divine name though by so doing he lost the play upon the name *Shime-Ān*.

It does not necessarily follow that the name *Shime-Ān* is derived from  $\text{שָׁמַע}$  to hear: indeed it is much more probably connected with *Shem* "heaven" (see below, p. 27, note).

Next we will take the name *Reuben*.

Gen. xxix. 32 "She called his name Reuben, for she said  $\text{כִּי רָאָה יְהוָה בְּעֵינַי}$

Here the Tetragrammaton interrupts the sense. Josephus (Ant. I. 19 § 7, quoted by Gesen. Thes. s. v.  $\text{רֵאוּבֵן}$ ) has the reading  $\text{Ρούβηλος}$ .

This clearly points to a derivation  $\text{רָאָה בֵּל}$  "The Lord (Bel) hath looked."

<sup>1</sup> I use the names of the Patriarchs without prejudging the critical question of the date of Genesis. This point will be considered in the sequel.



The Peshittā also reads זִסְכַּל.

I suspect therefore that the original text ran as follows:—

“She called his name Reu-Bil, for she said

ראה ביל [בְּעֵנַי]

Bil hath looked [on my affliction],

Now will my *husband* love me.”

She feels that she is *accepted* by the *Lord* (Bil) and also accepted by her *husband* (ba'l).

Possibly the present Hebrew text is a compound of two original records, one of which spelt the name Reuben and derived it from רָאוי בְּעַן “Accepted of God,” the other using the form Reu-bil and deriving it from רָאָה בִּיל

The Jehovist has here set aside two divine names, *Bil* “Lord” and *Ān* “God,” which, though absolutely necessary for the explanation of the text, he is forced to reject owing to the heathen thoughts with which, in his days, those names had become associated. Once more the reader is asked to bear in mind that these so-called derivations are merely to the ear; the first syllable of *Reu-bil* may possibly have had no original connexion with רָאָה “to see,” but may have been identical with the name *Reu* (רְעוּ), which occurs in the genealogy of Seth (see below, p. 12). *Reu-bil* might then lend itself to the interpretation “*Husband-lover*,” cf. “Now will my *husband* love me.” But this treatment of the original record is not peculiar to the Jehovist. The Elohist does the same.

We have a very similar case in Gen. xxx. 20, in the derivation of זְבֻלֹן

“And Leah said,

זְבַדְנִי אֱלֹהִים אֲתִי זָכָר טוֹב

הַפֶּעַם יִזְבְּלֵנִי אִישִׁי כִּי יִלְדֵתִי לוֹ שְׁשָׁה בָנִים

It is obvious that a double play upon the name is here intended. Now the proper name זְבֻדְבֹּל “quem dedit Baal” is actually found (see Gesen. Thes.) בֹּול and בִּיל being only

shortened forms of **בַּעַל** Let us then suppose that Leah's words were as follows ;

זָבַר בּוֹל אֵן אֶתִּי זָבַר טוֹב  
הַפַּעַם יִזְבְּלֵנִי אִישִׁי כִּי יִלְדֵתִי שֵׁשָׁה בָנִים

i.e. "The Lord God (or Lord of Heaven) hath awarded me a good dowry. Now will my husband exalt me<sup>1</sup>, for I have borne him six sons."

The play upon the name has been obscured by the 'Elohists' with a view to avoiding the names of Baal and Ān. In short the Elohist has done for Zebulon exactly as the 'Jehovist' has done for Simeon.

Before leaving this Chapter we must refer to another instance of double derivation in verses 23 and 24 in the case of *Joseph*.

Elohists	{	"And she conceived and bare a son ; and she said, Elohim hath taken away (âsaph) my reproach.
Jehovists	{	And she called his name <i>Yoséph</i> , saying, Jehovah will add ( <i>yoséph</i> ) to me another son."

The Elohist has, I think, in this instance, preserved the truer derivation, as will be seen, p. 29, meanwhile it may be mentioned that two Canaanite cities bearing the names of *Yaqab-el* and *Iseph-el* were captured by Thothmes III. more than two centuries before the date of the Exodus<sup>2</sup>. The names of *Jacob* and *Joseph* were therefore known to the Canaanites as divine names in very early times.

Scholars are beginning to recognize the fact that several of the proper names in Genesis which have hitherto been regarded as Semitic must now be derived from the Akkadian or Assyrian.

Thus Prof. Schrader and others have shewn that

*Abel* is not from **הַבֵּל** "vanity" but from *habal*, "son";  
*Eden* ..... **עֵדֵן** "pleasure" ..... *idin*, "a field."

<sup>1</sup> See below, p. 43.

<sup>2</sup> Sayce, *Hibbert Lectures*, p. 51.

This principle will however have to be carried much further, especially in derivations of names compounded with a Divine name, since, as we have already seen, the revisers of Genesis had a motive for changing any such names or titles as might seem to point to polytheism among the Patriarchs.

An example of this is found, I think, in the derivation of *Mahanaim* in Gen. xxxii. 1, 2.

"And Jacob went on his way, and the angels of God met him; and when Jacob saw them, he said, This is God's camp: and he called the name of that place Mahanaim (the two camps)."

First the expression "the angels of God met him" implies in the original a *hostile* meeting (cf. the general use of פגע with ב).

Now the Akkadian *im* denotes "wind," "storm," "terror;" *im* is the ideogram for the storm-god who is known by many names, such as *Raman*, *As*, *Didu*, &c.<sup>1</sup>

*im* passed into Semitic and is twice found in Biblical Hebrew; viz. Ps. lxxxviii. 16 "Thy *terrors*," and Jer. i. 38 where it is used of *false gods*.

In early times, *im* was doubtless used by the family of Abraham as a name for God under the aspect of fear. If this be so the original text of Gen. xxxii. 2 would run thus:

"And when Jacob saw them, he said, This is the *Camp of God* (Mahānè-Im); and he called the name of that place *Mahānè-Im*."

The eddying of a storm might well suggest the thought of a *camp* as it certainly does in Is. xxix. 1—3;—and of a *dance*, as it seems to do in Cant. vii. 2, "like the dance of Mahanaim."

I suspect that the true derivation of Jerusalem is ʿero-shel-im, "the city of the Storm-God." One of the names or titles of this God is Didu or Dud, a name which is almost identical in form with the name David. Thus David is not really giving the city a new name but changing the meaning of the old one, as though he had said "This city-of-Dud (the Storm-god) shall now be the City-of-David." See 2 Sam. v. 6—9.

<sup>1</sup> See Menant's *Syllab.* No. 185, and cf. Lenormant, *La Langue primitive* &c. p. 303, where this root is traced through many branches of the Turanian languages.

The exceeding difficult passage here respecting the "blind and the lame" probably refers to the Jebusite cultus of this God. I am not prepared to offer a translation, though I suspect that in the 8th verse, דוד is the *divine* name and not the name of David, for if the "blind and the lame were hated of *David's* soul" why should it have given rise to the saying "the blind and the lame must not enter into the Temple (הבית LXX. οἶκον Κυρίου)"?

This divine name Dud will explain Is. xxix. 1,

הוי אריאל אריאל קרית חנה דוד

i.e. "Ho Ariel, Ariel, City of the Storm-God's Camp."

Isaiah doubtless had in his mind the derivation of Jerusalem i.e. "city of the storm-god." The thought of God camping *against* her like a storm is seen in verse 3, while in verses 5 and 6 God becomes the storm-God against her enemies.

The three great Gods among the Akkadians, or rather the three great names for God, were *Bel*, *Ân* and *Êa*. Now we have already seen (p. 4) that Leah names her first born after *Bel*, Reu-bel; her second son she names after *Ân* (or *On*), Simeon: consequently, when Judah is born we might expect an allusion to *Êa*. And so indeed there is.

The present text *Hapqam odeh Yaveh*(!) is certainly quite inconsistent with the words which follow,

"therefore she called his name Yehudah."

If however, for the Tetragrammaton we substitute *Êa* (איה) all becomes clear. *Yehod-Êa* signifies "the praise of *Êa*." The name *Êa* (איה) would easily become יה and that name being found in the original text would be replaced by the so-called Tetragrammaton.

The name *Êa* has I believe given rise to many "Jehovistic" passages, though I have already shewn that the Tetragrammaton has been substituted also for *Ân* and for other names of God.

Another strong argument for connecting *Êa* with *Yah* may be found by comparing the Elohist with the Jehovist in the genealogies of Seth and Cain.

A comparison of these genealogies suggests at first sight a common origin.

TABLE I.

	<i>Elohlist.</i>		<i>Jehovist.</i>
1	Adam	1	Adam
2	Seth	2	Cain
3	Enosh	3	Enoch
4	Cainan (קנין)	4	Irād (עירר)
5	M'hallel-él (Μαλελεήλ)	5	M'chai'él (מחיאל and Μαλελεήλ מחויאל)
6	Yared (ירר)	6	Metho-sa-él (Μαθουσαάλα)
7	Enoch (חנוך)	7	Lamech
8	Metho-shelach (Μαθουσαάλα)		Three sons and a daughter
9	Lamech		Na'amah (נעמה)
10	Noah		
	Three sons		

On comparing these two lines we find the names *Enoch* and *Lamech* common to both. The *Yared* of the Elohlist is clearly the same name as the *Irād* of the Jehovist.

The LXX. assimilates the genealogies still further, giving the names *Μαλελεήλ* and *Μαθουσαάλα* as also common.

The relation between the genealogies gives therefore some ground for the belief that the Elohlist and the Jehovist have worked up a common tradition each for his own purpose.

This belief is confirmed by comparing the language of the two Lamechs on the birth of their sons.

Thus the Elohlist Lamech of his son Noah (Gen. v. 29)

“This one shall comfort us (ינחמנו)” &c.

While the Jehovist Lamech playing on the names of his children יבל תובל קין נעמה [the *sound* of which might signify “Exceeding vengeance shall be brought for Cain”] says “If Cain be *avenged* (root נקם) sevenfold, then Lamech seventy-and-sevenfold.”

Thus both the Elohist and the Jehovist play on the word NACHAM<sup>1</sup> one making it נחם *comfort*, the other נקם *vengeance*.

Again, there is a correspondence between the words used of Enosh (? Seth) and of Cain, both patriarchs being closely connected, I had almost said, identified, with the Name יְהוָה [cf. Gen. iv. 26 and iv. 1]. This will be explained in the sequel. Thus, from internal evidence, we are led to the conclusion that the Elohist and the Jehovist have made use of a common tradition, each employing it for a separate purpose. The purpose of the Jehovist seems to be to trace the effect of sin [see M. Lenormant's *Les Origines de l'Histoire*, Vol. i. chap. v.]. Thus from the murderer Cain he passes to the savage murderer Lamech with his prophecy of *sevenfold vengeance*.

The city-building of Cain (Gen. iv. 17) and the polygamy of Lamech may very possibly be retained for the same purpose (see Lenormant). The object of the Elohist on the other hand is apparently to trace the line of promise; for which purpose he retains allusions to (α) the worship of the Lord in the days of Enosh, (β) to Enoch who "walked with" God, and (γ) to the promise implied in the words of Lamech on the birth of his son Noah<sup>2</sup>.

<sup>1</sup> The origin of this word NACHAM will be seen on page 40.

<sup>2</sup> Throughout the early chapters of Genesis the motive of the Elohist and of the Jehovist may be distinctly traced. The Elohist traces the upward course (the Promise). The Jehovist traces the downward course (Sin and its consequences). Thus:

The Elohist	{	Gen. i.—ii. 4 [The Creation—Man in the Image—Sabbath].
		„ v. [The line of Seth].
		„ vi. 9—22 and some verses of vii. viii.; ix. 1—17 [The Deluge and Noah].
		„ x. [The line of Noah].
		„ xi. 10—26 [The line from Shem to Abraham].
		„ xii. 27—32 [The migration of the Terahites].
The Jehovist	{	Gen. ii. 4—25 [The creation of man and woman].
		„ iii. 1—24 [The first sin and loss of Paradise].
		„ iv. 1—25 [Cain to Lamech! or bad to worse!].
		„ vi. 1—4 [The sin of the "sons of God" with the "daughters of men"].
		„ vi. 5—8; vii. 1—10 and parts of viii. [The Deluge].
		„ ix. 18—27 [The curse on Canaan].
		„ xi. 1—9 [The building of Babel].

Again, in the Biblical story the same words are used of Enoch and Noah—"he walked with God." In the Chaldean legend both the Enoch and the Noah are taken to live with the gods "at the mouth of the rivers." [See the whole story *Light from the Ancient Monuments*, pp. 39, 40.] It is hardly probable that the details of the Chaldean legend could have been suggested by such an incidental allusion in the Biblical writer. There is therefore reason to believe that the Babylonian story, though not necessarily in its present form, is the older of the two; Enoch lives 365 years, while his Babylonian counterpart is admitted to be a solar hero. I shall assume therefore, merely as a working hypothesis, that the Elohist and the Jehovist, each for a separate moral purpose, adopted and modified a legendary or mythical genealogy which was current in Babylonia. This theory if true would not affect the spiritual lesson conveyed in Genesis any more than the lesson of the Pilgrim's Progress would be affected in the eyes of a child who should discover for himself that the characters were not historical.

Now if we glance at the Table of Assyrian Months given by M. Lenormant, *Les Origines* &c. Vol. I. p. 598, we see that there is as he suggests *some*<sup>1</sup> connexion between these months and the list of Antediluvian patriarchs.

Thus the first month is consecrated to Anu and Bel, and is associated with the "Création ou organisation du monde."

The 2nd month, zodiacal sign *the Ox*, is consecrated to "Êa, seigneur de l'humanité," and is associated with the "Création de l'homme."

The 3rd month, whose Akkadian name is the month of the fabrication of bricks, zodiacal sign *the Twins*, is associated with "Les deux frères ennemis et la fondation de la première ville," i.e. Cain and his city Enoch.

The 6th month, Assyrian *Ouloul*, zodiacal sign *the Virgin*, is consecrated to *Ishtar*, and may very possibly be connected with the name *M'hallel-el*, cf. the name *Hälel* (Is. xiv. 12) for "the star of the morning." Not that *M'hallel-el* represents the original reading, for it will be seen by-and-by that the Septua-

<sup>1</sup> I merely give now the connexion provisionally: it will be seen presently that my view differs considerably from that of Lenormant.

gint has, in this case, preserved an older tradition. I merely suggest that, at a certain period, the association with *Hälel* may have influenced the spelling. Be this as it may, the argument will not be affected.

The 9th month, zodiacal sign *Sagittarius*, is consecrated to "Le grand héros, Nergal," who would agree well with *Lamech*.

The 11th month bears an Akkadian name which signifies "the curse of rain."—Its zodiacal sign is *Aquarius*. It is consecrated to the storm-god Ramman, and is associated with *the Deluge*.

The 12th month, "La déposition des semailles," is connected with "Reprise de la culture de la terre après le cataclysme."

Table II. (see end) will serve to make this connexion clear.

It will be observed that the order of the names is that of the Elohist. The order of the Jehovist<sup>1</sup> will be explained by-and-by, and also the meaning of the arrows. Any unprejudiced scholar who will bestow an hour's thought upon this Table must, I think, come to the conclusion that the Biblical antediluvian story is designed for a moral purpose like a modern allegory, and is founded on traditions which in their origin are connected with the signs of the zodiac.

Before proceeding further it will be necessary to consider briefly two genealogies; the genealogy of Shem (Gen. xi. 10—26) and the genealogy of the sons of Jacob which is found in three lists (Gen. xxxv.; xxix. and xxx.; and xlix.) which differ considerably.

The genealogy of Shem is as follows :

- 1 Shem
- 2 Arphaxad
- 3 Shelach
- 4 Eber
- 5 Peleg ["In his days was the earth *divided*, and his brother's name was Yoqtan" (x. 25).]
- 6 Reu (רעו)
- 7 Serug

<sup>1</sup> See the names in square brackets in the Table.



- 8 Nahor  
9 Terah  
10 Abram

The Septuagint has a remarkable reading (verses 13—15) introducing the name *Kaivân* between Arphaxad and Shelach.

The name *Cainan* which the Septuagint has thus introduced into this genealogy is identical with the *Cainan* of the Elohist in the Adam-genealogy. It would however be absurd to say that it had been copied from that genealogy, for what motive could there be? The LXX. therefore had authority for this name *Cainan*.

Again we see that, according to the LXX. (verses 13—15), both *Cainan* and *Shelach* had their first son at the same age (130 years), and both lived after that event for the same period (330 years). When we add to this remarkable coincidence the fact that *Cainan* signifies a shoot and that *Shelach* also signifies a shoot we are justified in bracketing them and placing both in the same sign in Table III. It will be observed as significant that this sign is *Gemini*.

We now pass to the genealogy of the sons of Jacob, which is as follows:

Gen. xxxv.	Gen. xxix. and xxx.		Gen. xlix.
1 Reuben	1 Reuben	} <i>Jehovist</i>	1 Reuben
2 Simeon	2 Simeon		2 Simeon
3 Levi	3 Levi		3 Levi
4 Judah	4 Judah		4 Judah
5 Issachar	5 Dan 1	} <i>Bi'phâh</i>	5 Zebulun
6 Zebulun	6 Naphtali 2		6 Issachar
7 Joseph	7 Gad 3	} <i>Zilpâh</i>	7 Dan
8 Benjamin	8 Asher 4		8 Gad
9 Dan	9 Issachar 5	} <i>Elohist</i>	9 Asher
10 Naphtali	10 Zebulun 6		10 Naphtali
11 Gad	11 Dinah 7	} <i>Jehovist &amp; Elohist</i>	11 Joseph
12 Asher	12 Joseph 8		12 Benjamin

On comparing these lists we observe (a) that the first four names are the same in each and belong to a *Jehovist* record:

(β) that the children of the concubines, i.e. Dan, Naphtali, Gad and Asher, form a second group of four:

(γ) that this second group *begins the Elohist record* in Chapter xxx. We remember also that Dan is specially connected with the number *one*, "Dan shall judge his people as *one* (דן) of the tribes of Israel" (Gen. xlix.). In Ezekiel xlviii. 1—8 we have also a tribe-list beginning with Dan. The important position assigned to Dan is borne out by the fact that the Camp of Dan is one of the four Camps (Numbers ii. 25—31). This is the more remarkable inasmuch as the Tribe of Dan plays no important part in the history of Israel. Dan is connected with Judah in the 'Blessings.' Thus, of Judah it is said, "Judah is a lion's whelp" (Gen. xlix. 9), and of Dan it is said, "Dan is a lion's whelp" (Deut. xxxiii. 22).

It may be observed, in passing, that the City *Dan* was called *Laish* (i.e. "the lion") in early times by the Canaanites.

A Jewish tradition (Yalkut on Gen. xlix.) states that Messiah's father shall be from Judah and his mother from Dan. It is clear that the position assigned to Dan is due to some cause not explained in Biblical history. What this fact was will appear by-and-by.

