

PRIMITIVE SYMBOLISM

HODDER M. WESTROPP

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IN ALL LANDS,

SHOWING THE

EVOLUTION OF FAITHS

FROM THE RUDEST SYMBOLISMS TO THE LATEST SPIRITUAL
DEVELOPMENTS.

BY

MAJOR-GENERAL J. G. R. FORLONG,

F.R.G.S., F.R.S.E., M.A.I., A.I.C.E.,
F.R.H.S., F.R.A.Soc'y., &c., &c.

Contents of Vol. I.

I. INTRODUCTORY	pages	1-30
II. TREE WORSHIP	"	31-92
III. SERPENT AND PHALIC WORSHIP	"	93-322
IV. FIRE WORSHIP	"	323-402
V. SUN WORSHIP	"	403-534
VI. ANCESTOR WORSHIP	"	535-548

Contents of Vol. II.

VII. EARLY FAITHS OF WESTERN ASIA AS IN KALDIA AND ASSYRIA	pages	1-141
VIII. FAITHS OF WESTERN ABORIGINES IN EUROPE AND ADJACENT COUNTRIES	"	142-448
IX. FAITHS OF EASTERN ABORIGINES, NON-ARYAN, ARYAN AND SHEMITIC	"	449-622

Appendixes.

- I. A COLOURED CHART OF ALL FAITH STREAMS, 7½ FEET BY 2¼ FEET, EITHER FOLDED OR ON ROLLER.
- II. MAP OF WORLD, AS KNOWN ABOUT SECOND CENTURY B.C., SHOWING EARLY RACES AND FAITHS.
- III. SKETCH MAP OF ANCIENT INDIA, AND FROM BALUCHISTAN TO ANAM, SHOWING EARLY TRIBES, THEIR SACRED PLACES, &c.
- IV. SYNOPTICAL TABLE OF GODS, GOD-IDEAS, AND MANY FEATURES WHICH ALL FAITHS HAVE MORE OR LESS IN COMMON. IF ON ROLLER THIS IS 3 FEET BY 21 INCHES.

[P.T.O.]

GENERAL FORLONG'S "RIVERS OF LIFE."

GENERAL FORLONG has now given to the public, in two magnificent quarto volumes and chart, the first instalment of his great work on comparative religion, and on the natural evolution of existing faiths, which has been in preparation for the last seven years.

The importance of this work consists in its being the first to apply the result of modern research and learning to the great subject of Asiatic religions in a thoroughly unbiased manner. No one can read the long list of General Forlong's authorities without seeing that he is well up to date in his reading, although he has also consulted many valuable authorities now rarely read, being contained in ponderous and expensive folios. The works of Max Müller, Rhys Davies, Beal, Cox, Sayce, and many other standard authorities on oriental subjects; of Bireh and Brugsch, Renouf and Maspero in Egypt, of Haug West and Darmesteter in Persia, together with the latest accounts of travellers in Palestine, in China, in Africa, and America, have all been ransacked for information. General Forlong is generally able to show how little many writers really know of the meaning of the customs, traditions, symbolisms, and superstitions concerning which they write.

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Many valuable data, chronological and physical, mythological and ethnical, are given on the margin of the chart, and all the great Bibles of Asia, and Africa, and Europe, are shown in relative position.

General Forlong's chief claim to speak on these questions lies in the fact that he is not a mere bookworm or compiler but an active explorer, and a student who has visited the sacred places of which he treats, and has received from the lips of living Brahmans and Bikshus their own interpretation of the symbolism of the ancient Faiths of India. When General Forlong wished to understand Rome or Delphi, Jerusalem or Shechem, he visited those places himself, just as he has visited the famous Indian sites, and as in our own islands, he has studied the ruder stone monuments of England, Scotland, and Ireland on the spot, and by the light of existing remains in India and elsewhere. In cases where he has not so visited the site, he has diligently collected the most recent and authentic information, and with such knowledge of his subjects he combines, as we have seen, a wide reading of the latest and the earliest literature regarding them in some 700 books, many in eight or ten volumes each. The illustrations alone of his work, many of which are admirably bold sketches from the original, are of the greatest value to the student, and his volumes, with their careful indexes, form a storehouse of research and learning, in which future writers might dig long without exhausting material.

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PRIMITIVE SYMBOLISM,

AS ILLUSTRATED IN

PHALLIC WORSHIP.

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PRIMITIVE SYMBOLISM

AS ILLUSTRATED IN

Phallic Worship

OR

THE REPRODUCTIVE PRINCIPLE

BY

HODDER M. WESTROPP

WITH AN INTRODUCTION BY

GENERAL FORLONG

F.R.G.S., F.R.S.E., M.A.I., A.I.C.E., F.R.H.S., F.R.A.S., ETC.,
AUTHOR OF "RIVERS OF LIFE."

LONDON

GEORGE REDWAY

YORK STREET COVENT GARDEN

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INTRODUCTION.

THIS work is a *multum in parvo* of the growth and spread of Phallicism, as we commonly call the worship of nature or fertilizing powers. I felt, when solicited to enlarge and illustrate it on the sudden death of the lamented author, that it would be desecration to touch so complete a compendium by one of the most competent and soundest thinkers who have written on this world-wide faith. None knew better or saw more clearly than Mr. Westropp that in this oldest symbolism and worship lay the foundations of all the goodly systems we call Religions; but unfortunately, though writing clearly, he has only left to us short and somewhat detached Essays, this being the longest I have come across. It was, therefore, with deep concern I heard of his death, and saw his perhaps last note pencilled at the end of the proof-sheets—"Confined to bed with a severe attack of dyspepsia."

He read a Paper, which justly attracted much attention, in 1870, before the Anthropological Society, London, in the days when such subjects were then possible, as they are not now, owing to admission of lady members. Mr. J. W. Bouton, of New York, incorporated this in 1875 with Mr. Staniland Wake's valuable Paper of the same period and some others, the whole forming his useful publication entitled *Ancient Symbol Worship in the Religions of Antiquity*. Many of the facts there stated—as true for all time and necessary to show the continuity of the

faith—will be found in the present epitome, our only regret being that this short historical summary does not extend further in time and space as down to these days and islands, indeed to Europe in general, for Mr. Westropp's researches had assured him that if the old worship is now only dimly perceptible it is not yet so with the ancient symbolisms—nay, the tendency has been to amplify these, especially in ecclesiastical architecture, ornamentation, rites, vestments, &c. He appears to have been, from divers causes, averse to drive facts and arguments home into the midst of existing faiths and sacred books, for this is to increase the dislike naturally inherent to the subject, and to wound many of the tenderest emotions of a large class, especially of the more ignorant adherents of our own and other Religions. These cannot distinguish between the religious student of ancient and modern art, tracing the various growths of cults in symbols and rituals, from the sceptic or worse, who has come to pull down the sacred groves and gods, and thus uproot all the cherished feelings with which their holy objects, rites and festivals inspire them. They are willing to smile over the idea of the origin of a church spire or temple minaret, and to laugh at what they think is the mere ingenuity of the inquirer, but they frown when the inquiry goes further, and solid facts are advanced proving that their faith is in every detail a mere evolution of Faiths that preceded it, just as they themselves are of previous men. They are willing to accept from a poetical point of view that “there has been no entirely new religion from the beginning of the world,” and from a philological, that our alphabet has evolved from previous alphabets, and these from some scratchings of savage tribes, but not to

carry such evolution theories beyond or into their fancied divine ideals. Yet if we are to instruct people aright or to investigate an important subject we must do so thoroughly, and, marshalling our facts, show their far-reaching significance in all their bearings, at least so far as the instructed are capable of comprehending, and not to that extent only which they may prefer. The ancient priest had his esoteric and exoteric doctrines and mysteries, with the object of alluring and keeping within his fold all manner of men, women and children, but here we speak unto men *caring only that they know the truth*, not that they be won over to our view or that of any other, but that they act according to their lights. Mr. Westropp here takes the best course in the present crass ignorance of Europe by simply massing together a few pregnant facts. He avoids the doubtful and all that may lead to controversy and annoyance, and calmly rehearses his case as a philosopher, physician and friend, who desires that the inquirer should know something of his "whence and whither," at least so far as the study of history and humanity can teach him. We must here say a few words regarding the author's very apposite quotations on p. 41, for they point to the radical difference between real *religion* and "*Religions*."

These have been always more or less superstitions or beliefs resting mainly on priestly assertions, unproved and often incomprehensible, regarding supernatural Powers, deities, or spirits and events in the *quasi* histories of these, according to, and on account of which, the followers of these ideals were required to shape their conduct, nay, their very thoughts. This was the original idea of a Religion, but such is *no true religion*, for this simply con-

sists of living a just, moral and righteous life, guided by the highest ethical ideas we have each attained unto. The *Religens* or “Religious ones” were simply those who separated themselves from what they called “the world” in order to serve their gods, banding themselves together in solitary places, caves, temples, monasteries, &c., so as the better to observe (*Réligio*) their vows, rites and laws. These last they believed came from their *Theos*, Allah or other divine Rex, Regis or Prophet. All tribes had laws given to them by their priests, of which, perhaps, the most perfect specimen is the *Dharma* and *Vināya*, the *themis*—“Heavenly Law and Way or Discipline” of Buddhists. The original meaning of *Relegare*—“to bind fast”—was simply a consecration to one particular purpose, not necessarily a holy one. The priests relegated themselves, we may say, to continually reading over, reviewing, or going back upon the services of their gods—for ever rehearsing praises and prayers to them in order to please them and avert calamities which they feared. It was no part of the design of the *Religens* to serve or please their fellows, to inculcate virtue, honour, truth, goodness, or even chastity, not to speak of a high moral and intellectual life. The truly “Religious” or “Holy man” was, as such, entirely *unmoral*. He did not admit that the ethics which guided him in his social or family life had any place within the hallowed circle of his temple or faith. Here he knew of no morality or immorality; all symbols, rites and customs of the faith were divine, and, as regards the sanctuary, he was but the servant of his god, striving *only to honour and serve Him*, and for this purpose seeking even to debase himself by the most shocking and heinous offences, such as he would not, if

otherwise a good man, for a moment tolerate in the family circle. Thus there was neither shame nor immorality in the rites of Militta described by Hêrodotos, nor in the priestly functions practised to this day by the Gosains or “Māha Rājas” of Krishna; nor in the Jewish leader giving a share of the captured Midian women “to the Lord” (Num. xxxi. 40); nor yet in “the Lord’s house” being full of shameless women, and worse. *Religions* were not practical guides for the world, but for the *Religens* and the services of the sanctuary, and only practical and pious philosophers like Confucius and Budha strove to supply to mankind *real religion*. Even Paul taught that “the wisdom of the Greeks”—morals or “works,” and intellectual attainments, “were foolishness”—worldly matters beneath the notice of the truly “religious;” that the ignorant faith of a babe was what men should strive for, and following Paul, all the Christian fathers with few exceptions, down to even Luther and Calvin, taught very similar doctrine. “Religion,” they said, was a Faith, *pistis*, “belief” or “loyalty” to the god-idea and tales concerning the god or his incarnations, and the greatest sin or “irreligion” was *āpistia*, or want of faith. So Mahamadans call their “Religion” *Islām*, or “Faith,” and only Islāmis are accepted by Allah. Luther was horrified at much of the writing of *James*. He called it “an epistle of sham and by no apostle,” because that writer asks with amazement, “Can faith save any one?” Jerome frequently urges that all secular improvement only merits divine punishment, and virtually that those who ignore all physical, social and moral laws “are children of the unseen but heavenly kingdom.” No good Christian doubted that unbelievers were to be damned (though our

beliefs can only follow the laws of evidence), and that men like Galileo, Bruno, &c., however moral, good and pious in the best sense of these words, were justly condemned to fire here and hereafter. On these grounds also, Greeks murdered Sōkrātes, well known for piety, justice, and righteousness, and banished unbelieving Aristotle, Protagoras, and others from their highly "Religious" society. St. Augustine was in the habit of saying of such really religious men: *predestinati sunt in æternum ignem ire cum diabolo*; and many Christians besides Ignatius Loyola urged that "the highest virtue in a Christian is the sacrifice of the intellect," and the greatest sin, "listening to the dictates of reason."

In all this we see the childhood of true *religion*, which is now sapping the foundations of what is called "*Religions*." Mr. Westropp shows their fundamental phase, or that substratum from which a beautiful plant is now vigorously putting forth its strength in a few favoured localities; for *Nature worship* is still the prevalent "Religion" of the world, and Her Majesty rules over six Worshippers of the Reproductive Powers for every Christian in her vast empire. It behoves us, therefore, to study these matters if we would know what so-called *Religions* really are.

J. G. R. FORLONG.

PHALLIC WORSHIP.



THE identity of human nature and of the human mind, in all times and in all countries, is the key to the solution of many phenomena in the development of man's mind and nature.

