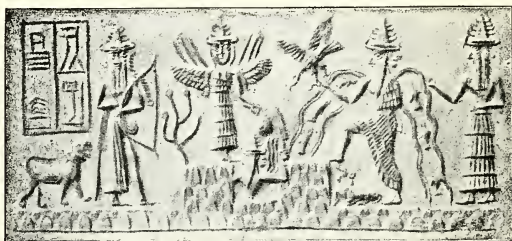


## STONE WORSHIP.

BY THE EDITOR.

THE MATSEBAH, JACHIN AND BOAZ.

THE Phœnician sanctuaries have fallen to ruins, but pictures of them have been preserved on coins, and here we see that the traditional representation of the Deity was a stone or a conic column, sometimes a sacred tree; and on either side stood a pillar, which gradually assumed the shape of a column.



SEAL-CYLINDER OF ADDA, THE SCRIBE.<sup>2</sup>

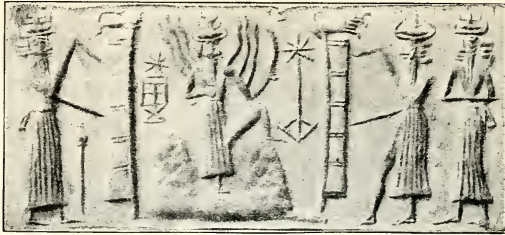
The name of the owner appears in the left-hand corner. The two world mountains are plainly delineated. Shamash, the sun-god, with an eagle on his hand, is just ascending the mountain in the east. Ishtar, the goddess of the Moon, is seen with outstretched wings above the other mountain. The heavenly ocean (our Milky Way) is marked by fishes. The god Marduk, with a bow in his hand and a dog or a lion at his heels, is standing on the left side. The person on the extreme right is presumably the owner of the seal, standing in an attitude of adoration.

Two pillars standing before the entrance of Phœnician temples are frequently mentioned by Greek authors, and Phœnician sea-

<sup>1</sup> This is the continuation of the article that appeared under the same heading in the January number of *The Open Court*, 1904.

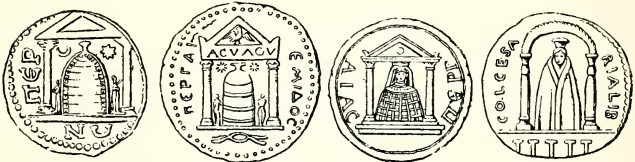
<sup>2</sup> British Museum, No. 89, 115.

farers explain the rocks on either side of the Strait of Gibraltar as the "pillars of Melkhart" or as the Greeks translated it "pillars of Hercules," a name which they retained, until the conquest of Spain by the Moors who called the northern rock after their leader *Gebel al Tarik*, "the rock of Tarik," abbreviated into "Gibraltar."



SEAL-CYLINDER WITHOUT A NAME.<sup>2</sup>

Two doorkeepers open the gate of the east, through which Shamash enters between the two world mountains, before him the symbol of Marduk, behind him that of Ishtar. The owner of the seal stands in a worshipful attitude.



COINS OF PERGA IN PAMPHYLIA.<sup>3</sup>

The conic stone is called in Hebrew *matsebah*,<sup>1</sup> and the two pillars are the two columns Jachin and Boaz.

<sup>1</sup>In Hebrew *מַצֵּבָה*. The second letter *צ* is a sharp *ts* and is duplicated. The transcription ought to be "matsebah," but we trust that a simplification is justified. It is frequently transcribed *Masseba*.

The *מַצֵּבָה* must not be confused with the *אֲבִנֵי*. The former is of stone, the latter of wood. The former is an idol representing the Deity or at any-rate being conceived as the object in which the Deity was supposed to be present, hence worshippers turn toward it in prayer; the latter is a symbol of the creative power and belongs to the temple furniture, the paraphernalia and implements of worship, in a similar way as the altar, or the water font, the ocean of the Solomonic temple, etc.

<sup>2</sup>British Museum, No. 89, 110.

<sup>3</sup>The coins of Perga show different forms of the *matsebah*, with and without the two pillars, with and without sun and moon. The first one exhibits the pigeon under the gable, the last one shows two columns as supporting the heaven. It is not impossible that the columns are here intended to take the place of the pillars.



THREE ARTEMIS MEDALS.<sup>1</sup>



COIN OF GAULOS.<sup>2</sup>

MATSEBAH ON COIN OF TARSUS.<sup>3</sup>



A CILICIAN COIN.<sup>4</sup>

COIN OF ANTIOCHUS EUERGETES.<sup>5</sup>

ISHTAR ON A COIN OF TARSUS.<sup>5</sup>

<sup>1</sup> These medals show the matsebah in different stages of development. The sun and moon are always present. The first one exhibits a cross on top and two eggs. The first and second an ear of wheat, the symbol of life, and a poppy plant, the symbol of death. The third one is changed into an image.

<sup>2</sup> Gaulos is a Phœnician colony on an island near Malta. The obverse shows the head of the governor with a caduceus, here the symbol of good government; the reverse a matsebah with the inscription אלל (alal).

<sup>3</sup> The native city of St. Paul enjoyed the privilege of Roman citizenship which is indicated by the mural crown on the obverse. The reverse shows a matsebah with the inscription TAPCEON and K, HP, marks of the mint.

The city was Semitic, and Athenodorus a native of Tarsus and a teacher of Emperor Augustus informs us that its original name was Parthenia (City of the Virgin), which must be the Greek translation of a Phœnician name indicating that Astarte was worshipped here (like Athena in Athens) as the virgin goddess, a pagan Mary. Eusebius (*chron.*, p. 35) states that "the city and the temple in it with its brazen columns" was built by Sennacherib.

<sup>4</sup> Probably of Deldis as indicated by the letter Δ. The grapes symbolise fertility and may have been a staple product of the district in which the coin was struck.