Again we observe that Zebulun and Issachar change places in the second and third lists; in Gen. xxx. Zebulun is specially connected with the number *six* "for I have borne him six sons,"<sup>1</sup> while in Gen. xlix. it is Issachar who comes sixth. Table III. will explain this fact.

We now construct Table III. (see end) as follows:

The outer circle contains the names of the genealogy of Adam in the order in which they occur in the Elohist (i.e. the Sethites).

The inner circle follows the order of the Jehovist (i.e. the Cainites).

The colours are those of the seven stages of the Temple of the "Seven Lights" or seven spheres<sup>2</sup>.

<sup>1</sup> If the Elohist portion of this list, beginning with Dan, be treated as an independent record Zebulun is the sixth son.

<sup>2</sup> For a description of this Temple see G. Rawlinson, *Five Monarchies*, Vol. III. pp. 380—387.

		colour	dedicated to
1st (uppermost) stage denoting Heaven,		<i>silver,</i>	<i>Moon (Aku)</i>
2nd	"	<i>blue,</i>	<i>Mercury (Nebo)</i>
3rd	"	<i>pale yellow,</i>	<i>Venus (Ishtar)</i>
4th	"	<i>bright "</i>	<i>Sun (Samas)</i>
5th	"	<i>red</i>	<i>Mars (Nergal)</i>
6th	"	<i>orange</i>	<i>Jupiter (Gad)</i>
7th	"	<i>black</i>	<i>Saturn (Adar)</i>

There is however another order of the spheres which is most important for our purpose.

According to Macrobius (*In Somn. Scipionis*, 1, 21, 24, quoted by Lenormant) there was an ancient tradition among the Babylonians that at the day and hour when the motions of the heavenly bodies first commenced

The sign of Aries was meridian.

The moon in Cancer.

The sun in Leo.

Mercury in Virgo.

Venus in Libra.

Mars in Scorpio.

Jupiter in Sagittarius.

Saturn in Capricorn.

I have marked the planets in this their traditional position in Table III. in the outer circle.

Where two colours occur under one sign of the zodiac, they will be seen to indicate these two traditions.

Thus, in the outer circle under *Leo* we have bright yellow (i.e. Sun) Macrobius-tradition, and blue (i.e. Mercury) Temple-of-Bel-tradition.

The order Moon, Sun, Mercury, &c., is probably the older of the two, I have therefore, in each circle, placed it nearest to the circumference as being most important for our purpose.

If now we follow the indication of the dotted lines in Table III., we see that there is clearly *some* relation between the

Jehovist	<i>Adam</i>	and Elohist	<i>Enosh</i>
"	<i>Cain</i>	"	<i>Cainan</i>
"	<i>Enoch</i>	"	<i>Mul-lil</i> <sup>1</sup>
"	<i>Irād</i>	"	<i>Yared</i>
"	<i>Mul-lil</i>	"	<i>Enoch</i>
"	<i>Metho-shelach</i>	"	<i>Metho-shelach</i>
"	<i>Lamech</i>	"	<i>Lamech</i> .

After a careful study of this Table, comparing it with the Babylonian traditions and with the Akkadian names of the months (Table II.), I came to the conclusion that many of these traditions could only have arisen when *Taurus* was in the Vernal Equinox (B.C. 4450—B.C. 2450). This result is embodied in Table IV., where *Taurus* is supposed to be in the Vernal Equinox, though for convenience of comparison *Aries* is retained at the top of the map. The next step was obvious; to turn the inner (Jehovist) circle backwards through 60°, i.e. through two signs as indicated by the dotted lines in Table IV., so that

<i>Adam</i>	coincided with	<i>Enos</i> in Cancer
<i>Cain</i>	"	<i>Cainan</i> in Leo
<i>Enoch</i>	"	<i>Mul-lil</i> in Virgo
<i>Irād</i>	"	<i>Yared</i> in Claws
<i>Mul-lil</i>	"	<i>Enoch</i> in Scorpio
<i>Matho-shelach</i>	"	<i>Matho-shelach</i> in Sagittarius
<i>Lamech</i>	"	<i>Lamech</i> with Capricorn.

The true meaning of the Macrobius-tradition would then be seen. At the time of Creation Cancer was in the Vernal Equinox. The precession of the Equinox has turned this sign through an angle of 90° since the traditions first began.

It was in B.C. 2450 that the entrance of the sun into *Aries* first began to coincide with the Vernal Equinox. Now the rate of precession of the equinox requires about 2000 years for each sign of the zodiac, consequently a tradition with Cancer in the Vernal Equinox would represent a date between B.C. 6450 and B.C. 8450<sup>2</sup>.

<sup>1</sup> *Mul-lil*, "the lord of the ghost-world," was the Akkadian name of the "Old Bel" (*Hibbert Lectures*, p. 148 ff.). I suggest that the name of the Patriarch מַלְאֲכָל was originally *Mul-lil*.

<sup>2</sup> I have thought it best to put the reader in possession of my results at one step though I reached them myself only by approximations. First, I saw

Such a startling result is not to be admitted without due evidence. I ask the reader therefore to accept it only, in the first instance, as an hypothesis and to consider how it meets the difficulties one by one.

M. Terrien de La Couperie has proved the common origin of the Akkadian and early Chinese civilizations. The early Chinese names of the seven planets are identical with the Akkadian names, with the exception of Mercury, which apparently had not been discovered at the time of the immigration into China. The names of the months are also very similar to those of the Babylonian Calendar, but there is one remarkable difference. M. de La Couperie says :

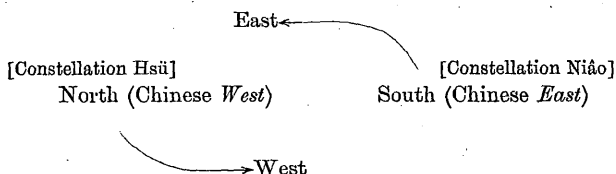
"The names of the four cardinal points, and, what is very remarkable, the hieroglyphic signs by which they are expressed, are in a certain measure the same in the Akkadian and Chinese cultures.... But that which is here important to note is the displacement of the geographical horizon produced in the establishing of the Pih-sing. The south, which was so termed on the cuneiform tablets, corresponds in Chinese to the east, the north to the west, the west to the north, and the east to the south<sup>1</sup>."

M. de La Couperie attempts to explain this geographically by an eastward migration, so that the *west* had become the *back* (this being the name for the *north*). Such an explanation is, I think, a failure. The cardinal points were fixed not by geographical considerations but by the constellations. Thus, once more to quote the article to which we have alluded, an ancient Chinese king, Yaou (B.C. 2356-2255), directed "four men of the names Hi and Ho to determine by personal observation in the four quarters of the empire the equinoxes and solstices, and he assured them that at the Vernal Equinox they would find the star in Nião, and at the Autumnal Equinox in Hsü; at the Summer Solstice the star in Hwo, and in the that some of the traditions arose when Taurus was in the Vernal Equinox. Prof. Sayce has recognised this fact in his *Hibbert Lectures*, p. 398. I need not therefore detail the arguments by which I arrived independently at the same conclusion. Secondly, I found evidence for a still earlier calendar with Cancer, which was adopted under Taurus, and finally under Aries.

<sup>1</sup> Quoted in *Quarterly Rev.* 1882, "Chinese Literature," &c., p. 138.

Winter in Mão." But, as has been pointed out by Dr Legge, "Nião is the general name for the seven mansions or constellations belonging to the southern (i.e. summer) quarter; Hwo is an old name of what is now called Fang, the central constellation of the eastern (i.e. spring) quarter; Hsü and Mão are the central constellations of the northern (i.e. winter) and southern (western, i.e. autumnal?) quarters respectively. Here we have in each case a displacement of a quarter of a circle."

Now it is evident that no *geographical* considerations could affect such a displacement. If, however, the migration into China had taken place when Cancer was in the Vernal Equinox the whole difficulty is solved. Thus:



The Akkadian language was soon lost in China, but the characters were retained under the Aries system, which had belonged to the earlier system under Cancer.

This fact confirms the opinion which I have already expressed and at which I arrived before I was aware of the connexion between the Akkadians and the Chinese.

Fortunately the Babylonians were in the habit of arranging their legends in Tablets, each Tablet corresponding to a sign of the Zodiac to which it was closely related. Of these legends the series known under the name of the Izdubar legends is very important for our present purpose. In its present form it has come down to us only through Assyrian translations (VIIIth Cent. B.C.) made from an Akkadian original which Prof. Sayce assigns to B.C. 2000.

If these Tablets be studied they will be found to bear out my theory. The following is a brief outline of the contents of each Tablet.

Tablet I. [Aries.]	A mere fragment. Probable subject the birth of Izdubar.
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- Tablet II. Izdubar at Erech the "Eternal City," probably  
[Taurus.] Heaven or Paradise<sup>1</sup>, has a strange dream of falling stars and of a lion-like monster (?Death) which stands over him. He sends for Êa-bani, the seer, to interpret. Êa-bani, though at first unwilling, is induced to come.
- Tablet III. Recounts the wisdom of Êa-bani and the seduc-  
[Gemini.] tions employed to draw him from his solitude which was "in the land where the Flood happened" (line 48), i.e. in the mythical land at the 'mouth of the rivers.'
- Tablet IV. Izdubar and Êa-bani start on an expedition  
[Cancer.] against Khumbaba whose home is in the forest of pines<sup>3</sup>. Izdubar sacrifices to the sun-god for victory.
- Tablet V. Defeat and death<sup>4</sup> of Khumbaba.  
[Leo.]
- Tablet VI. Istar<sup>5</sup> seeks the love of Izdubar, but is rejected  
[Virgo.] with taunts respecting her many lovers. Istar appeals to her father Anu to avenge her. The "bull of Anu" is created but is slain by Izdubar and Êa-bani.
- Tablet VII. (Replaced by the Descent of Istar to Hades<sup>6</sup>—  
graphic description of Hades.) The sun-god entreats Êa to release Istar. For this end Êa

<sup>1</sup> See below, p. 31.

<sup>2</sup> Êa-bani is, I think, a personification of the Dawn of the Year, which is new-born in the Winter Solstice.

<sup>3</sup> Cf. the pine forest of Eridu, which, as the home of fire, belongs to the Summer Solstice.

<sup>4</sup> Evidently the Summer Solstice, and therefore originally the *fourth* month.

<sup>5</sup> Month of "the errand of Istar," originally the *fifth* month.

<sup>6</sup> The reason for this will be understood from Tables II. and III. At the time when the Legends were *first* arranged the seventh month had no connexion with Istar but with the "Sun-god" and the "Man-lion" (Table III.). When, however, the re-arrangement took place under the *Babylonian* Calendar the *Seventh* month was no longer in *Scorpio* but in the *Claws of Scorpio*, with Istar as the presiding deity. Thus Tablet VII. is an Istar-legend, while it brings in a reference to the "Sun-god" and to the "Man-lion" which belonged to the earlier system.

creates the "man-lion," whose name is Atsunamir, i.e. "Go forth, cause it to be light!"—a poetic name for the Dawn.

Tablet VIII. (Only fragments preserved. Arrangement uncertain.) A strange dream. Êa-bani is unable to interpret it. Death of Êa-bani<sup>1</sup>. Izdubar stricken with leprosy.

Tablet IX. [Sagittarius.] Izdubar laments the loss of Êa-bani. Sick at heart he starts<sup>2</sup> to visit the Babylonian Noah (Xisuthrus). He meets the Scorpion-men who reach from Hades to Heaven. He tells them his object in seeking "his father" Xisuthrus. His road lies through trees which bear wonderful fruits of precious stones.

Tablet X. [Capricorn.] Izdubar is now beside the sea of "the waters of Death." He meets Siduri and Sabitu who inform him "There was no crossing (of the sea), O Izdubar, at any time, and no one from remote times onwards has crossed the sea." He is however informed of Ur-Êa<sup>3</sup>, "the boatman of Xisuthrus" who conveys him "a journey of one month and fifteen days," and, on the third day they reach "the waters of Death"<sup>4</sup>.

Tablet XI. [Aquarius.] Izdubar having reached the Land "at the mouth of the Rivers," seeks from Xisuthrus, who has become immortal, the healing of his leprosy<sup>5</sup>.

<sup>1</sup> The death of Êa-bani belongs to *Scorpio*, once the vîrth (i.e. Autumnal Equinox), but now the vîrth Sign.

<sup>2</sup> Izdubar is now entering the "Camp of Death."—He must face its terrors alone. The "Camp of Death" = three signs (cf. "three days") from Equinox to Winter Solstice. See Note A.

<sup>3</sup> Lit. "The lion of Êa." This is Nergal, who presides over Capricorn, i.e. Death, here regarded in a favourable light as the boatman (Charon). Compare the position of Noah in Table III.

<sup>4</sup> Capricorn was originally the month of Nergal, the god of Death (Table II.). The goat was the emblem of the god of death, cf. Sayce, *Hibbert Lectures*, p. 284.

<sup>5</sup> The feeble light of the Sun during the Winter months is pictured under the image of leprosy. He is then regarded as being "beneath the waters," i.e. the



Xisuthrus replies by giving him an account of his own salvation through the Flood, the waters of which are evidently regarded as the purgation of sin. After the story of the Flood Izdubar is committed to the "boat-man of Êa" to be purged by water. His healing and immortality being thus effected he returns to Erech (the Heavenly *Dwelling*), while at his intercession Êa sends Maroudouk (his own son) to bring the soul of Êa-bani out of Hades and to make him also immortal.

There is an interesting passage in Hippolyt., *Philosophumen.* v. 13; p. 125 ff. ed. Miller (quoted by Lenormant, *Les Origines*, Vol. I. p. 594), from which we learn that the Chaldeans regarded those Signs which are exactly opposite to each other, e.g. Gemini and Sagittarius, as twin signs (*δίδωμα*). The bearing of this on the Biblical narrative will at once be evident. These twin signs I shall, in future, term polar signs. The relation between them is generally one of antithesis, as might be expected from their positions in the year. It will be observed that the Six Seasons (see Table II.) are mentioned in polar order in Genesis viii. 22. The Chaldeans also paid special regard to four points in the circle, viz. the Equinoxes and the Tropics. These four points gave rise to the four *Chaioth* or 'Living Creatures,' which Ezekiel adopted<sup>1</sup> from Babylonia. The first is the *Ox* (Taurus), another indication that Taurus was once in the Vernal Equinox. Opposite to Taurus comes Scorpio with the star Mars (i.e. Nergal, the *Lion*, see Table III.). These four points in the solar circle form a natural division, but it has been asked, How came the Akkadians to subdivide

whole Winter is a Night. At the Winter Solstice, however, he is new-born; he rises from the waters to new life. The Solstice is indeed the Sunrise of the year, the natural type of regeneration.

It need scarcely be said that Tablet XI. belongs to the sign Aquarius, as coinciding with the Solstice, i.e. under the Taurus-system. The Talmudic tradition of the leprosy of the Messiah is of Babylonian origin and may possibly be related to the old Akkadian story.

<sup>1</sup> This symbolism was older than the time of Moses: its occurrence in Numbers, chap. ii. is therefore in itself no proof of the late date of that Book.

each quarter into *three* parts? The answer is I believe to be found in their three names for God, *An*, *Ea* and *Bel*. Each day the sun rose and spoke to them of the Fatherhood of God, i.e. of God under the aspect of *An*. Each day the sun put forth his power in the zenith and spoke to them of the Power of God, i.e. of God as *Êa*. Each day also the sun set and by its seeming death brought rest and refreshment to the weary earth, thus speaking of God as the Giver of Life through death, i.e. of God as *Bel*<sup>1</sup> (*Mul-lil*).

The Vernal Equinox (1st month) as the *Sunrise of the Year* would naturally be associated with *An* (Heaven). The summer solstice, the zenith of the year, with *Êa* (the dual<sup>2</sup> God of the higher and lower water): and the Autumnal Equinox, the death of the old year and the birth of the new, with *Bel*. These three points being once fixed the space between each would naturally be subdivided also into three parts. The second month being dedicated to *Êa* is, I believe, a survival of this notation.

We are now in a position to consider the four chief points of the Solar Circle, viz. the Vernal and Autumnal Equinoxes and the summer and winter Solstice. And first we must investigate three points in the Circle which from the very earliest times bore the Akkadian names of E-SAR, E-A and E-KUR:

E-SAR	is the House of Host of Heaven (the God AN),
E-A	„ House of the Water (the God EA),
E-KUR	„ House of Earth (the God BEL, the Akkadian MUL-LIL).

Lenormant has shewn that in early times the Temple and the God were considered as identical (*Lettres Assyriologiques*, t. II. p. 151 ff.). Thus the three "Houses" or Temples represented the deification of Heaven, Water and Earth. E-SAR was naturally associated with the sunrise, the "silver mountain," the "mountain of the East," the abode of the Gods, the Vernal Equinox, while E-KUR was the sunset, the "golden mountain,"

<sup>1</sup> Must not be confounded with *Bel* (Merodouk).

<sup>2</sup> See p. 51 under Sign *Gemini*.

"the west," the "Arali"<sup>1</sup> or Hades, whose emblem is the Lion, and which answers to the Autumnal Equinox. EA, on the other hand, represents the thought of water as the primal element of all things, i.e. the *High Heaven*, with special reference to the Ocean-stream which was supposed to encompass the world. Ea is thus the God of the upper and lower abyss, the God of the upper and lower waters (AA). Lenormant has however shewn that, in somewhat later times, E-SAR and E-KUR became synonyms, or at least were confounded (*Les Origines* &c., as quoted above).

This, I think, may be connected with the fact that in one part of Babylonia the year began with the *Vernal Equinox* while in another it commenced with the *Autumnal*, so that An and Bel both became associated with the first month (Table II.). Thus *Bel An*, i.e. the "Lord God," is the presiding deity over the month of the "Creation of the world" (Table II.). But it is a remarkable coincidence that the Second Record of Creation in Genesis is distinguished by this very name "Lord God" (Gen. ii. 4—iii. 24).

Again, Reuben belongs to this month, and we have (p. 5) seen reason to believe that in Genesis xxx. there was a double derivation of Reuben, viz. *Reu-Bil* and *Reu b'An*.

From the foregoing remarks we gather that while E-SAR is properly the "mountain of the East," we need not be surprised if we find E-KUR occasionally bearing the same significance.

There is no need whatever to localise the "Mountain of the East." It is in the east because the sun rises in the east. The thought is a religious one, and must not be used to *prove* the Eastern origin of the Akkadians. The Mountain of the East represents the "First day of Creation"<sup>2</sup>—the birth of Light (cf. root *ur*). It is sometimes called "the golden land," "the silver mountain"<sup>3</sup>. Here are "the stones of fire" (Ezek. xxviii. 14, 16), precious stones of every hue—a thought which is reduced to

<sup>1</sup> *Les Origines de l'histoire*, t. II. 1st part, p. 232 ff.

<sup>2</sup> Gesenius derives *Nisan* from two Persian words signifying "the new day." If this be correct it is but another expression of the same thought.