Human nature is one and the same everywhere. The same wants beget the invention and use of the same means to supply those wants.

The workings of man's mind, being obedient to similar laws, are the same, and the thoughts, suggestions, ideas and actions proceeding from them, nearly identical in all countries; the same ideas arise within the mind of man, suggested by the same objects.

Hence similar and analogous ideas, beliefs, and superstitious practices are frequently evolved independently among different peoples. These are the result of suggestions arising spontaneously in the human mind at certain stages of its development, and which seem almost universal.

As a remarkable instance of this, I have drawn up the following sketch of phallic worship, which is one of those beliefs or superstitious practices which have sprung up independently and spontaneously, and which seems to have extensively prevailed among many nations.

It will acquire additional interest when it is considered that it is one of, if not the most ancient of the supersti-

tions of the human race,* that it has prevailed more or less among all known peoples in ancient times, and that it has been handed down even to a very late and Christian period.

In the earlier ages the operations of nature made a stronger impression on the minds of men. Those ideas, springing from the constant observation of the modes of acting in nature, were consequently more readily suggested to the minds of all races of men in the primitive ages.

Two causes must have forcibly struck the minds of men in those early periods when observant of the operations of nature, one the generative power, the other the re-productive, the active and the passive causes. This two-fold mode of production visible in nature must have given rise to comparisons with the mode of proceeding in the generation of animals, in which two causes concur, the one active and the other passive; the one male and the other female, the one as father, the other as mother. These ideas were doubtless suggested independently and spontaneously in different countries; for the human mind is so constituted that the same objects and the same operations of nature will suggest like ideas in the minds of men of all races, however widely apart.

Nature to the early man was not brute matter, but a being invested with his own personality, and endowed with the same feelings, passions, and performing the same functions. He could only conceive the course of nature from the analogy to his own actions. By "an easy illu-

* Sex worship is as ancient as star worship, if not more so. Such phallicism was the exponent of the principle of renewal and reproduction. It was the most natural form of expressing the idea of creation. —*Bonwick, Egyptian Belief*, p. 258.

sion” the functions of human nature were transferred to physical nature. Man not only attributed his own mind and feelings to the powers of nature, but also the functions of his nature—generation, begetting—re-production, bringing forth; they became his ideas of cause and effect. To the Sun the great fecundator, and the chief cause of awakening nature into life; to the Earth, the great recipient, in the bosom of which all things are produced, man attributed the same powers and modes of re-production as in human nature. The human intellect being finite, man is incapable of imagining a personal god inseparable from the functions of human nature. Sex was given to them; the Sun or sky was considered the male, or active power; the Earth, the female or passive power. The sky was the fecundating and fertilizing power; the earth was looked upon as the mould of nature, as the recipient of seeds, the nurse of what was produced in its bosom. An analogy was suggested in the union of the male and female. These comparisons are found in ancient writers. “The bright sky,” Æschylus* says, “loves to penetrate the earth; the earth, on her part, aspires to the heavenly marriage. Rain falling from the watery sky impregnates the earth, and she produces for mortals pastures of the flocks, and the gifts of Ceres.” “The sky,” Plutarch says, “appeared to men to perform the functions of a father, as the earth those of a mother. The sky was the father, for it cast seed into the bosom of the earth, which on receiving them became fruitful and brought forth, and was the mother.” This union has been sung in the following verses by Virgil:—†

* *Danaïdes* (*Frag.* 45, *Herm.*)

† *Georg.* ii. 325.

Tum pater omnipotens fecundis imbribus Æther
 Conjugis in gremium lætæ descendit.

Columella has related, in his treatise on agriculture, the loves of nature, or the marriage of heaven and earth, which takes place at the spring of the year.

“Reverence for the mystery of organized life,” as Mrs. Child writes, “led to the recognition of a masculine and feminine principle in all things spiritual or material. Every elemental force was divided into two, the parents of other forces. The active mind was masculine, the productive earth was feminine.”

“Eminent scholars,” remarks Dr. Ginsburg (*Moabite Stone*, page 43), “who have devoted themselves to the investigation of ancient cults, have shown to demonstration that the most primitive idea of God was that he consisted of a dual nature, masculine and feminine, and the connubial contact of this androgynous Deity gave birth to creation.”

“The divine power in creation,” as Mr. Bonwick writes, “was always regarded among the ancients from a generative point of view.”*

These ideas bear a prominent part in the religious creeds of several nations. In Egypt the Deity or principle of generation was Khem, called “the father”—the abstract idea of father, as the goddess Maut was that of mother. The office of Khem was not confined to the

* The first verse of the Book of Genesis declares creation to have been a series of *Toledoth*, or generations. It is properly translated “God (the Elohim—or rather *Alé-im*) engendered (B’RA) the heavens and the earth.” In the language of Plato:—“The Supreme God generated the gradual succession of dependant spirits, of gods, of dæmons, of heroes and of men.

procreation and continuation of the human species, but extended even to the vegetable world, over which he presided, when we find his statue accompanied by trees and plants; and kings offering to him herbs of the ground, cutting the corn before him, or employed in his presence tilling the land, and preparing it to receive the generating influence of the deity. Khem was styled *Ammon generator*, and was represented *ithyphallic*.

As Mr. Bonwick writes, "When Ammon, Ptah, Khem, Osiris, or Horus appear in ithyphallic guise, it is in their condition as the Demiurgus, by whom the worlds were made."

At Philæ Osiris was worshipped as the generating cause, and Isis the receptive mould.

At Mendis Osiris was considered to be the male principle, and Isis a form of the female principle. Plutarch tells us in his *Isis and Osiris* that in the Egyptian belief, when a planet entered into a sign, their conjunction was denominated a marriage.

Synesius gives an inscription on an Egyptian deity, "Thou art the father and thou art the mother. Thou art the male and thou art the female."

Mr. Mahaffy, in his *Prolegomena*, p. 267, gives the following Egyptian text:—"God is the sun himself incarnate; his commencement is from the beginning. He is the God who has existed of old. There is no God without him. A mother hath not borne him, nor a father begotten him. GOD-GODDESS created from himself, all the gods have existed as soon as he began." Upon the latter phrases Mr. Chabas remarks, "These two latter phrases are the most exact formula, the most simple of Egyptian theology, such as it was taught in the highest

system of initiation. A sole deity, invested with the power of production—that is to say, *of the two principles, male and female*—he created himself before all things, and the arrival of the gods was only a diffusion, a manifestation of his different faculties and of his all-powerful will.” In a hymn the deity is thus addressed, “Glory to thee who hast begotten all that exists, who hast made man, who hast made the gods.”

The Egyptian Triads were composed of father, mother, and son—that is, the male and female principles of nature, with their product.

In the *Saiva Purāna* of the Hindus, Siva says: “From the supreme spirit proceed Purusha (the generative or male principle), Prakriti (the productive or female principle), and Time; and by them was produced this universe, the manifestation of one God. . . . Of all organs of sense and intellect, the best is mind, which proceeds from Ahankara, Ahankara from intellect, intellect from the supreme being, who is, in fact, Purusha. It is the primeval male, whose form constitutes the universe, and whose breath is the sky; and though incorporeal, that male am I.”

In the *Kṛitya Tatwa*, Siva is thus addressed by Brāhma; “I know that Thou, O Lord, art the eternal Brahm, that seed which, being received in the womb of the Sakti (aptitude to conceive), produced this universe; that thou united with thy Sakti dost create the universe from this own substance like the web from the spider.” In the same creed Siva is described as the personification of Surya, the sun; Agni, the fire, or genial heat which pervades, generates, and vivifies all; he is

Bhāva, the lord of Bhavānī the universal mother, goddess of nature and of the earth.

In one of the hymns of the Rig Veda quoted by Professor Monier Williams (*Hinduism*, p. 26) we perceive the first dim outline of the remarkable idea that the Creator willed to produce the universe through the agency and co-operation of a female principle—an idea which afterwards acquired more definite shape in the supposed marriage of heaven and earth. In the Veda also various deities were regarded as the progeny resulting from the fancied union of Earth with Dyaus, “heaven;” just as much of the later mythology may be explained by a supposed blending of the male and female principles in nature. In the *Sama-Veda* (viii. p. 44) the idea is more fully expressed: “He felt not delight, being alone. He wished another, and instantly became such. He caused his own self to fall in twain, and thus became husband and wife. He approached her, and thus were produced human beings.”

“Brahma,” the creator, writes Professor Williams, “was made to possess a double nature, or, in other words, two characters—one quiescent, the other active. The active was called his Sakti, and was personified as his wife, or the female half of his essence. The Sakti of the creator ought properly to represent the female creative capacity, but the idea of the blending of the male and female principles in creation seems to have been transferred to Siva and his Sakti Parvati. One of the representatives of Siva is half-male and half-female, emblematic of the indissoluble unity of the creative principle (hence his name, *Ard-banā risá*, the half female lord”).

Siva represented the Fructifying Principle, the genera-

ting power that pervades the universe, producing sun, moon, stars, men, animals, and plants. His wife, or Sakti, was Parvati, for each divine personage was associated with a consort, to show that male and female, man and wife, are ever indissolubly united as the sources of reproduction.

In China, according to Prof. Muller,* we find the recognition of two powers, one active, the other passive, one male, the other female, which comprehend everything, and which, in the mind of the more enlightened, tower high above the great crowd of minor spirits. These two powers are within and beneath and behind everything that is double in nature, and they have been frequently identified with heaven and earth. In the *Sbu-King* we are told that heaven and earth together are the father and mother of all things.

At the head of the Babylonian mythology stands a deity who was sometimes identified with the heavens, sometimes considered as the ruler and god of heaven. This deity is named Anu. He represents the universe as the upper and lower regions, and when these were divided the upper region or heaven was called Anu, while the lower region or earth was called Anatu. Anu being the male principle, and Anatu the female principle, or wife of Anu.

The successive forms, Lahina and Lahama, Sar and Kisar, are represented in some of the god lists as names or manifestations of Anu and Anatu. In each case there appears to be a male and female principle, which principles combine in the formation of the universe.†

* Lectures on the Science of Religion.

† Smith's *Chaldean Genesis*, p. 54.

Among the Assyrians the supreme god, Bel, was styled "the procreator;" and his wife, the goddess Mylitta, represented the productive principle of nature, and received the title of the queen of fertility. Among the Assyrian deities, writes Dr. Ginsburg (*Moabite stone*, page 43), "the name Ashtar or Ashter means generative power, tied together, joined, coupled connubial contact, whilst Astarte is the feminine half or companion of the productive power."

Another deity, the god Vul, the god of the atmosphere, is styled the beneficent chief, the giver of abundance, the lord of fecundity. On Assyrian cylinders he is represented as a phallic deity. With him is associated a goddess Shala, whose ordinary title is "Sarrat," queen, the feminine of the word "Sar," which means chief. Sir Henry Rawlinson remarks with regard to the Assyrian Sun, or Shamas, the sun-god, that the idea of the motive influence of the sun-god in all human affairs arose from the manifest agency of the material sun in stimulating the functions of Nature. On the Moabite stone the god of the Moabites is called Ashtar-Chemosh—Chemosh meaning *the conqueror*, and Ashtar *the producer*—a joint name, which implies an androgynous (male and female) deity. In Phœnician mythology, Ouranos (heaven) weds Ghè (the earth), and by her becomes father of Oceanus, Hyperion, Iapetus, Cronos, and other gods. In conformity with the religious ideas of the Greeks and Romans, Virgil describes the products of the earth as the result of the conjugal act between Jupiter (the sky) and Juno (the earth.) According to St. Augustin the sexual organ of man was consecrated in the temple of Liber, that of woman in the sanctuaries of Liberia; these two divinities were named father and

mother. According to Payne Knight, Priapus, in his character of a procreative deity, is celebrated by the Greek poets under the title of Love or Attraction, the first principle of animation ; the father of gods and men, and the regulator and dispenser of all things. He is said to pervade the universe with the motion of his wings, bringing pure light ; and thence to be called “the splendid, the self illumined, the ruling Priapus.” In Greece he was regarded as the promoter of fertility both in vegetation and in all animals. According to Natalis Comes, the worship of Priapus was introduced at Athens by virtue of a command of an oracle.

Among the paintings found at Pompeii there are several representations of sacrifices of goats, and offerings of milk and flowers to Priapus. The god is represented as a Hermes on a square pedestal, with the usual characteristics of the deity, a prominent phallus. Similar Hermæ or Priapi were placed at the meeting of two or three roads. One of these paintings represents a sacrifice or offering to Priapus, made by two persons. The first is a young man with a dark skin, entirely naked, except the animal's skin, which is wrapt round his loins ; his head is encircled with a wreath of leaves. He carries in his hands a basket in which are flowers and vegetables, the first offerings of his humble farm. He bends to place them at the foot of a small altar on which is a small statue in bronze representing the god of gardens. On the other side is a woman, also wearing a wreath, and dressed in a yellow tunic with green drapery. She holds in her left hand a golden dish, and in her right a vase. She appears to be bringing to the god of gardens an offering of milk :—

“Sinum lactis, et hæc te liba, Priape, quotannis
Expectare sat est : custos es pauperis horti.”

