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## Art. XIV.—Notes on the Early History of Northern India. Part VI On the Historical Value, Origin, and Growth of Early Methods of Record anterior to Alphabets, including Ideographic Signs, Sacred Numbers, and Myths

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ART. XIV.—*Notes on the Early History of Northern India.*  
*Part VI. On the Historical Value, Origin, and Growth*  
*of Early Methods of Record anterior to Alphabets, in-*  
*cluding Ideographic Signs, Sacred Numbers, and Myths.*  
By J. F. HEWITT, M.R.A.S.

As botanists and zoologists trace the successive stages of existence traversed by living plants and animals through species and genera to families, so the historian of human progress finds himself obliged to extend his generalizations through tribes and nations to races. Research proves that it is these larger units who, through the combined work of the several component parts of the race, are the authors of the underlying ideas which are acted out in its achievements. It also seems to show that there are two races who have most materially aided in the development of civilization—one, quiet, silent, hard-working and practical, whose members have always looked on the public benefit of the tribe or nation to which they belonged as their best incentive to action: the other, impulsive, sensitive, generous, and eloquent, who have looked on personal glory and the aggrandizement of their families and personal adherents as the object of their ambition.

But though these two races, represented by those called

Dravidians and Aryans, form the two poles or opposite points of the social sphere, there are between them an infinite number of gradations, some of which have been embodied in national unions which have been sufficiently powerful to exercise a wide-spread influence. If we attempt to gauge the work done by the several centres of influence which have formed successive landmarks in history, we shall find that all of it is not equally effective, enduring and far-reaching, and that for analytical purposes it is necessary to determine on a criterion by which to judge of the value of the work done by each of the most influential sections of the human family. Such a standard seems to be furnished by Professor Renan. This distinguished scholar, in his analysis of the characteristics which give a race the right to speak as an individuality among human species, has laid down the following as essential requisites:—(1) a language of its own; (2) a literature imprinted with a peculiar physiognomy; (3) a religion; (4) a history; and (5) a legislation.<sup>1</sup> This classification, if not exhaustive, at all events represents the principal sources of a lasting and far-reaching influence in the making of organized nationalities; but, as will be shown in the sequel, several of the terms require explanation so as to show how far they represent correctly the actual facts to be dealt with.

The most important of these requisites for the purpose of this essay is history, for without a history no literature, religion, or legislation could have arisen which would have had any influence outside the narrowest limits of human association, while religion and history are, when we deal with long past eras, merely different ways of looking at the same phenomena, religion being present history, while history so called is the account of the past phases through which the nation has passed, each of these being depicted in its religious belief. National history, as written by the great historians of Greece and Rome and their modern successors, is strongly imbued with the Aryan spirit, and hence it is essentially

<sup>1</sup> *Revue des Deux Mondes*, 1st Sept. 1873, p. 40. Quoted by Lenormant, *Chaldean Magic*, p. 378.

dramatic and personal. It shows how nations who were originally small communities, like the contending tribes of Greece and those who united to build Rome, rose to commanding influence over large sections of the human race, and tells of the fluctuations of their fortunes. But the key-note of these historical narratives is the constant tendency of the writers to show how events were moulded by groups of individuals formed into unions within the nation, and to call especial attention to the leaders of these groups. The historian dwells upon their personal struggles for pre-eminence and for the victory of the ideas which they regarded as essential to the increase of the national power. But before written history assumed this dramatic form, it consisted, like the accounts of the reigns of the kings of Judah and Israel in the Book of Kings, of merely short notices of the principal events in each successive reign, and these were appended to the recorded list of kings by the guardians of the records of each state in which archives were kept. These meagre records were preceded by an earlier period, in which merely the names of the kings were preserved, like the lists of the Egyptian rulers. These genealogical lists take us back to a time when families preserved lists of their ancestors, and this custom again points to the rule of a race which looked on the family as the unit. But this must, in the case of Southern nations at least, be a comparatively late period, for all historical evidence as to the early history of the nations of India, the Euphrates Valley, and Asia Minor tends to show that the civilization of these countries and of by far the larger part of Europe and Asia was the work of a race who looked on the nation as a union of tribes; who knew nothing of marriage and family life; and whose only known ancestors were the mothers of the tribe. These people were succeeded by the races who traced their descent to fathers of families, but these successors did not subvert, but only changed the old organization.

But the matriarchal race must have had a history and some historical method of records, and this could not possibly, like the histories of the patriarchal tribes, have been based on

lists of paternal ancestors. Nor could the epochs of their history have been the lives of their maternal ancestors, as under the tribal customs of the Dravidian races all children were taken from their mothers whenever they had reached an age when they could dispense with maternal care, and made over to the elders and matrons chosen as guardians of the young by the tribe or village. The rising generation when they entered on public life took their places as children of the tribe, and not as sons of their mothers. But these people founded cities, made long voyages from the Euphrates Valley to the shores of Asia Minor and Greece, and had reached a stage of civilization which could not have been attained by any race who did not possess some means of recording and storing the wisdom of their tribal ancestors for the use of their future descendants. But the historical portion of this record must have been divided into some epochs, like those furnished by successive kings, and these must have been originally given by the names of the various sections or tribes whose progress was to be recorded, and each tribe was thus treated as a collection of individuals united by a common name. Thus tribes like the Dorians and Hellenes became individualized as Dorus and Hellen.

But to make the history and practical knowledge of each tribe useful it was necessary that it should be handed down to each successive generation, and the means of doing this was secured among the Dravidians by a carefully organized system of education. The elders were required, as they still are in Dravidian villages in India, to teach the children entrusted to their charge the duties they would have to fulfil in after-life and to make them useful members of the tribe, and for this purpose they were obliged to impart to them the accumulated knowledge handed down by previous generations.

But to understand these people we must first learn what was the earliest form of historical teaching in an age when patriarchal ancestors were unknown, and when individuals as leaders of parties were people of much less account than their later successors, born in days when political agitation had become a science and a means of livelihood. And in entering

on this inquiry it is necessary to consider what evidence as to methods of record is given by the most ancient literary remains to which we have access. For this we must look to the countries in the Euphrates Valley. The earliest library of which we have recorded evidence is that founded by the great Kushite Semitic ruler Sargon I. in the city of Akkad. Sargon, who reigned about 3750 B.C., conquered Cyprus, and his son left there tablets recording his conquest, and he also ordered the compilation of the first edition of the great astronomical work *The Observations of Bel*, which was translated into Greek by Bērōssus,<sup>1</sup> and of which large portions have been found recorded on brick-tablets in the Assyrian libraries. The works placed in this library were written in a Semitic language, but the knowledge conveyed in them is founded on and translated from the earlier science of the Akkadians, who were, as Dr. Sayce shows, the first scientific astronomers of the ancient world.<sup>2</sup>

The writing of elaborate scientific works in an alphabetical character and the careful translation<sup>3</sup> of the records of an earlier race implies a great progress in civilization which it must have taken ages to effect. This could only have been done after the invention of a system of ideographic signs denoting objects, the derivation of an alphabet and syllabary from them, and the discovery that permanent transferable records could be made on brick tablets or some other easily distributed and permanent materials, such as papyri or palm leaves, but it also requires the existence of a large literary class whose inventive powers had been stimulated by a national thirst for knowledge.

We can best realize the length of time required for the production of this advanced form of social progress among a people possessed of literary aptitude, great mental activity and powers of organization, by considering the evidence given by the still earlier records of Telloh. The Telloh

<sup>1</sup> Sayce, Hibbert Lectures for 1887, Lecture vi. p. 398.

<sup>2</sup> *Ib.* p. 400.

<sup>3</sup> These records were not only translated, but transliterated from the Akkadian by the Assyrian scribes, who give the pronunciation of the syllabic signs they translate.

inscriptions recorded on temples and statues are, as I shall shortly prove, separated from the era marked by the founding of Sargon's library by many hundreds and certainly some thousands of years. They are written not in an alphabetical character, but in signs usually denoting certain objects, though some of them are syllabic. But these signs, which can be traced in changed forms through Akkadian literature, embody metaphysical and theological conceptions, indicating an advanced stage of culture. And these again, as will be shown in the sequel, represent records of past history which can only have accumulated during the lapse of many ages. Furthermore, the whole story to be deduced from the monuments of Telloh gives unmistakable evidence that the people who made them were a well-governed and strongly-organized race, who had founded an extensive foreign commerce, who undertook long sea voyages, and were able to attract to their dominions skilled foreign artificers who were not only practical mechanics, builders, and sculptors, but who were also able to place on record the plans they proposed to execute and to draw them to scale. These deductions are conclusively proved by the fact that the Telloh statues are made of green diorite, a stone which is not found anywhere in the region watered by the Euphrates and its tributaries, and which is said in an inscription on one of the statues to have come from the land of Magān, or the Sinaitic peninsula. This stone must have been brought by sea, and the workmen who wrought the statues must have been imported also, for it was only men trained in the country where these materials existed who could have learnt to work them. But these people must also have brought with them the practice of drawing plans to scale, or else they would not have placed on the lap of one of the statues a plan of the city of Telloh with the scale on which it is drawn marked on it. This scale, again, is not the later Assyrio-Babylonian of 21·6 inches to the cubit, but the scale of the Egyptian pyramid builders of the fourth and two following dynasties, of 20·63 inches. The attitude of these statues, again, is almost the same as that of the statue of Khephren, of the fourth dynasty, made, like them, of green

diorite; but the Telloh statues, though similar in style to that of the Egyptian sculptors, indicate a much earlier and ruder period of art than that exhibited in Khephren's statue.<sup>1</sup> They must thus date from before 4200 B.C., as Khephren was the third king of the fourth dynasty, which, according to Mariette's Chronology, began to reign 4235 B.C. The contrary supposition, that they are both of the same date or that the Telloh statues are later than that of Khephren, can only be supported by believing that the Telloh kings imported inferior workmen when superior sculptors were available. This is so exceedingly improbable that it may, I think, be safely assumed that the evidence tends to prove that the Telloh statues are very much earlier in date than that of Khephren, and that they are the work of artificers who came to Telloh when the Har-sheshu ruled Egypt, and before the accession of the dynasty of Menes in 5004 B.C. That this is perfectly possible is shown by the undoubted evidence of the artistic skill of the Har-sheshu given by their great monument of the Sphinx or the human-headed lion at Gizeh.

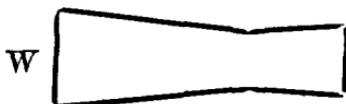
But though some of the Telloh monuments must be referred to a time probably very much earlier than 5004 B.C., the signs in which their inscriptions are written prove, as I shall now proceed to show, that the people who invented them had already passed through many ages of anxious and earnest inquiry into the mysteries of creation, and that during these ages four, if not five, races had made their religion the law of the land. They had, as each obtained the supreme power, made successive additions to the sacrificial ritual, so that it became a continuous record of national history, as it was framed and carefully kept in remembrance so as to secure the absolutely correct performance of the prescribed ceremonies, on which the prosperity of the country and its inhabitants was supposed to depend. This record further continued from race to race, as the new comers were no less careful to propitiate the old gods of the country than their

<sup>1</sup> Sayce, Hibbert Lectures for 1887, Lecture i. pp. 32, 33, Lecture iii. p. 137.

predecessors, and only added their own gods to the old pantheon.

The signs which I will take to prove these propositions are those denoting I. Woman, II. the Shrine or Altar, and III. a Star; and the proof I shall thence deduce would be still further corroborated if space allowed me to consider some of the other signs.

I. *The sign for woman.* This sign on the Telloh monuments, as given by Amiaud and Mechinseau, is .<sup>1</sup> This, as Professor Douglas informs me, is also the sign for woman in the old Chinese character. The meaning of the sign is distinctly explained in the Hindu Brāhmaṇas and Rigveda as compared with the Assyrian religio-astronomic representations on Babylonian Uranographic stones.<sup>2</sup> In the Hindu Brāhmaṇas the altar is said to be the woman<sup>3</sup> and also the mother earth.<sup>4</sup> In the instructions given for the construction of the altar for the new and full-moon sacrifice it is ordered to be made of earth in an oblong form contracted in the middle, measuring two cubits in breadth on the westward, and three in length, while the East is to measure less than the West so as rudely to represent a woman, thus :<sup>5</sup>—



Again, in the great annual Soma sacrifice the altar is ordered to be made differently, but still in an oblong form, thirty or thirty-three steps on the West, thirty-six in length, and twenty-four on the East side, representing in footsteps the

<sup>1</sup> Amiaud et Mechinseau's *Tableau Comparée des Ecritures Babyloniennes et Assyriennes*, No. 163, p. 65.

<sup>2</sup> The stone to which I especially refer in this essay is that called Stone B depicted in Professor Rawlinson's *Five Great Monarchies*, and copied in Eridanus River and Constellation by R. Brown, jun., F.S.A., Appendix ii. p. 77.

<sup>3</sup> Eggeeling's *Satapatha Brāhmaṇa*, i. 2. 5. 15, *Sacred Books of the East*, vol. xii. p. 63.

<sup>4</sup> *Ib.* iii. 7. 2. 1, vol. xxvi. p. 175.

<sup>5</sup> *Ib.* i. 2. 5. 14-17, vol. xii. pp. 62-64.

yearly measurements of time.<sup>1</sup> In a passage in the Rigveda i. 152. 2 the four-cornered oblong weapon is said to have conquered the three-cornered or the triangle. To identify these three and four-cornered weapons with the altar we must again turn to the Brāhmaṇas. The priest, in dressing the altar symbolizing the woman for the sacrifice of the new moon, is directed to lay first in the centre of the altar the wood of the sacred fire; round that he is to place the inclosing sticks (paridhis) in the form of a triangle, with its base to the West.<sup>2</sup> The mystic interpretation given for this is that the triangle representing the three former Agnis is to protect the new Agni the fire-god from the thunderbolt of the "vashat" call, with which Indra slew the Vritrā, the ancient snake-gods. This "vashat" call is the summons to the sacrifice. They were by this placed in a distinct position of inferiority to Indra, the god of the sanctifying waters, who was thus made the supreme god, as instead of the sacrifice being offered to them directly, as in the former ritual, it was offered to the new god, and they were only summoned by him to receive a share in what was once their sole property.<sup>3</sup> These three former Agnis are said to be the Lord of the earth, the Lord of the world, and the Lord of beings, and in Parts III. and IV. of this series of papers I have tried to show by quotations from the Brāhmaṇas and Rigveda that this was the old sacred triad which held in Hindu mythology the same place and was composed of the same divine persons as in the Egyptian, Greek, Roman, Akkadian, and Assyrian religions. This triad had in Hindu mythology assumed the following successive forms before the introduction of the

<sup>1</sup> Ib. iii. 5. 1. 1-11, vol. xxvi. pp. 111-113. Also see Part IV. of my Notes on the Early History of Northern India, J.R.A.S. April, 1890, p. 393, where I show that the thirty and thirty-three refer to the sacred ten lunar months of gestation and the eleven months sacred to the phallic gods, twenty-four to the solar year, and thirty-six to the three strides of Vishnu, the ruling god of the solar-lunar year.

<sup>2</sup> Eggeing's Śat. Brāh. i. 3. 3. 13, vol. xii. p. 87.