<sup>5</sup> These coins represent Ishtar standing on a lioness in a portable shrine. In one instance (see the coin of Antiochus Euergetes) the two pillars are plainly visible, in the other (marked TAPCEON) they are omitted. A pigeon hovers on the top. The figure of the goddess should be compared to her picture as it appears in the rock carvings of Baghas Kōi, Asia Minor.

The similarity of the portable shrine on both coins is so striking that we must either claim both to depict the same idol or a typical representation of the goddess.

In the progress of civilisation the matsebah assumed more and more the shape of a human figure, an evolution which we can plainly trace in those ancient coins, which exhibit a picture of the national palladium of diverse cities.

The Phœnician Astarte is the Greek Artemis, called Dian by the Romans, and even the latest statues of Artemis (whenever destined for temple service and not of purely artistic design) still show their origin from the Semitic matsebah or conic stone idol. Further, we find frequently on either side a pillar, the mountain of



COIN OF EMESA.<sup>1</sup>



COIN OF IASOS CARIA.<sup>2</sup>



COIN OF IULIA GORDUS,  
LYDIA.<sup>3</sup>



COIN OF PAPHOS, CYPROS.<sup>4</sup>



SANCTUARY OF BYBLOS.<sup>5</sup>



SACRED TREE BETWEEN  
TWO PILLARS.

the north and the mountain of the south, Jachin and Boaz, the two columns on which the firmament is resting.

At the entrance of the Solomonic temple built by Hiram, the

<sup>1</sup> Here the pillars have disappeared, and sun and moon are changed into two figures which may represent two torches.

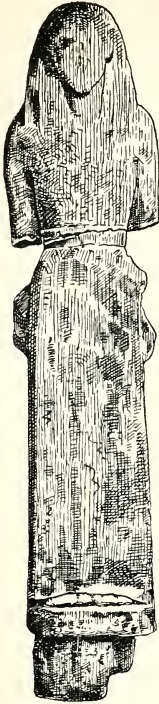
<sup>2</sup> The matsebah assumes here the shape of a kalathos. It is not impossible that the handles were used in carrying the idol. The coin was struck under Commodus.

<sup>3</sup> The matsebah on this Lydian coin is dressed in drapery. Moon and sun appear on either side in the sky, and from the ground spring an ear of wheat and another plant.

<sup>4</sup> The matsebah stands in a special shrine; the pillars assume the shape of tall, probably brazen, columns having the appearance of candlesticks with flat capitals. On the roof sit the pigeons of Astarte.

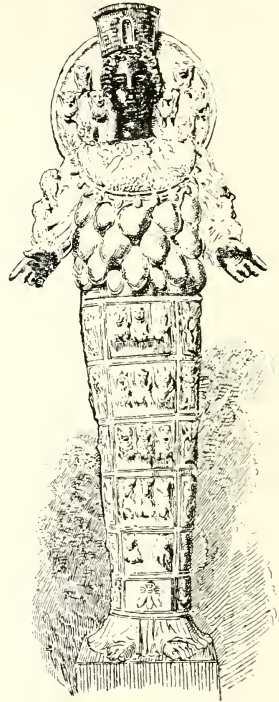
<sup>5</sup> The inscription reads IEPAC BYBAOY, i. e., the fane of Byblos.

Phœnician, there are two columns called Jachin and Boaz, which must have possessed a considerable significance in Semitic mythology, for we find two pillars set up also before Phœnician temples and under sacred trees. The most ancient ones are big mitre-shaped stones. Jachin was the name of the right-hand or southern column and Boaz of the left-hand or northern one. The duality of these



ARCHÆIC ARTEMIS.

Discovered in Delos.  
(Collignon, *Myth. de la Grèce.*)



ARTEMIS EPHESIA.

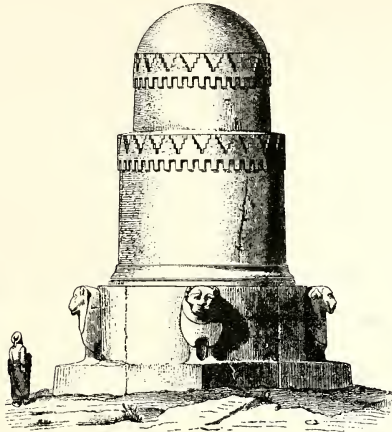
Alabaster statue, now in the museum at  
Naples. (Roscher, *Lex.*, I., p. 588.)

columns, later on made of metal, is obviously based on a different notion than the trinity conception of the pillars representing the

<sup>1</sup> This final step in the development of the matsebah was made under the influence of Greek taste.

Deity itself.<sup>1</sup> They seem to symbolise the two world-mountains between which the sun passes in his daily course.

Jachin (יָכִין) means "firmness," and Boaz (בּוֹאֵז) is commonly translated by "strength," but scholars are pretty well agreed upon the latter word being a corruption, the original form of which may have been (בַּעַל יָכִין) Baal-Zebul, meaning "Baal on high," a name which was changed when the connection with pagans began to be repudiated.<sup>2</sup>



A MATSEBAH OF LATE CONSTRUCTION.



ISHTAR.<sup>3</sup>

#### THE MATSEBAH AS BETHEL.

The Bible has so far remained the most valuable source of information for the history of religion, and we know from its pages that the successive forms of worship must have closely resembled those of the surrounding nations, and only a better familiarity with the latter enables us to understand the former. The Israelites were deeply religious, they were fervid and zealous, so were the Babylonians and Egyptians, and presumably also the Phœnicians.

<sup>1</sup> See the illustrations on p. 47 of the January number of *The Open Court*.

<sup>2</sup> This interpretation is made probable by the expression "*Beth Zebul* = house on high," which occurs in one of the Solomonic Psalms as referring to the sun who is said to have his establishment "in his glorious mansion in the sky." See *Enc. Bibl.*, II., p. 2304.