Virgil, Ecl. vii., 33.

Offerings were made to Priapus according to the season of the year :—

“Vere rosa, autumnno pomis, æstate frequentor
Spicis : una mihi est horrida pestis hyems.”

Priap. Veter. Epigr. 96.

In another painting Priapus is represented as placed on a square stone, against which rest two sticks. The statue appears to be of bronze. Its head is covered with a cap, he has a small mantle on his shoulder, and exhibits his usual prominent characteristic. The statue is evidently placed by the road side, and he holds a stick in his hand to point out the way to travellers. In a Priapic figure of bronze he is styled Σωτήρ κόσμου as his symbol contributed to the reproduction and perpetuation of mankind. Mutinus was among the Romans the same as Priapus among the Greeks, as they both were personifications of the fructifying power of Nature. According to Herodotus and Pausanias statues of Mercury were represented as ithyphallic. The latter mentions one in particular at Cyllene.

In Mr. F. V. Dickens' "A Brief Account of the chief cosmical ideas now current among the better educated classes in Japan" he writes:—"In the Japanese creed there are two elemental principles from the combination of which everything originates—a Male, or developing one, and a Female, or receptive one. The Earth is supposed to have been formed by the condensation of the Female principle in the middle of the Heavens; the Sun, on the contrary, was the product of the great Male principle."

In the Sintoo creed in Japan, Heaven, or the sky,

married the Earth and became the author of mankind, having first raised up the dry land for their abode, beginning with the island of Kiu-Siu, by fishing it up with his spear from the bottom of the ocean.

We find similar ideas in the religious creeds of America and of the remote islands of the Pacific Ocean. According to the Indians of Central America, Famagostad and Zipaltonal, the first male and the second female, created heaven and earth, man and all things.

“As in Oriental legends,” writes Mr. Brinton,* “the origin of man from the earth was veiled under the story that he was the progeny of some mountain fecundated by the embrace of Mithras or Jupiter, so the Indians often pointed to some height or some cavern, as the spot whence the first of men issued, adult and armed from the womb of the all-mother Earth.

The Tahitians imagined that everything which exists in the universe proceeds from the union of two beings; one of them was named Taroataihetounou; the other Tepapa; they were supposed to produce continually and by connection the days and months. These islanders supposed that the sun and moon, which are gods, had begotten the stars, and that the eclipses were the time of their copulation.

A New Zealand myth says we have two primeval ancestors, a father and a mother. They are Rangi and Papa, heaven and earth. The earth, out of which all things are produced, is our mother; the protecting and over-ruling heaven is our father.

It is thus evident that the doctrine of the reciprocal principles of nature, or nature active and passive, male

* *Myths of the Old World*, p. 224.

and female, was recognised in nearly all the primitive religious systems of the old as well as of the new world, and none more clearly than in those of Central America; thus proving not only the wide extent of the doctrine, but also a separate and independent origin, springing from those innate principles which are common to human nature in all climes and races. Hence the almost universal reverence paid to the images of the sexual parts, as they were regarded as symbols and types of the generative and productive principles in nature, and of those gods and goddesses who were the representatives of the same principles. "The first doctrine to be taught men would have relation to their being. The existence of a creator could be illustrated by a potter at the wheel. But there was a much more expressive form familiar to them, indicative of cause and effect in the production of births in the tribe, or in nature. In this way the *phallus* became the exponent of creative power; and, though to our eyes vulgar and indecent, bore no improper meaning to the simple ancient worshipper."—Bonwick, *Egyptian Belief*, p. 257. The Phallus and the Kteis, the Lingam and the Yoni—the special parts contributing to generation and production—becoming thus symbols of those active and passive causes, could not fail to become objects of reverence and worship. The union of the two symbolized the creative energy of all nature; for almost all primitive religion consisted in the reverence and worship paid to nature and its operations.

We may remark further, that the custom of worshipping what contributes to our wants and necessities, is frequently met with among uncivilised races. "In India," says Dubois, "a woman adores the basket which serves

to bring or to hold necessaries, and offers sacrifices to it, as well as to the rice mill, and other implements that assist her in her household labours. A carpenter does the like homage to his hatchet, his adze, and other tools, and likewise offers sacrifice to them. A Brahman does so to the style with which he is going to write; a soldier to the arms he is to use in the field; a mason to his trowel; and a labourer to his plough." Hence it becomes intelligible that the organs of generation, which contribute to the production of living things, should receive worship and reverence.

Evidence that this worship of the organs of generation extensively prevailed will be found in many countries, both in ancient and modern times. It occurs in ancient Egypt, in India, in Syria, in Babylon, in Persia, Greece, Italy, Spain, Germany, Scandinavia, among the Gauls, and even in America among the Mexicans and Peruvians. In Egypt the phallus is frequently represented as the symbol of generation. Numerous writers have maintained that the *ankh*, or τ , (*tau*) as the sign of life, was the phallus; and the *crux ansata* ☩ the combined male and female organs: just as the *sistrum*, or guitar of Egypt, and the *delta* Δ (lands on which the gods played and produced all life) represented Isis or "woman."* Herodotus thus describes a festival in Egypt, which he had evidently seen himself:—"The festival is celebrated almost

* In the Egyptian hieroglyphics homonyms are frequently used, that is, words with two meanings, one that of an idea, the other that of an object. In the hieroglyphs, the object was put for the idea—thus *netjer* means both "God" and "hatchet;" so a hatchet was placed for "God; again *nofre* means "good" and a "guitar;" the guitar therefore was placed for "good."

exactly as Bacchic festivals in Greece. They also use instead of phalli another invention consisting of images a cubit high, pulled by strings, which the women carry round to the villages. The virile member of these figures is scarcely less than the rest of the body, and this member they contrive to move. A piper goes in front and the women follow, singing hymns in honour of Bacchus." These figures doubtless represented the god Khem or the generative principle.

Among the royal offerings to Amen by Rameses III. in the Great Harris Papyrus are loaves (called Taenhannu) in the form of the phallus.

In the Pamela the Egyptians exhibited a statue provided with three phalli. In the festivals of Bacchus, who was considered the same as Osiris, celebrated by Ptolemy Philadelphus, a gilt phallus, 120 cubits high, was carried in procession.

The phallus, so conspicuous in Egyptian theology, was associated with another idea than creation. It expressed resurrection. For this reason, it was pictured on coffins, and in tombs it told survivors that there was hope in the future. Vitality was not extinct. Upon this Mariette finely observes, "These images only symbolize in a very impressive manner the creative force of nature, without obscene intention. It is another way to express *celestial generation*, which should cause the deceased to enter a new life."

Ithyphallic representations set forth the resurrection of the body. In Denon's *Egypte* is figured the representation of a god with a green face, a sun's disk on each side, and stars around, while below the prominent member sat several small figures, as men waiting for the exertion of the resurrecting power of the deity.

The Viscount de Rougé gives the following description of a scene represented on a sarcophagus:—"The right side presents six personages in the attitude of prayer before a body without head, shut up in an egg. This ithyphallic body's seed is collected by the first two personages. This scene symbolizes the perpetual cycle of life, which is re-born from the dead."

According to Ptolemy, the phallus was the object of religious worship among the Abyssinians, and also among the Persians. In Syria Baal-Peor was represented with a phallus in his mouth, according to St. Jerome. At the entrance of the temple at Hieropolis, a human figure, with a phallus of monstrous size, of 120 cubits in height, was to be observed. Twice each year a man mounted to the top of this colossus, by the means of a cord and a piece of wood, fixed in the phallus, and on which he placed his foot. This man passed, it is said, seven days and seven nights on this phallus, without sleeping. It was thought that thus raised above the earth and nearer the abode of the gods, this man could offer up vows with more success, and thus many claimed the assistance of his prayers, by placing precious gifts at the foot of the phallus. The Jews did not escape this worship, and we see their women manufacturing phalli of gold and of silver, as we find in Ezekiel xvi. 17. General Forlong (*Rivers of Life*, I. 158—170) advances arguments showing that the god of the Jewish ark was a sexual symbol called, as in Exodus (xvi. 34), the *eduth*.

Among the Hindoos a religious reverence was extensively paid to the Lingam and the Yoni. From time immemorial, a symbol (the linga and yoni combined) has been worshipped in Hindostan as the type of creation, or

the origin of life. It is the most common symbol of Siva, and is universally connected with his worship.*

“In the character of the eternal reproductive powers of nature,” writes Prof. Monier Williams, “he is rather represented by a symbol (the linga and yoni combined) than by any human personification, and temples to hold

* The following description of a linga made out of a single chrysoberyl is taken from *The Times* of Oct. 11th, 1882 :—A CHRYSOBERYL LINGA.—An emblem of a primitive cult, which in varied forms appears in the mythology of India, Greece, Egypt, and the Semitic peoples among others, and which in India has survived to the present day, has recently been placed for a time in the collection of Mr. Bryce Wright, the mineralogist. This curious jewelled symbol of the re-productive powers of nature, which to Anglo-Indians is known as the Hindoo Lingam god, is formed of a fine pear-shaped chrysoberyl, or cat’s eye stone, representing the linga of the followers of Siva, set in a great yellow topaz as an altar, the *yoni* or image of fertility of the followers of Vishnu. A band of diamonds encircles the setting of the topaz, which is about $1\frac{3}{8}$ of an inch in its greatest length, and below, round the stand of gold, in the form of a truncated cone, are placed in obvious symbolism large precious stones—a ruby, a sapphire, a pale yellow chrysoberyl, coral, a pearl, a hyacinthine, or deep amber-coloured garnet, a pale yellow sapphire, an emerald, and a diamond. The gold is of 22 carat fineness, and the height of the whole idol is $2\frac{5}{8}$ inch. According to writers on precious stones, the cat’s eye chrysoberyl is a gem held in esteem among the Hindoos next to the diamond, and it is regarded by the common people not only as a charm against witchcraft, but as conferring good luck on the possessor. This one is of dark brown, the mobile ray of opalescent light crossing the height of the stone in an oblique direction. Its history can be traced for some 1700 years, and an admirer of the gem has tried to compute the number of millions of Hindoo women who had journeyed from all India to pay their devotion to the god in the 1,000 years before it was seized by a Mahommedan conqueror. On the breaking out of the mutiny in 1857, it was removed by the Queen of Delhi, and she parted with it to the present owner.”

In the collection of Dr. Wise is a lingam, of about 6 inches long, of that rare stone green aventurine, with the head of Siva carved on it.

this symbol, which is of a double form to express the blending of the male and female principles in creation, are probably the most numerous of any temples now to be seen in India." It is usually placed in the inmost recess or sanctuary, sculptured in granite, marble or ivory, often crowned with flowers, and surmounted by a golden star. Lamps are kept burning before it, and on festival occasions it is illuminated by a lamp with seven branches, supposed to represent the planets. Small images of this emblem, carved in ivory, gold, or crystal, are often worn as ornaments about the neck. The Taly which the Brahmin consecrates, which the newly-married man attaches to the neck of his wife, and which she was bound to wear as long as she lived, is usually a Lingam. The pious use them in their prayers, and often have them buried with them. Devotees of Siva have it written on their foreheads in the form of a perpendicular mark. Each follower of Siva is bound to perform the Abichagam, a ceremony which consists, according to Sonnerat, in pouring milk on the lingam.

These symbols are found in the temple excavations of the Islands of Salsette and Elephanta, of unknown antiquity; on the grotto-temples of Ellora, at the "Seven Pagodas," on the Coromandel coast, in the old temple at Tanjore, and elsewhere where Siva worship is in the ascendant.

The extent to which the Linga Worship prevails throughout India is thus noticed by Professor Wilson in the *Asiatic Researches*. "Its prevalence throughout the whole tract of the Ganges, as far as Benares, is sufficiently conspicuous. In Bengal, the temples are commonly erected in a range of six, eight, or twelve, on

each side of a ghaut leading to the river. Each of the temples in Bengal consists of a single chamber, of a square form, surmounted by a pyramidal centre; the area of each is very small; the *Linga*, of black or white marble, occupies the centre; the offerings are presented at the threshold. Benares, however, is the peculiar seat of this form of worship, the principal deity, Visweswara, "The Lord of all," is a *linga*, and most of the chief objects of the pilgrimage are similar blocks of stone. Particular divisions of the pilgrimage direct visiting forty-seven *Lingas*, all of pre-eminent sanctity; but there are hundreds of inferior note still worshipped, and thousands whose fame and fashion have passed away."