<sup>3</sup> *Records of the Past*, III. p. 133. "And after the life of these days, in the feasts of the silver mountain, the heavenly courts, the abode of blessedness..... may he dwell."

plain prose in Gen. ii. 12, "And the gold of that land is good... onyx stone."

The facts collected by F. Delitzsch [*Wo lag das Paradies?* p. 117—122] abundantly prove that this "Mountain of the East" was identified with *Arali*, the Paradise of the Babylonians. The truth is that the Akkadian regarded both the sunrise and the sunset as types of Heaven. Thus in a very ancient Akkadian poem we read, "those seven (evil spirits) in the mountain of the sunset were begotten: those seven in the mountain of the sunrise did grow up. In the deep places of the earth they have their dwelling, in the high places of the earth they have their name." [Sayce, *Bab. Literature*, p. 36.]

This point was represented in the Babylonian *Ziggurats* or Temples by the topmost stage which denoted the pillar round which the highest heaven, or sphere of the fixed stars, revolved<sup>1</sup>.

The opposite point of the Circle which also bore the name of E-KUR (and E-SAR) is of course the West (*Martu*), the home of the setting sun, the Land of Death over which Mul-lil presided in Akkadian times. One name of this underworld was *Ashur*<sup>2</sup> (𒌷𒍪). It is needless to say that *Ashur* was also a name of God.

The god Ashur, or Asshur, for the name is spelt both ways, was the Akkadian (AN) SAR whose title in Assyrian was *ilu tābu* "the good god." The god *An-sar* was "the god of the hosts of heaven," his name was also written *Sar*<sup>3</sup>. Now Ê-SAR is only the "House of Sar" or the "House of Ashur."

The reader will remember that the third "River" of Paradise "goeth eastward of *Ashur*." We shall see presently that this was the River of Death, meanwhile it must be observed that in Table III. this River runs *eastward of E-SAR and of the tribe of Asher* (𒌷𒍪).

<sup>1</sup> Cf. "The Story of the Nations," *Chaldea*, p. 153 and 276.

<sup>2</sup> Lenormant, *Essai de Comment. des frag. de Bérose*, pp. 113, 391—396. If Prof. Sayce be right in connecting the name of the seventh month *Tisri*, Assyrian *Esritu*, "a sanctuary," with the Heb. 𐤏𐤍𐤔𐤏 (*Trans. Bib. Arch.* Vol. III. p. 163), then we have another instance of a relation between the Autumnal Equinox and the root 𒌷𒍪.

<sup>3</sup> Sayce's *Hib. Lectures*, p. 124 ff., and Schrader, Vol. I. p. 10, Eng. translation.

When the *Vernal* Equinox was in Taurus the *Autumnal* would of course be in Scorpio and it would certainly seem from the names of the Signs of the Zodiac that they were fixed at that epoch.

Thus the Akkadian name of the Gemini month is Kas, which signifies "two," or "division," being written with two wedges. [See Menant's *Syllabary*, No. 2. The single wedge is the symbol of An<sup>1</sup>, and denotes either *one* or *sixty*, sixty being the unit.] In other words Kas = *second* month, which of course implies that the year began with Taurus.

This however is not quite certain for Kas may have been used in its other signification of "division." See below, page 49.

With regard to Scorpio the case is still clearer. There was obviously a time when Scorpio was in the Autumnal Equinox, i.e. when it began the new year.

"M. Ernest de Bunsen has shown that Scorpio was taken as the starting-point of the primitive calendar."—[Sayce, *Trans. Soc. Bib. Arch.* III. p. 163].

Again, Mr Robert Brown has abundantly proved that "the Scorpion represents the western-darkness, the original Erebos... 'The place-where-one-bows-down,' for this expression is clearly originally the west, where the sun daily 'stoops his anointed head as low as death,' being each evening seized and stung fatally, deeply wounded like Arthur, by his Scorpion daughter, the Darkness" [*Law of Kosmic Order*, p. 56].

It is strange that Mr Brown having gone thus far should not have gone further, and observed that the sign Scorpio belonged originally not to the eighth but to the seventh month, and represented Darkness (west), as the pole of Light (east).

The Akkadian name for Scorpion is *Gir-tab*, which occurs as

<sup>1</sup> I think it probable that the earliest names of the months were simply numerical. Thus: Single wedge, *one* (or *An*) "*first*" month; two wedges, *Kas*, "*second*" month; three wedges (also a symbol for *thirty*, and thus denoting the moon) "*third*" month (consecrated to the moon-god); four wedges (compare the four wedges in the name Êa) "*fourth*" month (consecrated to Êa whose sacred number is *forty* and to whom the fourth month was specially dedicated as the "House" (Solar)  $\sqrt{es}$  (cf. Sayce's *Syllab.* no. 167 and 384) which is also  $\sqrt{of Êa}$ ).

a zodiacal sign on a fragment of a circular planisphere now in the British Museum.

*Gir-tab* is from *gir* a 'blade,' 'sting,' or 'pointed tail,' and *tab*, to 'seize' [*Law of Kosmic Order*, p. 54].

Thus the word denotes the 'Seizer-and-Stinger,' or possibly 'Sting-tail.'

The Hebrew for Scorpion is עקרב, which Gesenius derives from עקר, to 'wound,' and עקב 'the heel' or 'end' of a thing.

The Akkadian word, of which Gesenius was ignorant, confirms this derivation. The Serpent of Light is ever pursuing the Serpent of Darkness (cf. Is. xxvii. 1). This also explains Gen. iii. 15, and Ps. cxxxix. 11.

הוא ישופך ראש ואתה תשופנו עקב (a)

ואמר אך חשך ישופני (b)

i.e. (a) "It (the Seed of the Woman under the type of the Serpent of Light) shall seize thee (Satan, as the Serpent of Darkness) by the head, while thou shalt seize him by the heel."

(b) "When I said surely the darkness will seize upon me..."

Compare St John i. 5 "And the Light shineth in the Darkness and the Darkness never seized upon it" (οὐ κατέλαβεν).

Thus according to Akkadian thought Darkness seized upon the heel of Light only to be vanquished by the Rising Sun. The seventh month (Scorpio) was to them the sabbath of the year, denoting as it did the Rest of Death issuing in New Life.

In the still earlier Calendar when Gemini was in the Vernal Equinox the Autumnal Equinox would coincide with Sagittarius and the Tribe *Gad* (Planet Jupiter, i.e. Maroudouk). This fact explains the difficult words Gen. xlix. 19

גד גרור יגורנו והוא יגר עקב

i.e. "Gad shall be grievously wounded but he shall wound the heel" [or, possibly "wound (them) at the last"]. Maroudouk, the Son of Ea, is the friend of man, who

fights against the Dragon of Darkness and prevails at the last.

The words should be carefully compared with Gen. iii. 15.

When Gad occupied this position (Autumnal Equinox in Sagittarius) we should expect to find him associated with the Lion of Death (Nergal) and with the thought of *judgment* in "New Year." There is a reminiscence of this thought in Deut. xxxiii. 20<sup>1</sup>.

"And of Gad he said,

Blessed be He that enlargeth<sup>2</sup> Gad,  
he dwelleth as a *lion*...

And he provided the *first place* (ראשית) for himself  
for there was the portion of the Lawgiver...

and he executed the justice of the Lord and His judgments with Israel."

When however *Aries* was in the Vernal Equinox we find *Dan* in the Autumnal Equinox (Table III).

If then our theory be correct the עקר-עקב tradition ought to have left its trace here also.

Now the blessing of Dan (Gen. xlix.) is as follows:—

- (a) { "Dan shall *judge* his people  
as one (אחד) of the tribes of Israel.

<sup>1</sup> Whatever be the date of Deuteronomy this chapter contains some of the very oldest traditions.

<sup>2</sup> The word "enlargeth" reminds us of the very similar phrase used in the blessing on Japhet (Gen. ix. 27), "God shall enlarge (פתח) Japhet." The three sons of Noah represent the three cardinal points, *Shem* (i.e. Heaven), the Vernal Equinox (East), *Ham* (i.e. Heat), the Summer Solstice (South), and *Japhet*, the Autumnal Equinox (the West). It is true that the word translated *enlarge* is different in the two passages, still the thought is the same. The Autumnal Equinox was the "opener" of the year. We have seen (p. 20) that, according to the Babylonian tradition, Ea-bani *dies* in this sign but is *enlarged* and made to dwell in the Heavenly City. Such is the primary thought of the tradition upon which Gen. ix. 27 is founded, "Elohim shall enlarge Japhet (lit. "open the Opener") so that he may dwell in the tents of Shem (lit. "tents of Heaven")."

This thought, like many others which we have considered, took shape probably a thousand years before Moses was born, but he puts a wholly new meaning into it; it becomes a prophecy which has been wonderfully fulfilled in the history of the Nations.

- (β) { Let *Dan* be a *serpent* in the way  
 an adder in the path  
 Which biteth the heels (עקב) of the horse  
 so that his rider falleth backward."

We have here two independent traditions; (α) refers to the Sun-god who was called in Assyrian *Dayan*, i.e. "the Judge," especially in the seventh month, i.e. the "New Year," when as Nebuchadnezzar relates "On the great festival at the beginning of the year, on the eighth and the eleventh days, the divine king, the god of heaven and earth, the lord of heaven, descends, while the gods in heaven and earth, listening to him with reverential awe and standing humbly before him, determine therein a destiny of long-ending days, even the destiny of my life." (*Hib. Lectures*, p. 95, cf. p. 64.) We have here the counterpart of the Jewish *Rosh Ha Shanah*. The seventh month is the *first* month and therefore *Dan* is the *one*, though we shall presently see that *Dan* was *Echad* "the one" in quite another sense.

With regard to the second tradition which we have marked (β) I would suggest that *Dan* is associated with *Tan*, the *dragon*, or *serpent*, who seizes the heel. This would account for the words which follow, "I have waited for Thy salvation O Lord," i.e. I have waited for the old promise of One who shall seize the heel of Evil and overcome it at the last.

A divine name *Tan* is of frequent occurrence in the Phœnician inscriptions where it has become Semiticised into a feminine deity and is occasionally written with a single letter ת [see *Corp. Insc. Semit. fasc. quartus*, Nos. 395, 396, 400].

Thus in Gen. xlix. 16 "Dan shall judge his people..." we have a quasi-derivation of *Dan* from *din* to "judge," while in the following verse "Let Dan be a serpent &c.," we have a reminiscence of another derivation from *Tan* both being explained from the Zodiac. To this name *Tan* we shall have occasion to return.

Thus we see how deeply the thought of עקב "the heel" or "end" has imprinted itself on the traditions of the Autumnal Equinox. It was in this month that the ancient feast of *Asaph*



or *Joseph* (יֹסֵפִי) was held<sup>1</sup>. The *Asîph* was the feast of "in-gathering." It is impossible not to connect this feast with the name *Joseph*, especially when we observe how Joseph's place coincides with the end of the year in the lists (Table IV.). If this be so we should expect to find in the "Blessings" of Joseph allusions to *fruitfulness*. And so it is. We take Deut. xxxiii. 13—16 first as being the most ancient:—

"And of Joseph he said, Blessed of the Lord be his land with the precious gifts from heaven, from the dew, from the Deep that croucheth<sup>2</sup> beneath and from the precious produce of the Sun and from the precious outcome of the months, &c."

<sup>1</sup> See Exod. xxiii. 16; xxxiv. 22, and Mic. vii. 1.

<sup>2</sup> "The Deep" is the *Tiamat*, the great dragon-serpent (*Tan*) that "crouches" (רָבַץ) beneath. Cf. Ezek. xxix. 3, "Behold I am against thee, O Pharaoh king of Egypt, the great dragon (תַּנִּין) that croucheth amid his rivers."

The Babylonian thought is expressed on the stone of Merodach-Baladan I. (see *Hist. of Art in Chaldaea*, Perrot, p. 73). This stone is divided into three compartments, the upper, with the Planets represents *Heaven*, the middle, Earth, and the lower, with the great horned serpent crouching under, is the Under-world (Hades). Assyriologists would do well to study this stone. It seems to me that it refers to the twelve months or signs of the Zodiac, four being represented in each compartment, but in such a way that the fourth sign is in each case repeated as the first of the next compartment. Thus the first compartment after representing Moon, Sun, Mercury (?) and Cancer (a creature midway between a crab and a scorpion) in the upper line, writes underneath them four emblems, the fourth, answering to Cancer, is a bird. Compare the *zu*-bird which was the emblem of the solar solstice. This bird is repeated as the first emblem in the second compartment or sphere. The second emblem in this compartment is an ass crouching under the burden of a gigantic pair of hooks (cf. הַמְשָׁפֶתִים, Gen. xlix. 14 with Ezek. xl. 43, where the word seems to have the meaning of *hooks*).

The next figure is somewhat similar, but is crouching under a gigantic spear. These two figures represent, I think, the two Istar-months, i.e. the fifth and sixth months, which were dedicated to Allat and Istar. The pair of hooks I cannot explain, but the spear would well agree with *Allat*, who is called "the Lady of the Spear."

The seventh sign, which ought therefore to answer to the seventh month, is a Temple in four stages, thus answering exactly to *Tasritu*, "the Sanctuary," the Assyrian name for the seventh month.

This Temple, or Altar, seems to be repeated in a conventional form in the first sign of the third compartment, but the emblems in this lower sphere are not so clear, the second, which ought according to our theory to be a scorpion,

The thought of the *Ōseph* or ingathering of the fruits of the earth has certainly given colour to these words.

We now turn to Gen. xlix. 22 ff.

Here the LXX. seems to have read

בן אסר יוסף וגו'

This was probably the original text since the present Hebrew text contains a play on the name *Ephraim* but none on the name *Joseph*.

Be this as it may the blessing concludes (vv. 25, 26) with allusions to *fruitfulness* of every kind, the fruitfulness being attained through suffering.

These two thoughts of life and fruit through death are certainly the two thoughts of the "end of the year."

It is impossible to read the words

"the archers sorely grieved him and shot at him...  
but his bow abode in strength (איתן)"

without being reminded of the very similar words respecting Gad which we have traced to the influence of the contest of Light with Darkness. The word איתן should also be noted for this seventh month is the month *Ethanim* (1 Kings viii. 2). See also below p. 48 on Bel-Êthan.

We have already seen (p. 6) that the names *Jacob* and *Joseph* were used as divine names among the Canaanites in very early times. I would suggest that both originated in the עקב month or month of the "end," "heel," Jacob<sup>1</sup> being Ê-*Aqb* and Joseph Ê-*Ōseph*.

Just as Ê-KUR the *earth*-god becomes Ê-SAR the god of the *Host of Heaven*, so *Jacob* becomes *Israel* (i.e. Ê-SAR-ÊL). But SAR is "the God of Hosts." Hence the close connexion between the name *Israel* and "the God of Hosts." The *Joseph*-month is not a month of ÊA but of Mul-lil, consequently we should expect the *Joseph* story in Genesis to be *Elohistic*. And

is much broken, but a portion of it seems to answer to the tail of a scorpion. In any case the horned serpent (Leviathan) reaches from end to end of this third sphere and forms the foundation upon which the other figures are treading, thus answering to the idea of the "serpent that crouches beneath."

<sup>1</sup> See note B.

thus it is. The name *Jehovah* is not once found upon the lips of Joseph; he always uses *Elohim*.

If ever the Babylonian record of Joseph be found it will probably be amongst the records of the city Cutha or of Erech. Under the Taurus-system E-KUR is in Scorpio with Mars and Enoch.

Nergal, the god of Hades, was the god of Cutha. Nergal is also the god of the planet Mars.

Nergal is nê-uru-gala, i.e. "the Lord of the Great City," Hades being regarded as "the Great City" and sometimes as the "Eternal City" (unu-uk), cf. Hebrew **בֵּית עוֹלָם**. Other cities besides Cutha were named after Hades; thus the ancient name of Erech (or Ourech) is Uru-uk, "the Eternal City" (*La Langue primitive*, p. 437); another title of the same city being "Unu-ki," "the dwelling" par excellence; just as Êa himself signifies "the dwelling" (Heaven). Now Enoch belongs to this 7th month. I would suggest that *Enoch* is *Unu-uk*, "the Eternal dwelling" or "*unu-ki*," "the dwelling." One of the titles of Mars was "*Nu-mia*," the Assyrian *balw*, "the star which is not" or "is wanting," "referring to the fact that Mars recedes from the earth until it is almost invisible." (Sayce, *T. S. B. A.* Vol. III. p. 171.)

Lenormant [*Les Origines* &c. Vol. I. p. 254] has called attention to the connexion between Maroudouk and Enoch, Maroudouk being a corruption of the Akkadian *Amar-outouki*, "éclat du soleil." Of Maroudouk it is said "I am the first-born of Êa, his messenger,"... "I am he that walks before Êa..." [Cuneif. inscr. of West Asia, t. iv. pl. 30, 3, verso, l. 42—45. Quoted by Lenormant.] Lenormant also mentions the coincidence of Enoch's 365 years.

The thoughts which gather round the Autumnal Equinox may be summed up as follows:—

The West or the Heaven of the dying Sun—The *Golden Land of Sunset*, *Arali* [ $\sqrt{\text{ara}}$ , yellow, golden; whence "Ἀρης"]. *Mar-tu* "the West" as the "path" (or "dwelling") of the setting Sun. [cf. Vedic *Maruts* and Latin *Mars*.]

The planet Mars associated perhaps with the sunset because of its *golden* colour. Nergal, the god of Death, and of the

planet Mars, also called *Aria*<sup>1</sup>, semiticised into אֲרִיָה "the Lion".

*Enoch*, as "the Dwelling" (Unu-ki or Unu-uk, afterwards the name of city Erech). Berossos Patriarch ΕΤΕΔΩΠΑΧΟΣ, Eved-Ourech, or possibly ΕΤΕΛΩΠΑΧΟΣ; i.e. Abel-Ourech, "Son of the Dwelling," cf. Son of Ea (the Dwelling) i.e. Amar Outouk. Many other thoughts are well worth working out, especially the connexion between this seventh month and the Day of Atonement. The Assyrian name Tasritu signifies the sanctuary, and indicates the consecration of the seventh day of Creation, "the place of God's Rest."

Nergal as the *Lion* Colossus agrees with the position of the *Lion* amongst the four Chaioth or 'Living Creatures.' It will be remembered that, in the Vision of Ezekiel the *Lion* is opposite to the *Ox*.

The four signs Capricorn, Sagittarius, Scorpio, Claws, have all, in their turn, been in the Autumnal Equinox; the traditions of Death cling more or less to them all; the Camp of Death containing three signs is presided over by the Lion.

We now pass to the four 'Rivers' of Paradise.