<sup>3</sup> Eggeing's Śat. Brāh. i. 3. 3. 14, and i. 2. 4. 1, also i. 6. 3. 28, and i. 7. 3. 1-5, where Rudra the phallic god is first excluded from, and afterwards summoned to, the sacrifice in which he gets the sacred butter as his share, vol. xii. pp. 88, 52, 171, 199-201.

worship of the heavenly as distinguished from the earthly fire :—

I. (1) The father, (2) the life-giving bisexual power, (3) the mother earth.

II. (1) The father, (2) the earthly fire of the fire-stick, (3) the mother-earth.<sup>1</sup>

It was this last phase of triad worship, which is represented in the instructions I have now quoted, and in these the middle enclosing stick, laid on the Western side of the triangle, is the most important. It is ordered to be laid down first, and the directions are that the priest is to take a Samidh, or the kindling stick of the pair of fire-sticks, and to light with it the middle inclosing stick, and then to lay it on the fire.<sup>2</sup> Now to light with the kindling stick he was obliged to insert this stick into a hollow formed in the stick, placed at the base of the triangle, and to rub it till it ignited. When it was lighted, he was to lay the stick so that it touched both the apex and the Western base. When this is done, the whole plan of the oblong altar with the triangle laid on it is as follows: Now this triangular superstructure is precisely



like the sign for woman given in the Telloh inscriptions, with the exception that in the Hindu figure the fire-stick is made to touch the Western inclosing stick or the earthly vital power, which, as the life-giving heat, animates both the father and the mother. The Telloh sign, in which the line inside the triangle is made only to touch the apex, seems more distinctly phallic than the other, and represented the generator God as an anthropomorphic deity. When once it is admitted that the gods are generators, the change in the symbol in the Hindu triangle must indicate the ascription of the work of generation to the sacred power of the divine heat shown in its generation of fire by its own internal vital force from the Western stick of the triangle, which was the symbol of the

<sup>1</sup> Part IV. of Notes on Early History of Northern India, J.R.A.S. April, 1890, p. 365, also see pp. 338-350. I have seen reason to alter here the middle god of the second phase of the triad.

<sup>2</sup> Eggeing's Śat. Brāh. i. 3. 4. 1-6, vol. xii. pp. 90, 91.

receptive life-giving power, and it was the union of the two which made both father and mother capable of producing fresh life.

But in the representations of the altar on the Babylonian Uranographic stone we find that of the five altars dedicated first to the gods of the five seasons, and afterwards to the five planets, the altar to Mercury, the Babylonian Nebo, is in a triangular form, and is depicted thus:<sup>1</sup> It is placed in the darkest place on the dark side of the heavenly circle, and is guarded by the great serpent whose head overshadows the apex of the triangle forming the top of the altar. The Babylonian Nebo, or Nabu the prophet, is the Akkadian Nusku called "the sublime messenger of Mul-ge, or lord of the lower world."<sup>2</sup> That is to say, he was the Latin Mercury and the Greek Hermes, the god of the earth by fire and the messenger of the gods. Therefore the triangular altar of Nabu, or Nusku, on the Uranographic stone, and its counterpart, the triangle placed on the altar of the earth, the mother of all things in the Hindu ritual, tells of a long series of evolutions of religious belief.



First there was the worship of the mother-earth, the virgin author of all life, who produced all things by her inherent energy, and who looked on the blood of the human victims sacrificed to her<sup>3</sup> as the food she required to sustain her life-producing power.

Secondly, the worship of the anthropomorphic father introduced by the worshippers of the phallus and the snake, whose god was the great Nahusha of the Hindus, and the sacred Naga, the great king of Xerxes' inscription, and the Naga, or snake, which was depicted on the banner of the

<sup>1</sup> Eridanus River and Constellation, by R. Brown, jun., F.S.A., Appendix ii. p. 77.

<sup>2</sup> Lenormant, *Chaldean Magic*, p. 17.

<sup>3</sup> Human sacrifices to the mother-earth were universal. I have dealt fully with the subject in Part IV. of this series, *J.R.A.S.* April, 1890, pp. 374-379. Lenormant, *Chaldean Magic*, p. 231, shows also, from the sacrifice of seven children to the gods of darkness made by Amestus, wife of Xerxes, on the advice of the Magi, that human sacrifices were offered by the mother-worshippers of Irân, who preceded the Zoroastrians.

Parthian kings.<sup>1</sup> It was this snake which watched and guarded the triangular altar.

Thirdly, that of the triad including as the third person, besides the father and mother, first the bisexual god, and afterwards the god who produced fire on earth, as embodied in the pair of fire-sticks.

II. *The symbol for altar or the shrine.* This in the Telloh signs is thus depicted .<sup>2</sup> Here we have no longer the altar of earth with the triangle on it, but the stone altar made square, as sacred to the four Agnis, including the heavenly fire which bore the savour of the sacrifice up to heaven. This was the four-cornered weapon which, according to Rg. i. 152. 2, conquered the three-cornered triangle. The fire of the four Agnis is shown as burning on the top of the altar, but we have also on it a further sign, the saltier X, which Professor Douglas informs me is the old Chinese symbol for five (5), and it is this meaning which it appears to bear in the Telloh sign. The reasons for this seem to be as follows: The original worship with which sacrificial ritual began was that of the divine mother. It was she who became the first god of a united nation, who recognized that, whatever their tribal descent might be, and whatever allegiance they owed to totemistic ancestors and guardians to whom the disunited tribes had hitherto appealed for help, they were, since they became a nation, all the children of the great earth-goddess. It was she who was the author of all animal and vegetable life, and the ultimate mother of all human beings born within the land over which she ruled. This was the country of the Mountain of the East, called in Akkadian *ḫarsak-kurra*, which lay to the North-East of the Akkadian land, and "beyond which extended the land of Aralli, which was rich in gold, and inhabited by the gods and blessed spirits."<sup>3</sup> It was these people who are called in Hindu mythology the *Rakshasas*, or worshippers of *Rak*, the Ak-

<sup>1</sup> Brunnhofer, *Irān and Turān*, iii. 1. pp. 49, 50.

<sup>2</sup> *The Three Hieroglyphic Systems*, by Major C. R. Conder, *Archæological Review*, vol. iii. 2, April, 1889, p. 104, pl. 1.

<sup>3</sup> Lenormant, *Chaldean Magic*, p. 152.

kadian for woman, and who, like those living round the Akkadian sacred mountain, are said in the Brāhmaṇas to come from the East, which was to them the country to the East of the Panjāb.<sup>1</sup> They are the people who in the Zendavesta are described as living in the sacred land of Seistān, the Sogdiana or Sakastanē of the Greeks. This was the country where the Haētumānt, the modern Helمند, pours its waters into the lake Kasava, now called the Zarah or Hamūn sea, and where Frangrasyan, the king of the Turanian snake-worshippers and builders of stone altars, brought a thousand springs into the lake whence he irrigated the country.<sup>2</sup> It was here that Mount Ushidarena (the mountain that gives understanding<sup>3</sup>), the most sacred seat of the Zamyād, or spirit of the earth, is situated. It was this sacred mother-earth who thus inclosed in her womb the four Agnis represented by the saltier, which thus came to denote the number five.

But this sign of the altar, or shrine, showing the four Agnis, or fire-gods, is not confined to the Akkadians, for among the Hittite signs<sup>4</sup> we find that for altar thus depicted . Here we see the sacrificial fire burning in the right-hand corner of the altar, while below the four supreme gods are represented as sanctifying the altar and the sacrifice, and dwelling within the sacred shrine. The Hittites, again, were a Northern people, who ruled Asia Minor, and who were probably ruled by the Northern tribes who brought the worship of the fire-god to supersede and be incorporated with the generators, or anthropomorphic gods of the South.

III. *The Sign of the Star.* This in Telloh inscriptions is represented in two ways— and , the eight-rayed star.<sup>5</sup>

<sup>1</sup> Eggeing's Sat. Brāh. i. 3, 4, 8, p. 92.

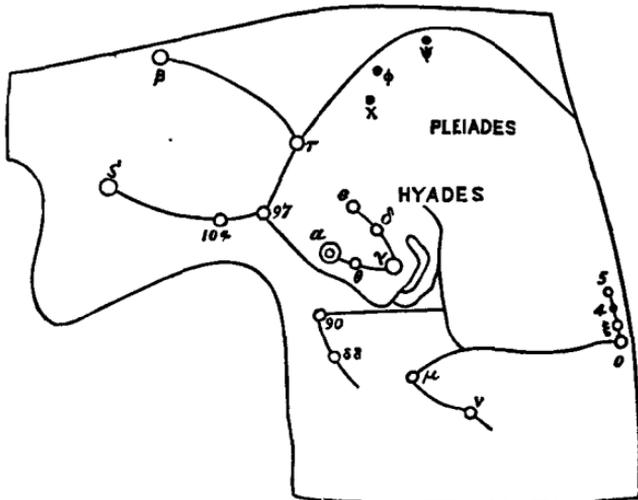
<sup>2</sup> Darmesteter's Zendavesta, Zamyād Yašt, x. 66, and West's Bundahiṣ, xxxi. 25, Sacred Books of the East, vol. xxiii. p. 302, and vol. v. p. 136.

<sup>3</sup> Darmesteter's Zendavesta, Zamyād Yašt, i. 2, Sacred Books of the East, vol. xxiii. p. 287, note 5. Brunnhofer, Irān and Turān, iii. 3, p. 83, interprets it as the Mountain of the East, and connects it with Ushan, the dawn, and with the Hindu Ushinara, the father of Shiva, the phallic god.

<sup>4</sup> Archaeological Review, vol. lii. No. 2, April, 1889. The Three Hieroglyphic Systems, by Major C. R. Conder, p. 110, No. 40.

<sup>5</sup> Both these signs appear in Amiaud and Mechinseau, Tableau Comparée des Ecritures Babyloniennes. The bull sign being No. 229, p. 95.

In the first sign the  $\Lambda$  is the sign for lord, while the figure below it represents the ancient triad triangle surmounted by two upright bars. These must be, as I shall show presently, two of the gods of the old pentad, formed when the triad dominated by heavenly and spiritual influences was made the ruling creating and producing power both in heaven and earth. The figure rudely represents a bull's head, and is also used in the Telloh inscriptions without the covering sign  $\Lambda$  to represent a tame bull.<sup>1</sup> At Telloh there is an inscription dedicated to Ana, the sky, which is said in the inscriptions on it to have been built by Gud-ea. This name means the bull (Gud) Ia or Ea, and Ea, again, means the house (E or I) of water (A). The explanation as to how a sign denoting the God of the House of Waters came to be applied to the bull-god is supplied by the following drawing of the constellation Taurus as described by Ptolemy:<sup>2</sup>



In this drawing the bull is shown as inclosing the watery

<sup>1</sup> Amiaud et Mechinseau, *Comparée des Ecritures Babylonniennes*, No. 47, p. 18. The wild bull is represented by the sign . The three eyes here depicted are again reproduced in the epithet of "the three-eyed god," applied to Siva in the *Mahābhārata*, *Śalya Parva*, *xlvi. 36*, p. 193, No. 48, p. 19.

<sup>2</sup> This drawing is taken, by the kind permission of the author, from the *Tablet of the Thirty Stars*, by J. Brown, jun., F.S.A., *Proceedings of the Biblical Archaeological Society*, Feb. 1890, p. 23.

constellations Hyades and Pleiades, that is, as forming their house.

This, like the most ancient part of the information given in Ptolemy's astronomy, was doubtless supplied from Chaldæan sources used by the early Greek astronomers, and it represents Taurus as the bull of heaven, whilst the representation of the bull with the addition of the symbol for lord, denoting star, in the Telloh inscriptions, makes the bull the lord of the stars, and the name Gud-Ia or the bull Ia shows that it was Ea or Ia who was made the ruler of the heavenly host.

It was thus he became the bull of heaven, the leader of the herd, and his position is exactly the same as that of the Hindu Pushya, or Pūsh-an, the god (an) Push, of the Hindus, who was Pasu-pati, the lord of cattle,<sup>1</sup> and it was Push who, after the dethronement of Tai, the mother, led the herd of months out to pasture as the ruler of the first month of the lunar year. This began with the first new moon after the winter solstice, which month was called after his name. This was the year used in Assyria and Babylonia in the time spoken of by Sargon in the Observations of Bel as the "remote days of the moon-god."<sup>2</sup> Under this arrangement the year began just after the winter rains of the Euphratean delta and the Persian Gulf, which were represented in the solar Zodiac by the sign Aquarius. It was thus the God signified by the sign Zib, meaning "water,"<sup>3</sup> later the Fishes, the god Ia, Lord of the House of the Waters, who poured down the fertilizing rains which were to give life to the growths of the new year; and it was this new year, again, who was the Akkadian Dumu-zi, the Assyrian Tamnuz, the only son of Ia, the year who was called "Dumu-zi," Son of the Flood,<sup>4</sup> when the story of the flood was a nature myth symbolizing the death of the old year, which was killed by the winter rains and the birth of the new year.

<sup>1</sup> Eggeling's *Sat. Brāh.* i. 7. 3. 8, *Sacred Books of the East*, vol. xii. p. 201.

<sup>2</sup> Sayce, *Hibbert Lectures for 1887*, Lecture iii. p. 166.

<sup>3</sup> This interpretation has been kindly given to me by Mr. R. Brown, jun., F.S.A.

<sup>4</sup> W.A.I. 2. 47. 29, Sayce, *Hibbert Lectures for 1887*, Lecture iv. p. 233.

Ia, or the heavenly bull, retained on his transfer to the solar year the lunar sign  $\text{g}$ , representing the full and crescent moon which belonged to him as the ruler of the moon's year; but in this transfer he became his son Marduk (the Akkadian Amar-utuki, the light of the sun), the young calf, who was the ruler of the vernal equinox, instead of the winter solstice.<sup>1</sup>

Thus the various representations of Ia as a heavenly god give us an account of the evolution of religious astronomy. When he was first raised to heaven as the fish and the water, and before he was the bull, he became the lord of the stars, and took the chief place in an astronomical system founded on observations of the stars, and the division of the heavenly sphere into a series of segments marked by selected stars. These were the fixed stars, which are represented in the Zendavesta as the maintainers of law and order in opposition to the wandering stars, the Pairika, the moon and the planets who disturb the heavenly order. Under this system the stars became the hands of the heavenly clock, and their changes denoted the lapse of time. When continuous observations had enabled the early astronomers to trace the path of the moon and to trace her course as a measure of continuous time, the heavenly bull marked the first month of the lunar year, and was afterwards transferred to the solar system.

This chronological sequence is exactly maintained in the Hindu sacred writings. In the great cosmological hymn of the Rigveda, i. 164, 8, the heavenly bull, the house of the holy water of life, is represented as the divine mist rising from the water. This mist, when impregnated with the thought of the spirit of life, begot in the womb of the mother-earth the new year calf (v. 9). This, again, is the reproduction in India of an Akkadian doctrine. As Lenormant says: "The Akkadians (and they transmitted this idea to the Chaldæo-Babylonians of more recent ages) considered the humid element as the vehicle of all life and the source of all genera-

<sup>1</sup> Kosmologie der Babylonier, by P. Jensen, pp. 84, 88.

tion." "Hea was its soul and spirit, and therefore closely connected with it."<sup>1</sup>

Ia in this form was Thraetāona, or Trita Aptya, the third (trita) and ruling water-god (Aptya) of the Zendavesta, Rigveda, and Hindu Brāhmaṇas. It was he who slew the great snake Azi Dahāka, who ruled in the land of Bauri, or Babylon,<sup>2</sup> and who in his other form of Indra, the heavenly sap (Indu), slew the Vṛitra, or serpent races, in the Rigveda.