For ages before and up to the period of the Mohamadan invasion of India in the eleventh century, there were twelve great and specially holy *Lingas* in various parts of India. Some were destroyed during the Mohamadan conquest. One of them was the idol of Somnath, a block of stone four or five cubits high, and of proportionate thickness. Brahminical records refer it to the time of Krishna, implying an antiquity of 4,000 years. It is very probable that the worship of Siva, under the type of the *Linga*, prevailed throughout India as early as the fifth or sixth century of the Christian era; but phallic worship existed from unknown time.

One of the forms in which the *Linga* worship appears is that of the *Lingayets*, *Lingawants*, or *Jangamas*, the essential characteristic of which is wearing the emblem on some part of the dress or person. The type is of small size, made of copper or silver, and is commonly worn suspended in a case round the neck, or in the turban. The morning devotions of the worshippers of the

Linga, as an emblem of Siva, is thus described by Dr. Duff in his *India and Indian Missions*:—"After ascending from the waters of the river, they distribute themselves along the muddy banks. Each then takes up a portion of clay, and beginning to mould it into the form of the Lingam, devoutly says, 'Reverence to Hara (a name of Siva), I take this lump of clay;' next addressing the clay, he says, 'Siva, I make thy image.' The linga being now formed, he presents to it water from the Ganges, and various offerings. He then worships, rehearsing the names and attributes of the god; and offers flowers all round the image, commencing from the east;—adding: 'Receive, O Siva, these offerings of flowers. Thus do I worship thee.' Again and again he worships and bows. He last of all throws the flowers into the water, prays to Siva to grant him temporal favours and blessings; twines his fingers one into the other; places the image once more before him; and then flings it away."

There is no country in the world where they pray more than in Tibet. An ejaculatory prayer of six syllables is continually on the lips of all the inhabitants of that country. The shepherd repeats it in tending his flocks, the merchant in awaiting a purchaser, the women when engaged in household affairs. It is a sort of *ave maria* or repetition of the talismanic words:—"Om mani padmi oum," *Ob (Lord) the jewel in the lotus*. It is of Hindu origin, and in India it could have had no other source than in the worship of Siva. "In fact," says M. Michel Nicolas, "it represents a symbol of Siva, the *lingam* in the *yonu*, that is to say, the union of the male and female principle. With the adorers of Siva, the *mani* (the jewel) is one

of the most usual names of the lingam, and the *yoni* is represented by the *padmi* (lotus). This formula is, in its most primitive sense, an invocation to the universal creative energy, which is here represented under a symbol much used in the worship of Siva. It is absolutely foreign to Buddhism, as well with regard to the idea it expresses, as with regard to the form under which this idea is represented; it was not introduced into it until the worship of Siva became blended, in Nepaul, with Buddhist ideas. But the simple devotees of the country of snow, and of the country of herbs, entertain no doubts on the origin, nor on the real meaning of that obscure formula, and are fully convinced that in reciting it they are invoking the celestial spirits.”*

Worship and reverence were also paid to the Phallus and Kteis among the Greeks and Romans.

According to Herodotus and Diodorus Siculus, the worship of Bacchus was imported into Greece by Melampus. “It was he,” Herodotus says, “who taught the Greeks the name of Bacchus, the ceremonies of his worship, and who introduced among them the procession of the phallus.” “Nothing is more simple,” are Plutarch’s words, “than the manner in which they celebrated formerly, in my country, the Dionysiaca. Two men walked at the head of the procession; one carried an amphora of wine, the other a vine branch, a third dragged a goat; a fourth bore a basket of figs; a figure of a phallus closed the procession.”

There was a class of actors called phallophori and ithyphalli, who appeared in the procession of the Dionysiaca. The first bore long poles surmounted by the

* Boudin.

phallus, and crowned with violets and ivy. They walked along, repeating obscene songs, called *φαλλικὰ ἄσματα*. The latter had their heads covered with wreaths, their hands full of flowers, and pretended to be drunk. They bore on their waistband large phalli made of wood or leather.

In the basket carried on the head of the Canephoroi in the Dionysiac processions, among other symbols was the phallus. One of the personages of the comedy of the Acharnians says (v. 242), "Advance canephoros, and let Xanthias (the slave), place the phallus erect." A hymn was then sung, which Aristophanes calls *phallic*. The Greeks usually represented the phallus alone, as a direct symbol, the meaning of which seems to have been among the last discoveries revealed to the initiated. It was the same, in emblematical writing, as the Orphic epithet, ΠΑΡΓΕΝΕΤΩΡ, *universal generator*.*

That which the mysteries of Eleusis, Tertullian says, consider as most holy, that which is concealed with most care, what they are admitted to the knowledge of only at the latest moment, what the ministers of religion called *epoptæ*, excite the most ardent desire for, is the image of the virile member.

Dr. Schliemann gives a figure of a phallus of white marble in his *Troja*, page 173, found in the ruins of the second city.

In Rome, in the month of April, when the fertilising powers of nature begin to operate, and its productive powers to be visibly developed, a festival in honour of Venus took place; in it the phallus was carried in a cart, and led in procession by the Roman ladies to the temple

* Payne Knight.

of Venus outside the Colline gate, and then presented by them to the sexual part of the goddess.

The special time for the erection and worship of the phallus was the spring, as we learn from a passage of *Iamblichus De Mysteriis*:—"We say the erection of the phalli is a certain sign of prolific power, which, through this, is called forth to the generative energy of the world, on which account many phalli are consecrated in the spring, because then the whole world receives from the gods the power which is productive of all generation." *

At Lavinium, they carried in the streets, every day, during a month, a phallus remarkable for its proportions. The grossest expressions were then used on all sides; a mother of one of the most distinguished families of the city had to place a crown on this obscene image. At last the disorder reached such a pitch that it attracted the attention of the Roman Senate in the year 567.

The Romans named Mutinus or Tutinus, the isolated phallus, and Priapus, the phallus affixed to a Hermes.

The Roman ladies offered publicly wreaths to Priapus, and they hung them on the phallus of the divinity.

The kteis or female organ, as the symbol of the passive or productive powers of nature, generally occurs on ancient Roman monuments, as the Concha Veneris, a Fig, Barley Corn, and the letter Delta.

The stone, which was brought from Phrygia, and which represented the great Mother Goddess Cybele, resembled a *vulva*, for it represented the *kteis*—that is to say, the female organ. "In other words," writes M. G. du Mousseaux, "it reproduced one of the types,

* *Taylor's Trans.*, page 53.

by the image of which the ancients represented the Goddess Nature."

In the Thesmophoria, the kteis was the object of public veneration, according to Sainte Croix. (*Mystères du Paganisme*, vol. ii., p. 13.)

Among the German and Scandinavian nations, the god Fricco corresponds to the Priapus of the Romans. Among the Saxons, he was adored under the form of a phallus.

In his ecclesiastical history of the North, Adam de Brome speaks of a temple at Upsala, in Sweden, in which the god Fricco was represented with an enormous phallus.

In Spain, Priapus was worshipped under the name of Hortanes, and in the ancient Nebrissa, the modern Lebrixa, a town of Andalusia, his worship was established. "The inhabitants of Nebrissa," says Silius Italicus, "celebrate the orgies of Bacchus. Light satyrs and bacchantes, covered with the sacred skin, are to be seen there, carrying during the nocturnal ceremonies the statue of Bacchus Hortanes." (See *Bello Punico I.*, v. 395.)

This worship has been found in different parts of America, in Mexico, Peru, Chili, at Hayti. In the Libri collection, sold some years ago at Sotheby's, was a statuette in solid gold from Mexico. It was thus described in the catalogue:—"The lower portion is very singular, being Phallic, and may therefore be meant as a representation of an aboriginal deity similar to the Priapus of ancient mythology. It is two inches (five centimètres) in height, and weighs about seven-eighths of an ounce." According to Mr. Stephens, the upright pillar in front of the temples of Yucatan is a phallus. At Copan are several

monoliths, or phallic pillars, some of them in a rough state, and others sculptured; on one of the latter are carved emblems relative to uterine existence, parturition, etc. In Panuco was found in the temple a phallus, and in bas-relief in public places were deposited the sacred *membra conjuncta in coitu*. There were also similar symbols in Tlascala. We read in an ancient document, written by one of the companions of Fernando Cortez:—"In certain countries, and particularly at Panuco, they adore the phallus (il membro che portano gli uomini fra le gambe), and it is preserved in the temples." The inhabitants of Tlascala also paid worship to the sexual organs of a man and woman. In Peru several representations in clay of the phallus are met with. Juan de Batangos, in his *History of the Incas*, an unpublished manuscript in the library of the Escorial, says that "in the centre of the great square or court of the temple of the Sun, at Cuzco, was a column or pillar of stone, of the shape of a loaf of sugar, pointed at the top, and covered with gold leaf."* In Chili rude phallic figures are found of silver or of gold. At Hayti, according to M. Artaud, phalli have been discovered in different parts of the island, and are believed to be undoubtedly the manufacture of the original inhabitants of the island. At Honduras is an "idol of round stone" with two faces, representing the Lord of Life, which the Indians adore, offering blood procured from the prepuce. The Abbé de Bourbourg, who made careful explorations in Mexico and Central America, confirms these statements in regard to the Phallic symbolism in these countries.

It is probable that the mound-builders of North-

* Squier's *Serpent Symbol*, p. 50.

America were votaries of the same worship. Professor Troost has procured several images in Smith country, Tennessee, one of which was endowed disproportionately, like a Pan, or the idol at Lampsacus. Dr. Ramsay, of Knoxville, also describes two phallic simulacra in his possession, twelve and fifteen inches in length. The shorter one was of amphibolic rock, and so very hard that steel could make no impression upon it.

In one of the Marianne Islands, of the Pacific Ocean, on festive occasions a phallus, highly ornamented, called by the natives *Tinas*, is carried in procession. Phallic figures are of frequent occurrence in New Zealand. In Carl Bock's work on *Borneo*, p. 232, a Phallic figure is represented in almost the identical position of the god Khem in Egypt. "The phallic idea," writes Mr. Bonwick, "so strongly represented in every other part of the world as the type of creative force, was not unknown in Tasmania and Australia."

There are numerous evidences that Phallic worship was retained to a late period in Modern Europe.

The following notices of Phallic worship in modern times are taken from Boudin on *Phallic Worship*.

In Germany, the worship of Priapus was maintained even as late as the 12th century.

The inhabitants of Slavonia still following, in the 12th century, pagan customs, paid worship to Priapus, under the name of *Pripe-gala*. This people, who were hostile to their neighbours, who had embraced Christianity, made frequent incursions into the dioceses of Magdeburg and Sax. Several Saxon princes united, about the year 1110, to implore assistance from the neighbouring powers. They wrote to the prelates of Germany, of

Lorraine, and of France, and laid before them the deplorable situation in which the hate of these idolators had plunged them. "Every time," they said, "that these fanatics assembled to celebrate their religious ceremonies, they announce that their god Pripe-gala is, according to them, the same as Priapus, or the indecent Belphegor. When they have cut off some Christians' heads, before the profane altar of their god, they utter most terrible howls and cry out: 'Let us rejoice to-day, Christ is vanquished, and our invincible Pripe-gala is his conqueror.'"

In France, a document entitled *Sacerdotal Judgments on Crimes*, which seems to be of the 8th century, contains the following:—"If any one performs enchantments before the *fascinum*, let him do penance on bread and water during three lents."

The Council of Chalons, held in the 9th century, forbids this custom, inflicts punishment on whoever performs it, and thus attests its existence at that period. Burchard, who lived in the 12th century, gives the article of this Council in the following words:—"If any one performs incantations before the *fascinum*, he shall do penance on bread and water during three lents."

The Synodal Statutes of the Church of Mans, which are of the year 1247, inflicts the same punishment on whoever "had sinned before the *fascinum*." In the 14th century the Synodal Statutes of the Church of Tours, of the year 1396, forbid these acts. These statutes were then translated into French, and the word "*fascinum*" is there explained by that of "*fesne*:" "If any one performs any incantations before the *fesne*." . . .

In the Journal of Henry III. by L'Estoile, we read the following:—"In the same way the institutors of our ceremonies have had no shame of the most ancient pieces of antiquity, for the god of gardens has been adored in so many parts of France. Witness Saint Foutin, of Varailles, in Provence, to whom are dedicated the privy parts of either sex in wax. The ceiling of the chapel is covered with them, and when the wind agitates them, it sometimes disturbs one's devotions in honour of the saint. I was greatly scandalized, when I passed through that place, to hear several men named Foutin; the daughter of my hostess had a god-mother, a lady of the name of Foutine. When the Huguenots took Embrun, they found among the relics of the principal church a Priapus, of three pieces in the ancient fashion, the top of which was worn away from being constantly washed with wine: the women made a Saint Vinaigre of it, to be applied to a very strange use. When the men of Orange (the Huguenots) ruined the temple of St. Eutropius, they found a similar piece of sculpture, but coarser, covered with a skin and hair; it was publicly burnt in the square by the heretics, who were near being suffocated from the stench from it, through a miracle and punishment of the saint. There is another Saint Foutin in the town of Auxerre. Another in a town called Verdre, in Bourbonnais. There is another Saint Foutin in Bas Languedoc, in the diocese of Viviers, called Saint Foutin de Cines, and another at Posigny, to whom women have recourse when with child, or in order to have children."

