

## THE COSMIC FEET.

BY LAWRENCE PARMLY BROWN.

IN mythology the sky is sometimes taken for a solid surface, sometimes for an upper sea; while the solar, lunar, and other celestial deities are conceived as traveling on their own feet, or on horses, in chariots, in boats, etc.

Solar, lunar, and stellar boats have prominent places in the mythology of the Egyptians; but in another view their celestial deities cross the heaven on foot. Thus the sun-god Ra is "the great walker who goes (daily) over the same course"—"his form is that of the walker"—he is "the walking god" ("Litany of Ra," I, 62, 72; II, 17, in *Records of the Past*, VIII, pp. 111 et seq.). In the Theban Recension of the *Book of the Dead*, Ra is a "Runner," to whom it is said: "Thou stridest over the heaven, being glad of heart" (XV). His "strides are long as he lifteth up his legs"; and he steps over the supports with which Shu upholds the heaven, passing through "the gate of the lord of the east" (*ibid.*, XCII, CVII). Even when the Egyptians symbolized the sun by a winged human eye, the latter was sometimes figured with the legs and feet of a man (*Book of the Dead*, Saïte Recension, Turin papyrus, vignette to CLXIII). Among the literary hieroglyphics, a pair of human legs (with feet) have the primary significance of *moving forward, advancing*; and according to Horapollo, "The feet conjoined and advancing symbolize the course of the sun in the winter solstice" (*Hieroglyph.*, II, 13), as probably suggested by the fact that the sun's annual advance northward begins at that solstice. In the Mexican pictograph codices we find a pair of feet with three rods (for light) radiating from the ankle of each foot (Churchward, *Signs and Symbols*, p. 220, figure).

In one Hindu view the sun-god crosses the heaven in three steps—"Vishnu traversed this world; three times he planted his foot"—"he stepped three steps"—which are explained as belonging to the eastern mountain, the meridian sky, and the western mountain (*Rigveda*, I, 17, 18, 22). In Psalm xix. 5, the rising sun "rejoiceth as a strong man (or giant) to run a race" (cf. Eccles. i. 15), just as Ra the Runner strides over the heaven, "glad in heart." In Job xx. 14, Jehovah in his solar character "walks in the circuit of heaven" (the zodiac path), and *ibid.* ix. 8, "he treadeth

upon the heights of the sea (Heb., *bamothe yam*: A. V., 'waves of the sea')"—i. e., upon the waters above, which were divided from those below at the time of the creation (Gen. i. 6, 7). In Psalm xxix. 3, "the God of glory thundereth: the Lord is upon many waters"; and *ibid.* civ. 3, God "makes the clouds his chariot" and "walks upon the wings of the wind." In Habakkuk iii. 15, it is said to Jehovah: "Thou didst walk through the sea with thy horses"—the celestial sea here being intended, while the horses are apparently wind symbols. But Jehovah is obviously conceived as walking on dry land in Nahum i. 3, where "the clouds are the dust of his feet."



THE SOLAR DIONYSUS WALKING ON THE WAVES OF THE CELESTIAL SEA.

(From *Gazette archéologique*, Vol. I, Plate 2).

On a gold plate found in Syria, the solar Dionysus, the great traveler of Greek mythology, is figured walking on the waves of the celestial sea, with an upright torch in his right hand (for the morning light), while in his left hand he holds an inverted torch (for the evening light.—*Gazette archéolog.*, I, p. 5 and Plate 2). The Norse solar god Vidar, who will finally slay the wolf Fenrir (the night and underworld), walks noiselessly on both air and water (*Elder Edda*, "Skaldskap," 35); the boar that killed Frey runs on sea and air (*Younger Edda*, I, 43); and a famous Danish sea commander, Odde, could traverse the ocean without a ship, raise storms, etc. (Saxo Grammaticus, p. 249; Thorpe, *North. Mythol.*, I, p. 215). The Scandinavian Ullr, probably a solar figure of

winter, crosses the sea on a bone (Saxo Gram., p. 130), which Finn Magnusen explains as skates (*Lex. Mythol.*, p. 765); and the Scandinavian "golden shoes of Parādisē" enable the wearer to walk on water and air (Brewer, *Dict. Phrase and Fable*, s. v. "Golden Slipper"). In the Persian *Shah Namēh*, both Feridun and Kai-Khosrau walk across a river without wetting their feet (De Gubernatis, *Zoo. Myth.*, I, p. 117). Proclus says that "the aquatic in divine natures indicates a providential inspection and government inseparable from water; hence also the oracle calls these gods water-walkers" (*Tim.*, IV). Among Masonic symbols we find a pair of feet walking on water (Oliver, *Initiation*, p. 156).