But this supreme divinity displaced the older Ia, who was the chief of the earliest divine pentad. This consisted of the anthropomorphic triad and the mother-earth, and the snake-father, ruling the father-land of the nation. This last was the great snake Nahusha of the Rigveda and Mahābhārata, who in the Brāhmaṇas became the phallic god Rudra, and who was Ia in his earlier form of a serpent.<sup>3</sup> But this conception of the five great gods was founded on the five seasons of the year of the people of the Persian Gulf, winter, spring, summer, rainy season, and autumn, and this was earlier than that exhibited in the bull-star of Telloh. In this last the bull of the house of waters (Gud-ea) ploughed the course of the year in the stars as ruling them and the year. But the conception of the heavenly bull as the plougher is one which must be bound up with a definite agricultural year, and the bull of the house of waters could not take his place as the leader of the starry heavens and of the year till he became the moon-bull, that is, till the moon was looked on as the measurer of the year. But Akkadian evidence shows that Ia took his place in the stars before he became a bull, and when he was called by his more common title of Ia ḫan, or Ia the fish. That the fish was the first sign is clear when we consider the symbol under which the fish-god is represented among the signs of the zodiac. He is there depicted as the goat-fish, the goat with the fish's tail, and is Capricornus in

<sup>1</sup> Lenormant, *Chaldæan Magic*, p. 156.

<sup>2</sup> Darmesteter's *Zendavesta*, *Ābān Yašt*, viii. and ix. 29-35; Eggeling's *Šat. Brāh.* i. 2. 3. 1 and 2, *Sacred Books of the East*, vol. xxiii. pp. 61, 62, vol. xii. pp. 47, 48.

<sup>3</sup> Sayce, *Hibbert Lectures for 1887*, Lecture iii. p. 184, Part II. of my *Notes on the Early History of Northern India*, J.R.A.S. pp. 263-268.

our Zodiac, and Makara, the sea-monster, in that of the Hindus. In the Akkadian signs he is Shuhu, the ibex, or mountain-goat, and the gazelle of the Euphratean plains. Shuhu, the ibex, or gazelle, was the animal sacred to Mul-lil, lord of the dust (lil).<sup>1</sup> It was the animal who dwelt on the sacred mountain of the East, *χar sak kurra*, sacred to the great mother,<sup>2</sup> and who descended to the river plains as the gazelle, and was looked on as the symbol of fecundity. The ibex, which must have been the sign of Ia when he was the Zi-ku, or spirit (Zi) of the earth (ku), was succeeded by the goat and snake, both sacred to the father-god, and typifying the generative power. To the goat a fish's tail was attached when the father snake became the encircling ocean, when in the Hindu story of the flood the horned fish saved Manu (the thinker) the new year of a holier time and the father of a holier race,<sup>3</sup> when its mists and waters were thought to be the home of all life, and when the gods were raised from earth to heaven. That this transformation must have been made before the bull became ruler of the stars and the leader of the lunar year, is clear, for if the bull had held that post before the goat, Ia the fish would have been joined with the bull, and not with the goat. The subsequent substitution of Ia the bull for Ia the goat-fish makes a new departure in religious and scientific evolution, and seems to denote the acceptance of the complete lunar year of thirteen months, beginning with the month of the bull, the Pūsh of the Hindus, and the Poseideōn of the Greeks, instead of the month sacred to the mother. This new evolution was marked by assigning to the heavenly bull the lunar sign, by which he was henceforth known among the signs of the Zodiac.

The older name of Ia, the fish, is preserved in the story told by Bērōssus of Oannes and by Hyginus of Euahanes, both of which names are derived from the Akkadian name Ea-*χan*. He is described as the fish-god who rose from the waters

<sup>1</sup> Sayce, Hibbert Lectures for 1887, Lecture iv. p. 284.

<sup>2</sup> Lenormant, *Chaldean Magic*, p. 152.

<sup>3</sup> Part IV. of this series of essays, *J.R.A.S.* April, 1890, p. 344; *Mahābhārata Vana* (Markandeya Samāsya) P'arva, clxxxvii. pp. 552-556.

and revealed "religion and social laws to men."<sup>1</sup> In this story he is described as rising from the ocean, which was the rope, or great serpent, the Midgard of the Northern Edda, which surrounded the earth. This points to a time long before the gods were looked on as the rulers of heaven, and which must be very near to those when the ruler of all things was the serpent Nahusha. Ia in this form is preserved in the Hindu Yayāti, the reduplicated Ia or Ya who succeeded Nahusha in Hindu mythology. He was not a heavenly deity, but the father of the five serpent or royal races of India. Their mothers were the heavenly Deva-yānī, the goddess (deva) of the Yas, or worshippers of Ia, the god of the waters encircling the earth, and Sharmishta (she who is ashamed), the daughter of the King of the Asuras, or serpent-worshipping races. Devayānī was the mother of Yadu, the father of the Yādevas, or worshippers of the god Ia, whose home was at the holy city of Dwaraka, the door (dwar) of the earth (ka) situated on the sea near the mouth of the Indus, and whose god Vishnu was distinguished by the number nine, the number which among the Akkadians was that sacred to the igogi, or spirits of heaven, of whom Ia was the eldest born;<sup>2</sup> and of Turvaṣu, or the father of those to whom Tur, the Akkadian pole star, was the chief god,<sup>3</sup> who were also called Ya-vanas,<sup>4</sup> and were the Northern Turanians. The union of the two tells of the union between the Northern and Southern races, between the Southern people who worshipped the great snake, the encircling ocean, and the Northern tribes who looked to the starry heavens as the home of the everlasting god. It was among these last people that Ia assumed the form of Io, the Greek goddess of the violet-dark (ἰος) night,<sup>5</sup> the Varuṇa, or dark night of the Rigveda, and it is in

<sup>1</sup> Lenormant, *Chaldean Magic*, pp. 157 and 203.

<sup>2</sup> Sayce, *Hibbert Lectures for 1887*, Lecture iii. p. 141, also p. 752 of this Essay.

<sup>3</sup> The Akkadian pole star was Tur. See *Tablet of the Thirty Stars*, by R. Brown, jun., F.S.A., *Proceedings of the Society of Biblical Archaeology*, Feb. 1890, Part ii., p. 27.

<sup>4</sup> Part II. of this series of essays, *J. R. A. S.* April, 1889, pp. 213, 246-249.

<sup>5</sup> She was the mother of the Ionians (*Ἴωνες*), and the Hebrew Yavan, who were thus the sons of Ia, as the divine mother.

this form, contradistinguished from the more Southern form of the watery mists, that Ia represented the celestial ocean. It was in his or her semi-material form that she represented the Zi-ku, or spirit of the earth rising from the material ocean.<sup>1</sup> We thus see in Ia the god who, as Lenormant shows, descended, unchanged in name but with different functions, from the Akkadians to the Semitic Assyrians,<sup>2</sup> and who also became the supreme god of the Greeks and Hindus. He was first the great snake, then the encircling ocean, afterwards the dark night, and then became the ruler of the stars, first as the goat-fish, and who afterwards, as the bull of heaven, ruled the lunar year. He was the great father, the creator of the year and all that it produces, and was finally the righteous god, the heavenly father and mother. It was on his name, that of Yah, translated in our version as the "name of the Lord," that men began to call in the days of Enosh,<sup>3</sup> the son of Set, or Seth, the serpent-god of the Egyptians and Jews, and it was he who, in the flood story, as told in Genesis, is the Yah who destroyed the wicked race of serpent-worshippers, and brought in the new year, or era, of a new and holy life.

But when we turn from the Telloh sign of the bull-star to other signs for stars, we find the five gods of the Pentad appearing again in the Egyptian star ✕. Here the upper three signs distinctly represent the heavenly triad, while the lower two represent the earthly duad. The whole denotes growth beginning from the roots and extending to trunk and branches, and also symbolizes the five seasons. But the course of religious evolution from the old Pentad is most distinctly shown in the six-rayed Hittite and Cypriote signs for star. These are ☆ Hittite, and Cypriote ✧, and for the interpretation of them we must turn to the story of the fire-god told in the Aitareya Brāhmaṇa. Nabhānēdishtha, who is in this story the god of the sacrificial fire, means he who is nearest to the navel, and the reason of why this name was

<sup>1</sup> Lenormant, *Chaldean Magic*, p. 153.

<sup>2</sup> *Ib.* p. 159.

<sup>3</sup> *Gen.* iv. 26.

given to the sacred fire will be at once seen by referring to the sketch of the altar, meaning the woman with the sacred triangle on it, in p. 706, where the original fire-stick is shown in the apex of the triangle. It is this which is especially referred to in Rg. iii. 29. 4, a sacrificial hymn to Agni, where it is said, "We place thee, O Jatavedas (Agni), in the place of Īḍa, in the centre (Nābhi) of the earth (i.e. in the centre, or navel, of the altar), to carry up our offerings."

Nabhānēdishtha is said to have learnt from his father, Manu (the thinker), how to raise his five brothers (the anthropomorphic pentad) up to heaven, and the story tells further how he supplanted Rudra, the phallic god.<sup>1</sup> From this it appears that the sixth ray of the symbol for star denoted the Northern fire-god added to the five gods of the Southern races. We thus find two series of six supreme gods, one in which the leadership of the Pentad is assigned to the lord-bull, and the other in which it is taken by the five gods of the Northern tribes.

The eight-rayed star ✱, which also appears together with the bull-star on the Telloh monuments, also seems to show the influence of the fire-god, and to be a sign of the perfect divinity formed by the union of the four fire-gods.<sup>2</sup> As the sign appears on monuments much earlier than the time when the solar year was introduced, about 4700 B.C., it is impossible it could be solar.

### *Historical Deductions from these Sacred Signs.*

But these sacred signs also tell us of the existence of at least three, and, as will be shown later on, of four early races, who had, by their religion and power of cohesion as units formed by allied tribes, coalesced into powerful nations, and

<sup>1</sup> Ait. Brah. v. 2. 14, Haug's translation, vol. ii. pp. 341, 342, also Part V. of my Notes on the Early History of Northern India, J.R.A.S. July, 1890, pp. 530-533.

<sup>2</sup> Dr. Sayce, Hibbert Lectures for 1887, Lecture ii. p. 141, shows that eight was the number sacred to the Anunaki, or gods of earth. Nine denoted the "igigi," or gods of heaven. Hence the first fire-god, the earthly fire which preceded that of heaven, was a god of earth.

who in their respective spheres of influence founded the social systems of Europe and Asia. These are the—

- |           |           |  |
|-----------|-----------|--|
| 1. Rotou. | 2. Amou.  | 3. Tumaha of the Egyptians.                        |
| 1. Shem.  | 2. Ham.   | 3. Japhet of the Jews.                             |
| 1. Airya. | 2. Toura. | 3. Sairema of the Persian Shah Nāmah. <sup>1</sup> |

### *The Mother and Father-Worshippers.*

Taking the last of these races first, they would seem to be the Mongoloid tribes of Malayan affinities, who came to India from the East, and instituted the first rude forms of village communities and of unions of villages into provinces. They were an agricultural and forest race, and worshipped the mother earth and the local spirits living in the trees of the forest. They advanced slowly Westward until they met with the second race, the Southern Australioids, or Turanian Dravidians, the sons of the Akkadian Dan, the judge, called Dānava and Asura in the Hindu mythology, Dānus in the Zendavesta, and Danai by the Greeks. They were the shepherds living in the Himalayan valleys and the mountains of the East, who fed their flocks and herds along the river plains where they were open and free from forest. They made the mountain-goat, or ibex, their sacred animal, which was sacrificed instead of, and also together with, the human victims offered to the mother-earth. They were the snake-worshippers and followers of the God called in the Zendavesta Frangrasyan and Azi-Dahāka. He was their god Viru, or the male form of creative energy. They are called in the Gāthas of the Zendavesta the Turanian Fryano, “who further on the sentiments of piety with zeal.”<sup>2</sup> These people seem to have

<sup>1</sup> The Traditions of the Archaic White Races, by J. S. Stuart Glennie, Trans. Royal Historical Society for 1889, pp 310, 311.

<sup>2</sup> Mill's Yasnas, Gātha Uṣtavaiti Yasna xlvi. 12, Sacred Books of the East, vol. xxxi. p. 141; also Part V. of my Notes on the Early History of Northern India, July, 1890, p. 531. I here argued that Viru was the Hinduized form of the Zend “*fry*”; but since writing this, I have read Dr. Hermann Brunnhofer's Irān and Turān. He in chap. ii. p. 28 says that, at least in the Sanskrit, a Zend *f* becomes *p*. Thus the Zend *framātān*, a governor, becomes in Sanskrit *pṛā-mātār*. Thus “*fry*” could not become Viru, but *pīru*. I have already shown

united with the mother-worshippers to form a nation of agriculturists and shepherds in the land of Seistān, which was ruled by the Turanian Frangrasyan, who irrigated the country by the thousand springs which he brought into the lake Kasava, the modern Zarah or Hāman Sea. It was these people who were the ancestors of the agricultural tribes of India who all worship the Viru.

It was these Turanians, who were the stone-builders, who first substituted the stone altar for the earth altar of the mother-worshippers, and the memorial stone pillar for the phallic wooden sacrificial stake. It was this race who were the builders of the Neolithic period, and who raised most of the early stone monuments throughout Europe and Asia.

This alliance between the Turanians and mother-worshippers is recorded in the Zendavesta and Shah Nāmah. The Zendavesta tells of the two wives of Azi-Dahāka, the great snake, who were after his death married by Thraetāona. They are called Savanghavāch, or she whose speech (vāch) is of the East (savah),<sup>1</sup> and Erinavāch, or she whose speech (vāch) is that of Irina, the land of the bull (Akkadian Ira), or of the still more universally sacred mother the Iḍa, Iḷa, or Ira of the Hindu and Greek mythologies. According to the Shah-nāmah, Savanghavāch became the mother of Tura, king of Turan, that is to say, of the Turanian, or Hamitic races, and of Sairima, king of Rām, that is, of the tribes worshipping the dark night as their mother, the Io of the Greeks, the Rām of the Zendavesta, and the Rāma of the Hindus.<sup>2</sup> They were the Ionian, or Japhetic races, the Yavana of the Jews, who sailed from the Persian Gulf,

numerous instances in which Dravidian roots have been adopted in Sanskrit, and these Dravidian people would at least call themselves by a Dravidian name. This would make the root written as "pīu" in Sanskrit the same as the Tamil *peru* which means "to beget" (Caldwell, Comparative Grammar of the Dravidian Languages, p. 486), and the name would thus mean the "worshippers of the god who is the generator, or father."

<sup>1</sup> Savah in the Bundahiḥ is called the Eastern Region, West's Bundahiḥ xi. 3, Sacred Books of the East, vol. v. p. 33.