At Saintes, women and children of both sexes carried in a certain procession, at the end of a blessed branch, a

loaf of bread, in the shape of a phallus. The name of this loaf is in harmony with its shape, which reveals its origin, and leaves no doubt as to the object it represents.

At St. Jean d'Angely, at Corpus Christi, loaves of bread called 'fateaux,' and in the form of a phallus, were carried in procession. This custom was still practised when M. Maillard was sous-prefet of that town; he had it suppressed.

"They still show, at Antwerp," says Goropius, "a small statue, formerly provided with a phallus, which decency caused to be removed. This statue is placed over a door near the public prison." According to this author, Priapus had at Antwerp a very celebrated temple. Goropius even quotes an opinion which derives the name of the city of Antwerp from the Latin word *verpus*, which expresses what the phallus represents.

In the town of Trani, not long ago, an old statue of wood was carried in procession, during the Carnival, which represented a complete Priapus in its ancient proportions, that is to say, that the feature which distinguished the god was greatly out of proportion with the rest of the body of the idol; it rose nearly as high as its chin. The inhabitants of the country named this figure "il santo membro."

The raising of the May Pole is a custom of Phallic origin, and is typical of the fructifying powers of Spring.

Among the simple and primitive races of men, the act of generation was considered as no more than one of the operations of nature contributing to the reproduction of the species, as in agriculture the sowing of seed for

the production of corn,* and was consequently looked upon as a solemn duty consecrated to the Deity; as Payne Knight remarks, “it was considered as a solemn sacrament in honour of the Creator.”

In those early days, all the operations of nature were consecrated to some divinity from whom they were supposed to emanate; thus the sowing of seed was presided over by Ceres.

In Egypt, the act of generation was consecrated to Khem, in Assyria to Vul, in India to Siva; in Greece, in the primitive pastoral age, to Pan, and in later times to Priapus, and in Italy to Mutinus. Among the Mexicans, the god of generation was named Triazolteni. These gods became the representatives of the generative or fructifying powers in man and nature.

“Hevia,” writes General Forlong,† “is equivalent to Zoe life, from the Greek to live; thus what is called ‘the fall,’ ascribed to Eva, or Hevia the female, and Adam the male, becomes in reality the acts connected with generation, conception, and production, and the destruction of virginity.—Adam ‘fell’ from listening to Eve, and she from the serpent tempting her,—details which merely assure us that we have procreative acts in all stories regarding Hawa (in Hindustani Lust, Wind, Air-Juno) and Chavah or Eve, or as the Arabs call it, Hayyat, life or creation. Eating forbidden fruit was simply a figurative mode of expressing the performance of the act necessary for the perpetuation of the human race.”

The following curious passage from *Cook’s First Voyage*

* In Greek *φυτεύω* means to plant seeds and to generate.

† *Rivers of Life*, vol. i., p. 142.

will show the reverence with which the procreative act was looked upon by a primitive race in the islands of the Pacific Ocean; it was considered a religious duty:—"On the 14th I directed that divine service should be performed at the fort: we were desirous that some of the principal Indians should be present, but when the hour came, most of them returned home. Mr. Banks, however, crossed the river, and brought back Tubourai Tamaide and his wife Tonio, hoping that it would give occasion to some inquiries on their part, and some instruction on ours: having seated them, he placed himself between them, and during the whole service they very attentively observed his behaviour, and very exactly imitated it; standing, sitting, or kneeling, as they saw him do; they were conscious that we were employed about something serious and important, as appeared by their calling to the Indians without the fort to be silent; yet when the service was over, neither of them asked any questions, nor would they attend to any attempt that was made to explain what had been done.

"Such were our matins; our Indians thought fit to perform vespers of a different kind. A young man, near six feet high, performed the rites of Venus with a little girl, about eleven or twelve years of age, before several of our people and a great number of the natives; but, as appeared, in perfect conformity to the custom of the place. Among the spectators were several women of superior rank, particularly Oberea, who may properly be said to have assisted at the ceremony, for they gave instruction to the girl how to perform her part." *

* *Cook's First Voyage*, Hawkesworth, ii., 128.

This account of the procreative ceremony among the Otaheitans has been further described by Voltaire in his story, *Les Oeilles du Comte de Chesterfield*, with additional circumstances:—"The Princess Obeira, queen of the island of Otaheite, after having made us many presents with a politeness worthy of a queen of England, was anxious to be present some morning at our English service. We celebrated it with as much ceremony as possible. She invited us to her's after dinner; it was on the 14th of May, 1769. We found her surrounded by about a thousand persons of both sexes, ranged in a semi-circle, and in respectful silence. A very pretty young girl, slightly dressed, was lying on a raised bench, which served as an altar. The Queen Obeira ordered a handsome young man of about twenty to go and sacrifice. He uttered a kind of prayer, and ascended the altar. The two sacrificers were half naked. The queen, with a majestic air, taught the young victim the most proper manner to consummate the sacrifice. All the Otaheitans were so attentive and so respectful, that none of our sailors dared to interrupt the ceremony by an indecent laugh. This is what I have seen, it is for you to draw inferences."

"This sacred festival does not astonish me," said Dr. Goodman, "I feel persuaded that this was the first festival that men ever celebrated, and I do not see why we should not pray to God when we are going to procreate a being in his image, as we pray before we take our food, which serves to support our body; working to give birth to a reasonable being, is a most noble and holy action: as thus the first Indians thought who revered the Lingam, the symbol of generation; the ancient

Egyptians who carried the phallus in procession; the Greeks who erected temples to Priapus.”

Three phases in the representation of the phallus should be distinguished; first, when it was the object of reverence and religious worship; secondly, when it was used as a protecting power against evil influences of various kinds, and as a charm or amulet against envy or the evil eye; there are numerous instances of its use for this purpose. It appears on the lintel of a postern gate at Alatri, in a baker's shop at Pompeii, on the wall at Fiesole, on the walls of Grotta Torre, on the walls of Todi; on the doors of tombs at Palazzuolo, at Castel di Asro in Etruria. The phallus also frequently occurs on amulets of porcelain found in Egypt, and of bronze in Italy. These were usually worn round the neck. The bust of a woman was found at Pompeii with a necklace of eight phalli round her neck. In Dyer's *Pompeii*, p. 447, is figured a necklace of amulets with two phalli found on a female skeleton. Phalli were also frequently placed in vineyards and gardens to scare away thieves. Thirdly, when it was the result of mere licentiousness and dissolute morals. This phase we need not further notice, as it is completely outside our purpose.

Another cause also contributed to the reverence and frequent representations of the phallus—the natural desire of women among all races, barbarous as well as civilized, to be the fruitful mother of children—especially as, among some people, women were esteemed according to the number of children they bore; and as, among the Mohammedans of the present day, it is sinful not to contribute to the population; as a symbol, therefore, of prolificacy, and as the bestower of offspring, the phallus

became an object of reverence, and especial reverence among women. At Pompeii was found a gold ring, with the representation of a phallus on its bezel, supposed to have been worn by a barren woman. To propitiate the deity, and to obtain offspring, offerings of this symbol were made in Roman temples by women, and this custom has been retained in modern times at Isernia, near Naples. Stone offerings of phalli are also made at the present day in a Buddhist temple in Peking, and for the same object Mohammedan women kiss with reverence the organ of generation of an idiot or saint. In India this worship has found its most extensive development. There young girls who are anxious for husbands, and married women who are desirous of progeny, are ardent worshippers of Siva, and his symbol, the lingam, which is frequently wreathed with flowers by his female worshippers, is exhibited in enormous proportions.

In the 16th century St. Foutin in the south of France, St. Ters at Antwerp, and in the last century Saints Cosmo and Damiano at Isernia, near Naples, were worshipped for the same purpose by young girls and barren women. Wax phalli were offered to these saints, and placed on their altar. Sir William Hamilton and Mr. Payne Knight were led to investigate the origin of the ceremony. The results of their inquiries left no doubt that it was a remnant of the worship of Priapus, which appears to have lingered on this spot without interruption from pagan times.

According to Henry Stephens, Priapus was worshipped at Bourg-Dun, near Bourges. Barren women performed a *novena* there; and on each of the nine days they stretched themselves over the figure of the saint, which

was placed horizontally. They then scraped, according to Dulaure, a certain part of Saint Guerlichon, which was as prominent as that of Priapus; what they scraped off, mixed with water, formed a miraculous draught. Henry Stephens adds, "I do not know if the saint is in similar credit at the present day, for those who have seen it say that for the last twelve years it has had that part worn away from continually scraping it."

In France, in the last century, a belief in the efficacy of some saints for a similar purpose was retained. The following extract is from a work published in 1797:—"At the further end of the Port of Brest, beyond the fortifications, there was a small chapel, and in this chapel was a statue honoured with the name of saint. If decency permitted me to describe Priapus with his attributes, I should depict that statue. Barren women, or those who feared to be so, went to this statue, and after having scraped what I dare not mention, and having drunk the powder infused in a glass of water from a fountain, they took their departure, with the hope of becoming fruitful."

According to M. Pastureaux, quoted by Dulaure, there was at Bourges, rue Cheviere, "a small statue placed in the wall of a house, the sexual organs of which were worn away from being continually scraped by women, who swallowed what they scraped off, in the hope of becoming fruitful; this statue is in the country named the 'good Saint Greluchon' (le bon Saint Greluchon)."

Sir Gardner Wilkinson records similar superstitious beliefs at the present day at Eklmin, in Egypt. The superstitions of the natives here ascribed the same properties to a stone in one of the sheikh's tombs, and like-

wise to that of the temple of Pan, which the statues of the god of generation, the patron deity of Panopolis (Ekhmin), were formerly believed to have possessed; the modern women of Ekhmin, with similar hopes and equal credulity, offer their vows to these relics for a numerous progeny.

Dr. Sinclair Coghill, now of Ventnor, who has travelled extensively in China and Japan, has kindly contributed the following, recording his experiences of similar superstitious beliefs and practices in India and Japan at the present day :—

“On my way out to the Far East, in 1861, I had an opportunity of visiting the great cave temple of Elephanta, near Bombay. In each of the monolithic chapels within the area of the main temple, I observed a gigantic stone phallus projecting from the centre of the floor. The emblem was in some cases wreathed with flowers, while the floor was strewn with the faded chaplets of the fair devotees, some of whom at the time of my visit, fancying themselves unobserved, were invoking the subtle influence of the stony charm by rubbing their pudenda against its unsympathetic surface, while muttering their prayers for conjugal love, or for maternal joy, as the need might be.

“In the course of two visits I paid to Japan, in 1864 and in 1869, I was very much struck with the extent to which this ancient symbolic worship had survived through many phases of rational religion, and was still attracting numerous devotees to its shrines. I visited a large temple devoted to this cultus in a small island off Kamatura, the ancient and now deserted capital of Japan, in the Bay of Yokohama, some miles below the Foreign

Settlements. The temple 'Timbo,' as the Japanese term such places of worship, covered a large extent of ground. The male symbol was the only object of veneration apparently; in various sizes, some quite colossal, and more or less faithfully modelled from nature, it held the sole place of honour on the altars in the principal hall and subsidiary chapels of the temple. Before each the fair devotees might be seen fervently addressing their petitions, and laying upright on the altar, already thickly studded with similar oblations, a votive phallus, either of plain wrought cut wood from the surrounding grove, or of other more elaborately prepared materials. I also remarked some of them handing to the presiding priests pledgets of the luxurious silk tissue paper of Japan, previously applied to the genitals, which, with a muttered invocation, were burned in a large censer before the phallic idol. I was much struck with the earnestness with which the whole of the proceedings were conducted, and with the strong hold which this most ancient religious cultus still evidently retained over the minds of a people otherwise remarkable for the mobility of their opinions and manners.

"The present religions most prevalent in Japan are the Sinto and the Buddhist. The Sinto, the more ancient religion of the people, consists of a multiple personification of the powers of nature, and of localities, mountains, streams, etc., closely resembling the classical mythology of ancient Greece and Rome. This ancient worship has been revived to a great extent lately by the old conservative party, who succeeded in restoring the line of the Mikados to actual sovereignty by the revolution of 1868, which overthrew the dynasty of the Tycoons. This re-

vival has been made greatly to the detriment of the Buddhist faith, which, more recently imported as a literary product from China, held principal sway in the large cities, and among the *litterati*. The Phallic cultus still prevailing in the remoter country districts is probably a surviving relic of an earlier phase of the Sinto religion in which the phallic element is still represented. In travelling in Japan, I have seen again and again on the Tokaido, or public road, a hedged recess, in which was implanted on its pedestal a gigantic stone phallus of most unequivocal character. The whole population of the country seem so habituated to the symbol as to regard it apart from its more material or grosser suggestion. I have seen a prodigious representation of the male organ, modelled in colour, borne erect by priests on a platform through the principal streets of Nagasaki, without attracting anything but respectful notice from the seething crowd."