Delitzsch suggests the Akkadian *pi-sa-an-na*, Assy. *pišānu* "reservoir" as the origin of the river *Pishōn* [see also Schrader on Gen. ii. 11]. If this be so it would lead us to connect the first river with the god Ea. According to the Babylonian thought the earth came forth from the waters and rested upon the waters; this unseen kingdom of the god Ea was called *Abzu* (Assyr. *Apsû*); it represented the abyss of wisdom and was also called *gura*, *é-gura* [Del. *Paradies*, p. 112]. These two words *abzu* and *gura* carry us at once to the two cities *Eridu* and *Nippur*, the former representing the abyss of the upper waters (*Apsû*) of heaven while the latter is the personification of the lower waters of the underworld. The deity of Nippur was *Gur* "im letzten Grunde der personificierte Ocean oder *apzu*" (*Paradies*, p. 221). *Gur* in Sumerian signifies "the deep," *en-gur* "lord of the deep" being one of the titles of Ea (W.A.I. ii. 58, 53) [Sayce, *Hibb. Lect.*, p. 196, cf. p. 375].

<sup>1</sup> For the Biblical word *Ariel* see Note C.

Eridu is the city of Êa<sup>1</sup>.

The Akkadian name of Eridu was Rat or Ratu, of which Lenormant says [*La Langue prim.* p. 430]:

"L'autre nom, dont la forme complète et étymologique est *Ra-tu*, a trait également aux mythes du dieu *Ea* et de la ville d'Eridou ou Rata, au grand bassin, *zuab*<sup>2</sup>, image de l'Océan, qui y existait et y était le principal monument sacré (*A. E.* II. I, p. 323); *ra-tu* signifie en effet 'le flot qui entre'." The root *ra* signifies a "flood," and is so translated in Assyrian [*La Langue*, p. 36]. Eridu was situated near the mouth of the Euphrates (the Flood, par excellence); the Euphrates being the special river of Êa and of the Sun.

The influence of this thought will be seen when we consider the name, Noah.

Eridu was called "the good," "the blessed," a name which still exists under the modern title *Thib* (root טִיב). It is known traditionally as the City of Seth<sup>3</sup> (Sir H. Rawlinson, *Jour. R. Asiatic Soc.* XII).

Mr Pinches<sup>4</sup>, commenting on the word *ma-dudu*, which he translates *ferryman*, states that "A god named *In-ab* ('Lord of the Deep [?])' bears the title of *Madudû* of Eridu (*In-ab madudu Gurudugakit*)—probably the Babylonian Charon, who may have been regarded as ferrying the souls of the dead over to *Guruduga* or Eridu. The god *In-ab* is perhaps to be identified with Êa.....The Eridu above mentioned is probably not the well-known city of Southern Babylonia of that name, but simply the 'Good City,' the abode of the blessed in the world to come."

Mr Pinches derives *madudu* from *ma*, 'a ship' and *dudu*, 'to go (often)'. But *du-du*, as a strengthened form of *du*, 'to go,' would rather denote 'to cause to go', 'to drive.' *Didu*

<sup>1</sup> *Wo lag*, &c. p. 228. The names Irad, Yared may be far older than the city, since the name of the city itself is connected with the emblem of Ea, i.e. Ê-ratu "the house of the Abyss." Compare the "molten sea" in the Temple of Solomon (1 Kings vii, 23 ff.)

<sup>2</sup> This word should be read *ab-zu*, not *zu-ab*. See Prof. T. De Lacouperie *Bab. and Orient. Record*, Nov. '86, p. 2. It signifies the abyss.

<sup>3</sup> I.e. Êa as *Sidi* (Set?), *Shadai*.

<sup>4</sup> *Bab. and Orient. Record*. Jan. 1887, p. 41.

signifies 'storm,' 'rain', and is a title of Ramman, 'the inundator' who presides over Aquarius<sup>2</sup> (see Table II), and may be regarded as driving the Ship of the Sun. The sign Aquarius is indeed once represented by "le dieu Ramman, coiffé de la tiare, qui verse les eaux" (Lajard, *Culte de Mithra*, pl. xxxv, No. 4, quoted by Lenormant, *Les Orig.* Vol. I. p. 237). Aquarius is the pole of Leo, and was once the winter solstice. This accounts for the relation between Irad (Eridu, the 'city of the blessed') and Noah. Eridu is closely connected with legends of the Waters of Life and with the 'tree' as symbol of Life (Sayce, *Bab. Lit.* p. 39). It was in the forest of Eridu that Tammuz met his death—a poetic representation of the summer solstice. Leo is the 'solar house,' and here as might be expected we find the sun (Table IV.). Leo is also the *fourth* sign counting from *Taurus*, and if we turn to Gen. i. 16 we find that the work of the 'fourth day' is to make 'the two great lights, the greater light to rule the day and the lesser light &c.'

The summer solstice represents the second of the four cardinal points; it ought therefore to correspond with one of the four *Chaioth* and also with the second of the 'rivers' of Paradise. In Gen. ii. 13 we read: "And the name of the second river is Gihon, that is it which compasseth the whole land of Kus." The Babylonian Kus is *Kas*<sup>3</sup>.

The syllable *Kas* is written with two wedges, and signifies 'two' or 'division' [see *Syllabary* and compare *La Langue*, &c. pp. 139, 150, 154, 163]. This name *Kas* (Kush) would agree with the "*second*" cardinal point. *Kas* is also found as a divine name in *T.S.B.A.* III. 375, where I think it may very possibly denote Êa as the *dual* god of heaven and earth, or rather of the upper and lower abyss.

Certainly *Kas*, the 'twins,' is the origin of Gemini, originally the '*second*'<sup>4</sup> month, a month dedicated to Êa. This point will be further considered when we speak of Cain.

<sup>1</sup> See *Syllab.*

<sup>2</sup> Probably in earlier times Ramman belonged to *Pisces*. Since, however, the Babylonian traditions end with the Winter Solstice we cannot be sure as to the 11th and 12th signs.

<sup>3</sup> The oldest Babylonian kings bear the title of 'King of Kas and Akkad';

<sup>4</sup> See R. Brown *Law of Kosmic Order*, p. 44,

In any case the 'rivers of Paradise' and the lands which they encompass must not be interpreted geographically. They are religious symbols and are connected with the four points now under discussion.

Tammuz is as we have seen closely connected with Eridu and with the solstice. Now the name Tammuz has recently<sup>1</sup> been derived from *Tam*, represented as an oval, and denoting I think the sun's noonday power [see the figure XXVIII (f 221 A) given by Mr R. Brown, *Archaeologia*, Vol. XLVII. p. 338] and *zu* 'the eagle,' as the emblem of Heaven, Spirit. If this interpretation of Capt. Conder's be correct we have the origin of the eagle as presiding over the summer solstice, which agrees exactly with the position of the eagle<sup>2</sup> amongst the four 'Living Creatures' (*Chaioth*) in Ezekiel.

The name *Kas* "two" probably led to the river being considered as the "second" River, for originally there was only one River of Paradise (cf. Joel iv. 18), though that River might be conceived as flowing east and west (Zech. xiv. 8). The later thought of the River encompassing north, south, east and west is found in its germ in Ezek. xlvii.

The third River (Table III.) is "Hidekel, this is it which goeth eastward of Asshur."

The point at which the River issues is E-KUR at the end of the year, the seventh day, the western darkness (Erebus), the rest of death.

We have already seen (p. 24) that *Asshur* in this passage is the underworld; the position of this third River is in the Autumnal equinox (Table III.); the River is the River of Death<sup>3</sup>.

The reader will remember that in the Izdubar legend the "Waters of Death" are in the 10th month, i.e. in the Winter Solstice (Capricorn). This is explained by our theory, since Capricorn was originally in the Autumnal equinox.

<sup>1</sup> Capt. Conder, *Altaic Hieroglyphics*, p. 82.

<sup>2</sup> Since writing the above I have noticed the following passage in Sayce's Edition of *Chaldee Genesis* (p. 246, note): "Tillili was the wife of the Sun-god Alala symbolized by the Eagle, which, we are told, was 'the symbol of the southern' or 'meridian sun.'"

<sup>3</sup> I suspect that its original Akkadian name was *Hid-gal*, i.e. "the great river," and that this name became assimilated to the "Hidekel" or Tigris.

The fourth River of Paradise is but briefly mentioned,

“and the fourth river is Euphrates (פרת).”

It belongs to the Winter Solstice in which the Sun is according to the Babylonian thought new-born from the Waters. This thought passed from the Babylonians to the Persians and from the Persians to the Romans, who observed the 25th December as *Dies natalis Solis Invicti*. (Cf. *Les Origines*, &c. Vol. I., p. 258.)

The Euphrates is designated by an ideogram which denotes the city Sippara “the city of the Sun” (Schrader on Gen. ii. 14). If the Elohist tribes commencing from Dan in the *Claws* be written in Table IV. in the order in which they occur in Gen. xlix. it will be found that Joseph coincides with Aquarius and the River פרת. This may explain the difficult reading

בן פרת יוסף בן פרת עלי עין

which is usually translated

“Joseph is a fruitful bough, a fruitful bough by a spring.”

The “fourth river” Euphrates is, as we have seen, the river of Sippara, or the river of the Sun, Sippara itself being the “City of the Sun” the ἡλίου πόλις of Eusebius and Berossus (cf. Schrader, Vol. I. Engl. transl. p. 272). Thus we are led to connect פרת with the Sun, in which case Ephrath (אפרת) would be E-PRΘ. But E “house” is a synonym with *Beth* and in Gen. xxxv. 19 we read

אפרתה הוא בית לחם

“E-prath which is Beth-lehem.”

Again in Psalm cxxxii. 6 we read

“We heard of it (the Ark) in *Ephratha* &c.”

where Hupfeld has suggested on quite independent grounds that *Ephratha* must have been Beth-Shemesh (i.e. House of the Sun). This bears out the derivation I have suggested.

The connexion between Ephraim and Ephratha is well known, the words are indeed the same. The Elohist tribe Ephraim was the home of Sun-worship.



We are then justified in connecting the name E-phrath not merely with the *town* Beth-lehem, but with the whole religious conception embodied in the fourth river, the waters of Noah<sup>1</sup> and of Regeneration, when the Sun rises from its Winter-death and is as it were new-born in the Solstice. It is, I believe, to this mystical sense that Micah alludes in Chap. v. 1, "And thou Bethlehem Ephratha, small to be reckoned among the thousands of Judah, from thee shall go forth for Me one who becomes a Ruler in Israel, whose goings forth have been from of old from the days of Eternity." Compare the expectation of a "Conquering Saviour" in the Zarathustrian Religion (Tiele, *Outlines of hist. of ancient religions*, Eng. trans. p. 176) where, though the date is uncertain, the allusion to the restitution of all things prophesied by the Winter Solstice is, I think, evident.

The prophet Micah, of course, goes far beyond this; he takes a thought of natural religion and in his hand it becomes a special revelation.

Our next point must be to consider the "six days" of Gen. i. First we note that the "Days" of Creation could only have originated with Taurus in the Equinox (Table IV.)

Thus

"*Day One*."—Taurus. *The Creation of Light (ur)*.

"*Day One*" was divided between An, heaven (Light) and Bel, the underworld (Darkness).

*Second Day*.—Gemini. The Akkadian name of this month is *Kas*, which is written with two wedges and signifies either *two* or *division*; from whence we learn incidentally that the Akkadian names of the months belong to the Taurus-system. The work of the Second Day is the creation of Firmament to *divide* the upper waters from the lower waters. The dual Heaven is the work which answers to Gemini<sup>2</sup>. The single wedge denotes "heaven" "the deep" while the two denote "division," the connexion of thought is therefore obvious. See also p. 45 where the name *Cain* is shewn to have been connected with the *Firmament*.

<sup>1</sup> Cf. Is. liv. 9.

<sup>2</sup> The usual formula "God saw that it was good" is *not* used with respect to this day.

*Third Day.*—Cancer. Akkadian name of the month “*the benefit of seed.*” So the work of the Third Day is “Let the earth bring forth grass, herb yielding *seed*, fruit tree yielding fruit after its kind whose *seed* is in itself” &c., the word *seed* being mentioned six times.

It is a singular fact that *Cancer* and the *Claws*, i.e. the third and sixth months of our Taurus-series, are closely related. Both seem to be connected with the thought of *Seed*. The gift of *Seed* is, in Genesis i. only mentioned with respect to these two “Days,” viz. Third Day in verses 11, 12, Sixth Day in verses 29, 30. It will be observed that each is connected with the name Shelah (i.e. “*the Shoot*”), the 3rd month in the genealogy of Shem and the 6th in *Matho-shelah* (i.e. *Man-shoot*). See Table IV. The Third Day represents God’s gift of the *Seed of the Earth*, the Sixth His gift of the *Seed of the Woman*. On each of these two Days the formula “God saw that it was good” is used *twice*.

*Fourth Day.*—Leo, “the Solar House.” The Summer Solstice. The work of the *Fourth Day* is the Creation of the “two great Lights, the greater light to rule the day and the lesser light to rule the night.”<sup>1</sup>

The Macrobius-tradition which assigns the Sun to Leo at the moment of Creation can only be explained on the assumption that the Creation-records date from the Taurus-system.

*Fifth Day.*—Virgo. The *Tan* or Dragon (see p. 28). The work of the Fifth Day is the creation of swarming life of fish and fowl but especially of “the great dragons” אֶת הַתַּנִּינִים (v. 21). The use of the def. article seems to show that the writer had certain associations in his mind connected with *Tannim*. This allusion is only understood on our assumption that the year then began with *Taurus*.

<sup>1</sup> It is interesting to observe that in the Babylonian record of Creation, which is arranged in Tablets corresponding to the “Days” of Creation, the *fifth* Tablet answers to the *fourth* “Day” of Genesis, being wholly taken up with the creation of the Lights of heaven. This fact is easily accounted for. The Biblical tradition is the earlier one and is connected directly with the *fourth* sign Leo; afterwards, under the Babylonian Calendar Leo became the *fifth* sign. The extreme antiquity of this portion of the Biblical narrative is therefore evident.

*Sixth Day.*—Claws. The work of this day is the creation of man in the Image (*tzelem*) of God and the gift to man of seed and of the fruits of the earth. Thus we have three thoughts connected with this day *man*, *seed*, *tzelem*. The first two are combined in *Matho-shelah* (i.e. man-shoot) the Jehovist patriarch, who corresponds to this month (Table IV.). The Assyrian *tzalmu* signifies "darkness" (cf. Heb. צֶלֶמֶת). I suspect that the Biblical writer changed the meaning of the original record, as though he had said, 'God did not create man in the *tzelem* or *darkness*, as the old legends relate, but in His own *tzelem* or *Image*' (cf. Is. xlv. 18).

*Seventh Day.*—Scorpio. The Akkadian Sabbath commemorated rather the *rest of death* than the *rest of Creation* (see p. 40). Lamech and Enoch with the star of death (Table IV.) exactly answer to the original thought. The Biblical writer changes death into God's rest. The old Akkadian name of the seventh month signified "the Sanctuary" (Table II.). This thought is retained: God "sanctifies" the seventh day.

The coincidences we have pointed out justify us in assigning the record which underlies Gen. i.—ii. 1—3, to the Taurus-system (B.C. 2450—4450).

This record is Elohist, the reason probably being that the name *An* "God" was found in the original.

The results at which we have at present arrived may be summed up as follows:

The tribes Dan, Naphtali, Gad and Asher, coincide with Venus, Mars, Jupiter and Saturn, i.e.

Dan (originally *Tan*) with Venus.

Naphtali "the warrior" with Mars.

Gad (the Phœnician God of prosperity, cf. Is. lxx. 11) with Jupiter (Maroudouk), and

Asher with Saturn (i.e. 'Adar' the Assyrian god of war) and with Ashur.

We have traced the effect of the precession of the equinoxes on the traditions which relate to the Tribes Dan, Naphtali and Gad as recorded in the "Blessings." Again the words respecting the two Lamechs are accounted for on our sup-

position. For, though both the Lamechs originally belonged to Saturn (Table IV.), yet under the Aries-system (Table III.) the *Elohists* Lamech is in *Jupiter* a star of good omen while the *Jehovists* Lamech is in *Saturn* the dark star of Death (Table III.).

The original Lamech was in the *seventh* month (i.e. the Autumnal Equinox) originally Capricorn, the goat being the emblem of death (see above p. 20).

The number *seven* has left its impress in Lamech's age which is 777 years (Gen. v. 31) and in the "seventy-and-seven-fold" vengeance that he proposes to take (iv. 24). The seventh month is the seventh "Day" of Creation. The seventh day was called by the Akkadians *sabattuv* שבת i.e. "day of rest," and is specially explained in Assyrian by *ûm nûh libbi* i.e. *יום נוח לב* "day of rest of heart."<sup>1</sup> It was however regarded by them as "an evil day." We have seen (p. 9) that both in the *Jehovist* and in the *Elohists* Lamech plays upon a word *Nacham*, or *Nûh-ham*: but *Nûh-ham* would signify *Rest of the Sun*, a not improbable name for the Autumnal Equinox. Lamech's son is Noah, i.e. *Nûh*, "rest." At his birth Lamech says: "This one shall comfort us (יְנַחֲמֵנוּ, LXX. "give us rest") from our work and from the labour of our hands, from the ground which the Lord hath cursed."—These last words I would explain as follows:—Under the Taurus-system (Table IV.) Noah would have been in *Aquarius*, month *Sebat*<sup>2</sup>, whose Akkadian name was "the curse of water" or "the curse of the water-god" i.e. of Ea. Thus the Tetragrammaton is in this, as in many other passages, due to the fact that Ea or A<sup>3</sup> was found in the original record.

This verse is therefore not to be ascribed to the *Jehovist*: it is part of the *Elohists* record.

The water (god) has cursed the ground but now, with the Winter Solstice, new life begins; there is "comfort from the ground." The other thought of "rest from the labour of our hands" is due to the earlier system when, Cancer being in

<sup>1</sup> See Schrader on Gen. ii. 3.

<sup>2</sup> Cf. שבת as above.

<sup>3</sup> A being the Akkadian for water.

the Vernal Equinox, Capricorn (with Lamech) was in the *Seventh* (i.e. *Sabbath*) month (Table IV.). The original Jehovist record had no Noah, for there the seventh name was Lamech. Noah thus becomes "the eighth person," being developed out of the seventh to express the thought of Regeneration and Resurrection. The precession of the Equinox from Taurus to Aries would of course change Noah from Aquarius to Capricorn, while the still greater change from Cancer to Aries would change Lamech (Noah) from Capricorn to Claws. This accounts for the relation between Enoch and Noah. The same confusion is found in the Babylonian Legend of the Flood where the Babylonian Enoch and the Babylonian Noah are both translated to Heaven "the land at the mouth of the rivers." Thus we obtain another confirmation of the truth of our theory.

Lamech is as we have seen related to the planet Saturn, one of whose Akkadian names was *mi* "black." This word *mi* is translated in Assyrian by *tsalmu* "Shade" (black) "sunset" (Sayce's *Syllab.* p. 32, no. 374). Cf. the Hebrew *tselem* in Ps. xxxix. 6(7), "man walketh in darkness (עֲלָם) E.V. 'in a vain show,' marg. 'an image')".