<sup>2</sup> The Yādavas, or tribes worshipping Ia, and living at Dwaraka, were also descended from Rāma, the son of Rohini, the red cow, called Balarāma, or the Strong Rāma. There certainly seems to be a connection between Rām and Rūm, and the name Rām appears to denote the mother-god of the sea-faring people.

colonized the coasts of the Mediterranean both in Europe and Asia, and made their way by sea to India as the Magas, or mother-worshippers. These last are the people who are described in Assyrian documents as living on the coast and speaking "the language of the fishermen,"<sup>1</sup> which differed from the Turanian tongue of the Akkadians and the Semitic speech of the Assyrians. Erinavāch, on the other hand, became the mother of Airya, the son of Ira, the bull or cow, and Ida, the offspring of Manu, who, in the Hindu story of the flood, was the mother-earth, purified and sanctified by the heavenly waters, which, descending from the home (I or E) of the god of the water (A), destroyed the old earth, the home of the sinful race.

*The Ural-Altai Race and Kushite-Semite Races.*

The third race were the people of the sacred Irān, and were the Ural-Altai tribes, who came from the North as the men of the Bronze age, and who, after deifying in their Northern home the fire-god, who taught them to use metals, and learning the arts of building in stone and measuring their work both in stone and wood, from their predecessors, the stone-builders of the Neolithic period, applied this system of measurements to the stars in heaven. These stars were the heavenly fathers and mothers of the earlier race. They, when they reached the South and became united with the Akkadian astronomers, learnt to look on the ship Argo, the Satavāesa of the Zendavesta, as the ship of the mother, and on the star Canopus, the Hindu Agastya, as the heavenly father, and made Tistrya, the dog-star, or star of the Tsir, or snake, the national star of the fire-god, before the days when the goat-fish Ia became the ruler of the stars. The race of northern artificers formed by the union of the Ural-Altai people of the North with the Southern and Midland races became the fourth race, the sons of Kuṣ, or Kaṣyapa, the sacred tortoise,<sup>2</sup> who is

<sup>1</sup> Lenormant, Chaldæan Magic, p. 347.

<sup>2</sup> Weber, Ind. Stud. i. 187, quotes Śat. Brāh. vii. 5. 1. 2, as giving Kaṣyapa as the name of the sacred tortoise.

the totem of the Hindu Kurmis, or agricultural tribes. It was this people who traced the annual motions of the moon in the segments of the heavenly sphere, and thus gauged the course of the moon in the lunar year and traced the paths of the planets. They made the moon, called Kaşin, or the daughter of Kuş, in the Mahābhārata,<sup>1</sup> the ruler of the year. It was they who in their earlier phase as the Hittites, the Northern conquerors, the Hitaspa of the Zendavesta,<sup>2</sup> first by the fire-god slew the judge Urvakshaya (the ancient (Ur) speaker (vaksh), the father of the snake-worshippers), and who from Ātarōpātakan, the land of fire (Atarō),<sup>3</sup> lying to the South-East of the Kaspian Sea, first disturbed the ancient races who worshipped the mother earth of the mountain of the East, the heavenly mother, the dark sky, and the five gods of the holy pentad ruling the five seasons of the year. It was by their union with these old races that they became the sons of Kuş, or of the Kaspian Sea, and adopted as their sign and sacred animal the horse (aspa). But this horse was not the horse of the Hittites, but Keresaspa, or the horned horse of the Zendavesta.<sup>4</sup> It was they who found out, by tracing the course of the moon and planets, that they were not, as they were regarded by the mother and snake-worship-

<sup>1</sup> Mahābhārata, Śalya (Śalya-buddha) Parva, xxxv. 49. p. 140 of Babu Pertap Chunder Roy's translation.

<sup>2</sup> Darmesteter's Zendavesta, Rām Yašt, vii. 27, 28, Zamyād Yašt, vii. 41, Sacred Books of the East, vol. xxiii. pp. 225, 296.

<sup>3</sup> West's Bundahiş, xxix. 12, comp. xx. 13, Sacred Books of the East, vol. v. pp. 120, 129, shows that Ātarō-patakān was the Āriān Vaj of the fire-worshippers, where the mother-river Dāntik rose. But this river, as its name imports, was the second (dait) river, and was that sacred to a race later than the original mother-worshippers, whose sacred river was the Helمند.

<sup>4</sup> The proof of this identification of Keres in Keresaspa with Greek κέρας, 'a horn,' is given by the Hebrew *keren*, 'a horn,' and the statement in the Zendavesta (Yasna ix. 10, Sacred Books of the East, vol. xxxi. p. 233) that Keresaspa was the son of Sama or a Semite. The horns were the horns first of the Shuhu, or ibex, next of the goat, and afterwards of the moon-bull, and were first the signs of earthly, and afterwards of heavenly power. It was with this meaning that the horns of the moon-bull were placed on the Jewish altar. The horse was the animal sacred to the Ural-Altai Finns. See Part IV. of my Notes on the Early History of Northern India, J.R.A.S. April, 1890. p. 416. I may also here note that Karna, the charioteer king of the Mahābhārata, the great opponent of Krishna, or Vishnu, is probably a reproduction of Keresaspa. Karna was born on the river Aşva (the horse), and Karna-s-aspa is precisely the same word as Keresaspa if we substitute the Assyrio-Babylonian form of the word for horn (karni) for the Gr. and Zend form "keres." See Part V. of this series, J.R.A.S. July, 1890, p. 543.

pers, the Pairikas, or wicked disturbers of law and order, but the measurers of time. This alliance is recorded in the Zendavesta, which ascribes to Keresaspa the restoration of the rule of justice which had been disturbed by the murder of Urvakshaya, the ancient judge who was Keresaspa's brother. These people were the Semite-Kushites of Assyrian and Babylonian history.

*The Moon as Sacred Goddess of the Holy Land as shown  
in Names of Countries.*

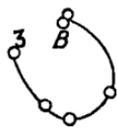
It was apparently these people who gave to the Akkadians their name as sons of Akki (the irrigator), who was the legendary father of the Great Sargon.<sup>1</sup> In the days when the Southern races were supreme in the land, we know that Assyria, or Northern Mesopotamia, was called Gutium, which is connected with Gud, the bull, and this is preserved in the name of the rites of Goetia, which is given by classical authors to the magical rites used in Greece before the Median magic was introduced at the time of the Median wars by a book attributed to the Median Osthane.<sup>2</sup> They were the Yātus of the Zendavesta, the irreligious race who worshipped Ia when he was allied with the goat-god, and was the great god of magic.<sup>3</sup> These people were the ancient Magi, sons of the mother-earth Maga. But as these people went from the Persian Gulf to Asia Minor and India, they must have ruled the Southern as well as the Northern province. It was the Northern province that the fire-worshippers from Ātarō-pātakan first conquered, and it was there that in Babylon they found the observatories of the Southern star-gazers, and it was there apparently that with the help of the Akkadian calculations they found out that the moon, which had been regarded by the earlier astronomers as only ruling the single months and the ten sacred months of gestation, ruled the lunar

<sup>1</sup> Sayce, Hibbert Lectures for 1887, Lecture i. pp. 26, 27.

<sup>2</sup> Lenormant, Chaldean Magic, pp. 238, 333.

<sup>3</sup> *Ib.* p. 158.

year of thirteen months of twenty-eight days. Lenormant has shown that the name of the province immediately round Babylon is called Sumir in Assyrian literature and Shinar in Genesis.<sup>1</sup> This name Shinar is, as he shows, a Semitic rendering of an Akkadian name, which was originally either Sumer or Sungir,<sup>2</sup> and it is evidently from the latter form that the Semitic Shinar was derived, as the  $\text{Y}$  certainly represents an Akkadian  $g$ . The Northern part of this country, moreover, is that between the Tigris and Chaboras, whence the city of Singara is placed in the ancient maps of Persia, and which is called Sindjar by Arabian geographers. It was here that the range of hills called by Ptolemy  $\Sigma\upsilon\gamma\gamma\acute{\alpha}\rho\omega\nu \delta\rho\eta$  was situated.<sup>3</sup> This was the country of Samiras, who is said by Abu-l-Faradj to be the first king of Babylon after Nimrod. He describes him as having three eyes and two horns.<sup>4</sup> This description again coincides accurately with the picture of the head of the lunar bull in Mr. Brown's map taken from Ptolemy. In this the two horns are clearly  $\varsigma$  and  $\beta$ , and the three eyes are the three stars below the horns. It also agrees with the Akkadian (Tel-loh) sign of the wild bull  $\text{𐎶}$ . But these signs,



as well as the name Sin-gara, Sin-djar, and Shinar, together with the fact that this country was the latest conquest of the race who had adopted the moon-god of their predecessors, and had made it, under the Semitic name of Sin, the moon-ruler of the lunar year, all point to a close connection between the country and the moon. Thus as the country had formerly been called Gutium, or the land of the moon-bull, the Kushite-Semites called it the land of the moon (Sin) and Sin-gar.

This name of the land of the moon was also transferred to Mount Sinai, which became the mountain of the moon, and the names of this mountain also apparently indicate the course

<sup>1</sup> Lenormant, *Chaldæan Magic*, pp. 393-398.

<sup>2</sup> *Ib.* p. 401.

<sup>3</sup> *Ib.* 402. Lenormant quotes Ptol. v. 9, Dio Cassius lxxviii. 22, Ammian. Marc. xviii. 5. 20, Ritter, *Erd-Kunde*, vol. x. pp. 118, 158, 247, 696, 718, Layard's *Nineveh and Babylon*, p. 249.

<sup>4</sup> *Ib.* 396, note.

of historical religious evolution. Its other name, Horeb, is also the name of an Egyptian king of the 18th dynasty, called Horus, or Hor-em-heb. The "em" here is merely a connecting particle, and the name is Hor-hib or Hor-eb.<sup>1</sup> *Hor* in Egyptian means supreme, and in Hebrew a mountain, and *hib* or *heb* is stated in Brugsch's Egyptian Dictionary to mean fishing or festival. But if the name of Sinai and Sin came to be attached to the holy mountain by the Assyrian Semites, who doubtless introduced the god Sin recorded in the Himyaritic inscriptions of Southern Arabia,<sup>2</sup> it is probable that they had something to do with the earlier name Hor-eb. Now "ib" in Akkadian means "creator," and the name is preserved in that of the god Nin-ib, the lord or lady of creation, and thus it is exceedingly probable that Hor-eb meant the supreme creator, the sacred mother mountain, the Egyptian form of Nin-ib, which name was afterwards changed for that of Sinai when the moon became the lord and lady of creation.<sup>3</sup>

But if the Northern province of Sumer or Sin-gir was thus called after the moon-god, and if the name was also given to the holy mountain of Sinai, it is possible that there may be some connection with the province of Akkad South of Sumer and the mother-moon, as this was the country whence the emigrant mother-worshippers set out to find new homes when their old land had grown too narrow for them. Akkad, or Akki, is derived from the Akkadian verbal root Aka, 'to heap up,' and Ak-ki, 'the irrigator,' would mean heaping up earth (ki). The race of Akkadians are usually thought to have derived their name from the high or heaped-up country of their Eastern mountain mother-land. But the root Ak-a also appears as Ak-u, the Akkadian for moon, and as the Southern

<sup>1</sup> Brugsch, *Geschichte Egyptens*, pp. 251, 439. I am indebted for this information to Mr. Evatts, of the Assyrian Department, British Museum.

<sup>2</sup> Sayce, *Hibbert Lectures for 1887*, Lecture i. p. 42, note 1.

<sup>3</sup> This derivation is at least more probable than that given of Horeb in Hebrew dictionaries, where it is said to mean "desert, waste." Also the Egyptian king could not have been called "the supreme festival." The meaning "festival" is again directly derived from creation, as it denoted the day sacred to the god who, like all the ancient gods, was a "creator." Again, the meaning "fishing" points to the water-god as creator.

Akkadians certainly made the moon the ruler of the sacred ten months of gestation and also of the separate lunar months, they may have named the Akkadians first from the mountains of the East, and afterwards have connected it with Aku, the moon.

*The Three Earlier Races Mongoloid, Australioid, and Ural-Altai.*

But we must now return from this digression to the three earlier races. These, the Mongoloid, Australioid, and Ural-Altai, are probably those represented in the Telloh sign for country , while in the Egyptian , Hittite , and Cypriote  the original parent mountain becomes the plain of the mother-earth. I have traced these three races to their meeting place in the Euphrates valley. But these people had met in other lands before they united to form the imperial race of Assyria. The Mongoloid and Australioid races had coalesced in India, and both the earlier Mongoloid mother-worshippers of the coasts of the Mediterranean and the Australioid Danai had met with the Northern fire-worshippers both in Europe and Asia Minor. But these people had not only travelled by sea, they had also made their way by land, clearing and cultivating the country and establishing villages as they advanced. These, as population increased and the tribal movement continued to progress, gradually grew into kingdoms founded on the Dravidian model of the king's province or city in the centre and the frontier hamlets or provinces outside.

*Evidence of Neolithic Monuments.*

It is in considering this advance that we are able to connect the movements of these South-Eastern races with the monuments of the Neolithic Stone age. These are found all over Europe and Asia, and I think I may say that archæo-

logists are all agreed in thinking with Sir John Lubbock that "the Indian dolmens (stone tables, shrines or altars), cromlechs (stone circles) and 'tumuli' are identical in character with those occurring in Western Europe."<sup>1</sup>

These stone monuments, which also include megalithic stones, must have been erected by a people who originally came from a stony hilly country, and who could not have been of the same race as the early Hindu ritualists who made their altars of earth, and who thought that they fertilized the earth and made it productive by pouring on it the blood of human victims offered as sacred food for the great mother, the author of all life. These people, when joined by the worshippers of the father-god, added to the altar the wooden stake called Yūpa in the Brāhmanas and Drupada in the Rigveda.<sup>2</sup> It was to this stake, which is in the form of the "linga,"<sup>3</sup> that the victim was tied by the neck and stabbed so that the blood spurted over the "linga" and fertilized it as well as the ground in which it was fixed. The early stone builders do not seem to have had at first any share in this ritual, and their megalithic monuments were at first not phallic emblems, but memorial stones. It was not till they had united with the earlier ritualists that these stones became phallic and were recognized as perpetual signs of the father-god. But the great change which these people made in the ritual was in the introduction of stone altars in the place of those of earth, and of stone shrines in the place of the ships or arks of the earlier Akkadian gods. No one can look at the Telloh and Hittite signs for altar without seeing that they are much like the "dolmen," and there cannot I think be any doubt that these dolmens or shrines were originally used for sacrificial purposes. It would seem that the holes found in the side of Indian dolmens were used for the introduction of the blood of the sacrificial victim.<sup>4</sup>

<sup>1</sup> Lubbock, *Prehistoric Times*, second edition, chap. v. p. 129, also p. 104, note.

<sup>2</sup> Rg. i. 24. 13.

<sup>3</sup> Part IV. Notes on the Early History of Northern India, J.R.A.S. April, 1890, p. 378; Eggeling's *Śat. Brāh.* iii. 7. 1. 8, *Sacred Books of the East*, vol. xxvi. p. 174.

<sup>4</sup> See illustrations to Lubbock's *Prehistoric Times*, second edition, pp. 120-121.