The following passage from Captain Burton's *Dahomé* exhibits similar customs among a rude and barbarous people of the present day:—"Among all barbarians whose primal want is progeny, we observe a greater or less development of the Phallic worship. In Dahomé it is uncomfortably prominent. Every street from Whydah to the capital is adorned with the symbol, and the old ones are not removed. The Dahoman Priapus is a clay figure, of any size between a giant and a pigmy, crouched upon the ground, as if contemplating its own attributes. The head is sometimes a wooden block rudely carved, more often dried mud, and the eyes and teeth are supplied by cowries. The tree of life is anointed with palm oil, which drops into a pot or shard placed below it, and the

would-be mother of children prays that the great god Legba will make her fertile.”

Mr. H. H. Johnston notes a similar worship in Congo. “On the Lower Congo, as far as Stanley Pool, phallic worship in various forms prevails. It is not associated with any rites that might be called particularly obscene; and on the coast, where manners and morals are particularly corrupt, the phallus cult is no longer met with. In the forests between Manyanga and Stanley Pool it is not rare to come upon a little rustic temple, made of palm-fronds and poles, within which male and female figures, nearly or quite life size, may be seen, with disproportionate genital organs, the figures being intended to represent the male and female principle. Around these carved and painted statues are many offerings of plates, knives and cloth, and frequently also the phallic symbol may be seen dangling from the rafters. There is not the slightest suspicion of obscenity in all this, and any one qualifying this worship of the generative power as obscene does so hastily and ignorantly. It is a solemn mystery to the Congo native, a force but dimly understood, and, like all mysterious natural manifestations, it is a power that must be propitiated and persuaded to his good.”*

The reverence as well as worship paid to the phallus, in early and primitive days, had nothing in it which partook of indecency; all ideas connected with it were of a reverential and religious kind. When Abraham, as mentioned in Genesis, in asking his servant to take a solemn oath, makes him lay his hand on his parts of generation (in the common version “under his thigh”),

* H. H. Johnston, *The River Congo*, p. 405.

it was that he required, as a token of his sincerity, his placing his hand on the most revered part of his body; as at the present day a man would place his hand on his heart in order to evince his sincerity. Jacob, when dying, makes his son Joseph perform the same act. A similar custom is still retained among the Arabs at the present day. An Arab, in taking a solemn oath, will place his hand on his virile member, in attestation of sincerity.*

The indecent ideas attached to the representation of the phallus were, though it seems a paradox to say so, the result of a more advanced civilization verging towards its decline, as we have evidence at Rome and Pompeii.†

“We must carefully distinguish,” as M. Barrè writes, “among these phallic representations, a religious side, and a purely licentious side. These two classes correspond with two different epochs of civilization, with two different phases of the human mind. The generative power presented itself first as worthy of the adoration of men; it was symbolized in the organs in which it is centred; and then no licentious idea was mingled with the worship of these sacred objects. If this spirit of purity became weaker as civilization became more developed, as luxury and vices increased, it still must have remained the peculiar attribute of some simple minds: and hence we must consider under this point of view all objects in which nudity is veiled, so to speak, under a religious motive. Let us look upon those coarse representations with the same eye with which the native population of Latium saw them, an ignorant and rude population, and consequently still pure

* *Memoires sur l’Egypte*, partie deuxieme, p. 196.

† *Secret Museum of Naples*, London, 1871.

and virtuous, even in the most polished and most depraved times of the Empire; let us consider from this same point of view all those coarse statues of the god of gardens, those phalli and amulets; and let us recall to our minds that, even at the present day, the simple peasants of some parts of Italy are not completely cured of such superstitions."

In this connection we may introduce an extremely just and apposite remark of Constant in his work on *Roman Polytheism*:—"Indecent rites may be practised by a religious people with the greatest purity of heart. But when incredulity has gained a footing amongst these peoples, these rites become then the cause and pretext of the most revolting corruption." A similar remark has been made by Voltaire. Speaking of the worship of Priapus, he says: "Our ideas of propriety lead us to suppose that a ceremony which appears to us infamous could only be invented by licentiousness; but it is impossible to believe that licentiousness and depravity of manners would ever have led among any people to the establishment of religious ceremonies; profligacy may have crept in in the lapse of time, but the original institution was always innocent and free from it; the early *agapes*, in which boys and girls kissed one another modestly on the mouth, degenerated at last into secret meetings and licentiousness. It is, therefore, probable that this custom was first introduced in times of simplicity, that the first thought was to honour the Deity in the symbol of life which it has given us." In conclusion we may introduce the views of a recent French writer, Dr. Boudin, whose *Essay on Phallic Worship* is little known.

Modern historians have been strangely deceived, in Dr.

Boudin's opinion, in persisting in seeing in the Priapus of antiquity, and in the Lingam of India, only a *symbol* of *generation*. "Man does not adore *symbols*, and almost all nations have adored Priapus; thousands of virgins have sacrificed to Priapus and the Lingam the most precious thing they possessed, and such sacrifices are not surely offered to *symbols*. As well may we transform into *symbols* the most obscure acts, of which the worship of the phallus is, in reality, but the religious consecration." And after citing numerous instances of the worship of Priapus and the reverence paid to the Phallus, he gives the following as his conclusions on the subject of that worship:—

"In presence of the preceding facts, which attest one of the most universally extended cults, or religious worships, what can we think of the opinion which persists in seeing in the Priapus of antiquity and in the Lingam of India only a symbol and an outline of generation?"

Man never attached the least importance to the phallus issuing from the hand of the sculptor, a phallus assuredly as symbolic as a consecrated phallus could be. To be the object of worship, the phallus required a previous religious consecration, without which the Priapus and the Lingam were nothing but a fragment of stone, but a piece of wood—*inutile lignum*, as the Roman poet, Horace, says.

"In religione," says Iamblichus, "non potest fieri opus ullum alicujus mirabilis efficacæ, nisi adsit illic superiorum aliquis spectator operis et *impletor*."

After the consecration, the scene changed; the wood, *inutile lignum*, became a god; Deus inde, furum aviumque maxima formido.

What has taken place? Let us ask human nature, the philosophers, the Fathers of the Church. All answer

with one accord, that an incarnation of the Deity has taken place in the wood or in the stone.

This was the creed of antiquity; this is what modern India still believes. In the opinion of St. John Chrysostom statues are: λίθοι καὶ δαίμονες, stones and spirits of evil. In the opinion of St. Cyprian, the spirits are in the stone or under the stone: Hi ergo Impuri Spiritus sub statuīs et imaginibus delitescunt. Minutius Felix expresses himself in somewhat similar terms. According to Tertullian, to make an idol was to make a body for a demon (*De Idolatria*).

Assuredly there is nothing in these quotations which authorise the interpretation of the present day considering them as symbols. Let us also cite Arnobius, who, before his conversion, had been a fervent adorer of these gods, and ought to be an authority on these forms of belief:—“If I met,” he says, “a stone anointed with oil (lapidem ex olivi unguine sordidatum—this is the consecration), I addressed it, I asked favours (affabar, beneficia poscebam) as if it had been inhabited by a power (tanquam inesset vis præsens).” In another place the same author, after having accused his former co-religionists of adoring statues, puts in their mouth this very legitimate objection:—“Error; we adore neither the bronze, nor the gold, nor the silver; but those whom a religious consecration (*dedicatio sacra*) renders the indwellers of the stone (*efficit habitare simulacris*).” It is also in allusion to the general belief in the power of the consecration of the stone, *dedicatio sacra*, that Lucian, always disposed to sneer at any religious idea which he meets, exclaims, “Every stone renders oracles (πᾶς λίθος χρησμοῦστί), provided it is anointed with holy oil.”

“How,” says Minutius Felix, “do they make a god? It is melted, it is struck, it is sculptured, it is not yet a god (*nondum est deus*), it is soldered, it is manufactured, it is raised erect; it is not yet a god (*nondum est deus*); lastly, it is adorned, it is *consecrated*, it is prayed to, it is now a god, when man has willed it, and has dedicated it (*ornatur, consecratur, oratur, tunc postremo deus est, cum homo illum voluit et dedicavit*).”

“In India,” says Delafosse, “the lingam issuing from the hands of the workman is deemed an instrument without virtue; it acquires it only by consecration—that is to say, when a Brahmin has blessed it, and has rendered incarnate in it the deity by religious ceremonies.”*

To sum up, the phallus, in the same manner as statues, plants, animals, objects of worship among nations, was only the outward covering, the receptacle, the vehicle of the deity which was supposed to be contained within it, a deity to which alone religious worship was paid. This outward covering, this receptacle, this vehicle, was varied in an infinity of modes with regard to its form, but it was neither a symbol nor an allegory.†

The Dionysia (*Διονύσια*) were celebrated in honour of Bacchus, *Διώνυσος*. The etymology of this word has been the subject of long discussions. The older opinion derived it from *Ζεύς*, genitive *Διός*, Jupiter or God, and

* *Essai Historique sur l'Inde*.

† On my writing to a learned friend to ask his opinion on this view, I received the following reply:—“The ancients worshipped the phallus—the yoni and the linga—because they worshipped nature powers in general. In that sense, no doubt, they were regarded as ‘divine,’ but it is hardly true that they regarded them ‘as an incarnation of the deity.’”

from the name of the town of Nysa, where Bacchus was brought up. Some philologists versed in Indian languages derive it from DÉVA, which means god or king (king of Nysa); and it has been remarked that the epithet of DÉVANICHI, king of the town of Nicha (city of the night) has been given to Siva, who is the same as Bacchus.

These festivals were sometimes designated by the word *ἄργα*, which was also applied to the mysteries of the other gods; they were also called *βακχία*. They were brought from Egypt into Greece by Melampus, the son of Amithaon, and the Athenians celebrated them with more pomp than the other Greeks. The principal archon (*ἐπίωνυμος*) presided over them, and the priests who celebrated the religious rites occupied the first places in the theatre, and in the public assemblies. Originally these festivals exhibited neither extravagance nor splendour; they were simply devoted to joy and pleasure within the houses. All public ceremonies were confined to a procession, in which there appeared a vasefull of wine, and wreathed with vine leaves; a goat, a basket of figs, and the phalli. At a later period this procession was celebrated with greater pomp; the number of priests of Bacchus increased. Those who took part in the procession were suitably dressed, and sought by their gestures to represent some of the customs which Faith attributed to the god of wine. They dressed themselves in fawn skins. They wore on their head a mitre, and they carried in their hand a thyrsus, a tympanum or a flute. Their heads were wreathed with ivy, vine leaves, and pine branches. Some imitated the dress and fantastic postures of Silenus, of Pan, and the Satyrs; they covered their legs

with goat skins, and carried the horns of animals; they rode on asses, and dragged after them goats intended to be sacrificed. In the town this frenzied crowd was followed by priests carrying sacred vases, the first of which was filled with water; then followed young girls selected from the most distinguished families, and called Cane-phori (κανηφόροι), because they bore small baskets of gold full of all sorts of fruits, of cakes, and of salt; but the principal object among these, according to St. Croix, was the phallus, made of the wood of a fig-tree. (In the comedy of the *Acharnians*, by Aristophanes, one of the characters in the play says,—“Come forward a little, Canephoros, and you, Xanthias, slave, place the phallus erect.”)

After these came the periphallia (περιφαλλία), a troop of men who carried long poles with phalli hung at the end of them: they were crowned with violets and ivy, and as they walked they repeated obscene songs called φαλλικά ᾄσματα. These men were called phallophori (φαλλοφόροι); these must not be confounded with the ithyphalli (ιθύφαλλοι), who, in an indecent dress, and sometimes in a woman's dress, their head covered with garlands, their hands full of flowers, and pretending to be drunk, wore at their waistband monstrous phalli made of wood or leather: among the ithyphalli, must also be counted those who assumed the costume of Pan, or of the Satyrs. There were other persons, called licnophori (λικνόφοροι), who had the care of the mystic winnowing-fan, an emblem the presence of which was considered as indispensable in these kinds of festivals. It was on account of this symbol that the epithet licnite (λικνίτης) was given to Bacchus.