<sup>3</sup> Rock carving of Baghas Kof, Asia Minor. The attitude of the goddess standing on a lioness is the same as it appears on coins of Tarsus and of Antiochus Euergetes.

When Jacob the patriarch, sorely afraid of his brother Esau, had fled from home, as we read in Gen. xxviii. 11-22 :

"And he lighted upon a certain place, and tarried there all night, because the sun was set ; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

"And he dreamed, and beheld a ladder set up on the earth, and the top of it reached to heaven : and beheld the angels of God ascending and descending on it.

"And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac : the land whereon thou liest, to thee will I give it, and to thy seed ; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south : and in thee and in thy seed shall all the families of the earth be blessed.

"And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land ; for I will not leave thee, until I have done that which I have spoken to thee of.

"And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place ; and I knew it not.

"And he was afraid, and said, How dreadful is this place ! this is none other but the house of God, and this is the gate of heaven.

"And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

"And he called the name of that place Beth-el : but the name of that city was called Luz at the first.

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on.

"So that I come again to my father's house in peace ; then shall the Lord be my God : and this stone, which I have set for a pillar, shall be God's house : and of all that thou shalt give me I will surely give the tenth unto thee."

Jacob dreamt of a temple, built after the Babylonian fashion in platforms, rising the one upon the other like big steps, for the Hebrew word מַדְבָּר,<sup>1</sup> translated by "ladder" in the authorised version, means ziggurat, a staircase building, and it is not improbable that the staircase-like rock formation of the place suggested to Jacob in his dream the idea of a heavenly ascent, a temple of storied platforms, on the topmost one stood his God Yahveh who promised him protection and safe return and the inheritance of the whole surrounding country.

Jacob set up a stone, a matsebah, and Yahveh recognises it as the place where he lives. On his return, Yahveh (or according to the redactor of Gen. xxxi. 11, "the angel of God") says in a dream :

"I am the God of Bethel where thou anointest the pillar." Gen. xxxi. 13.

The dream was to him a reality and he set up a votive stone and called it Bethel, בֵּית־אֱלֹהִים, "house of God," which name (according to the Biblical tradition) was later on transferred upon the city that grew up there.

<sup>1</sup> Derived from בָּרַךְ to raise, to heap us.

The word Bethel must have been a common designation of matsebahs as much so as any church to-day may be called the house of God. The name Bethel, as we know from Greek authors, occurs also in Phœnicia, and the word (*βαίτυλος*, or *βαιτύλιον*) is defined by them as a stone ensouled by a numen (*λίθος ἔμψυχος*).

As to the Phœnicians the stone was a visible sign of the presence of the Godhead, so we read of the Israelites that they call "the stone of Israel" their shepherd (Gen. xlix. 24), which may very well have been the matsebah which Jacob had set up at Bethel.

The name *מַצֵּבָה*, *matsebah* (plural *מַצֵּבוֹת*, *matseboth*), which is derived from *צָבַח* (connected with *נָצַח*), a verb that means to set up (the *m* (*מ*) being a prefix), may simply be translated "memorial," meaning "anything set up," to commemorate a place, an event or a sacred spot, the Phœnician equivalent being *נֶטְסִיב*, *netsib*, and usage determined that it should always be of stone.

Matsebahs were erected over tombs. Jacob set up a matsebah for Deborah, Rebekah's nurse, and also for Rachel.

Sometimes a heap of stones (*גָּל* or *גַּלִּים*, *gal* or *gallim*) took the place of matsebahs, and there are several towns of Palestine called Gallim, i. e., place of stone-heaps.

It is noteworthy that Lot's wife is changed according to the legend into a memorial pillar, a *netsib*, *נֶטְסִיב* (the Phœnician word for *matsebah*) and we must thus assume that the inhabitants of the country thought of the stone column on the shore of the Dead Sea as being ensouled.

#### GILEAD AND GILEAL.

Pillars and stone heaps were further put up as landmarks where God was called upon as a witness between two contracting parties.

When Jacob took leave in peace from Laban, the two men made a covenant and they set up a matsebah and a heap of stones in commemoration of the event, the Old Testament report of which with all its details allows us to catch a glimpse at the real significance of these monuments. We read in Gen. xxxi. 44-55:

"Now therefore come thou, let us make a covenant, I and thou; and let it be a witness between me and thee.

"And Jacob took a stone, and set it up for a pillar.

"And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

"(And Laban called it Jegar-sahadutha:<sup>1</sup> but Jacob called it Galeed [i. e., heap of witness].)

<sup>1</sup>"*Jegar-sahadutha*" is the Aramaic translation of *Galed*. The verse assumes that Laban spoke Aramaic and Jacob, Hebrew, and must therefore (according to Wellhausen) be regarded as a gloss of comparatively late origin.



"And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Gal'ed; (and Mizpah, i. e., watch<sup>1</sup>); for he said, *The Lord watch between me and thee, when we are absent one from another.*

*"If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee.*

"And Laban said to Jacob, Behold this heap, (and behold this pillar) which I have cast betwixt me and thee; this heap be witness, (and this pillar be witness) that I will not pass over this heap to thee, and that thou shalt not pass over this heap (and this pillar) unto me, for harm.

"The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. *And Jacob swore by the fear of his father Isaac.*

*"Then (Jacob) offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.*

*"And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place."<sup>2</sup>*

We have before us a combination of two most important ancient reports of a national Hebrew tradition in which a treaty is concluded between two kindred nations, the Israelites represented by Jacob and the Aramæans represented by Laban. The stone-heap (or the pillar) marks a boundary and the patriarchs swear: "I will not pass over this heap to thee and thou shalt not pass over this heap to me for harm." The heap (or the pillar) is tacitly assumed to be ensouled as a "bethel" and called upon as a witness to the covenant.