The Hebrew עֲלָמוֹת "darkness" is constantly used of death, the usual translation "shadow of death" being correct in thought though faulty as a derivation.

So too in Amos v. 26, I would translate

"Ye took up Sakus your king (or *Moloch*) and Caivan your *tselem* (or dark-god)."

The Akkadian *Sakus* is identical with Assyrian *Caivanu* as a name or title of the planet Saturn (cf. *Syllab.* p. 13, no. 130 a).

But, as in Hebrew so in Assyrian, *tsalmu* signifies both *darkness* and *image*, being used to translate the Akkadian *Alam* "an image" (*Syllab.* p. 27, no. 309). This *Alam* may possibly be the origin of the name Lamech. As to the word *naqam* 'vengeance' upon which the Jehovist Lamech plays it would easily arise from the Akkadian *Sabbath* "rest of heart." Com-

pare the very ancient Akkadian poem, *the Erechites lament*, line 21,

“Let thy heart take rest, let thine anger be softened”

(*Bab. and Orient. Journal*, Dec. '86, p. 22).

Once more turning to Table IV. and counting the original Jehovist list (Reuben, Simeon, Levi, Judah) from *Aries* to *Cancer* we see that the four corresponding names in the Elohist list (Dan, Naphtali, Gad, Asher) come exactly in the four polar months. Thus the children of Leah answer to the Spring, the children of the “handmaidens” to Winter. This cannot have been the original thought for the list of *twelve* names grew out of an earlier seven-name list, as may be seen by a glance at the Table. Thus counting from Cancer, Judah and Dan both belonged to the Solar Solstice in *Claws*, while

Naphtali (“the warrior”) was with Mars (in Scorpio),

Gad with Jupiter (in Sagittarius),

Asher with Saturn or Adar (in Capricorn).

When (B.C. 4450—2450) this system was adopted under the Taurus-system Judah and Dan would both be in the Solstice (in Leo), Naphtali, Gad and Asher would correspond with Virgo, Claws and Scorpio respectively (see the inner circle, Table IV.), while the Elohist list with Dan in Claws, &c. (see outer circle), would live on independently representing the earlier tradition.

The change of the Equinox from Cancer to Aries involves the intercalation of the *two* names between the four Jehovist and the four Elohist months. Thus we find Issachar and Zebulun, who though not in the Jehovist list (Chap. xxix.) are, by the Elohist, assigned to Leah (Chap. xxx.). We thus get a list as in Genesis xlix. The change however was not made from Cancer to Aries but, in the first instance, from Cancer to Taurus, accordingly when Taurus was in the Vernal Equinox there would have been *one* name between Judah in Leo and Dan in Claws. That one name was Zebulun, for Issachar would not be known. We have I think a trace of this in the ancient blessing, Deut. xxxiii. 18,

ולזבולן אמר שמח וזבולן בצאתך וישש[כר] באהלך

“And of Zebulun he said, Rejoice Zebulun in thy going out; and Issachar, in thy tents.”

If however we omit the letters which I have placed in brackets we should read

“And of Zebulun he said, Rejoice Zebulun in thy going out and exult in thy tents<sup>1</sup>.”

Surely the parallelism requires some such reading.

A Hebrew editor has felt the omission of Issachar and has changed *ישש* “exult,” into *יששכר*; in short he has done just what some copies of the LXX. have done in verse 6 of the same chapter where Simeon is introduced though he has no place in the original text.

The name Zebulun is best explained from 1 Kings viii. 13, where Solomon says:—

“The Eternal said He would dwell in the High-abyss (ערפל). Surely I have built a *Bêth-Zebul* for Thee, a habitation for Thy eternal dwelling.”

This *Bêth-Zebul* is identical with the name *אֵי זָבֹל*, which also signifies “the House of Zebul” or the High Temple.

Schrader (1 Kings viii. 13) translates *בֵּית זָבֹל* “house of height,” “house of exaltation,” “exalted palace,” “corresponding to the Assyrian *bît-zabal* = *bît-SAK-IL* (perhaps more correctly *Bît* (I)-Sag-gâ, see P. Haupt, *Akkadische und Sumerische Keilschrift*, p. 23, no. 453). For the equation *SAG . GÂ* = *zabal*, see II. Raw. 15, 45.” Cf. Sayce, *Hib. Lectures*, p. 94.

E-Sag-gâ was the Akkadian name of the great temple of Maroudouk at Babylon, which in Semitic became *אֵי זָבֹל*, *בֵּית זָבֹל*, or *זָבֹל* “the high (dwelling).”

Zebulun is thus a Solstice name signifying the *high dwelling* of the Sun and is connected with the great temple of Bel.

We have a similar thought of Zabal as the *high heaven* in Hab. iii. 11,

“the sun and the moon stood in mid-heaven (זָבֹלָה).”

<sup>1</sup> Cf. Ps. xix. 5, 6, where *ישש* and *אֵהל* are both used of the Sun.

Thus Zebulun "the dwelling" (Solstice) is, in meaning, identical with Enoch, which also signifies "the Dwelling."

There is clearly a close relation<sup>1</sup> between Zebulun and Issachar who are both regarded as the sons of Leah and who come together, though not in the same order, in all the lists.

We have seen that Judah and Dan were originally both in the *Claws*, that sign being then in the Summer Solstice. This being so we should expect to find points of similarity in the traditions and thoughts which have gathered round these Tribes. And so it is. We have already (p. 14) seen that Dan and Judah are both called "a lion's whelp." The Lion is the emblem of death and was naturally associated with the devouring heat of the Solstice, or Tammuz month. In the Taurus-system Judah and Dan are both in Leo which is then in the Solstice.

We have also seen that Dan was once connected with Tan whose emblem is the letter  $\aleph$  and that he is specially "the One," "*Echād*." The weeping for Tammuz as *Yachid* "the only One" was at the Summer Solstice. Lagarde is right in identifying *Yachid* with *Echād* "the One" in Is. lxvi. 17. I would translate this latter passage as follows :

"Those that consecrate themselves and purify themselves  
for the gardens after *Echād* (i.e. the One, or Tammuz)  
with the mark (lit. *thav*,  $\aleph$ )."

The  $\aleph$  or *mark* is, I believe, here an allusion to the practice of mourners cutting<sup>2</sup> themselves (see Jer. xvi. 6, Deut. xiv. 1, &c.). This gives an additional meaning to Ezek. ix. 4, where God's mark is put upon *His* mourners, i.e. on those who "sigh and cry for the abominations that are done."

But Judah is also related to the Tammuz. When, in very early times, the Tammuz legend passed into Phœnicia it was related that "Kronos or Ea had taken Yeûd, his 'only begotten Son,' and arraying him in royal robes had sacrificed him on an altar in a season of distress<sup>3</sup>." Prof. Sayce derives Yeûd from

<sup>1</sup> On this relation see below, p. 50, on the Gemini-month.

<sup>2</sup> The technical term for this cutting is  $\aleph$ , which is sometimes wrongly translated "assemble in troops." Gad is a name of the Maroudouk, the Son of Ea, as the Planet Jupiter; Tammuz is also the Son of Ea.

<sup>3</sup> Sayce, *Hibbert Lect.* p. 235.



Assyrian *edu*, "only one," *akhadu* and *edu* being synonyms. If this be so *Judah* may be due to *Yēd*, in other words the Jehovist tradition may have come through the same channel as the Phoenician, so that Dan and Judah are both "the One," both having relation to the Tammuz.

The position of priority which Dan holds amongst the Elohist Tribes may perhaps account for the fact that there was a priesthood and a sanctuary in Dan up to the time of the Captivity (Judges xviii.).

Under the Taurus-system Cainan is in the Leo-solstice with Judah, but the *fourth* month of the Taurus-system is the *second* month of the Cancer-system, i.e. Cain and Cain-an were originally one (Table IV.).

Tammuz is called "*ablu kinu*," i.e. the "Only Son" (Sayce, *Lectures*, p. 28), or the "eternal son." The primitive root GIN signifies "to exist," "to be." Its use in Greek (*γεν*) is well known; but it has the same meaning in Akkadian and in the other Turanian languages (cf. Lenormant, *La langue primitive* &c. p. 307, 175 &c.). Thus *ki-gina* is "the eternal place," or the "place of eternity," i.e. the grave; the Assyrian translation being *kibiru* (whence Heb. קבר) (see *La langue prim.* p. 429). *Kibiru* is literally the "place of habitation," so that *gina* = *biru*. The root GIN or GAN has passed into Hebrew in the form קן or קַן. Thus Gen. vi. 14, "*kinim* (קנים) shalt thou make (in) the Ark." These *kinim* are "chambers" or "buildings." So Cain (קין) is the first builder and the father of builders (cf. Gen. iv. 20, where מִקְנֵה does not refer to 'cattle' but to 'buildings'). As in Greek *γίγνομαι* (*γίνωμαι*) 'to be,' 'to be born,' and *γένος* 'offspring,' 'a child,' are both from *√gen*, so, in Hebrew, קִנִּיתִי קִין signifies "I have given birth to a child." *Cain* is indeed *γένος*, and is so called in the Phoenician cosmogony of Sanchoniathon, thus: "Those that were born of them (i.e. of the first pair) were called *Genos* and *Genea* (i.e. Cain and Cainath), who dwelt in Phoenicia. Oppressed by the burning heat they lifted up their hands to heaven to adore the sun, whom they held to be the only god and master of heaven" (*Les Origines* &c., Vol. I. Append.

p. 538). Such being the signification of the name Cain the thought of *artificer* naturally follows. The race of Cain are the first smiths. The Hebrew קנה is used of God as the Creator or Artificer, "the creator (קנה) of Heaven and Earth" (Gen. xiv. 22). We are now in a position to explain Gen. iv. 1:

"And she conceived and bare *Cain*, for she said, I have *framed* a man the Lord."

These last words קניתי איש את יהוה cannot possibly have formed the original text. Perhaps for את יהוה we should read *ethan* "eternal," which would give *one* of the meanings of the √GIN, while *An* might easily become יהוה. Be this as it may, the root of the name Cain is identical with the supposed root of the Tetragrammaton. Both signify *to exist, to be (eternal), to frame, &c.* The name of Tammuz as *Ablu Kinu*, must, I think, be interpreted in the same way, "the eternal son." The name Cain is in the original identical with that of the *Kenite* tribe (קין). Every scholar knows the strange connexion between the Kenites and the tribe of Judah<sup>1</sup>.

Our hypothesis explains this connexion. But to return to Cain. The genealogy of Shem in the LXX. proves an early connexion between the names Cainan and Shelach<sup>2</sup>. Both words may be translated "the shoot." The idea of Tammuz is capable of a very true and poetical significance. It pictures the beautiful outcome (Shelach) of the Spring as the eternal promise of God's redemption. The Prophets have embodied the same natural picture in the word צֶמַח as a name of the Messiah. Probably they had a reason for not using the older word *Shelach* (cf. Ezek. viii. 17). That the word *Shelach* was, however, used in a mystical sense is clear from Is. viii. 6, "the

<sup>1</sup> Cf. 1 Chron. ii. 55, where they are actually included in the tribe of Judah, and compare also Exod. ii. 15, 16; iv. 19; 1 Sam. xv. 6; Numb. xxiv. 21, 22; 1 Sam. xxvii. 10; Judg. iv. 11, &c. The Kenites are mentioned amongst the families of Judah to whom David sent portions of the spoil of Ziklag (1 Sam. xxx. 26—30).

<sup>2</sup> See above, p. 13. There is also a connexion between Judah and Shelah (שְׁלֵה), Shelah being a "son" of Judah (Gen. xxxviii. 5; xli. 12; Numb. xxvi. 20, &c.). This Shelah I take to be merely a softened form of Shelach.

waters of *Shelach* which flow softly" are a type of Immanuel. Cf. John ix. 7, where Christ applies the name to Himself.

The name *Shelach* may perhaps give the key to the vexed passage Gen. xlix. 19:

"The sceptre shall not depart from Judah nor the scribe from between his feet until Shiloh (שִׁלֹּה? שְׁלָה) come."

The original Cain belonged to the second month, the month of Ea, and doubtless had a good significance. This second month was originally in the sign Leo; but under the Taurus-system Leo had become the burning Summer Solstice. When therefore Cain was transferred to Gemini he carried with him some of the sinister traditions of the Tammuz month. Seth also belongs to the second month, the month of Ea, and it is interesting to observe that it was in his<sup>1</sup> time that "men began<sup>2</sup> to call upon the name of the Eternal (יְהוָה)." Here we have another proof of the connexion between Ea and the Tetragrammaton.

One of the Akkadian names of this second month is *gud sidi* from *gud* "an ox" and *sidi* "to prosper."<sup>3</sup>

This word *sidi* "to prosper" is I think the origin of the divine name *Êl-sidi* (אֵל שְׁדִי). *Êl-sidi* is the 'Giver of prosperity.' I have shewn in my book on the Names of God, pp. 57—59, that in every passage in the Pentateuch in which this name is used there is a reference to God as the giver of *prosperity*, whereas in the later books quite another sense has been forced upon the word; I was not however aware at that time of the true derivation from *sidi* "to prosper." The month of Ea is *gud sidi*, and אֵל שְׁדִי is a name of יְהוָה. *Seth* belongs then to the *Sidi*-month. May there not have been an original identity between *Seth*<sup>4</sup> and *Sidi*? Such a derivation would throw light on Gen. iv. 26:

<sup>1</sup> In the Aries-system under which the Genesis records were collected *Enosh* was in Gemini, *Seth* however properly belongs to this sign as the second month under the Taurus-system.

<sup>2</sup> Compare the words of the Phœnician tradition quoted at page 45.

<sup>3</sup> See *La Langue primitive*, p. 444, for the word *sidi*.

<sup>4</sup> On *Seth* as a divine name see *Les Origines de l'Histoire*, Vol. I. p. 217—219.

Elohism derivation of *Seth* { "And she called his name *Seth* (שֵׁת) for Elohism hath given (שָׁתַּת) me another seed in the place of Abel for Cain slew him [and to Seth, he too, there was born a son and he called his name Enosh].

Jehovism derivation of *Seth*. { Then began (men) to call upon the Eternal ((יְהוָה))."

If this latter verse be, as I believe, a second derivation of *Seth* it would imply that his name was so called because in his day was the worship of *Ēl-sidi*.

It will be observed in Table IV. that, in the Jehovist (or inner) circle Mercury is in the *Second* month (Gemini) while in the Elohist circle Mercury is in the *Third* month (Virgo), in other words there are two traditional orders, the older being Moon, Sun, Mercury, Venus, &c., while the later is Moon, Mercury, Venus, Sun, &c.

But we have seen (p. 17) that at the time of the Chinese migration Mercury was not yet discovered; the two orders would therefore be

Jehovist	Elohist
♈ (Taurus)	♋ (Cancer)
♊ (Gemini)	♌ (Leo)
♋ (Cancer)	♍ (Virgo).

Mercury was inserted in each case before the Planet Venus, in other words *the sign in which Venus originally came was divided* to make room for the newly-discovered planet; in such a case the traditions which belonged to the Venus-sphere would be divided between Venus and Mercury. Under the Cancer-system Venus was in Virgo. The patriarch Malelel, whom we have called Mul-lil may therefore originally have been "the bright shining" (i.e. M'hallêl). Mul-lil (? "the star of night") the Lord of the Underworld was not originally a *baal* or sun-god but was Βελιτανάς (Bel-êthân), the planet Venus<sup>1</sup>. His sphere included the Underworld and the Earth.

Evidently when Mercury was discovered, Venus was divided, i.e. the names belonging to that sign were in part transferred to

<sup>1</sup> See Note E,

the next sign. This is the "division" of which a dim tradition still lived in the words of Gen. x. 25 respecting *Peleg*,

"In his days was the earth divided."

It will be seen that, counting from Taurus, *Peleg* belongs to this sign (Virgo) while, if we count from Cancer, we have in Virgo the pair Shelach and *Kaivân*, indicating this month as the original *Gemini* or *Kas* or 'Month of division.' Bel-Ethan who presides over this sign is the Lower World E-KUR, the "old serpent" of the Lower Abyss, who became in later time the Tiamat or the Dragon, but who was originally "the primordial abyss out of which both earth and heaven were produced. Possibly an old myth may have related that she was torn asunder when the present world was made, the upper half of her becoming the sky and the lower half the earth. This at least is what we may gather from the story given by Bêrôssos" (Sayce, *Hib. Lect.*, p. 375, cf. p. 262).

One of the names of this "old serpent" is *Leviathan* (לִיְיָתָן) "the crooked serpent" (Is. xxvii. 1). The word Leviathan is probably *Levi-tan*, i.e. Levi "a band" and *Tan* "a serpent" or "dragon<sup>1</sup>." But the tribe *Levi* answers to the third month originally Virgo, and *Dan* or *Tan* we have already connected with the sign Claws. Thus the division of the "lower world," the sphere of Mul-lil, gave rise to the names Levi and Dan. This relation between the Tribes may possibly account for the fact that there was a Sanctuary and a priesthood in Dan up to the time of the Captivity (Judges xviii.).

The connexion of Levi with the sphere of Mul-lil (Venus) is borne out by the following considerations:—

The sphere of Venus (Virgo) is the sphere of the stars, the order being *Moon*, *Sun*, *Stars* corresponding with the *Earth*, *Heaven*, *Under-world* respectively, and dating from a time when probably the Planets had not yet been grouped into spheres.

In the Legend of Er (Plato, *Republic*, Book x.) it will be remembered that the outermost sphere (of the *stars*) "exhibits

<sup>1</sup> This serpent with horns seems to be depicted on the stone of Merodach-Baladan I., where it occupies the lowest place in the third compartment which represents I think the third sphere. Compare figures 10 and 162 Perrot's *Hist. of Art in Chaldaea*, Vol. i. pp. 73 and 351.

a variety of colours." So too in Ezekiel xxviii. the 'Angel' of Tyre is likened to Lucifer (i.e. Mul-lil, Venus) and of him it is said (v. 13)

"Thou hast been in Eden the garden of God;  
Every precious stone was thy covering,  
sardius, topaz and diamond;  
beryl, onyx and jasper;  
sapphire, emerald and carbuncle;  
and gold."

Each one of these stones is found on the breast-plate of the high-priest (Exod. xxviii. 17—20). It is true that the order is different "and three stones named in Exodus (the third row) are wanting." Yet "the LXX. make the two passages coincide" (*Speaker's Commentary*).

The word *and* in the Ezekiel passage groups the stones in rows of three exactly as in Exodus, while the abrupt "and gold" compared with the word "gold" in Exod. xxviii. 20 suggests that a fourth row has fallen out and that the LXX. text may very probably be correct. Thus it will be seen that there is a close connexion between the "Urim and Thummim" of Levi<sup>1</sup> and the sphere of the Stars, i.e. of Mul-lil (Virgo, Venus).