Outside the town, the more respectable persons, the matrons and modest virgins, separated themselves from the procession. But the people, the countless multitude of Sileni, of Satyrs, and of nymph bacchantes, spread themselves over the open spaces and the valleys, stopped in solitary places to get up dances or to celebrate some festival, making the rocks re-echo with the sound of drums and flutes, and more especially with cries constantly repeated, by which they invoked the god: “Ἐὖνοθέ Σάβαε! Ἐὖνοθέ Βάκχε! Οἶακχε! Ἰὼ Βάκχε!” *Εὖνοϊ Σάβοι, Εὖνοϊ Βάκχε ᾧ Ἰακχε, Ἰὼ Βάκχε.* The first of these words recalls the words with which Jupiter encouraged Bacchus when, in the war of the giants, the latter defended the throne of his father: “*εὖ νιέ, εὖ νιέ Βάκχε,*” called out the master of the gods: they added also “*ῦης ἄττης; ἄττης ῦης.*”

The description we have given was chiefly applied to the greater Dionysia (*μεγάλα*), or to the new Dionysia (*νεώτερα*); there were six other festivals of this name, the ceremonies of which must have borne some resemblance to that already described. There were, in the first place, the ancient Dionysia (*ἀρχαιότερα*), which were celebrated at Limnæ, and in which appeared fourteen priestesses called Gerææ (*Γέραραι*, venerable) who, before entering on their duties, swore that they were pure and chaste. There were the lesser Dionysia (*μικρά*), which were celebrated in the autumn, and in the country; the Brauronia (*Βραυρώνια*) of Brauron, a village of Attica; the Nyctelia (*νυκτήλια*), the mysteries of which it was forbidden to reveal; the Theoina (*θείονα*); the Lenean (*ληναῖα*), festivals of the wine-press (*ληνός*); the Omophagia (*ὀμοφαγία*) in honour of Bacchus car-

nivorous (ὠμοφάγος), to whom formerly human victims were offered, and whose priests ate raw meat; the Arcadian (Ἀρκαδικὰ), which were celebrated in Arcadia by dramatic contests; and lastly the Trieterica (τριετηρικὰ), which were celebrated every three years in memory of the period during which Bacchus made his expedition in India.

The Bacchic mysteries and orgies are said to have been introduced from Southern Italy into Etruria, and from thence to Rome. Originally they were only celebrated by women, but afterwards men were admitted, and their presence led to the greatest disorders. In these festivals the phallus played a prominent part, and was publicly exhibited. At Lavinium the festival lasted a month, during which time a phallus, remarkable for its proportions, was carried each day through the streets. The coarsest language was heard on all sides; a matron of one of the most considerable families in the town placed a wreath on this obscene image.

Pacula Annia, pretending to act under the inspiration of Bacchus, ordered that the Bacchanalia should be held during five days in every month. It was from the time that these orgies were carried on after this new plan that, according to the statement of an eye-witness (Liv. xxxix. 13), licentiousness and crimes of every description were committed.

This was carried to such an excess that the Senate in 186 B.C. issued a decree to suppress and prohibit these festivals; it was ordered that no Bacchanalia should be held in Rome or in Italy.

Our task is now ended. We have traced the spontaneous and independent development in many countries

of the worship, the reverence paid by man to the generative power, that reproductive force which pervades all nature. To the primitive man it was the most mysterious of all manifestations. The visible physical powers of nature—the sun, the sky, the storm—naturally claimed his reverence, but to him the generative power was the most mysterious of all powers. In the vegetable world, the live seed placed in the ground, and hence germinating, sprouting up, and becoming a beautiful and umbrageous tree, was a mystery. In the animal world, as the cause of all life, by which all beings came into existence, this power was a mystery. In the view of primitive man generation was the action of the Deity itself. It was the mode in which He brought all things into existence, the sun, the moon, the stars, the world, man were generated by Him. To the productive power man was deeply indebted, for to it he owed the harvests and the flocks which supported his life; hence it naturally became an object of reverence and worship.

Primitive man wants some object to worship, for an abstract idea is beyond his comprehension, hence a visible representation of the generative Deity was made, with the organs contributing to generation most prominent, and hence the organ itself became a symbol of the power.

As this power was visible through all nature and in all countries, similar ideas were suggested to man, and reverential worship to it became wide-spread among many nations and races.

THE EVIL EYE,
AND ITS CONNECTION WITH PHALLIC ILLUSTRATION.

THE belief in the Evil Eye is one of the most widely extended of superstitions; it crops out in the remotest corners of the globe. It is found among the intellectual Greeks and the cultivated Romans of the Augustan age as among the rudest savages.

If the universality of a belief were an argument for its truth, the doctrine which asserts the power of the Evil Eye would be above all controversy. Transmitted by uncounted generations, perhaps, to all the nationalities of the globe, the theory of fascination, which lies at the basis of all witchcraft, holds a place among the very first ideas formulated by mankind.

It takes its origin from that common but unamiable feeling in human nature, when an invidious glance or look of envy is cast on the happier lot or on the superior possessions of others. To avert the supposed effects of this glance of envy, this Evil Eye, recourse is had to the superstitious practice of using some attractive object or talisman to turn aside the baneful dart of the Evil Eye.

“The dreaded *invidia*,” as C. O. Müller writes, “according to the belief of antiquity, was with so much the greater certainty warded off the more repulsive, nay, disgusting, the object worn for that purpose; and the numberless Phallic images, although originally symbols of life-creating nature, had afterwards, however, only this meaning and aim.”*

* *Ancient Art*, page 627.

A like stage of mental progress will lead to the manifestation of similar beliefs, of superstitions almost identically the same. The mental stage being low, the ideas and beliefs emanating from it will necessarily be rude and coarse. Similar counter-agents also occur to ward off the effects of a glance of envy from an evil eye. The methods adopted for obviating its effects are of course merely the offspring of fear acting on ignorance.

Many proofs may be adduced of the existence of this belief, and of similar means to avert the effects of the Evil Eye, not only among the ancient Greeks and Romans, but also throughout Europe, Asia, Africa, and America at the present day.

It is wide spread all over the world, from China to Peru. The Greek of the present day entertains the same horror of the *kako-mats* as his ancestors did of the *βάσκιωος ὀφθαλμός*, and the *mal occhio* of modern Italy is the traditional *fascinatio* of the Romans. The inhabitants of Malabar and the Hindoos, like the Turks and Arabians, apologise for the possession of jewels with which they decorate their children on the plea that they are intended to draw aside the Evil Eye; the Mahometans suspend objects from the ceilings of their apartments for the same purpose, and the object of the Singalese in placing those whitened chatties on their gables is to divert the mysterious influence from their dwellings. Amongst the Tamils at Jafferabad the same belief prevails as amongst the Irish and Scotch, that their cattle are liable to injury from the blight of an evil eye, thus recalling the expression of Virgil's shepherd, "Nescio quis teneros oculus mihi fascinat agnos."

Whole populations have been said to be endowed with

the power of the Evil Eye: among the ancients the Telchines, the Triballi, the Thebans, the Illyrians, and all the Thracian women. Among the moderns it is attributed by the Christians to the Turks; to the Christians, whether Catholics, Greeks, or Armenians, by the Turks; to the Sunnites by the Schiites, and to the Shiites by the Sunnites. In the mouth of the orthodox "Evil Eye" is a term of abuse against infidels, possessed as such by unclean spirits. Christian and Moslem agree to endow with it the Gipsies and the Jews, and sometimes the Hindoos.

De Farra narrates that at Marcati there are such sorcerers that they eat the inside of anybody only by fixing their eyes upon him. In the country of Sennaar and Fassold they have rivals not less powerful, who by a mere look of their evil eye (*ain el hafrid*) stop the blood in the heart and the arteries of their enemy, desecrate his entrails, unsettle his intellect. The Sardinians have a saying amongst themselves: "*Deo si guardi d'occhio di litterato*" (May the Lord preserve you from being looked by a man of letters), for the ailments they inflict are much worse than those inflicted by other people.

The Romans attributed the Evil Eye to the late Pius IX. An Italian countess was turned out of Rome, as she was seen making the sign against the Evil Eye when the Pope was giving his blessing. An amusing story is also told of the late Pope, when saying prayers at the audience at the Vatican; on coming to the passage in the Lord's Prayer, "Lead us not into temptation," he looked over towards a very ugly old lady, upon which the lady boldly repeated aloud, "Deliver us from the Evil Eye" (*Libera nos a malo-occhio*).

Mr. Barham Zincke tells us that "among the Egyptians

of the present day there is an universal belief in the noticing of the Evil Eye. If any one has looked upon an object with envious and covetous feelings evil will ensue; not, however—and this is the heart and peculiarity of the superstition—to the coveted or envied object. A mother in easy circumstances will keep her child in shabby clothes and begrimed with dirt in order that those who see it may not think it a beautiful object, and so cast an anxious or covetous eye upon it. Some conspicuous object is placed among the caparisons of a beautiful horse or camel, that the eye of the passer-by may be attracted to it, and so withdrawn from the horse or camel. The entire dress of a Nubian young lady consists of a fringe of shredded leather, two or three inches deep, worn round the loins. On the upper ridge of this fringe two or three bunches of small white cowries are fastened. The traveller might at first, and probably generally does, suppose that this is merely a piece of coquetry, inspired by the desire to attract attention. The truth is quite the reverse. The white shells against the ebon skin are, it is true, intended to attract attention—not at all, however, in the way of coquetry, but from the opposite wish, that the eye of the passer-by may be attracted to the shells, and thus the wearer may herself escape the effects of the evil-coveting eye.”

Lord Lytton writes :—“ This superstition still flourishes in Magna Græcia with scarcely diminished vigour. At Naples the superstition works well for the jewellers—so many charms and talismans do they sell for the ominous fascination of the *mal occhio* ! In Pompeii the talismans were equally numerous, but not always of so elegant a shape nor of so decorous a character. But, generally

speaking, a coral ornament was, as it is now, among the favourite averters of this evil influence. The Thebans about Pontus were supposed to have an hereditary claim to this charming attribute, and could even kill grown-up men with a glance. As for Africa, where the belief also still exists, certain families could not only destroy children, but wither up trees; but they did not with curses, but praises. The *malus oculus* was not always different from the eyes of other people. But persons, especially of the fairer sex, with double pupils to the organ, were above all to be shunned and dreaded. The Illyrians were said to possess this fatal deformity. In all countries, even in the North, the eye has ever been held the chief seat of fascination; but nowadays ladies with a single pupil manage the work of destruction pretty easily. So much do we improve upon our forefathers!"

Mr. Bonwick tells us "that the red hand, stamped on walls to this day by the Arabs in Palestine, as a charm against the Evil Eye, is recognised not only in India and America but also in Australia and Tasmania."

One of the objects most generally used to avert the Evil Eye in Egypt, Greece, and Italy was the representation of the phallus. In Egypt in ancient time it was extensively used. Numbers of examples have been found, particularly at Bubastis, belonging to the twenty-second dynasty, about 600 B.C. Some represent beings with a phallus of abnormal proportions; others are remarkable for their gross indecency. One of the earliest of known examples of representations of the phallus as an amulet against the evil is on the lintel of a gateway on the ancient walls of Alatri: three phalli are represented joined together so as to form a cross. The phallus occurs

also for the same purpose on the wall at Fiesoli, on the walls of Grotta Torre, of Todi, on the doors of tombs at Palazzuolo, at Castel di Asro in Etruria. For a similar reason the phallus was placed over the doors of Greek and Roman houses, and in the inside of the houses, to divert the thoughts of passers-by, so that they might not look with an eye of envy on the house. In the principle street of Pompeii it occurs over the door of a house, and also in a baker's shop. Bronze representations, of the phallus, either erect or quiescent, are frequently found in the South of Italy. They are also often found, among other objects, in the necklaces of ladies.

INDEX.