How old these traditions must be appears from the fact that there is woven into the story the ancient ritual of ancestor worship, for Jacob swears by the "fear (i. e., the awe-inspiring presence) of his father Isaac." We notice further that the two parties conclude the treaty by a sacrificial communion meal of which they partake upon the stone heap.

\* \* \*

Where Joshua had crossed the Jordan he put up twelve stones

<sup>1</sup> We follow the customary transcription of the authorised version, but we ought to transcribe the word מִצְפָּה "mitspah."

<sup>2</sup> The distinction of sources is not important in this quotation, but for those readers who are interested in it we reproduce (following the authority of Gunkel) passages of the Elohim traditions in italics and the Yahveh tradition in Roman type. Later additions are in parentheses and explanations not belonging to the text in brackets.

Gunkel says concerning the sources of the Gilead-Mispah covenant:

"The separation is difficult because the redactor has combined his recensions with his own additions. The following circumstances indicate a two-fold cue: There are two sworn covenants; one of a private nature, that Jacob will not maltreat Laban's daughters; the other political, that Jacob and Laban should regard the place as a boundary; two sacred symbols are mentioned: the massebah, and the stone-heap; two places are named Mispah and Gilead; twice a sacrificial meal is mentioned in verses 54 and 46b. There are two invocations of God (verses 49-50 and 51-52); there are two names of God, the terror of Isaac and the God of Abraham and Nahor."

as a memorial and called the place הַגִּלְגָּל, Hag-Gilgal, i. e., the (stone-) circle, the stonehenge of ancient Israel.

The name Gilgal occurs frequently in the Old Testament, and it is always, with one exception only, used with the definite article (*ha*), a sign that the meaning of the word was still understood. Obviously there were many cromlechs in Palestine, but west of the



CROMLECH NEAR HESHBON.<sup>1</sup>

Jordan they must have been destroyed in the reform movement under Josiah, while east of the Jordan there are many still standing to-day, among which the one near Hesbon is perhaps best preserved.

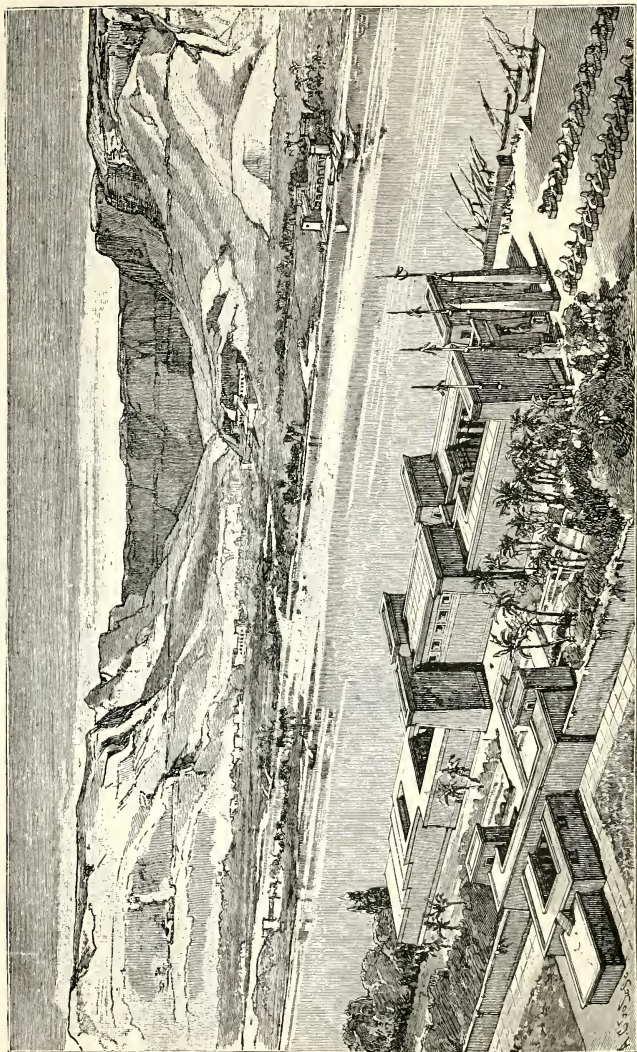
#### OBELISKS.

The Egyptian obelisks are also called matsebahs by Jeremiah (xliii. 13), but it is not impossible that they are developed from the two pillars that correspond to the columns Jachin and Boaz, and originally, possessed the same significance.

The term חַמַּנָּיִם, *hammana*, plural חַמַּנִּים, *hammanim*, seems to be a special kind of matsebah, perhaps dedicated to the Egyptian sun-god Ammon, which would justify to some extent the theory of mediæval rabbis, who derive the word from the late Hebrew poetical term *hammah*, i. e., sun. At any rate the Egyptian obelisks of ancient date are always found in pairs and were erected on either side of temple entrances.

The inscriptions on later obelisks do not reveal their original

<sup>1</sup> Heshbon is situated east of the Jordan in Moab.



THE TEMPLE OF LUXOR RESTORED. (After Gnauth, reproduced from Erman.)

significance, for they simply commemorate the deeds of kings and seem to be used mainly for ornamental purposes.