*Evidence of Cup-marks and Jade Axes.*

But there are also in the Neolithic remains of India and Europe other signs which show that the builders had probably adopted an advanced form of ritualism which must have been founded on Asiatic precedents. These are the so-called cup-stones and cup-marks on monumental stones and the jade axes found in the tombs.

As to the cup-marks. Prof. Boyd Dawkins, on the authority of Desor, Falsan and Mestorf, who have studied these stones in the West of Europe, says that these marks, which are "small round holes, seldom more than an inch to three-quarters of an inch in depth," are found "occurring sometimes on tombs and sometimes on isolated blocks of stone. They are called cups, bowls, basins, marmites du diable, and sometimes in Germany stones of the dead." Mdlle. Mestorf says that they are generally filled with butter or lard.<sup>1</sup> This last custom clearly connects them with the sacrificial butter of the Brāhmanas, the divine sap which binds heaven and earth together and gives life to all things.<sup>2</sup> This was the offering made to Rudra, the anthropomorphic father-god, and it was to propitiate him that the sacred butter was poured on each of the sacrificial dishes in proper succession.<sup>3</sup>

But these cup-marks point to a time before sacrificial dishes were used, and seem to be the transference to the stone altar of the "yoni" or sacrificial circle into which the sacred stake or yūpa of the sacrifices on the earth altar was fixed. It was the butter which was placed in these cups or "yonis," which replaced the blood of the victims which used, in the earth altar, to descend into the "yoni" after flowing over the "linga" or stake. It was probably blood which was placed in these cups in the early ritual, as among the Scandinavians it was always customary to redden the

<sup>1</sup> Boyd Dawkins, *Early Man in Britain*, p. 338.

<sup>2</sup> Eggeiling's *Śat. Brāh.* i. 5. 3. 16, and ii. 4. 3. 10, *Sacred Books of the East*, vol. xii. pp. 149, 372.

<sup>3</sup> *Ib.* i. 7. 3. 5 and 6, pp. 200, 201.

altars with blood for the bettering of the year.<sup>1</sup> But this custom was changed when burnt offerings were introduced. When the fire became the divine messenger which took the sweet savour of the sacrifice up to heaven, the sacred fat became the symbol of the divine life-creating power, the heavenly seed.<sup>2</sup> When the reformation of the worshippers of *Ia*, the heavenly bull, and lord of the sanctifying waters, took place, and sacrifices of the fruits of the earth, curds, milk and butter, took the place of the earlier animal sacrifices, the butter still continued to be the emblem of the seed, the origin of life.<sup>3</sup>

Whether these cups give in every or even in the majority of instances evidence of their correspondence with ancient divine numbers, I am not prepared to say; but certainly in two cases mentioned in the *Archæological Review* by Mr. J. M. Gow, the number of these cup-marks is very significant. Those he speaks of are at Comrie, near St. Pillans in Perthshire, and among the numerous monuments there he only names two instances in which cup-marks are found. In one case there are *eleven* of these marks on a megalithic stone, and in the other *twenty-six* on a group of three.<sup>3</sup>

As the megalithic stone regarded as a sacred emblem is a direct descendant of the wooden sacrificial stake to which the victim was tied, the number of cup-marks to receive the blood seems to point to the offering of eleven victims, a cup being set apart for each of them. This again corresponds with the number of eleven victims offered in India to eleven sacred months of generation at the great annual Soma

<sup>1</sup> St. Olaf Hermskunga, 113, quoted by Du Chaillu, *Viking Age*, vol. i. chap. x. p. 345. Prof. Robertson Smith, *Religion of the Semites*, Lecture iv. p. 184, also refers to "the primitive rule of sprinkling or dashing the blood against the altar or allowing it to flow on the ground at its base," as hardly ever omitted except on altars not used for animal offerings, like the tables of shew-bread and the altar of Manu. He also says that this practice was not peculiar to the Semites, but was common to the Greeks and Romans and ancient nations generally.

<sup>2</sup> See the myth of Manu, where he throws the heavenly seed into the waters to produce *Iḍa* the purified earth, Eggeling's *Śat. Brāh.* i. 5. 3. 23; also *Śat. Brāh.* i. 6. 4. 8-9, *Sacred Books of the East*, vol. xii. pp. 151 and 177; also Part IV. of my *Notes on the Early History of Northern India*, *J.R.A.S.* April, 1890, pp. 343-344.

<sup>3</sup> *Archæological Review*, October, 1888, vol. ii. pp. 102-103.

sacrifice.<sup>1</sup> The group of three stones again seems to refer to the three seasons of the Northern races, spring, summer and winter, and the twenty-six cup-marks on them represent the twenty-six changes of the moon occurring in the thirteen months of the lunar year.

The jade axes found in these Neolithic tombs, which must have been imported from Eastern Asia into Europe, no jade being found in Europe,<sup>2</sup> also prove that the people who brought them must have looked on them as sacred objects. The names for jade, which is called nephrite or kidney-stone, and by the Spaniards "piedra de hijada" or loin-stone, points to a connexion between jade and generation, and generation was the special function assigned to the early gods. Again, its colour and its name in Turkestan, where it is called "yeshm," the eye, denote that it was made sacred after the moon-goddess became the guardian of mothers and the goddess presiding over gestation. The connexion between the eleven cup-marks and the eleven sacred victims offered to the gods of generation, already pointed out, appears also to explain the number of eleven jade axes found in the great sepulchral mound of Mont St. Michel at Carnac in Brittany.<sup>3</sup>

From these indications we see that the Neolithic stone-builders probably realized the conception of the divine triad; and if so, they must have acquired both their ritual and civilization from the earlier race who worshipped both the mother-earth and the father-god.

<sup>1</sup> Eggeling's *Šat. Brāh.* iii. 7. 2. 3, *Sacred Books of the East*, vol. xxvi. p. 176.

<sup>2</sup> I see that Prof. F. W. Rudler proved before the British Association on Sept. 5, 1890, that this assertion must be modified. Prof. Traube, of Breslau, has found jade at Jordansmühl and Reichenstein, in Silesia, and Dr. Berwerth in the valleys of the Mur and Sann, in Styria. Jadeite has also possibly (though this is doubtful) been found at Ouchy, on the Lake of Geneva, and also at Mount Viso, in Piedmont. But there is in the newspaper reports of the proceedings no evidence of the existence of workings on a large scale in these places, or of special sanctity being originally attached to jade in Europe, whereas it has always been looked on as sacred in Eastern Asia.

<sup>3</sup> Lubbock, *Prehistoric Times*, second ed. p. 155; also Part IV. of my *Notes on the Early History of Northern India*, *J.R.A.S.* April, 1890, pp. 400-402.

*Evidence of Neolithic Lake-dwellings, and Language.*

But the evidence of the civilization and culture of these Neolithic tribes is not confined to these stone monuments. Everywhere throughout Europe we find that the underlying stratum of the population who preceded the so-called Aryan races spoke, as Penka has shown, Dravidian or agglutinative languages, which were subsequently altered to admit roots altered or originally framed by Aryans and Aryan inflexional forms.<sup>1</sup> These earlier races are the tribes called Iberic, of whose ancient form of speech a specimen is preserved in the Basque dialects. They were the Asiatic immigrants whose outward march was from the South-East to the North-West, and who met the Aryan races in their advance from the North-West to the South-East.

In the Lake-dwellings of Switzerland and the hut-circles of England we find unmistakable evidence of the course taken by the Asiatic tribes.<sup>2</sup> These remains also prove that they were skilled agriculturists, who cultivated several varieties of wheat and barley, also millets, peas, flax, and fruit-trees. The foreign stocks whence the produce of these fields, gardens and orchards came must have been brought from Southern Europe or Asia Minor. Moreover, the fact that different kinds of the same crop were grown shows that the people who brought these stocks must have paid attention to the development of different sorts of grain best suited to different soils and aspects; and that they must have carefully selected seeds and preserved useful varieties.<sup>3</sup> These people,

<sup>1</sup> See Penka, *Origines Arianae*, passim, where the whole argument is an elaborate proof of the truth of this statement.

<sup>2</sup> For proofs of the following statements relative to the Lake Dwellers see Boyd Dawkins, *Early Man in Britain*, pp. 266-268, 293, 298, 300-302; also Lubbock, *Prehistoric Times*, second edition, chap. vi. pp. 166-214.

<sup>3</sup> It has often struck me as strange that in discussions on the antiquity of civilization more stress has not been laid on the lapse of time proved by the great variety of kinds of cereals, pulses and vegetables. To take rice, I, when Settlement Officer in Central India, had a list of about forty different kinds of rice, most of which I was able to discriminate, as in discussions on the qualities of the soil, the ryots used constantly to point out certain kinds as infallibly indicating certain soils. But the number of kinds of rice is not restricted to forty or fifty.

moreover, had advanced beyond the stage when only goats and sheep were kept, and must have ploughed their land, as they had tamed the wild oxen indigenous to the country. The evidence further shows that the domestic animals, which accompanied these people (including the ass, which must have been brought from South-Western Asia), must have been introduced *en masse*, and not, as might have been expected, one after the other. In short, the people must have pushed their way to the North-West very slowly, as I have suggested in p. 734, founding as they advanced their villages and kingdoms, and assimilating the aboriginal inhabitants belonging to the race of dolicho-kephalic hunters of the early Stone age, whose remains are found in the caves of Belgium and France.

These people in their onward progress probably took with them signs which, like those of the Chinese, Coreans, and Japanese of the present day, are the common property of nations possessing common traditions, but using different languages.<sup>1</sup> They preserved their use by teaching them to the young, who, like the Hindus of the present day, used to learn from their teachers, the village elders, how to trace them in the sand under the village tree or shed. These young scholars also doubtless learnt with them the sacred numbers which explain so many of the signs, and the teachers were doubtless a class like the Akkadian "Asipu,"<sup>2</sup> diviners or interpreters, the predecessors of the sons of the prophets,

Dealers used to tell me of about two hundred kinds. The exceedingly great antiquity of the cultivation of rice in India is proved by the name "rice" and the Greek *ῥιζα*, both of which are derived from the Tamil "arisi." Rice was exported to Europe from the ancient sea-ports of Baragya, the modern Broach and Sūrpāraka (Surat), which were the head-quarters of the Western trade, and its exports must date from a time when the people in the West of Bombay and at the mouths of the Indus spoke Dravidian tongues, and the Aryan Sanskrit and dialects derived from it were unknown to the country traders. But before a foreign trade began, numerous varieties must have been developed, and the development of these varieties with the culture and agricultural skill necessary for their preservation must have required a vast lapse of time, to be numbered by hundreds if not thousands of years.

<sup>1</sup> A gentleman who was an accomplished Chinese scholar, but who did not know Corean or Japanese, told me that when on board a steamer going from China to Japan, he found he could make the Japanese and Coreans on board understand him easily by writing what he wanted to say in Chinese characters.

<sup>2</sup> Sayce, Hibbert Lectures for 1887, Lecture i. pp. 51, 52.

among the Jews. These numbers, as we see from the Hindu Bṛāhmanas, formed a most important part of the national religion, and they were almost certainly taught to the young of all classes before Aryan pride, exclusiveness, and lust of power, combined with Dravidian love of exactitude, made the priesthood into a separate caste. The ancient value attached to these numbers and their educational importance is further shown by the Akkadian system of assigning the name of a god to each whole number of the series between one and sixty, corresponding to his rank in the celestial hierarchy.<sup>1</sup> This series of sixty, again, was a segment equal to the sixth part of a circle of 360 degrees, and thus the names attached to the degrees formed memoria technica for enabling pupils to record the degrees of a circle.<sup>2</sup>

*Insufficiency of Signs, and the Value and Importance of Myths  
or Sacred Stories.*

But though these signs gave, as I have shown, a great deal of information, they could not have supplied the place now occupied by written literature. However useful signs, pictured symbols and sacred numbers may have been as means of fixing in the memory trains of reasoning recording national statistics,<sup>3</sup> numerical deductions, and ritualistic observances and doctrines, they could not possibly have made history, religion, and early science popular. They could not have

<sup>1</sup> Lenormant, Chaldean Magic, p. 25.

<sup>2</sup> See also the dispute between Vandin and Ashtavakra in the Mahābhārata, Vana Parva, cxxxii.-cxxxiv. pp. 396-402, of Babu Pertap Chundra Roy's translation, where each of the disputants sets forth the divine truths vouched for by each of the numbers from one to thirteen (the sacred lunar number), Vandin taking the odd and Ashtavakra the even numbers.

<sup>3</sup> Like the Peruvian quipus, or knotted threads of diverse colours, which, as Prescott shows (History of Peru, vol. i. fifth ed. pp. 112-114), were used to record national statistics, national stores, numbers of troops, births, deaths, and marriages, as well as annals, and the Indian wampum belts used to record treaties (ib. p. 115, note). The quipus or knotted cords were also used as recording instruments in China. In the Lushih of Lohi it is stated that Fuh-hi of the Fung family was the first king who used written documents instead of knotted cords. This is stated in an article by Mr. Allen, Art. IX. J.R.A.S. July, 1890, p. 519. The old Exchequer talles of England are also survivals of the ancient methods of recording reckonings.

fostered national spirit, stimulated imagination and research, and encouraged the young to add fresh knowledge to that accumulated by the recorded wisdom of their fathers, nor could they have made their teachings household words.

In customary festivals and elaborate and striking ceremonies, proverbs, omens, charms, and incantations, a great deal of ancient lore was popularized. This also was impressed on the public memory and consecrated by the universally acknowledged necessity of propitiating by sacrifices and elaborate ceremonies the hidden powers who were able to work evil as well as to give prosperity. These also impressed on the public mind, which was not then distracted by a multiplicity of literature, the necessity of maintaining unbroken the traditional forms which secured the absolutely correct performance of sacrifices, sacred games, and ceremonies. But the great storehouse of all knowledge was the myth, the sacred speech or story (*μύθος*), or folk-tale. It was in these myths that all history and science was preserved in a form which remained fixed in the memory of those who heard it, and which could be easily diffused and passed from mouth to mouth. Thus a story which had once been found popular, and which was accepted by the national teachers as an embodiment of divine truth, could be passed from one public gathering and festival and one friendly tribe to another with the certainty of being everywhere received with interest and looked on with reverence, as the critical spirit was then in its infancy. As the whole lives of these ancient people were passed in public in a way which we Northerners, accustomed to the exclusiveness of home life, find it difficult to realize, those stories which traversed with success the ordeal of the recurring criticisms of the national interpreters (*asipu*), and which were liked by the people, were one after another added to the list of myths accepted by those races to whom the folk-tale had become a cherished national possession.