- ABICHEGAM**, description of the, 26
Abraham, Phallic oath exacted by, 47
Abyssinians, the, worshippers of the Phallus, 24
Acharnians, the, quotation from, 30, 54
Adam, 38
Africa, the Evil Eye in, 62
Agni, 14
Ahankara, 14
Alatri, Phallic talisman at, 62
Amen, Phallic offerings to, 23
America, Central, religious creeds of, 20, 21, 32
America, North, Phallic votaries in, 34
Ammon Ithyphallic, 13
Anatn, 16
Ankh, or **Tau**, the, 22
Antwerp, Temple of Priapus at, 37
Anu, 15
Arî-hanî risâ, 15
Ashtar, or **Ashter**, 17
Ashtor-Chemosh, meaning of, 17
Assyrians, belief of the, 17
Astarte, 17
Athens, the worship of Priapus introduced into, 18
St. Augustine on sexual rites, 17
Australia, Phallic worship in, 34
- BAAL-PEOR**, Phallic representation of, 24
Babylon, Phallic worship prevalent at, 22
Babylonian mythology, the, 16
Bacchus or **Osiris**, festival of, 23; worship of, 29
Bacchic Festivals, account of the various, 55; licentious observance of, 56
Barley Corn, the, 31
Bas Langnedoc, **St. Foutin** in, 36
Bel, 17
Benares, Linga worship at, 26, 27
Bengal, Linga temples in, 26, 27
Bhava, 15
Bhavanî, 15
Borneo, Phallic figures in, 34
Bourbourg, De, on American Phallic worship, 33
Brahma, 14, 15
Brauronia, the, 55
Bubastis, Phallic talismans at, 62
Buddhist religion in Japan, the, 45
- CANEPHORI**, the, 30, 54
Castel di Asro, Phallic talismans at, 63
Ceres, 38
Chalons, Council of, forbids enchantments before the *fascinum*, 35
Chili, Phallic worship in, 32, 33
China, religious belief of, 16
Concha Veneris, the, 31
Congo, the, Phallic worship on, 47
Cook's First Voyage, quoted, 38
Copan, monolithic pillars at, 33
Coromandel Coast, Phallic symbols found on the, 26
Cosmo and Damiano SS. worshipped by barren women, 42
Cowries, a talisman against the Evil Eye, 61
Cronos, 17
Crux Ansata, the, 62
Cuzco, monolith at, 33
Cybele, 31
Cyllene, ithyphallic statues of Mercury at, 19
- DAHOMÉ**, Phallic worship in, 46
Delta, the, 22, 31
Demiurgus, the, 13
Dêva-Nichi, meaning of, 53
Diodorus Siculus on the Bacchic rites, 29
Dionysos, derivation of, 52, 53
Dionysiaea, the, 30, 52, 55
Dyaus, 15
- EARTH**, marriage of the, 11, 12, 17
Eduth, the, 24
Egypt, Phallic worship in, 22, 23; (Modern) the Evil Eye in, 61
Ekhnim, Phallic worship at, 43
Elephanta, Phallic symbols at, 26; worship paid to a Phallus at, 44
Eleusis, mysteries of, Phallic, 30

- Ellora, Phallic symbols at, 26
 Embrun, Priapus found at, 36
 Enchantments before the *fascinum* in Modern Europe, 35
 Europe (Modern), Phallic worship in, 34
 Eutropius St., Priapus found in the Church of, 36
 Eva or Hevia, 38
 Evil Eye, the, a widely-spread superstition, 58; origin of, 58; means taken to avert, 58; belief in prevalent at the present day, 59; whole populations said to possess the power of, 60; a term of abuse, 60; attributed to Pius IX., 60; believed in by Modern Egyptians, 61; precautions taken against in Nubia, 61; a belief in still prevalent in Magna Græcia, 61; coral ornaments the usual talisman against, 62; in Africa, 62; the Red Hand a universal talisman against, 62
- FAMAGOSTAD, the first male, 20
Fascinum, the, 35
 Fiesoli, Phallic talisman at, 63
 Fig, the, 31
 Foutin, St., worshipped by barren women, 42
 Foutin and Foutine used as names, 36
 Fricco, the German Priapus, 32
- GANGES, the, Linga worship prevalent throughout the tract of, 26
 Generation, considered by primitive man as the action of the Deity, 57
 Generative worship in the Pacific Islands, 39, 40
 Genesis, the Book of, cited, 12
 Germany, worship of Priapus in, 34
 Ghè, 17
 Greece, character of Priapus in, 18
 Greeks and Romans, religious ideas of, 17
 Grotta Torre, Phallic talismans at, 63
 St. Guerlichon, devotions to, 43
- HAWA, 38
 Hayti, Phallic worship in, 32, 33
 Henry III., quotation from the diary of, 36
 Hermè or Priapi, placed at the meeting of roads, 18
 Hermes, Priapus represented as a, 18
 Herodotus, description of an Egyptian festival by, 22; on Bacchic rites, 29
- Hieropolis, enormous Phallus at, 24
 Hindoos, the, sex worshippers, 24
History of the Incas, quoted, 33
 Honduras, idol at, 33
 Hortanes, the Spanish Priapus, 32
 Horus Ithyphallic, 13
 Hyperion, 17
- IAMBlichus, quoted, 31, 50
 Iapetus, 17
 Illyrians, said to have the Evil Eye, 60, 62
 Incarnation of the Deity in an image effected by consecration, 51
 India, Phallic worship in, 22; religious habits in, 22
Invidia, the, 58
 Isis, the receptive deity, 13; represented by the Delta, 22
 Ithyphallic representations, 24
 Ithyphalli, the, 29, 54
- JACOB, Phallic oath exacted by, 48
 Jangamus, the, devotees of the lingua, 27
 Japan, Phallic worship in, 45, 46
 Japanese Creed, the, 19, 44, 45
 Jews, the, worshippers of the Phallus, 24
- Juno, 17
 Jupiter, 17, 30
- KAMATURA, Phallic temple at, 44
 Khem, the abstract idea of father, 12; Ithyphallic, 13; presided over generation, 38
 Kisar, 16
 Kiu-Siu, the island of, in the Japanese mythology, 20
 Kritya Tatwa, the, quotation from, 14
 Kteis, the, 21, 31, 32; worshipped in Greece and Rome, 29
- LAHINA and Lahama, 16
 Lavinium, Phallic festival at, 31, 56
 Legba, the Dahoman Priapus, 47
 Lenæa, the, 55
 Liber, the sexual organ of man consecrated in the temple of, 17
 Liberia, the sexual organ of woman consecrated in the temple of, 17
 Lienite, an epithet of Bacchus, 54
 Lienophori, the, 54
 Linga, the, 21, 24, 50; a chrysoberyl linga described, 25; the emblem of Siva, 25; material of, 27; worn round the neck, 27; not a mere symbol, 32; the consecration of, 52

- Linga worship, extent of in India, 26; description of, 28
- Lingayets, 27
- Lingawants, 27
- Lucian on the consecration of images, 51
- MANI**, the, name of the linga, 28
- Mans, the Church of, on enchantments before the *fascinum*, 35
- Marianne Islands, the, a Phallic procession in, 34
- Maut, the abstract idea of mother, 12
- Maypole, the, of Phallic origin, 37
- Melampus, brought the Bacchic rites into Greece, 29, 53
- Mendis, the worship of Isis and Osiris at, 13
- Mercury, ithyphallic statues of, 19
- Mexicans, Phallic worship among the, 22, 32
- Miuntius Felix on the consecration of images, 51, 52
- Mithras, 20
- Moabite Stone, the, 17
- Mohammedan Conquest, the, its effects on Linga worship, 27
- Mutinus, 31, 38; the Roman Priapus, 19
- Mylitta, represented the productive principle of nature in the Assyrian mythology, 17
- NAGASAKI**, Phallic procession in, 46
- Naples, the Evil Eye in, 61
- Nebrixa or Lebrixa, Phallic rites at, 32
- Nepaul, worship of Siva in, 29
- New Zealand, Phallic figures in, 34
- Nubia, precautions taken against the Evil Eye in, 61
- Nyetelia, the, 55
- OMOPHAGIA**, the, 55
- Orgies, the, account of, 53, 54, 55; introduced into Rome from Etruria, 56
- Osiris, the generating cause, 13
- Ouranos, 17
- PACIFIC** Islands, the, religious belief of, 20
- Pacula Amia, 56
- Palazzuolo, Phallic talisman at, 63
- Pamelia, the Egyptian, 23
- Pan, presided over generation, 38
- Panuco, Phallic symbols at, 33
- Papui, New Zealand deity, 20
- Parvati, 15, 16
- Pekin, offerings of Phalli at, 42
- Persians, the, worshipped the Phallus, 24
- Peru, Phallic worship in, 32, 33
- Pius IX., said to possess the Evil Eye, 60
- Phallus, the, the exponent of creative power, 21; an enormous gilt phallus, 23; esoteric meaning of on tombs, 23; at Hieropolis, 24; manufactured by Jews, 24; worshipped in Greece and at Rome, 29; a symbol in the Dionysiac processions, 30; meaning of revealed in the mysteries, 30; specimen found at Troy, 30; carried in the Roman festival of Venus, 30; worshipped in the spring, 31; description of a specimen in the possession of Dr. Ramsay, 34; as an amulet, 41; the bestower of offspring, 41; found at Pompeii, 42; offerings of made by barren women, 42; waxen Phalli offered to saints, 42; indecent ideas attached to the result of advanced civilisation, 48; a talisman against the Evil Eye, 62
- Phallophori, the, 29, 54
- Phallic discoveries in America, 34
- Phallic figures in New Zealand and Borneo, 34; at Antwerp, 37; at Alatri, 62; at Pompeii, 63; used for warding off the Evil Eye, 58, 63
- Phallic oaths, exacted by Abraham, 47; and by Jacob, 48; common at the present day among the Arabs, 48
- Phallic procession at the Marianne Islands, 34; at Saintes, St. Jean d'Angely, and Trani, 37; at Nagasaki, 46
- Phallic Worship, antiquity of, 10; various phases of, 41; in Spain, 32; in Slavonia, 34; in the Pacific Islands, 39; in Japan, 45; in Dahomé, 46; on the Congo, 47; Voltaire quoted on, 49; progress of, 49; reason of, 57
- Phœnician Mythology, the, 17
- Philaë, worship of Isis and Osiris at, 13
- Phrygia, 31
- Plato, quotation from, 12
- Plutarch, on the Egyptian belief, 13; on the Dionysiaca, 29
- Pompeii, paintings at, 18; talismans against the Evil Eye in, 61, 63

- Posigny, St. Foutin of, 36
 Prakriti, the female principle, 14
 Priapus, 31; the character of, 18; offerings to, 19; representation of, 19; worshipped in Germany, 32, 34; Mexican, description of a, 32; presided over generation, 38; worshipped at Bourg-Dun, 42; at Bourges, description of a, 43; the Dahoman, 46; not a mere symbol, 50; required consecration, 50; a "receptacle" of the Deity, 52
 Pripe-Gala, the Slavonian Priapus, 34, 35
 Ptah Ithyphallic, 13
 Purusha, the generative principle, 14
 RANGI, a New Zealand deity, 20
 Red Hand, the, a universal talisman against the Evil Eye, 62
 Rig Veda, the, 15
 Rome, Phallic worship at, 29; festival in honour of Venus at, 30
Sacerdotal Judgments on Crimes, quotation from, 35
Saiva Purana, the, quotation from, 14
 Sakti, the, 14; the female creative capacity, 15
 Sakti Parvati, 15
 Salsette, Phallic symbols found in, 26
Sama Veda, the, quotation from, 15
 Sar and Sarrat, 17
 Sardinians, the, a proverb of, 60
 Senaar, the Evil Eye in, 60
Senatus Consultum De Bacchanalibus, the, 56
 "Seven Pagodas," Phallic symbols found at, 26
 Sex Worship, antiquity of, 10
 Shala, 17
 Shamas, the Assyrian sun-god, 17
Shu-King, the, 16
 Sintoo religion, the, 19, 45, 46
 Sistrum, the, 22
 Siva, 14, 15; the linga and yoni combined a symbol of, 25; the devotees of inscribe a linga on their foreheads, 26; worship of everywhere Phallic, 26, 27; presided over generation, 38; young girls and married women votaries of, 42
 Slavonia, Phallic worship in, 34
 Somnath, idol of, 27
 Spain, Phallic worship in, 32
 Surya, 14
 Syria, representation of Baal-Peor in, 24
 TAENHANNU, Phallic loaves, 23
 Tahitians, the, belief of, 20
 Taly, the, usually a Linga, 26
 Tanjore, Phallic symbols at, 26
 Tasmania, Phallic worship in, 34
 Telehines, the, said to have the Evil Eye, 60
 Tennessee, Phallic images discovered in, 34
 Ters, St., worshipped by barren women, 42
 Tertullian, on the Mysteries of Eleusis, 30: *De Idolatria*, 57
 Thebans, the, said to have the Evil Eye, 60, 62
 Theoina, the, 55
 Thesmophoria, the, 32
 Tibet, curious prayer used in, 28
 "Timbo," Japanese term for a Phallic temple, 45
 Tinas, the, name of the Phallus in the Pacific Islands, 34
 Tlascala, Phallic symbols at, 33
 Todi, Phallic talismans at, 62
 Tours, Church of, on enchantments before the fascinum, 35
 Triads, the Egyptian, 14
 Triazolenti, the Mexican god of generation, 38
 Triballi, the, said to have the Evil Eye, 60
 Trieterica, the, 56
 Tutinus, 31
 UPSALA, temple of Frisco at, 32
 VARAILLES, St. Foutin of, 36
 Venus, Festival of, 30
 Verdre, St. Foutin of, 36
 Virgil, quotation from on the worship of Priapus, 19
 Visweswara, the "Lord of all," a Linga, 27
 Vul, lord of fecundity, 17, 38
 Vulva, the, 31
 WHYDAH, Phallic symbols in, 46
 YONI, the, 21, 25, 52
 Yucatan, Phallus at, 32
 ZIPALTONAL, 20

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