The effect of the month *Kas* ("division") upon the traditions is so remarkable that it will be well to sum it up briefly thus:—

(a) Under the Cancer-system *Division* of the sphere of the Under-world in third month (Virgo), Table IV., but possibly in second<sup>2</sup> month, cf. Table III. Biblical *Peleg*, "*In his days was the Earth divided, and his brother's name was Yogtan*," i.e. the thought of *Gemini* attaches to this sign. Cf. the LXX. *Kaivân* and *Σαλά*.

<sup>1</sup> Cf. Deut. xxxiii. 8, "And of Levi he said, *Let thy Thummim and thy Urim be with thy Holy One, &c.*" The idea is not peculiar to Judaism, see note D (at end).

<sup>2</sup> We have seen that the two traditions vary in the order of the spheres, one (Jehovist) giving *Moon, Venus, Sun*...while the other (Elohism) gives *Moon, Sun, Venus*;...consequently, *Venus* being the sphere which was divided, the *division-month* may be either the second month or the third. The relation between Zebulun and Issachar (p. 42—44) may possibly be due to the division-month in Leo as *second* month of the Cancer-system. In that case I should be tempted to connect the name *Issachar* with *Iskhara* a name of Istar (*Hib. Lect.* p. 301, 257).

(β) The *Second* river of Paradise encompasses the "Land of Kas."

(γ) Under the Taurus-system—*Kas* the Akkadian name of the *Second* month (sign *Gemini*). "*Division*" of the waters from the waters is the work of the *Second* Day.

The effect of *Kas* (*Gemini*), *division*, *twins*, may be seen not only in Cain and Abel, *Kaïnān* and *Σαλά*, Levi and Dan, but also probably in the words (Gen. xlix. 5) "Simeon and Levi are *brethren*...I will *divide* them in Jacob and *scatter* them in Israel." The words עֲקָרָא שׁוֹר (v. 6) are a reminiscence of a tradition which will be understood from Table IV. On the word עֲקָרָא compare p. 26.

A in Akkadian signifies "*water*," which was regarded as occupying two spheres, the upper waters, *heaven*, and the lower waters, *earth* (cf. 2 Peter iii. 5).

The division-month may therefore be represented by AA. So, in *Gemini* we find that the "waters which were above the firmament" were divided from the "waters which were below the firmament."

But Ea signifies merely "the House (or temple) of A (water)," the prefix E (house) being sometimes omitted so that he is called merely the God A. His realm however extended over both the upper waters and the lower waters (p. 32), consequently he was A-A the God of Heaven and Earth. Sir H. Rawlinson has maintained that in early Babylonia there was a small section of monotheists who worshipped Ea as the one true God. In that case nothing would be more natural than that He would be called A-A; i.e. the God of the Heaven (upper waters, A) and of the Earth (lower waters, A). A name of the sound A-A is absolutely required by the context in Exod. iii. 13—15 where God reveals Himself by the name *Eh'eh āshēr Eh'eh*. The name of Ea was a hidden name among the Babylonians just as the Tetragrammaton among the Jews: it is found not only in the form A "water" but also simply E, i.e. "*the house*" (god).

Consequently we get the following equations:

$$E = \text{"house"} = \text{Bêth (if translated),}$$

E = "house" = **𒀭** (if reproduced in Semitic).

We should expect therefore to find God known to the Patriarchs by the title "House-God" (Beth-êl) and also to find the symbol **𒀭** used to represent Him as the "House."

Let us take these two points separately.

In Jer. xlviii. 13 we read

"And Moab shall be ashamed of Kemôsh as the House of Israel is ashamed of Beth-el their confidence."

The context clearly requires Beth-el to be a divine name just as Kemôsh is a divine name.

Hos. x. 15

"Each one of thy fortresses is destroyed as Shalman Beth-Arbêl destroyeth in the day of war...So too hath Beth-el done unto you because of your great wickedness."

Shalman was certainly a divine name (cf. Sayce, *Hibbert Lectures*, pp. 57, 58) known both to the Babylonians and to the Jews. Prof. Sayce thinks that he may have been identical with Ea himself. Probably at an early period it was so; but Ea as the God of the Under-world (*Shalman* "rest," "peace") was gradually differentiated into Nergal the God of the "rest of death," hence "God of war." So we read of "the temple of Shulim, in the Sanctuary of Nergal" (*Hibbert Lectures*, p. 372, note).

Bearing these facts in mind the words of Hosea might be paraphrased thus

"Thy Beth-el, thy God of Peace, hath become a God of War, and, as a God of War shall he destroy you."

Even in Genesis, in spite of its revisions, Beth-el is once found as a divine name.

Gen. xxxi. 13

אֲנִי הָאֵל בֵּית אֵל

"I am the God Beth-el."

The Sanctuary and the God were originally identical (cf. p. 22).



In the above passages the argument is unaffected whether we consider the name to have been *Beth-el* or *Beth-an* (cf. p. 2) since *El* and *An* both denote *God*; not so however the divine name *Beth-ül*, one of the great gods among the Phoenicians mentioned by Sanchoniathon<sup>1</sup>.

It is clear that amongst the Phoenicians the House-God instead of representing the whole Temple of Nature had degenerated into a mere *Beth-ül* represented by a stone.

We now pass to the word **א** "house," which according to our theory ought also to have been used as a symbol for Ea and therefore for the Tetragrammaton. The Akkadian E "house" is used to denote Ea. The Akkadian E "house" is the origin of the Semitic **א** "house," so that **א** זבל = בית זבל. Compare the Hebrew names **א** עֵזֶר (Numb. xxvi. 30), **א** כְּבוֹד (1 Sam. iv. 21), and Phoenician (Punic) names **א** אֶרֶצַת, **א** גִּלְגָּל, **א** חֲרָשׁ, all of which are names of cities (Fuerst's *Concordance*, p. 1296). In the Old Testament **א** is often wrongly translated "island." A better translation would be "homes," "countries"; the word had, by this time, diverged from its original synonym *Béth*, though it had left its trace in certain proper names, e.g. *Beth-lehem* and *E-phrath* (see above, p. 36). Some years ago, when writing on the *Names of God* (Chap. iv. pp. 42—44), I was struck with a fact which I could not then explain. I observed that in a very large number of passages where the Septuagint and other versions differ from the Hebrew text in the reading of the Divine Name, the various readings would be explained on the assumption that the letters **א** stood in the original text and was developed as an abbreviation.

Thus: "God of Israel" **א** יִשְׂרָאֵל;

"God of Jacob" **א** יַעֲקֹב;

"Mighty one of Jacob" **א** אֲבִיר יַעֲקֹב.

<sup>1</sup> See the passage quoted in *Les Origin. de l'Histoire*, Append. G, p. 542.

The title "God of Israel" is very remarkable, but I shall not repeat the references which I gave in my "*Names of God*."

The title "Mighty one of Jacob" occurs in the following four passages:

(i) Gen. xlix. 24 (LXX. *δυνάστου Ἰακώβ*, observe also the strange expression in the parallel member of the verse *אֲבִיר יִשְׂרָאֵל*, E. V. "the Stone of Israel," LXX. *ὁ κατισχύσας Ἰσραήλ*).

(ii) Is. xlix. 26 (LXX. *ἰσχύος Ἰακώβ*).

(iii) Is. lx. 16 (LXX. *θεὸς Ἰσραήλ*, i.e. *אֱלֹהִים* instead of *אֲבִיר*, and *יִשְׂרָאֵל* instead of *יַעֲקֹב*).

(iv) Ps. cxxxii. 2, 5 (LXX. *τῷ θεῷ Ἰακώβ*.....).

There is one other passage in which *אֲבִיר* occurs, viz. Is. i. 24, but with *Israel* instead of *Jacob*, and here the LXX. has a very interesting reading for *אֲבִיר יִשְׂרָאֵל*, viz. *Οὐαὶ οἱ ἰσχύοντες Ἰσραήλ*. This is clearly a conflation of two readings, *Οὐαὶ* being a translation of the original letters *אֵי*, as in Eccles. iv. 10 and x. 16, in both of which passages *אֵי* is translated *Οὐαὶ*.

The other reading *οἱ ἰσχύοντες Ἰσραήλ* is of course due to the early gloss *אֲבִיר יִשְׂרָאֵל*.

Thus we have clear proof that *אֵי* was used as a divine name.

If the original meaning of the symbol *אֵי* ("the House" or "Temple") had been forgotten, or if it was concealed as a mystical name, it would be natural to interpret it by a gloss, e.g. as *אֲבִיר יִשְׂרָאֵל*<sup>1</sup>, or *אֲבִיר יַעֲקֹב*, or *אֲבִיר יִשְׂרָאֵל*, &c.

Thus we obtain another link in the chain of evidence connecting Ea with the Tetragrammaton.

In Assyrian the letter *i*, Hebrew *Yod*, bears the name *Yahu*, and when this letter is repeated it is a divine name whose

<sup>1</sup> See my *Names of God*, p. 23 ff., where I have shewn that this name had no place in the original text.

*Akkadian* pronunciation would be *ili*, but whose Assyrian equivalent is not known. Cf. Sayce's *Syllab.* p. 13, Nos. 139, 140.

Thus Schrader admits, "when we take into account the circumstance that the sign for *ili*, viz. NI (which in the reduplicated form NINT certainly means "god"), is explained in the Assyrian column by *ja-u = Jahu*, it cannot be deemed impossible that the name (Jahve) is to be regarded as an Assyrian one (compare Rammân-Rimmôn) that has found its way both among Hebrews and Aramaeans" (Eng. transl. p. 25). The Babylonians frequently repeat a divine name. Thus Meroudouk is called AN-AN, i.e. 'the very high God.'

Êa is called TAL-TAL, the Air-god is called Mer-Mer; indeed it will be observed that many of the ideograms which denote Babylonian deities are reduplicated forms (see Syllabary). Reduplication was the natural mode of expressing *greatness* or *intensity*. In my *Names of God* I have given several reasons for believing that in ancient times the Tetragrammaton was not written יהוה but יהיה, that it was indeed a reduplicated form. The only seeming proof to the contrary is the occurrence of יהוה on the Moabite stone. Unfortunately the context is much defaced though there is no doubt whatever as to the word יהוה. It may however be interpreted in other ways and I have given reasons (see note C) for believing that it has no connexion whatever with the Tetragrammaton.

We are in a position to determine the *origin* of the Babylonian Elohist and Jehovist.

We have already seen that the three great points of the Akkadian Year, i.e. the *Vernal Equinox* (the sunrise of the year) the *Summer Solstice* (the zenith of the year) and the *Autumnal Equinox* (the death of the year) were associated with the three great names of God, viz. *An*, *Ea* and *Bel* respectively. Each of these three points was also presided over by one of the three original presiding genii or colossi who were, as we have seen, the origin of the Cherubim. Of these three colossi Schrader says:—

"The Assyrian names for these bull- (and lion-?) colossi are šīdu = Hebrew שֵׁר, and lamassu (of doubtful origin), see Norris p. 688. Now we have an amulet whereon is inscribed a

talismanic incantation in the ancient Babylonian Sumîro-Akkadian language (Lenormant, *Choix de textes cunéiformes* p. 89). In this incantation, after an invocation of the evil spirits, (Obverse 1—4) the good spirits are invoked with the words 5—7: šîdu damḡu, lamassu ṭâbu, utukku damḡu i.e. "exalted bull-god, propitious lion-god(?), exalted genius." Instead of the ideogram, viz. the Sumîro-Akkadian word represented by šîdu, there appears, according to Lenormant, upon an unedited parallel inscription, in the possession of M. de Clercq in Paris, the legend (AN) kiru-bu damḡu "exalted Cherub" (see my remarks in the *Jenaische Literaturzeitung* 1874 p. 218 b)."

We are justified therefore in connecting the names of the three colossi with An, Ea and Bel.

Now the three colossi are represented by two very similar characters in the cuneiform, each having the determinative of deity [see Sayce's *Syllabary*, p. 2]. Thus (omitting the cuneiform characters)

PHONETIC VALUE (Akkadian word).	ASSYRIAN RENDERING.	MEANING.
Alat, Alap	Sēdu <sup>1</sup>	<i>spirit (divine bull)</i>
Alat	buhidu	<i>colossus</i>
Lamma	lamassu <sup>1</sup>	<i>colossus</i>

If the reader will now insert the Akkadian names of the three Colossi in Table IV. placing Alap, Alat (Assyrian *Sēdu*) in Taurus (Vernal Equinox) he will see at once the origin of *Taurus* and of the Hebrew *Alep* "the Ox". The name *Seth* (Table III.) should also be compared with *Sēdu* and the Akkadian name of the month *gud sisi* (Table II.)

The second Colossus *Alat* must be placed in the Summer Solstice, which, in Table IV. is in Leo. Here again we obtain a coincidence, for *Alat* was in later Assyrian times regarded as the presiding deity over the Leo month (see Table II.)

<sup>1</sup> Often used in the old Magical texts e.g. "May the divine spirit (*sedu*) and the divine colossus (*lamassu*) the givers of blessings alight upon his head" (Quoted in Sayce's *Hib. Lectures* Append. III. p. 445 cf. p. 446 and 449). Compare my remarks on אֵל שֶׁר p. 47. The same cuneiform character denotes *Alat* and *Lamma*.

The third Colossus *Lamma* must be placed in the Autumnal Equinox which, in Table IV, is in Scorpio. Once more we obtain a coincidence, for *Lamma* (Assyr. *Lamassu*) thus coincides with *Lamech*. But there is a further coincidence which is still more remarkable.

The reader will now observe that the double name, *Alap*, *Alat* in Taurus exactly corresponds to the double name of the presiding deity, i.e. *An* and *Bel* in Table II. This is the more remarkable, inasmuch as we have reason to connect *Alat* with *Bel* (i.e. Mul-lil) the Lord of the under-world, the world of *spirits* (Akkadian *Ala* "spirit" cf. Sayce, *Hib. Lect.* pp. 196, 290). *Alat* was indeed the Great Spirit who, in later times was regarded as the feminine reflex of Mul-lil, and thus the presiding deity of the fifth month (Table II.).

Doubtless there was a time when *Alat*, the Great Spirit, was identical with Mul-lil. This was probably when Gemini was in the Vernal Equinox, and consequently *Alat* with Virgo in the solstice (compare Tables II. and IV.). The title of Mul-lil was *Beli-tan* or *Bel-Ethan*. The title *E-tan* was Akkadian (see page 28); when however it was adopted by the Semites it was inevitable that it should be connected by folk-etymology with *Athan*, "an ass." Thus *Allat* seems to be represented as an ass crouching under a pair of hooks (?) on the Stone of Merodach-Baladan (p. 29, note), and *Issachar*, who belongs either to Leo or Virgo, is compared to "*an ass crouching between two hooks?*" (Gen. xlix. 14).

It is worthy of note that in the magical texts when the Colossi are invoked in blessing (p. 56) *Alat* is not invoked but only the two who belong to what I shall now call *the months of ascent*, i.e. the months during which the Sun is *ascending*. These of course are the three months from the Vernal Equinox to the Summer Solstice, and (?) the three months from the Autumnal Equinox to the Winter Solstice. During the first period the sun is rising to the zenith. During the second he is rising from his death in the Autumnal Equinox. *Alat*, on the other hand, presides over the three months of *descent* during which the sun having reached the upper waters was descending to the lower waters. *Alat* is therefore fitly represented by AA,

i.e. the upper and lower waters. Alat was associated with death, and therefore it is that Sēdu and Lamma are invoked as "the givers of blessings." They belong to the *ascending series*, which I shall presently shew to have given rise also to the Elohist.

If we turn to the Syllabary (Sayce's *Grammar*, p. 39), we see that the Akkadian *i* or *ya* is written with five wedges and translated in Assyrian by *nahdu*, "glorious," while with a different arrangement of the five wedges it signifies "*sunrise*" (*Syllab.* p. 16). But the character *i* or *ya* in its reduplicated form signifies *God* (i.e. *ili*) "and is explained in the Assyrian column by *ja-u* = *Jahu*" (Schrader on Gen. II. cf. *Syllabary*, p. 13, No. 139), i.e. *ii* = *ili* = "*God*" or "*Elohim*."

I will now ask the reader to place the letter *i* at each of the equinoxes and the letter *a* (which signifies "*water*") at each of the solstices in Table IV. Then the equation to the equinoxes is *ii*, which certainly signified *Elohim*. The equation to the solstices is *aa*, i.e. the upper and lower waters. We have already seen reason to associate *a* with the solstice. The reader may also compare the remarks of Prof. Sayce, *Hib. Lect.* p. 178, on the Akkadian god A, "originally a male divinity representing the solar disk."

Now the cuneiform emblem for water (A) when doubled is *ai* pronounced *aya* (Sayce's *Gram.* p. 47), but this same character *ai* is translated in the Assyrian column by *Abu* "father" (*Syllab.* p. 38).

The Semitic name of the Leo month was *Abu* "father." This confirms our hypothesis, for it is in Leo (Table IV.) that we have placed the symbol AA, i.e. *Aya*, which is the Akkadian equivalent for *Abu* "father."

If now in Table IV. we read the letters *i*, *a*, *i*, *a* in the direction of the Sun's apparent motion we get, for the three months of ascent *ia* which is identical with *ya* (Assyrian *Yahu*). For the three months of descent we get *ai*, whose ideogram signifies *water*, *water* and which may be read either *Aya* or translated "father." Lastly from the Autumnal Equinox to the Winter Solstice we again read *ia*.

If however we read the letters *i a i a* simply as symbols of

the four points we have, I believe, the origin of the Tetragrammaton יהוה.

At first sight it seems strange that the name *ya* (Yahu) should belong to the *Elohists* and not to the *Jehovists* Camp. The truth is that the name *Ya* (יה) signifies *God* and has no original connexion whatsoever with the Tetragrammaton.

*Ya* belongs to the Camp of the Ox, the *Elohist* Camp. *Ya* is a synonyme with *ili*, being adopted from the Akkadian just in the same way as אֵל is a synonyme with בֵּית.

The name *Yahu* thus belongs to the dispensation of *El Sidi*. The other name *AA* (aya) which signified the *Fatherhood* of God, especially as bringing life out of death, was not known to the Patriarchs (Exod. vi. 2, 3). I doubt whether the Tetragrammaton ever had, strictly speaking, a pronunciation. It is a mystical symbol of the four Chaioth which may be expressed either by the *Elohist* equation

$$\overline{\text{y}}\overline{\text{h}} \text{ or } \text{ii} = \text{Ya} = \text{God},$$

or by the *Jehovist* equation

$$\text{aa or Aya} = \text{Father}.$$

The Jew, who being asked by Theodoret how to pronounce the Tetragrammaton, "answered *Ya* and wrote *Aya*" gave I believe the only possible answer to the question (cf. *Names of God*, p. 38). The Jew wrote *aya* because it was the more sacred of the two Names.

It is certain that the revelation in Exod. iii. 14, i.e. "I am that I am" (Hebrew *aya asher aya*) absolutely demands the pronunciation *aya*. Such a mystical name was in existence, as we have seen, long before the time of Moses.