But before we can completely realize the methods and ideas of the people who framed myths or sacred stories as the best means of teaching the young and rousing national interest, we must try to place before our minds in broad

outline the people and their surrounding circumstances, without encumbering the sketch with unessential details. In other words, we must try to put ourselves in their place. To do this we must fix in our minds the various stages in advance made by wandering unsettled tribes who grew into a large community of allied and united provinces, obeying one ruler, and the consequent records of progress they were obliged to keep. Taking first agricultural and pastoral tribes, we must understand how the early cultivators began by continually changing their settlements, living for a few years in each forest clearing, till the soil was exhausted, and then seeking fresh lands; how the pastoral tribes first fed their goats and sheep in mountain valleys and sought fresh pasture according to the changing seasons of the year. We must then picture these people as uniting, taming the wild cattle, and discovering that exhausted soils can be revived by manure, that crops like the wild rice, wheat and barley can be improved, and that rice can be sown in the same soil year after year by raising embankments round the fields for the storage of water. The next stage after their union as small communities is that reached when they were forced to seek fresh lands by the increase of their numbers, and when hamlets peopled by the swarms thus thrown off grew up round the parent village, which thus became the nucleus of a province. But even before this stage the growth of intercourse between neighbouring tribes must have begun, for this was made necessary by the early law of exogamy, which was apparently universal among the Dravidian matriarchal and patriarchal tribes. The observance of this rule either necessitated hostile raids to obtain mothers for the coming generations, or else friendly alliances between neighbouring communities. The first custom was, as is shown by the blame attached to it in traditions, apparently rare, and only obtained when two utterly alien races came into contact; while the second seems to have been the general rule, at least in India. Under this custom each community supplied fathers to the children of those who were to be the mothers of the other, A supplying

fathers to B's mothers, and B supplying fathers to A's mothers.

It was among a people whose minds as agriculturists had been saturated by fear of the unknown beings who brought storms and droughts, who as cattle herdsmen had lived in apprehension of cattle plagues, and of the attacks of other tribes looking for good pasturage, and who had both alike feared diseases and accidents, that religious rites arose. Religious rites were first fetish charms and offerings to avert the wrath or malice of those who controlled the dreaded influences, and formed the first bonds of national union. As population increased and feuds with neighbouring tribes began to spring up, the necessity for more widely extended unions and some common centre where national ceremonies could be celebrated and disputes adjusted began to arise. Men then began to look for one common god for the whole community of confederated tribes. This god was found in the mother-earth; but the mother-earth of each group of communities was not the same, and what distinguished her was a different name. The vendettas arising out of tribal feuds had already made it a matter of importance for those moving from one tribe to another to conceal these names, and the name came to be looked on as the most important attribute of each individual. It is this feeling that makes Hindu wives unwilling to mention the names of their husbands, and the Abyssinians to conceal the baptismal names of their children,<sup>1</sup> as they think that when the holy name is unknown, the sorcerers cannot harm them. But the importance thus assigned to the name through fear became transferred to the name as a mark of reverence, distinguishing the mother-goddess or god of the tribe. The prayer of

<sup>1</sup> This custom is quoted from Mansfield Parkyn's *Life in Abyssinia* by Mr. W. Simpson, in a letter published in *Folk-lore*, June, 1890, p. 273. This story also embodies a chapter in the history of the evolution of custom, for in Abyssinia the name by which the child is really called is not given to him in church, but by his mother on leaving the church, and this points to the time when it was the mother who was entirely responsible for the child till it was given up to the tribal elders. The story of Rumpelstitskin in Grimm's *Household Stories*, and the cycle of stories connected with it, and the guessing of names, all furnish evidence of this wide-spread and deep-seated feeling.

Jacob, "Lord, tell me thy *name*,"<sup>1</sup> and the importance assigned to the name 'Yah' in the saying in the Bible, "then began men to call on *the name* of the Lord (Yah),"<sup>2</sup> are reproductions of the ancient stress laid upon the name which became the foundation of the myth, so that, as Dr. Tylor says, "all men feel how wanting in a sense of reality is a story with no personal name to hang to it,"<sup>3</sup> and the use of the personal name as a mark of reverence was a great advance on the ancient phase of feeling which made it an unfriendly act only worthy of an enemy to name any living person or ancestor.

When once the names of the leading personages and their meanings were recognized, there was no difficulty in grasping its significance; but these names could not be, owing to the prejudice against the use of names of persons, those of individuals. While though ancient memories were capable of feats which appear incredible to minds trained on alphabetical literature, yet if myths had been encumbered with the names and adventures of individual actors, and not condensed by the use of symbolic names, serving the same purpose as algebraic signs, their weight would have crushed the retentive organs of even the most gigantic Gargantua of memorialists.<sup>4</sup>

As trade between neighbouring communities begun to extend beyond the limits of the market districts or places of meeting of adjoining communities, it became more complicated than the system of direct and immediate barter, and made records necessary. Uniting communities had also to keep memorials of the proceedings of their national councils, composed of the chiefs of the ruling city or village and the delegates sent from each of the subordinate divisions; treaties made between neighbouring communities had to be preserved, and the necessity of an effective system of record became every day more evident when accumulated experience, com-

<sup>1</sup> Gen. xxxii. 29.

<sup>2</sup> Gen. iv. 26.

<sup>3</sup> Tylor, *Primitive Culture*, vol. i. chap. x p. 394.

<sup>4</sup> See as an instance, Miss Garnett's "Women of Turkey," Nutt, 1890, p. 349, where she tells how M. Verkovich and the brothers Miladinov in collecting Bulgarian songs, collected 275 from one woman Dafina, of Serres, and 150 from a young girl of Strouga.

bined with new inventions in agriculture, building and manufactures, made it more difficult to keep permanent notes of the successive advances made. History then began to be formed and religious and historical myths to be developed. But from the very earliest times the record of the sequence of the seasons must have been most valuable to agriculturists, and this became still more important to the early navigators. It was these last who must have been the pioneers of extending national and commercial interests, for it must have been they who, by using rivers and the protection of coasts, were first able to traverse great distances sufficiently quickly for the purposes of trade. It was thus that seasonal myths, which are probably the earliest form of permanent myths, grew up. But the watching of the seasons at a very early time developed into watching of the stars; for farmers, shepherds, and, above all, sailors, who were accustomed to watch the sky, soon began to realize that the position of the stars changed, and to connect this change with the passage of time.<sup>1</sup> These changes had to be recorded and the gradually accumulating knowledge could only be retained and used when systematized. The only method which, in the absence of writing, would suffice to keep the knowledge of different subjects separate, and make it permanent, was one which would place it in a form which would be so short as to be easily remembered, and so impressive as to be easily fixed in the memory. This was done by personifying the natural objects spoken of and giving them names which could be easily recognized by the hearers. When these supposed persons became actors in a tale in which the well-known names of natural objects or phenomena were represented as persons acting out the information it was intended to convey, and when this was made thoroughly interesting, it soon became common property. These accredited tales, prepared and circulated by the "asipu" or diviners, passed through Asia and Europe as the national

<sup>1</sup> It must be remembered that in early times farmers were obliged, like those now living in jungle districts in India, to watch their crops to protect them against the forest deer and pigs.

records of the wise men of the East, and it is these which are still preserved as the nursery tales common to all races. I may take as one special illustration of the importance of these tales that of the Briar Rose or Sleeping Beauty, as given in Grimm's Household Stories, and this might be multiplied into a number of instances nearly completing the number of original forms of each story, which with their respective variants make up the whole collection.

*Meaning of the Story of the Briar Rose, or the Sleeping Beauty.*

This is evidently a nature myth telling how the new year is awakened from its winter sleep by the kiss of spring. But the story contains other elements which commemorate the whole series of successive changes in the history of the year, and thus shows that its original form dates back to a time long before even the lunar year, which preceded the solar, became the recognized measure of time. In the first place, the year in this story is the sleeping princess, or the mother earth, and this points to the period when the opening month of the year was sacred to the mother, and was named after her, as in the Hindu Calendar, when it was first called Tai, the mother, before it was called Pūsh, the bull. The god who ruled the winter solstice, which closed the old year, was the father god, personified as Capricornus, the fish-goat, the form under which Ia was deified when he ceased to be the dark night, Io, or Rāma, the heavenly abyss, the *t'hom*. He was to be the father of the children of the new year.

Again, the fairy god-mothers of the year, or the months of the old year, were thirteen in number, representing the thirteen months of the lunar year. But one of the golden plates allotted to them was taken away, and only twelve remained for the new solar year. Consequently the thirteenth god-mother was angry, and decreed that the year princess should prick herself with a spindle on her fifteenth birthday,

and die. She came to give this fatal present after the eleven first god-mothers had given theirs, thus recalling the long past time when there were eleven months sacred to the generating gods. This was before two months were added to the calendar to make up the full period of thirteen lunar months, which two months, again, were the pair of fire-sticks, the father and mother of the divine heat, the author of all life. These were added to the year by the fire-worshippers, sons of Kuş.

But remote as these ancient epochs were, the fifteen years assigned to the life of the year princess point to a still more remote era. It tells of the first attempt to frame a year made by the Southern races living in the Persian Gulf, who made their year to consist of five seasons, and who looked on the ten lunar months of gestation as the most sacred period of time.

The twelfth god-mother, who shows the means of repairing the evil done by the thirteenth, represents the solar year, and the young prince is the Marduk, or young calf of the Babylonian solar year, and the Phalguna, or blooming hero, of the Hindu calendar, who kisses the year into life at the time of the vernal equinox. The whole story in its present form is evidently a northern myth framed in a country where the vernal equinox ushers in the genial time of spring, and not the burning heats of a southern April. But though it has thus been moulded by the northern sun-worshippers, it has evidently passed through other forms which successively commemorated its original southern origin, and which can now only be traced through the sacred numbers still preserved in the later version.

#### *General Observations about Myths.*

But this myth could not in its present form have conveyed immediately to those hearing it the information I have now extracted from it. To attain the objects aimed at by the myth-makers, it was absolutely necessary, first, that the

names of the personified heroes should show clearly the objects or phenomena which formed the groundwork of the story; and, secondly, that the persons about whom the stories were made should not be individuals. Both these conditions were necessary to produce striking and enduring mental pictures, and the names of persons living or dead were traditionally inadmissible, owing to the idea that they could only be mentioned by enemies, while their introduction could only tend to produce confusion and to divert attention from an instructive story to a mere episode of individual adventure. Again, narratives naming individuals and treating of actual occurrences would not only lengthen out the story and make it difficult to retain it permanently, but would also be quite inconsistent with the ideas of the old world. Even without the strong popular prejudice against naming individuals, they would scarcely have been spoken of in matriarchal times. In the tribal communities of those days individuals were held of far less account, and were less named and talked of, than in the later time, when the family and father were looked on as the natural units. Hereditary descent among the mother-worshippers was not looked on as a mark of distinction, and every member of the tribe was on an equality with the rest till he had shown by his personal prowess what he was worth. Even then the credit of his achievements was outside the tribal limits given to the community to which he belonged, whether tribe, city, or kingdom. Thus the rule of the Dānavas, or Dānus, in Egypt, was celebrated in mythic story as the marriage of the fifty daughters of Danaus to the fifty sons of Egyptus.

It was apparently, as we have already seen in the story of the Briar Rose, the matriarchal tribes of the South who first formed the skeleton foundations out of which later stories were evolved. And they, being a most practical people, made them in such a way as to convey valuable instruction in an interesting and easily-retained form. Having, like all nations with strong Malay affinities, vivid dramatic instincts,<sup>1</sup>

<sup>1</sup> The love of the Chinese and Burmese for the drama is too well known to make it necessary for me to do more than allude to it. I may also point out that the Bengalis are as fond of plays as their Burmese cousins. The Bengali proverbs are especially numerous and striking.

they easily and naturally turned the pithy proverbial sayings which abounded in their speech into stories, which seemed to be tales of individuals. But in thus dramatizing these sayings, they made the key-notes of the proverbs the names of the actors in the story. In this way they showed their hearers the lesson they meant to convey. These early myths consequently bore a strong resemblance to the Moralities of the Middle Ages.

*Rules for the Interpretation of Myths.*

It may thus be laid down as an invariable rule in mythologic research that any attempt to interpret myths, whether historical, religio-historical or naturalistic, by treating the actors in them as individuals, must be utterly wrong. If the myth is historical, the characters must mean tribes or communities or a collection of tribes or communities. Thus the river in many early myths is said to be the father of certain heroes who are the tribes living on its bank. If it is religio-historical, the actors must be the divine persons representing the abstract idea of divinity, consecrated in the religious convictions of the nation. Thus, Apollo killing the Python tells of the conquest of the snake-worshippers by the Dorians who were the Northern fire-worshippers, who afterwards amalgamated with the Turanian sons of Kus. And the last thing that myth-makers would have thought of doing would have been to ascribe religious changes to individuals. They were the work of the race or of communities united as a nation. In a nature myth the persons named must be natural phenomena.

*Indian Specimens of Nature Myths.*

The nature myths were probably the earliest form of sacred story, and as they are found in a very primitive and easily detected form in India, that great conservative store-house of

ancient lore. Two instances, taken thence to illustrate the original construction and meaning of these old-world stories, will greatly help in making clear the meaning and cogency of the propositions maintained by me in this discussion.

The specimen myths I propose to select are (1): The Myth of Rāma and Sitā, which forms the subject of the great Hindu epic the Ramāyāna, and (2) that of Nala and Damayanti, one of the most beautiful episodes of the Mahābhārata, which moreover explains the whole poem. These two myths, besides showing how natural phenomena were interpreted and described in the form of a story, also throw great light on the methods and rules for constructing their poems, which were observed by the old writers of epic narratives.

### *The Myth of Rāma and Sitā.*

This myth is given in what seems to be its most primitive form in the Mahābhārata.<sup>1</sup> It is as follows:—Dasaratha (he of the ten (dasa) chariots (ratha), the king of Ayodhya) had three sons; 1, Rāma (darkness), whose mother was Kauṣalya (the home (aloya) of Kuṣ or Kaṣyapa, the tamer of the moon, that is, the moon-worshipping Kushite race); 2, Bharata (the son of her who conceives, from bhri 'to conceive'), the son of Kaikeyi (the mother-earth, from *ku* or *ki* 'the earth'); and 3, Lakshman (prosperity or good fortune), the son of Sumitra, the good friend (mitra), that is, the vital power which makes generation possible. Dasaratha, who, as the ten chariots represents the ten months of gestation, the ten wheels of time,<sup>2</sup> was resolved to make his son Rāma regent, but Mantharā (the goddess of spells and incantations) warned Kaikeyi of his intentions. She accordingly went to Dasaratha, and reminded him that he had promised to grant her a boon whenever she might demand it. He admitted his

<sup>1</sup> Mahābhārata, Vana (Drupada-harana) Parva, cclxxvi.-ccxc. pp. 811-863.