Job refers to the moon as "walking in brightness" (xxxix. 26). The Greek Circe, a lunar figure, walks on the waves—"on these, as though on the firm shore, she impresses her footsteps, and with dry feet skims along the surface of the water," as Ovid has it (*Met.*, XIV, 1). The reflection of the moon on the sea appears to be represented by Cymopolia (= wave-walker), a daughter of Poseidon (Neptune, the terrestrial sea) according to Hesiod (*Theog.*, 819). But the walker or runner on water sometimes has the character of the wind, as in the case of Iphicles, the swift runner of Homer, who runs on the growing grain without bending it, as well as on the surface of the sea (*Il.*, XXIII, 636, etc.). Both marvels were attributed to Camilla, queen of the Volsci, according to Virgil, who says that she ran over the water without wetting her feet (*Aen.*, VIII, 803; XI, 433).

The Greek Poseidon traveled over the terrestrial sea on horses or sea-monsters (*Il.*, XIII, 17, etc.), as did his son Triton (Cicero, *De Nat. Deor.*, I, 28). Poseidon gave his giant son Orion the power of walking over the sea without wetting his feet (Apollod., I, 4, 3), and Orion was originally of solar character although finally constellated in the house of Taurus—anciently with his feet on the celestial Eridanus. The starry Orion was sacred to Horus (Plutarch, *De Iside*, 22), who is figured in a boat for the constellation in the oblong zodiac of Dendera: and in all probability this Horus-Orion is he "whose strides are long, who comes forth from Annu (the heaven)" as the first of the forty-two Assessors of the Egyptian Judgment Hall (*Book of the Dead*, CXXVb, Theban), for these figures doubtless represent the forty-two constellations recognized by some of the ancient astronomers. Another of these Assessors, placed midway in the group, is called "Leg of fire, who comest forth from Akheku" (Theban), or "Glowing feet gone out of the night" (Saïte), and probably represents the

Ophiucus of the Babylonio-Greek sphere, directly opposite Orion. The two Egyptian constellations therefore appear to be ancient representatives of the solar god as the youth and the aged, belonging respectively to spring and autumn, as to east and west.

A cosmic man of normal structure of course requires feet (and legs), which are naturally conceived as invisible. In one view his invisible feet appear to be placed on the earth, which includes the sea; across either or both of which he would be conceived to walk from east to west. In the *Vishnu Purana* the whole universe is from Vishnu, who assumes its form: the heaven coming from his head, the sun from his eyes, the earth from his feet, etc.—while the earth-goddess is said to have been produced from the sole of his foot (I, 12, 13; cf. II, 7; V, 2). In Macrobius, the late Egyptian Serapis describes himself with the heaven for his head, the sun for his eyes, the sea for his body, the earth for his feet, etc. (*Sat.*, I, 23). In an Orphic fragment preserved by Clement of Alexandria, the pantheistic Zeus is seated on his golden throne in heaven, with the earth beneath his feet (*Strom.*, V, 14); and Jehovah says the heaven is his throne and the earth his footstool (Is. lxvi. 1; Matt. v. 33, etc.). Such a cosmic figure is naturally fabled to have left impressions of his feet on the earth. Thus a cavity, some five feet long, on the summit of Adam's Peak in Ceylon, is a footprint of Siva according to the Hindus; of Buddha, according to the Buddhists; of Adam, according to the Mohammedans; of St. Thomas, according to the Christians (Monier-Williams, *Buddhism*, p. 511). The Mohammedans also have a footprint of Abraham at Mecca (Sale's *Koran*, Pref. Dis., IV, 9, 84), and the ancient Irish attributed one to their "first chieftain" on the sacred stone upon which their kings or chiefs were inaugurated (Moore, *History of Ireland*, I, p. 68). In India, representations of the two feet of Vishnu and of Buddha are common objects of worship (Monier-Williams, pp. 506-514); those of Buddha sometimes being figured on a footstool under his throne (*ibid.*, p. 523). Other pairs of feet are found on ancient stones in Britain, Ireland, Australia, Central America, etc. (Churchward, *Signs and Symbols*, p. 221).