The four Camps evidently existed *at least as early* as the Taurus-system.

ALAP presides over the Camp of the Ox.

ALAT           "           "           "           Eagle.

LAMMA       "           "           "           Lion.

The order therefore is the same as in Ezekiel i. 4—10. The tribal names however seem to be much earlier; they must

date from a time when Cancer was in the Vernal Equinox for thus only could Levi-Tan come in Virgo with Mul-lil<sup>1</sup>.

If then the Babylonian Elohist represents an ascending series while the Babylonian Jehovist represents a descending series, we should expect to find the impress of that fact upon the character of the traditions in Genesis, which according to our contention have their origin in Babylonia. And so it is (see page 10, note). This however by no means explains all the facts of the case: the two traditions must have come through two distinct channels. May it not be that the Northern Tribes (the Jacob-Israel) preserved the Elohist traditions, while Judah (the Eber-tribe closely related to the Cain or Kenite branch of the Canaanites) preserved the traditions which the Canaanites had brought from Babylonia at a still earlier period?

<sup>1</sup> The order then being *Moon, Sun, Venus*, the sphere of the latter having not yet been divided to make room for *Mercury*.



## APPENDIX.

### NOTE A.

#### ON THE "CAMP OF DEATH."

THE four "Camps" which play such an important part in the mystical writings of the Jews have their *Biblical* origin in Numbers ii., where it will be observed that the *Camp of Judah* "on the East side" corresponds with the three Spring<sup>1</sup> months from the Vernal Equinox to the Summer Solstice, while the *Camp of Ephraim* "on the west side" answers to the three polar months, i.e. the Autumn months, from the Autumnal Equinox to the Winter Solstice. These three months I have called the Camp of Death because they are all associated with Death in the Babylonian Legends.

During these three months the Sun was regarded as being "beneath the waters" i.e. the Autumn was a night from which he rose new-born in the Winter Solstice.

These three months were also the months of *seed*. They seem also to have been the unhealthy months in Babylonia.

The legends of Cutha speak of a trinity of death *Aria*, *Laz* and *Debera* (i.e. *sword*, *famine* and *pestilence*, see *Plague legends of Chaldea* in Bab. and Orient. Record, No. 1.)

The reader will observe that in Table iv. the three signs between the River of Death and the River of Resurrection are *Scorpio*, *Sagittarius* and *Capricorn*.

*Scorpio* we have already seen to be connected with *Aria*, the Akkadian Mars or Nergal (p. 31), and with the "sting" of Death, while the Assyrian name of the tenth month seems to be none other than *Deber* "the pestilence" (see Table ii.).

<sup>1</sup> This was not the original order; for under the Cancer system, the three months of *Ascent* were Elohist (see p. 58). The change *may* have been due to the rising influence of Judah (i.e. the Jehovist tribes) which caused the leading Camp of the Ox to be transferred to the Jehovist.

This trinity of death "the sword, the famine and the pestilence" is constantly mentioned by Jeremiah (xxi. 9; xxiv. 10; xxvii. 8, 13; xxix. 17, 18; xxxii. 24, 36; xxxviii. 2; xlii. 17; xliv. 13):—they represent God's three judgments.

But when Aries became the sign of the Vernal Equinox the sign *Claws* would become the first sign in the Camp of Death while the traditions relating to Scorpio, Sagittarius and Capricorn would, more or less, remain unchanged.

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e.g. Hab. iii. 5. "Before Him goes the Pestilence (דִּבְרִי) and *Resheph* goes forth at His feet."

Vulg. "ante faciem ejus ibit mors; et egredietur diabolus ante pedes ejus."

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When we considered the Elohist and the Jehovistic portions of

the genealogy of the twelve patriarchs in Gen. xxix. and xxx. we found that the Jehovist portion corresponded with the signs from the Vernal Equinox to the Summer Solstice, while the Elohist portion with the sons of the hand-maidens answered to the Camp of Death.

The worship of God as *Elohim* probably had its home in the Ephraim-tribes and, as we know from the Prophets, it was closely related to Sun-worship, i.e. the worship of *An*.

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There is a close connexion between Jacob's vision of *Maḥanā-im* and his change of name.

The original context probably ran thus :

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 24. And Jacob was left alone; and there wrestled one with him until the breaking of the day.  
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 26. And he said, Let me go for the day breaketh. And he said, I will not let thee go except thou bless me.

date from a time when Cancer was in the Vernal Equinox for thus only could Levi-Tan come in Virgo with Mul-lil<sup>1</sup>.

If then the Babylonian Elohist represents an ascending series while the Babylonian Jehovist represents a descending series, we should expect to find the impress of that fact upon the character of the traditions in Genesis, which according to our contention have their origin in Babylonia. And so it is (see page 10, note). This however by no means explains all the facts of the case: the two traditions must have come through two distinct channels. May it not be that the Northern Tribes (the Jacob-Israel) preserved the Elohist traditions, while Judah (the Eber-tribe closely related to the Cain or Kenite branch of the Canaanites) preserved the traditions which the Canaanites had brought from Babylonia at a still earlier period?

<sup>1</sup> The order then being *Moon, Sun, Venus*, the sphere of the latter having not yet been divided to make room for *Mercury*.

## APPENDIX.

### NOTE A.

#### ON THE "CAMP OF DEATH."

THE four "Camps" which play such an important part in the mystical writings of the Jews have their *Biblical* origin in Numbers ii., where it will be observed that the *Camp of Judah* "on the East side" corresponds with the three Spring<sup>1</sup> months from the Vernal Equinox to the Summer Solstice, while the *Camp of Ephraim* "on the west side" answers to the three polar months, i.e. the Autumn months, from the Autumnal Equinox to the Winter Solstice. These three months I have called the Camp of Death because they are all associated with Death in the Babylonian Legends.

During these three months the Sun was regarded as being "beneath the waters" i.e. the Autumn was a night from which he rose new-born in the Winter Solstice.

These three months were also the months of *seed*. They seem also to have been the unhealthy months in Babylonia.

The legends of Cutha speak of a trinity of death *Aria*, *Laz* and *Debera* (i.e. *sword*, *famine* and *pestilence*, see *Plague legends of Chaldea* in *Bab. and Orient. Record*, No. 1.)

The reader will observe that in Table iv. the three signs between the River of Death and the River of Resurrection are *Scorpio*, *Sagittarius* and *Capricorn*.

*Scorpio* we have already seen to be connected with *Aria*, the Akkadian Mars or Nergal (p. 31), and with the "sting" of Death, while the Assyrian name of the tenth month seems to be none other than *Deber* "the pestilence" (see Table II).

<sup>1</sup> This was not the original order; for under the Cancer system, the three months of *Ascent* were Elohist (see p. 58). The change *may* have been due to the rising influence of Judah (i.e. the Jehovist tribes) which caused the leading Camp of the Ox to be transferred to the Jehovist.

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25. And when he saw that he prevailed not against him he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.
26. And he said, Let me go for the day breaketh. And he said, I will not let thee go except thou bless me.

27. And he said unto him, What is thy name? And he said, Jacob.

28. And he said, Thy name shall be no more Jacob but Israel, for *thou hast had power* (*Sar-itha*) with Elohim (i.e. the Angel host Akk. SAR) and with men thou shalt prevail.....”

That Elohim here denotes the Angel host is evident from Hos. xii. 4, 5.

“In the womb he supplanted (אֶחָד) his brother and in his virile strength he had power (*Sar-a*) with Elohim. Yea he had power (*Ya-Sar*) over the Angel and prevailed...”

The word “Angel” is often used for the Angel-host [e.g. Ps. xxxiv. 7, (8)]

I conclude therefore that in the original Babylonian record from which this chapter was derived, the one with whom Jacob wrestled was SAR-êl, the personification of the “legions” or “hosts of heaven” who had met him in a hostile manner at Maḥanā-im. Jacob having conquered takes the name of his opponent, whose strength passes into him. Thus *Jacob* becomes E-SAR-EL.

The verses which I have omitted (Gen. xxxii. 4—24) clearly belong to another record which gave a different interpretation of Maḥanaim, explaining it as a dual form “the two bands” (see verses 8, 11).

## NOTE C.

I. *Ariel*. This is not originally a Semitic but an Akkadian word. *Arali* signifies *death*, *Hades*<sup>1</sup>. The Semitic Babylonians adopted the word and used it sometimes (*a*) for heaven, as “the mountain of the north,” “the Golden Land” (Paradise), “the mount of assembly,” i.e. the Babylonian Olympus<sup>2</sup>, the abode of the gods, and sometimes (*b*) for Hades, “the great City,” “the eternal home,” the abode of the dead<sup>3</sup>. The Biblical writers have borrowed this thought; Mount Zion is for them “the recesses of the North,” “the

<sup>1</sup> See Syllab. in Sayce's *Assyr. Gram.* p. 19.

<sup>2</sup> Cf. Is. xiv. 13, &c.

<sup>3</sup> See *Wo lag das Paradies?* p. 117—122.



city of the great King<sup>1</sup>." Isaiah (chap. xxix. 1 ff.) has both thoughts (a) and (b) in his mind; Zion is, for him, the *Mount of God*, but it is to become a *Hades*; still in the end it is to become a *Hades* not to its inhabitants but to those that encamp against it, thus:

"Ho Ariel, Ariel, city where David<sup>2</sup> (?) encamped!  
 Add year to year; let the Feasts go their round;  
 Then will I distress Ariel, and there shall be moaning and  
     groaning  
 And she shall become to me as Ariel (i.e. Hades)  
 And I will camp in a ring around thee  
 And lay siege to thee with a mound;  
 And raise against thee siege-works,  
 And thou, laid low, shalt speak from the ground,  
 Thy speech shall come thin from the dust,  
 Thy voice shall become like a ghost's from the ground,  
 And thy speech shall chirp from the dust," &c.

There is no reference here to 'altar' or 'hearth of God,' and I am glad to see that this fact is recognised by Prof. Cheyne.

We now turn to Ezek. xliii. 15:

"And the Arel (הֶרֶאֵל) four cubits (in height?),  
 And from the Arel (הֶרֶאֵל) upwards are four horns,  
 And the Arel (הֶרֶאֵל) is twelve in length and  
 Twelve in width, squared as a perfect square."

The Altar is the emblem of Heaven, the "City of God" which "lieth four-square" (Rev. xxi. 16) and which in the Revelation also has the measurement of *twelve* for each side. The word *Arel*, i.e. Paradise, Heaven being connected, but not by derivation, with 'the Mount of God' would easily become הֶרֶאֵל in Semitic, i.e. 'Mount of God'; the true spelling is however אֶרֶאֵל.

The above passage in Ezekiel has therefore no reference to an "altar-slab" but simply to the Altar as the emblem of Heaven under the Babylonian name *Arel*.

Those who maintain that *Arel* on the Moabite Stone signifies "Altar-slab" have founded their arguments on the two passages which we have discussed. If the interpretation I have given be correct there can certainly be no reference to an *altar* on the Moabite Stone, unless we are prepared to maintain that the mystical

<sup>1</sup> Ps. xlviii. 2 (3), &c.

<sup>2</sup> Rather "City of the Storm-God's camp," see page 7.

thought of the Prophets was common to the worshippers of Chemosh. There are however three other Biblical passages in which *Arel* occurs, in all of which it signifies *hero*. These are they :

2 Sam. xxiii. 20 (and 1 Chr. xi. 22), "He slew two *lion-like* men of Moab,"

and Is. xxxiii. 7, "behold their *valiant ones* (אַרְאֵלִים) cry without," &c.

If the interpretation I have given be correct it ought to account for this widely-different meaning of the word. And so it does. According to Babylonian thought Hades is the "strong man armed." Nergal, the god of Hades, is the "lion-like" man, being represented as a lion with a man's face. This imagery may very possibly have arisen from the Akkadian *Arel* being, in sound, identical with the Semitic *Ari-ël*, i.e. "Lion-god." Be this as it may, the fact is beyond question that Death, Hades, i.e. *Arel*, was, by the Babylonians, regarded under the image of "the strong man armed." What then would be more natural than that the name *Arel* should come to signify "hero?" The word seems specially used to denote *fighting-men* as opposed to the peaceable townsmen. Thus :

Is. xxxiii. 7, "Behold the *fighting-men* (*Arelim*) cry without, The peaceable messengers weep bitterly," &c.

I conclude therefore that, on the Moabite Stone, the word can only signify "heroes," "fighting-men."

I now proceed to consider the words יוֹרָה (line 12) and יוֹהָ (line 18) on the Moabite Stone, and hope to shew that neither of them is a divine name.

II. יוֹרָה. It is quite true that there is a deity Dad, probably identical with Ramman, the Storm-god<sup>1</sup>, called by the Syrians *Hadad*. The Syrian city Kar-Dadda or Kar-Ramman is mentioned by Delitzsch, *Wo lag das Paradies?* p. 277. If this name had been intended on the Moabite Stone it would have been written דַּד<sup>2</sup>, for even if we assume the Moabite pronunciation of the name to have been Dudo, the middle vowel would not have been written, the

<sup>1</sup> See Schrader, *Cuneiform Inscriptions*, Eng. transl. p. 197.

<sup>2</sup> I observe with pleasure that M. Halévy has felt the difficulty of the popular interpretation of this passage:—"L'hypothèse d'après laquelle le scribe aurait ajouté au nom de יוֹרָה un ה gratuit est trop étrange; n'y insistons pas. La vérité est que le sens de יוֹרָה אַרְאֵל nous est inconnu." (*Rev. des Études Juives*, 1887, p. 317.)

Mesha inscription being by no means partial to *matres lectionis*, even *איש* being written *אש*, &c. The name Dad is found in the proper name Bildad (בלדד) and also possibly in the name Dedan (דדן)<sup>1</sup>. Now this last name occurs twice in the 31st line of the Moabite Stone, where it is written דדן as in Biblical Hebrew.

The final ה is regularly used on the Moabite Stone for the 3 s. pronominal affix where Biblical Hebrew would have had ו (vav). The medial *vav* in דודה proves that it is from the root דוד “love.” The Biblical name David (דוד) is only a shortened form of דודה or דודו i.e. “his love” or “God’s love,” doubtless a very common name. The passage in line 12 might therefore be translated in two ways, either

“And I led captive from thence the hero Dudo (David),”

or, more probably,

“And I led captive from thence its choicest heroes” (lit. the heroes of its love).”

This idiom is very common in Biblical Hebrew. Thus :

Jer. xii. 10 “my desirable portion,”

lit.

“The portion of my desire חלקת חמדותי.”

Is. xxi. 4 “My much loved eventide,”

lit.

“The eventide of my desire נשף חשקתי.”

Compare also the many passages in which “chosen men,” “chosen warriors” are spoken of. The context points to this latter interpretation; before however we offer a translation we must consider the closely related passage in the 18th line which turns upon the interpretation we give to the letters יהוה.

III. יהוה. In my book on the ‘Names of God’ I have given several reasons for my belief that the Tetragrammaton was, in Biblical times, never written יהוה.

These arguments I shall not now repeat but shall merely consider the word יהוה in the 18th line of the Moabite Stone.

The root *av* or *ab*, which is common to the Indo-Germanic and Semitic, has the sense of *loving, longing, cherishing*, and it will be

<sup>1</sup> *Wo lag*, &c. p. 298.

<sup>2</sup> Taking *Arel* as a noun of multitude just as אֵשׁ גֵּר (line 13) “men (lit. *man*) of Gad.”

seen from the following that the letters ב and י constantly interchange. Thus אבה and אוה “to desire,” אהב “to love” יהב (Ps. cxix. 131) “to long for.”

The substantive יֵהֵב Ps. lv. 23 probably signifies “wish” “desire.”

“Cast upon the Lord thy *desire*.”

The verb הוּא (ἀπ. λεγ.) in Job xxxvii. 6 should, I think, be translated *cherish*. Thus:—

“For unto the snow He saith; *Cherish* the earth (יְהוּא אֶרֶץ).”

Now we have shewn that, in this sense of *desire*, the letters ב and י constantly interchange.

We have also shewn that the substantive יֵהֵב signifies *desire*. It is therefore very probable that the word יְהוּ also signifies *desire*, or *love*. Now the 3 s. m. pron. affix on the Moabite Stone is, as we have seen, always written with ה. יהוה would therefore signify “his desire” and would exactly correspond with רוּה “his love” in the parallel passage.

We will now give a translation of lines 10—18:

“And the king of Israel built for himself Ataroth and I fought against the town<sup>1</sup> and I took it and I slew all the townsmen (lit. ‘men of the town’—as distinguished from the women who were not killed and from the warriors or fighting men who are mentioned below) as a well-pleasing-offering to Chemosh and to Moab: And I transported<sup>2</sup> (lit. “led captive”) from thence its choicest warriors<sup>3</sup> and I hewed-them-in-pieces<sup>4</sup> before Chemosh in K’rijôth. And I transported<sup>2</sup> thither the men of Sheran and the men of

<sup>1</sup> Kir is properly the town while Eer (עיר) is a fortified city.

<sup>2</sup> וְיָשַׁב

<sup>3</sup> The ‘warriors’ or ‘armed men’ are here, as in Is. xxxiii. 7, distinguished from the peaceable citizens. The blood of the latter is shed on the spot as a רֵיחַ blood-libation (cf. רוּחַ in Is. xxxiv. 7) while the armed men are led captive for sacrifice.

<sup>4</sup> This word סָחַב is used of dogs tearing (Jer. xv. 3; cf. xlix. 20; l. 45) also on torn clothes (Jer. xxxviii. 11, 12). It may be compared with the ἀπ. λεγ. שָׁחַ 1 Sam. xv. 33, “And Samuel hewed Agag in pieces before the Lord.” Lit. “tore him in pieces,” Targ. פָּשַׁח. The word undoubtedly denotes a human sacrifice. It is true that in 2 Sam. xvii. 13 it is used, by a strong figure of speech, of tearing a city stone from stone. Thus:—“And if he betake himself to a city then all Israel shall bring to that city ropes and we will tear it to the valley, so that there shall not remain of it even a heap (צִרְוֹר).” Such a passage

Mochrath. And Chemosh said unto me Go, take Nebo from Israel. And I went by night and I fought against it from the rising of the dawn until noontide. And I took it, and I slew them all, even seven thousand, of grown men and boys, and women<sup>1</sup> also and girls and female children, because to Ashtar-Chemosh I had devoted it. And I took from thence its chosen warriors and I hewed-them-in-pieces before Chemosh."

I maintain therefore that the Moabite Stone contains no reference whatever either to "altar-slabs" or to the god *Dadda* or to the Tetragrammaton.