<sup>2</sup> The year chariot is in the cosmological hymn of the Rigveda, i. 164, 11-15, represented as having one wheel. In the name Dasaratha each month is represented as a one-wheeled chariot.

promise, and she insisted that Bharata, her son, should be made regent, and that Rāma should go into exile for *fourteen* years. Rāma was accompanied by his wife Sitā (the moon).<sup>1</sup> and by his brother Lakshman. He went South, leaving Bharata, who was unwilling to assume the sovereignty, to rule the kingdom after the death of Dasaratha. This took place immediately after Rāma's departure. In other words, in the fulness of time, when the period of gestation was completed, the son of the mother-earth, or the mother-worshippers, ruled the land, waiting for the time when the heavenly father Rāma and the moon-goddess should take over the kingdom. Rāma, in the forest of Daṇḍaka (the stick or club), that is, during the reign of the worshippers of Rudra (the club), the phallic god, had to fight Surpanakha, the daughter of Rākā (the mother of the mother-worshippers, allied with those of the snake, from the Akkadian *rak* 'a woman'), who tries to restore her lost sovereignty by devouring the moon when eclipsed. Surpanakha was the sister of Rāvana, the *ten-headed* giant of Lanka (Ceylon), the sacred island of the South, and the ruler of the mother-worshippers. She went to her brother Rāvana to complain of Rāma and Sitā, and he engaged Marisha (the black, that is the dark night unlighted by the moon) to help him in carrying off Sitā. Marisha enticed Rāma away in the form of a deer (the deer-god of the mother-worshippers), and in his absence and that of Lakshman, who had followed Rāma, Rāvana carried off Sitā, through the air to the dark regions of the South. Rāma heard from Jataya, the king of the vultures, whose wings had been cut off by Rāvana, where she had gone, and by his advice went for help to Sugriva, the deposed brother of Vali, king of the monkeys. Rāma, at Sugriva's request, killed Vali (meaning 'the strong,' Tamil Val,<sup>1</sup> Sanskrit Bala, Akkadian Bel), the god of tempests, and restored to Sugriva his wife Tāra (the stars). He then,

<sup>1</sup> Sita originally appears to have been the furrow (the Pali *sitā* 'a furrow') in which seed is sown, but became the moon, or rather its path, when the moon was made the heavenly bull, or cow who ploughed the plains of heaven, and marked out the course of the year.

by the aid of Hanuman the Monkey son of Pāvana (the wind), crossed the sea to Lanka.

In the meantime Sitā, while imprisoned in Rāvana's castle, had been comforted by Tri-jatā (the triple born of the three mothers of the mother-worshipping races), who was one of the Rakshasas and who was made her attendant. Sitā refused to be seduced by Rāvana (who is called the "night-wanderer," the ruler of the moonless nights).<sup>2</sup> After a long contest, every phase of which is significant, Rāma slew Rāvana and his host, and having rescued Sitā returned to Ayodhya, where Bhārata gave up the kingdom to him.

The whole story is clearly an account of how the full moon wanes and finally disappears from sight during the last fourteen days of the lunar month, which are the fourteen years of Rāma and Sitā's exile. Her final disappearance is represented by her rape by Rāvana, and her rescue means the return of the new moon. In the course of the story the triumph of the dark night lightened by the moon and stars is further represented by the conquest of Vali, the god of tempests of the monkey race who had obscured the stars. Bharata again represents the mother-worshipping Bhārata of the Rigveda and Mahābhārata, who ruled the country before the moon-worshipping Kushites. The meaning of the whole story appears clearly in the names of the triad of gods who are still worshipped at the great temple of Jagannath: Rāma Chandra or Rāma of the moon, son of Kauṣalya, Rāma Balbhudder (the strong Rāma, the Lakshman of the story, the father-god, who gives strength and prosperity), and Subhadrā (the blessed one), that is, Sitā, the moon goddess or the heavenly mother. In the Mahābhārata the story is told to illustrate the rape of Draupadī, the wife of the five Paṇḍavas, by Jayadratha, king of Sindhu (the moon-country), and is evidently the original of Draupadī's abduction. Only, Draupadī is not the moon, but the daughter of Drupada (the sacrificial post), that is, of the sacrificial flame miraculously born in

<sup>1</sup> Caldwell, Comparative Grammar of Dravidian Languages, p. 489.

<sup>2</sup> Vana (Draupadī-harana) Parva, cclxxx. p. 828.

answer to the invocations of the impure Brahmin Yāja,<sup>1</sup> and he was taken from the moon-worshippers by the Paṇḍavas, who were the descendants of the Sun god and were the gods of light, the five seasons of the solar year as distinguished from the lunar year, which was ruled by the moon and Rāma the darkness.

*The myth of Nala and Damayanti.*

This story, which has been put into English verse by Milman, forms, like that of Rāma, an episode in the Mahābhārata.<sup>2</sup> Nala means conduit or channel, and Damayanti is translated by Böhtlingk-Roth as meaning "her who is being tamed." The whole story shows how the wind is forced to travel in the channel allotted to it by the gods of order. Nala was the son of Viru-sena, the worshippers of the father-god Viru. He was the chief of all the kings of the Nishadhas or aboriginal races. Nala loved Damayanti on hearing of her beauty, and told his love to the swans, who bore the tidings to her as swiftly as the wind. She was the daughter of Bhima (the terrible one), king of the Vidarbhas or double (vid) snake race (arba), the mother and father worshippers. His kingdom was on the west coast of India, at the mouths of the Tapti and Nerbudda. Damayanti, his daughter, was the "untamed" but gentle wind. When Bhima proclaimed a Swayamvara, or festival for the choosing of a husband for Damayanti, Nala went to it, and on his way met Indra and the heavenly gods, who chose him as their messenger. He then entered Damayanti's apartments *unperceived* (Sects. liv.-lv.). She chose Nala from among the assembled princes, among whom were Indra and the gods of heaven, and bore a son, Indra-sen, and a daughter, Indra-senī, or the gentle fertilizing rains (Indu the "water-drop"). The first period of their married

<sup>1</sup> Mahābhārata, Adi (Chaitra rathā) Parva, clxix. pp. 479-483.

<sup>2</sup> Mahābhārata, Vana (Nalo-pakhyana) Parva, meaning the section devoted to "the ripening of Nalo," lii.-lxxix. pp. 157-234.

life represented the spring-time when the winds blew softly and spring-showers freshened and stimulated the earth. But all this time Kali the black storm-wind, who had been rejected as a suitor by Damayanti, was nursing his wrath, and at the end of the *twelfth* year of the marriage he prepared the misfortunes of the thirteenth year (sacred to the moon, and the lunar year of thirteen months) by entering into Nala's mind as an evil spirit and making him gamble with Pushkara. Pushkara, the heavenly lotus, was the moon-god who ruled the summer solstice,<sup>1</sup> when the fierce heat burnt up the earth and destroyed the harmony of nature.

In this gambling-match Nala continually lost, till at last he was completely beggared and resigned his kingdom to Pushkara. But before this final catastrophe Damayanti, alarmed at and fearing the consequences of her husband's losses, sent Varshneya (the rains of the rainy season), Nala's charioteer, with her children to Kundina, her father's capital on the West coast, whence the south-west monsoon comes up to refresh the country parched by the summer's heat. Varshneya left them there, and then came up as the south-west monsoon to Ayodhya, where he took service with king Rituparna, the roll or book (parna) of the seasons (ritu). Pushkara, when he had defeated Nala (or the orderly course of nature), turned out him and Damayanti into the forest. Nala lost his cloth, the last remnant of his power of control, by trying to catch with it some golden birds (the clouds), who took it up to heaven. He then, as in the time of the storms at the opening of the rainy season an orderly direction of the course of the wind was impossible, deserted Damayanti. The two henceforth went different ways. Damayanti, wandering alone, was seized by a serpent, but was rescued by a hunter who killed the serpent. This hunter on soliciting her was struck dead, like Orion, the hunter constellation, who was killed by Artemis, and whose dis-

<sup>1</sup> Part II. of my Notes on the Early History of Northern India, J.R.A.S. April, 1889, p. 321.

appearance in autumn is the prelude to rains and storms.<sup>1</sup> After meeting with religious ascetics who promised her a happy end to her misfortunes and then disappeared from sight, she met a merchant's caravan who were going to the city of Savāhu (the good wind), but they were attacked and dispersed by elephants (the autumn storms), and Damayanti with some Brahmins made her way *northwards* to the city of the Chedis. The queen-mother, who was her aunt but did not recognize her, made her waiting-maid to her daughter.

Nala on leaving Damayanti sees part of the forest burning, but passed through it safely. He found in the midst of the flames the snake Karkotaka, the black (kar) tip (koṭa) of the fire-stick, or the god of the fire-stick, who became the planet Mercury and ruled the early autumn.<sup>2</sup> Karkotaka said he had been cursed by Narada,<sup>3</sup> the spirit of the human race (Nara) and could not free himself from the fire (the heat of summer) till he had been taken up by Nala, that is, till the course of the year had been laid in the right channel (Nala). Nala took him up and was going to drop him where there was no fire, when the snake told him to count his footsteps. At the *tenth step*, when the time of the new birth had arrived, the snake bit him and thus changed his aspect and destroyed his beauty. The change, he said, was for his good, and he told him to go to Rituparna in Ayodhya as his charioteer Vahūka (the wind-god), and gave him two pieces of celestial cloth (the clouds). On the *tenth day* Nala came to Rituparna's city and was engaged as charioteer with Varshneya (the autumn rains) and Jivala (the victorious hero).

But all this time Bhima, Damayanti's father, was distressed,

<sup>1</sup> Encyclopædia Britannica, vol. xvii. p. 844; Aratus, The Phenomena or Heavenly Display, translated by R. Brown, jun., F.S.A., 635-646, p. 61, tells how Artemis sent the scorpion, the Zodiacal sign of the early autumn, to kill Orion, but that Orion instead slew him, and that henceforth the constellation Orion flies, that is, sinks, below the horizon when the scorpion appears.

<sup>2</sup> Part II. Notes on the Early History of Northern India, J.R.A.S. April, 1889, pp. 320 and 297.

<sup>3</sup> May not this be connected with the Babylonian Ner, or great period of 600 years? Thus Narada would represent the accumulated wisdom of ages.

at hearing no news of his daughter, and sent out among other Brahmins Sudeva (the god of good fortune) to look for her. He came to the city of the Chedis, was recognized by Damayanti, and told the queen-mother who Damayanti was. She told him that she and Damayanti's mother were daughters of Sudarman, king of the Dasharnas. When her sister married Bhima, she married king Vira-vāhu, the fructifying wind (vāhu) which came from the north. The queen-mother sent Damayanti home to her father, and Damayanti on arriving sent among other Brahmins Parnāda (the record-keeper) to look for Nala. Parnāda came to the court of Rituparna, here called Bhangāsuri, but did not recognize Nala or Vahūka. He, however, told Damayanti of a saying of Vahūka's that a woman deserted by her husband should not be angry *when he left her overwhelmed by calamity and deprived by birds of his garment when trying to obtain food.* Damayanti hearing this sent Sudeva to Rituparna to tell him that on the day after he made this announcement Damayanti would choose another husband. Rituparna told Vahūka (Nala) that he must take him to the Vidarba country in a day. Nala choosing horses of the Sindhi country (the country of Sin, the moon), harnessed them in the chariot, and they then rose in the air. Rituparna, the son of Bhangāsura,<sup>1</sup> the lord (asura) of divisions (bhāga), dropped his garment, the cloud mantle which no longer covered the sky at the close of the rainy season, but would not stop to pick it up. He then taught Nala the art of calculation by reckoning the number of leaves and fruits on the Vibhitaka tree.<sup>2</sup> When he had learnt how to calculate and control in due order the times and the seasons, the spirit of Kali (the black lawless tempest) went out of him. When he and Rituparna came to Bhīma's court, Damayanti recognized the rattle of the car, but on looking for Nala only saw Rituparna and Varshneya. She sent her maid Keshini to look for him. She on coming back told

<sup>1</sup> Vana (Nalopakhyana) Parva, lxxi. pp. 212-214.

<sup>2</sup> The Terminalia Bellerica, called in the vernacular Arjuna, the tree which produces the Myrobolans of commerce.

her how Vahūka, Rituparna's cook, controlled the elements, how he merely looked on vessels to fill them with water, that on going through a low passage the passage rose to let him pass through, how he set fire to grass by holding it in the sun and was not burnt when he touched fire, and how flowers pressed by him, grew brighter in colour and smelt more sweetly than before.<sup>1</sup> Damayanti then sent for Vahūka and the two recognized one another. Then Nala and Damayanti went back to their kingdom, and Nala, by the help of the arts of calculation and control he had learnt from Rituparna, recovered the sovereignty from Pushkara the moon-god.

The whole story evidently depicts the course of the wind and its fluctuations through the year in those countries where the monsoon winds blow. The first part tells of the spring, the burning summer and the seemingly uncontrollable tempests of the rainy season, during which the controller and she whom he is to control are temporarily separated. The last part tells of the return of law and order in the later autumn, when the North and East winds blow, and the complete restoration of peace and harmony, and the undisturbed ripening of the winter harvests in the cooler season, which marks the close of the year, ruled by the moon-god Pushkara. Thus, the whole story was framed before the Solar year deposed the moon from her former place as the measurer of annual time.

*The Story of Nala and Damayanti reproduced in the Plot  
of the Mahābhārata.*

It was this story which formed the foundation of the plot of the Mahābhārata. This, like the story of Nala, turns on the loss of their kingdom by the five Paṇḍava brothers, the five seasons, in a gambling match. It was lost by Yudishthira, the son of the god Dharma (justice or righteousness), the eldest of the brothers, to Shakuni, the son of the

<sup>1</sup> Vana (Nalo-pakhyana) Parva, lxxiv. lxxv. pp. 220-224.

king of the Gandhārvas, the race of Visvāmitra, the moon-god, and of the sons of Kuṣ, worshippers of the moon. This represented the burning summer season which had been ushered in by the winter season of the generation and education of the five heroes, the spring season of the rule of law and justice under the supremacy of Yudishthira. The summer was followed by the disturbances and tempests of the rains, and the rule of the lunar races represented by the *thirteen* years exile of the Paṇḍavas. This was followed by the great battle of eighteen days, representing the storms of autumn and the death of the old year. In this great contest and its sequel, all the contending heroes of the ancient reckonings of the years were killed or died, except Arjuna (the fair hero), otherwise called Phalguna (the blossomer), who henceforth ruled the country as the young god of the vernal equinox and the solar year.

#### *Religio-Historical Myths.*

But to complete the account of these ancient myths, their teaching, and the rules for interpreting them, it is necessary to give some further instances of the religio-historical myths, which, though later than those which interpret natural phenomena, are the only records of the past which, when their original form can be detected, still preserve for us in the language of the long silent races of almost forgotten eras, their interpretations of the lessons of nature combined with their remembrances of the history of ages still more remote than those in which these stories were framed. But, in interpreting and disentangling these myths, we have first to remove from them those incrustations and additions which have been added to the old stories by the individualizing spirit of the family bards of the Aryan tribes, by later poets, and by historical revisers trained in the later school of individualistic history. These last had utterly discarded the methods of the past, and what were once the veiled records of an age which forbore from feelings of

traditional reverence to connect events and individuals together, became in their hands a means of celebrating as ancestors the mythic actors in the sacred dramas of a most religious race, who retained no memory of their fathers or mothers and whom they scarcely knew, if indeed they knew their fathers at all, but who gloried in the achievements of the tribe to which they belonged, and to which they owed their nurture, training, and education. It was the tribe which, in their mind, occupied the place held in the minds of the Northern races by their fathers, and especially their mothers.

*The Story of the Flood.*

I have before in this essay, and those preceding it in this series, spoken of the flood-story, and have shown how it was at first apparently a nature-myth, telling of the death of the old year, which was killed by the late autumn rains of the Euphratean delta. I have also through the Hindu accounts in the Brāhmaṇas and Mahābhārata connected it with the Babylonian story, and with the still later though exceedingly remote time when it was Manu (the thinker), the father of the human race in the Rigveda, who was saved, and his daughter Ida rose out of the waters of the flood as the earth purified by the sanctifying water of life sent down from heaven by the god of righteousness, who was determined to remove iniquity from the earth.