#### THE DESTRUCTION OF MATSEBAHS IN JUDÆA.

The matsebahs naturally became offensive to the reform party of post-exilic times, and thus we find in all Judaic writings the term suppressed or replaced by the less objectionable word אֶבֶן, (*eben*) i. e., stone, while the Ephraimitic traditions preserve the word and speak freely of the custom of setting up matsebahs. But we will let a specialist speak on the subject and quote the condensed statement of the Rev. Dr. George F. Moore, Professor of Hebrew in Andover Theological Seminary, from the *Encyclopædia Biblica*, pp. 2982-2983:

"In the patriarchal story *massebahs* are erected by Jacob at Bethel (Gen. xxviii. 18-22, cp. xxxi. 13) and near Shechem (xxxiii. 20, MT 'altar'), on the Aramæan frontier in Gilead (at Ramoth? xxxi. 45 ff.), at the tomb of Rachel (xxxv. 20), and perhaps at that of Deborah (xxxv. 14). The *massebah* in the sanctuary of Yahwè at Shechem was set up by Joshua (Josh. xxiv. 26 f., cp. Judg. ix. 6), the stone at Ebenezer by Samuel (1 S. vii, 12). Moses, before the covenant sacrifice at Horeb, erects twelve *massebahs* at the foot of the mountain, beside or around the altar (Ex. xxiv. 4);<sup>1</sup> the cromlech at Gilgal was attributed to Joshua (Josh. iv. 20); Elijah set up twelve stones on Carmel in the name of Yahwè (1 K. xviii. 31 f.).<sup>2</sup> It has been noted that all these instances are in Ephraimite sources; they make it clear that down to the eighth century the *massebahs* stood unchallenged at the sanctuaries of Yahwè. Hosea speaks of the *massebah*<sup>3</sup> as an indispensable part of the furnishing of a place of worship (iii. 4); when their land prospered the Israelites made fine *massebahs*, which shall be destroyed with the altars (x. 1). There is no reason to think that it was otherwise in Judah.<sup>4</sup>

"Of the prophets, Amos and Isaiah do not speak of the *massebahs*, though the latter inveighs against idols; Hosea's words have been cited above; Mic. v. 11-13 predicts the destruction, in the coming judgment, of idols (*pesilim*), *massebahs* and *asherahs*, together with magic and sorcery; but it is doubtful whether the passage is by the eighth century prophet.<sup>5</sup> Jeremiah speaks only of Egyptian obelisks (xliii. 13); Ezekiel of the mighty pillars of Tyre (xxvi. 11); the same prophet begins the denunciation of the *hammanim*. Is. xix. 19 (late) foretells the erection of a *massebah* to Yahwè in the border of Egypt. Is. lvii. 6, as generally interpreted, gives evidence of the persistence of the old rites of stone worship in the Persian period.

<sup>1</sup> If the verse is a unit; see Exodus ii., § 4, iv.

<sup>2</sup> In verse 32 he builds an altar of the twelve stones; but the altar has already been repaired (verse 30); the parallel to Ex. xxiv. 4 is obvious.

<sup>3</sup> The Greek version, and Peshita (the Syriac Vulgate of the second or third century) read "altar."

<sup>4</sup> That there was a *massebah* in the temple in Jerusalem in the days of Joash has been inferred from 2 K. xii. Greek version, cp. 9 [10]. So Stade, *Zeitsch. für alttest. Wiss.*, V., 289 f. (1885), Kittel, and others.

<sup>5</sup> See Micah, § 3 f.

"The laws in Ex. xxxiv. 13, xxiii. 24, probably not earlier than the seventh century, command the destruction of the Canaanite *massebahs* with the dismantling of their sanctuaries (see also Dt. xii. 3, vii. 5). The seventh century legislation further prohibits the erection of *'asherahs* and *massebahs* to Yahwè (Dt. xvi. 22, Lev. xxvi. 1). The deuteronomistic historians set at the head of their catalogue of the sins which brought ruin on the northern kingdom the *'asherahs* and *massebahs* which the Israelites had reared on every high hill (2 K. xvii. 10); Judah was in the same condemnation (1 K. xiv. 23); it is a mark of wicked kings that they erected *massebahs* (2 K. iii. 2, cp. 1 K. xvi. 32); good kings removed or destroyed them (2 K. iii. 2, x. 26, xviii. 4, xxiii. 14)."

#### KUDURRUS.

Among the monuments of ancient Babylonia there are pillars called Kudurrus which served as boundary-stones and are covered with strange symbols of gods and zodiacal constellations. The inscriptions, which are rarely missing, contain the names of the contracting parties and refer to the divinities represented on the stone as witnesses to the agreement, calling upon them to punish the trespasser severely.

The circle of celestial symbols is in its details not always the same nor are the several emblems arranged in the same way, but most of them occur again and again and some are never missing on any kudurru. In the center we find always the trinity of sun, moon, and a star, representing Shamash, the sun-god, Sin, the moon-god, and Ishtar, the goddess of the planet Venus.

The serpent of the god Siru separates the symbols from the inscription and is always very prominent. We find further a strange looking animal, a goat ending in a fish-tail, which bears the inscription of the god Ea. Part of the body is hidden behind a throne, above which we see a ram-headed mace. Ea is the most prominent god in the ancient trinity, who is said to have arisen out of the ocean under the name of Oanes and taught the savage people civilisation, science, and morality. The centre of his worship was Eridu.

Marduk's symbol is a lance probably indicating the martial character of the victorious god. The dragon whom he conquered lies at the foot of his throne.

Another horned animal covered with scales awaits further interpretation.

The other symbols are a lamp, which is the emblem of the god Nusku, the scorpion, a two-headed symbol, two thrones, each of them bearing a tiara, a falcon (or an eagle) perched on a forked pole, a dog (or a lion), maces with a triple knob, and several other heads, some of them of indefinite description, etc., etc.



BABYLONIAN BOUNDARY-STONE WITH RELIGIOUS SYMBOLS.

God Marduk with bow in hand, and on the top of the stone the symbols of the celestial deities are called upon as witnesses of the sanctity of the boundary.

On some kudurrus Marduk is pictured in full, on others the goddess Gula, sometimes they bear the figures of a king.