In another view, the feet and legs of the cosmic man are assigned to the underworld. Thus where the Osirified deceased is assimilated to the *pantheos* in the *Litany of Ra*, each member of his body is a subordinate god, his legs being "he who traverses the hidden places" (IV, 2, 8). When Jehovah was seen in a vision, "darkness was under his feet" (2 Sam. xxii. 10; Psalm xviii. 9).

In Daniel's symbolic image of Nebuchadnezzar, the head is of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet "part of iron and part of clay" (Dan. ii. 31-33); which appears to have been suggested primarily by a cosmic man with his legs and feet in the underworld, having the sun for his head, etc. But Daniel's scheme was doubtless derived from the Persian mythology, where the four periods of the Zarthustrian millennium are respectively of gold, silver, steel, and "mixed with iron" (Dinkard, VIII; *Bahman Yast*, I, 1-5; cf. Origen, *Cont. Cels.*, VI, 22).

Again, the cosmic man appears to have his feet on the mythical underworld sea, the Biblical "waters under the earth" (Ex. xx, 4, etc.). In the *Book of the Dead* (XLII, both Recensions) the legs of the deceased are said to be those of Nut (the heaven). Horapollon says that the Egyptians, "to signify an impossibility," represented "a man's feet walking on the water," or "a headless man" (*Hieroglyph.*, I, 58). Both are well-known symbols, found in the Ramesseum at Thebes and elsewhere; but in all probability the headless man originally represented a cosmic god with his head cut off (at night), while the feet on the water belong to the same god walking on the underworld sea. In the *Book of the Dead* the deceased says, referring to the solar Ra: "I walk through his way; I know the surface of the basin Maat"—from which he passes through the gate of Set to reach the horizon (XVII, 18, 20, Saïte). Here "the basin Maat" evidently belongs to the underworld sea, and it appears that the feet of Ra in his soli-cosmic character were sometimes identified with the boat which sailed over that basin. Thus in an ancient text we read: "The soles of the two feet of this Ra-Meri (the deceased assimilated to Ra) are the double Maati boat" (Budge, *Gods*, I, p. 110). "Lord of Maat upon his two feet" is the name of the upper section of the door of the hall of the double Maati (*Book of the Dead*, CXXV, Theban). *Maati* is the plural of *Maat*, and the Hall of the double Maati is the Judgment Hall in the underworld; while the goddess Maat is represented (sometimes in duplicate) in a sitting posture, her eyes sealed with wafers; which indicates that she was a figure of the dark and inactive underworld. In Egyptian, *maat* signifies truth, perhaps in some such primitive sense as that of the basis upon which knowledge stands like a man on his feet; for the "foot" or "sole of the foot" is also *maat* or *mat* in Egyptian, and the region of Maat or Maati is at the foundation of the world. As a double region or

hall it is connected with "the two horizons" of Egyptian mythology, those of the east and the west.

With the northern sky recognized as the top of the celestial sphere, as it has been from a remote antiquity, the lower world was naturally transferred by some to the region of perpetual occultation, that portion of the southern sky which is never visible to an observer in the northern hemisphere. Diodorus Siculus says that the Babylonians assign the visible constellations to the living, "and the others, which do not appear (to us), they conceive are constellations for the dead" (II, 31); while Virgil has it that the celestial north pole "is always elevated; but the other, under our feet (sic), is seen by gloomy Styx and the ghosts below": and there "dead night forever reigns in silence, and, outspread, wraps all things in darkness" (*Georg.*, I, 243, et seq.). The cosmic man is naturally conceived with his feet in this region, and we appear to have a mere variant of such a concept in connection with the identification of the arms and legs of the deceased with the four Egyptian funeral gods and the cardinal points: the two legs being assigned to Amset (the man) in the south and Qebhsennuf (the hawk-headed) in the west, while the two arms are assigned to Hapi (the ape-headed) in the north and Tuametef (the jackal-headed) in the east (Budge, *Gods*, I, p. 492).