## NOTE D.

There seems to be an allusion to something very like the Urim and Thummim, or the Stones of the High Priest's breast-plate, in the following words of an Akkadian Hymn which is translated in Sayce's Appendix iv. *Hib. Lectures*, p. 490. I would call special attention to the fact that these Stones are here also connected with Mul-lil, i.e., according to my theory, with Venus. The passage is as follows :—

19. "the great stones, the great stones that are made beautiful with rejoicing,
20. that are fitted to become the body ["flesh" in the Assyrian version] of the gods,
21. the porous-stone (*khulal*) of the eyes, the porous-stone of the snake's sting, the porous-stone, the turquoise, the crystal,
22. the *gubsu* stone, the precious stone, glass completely doubled,
23. its *sapingu* stone, (and)<sup>2</sup> gold must be taken,

can never justify the translation of Professors Smend and Socin, "und ich brachte zurück von dort den Altaraufsatz DWDH'S und schleppte ihn von K<sup>m</sup>ô's." There is indeed a mistake here in almost every word. Why should *ושב* in line 12 be from root *שוב* "I brought back" while the *very same word* in the *very next line* is to be taken from root *ישב* "und ich siedelte darin"! Again, if *Arel* could have signified here "Altar-slab" the verb *כחב* would denote not *dragging* or even "eine bestimmte Form der Darbringung" but *tearing, rending, hewing in pieces*.

<sup>1</sup> In the former case the *women* were not killed but here he seems to have been enraged by the more stubborn resistance.

<sup>2</sup> These words should be compared with the passage I have quoted from Ezekiel on page 50.

24. to be set on the pure breast of the man for an adornment.  
 25. The pure god who is exalted afar, the supreme bull of Mul-lil purifies<sup>1</sup> and enlightens."

&c.            &c.            &c.            &c.            &c.

The whole passage is worth reading, and it is the more remarkable because the reference to the stones on the breast-plate evidently never occurred to the translator.

The question naturally arises why should the Priesthood be connected with Venus and Mul-lil?

Undoubtedly at a later time the Babylonian Venus was Istar but I do not associate the origin of the Jewish priesthood with Istar; it is due to a far earlier time, when Mul-il's kingdom was the Under-world of Death pictured in the many-coloured stars of night. That the Priesthood should be connected with the thought of Death is only natural.

The precious-stones are the emblems of the many mansions in the World beyond.

The fact that the Temple of GUR at Nippur was originally dedicated to Êa and afterwards to Mul-lil (see p. 32) seems to shew a close connexion between these deities, which indeed we might have expected. Perhaps this relation might be expressed by saying that while the Sphere of Mul-lil is *A*, i.e. the lower-waters, the Sphere of Êa is *A—A*, i.e. the Upper and Lower waters.

Compare (page 57) on the original connexion between Ala (the Great Spirit) Mul-lil and Ea.

## NOTE E.

### ON MUL-LIL.

That Mul-lil was originally connected with the planet Venus as the morning-star is evident from the *Hymn to Mul-lil* translated in Sayce's *Hib. Lectures*, p. 498.

"O Mul-lil, mighty is thy power,

. . . . .  
 lord of the morning-star mighty is thy power."

<sup>1</sup> Compare the supposed derivation of *Urim* and *Thummim*, i.e. "lights and perfections."

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Season	Patriarch (Elohists)	Berosus Patriarch	Sign of Zodiac	Presiding deity of Month	
Qâçir	1 Adam [Adam]	ΑΔΩΡΟΣ	Aries	Anu and Bel (the demiurge)	bara (o
	2 Seth [Cain]	ΑΑΔΙΑΡΟΣ	Taurus	Êa (the Lord and Creator of man)	gud (or k
Qaiç	3 Enosh [Enoch]	ΑΜΗΑΩΝ	Gemini	Akû (or Sin)	{Mn {Ka
	4 Cainan [Irad]	ΑΜΜΕΝΩΝ	Cancer	Adar, "the Sun of the South"	Su
Hom	5 M'hallel-êl [Μαλελεήλ]	ΜΕΤΑΛΛΑΡΟΣ	Leo	Allat (a name of Istar in the lower world)	dhe or A
	6 Yared [Metho-saêl, Μαθουσαάλα]	ΔΑΩΣ	Virgo	Istar (the "Lady of the Holy Mountain")	Ki
Zerâ'	7 Enoch [Lamech]	ΕΥΕΔΩΡΑΧΟΣ	Claws of Scorpion	The Sun-god	Tul M
	8 Metho-shelach	ΑΜΕΜΨΙΝΟΣ	Scorpio	Maroudouk (the son of Êa and Mediator between Him and Man)	Api
Hôreph	9 Lamech	ΩΤΙΑΡΘΗΣ	Sagittarius	Nergal (or Lammas), guardian of Hades	gan j
	10 Noah	ΣΙΣΙΘΡΟΣ	Capricornus	Papsoukal (messenger of Anu and Istar)	abb
	11		Aquarius	Ramman, "the inundator," the storm god	as
	12		Pisces	The seven great gods	se
			Aries		ban

N.B. It will be seen in the course of our investigations that the precession of the Equino  
men



TABLE II.

deity of Month	Akkadian name of Month	Aramaic Month	Assyrian Month	Event
Bel (the demiurge)	<i>bara ziggur</i> , "altar of the Demiurge (Bel)" (or "altar of Righteousness")	Nisan	Nisannu	Creation of the World
Lord and Creator	<i>gud sidi</i> } "propitious bull" (or "direct- (or <i>khar sidi</i> ) } ing bull," sc. of the firmament)	Iyyar	Airu	Creation of Man by
(n)	{ <i>Murga</i> , "making of bricks" <i>Kas</i> , "the Twins"	Sivan	Sivanu	The two brother en- city <i>Enoch</i> with <b>First-fruits</b> —cf.
the Sun of the	<i>Su kulga</i> , "the benefit of seed"	Tammuz	Duzu	This month is nam
name of Istar in r world)	<i>dhe dhegar</i> } "fire making fire" or <i>Ab ab-gar</i> }	Ab	Abu	Called by Assyrian <i>arad</i> is not unlik
"Lady of the ountain")	<i>Ki Gingir-na</i> , "the errand of Istar"	Elul	Ululu	Assyrian month of Istar) and Patria
od	<i>Tul ka</i> , "The holy Altar," or the "Holy Mountain"	Tisri	Tasritu (i.e. "the Sanc- tuary")	Autumnal equinox newal"—Feast of month—New Ye
x (the son of Ea ediator between d Man)	<i>Apin dua</i>	Marchesvan	Arakh-samna (i.e. "8th month")	<i>Metho-shelach</i> "m Then "man of t
Lammas), guard- ades	<i>gangana</i> , "the thick clouds" (cf. Heb. root גנן)	Cheslen (כסל, "strong")	Cuzallu (or Kisiliv)	Assyr. month <i>Kis</i> just," a name of Saturn, so called called Saturn the ram among the In Syrian Calenda
(messenger of Istar)	<i>abba uddu</i> , "the cave of the rising sun"	Tebet	Dhabitu (The Pestilence? cf. Heb. <i>Deber</i> )	
"the inundator," m god	<i>as A. AN (sur)</i> , "the curse of rain" (?)	Sebat	Sabatu	The Deluge
great gods	<i>se kin-tar</i> , "the sowing of seed"	Adar	Addaru	The restored earth
	<i>bara ziggur</i> (as above)			

cession of the Equinox has more than once changed the relation of the names to the signs of the Zodiac; it is merely the first approximation to the truth.

TABLE II.

Sign of Zodiac	Presiding deity of Month	Akkadian name of Month	Aramaic Month	Assyrian Month
♈	Anu and Bel (the demiurge)	<i>bara ziggār</i> , "altar of the Demiurge (Bel)" (or "altar of Righteousness")	Nisan	Nisannu
♉	Ēa (the Lord and Creator of man)	<i>gud sidi</i> } "propitious bull" (or "direct- (or <i>khar sidi</i> ) } ing bull," sc. of the firmament)	Iyyar	Airu
♊	Akū (or Sin)	{ <i>Murga</i> , "making of bricks" <i>Kas</i> , "the Twins"	Sivan	Sivanu
♋	Adar, "the Sun of the South"	<i>Su kulga</i> , "the benefit of seed"	Tammuz	Duzu
♌	Allat (a name of Istar in the lower world)	<i>dhe dhegar</i> } "fire making fire" or <i>Ab ab-gar</i> }	Ab	Abu
♍	Istar (the "Lady of the Holy Mountain")	<i>Ki Gingir-na</i> , "the errand of Istar"	Elul	Ululu
♎	The Sun-god	<i>Tul kù</i> , "The holy Altar," or the "Holy Mountain"	Tisri	Tasritu (i.e. "the tuary")
♏	Maroudouk (the son of Ēa and Mediator between Him and Man)	<i>Apin dūa</i>	Marchesvan	Arakh-samna (i.e. "the month")
♐	Nergal (or Lammas), guardian of Hades	<i>gangana</i> , "the thick clouds" (cf. Heb. root גנב)	Chesleu (כסל, "strong")	Cuzallu (or Kislev)
♑	Papsoukal (messenger of Anu and Istar)	<i>abba uddu</i> , "the cave of the rising sun"	Tebet	Dhabitu (The Peck, cf. Heb. <i>Debet</i> )
♒	Ramman, "the inundator," the storm god	<i>as A. AN (sur)</i> , "the curse of rain" (?)	Sebat	Sabatu
♓	The seven great gods	<i>se kin-tar</i> , "the sowing of seed"	Adar	Addaru
		<i>bara ziggār</i> (as above)		

Investigations that the precession of the Equinox has more than once changed the relation of the names to the merely the first approximation to the truth.

Month	Assyrian Month	Events and traditions connected with each month
	Nisannu	Creation of the World—Vernal equinox—Passover
	Airu	Creation of Man by Êa the Creator and Friend of Man
	Sivanu	The two brother enemies—Building—the first city—For identification of Cain's city <i>Enoch</i> with Erech (i.e. Ourouk) see below p. 31. Pentecost or Feast of First-fruits—cf. the offerings of Cain and Abel
	Duzu	This month is named <i>Douz</i> or <i>Tammuz</i> —The Tammuz-myth—Summer Solstice
	Abu	Called by Assyrians "the month of the descent (arad) of (the god) fire"—This <i>arad</i> is not unlike Biblical <i>Yared</i> .
	Ululu	Assyrian month <i>ouloul</i> (Heb. <i>elûl</i> ), cf. Heb. <i>Halêl</i> "the morning star" (i.e. Istar) and Patriarch <i>M'hallet-êl</i> , the <i>bright shining</i> (?)
	Tasritu (i.e. "the Sanctuary")	Autumnal equinox—Old Heb. month <i>Ethanim</i> , "perennis," cf. <i>Enoch</i> "renewal"—Feast of Trumpets [Judgment Day]—Day of Atonement on 10th of month—New Year
van	Arakh-samna (i.e. "8th month")	<i>Metho-shelach</i> "man shoot" (cf. <i>shelach</i> , "a shoot," Cant. iv. 3; Is. xvi. 8)—Then "man of the dart." Maroudouk is always represented as armed
כסליו, (g")	Cuzallu (or Kisiliv)	Assyr. month <i>Kisiliv</i> (cf. Heb. <i>Kesil</i> )—Arabic month <i>Khawân</i> (cf. كَوَان, "the just," a name of Saturn, Amos v. 26. Akkad. <i>Sak-us</i> =Assyr. <i>Kaivanu</i> =Saturn, so called because he is the <i>leading</i> (or <i>first</i> ) Planet—The Akkadians called Saturn the <i>leading ram</i> among the Planets, just as Aries is the <i>leading ram</i> among the Signs of Zodiac [ <i>Les Origines</i> , &c., p. 263 note]
	Dhabitu (The Pestilence? cf. Heb. <i>Deber</i> )	In Syrian Calendar Kanân II.
	Sabatu	The Deluge
	Addaru	The restored earth after Deluge

the names to the signs of the Zodiac; the arrows must therefore be regarded as



The colouring of the Tables III. and IV. would have delayed the issue of this pamphlet. Each reader will easily supply the colours for himself.

TABLE III.

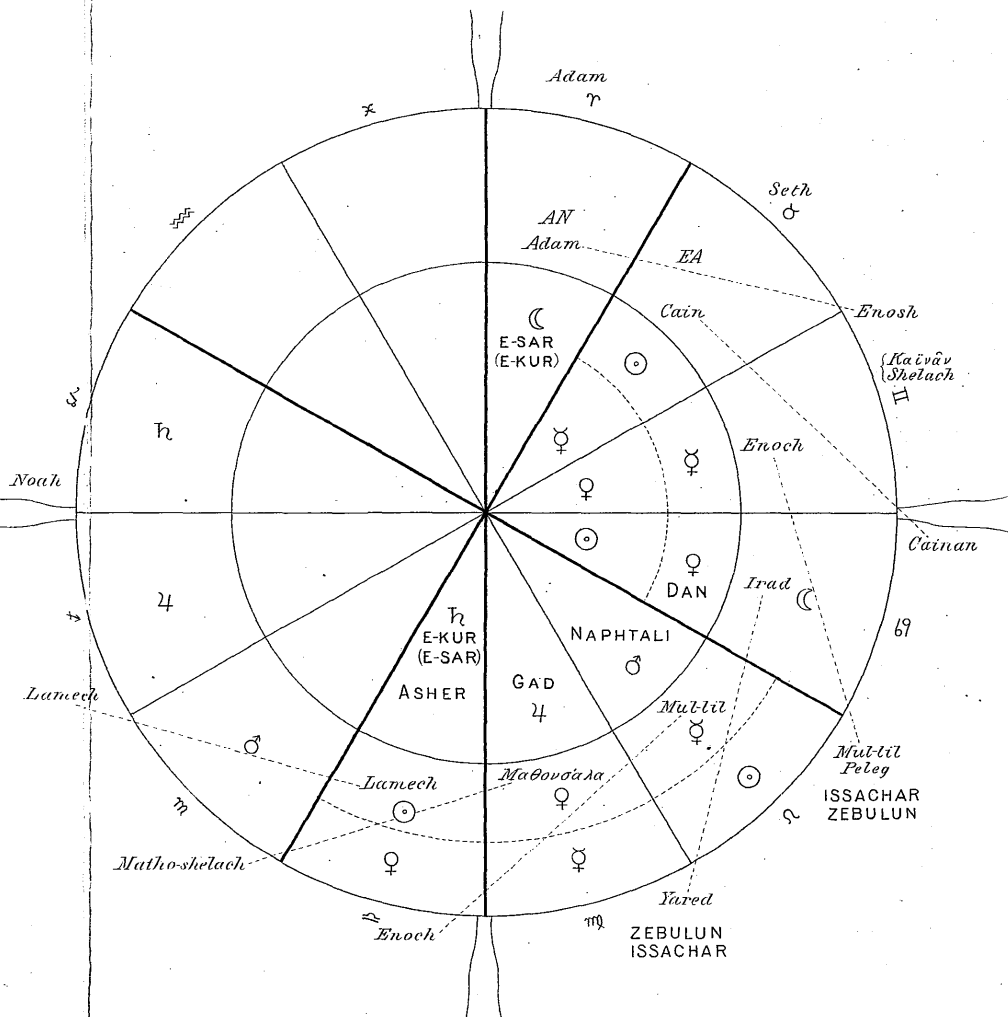
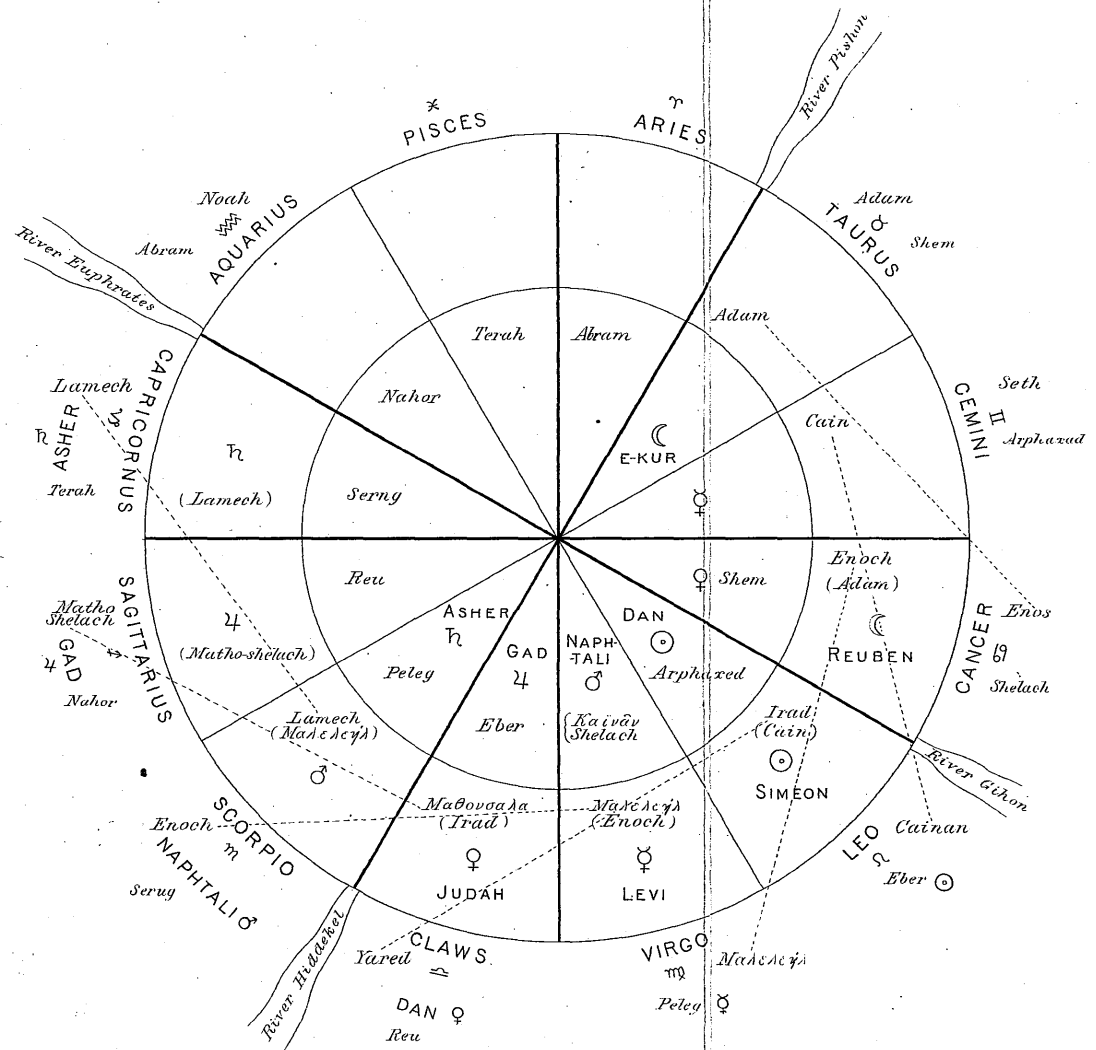


TABLE IV.







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NOV 25 '34 W J Moore  
JAN 20 '35 W F Kubik  
APR 10 '36 Carolyn McCall  
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