The kudurru of King Nazi Maradach records a donation for the benefit of the Marduk temple of Babylon. The stone is .50 meters high and .20 meters broad. Having been transferred to



KUDURRU OF NAZI MARADACH, KING OF BABYLON, SON OF KURIGALZU II.<sup>1</sup>

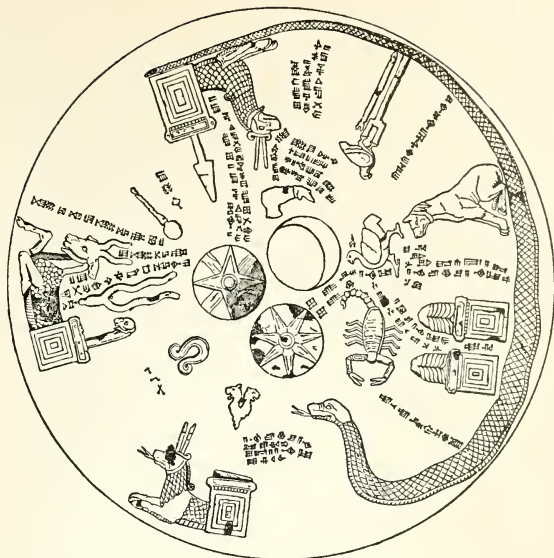
Susa to serve as an adornment in the palace of the Achæmenidæan kings, it was there discovered in 1889 by M. Morgan during his excavations at Susa. On the front of the stone the goddess Gula appears seated in her usual attitude. On top are the emblems of

<sup>1</sup> About 1330 B. C.



KUDURRU OF SAMSI RAMAN III. (British Museum.)





SYMBOLS ON THE CAP OF A KUDURRU.

Showing in the centre, sun, moon, and planet Venus, the Babylonian trinity of Shamash, Sin, and Ishtar. These three symbols are surrounded to the right of the moon by the lamp of the god Nusku, a goose-like bird, the scorpion, a double-headed symbol of unknown significance, a loop-like emblem and a stake bearing a tablet. The outer margin shows on the top the emblem of the ancient god Ea, a goat ending in a fish, a throne and a ram-headed mace; then turning to the right, we have the emblem of Marduk, a lance on a throne and the dragon Tiamat; further down an eagle (or a falcon) perched on a forked pole,<sup>1</sup> a dog (or a lion), two thrones with tiaras resting on them, and another throne, beside it lying an unknown scaled monster.

<sup>1</sup> The forked tree is the symbol of the goddess Nidaba, a form of Ishtar as the harvest goddess. The same deity is sometimes represented by an ear of wheat, in Hebrew שִׁבּוֹלֶת *shibboleth* (from שָׁבַל "to go forth, to sprout, to grow"); and judging from pictures on the monuments, worshippers carried ears of wheat in their hands on the festival of the goddess. It is the same word which was used by Jephthah of Gilead to recognise the members of the tribe of Ephraim who pronounced it *sibboleth*, because they were unaccustomed to the sibillant *sh* (Judges xii. 6). From *shibboleth* the Latin word *Sybilla*, the name of the prophetess, the author of the Sybilline oracles, is derived. Nidaba's star is *Spica* (i. e., "ear of wheat,") the brightest star in the constellation *Virgo*, i. e., the virgin goddess Ishtar.

the Babylonian trinity, sun, moon, and star; and in front of the goddess are pictured the scorpion and the lamp of Nusku. Another face of the stone is divided into five zones. The top zone shows the symbols of the two thrones with tiaras. The second zone, in part mutilated, shows another throne, its characteristic emblem being obliterated. The third zone contains the four symbols, the lance of Marduk, mace with the three heads,<sup>1</sup> the mace with a non-descript bird's head, and the mace with a lion's head. The fourth zone shows the eagle (or falcon) perched on a forked tree, and "the mighty bull of Raman, son of Anu," (as it is called in the inscription,) carrying a thunderbolt on his shoulders. The fifth zone and the other faces of the kudurru are covered with writing, setting forth the details of the donation.

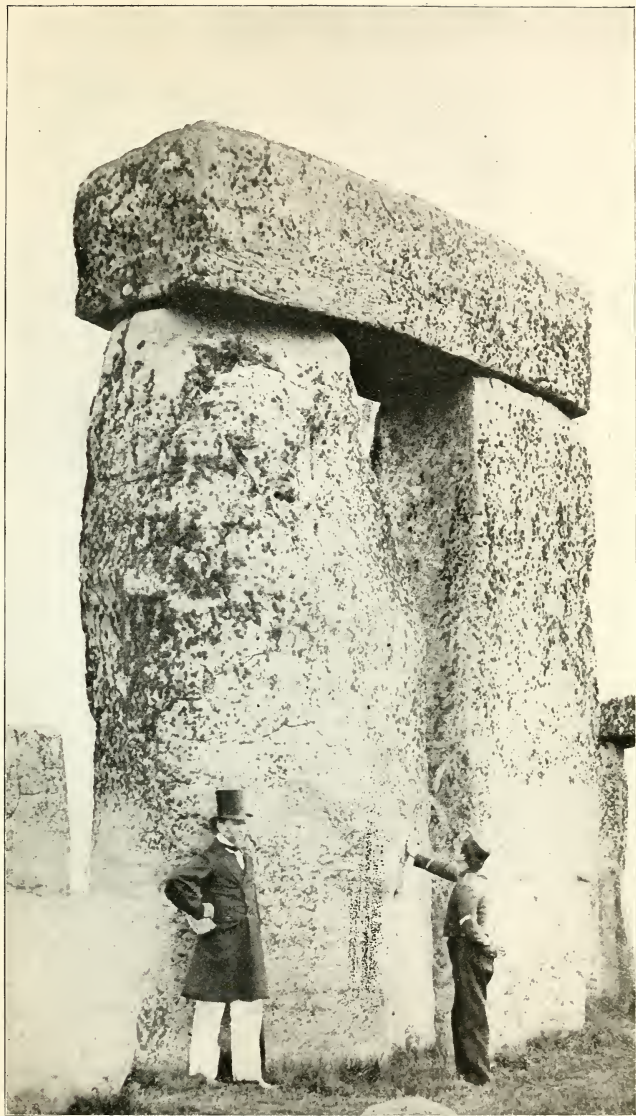
It is perhaps natural that our information concerning these symbols is very scanty. We have here a combination of legal formulas and religious incantations in which some of the most ancient religious symbols survive, and we may fairly assume that the meaning of some of them had become obsolete even in ancient Babylon. But while some of the details are little understood, we know perfectly well the general meaning of these symbols. They represent the celestial powers, the zebaoth or heavenly hosts, that are supposed to ensoul the stone, who are called upon as witnesses to the covenant laid down in the inscription of the kudurru, and their curses are invoked upon the person who would dare to violate the contract.