Buddha instantaneously transported himself across the Ganges, while his companions searched for boats (*Mahavagga*, VI, 28; *Book of the Great Decease*, I, 23): a great congregation of people being thus transported with him, according to the *Life of Buddha* translated into Chinese by Dharmaraksha (*Fo-sho-hing-tsan-king*, IV, 22). A brother of Purna, one of Buddha's disciples, was in extreme danger in a ship during a black storm, but the spirits that were favorable to Purna apprised the latter of the situation, and he transported himself through the air to the deck of his brother's ship; whereupon "the tempest ceased as if Sumera (the god of storms) had arrested it" (Burnouf, *Introduction à l'histoire du Bouddhisme*, 2d ed., p. 229). Again, when Buddha was preaching to unbelievers on the bank of a broad and rapid river near Sravasi, a man suddenly appeared "walking on the surface of it." He crossed thus to worship Buddha, and declared he was enabled to do so because he believed (*Chinese Dhammapada*, IV, 1). These three Buddhist miracles are referable primarily to the walking of the sun-god on the celestial sea: but the rivers in two of them may reasonably be recognized as counterparts of the earth-surrounding ocean-river of the ancients, opposite sides of which were crossed by the sun at his

rising and setting respectively. It was believed that the Buddhist Rishis could walk on the water, float on the air, etc. (Hardy, *Legends of Buddhism*, p. 178, etc.).

The Gospel miracle of calming the storm is performed by Jesus when crossing the Sea of Galilee on an easterly course, while he walks on the water during a voyage westward. Both miracles occur at night, which indicates that the Sea of Galilee (=Circle) was in one view a mythic counterpart of the underworld sea. But in another view it appears to represent the earth-surrounding ocean-river; for the outgoing and return voyages of Jesus correspond respectively to those of the sun at the beginning and end of night—the land to which Jesus goes, after the calming of the storm, answering to the *terra firma* of the underworld. Thus it appears that the Gospel ship of the outgoing voyage is mythically the Egyptian Sektet boat in which the sun-god sets, while that of the return voyage is the Matet boat in which the sun-god rises (see *Book of the Dead*, XV, XVb, etc.).

In Mark iv. 35-41, we doubtless have the oldest extant version of the calming of the storm by Jesus, and there we read that he suggested to the Disciples that they cross the sea, "evening being come. . . . And having dismissed the crowd, they take him with them, as he was in the ship; but also other small ships were with him (probably for those of the stars), and comes a violent storm of wind, and the waves beat into the ship, so that it already was filled. And he was on the stern, on the cushion sleeping. And they arouse him, and say to him, Teacher, is it no concern to thee that we perish? And having been aroused, he rebuked the wind, and said to the sea, Silence, be quiet. And the wind fell, and there was a great calm. And he said to them, Why are ye fearful thus? Have ye no faith?" etc. Arriving "on the other side," in "the country of the Gadarenes" (for the underworld *terra firma*), Jesus there found a man "who had his dwelling in the tombs," and dispossessed him of an unclean spirit which was also a legion of two thousand such spirits; no incident of the return voyage being related (*ibid.* v. 1-21). These stories reappear in the same order and substantially in the same form in Luke viii. 22-39, and again in Matt. viii. 16-34, where they are much abbreviated, with two possessed men instead of one. The calming of the storm by the solar god and others is found in a multitude of myths and legends which cannot be considered here.