I have also from evidence taken from the Hindu Brāhmaṇas, Rigveda and Mahābhārata, shown that the first signs of a spiritual worship, as distinguished from that of the anthropomorphic gods, was shown in the deification of fire as the divine heat, and that fire-god was the supreme god before Ia, the water-god.

But the whole series of evidence on which these deductions are founded is still further corroborated by the Babylonian account of the flood, as given in the great Epic of Izdhubar which had come down to the Babylonians from the Akkadians.<sup>1</sup>

<sup>1</sup> Lenormant, *Chaldean Magic*, pp. 188, 189, identifies Iz-dhubar (the mass of fire), the sun-god of the solar epic, with "Bar" or "Bil-gi," the Akkadian fire-god.

This story tells how Anu the god of heaven (Akkadian *ana* or *an*), Bil the fire-god, Ninib the lord or lady (*nin*) of creation (*ib*) and En- or In-nugi<sup>1</sup> the leader (of the gods), were sitting together and consulting upon the reformation of the earth. With them, but apparently apart, was Nin-igi-a-zag the first-born (*zag*)<sup>2</sup> of the lord or lady (*nin*) of the race of heavenly spirits (*igi-u*)<sup>3</sup> or of the spirits (*i-gi*) of water (*a*). This assembly was clearly that of the sacred pentad formed after the addition of the fire and water gods to the old triad. Thus, the triad here was Anu the heavenly abyss, Ninib the generative power ruling creation, and En-nugi the great serpent or the father; and with them among the older gods was the fire-god (Bil or Bil-gi). They were the gods of earth, and were the Elohim or gods of the Elohist account in Genesis. While the fifth god Ia belonged to the spirits of heaven.

They determined to destroy the city of Surippak, which Lenormant has identified with Ur,<sup>4</sup> which thus gives the story a more realistic tinge than it had in its oldest mythic form for the destruction of Ur, the seat of the empire of Ur-Bagas, and that succeeding Telloh as the imperial capital, implied the triumph of a new race bringing in new gods.

Ia whispered the news of the deliberations of the gods to the reeds and the walls, who conveyed it to Atrā-hasis

<sup>1</sup> En-nugi has exactly the same meaning as Mul-nugi, as both En and Mul mean lord. Nugi in Akkadian means "of no return"; but Mul-nugi, besides being "lord of no return" or of the lower world, is also, as Dr. Sayce has shown, the moon-god of Nipur and the eldest son of Mul-lil the lord of the dust (*lil*) or the earth-god, and is in one of the deluge tablets with which I am now dealing called, as eldest son of Mul-lil, Mul-nugi (Sayce, Hibbert Lectures for 1887, Lecture iii. pp. 154, 155). I have in Part III. of this series of papers (J.R.A.S. July, 1889) suggested that "Nugi" was probably used by the successors of the Akkadians, or else by the Akkadians themselves, as a name meaning snakes, and that it came to mean the snake gods, the Nagas of the Hindus, and the Naga or snakes depicted on the Parthian banners. Thus En-nugi would mean the earth-god, the lord of the Nugs, the Great Nahusha of the Hindus.

<sup>2</sup> Sayce, Hibbert Lectures for 1887, Lecture ii. p. 14, note 1, gives "first-born" as the meaning of Zag.

<sup>3</sup> Ib. Lecture iii. p. 141, note, says the "igigi" or spirits of heaven were denoted in Akkadian by the number nine, that sacred to Vishnu, thus giving further proof of the connection between the Akkadian Ia, the Hindu Yadavas or worshippers of Ya and Vishnu who was their god.

<sup>4</sup> Lenormant, Chaldaean Magic, p. 397.

or Khasisatra (the experienced man), and told him to build a ship. He consulted Ia whether he should tell the men of Surippak. Ia told him to say to them: "As Bil (the fire-god) hates me, I will not remain any longer in his country, but will go to the ancient waters and live with Ia."<sup>1</sup> He accordingly built a ship and went away in it when the flood came, having, as he said, "left my house and all that was in it to Puzur-Bil (the fire-god)." In other words he forsook the worship of the god of fire and worshipped Ia as the supreme lord. When Atrā-hasis was saved, and offered the sacrifice of expiation on Mount Nişir, Bil was with the other gods attracted by the sweet savour of the sacrifice, and when he found that Atrā-hasis, whom he hated, was saved, he was angry with the gods of Igi-gi (the heavenly spirits), but Ia interceded for Atrā-hasis and procured his pardon.

This story fully corroborates the history of religious evolution I have taken from the Hindu sacred books, and proves that the story of the flood in one of its later forms, which is that given in Genesis, gives the history of the religious reformation caused by the substitution of the worship of the gods of heaven for those of earth. While the comparison of this with the Hindu story shows how Ia, the supreme god of the waters of heaven, became Manu the thinker.

It also clearly connects the Ia of the Babylonian story with the Yah of the Jews, and this is further corroborated by the occurrence of the number seven in the Jehovistic version of the order given for the preservation of the animals, according to which Noah was ordered seven of each clean species. This was the number sacred to Ia, and became so through the addition of the days sacred to the fire-god and the water-god to the original sacred pentad. The comparison of the various stories also shows how the originally mythic actors have been gradually individualized by the infusion of the Aryan spirit. It is this spirit which,

<sup>1</sup> This whole account of the deluge I have taken from P. Jensen's *Babylonische Kosmologie*, Strasburg, Trübner, 1890, pp. 375-383.

in the hands of the several recensionists of the Book of Genesis, who are now admitted by all Biblical commentators to have gradually and by successive stages formed the book now found in our Bibles, has turned a compendium of ancient religions and perhaps national history into a didactic story of the supposed destruction of the wicked people of a former age.

*The Story of Jacob.*

But to prove the working of this innovating spirit, and to show how the Turanian sacred story was altered by Aryan historiographers, I will now turn to the story of Jacob, the father of the Hebrew tribes. Jacob was the supplanter or successor of Esau, and as Dr. Robertson Smith shows,<sup>1</sup> most scholars, from Scaliger downwards, have compared Esau with Uzaus, the god who taught men to clothe themselves with the skins of beasts taken in hunting, that is, with the skins of gazelles or mountain goats, and who was afterwards the Assyrian goat-god Uz, who was represented "as clad in a robe of goat's skin, the sacred dress of the Babylonian priests."<sup>2</sup> This ancient reverence for gazelles has been already referred to in this essay in the account of the historical transformations of Ia, and is also noted in the song of David, taken from the book Jashur, and lamenting the death of Saul, where it said, "Thy gazelle, O Israel, is slain in the high places."<sup>3</sup> Jacob, who supplanted Esau, clothed himself in goats' skins and went to Haran, the city of the moon-god, where, as Dr. Sayce shows, the "god of the foundation was Laban, the white one or the moon,"<sup>4</sup> that is to say, he became the goat-god who was first the god of generation and afterwards became sacred to the moon. He there married the two daughters of Laban, Leah, the wild

<sup>1</sup> Robertson Smith, *Religion of the Semites*, part i. 1890, p. 448.

<sup>2</sup> Sayce, *Hibbert Lectures for 1887*, Lecture iv. p. 285.

<sup>3</sup> II. Sam. xix. 1.

<sup>4</sup> Sayce, *Hibbert Lectures for 1887*, Lecture iii. pp. 163, 164.

cow, and Rachel, the lamb or ewe.<sup>1</sup> That is to say, he became first the moon-bull or Ia, and afterwards the solar ram. But he had also two other wives, Bilhah and Zilpah, and these wives may be again compared with the two wives of Aži-Dahāka, the snake-god of the Zendavesta, Savanghāvāch and Erinavāch. Bilhah, compared by Delitzsch with 𐎠𐎡𐎢 old, is probably the Turanian *val*, the Sanskrit *vala*, and the Akkadian *bel*, meaning 'the strong,' and this interpretation is confirmed by the name of her son Dan, who evidently represents the widely-spread race of the Dānava, Dānus and Danai. This great Danite race is again reproduced in the name of the son of Dan, who, it must be noted, is the only one of the sons of Jacob who has only one son. This son is named in Gen. xlv. 23 Hushim, which, as noted by Dr. Smith, is a plural form. But this name Hushim again appears in Numbers xxvi. 42, in another plural form, Shuham, so that the two names mean the Hus and the Shus. These names again point to the Hus of the Zendavesta and their great king Hušrava, the glory (srava) of Hus, who conquered Kangdesh or India, and avenged the murder of Syavarshan by the Turanians. They are also the same people as the Sus of the great province of Susiana, and the Saus or Sauvarna of India, who were the great trading race which united with the warlike tribes of the Sinha-bunsis, the sons (bunsis) of Sinha or Som (the moon) to extend the rule of the merchants of the Euphratean countries over the whole of the Gangetic valley.<sup>2</sup> Zilpah again, who apparently represents Zillah, the wife of Lamech, and who is, in the Lamech-myth, the mother of Tubal-Cain, the father of the metal-workers and worshippers of the fire-god, is identified with those people by her son Ashur. His descendants seem to be the Asura of the Hindus, and it is the tribe of Ashur who in the book of Joshua are

<sup>1</sup> Franz Delitzsch on Genesis, Clark's Foreign Theological Library, vol. xxxv. fifth edition, 1887, p. 170.

<sup>2</sup> See Smith's Dictionary of the Bible, p. 384, s.v. Dan.; Part V. of this Series, J.R.A.S. July, 1890, p. 641; Darmesteter's Zendavesta, Ashi and Zamyād Yasts, 41 and 43, and 74 and 77, pp. 278, 303, 304, and Part II. of this Series, J.R.A.S. April, 1889, pp. 256-262.

assigned territory including that of Tyre. The chief god of Tyre was Melgarth, the Tyrian Hercules, or the god first of the phallic club and afterwards of the fire-stick. We see thus in the story of Jacob a reproduction of the transformations of Ia, in which he was first the god of the gazelle, afterwards of the goat and phallic god and then of the fire-god. In Leah the wild cow we find Ia again as the moon-god, and her tender eyes mentioned in Genesis xxix. 17 are explained by the three eyes of the wild bull of Telloh  she being the wild cow.<sup>1</sup> Rachel again, the ewe who carries off with her the phallic emblems or teraphim,<sup>2</sup> is the mother of Benjamin, from whose tribe Saul was born. Saul again, in his earlier form, and before he was recorded as the first king of Israel, as Dr. Sayce shows, was the sun-god, the Sawul of the Babylonians, and the Saul of Rehoboth, king of the Edomites;<sup>3</sup> so that throughout the same historical idea has been preserved, and Ia, or Jacob with his four wives, is a complete reproduction of the Akkadian succession of religious beliefs as shown in the story of the flood and the other evidence I have adduced in this essay, with that set forth in Hindu religious history and in the Zendavesta. In the story in Genesis Jacob, it is true, does not, like the Thraetāona of the Zendavesta, take the wives of his predecessor, but his daughters; but the original story, which was changed afterwards, doubtless, if the explanation I suggest is accepted as true, made them the wives of Laban. The expedition of Laban to recover them, which is unmeaning when his object is, as set forth in Genesis, to recover the teraphim, is perfectly explicable if Leah and Rachel were, as in the Zendavesta, his wives.

That this is the true or nearly the true account of the story of Jacob is shown to be probable by the inscriptions of Thothmes

<sup>1</sup> That Babylonian signs were used by the people of Palestine is proved by the Cuneiform tablets found at Tell-el-Amarna in Egypt, containing Cuneiform reports from Palestine.

<sup>2</sup> That the teraphim were phallic emblems is made exceedingly probable by I. Samuel xix. 13-17, where the story is told of how he put the teraphim, with a pillow of goat's hair, to represent David in bed.

<sup>3</sup> Sayce, Hibbert Lectures for 1887, Lecture iii. p. 181.

III. of Egypt, quoted by Dr. Sayce,<sup>1</sup> which mention among the cities he took in Palestine, more than two centuries before the time assigned to the Exodus by Egyptologists, Yakub-el, or Jacob the God, and Iseph-el, or Joseph the God, showing that they were both old gods of Palestine, who could never by old myth-makers have been spoken of as individuals. It was he who learnt the true name of God, the Yah,<sup>2</sup> and put away strange gods.<sup>3</sup> His identity with the ancient moon-god is shown in his thirteen children. These originally included Dinah,<sup>4</sup> who, like Dus-shala, the one daughter added to the hundred sons of Gandhāri the moon-goddess,<sup>5</sup> was necessary, according to matriarchate ideas, to perpetuate the race and secure an alliance with adjoining tribes. Under the symbol of the thirteen children is shown a complete epoch, as set forth in Joseph's dream, where the sun, moon and eleven stars make obeisance to him,<sup>6</sup> but this was doubtless originally the moon and its twelve companion months, the sacred number of eleven stars still retaining the remembrance of the eleven annual victims offered to the gods of generation in the Hindu mythology. The eleven stars also seem to refer to an ancient division of the heavenly sphere into eleven segments, similar to the Babylonian circle of ten stars preserved by Bērōssus. In short, Jacob, or Yakov, seems to be the righteous god Ia, who succeeded the goat-god and the moon-god, and who became the father of a holy people, who were appointed to work out the law of righteousness he taught. Of this law Iseph-el, or Joseph, the father of the Ephraimites, the first Semitic race ruling in Palestine, was the "Asipu," or interpreter.

In the above short abstract of the probable meaning of some obscure myths, the interpretation of the last two is

<sup>1</sup> Ib. Lecture i. p. 51.

<sup>2</sup> Gen. xxxii. 29-30.

<sup>3</sup> Gen. xxxv. 4.

<sup>4</sup> Her name, as Dr. Smith shows in the Dictionary of the Bible, p. 384, is very like that of Dan, and thus she would be the female form of the male Danu, united to the Ephraimites of Shechem, and the feud between them and Simeon and Levi, recorded in Genesis, is merely another form of the enmity against the sons of Joseph shown in the story of Joseph and his brethren.

<sup>5</sup> Mahābhārata, Ādi (Sambhava) Parva, cxvi. p. 341.

<sup>6</sup> Gen. xxxvii. 6-9.

made most difficult by variations and revisions ; but I think I have shown, in spite of the alterations made by later authors who misunderstood the ancient methods of myth-makers, that the old myth was, in the eyes of its authors, not a story of individuals and their achievements, but an embodiment of truths much higher and more exact than those which could be conveyed in a narrative history, and that it was to them a solemn statement of truth in its best sense, as representing the accumulated wisdom of all their tribal ancestors. This symbolism was entirely unintelligible to the later revisionists, who lived in a time when history was assuming the narrative form, and who consequently thought that, historically, myths must, like a history written by themselves, contain the stories of individuals who really lived on earth.

But when the methods and objects of the myth are really understood, we see at once that the people, whose past I have tried to review, possessed all the characteristics laid down in Renan's definition. They spoke widely-extended languages, and had a recorded history, religion, and legislation, for governments of extensive countries could not be carried on without definite laws; while their literature, though it was not written in alphabetical characters, set forth the teachings of the past and the records of the present in signs, and sacred numbers, which, to seeing eyes and understanding ears, told their story much more clearly and certainly than written statements could do. While in their mythic tales they possessed a literature which interested all hearers, remained permanently fixed in the popular mind, and kept alive the remembrance of the deeds, and the instructions of their tribal ancestors.

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