#### STONEHENGE.

Stone-worship so called is one of the most ancient forms of religion which must have prevailed in prehistoric ages, for we find sacred stones, cairns, menhirs, and cromlechs not only in Palestine but also in Scotland and Ireland, in America and on the South sea islands.

The best known instance of a prehistoric stone-circle is the ancient stonehenge of England, which in a prehistoric age was undoubtedly used as a place of sun worship. A stone at a distance outside of this massive circle of trilithons, called the "heel-stone," is so oriented that on the longest day of the year the shadow of the rising sun would strike the altar within the circle.

<sup>1</sup> It may be more correct to speak of two heads with a knob between them. At any rate on other kudurrus (as instanced in another one of our illustrations) the same symbol is double-headed, the knob being omitted.



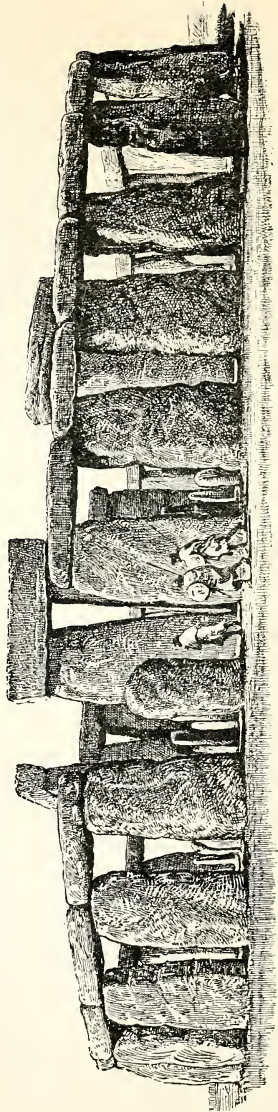
ONE OF THE TRILITHONS OF STONEHENGE.

If we consider that the men who built this gigantic monument were not possessed of machinery, we stand in awe of the skill and energy that were needed for its erection. It seems almost impossible to place these massive rocks on the top of the big stone pillars at the height of more than twenty feet above the ground. By whatever means or devices the work was accomplished, it is no exaggeration to say that Stonehenge is not less a monument of the religious spirit of primitive man than are the rock temples and monoliths of India, cut with great patience into the hard basalt, and the magnificent Christian cathedrals of the Middle Ages.

We have no written record of any kind as to the method how these massive stones could have been raised, but a suggestion which seems quite plausible comes to me from Mr. J. C. Weston, of Clinton, Iowa. He writes :

"Imagine a trench dug, somewhat longer than one-half the length of stone to be raised, and the same in depth, and the stone brought on rollers, as no doubt they were, to an end of the trench, and over the same, sufficiently far that when enough rollers are removed, it will tip into the trench, and easily be made to assume an upright position, with earth enough around the base to hold it. Then, if too deep in the ground, the earth taken away in quantity to give the desired level.

"In case there are to be overhead stones, the uprights must go deeper, so



STONEHENGE RESTORED.

the upper ones can be placed over them before the earth is removed. Of course, the earth goes to form the tumuli, or barrows, usually found near such erections, (which must have been brought from somewhere, somehow,) perhaps in hand barrows, or even baskets.

"In the absence of ropes, pulleys, and other machinery, I think this a reasonable solution of the problem."



STONEHENGE FROM A DISTANCE.

Memorial stones are found all over the face of the earth, in India and other parts of the interior of Asia, in France, in Germany, in all the Northern countries, the British Isles, and also in Oceania, especially in the Easter Islands, where we find some interesting traces of an extinct civilisation.

The remarkable report which Messrs. Gabet and Huc, the Roman Catholic missionaries, have published of their travels in

Tartary, Thibet and China,<sup>1</sup> contains the report of a pyramid of peace which was erected by the pious Lamas, not so much in commemoration of a historic event or a peace conference with some hostile neighbors, but as a monument of a prayer for peace, which the Thibetans in their religious naïveté deemed a sufficient protection against the dangers of an invasion. Mr. Huc says :

"Towards the end of August, while we were quietly occupied in the manufacture of our ropes, sinister rumors began to circulate; by degrees they assumed all the character of certain intelligence and no doubt was entertained that we were threatened with a new and terrible invasion of brigands. Every day we were alarmed with some fresh fact of a formidable nature. The shepherds of such a



PYRAMID OF PEACE IN THIBET.