The voyage during which Jesus calms the storm is in no way connected in the Gospels with the return voyage during which he

walks on the water; in fact, the latter begins at sunset and closes at sunrise. In Mark vi. 45-52, Jesus remains praying on a mountain (for the Egyptian Manu, the mountain of sunset, *Book of the Dead*, XV, XVb, etc.) when his Disciples start across the sea for Bethsaida on the western shore; and he enters the ship only after it has gone a long distance: "And evening being come, the ship was in the midst of the sea, and he alone on the land. And he saw them (the Disciples) laboring in rowing, for the wind was contrary to them; and about the fourth watch (the last quarter) of the night, he comes to them, walking on the sea, and would have passed them. But they, seeing him walking on the sea, thought him to be an apparition and cried out; for all saw him, and were troubled. And immediately he spoke to them, and said to them, Be of good courage; I am he; fear not. And he went to them into the ship, and the wind fell," etc. Luke omits the story altogether. John has it with some variations (vi. 16-21); stating that it was already dark when the voyage began; specifying twenty-five or thirty furlongs as the distance of the ship from its starting-place when Jesus was first seen; and adding that when he had gone aboard, "immediately the ship was at the land to which they were going." Matthew (xiv. 22-34) follows Mark in substantially the same words; saying that Jesus went to the Disciples, walking on the water, "in the fourth watch of the night," and adding the following account after the words of Jesus: "And answering him, Peter said, Lord, if it be thou, bid me to come to thee upon the waters. And he (Jesus) said, Come. And having descended from the ship, Peter walked upon the waters to go to Jesus. But seeing the wind strong, he was affrighted; and beginning to sink, he cried out, saying, Lord, save me. And immediately Jesus, having stretched out his hand, took hold of him, and said to him, O thou of little faith, why didst thou doubt? And they, having entered into the ship, the wind ceased," etc.

In the *Book of the Dead*, the fourth hour or watch of the night (the last quarter) is that in which "the gods of the pure waters purify themselves. . . . passing from night to day" (CXXVb, 45, 46, Saïte). It is the hour when the solar eye returns to its place on the forehead of Ra (i. e., when the sun rises—*ibid.*, CXL, 4). The close of this watch is coincident with the opening of the day, which in all probability suggested Matthew's introduction of Peter as walking on the water to Jesus shortly or immediately before the ship landed; for Peter (Petros) is the first Apostle in the Synoptic Gospels, and while the Greek name *Petros* signifies a stone (Ara-

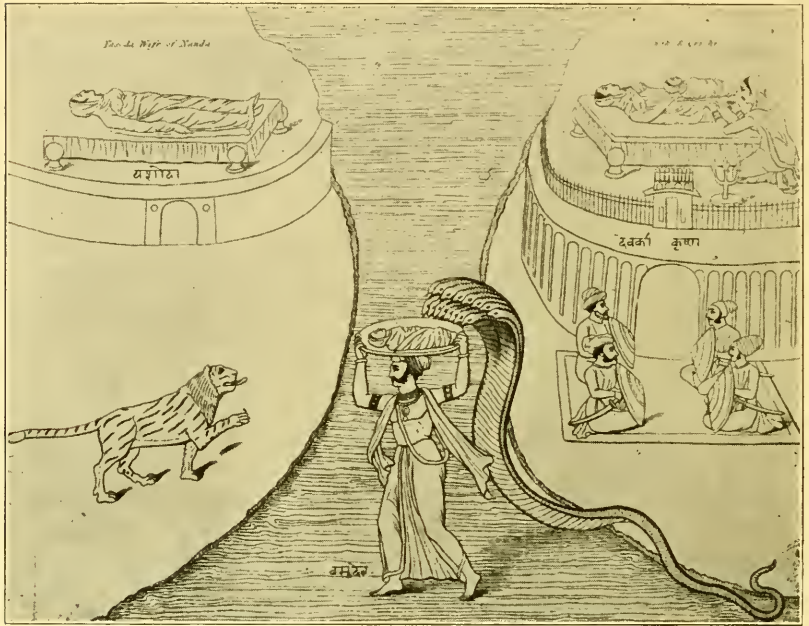


maic *Kepha*, Grecized *Kephas*, as always for Peter in 1 Corinthians—cf. John i. 42), it was doubtless referred by the earliest Jewish-Christians to the Hebrew *peter* = opener, first-born (Ex. xiii. 12, etc.—from *patar* = to open). In Hebrew we also find a variant form, *pathah* = to open, which is radically the same as the Egyptian *Ptah* = Opener (as of the day and year); and the Egyptians had a god *Petra* = Seer, Revealer, or Appearer (see Budge, *Book of the Dead*, III, in voc.: *Gods*, I, p. 252). He is an opener in the *Book of the Dead*, where we read: "The doors of heaven are opened to me. . . and the first temple (in the heaven) hath been unfastened to me by the god Petra" (LXVIII, Theban—cf. Petros as the first Apostle with "the keys of the kingdom of heaven," in Matt. xvi. 19). Moreover, according to Mark, the ship to which Jesus (and Peter) walked goes to Bethsaida (= Fishing-town), which John says was the city of Andrew, Peter, and Philip as the first three of the twelve Apostles (i. 40-44—the two former being fishermen); whence it is probable that some of the early astronomizing Christians recognized Bethsaida as a terrestrial counterpart of the three "watery signs" as anciently taken for the threefold place of winter as the first season of the year. In connection with this view, Andrew (= Manly) would belong to Aquarius, the only man in the Babylonio-Greek zodiac, while Peter belongs to Pisces (= the Fishes), the opening sign of the spring equinox in the precessional period of about 1 to 2000 A.D.—and Peter in his astronomical character could be conceived as walking on the stream from the Water Jar of Aquarius, which flows below the constellation of Pisces. Philip therefore appears to belong to Aries in John's grouping, but he is differently placed in the Synoptic catalogues, where Peter is always the first.

Lucian satirizes the Gospel story of walking on the water in his account of the Corkfoots who skimmed over the waves as if on level ground, and who lived in Phello (= Corkplace), a city built on a large cork (*Ver. Hist.*, II, 4). Again, in his *Philopseudes* (= Lie-lovers, 13), the same author introduces a man walking on the water in broad daylight, as well as other more or less close parallels to Gospel miracles. The Christian saints Raymond and Hyacinth are both fabled to have walked on the water.

The Hindu Vasudeva is figured walking accros the river Yamuna, on the surface of the water, holding on his head a basket in which he carries the infant Krishna; thus escaping from Kansa, who is a counterpart of the Gospel Herod as a figure of the night seeking to slay the new-born solar child (Moor, *Hindu Panth.*,

Plate 58): and in a medieval legend the giant St. Christopher (= Christ-bearer) carries the infant Jesus across the Jordan on his back (Jameson and Eastlake, *Our Lord in Art*, I, pp. 430-450). Here we have the rising sun conceived as an infant unable to walk: both rivers primarily representing the earth-surrounding ocean-river across which the solar infant is carried by a figure like the Egyptian Shu upholding the sky or the sun. And in all probability these rivers were secondarily identified with the celestial Eridanus



VASUDEVA CARRYING KRISHNA ACROSS THE YAMUNA,  
WALKING ON THE WATER.

(From Moor's *Hindu Pantheon*, Plate 58.)

on which the constellated Orion walks. The Eridanus is on the horizon in the house of Aries, the spring sign of about 2000-1 B. C., thus being an appropriate stream for the sun-god to cross when born at the spring equinox. The words Eridanus and Jordan are probably mere variants, having the same radical consonants.

The Greek Œdipus was so named from his swollen feet, which had been pierced, with cords passed through them, for the purpose of suspending him from a tree shortly after his birth (Apollod., III. 5, etc.). The infant Horus is "the feeble-footed"; and is