Reproduced from Huc and Gabet's book, *Travels In Tartary, Thibet and China*. Vol. II, page 92.

place had been surprised, their tents burned, and their flocks driven off. Elsewhere there had been a tremendous battle, in which a number of persons had been killed. These rumors become so substantially alarming that the administrators of the Lamasery felt bound to adopt some measures on the subject. They despatched to Tchogortan a Grand Lama and twenty students of the Faculty of Prayers, charged with the task of preserving the locality from any unpleasant occurrence. On their

<sup>1</sup> *Travels In Tartary, Thibet and China, During the Years 1844-5-6*, by M. Huc, translated from the French by W. Hazlitt, Chicago: The Open Court Publishing Co., 1898. At the present time when Thibet begins to be opened to the world of commerce this book, which is the first genuine report about Thibet, has again attracted the attention of the reading public; and rightly so, for it is full of valuable information and interesting details.

arrival, these Lamas convoked the chiefs of the Si-Fan families, and announced that now they were come, the people had nothing to fear. Next morning they all ascended the highest mountain in the neighborhood, set up some traveling tents there, and proceeded to recite prayers to the accompaniment of music. They remained in this encampment two whole days, which they occupied in praying, in exorcising, and in constructing a small pyramid of earth, whitened with lime, and above which floated, at the end of a mast, a flag on which were printed various Thibetian prayers. These ceremonies completed, the Lamas, great and small,



STONE OF GOTTORP, SLESWICK.

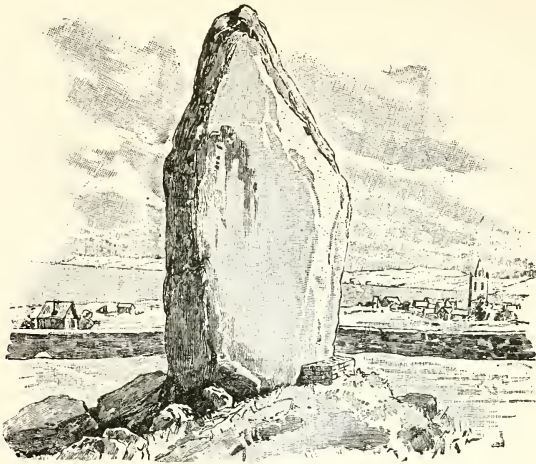
With Runic inscription.

folded their tents, descended from the mountain, and quietly returned to Kounboun, fully persuaded that they had opposed to the brigands an impassable barrier."

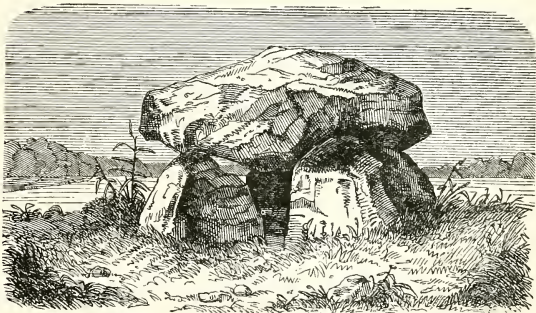
It is a matter of course that the Roman Catholic missionaries looked upon this custom of expressing prayer in the form of a pyramid ornamented with invocations and sanctified by the sprink-

ling of holy water and other religious ceremonies as a pagan superstition, and they describe their own attitude as follows:

"We, in our turn, raised up in our hearts a Pyramid of Peace, in the form of a firm reliance on the divine protection; and, thus fortified, we abode calmly and fearlessly in our adopted home."



MENHIR, NEAR CROISIC, ON THE LOWER LOIRE, FRANCE.



DOLMEN OF SWEDEN.

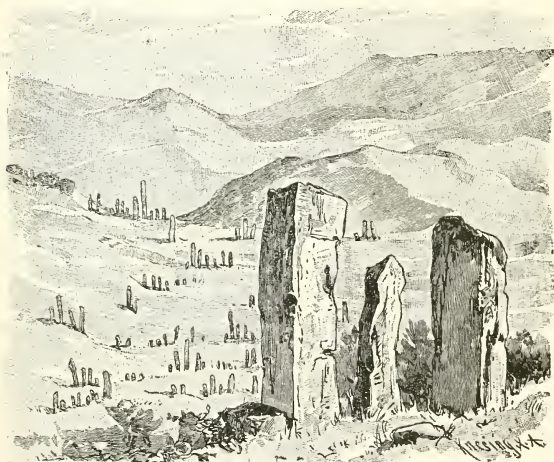
If Messrs. Gabet and Huc would have taken the trouble to inquire about the significance of the pyramid they would have dis-



covered that the meaning of the pyramid with its inscriptions and the ceremonies of its consecration is exactly the same as the meaning of their words of prayer, and if we consider the spirit of these actions in either case we cannot deny that we are confronted with the same phenomenon giving the same comfort and being of the



MEMORIAL STONES, NEAR PESHAVAR, INDIA.



MEMORIAL STONES IN THE KHASI MOUNTAINS, INDIA.

same value. The prayers of our Roman Catholic missionaries gave them support and reliance in this imminent danger, but the conviction that God will attend to our protection is as much a superstition as the raising of a pyramid which is supposed to be endowed with magic powers. If a prayer helps a man to rouse his energies,

to be vigilant, careful and self-reliant; if at the same time it makes him energetic enough to face the perils of life with calmness and composure, it will be helpful whether it be uttered in words or be expressed by other religious rites. Though the position of the Roman Catholic may fairly well be pronounced superior to that of the Lamas, the spirit of devotion is practically the same in either of them.

The meaning of religious monuments such as matsebahs, cromlechs, menhirs, etc., has become strange to us, but we find a key to their significance in the Old Testament, that venerable collection of Hebrew scriptures; yet even here there are only hints left in some of its most ancient passages which afford us a key to the original religious significance of sacred stones.

It is not easy to determine the logic of primitive man with any measure of exactness, but when we compare the traditions of the Old Testament with the explanations of the Indians of to-day, we can understand the reverence in the psychological constitution of the children of nature, when on a special occasion or in a special locality they feel the presence of the Great Spirit, of Manitoo, of Hammon, of Ishtar, of Baal, of Yahveh, and set up a visible memorial in which the Deity is now believed to reside. Accordingly, on a closer investigation we learn that the stone itself is not worshiped, but that the stone only marks the spot of God's presence, of his parusia, and that it thus becomes, as Jacob called the matsebah which he set up, a house of God, Beth-El.