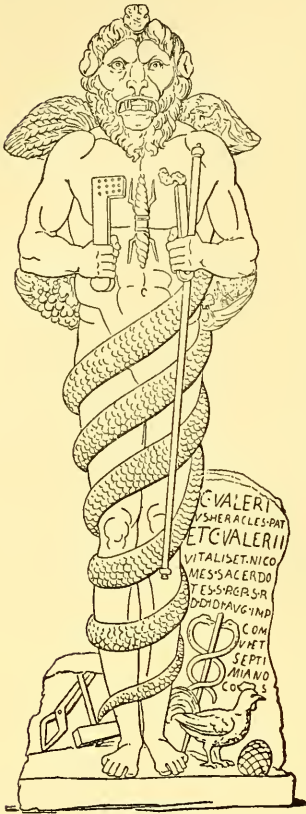
even conceived as without feet (Bonwick, *Eg. Bel.*, p. 158). Plutarch says that Harpocrates (Har-pa-krat = Horus the child) was born lame in his lower limbs, having been delivered of Isis prematurely at about the time of the winter solstice (*De Iside*, 18 and 43—the spring equinox probably being considered the proper time for his birth). The Egyptian Bes, with short and deformed legs, is sometimes identified with Ptah = the Opener (of the day and year—Budge, *Gods*, II, p. 286, Plate [see frontispiece]; *Book of the Dead*, vignette to CLXIV); and the Osirified in the underworld says, "My feet are the feet of Ptah" (*Book of the Dead*, XLII, Theban). The Greek Hephæstos also had the dwarf form in his most ancient images (Herod., III, 37); and according to Homer he was born weak and lame in both feet, on account of which defect his mother Hera dropped him from Olympos (*Il.*, XVIII, 390). Later in life, his angry father Zeus seized him by the leg and hurled him from heaven, an entire day from dawn till sunset being occupied in the fall (*Il.*, I, 590, etc.); and some classic authors ascribe his lameness to this second or daily fall, which is properly from noon till sunset. Satan, as identified with Lucifer (Is. xiv. 12, Vulg. and A. V.) is often represented lame in one foot as a result of his fall from heaven. Loki, the Evil One of Scandinavian mythology, was cast down and lamed: while the goldsmith Volund (German, Wieland), the Norse counterpart of Hephæstos (= Vulcan the smith), was bound and hamstrung by King Nidud (the underworld figure); but finally "Laughing Volund rose in air, and Nidud sad remained sitting" (*Elder Edda*, "Volundarkvida," II, 11, 16, 35). The Greek solar hero Bellerophon attempted to fly to heaven on Pegasus, but was thrown to earth and lamed (or blinded, according to some) when his horse was stung by a gadfly sent by angry Zeus (*Pind.*, *Isth.*, VII, 44; Schol. ad *Pind. Ol.*, XIII, 130).

In the inscription of Darius at El Khargeh, Ra is "the youth and the old one" (*Records of the Past*, VIII, pp. 141, 143). In the "Litany of Ra," when he arrives in the Amenti, "his form is that of the old man" (*ibid.*, p. 110). In the *Book of Hades*, Horus (of the western horizon) is represented leaning upon a staff (*Records of the Past*, X, pp. 101, 107, 117), and so is Tum (the setting sun—*ibid.*, pp. 92, 96). Horus is the cripple-deity who "was begotten in the dark," the primordial Elder Horus of the later Egyptian theology (Plut., *De Iside*, 54); and in the *Book of the Dead*, CXXXV, "Horus is made strong each day" (Theban) or "Integrity is restored to Horus every day" (Saïte). According to Plutarch,

the Egyptians celebrated the festival of "the sun's walking-stick" on the eighth day from the end of the month Phaophi, "after the autumn equinox"; adding that this walking-stick signified that the sun "requires as it were a support and strengthening as he grows weak both in heat and light, and moves away from us, bending down and crooked" (*De Iside*, 52; cf. 69). In Greek mythology this walking-stick becomes the golden staff of Teiresias, which Athena gave him after she had blinded him, and with which he walked in safety not only in this world but also in the underworld

after his death (Apollod. III, 6, 7; Callim., *Lav. Pall.*, 75; Paus., IX, 33, 1, etc.)

Osiris is figured standing erect, with his body, legs, and feet bound and concealed like those of a mummy, while his head and arms are free. He was identified by the Greeks and Roman with Zeus or Jupiter; and Plutarch quotes Eudoxus to the effect that the Egyptians fabled that the two legs of Zeus (= Osiris) grew into one, so he could not walk, and that through shame he remained in solitude (during the night) till Isis cut his legs apart, thus restoring his powers of locomotion (*De Iside*, 62). In the *Book of the Dead* the deceased says: "I have caused the god (Osiris) to have the mastery over his two feet" in the Amenti (CXXV, Saïte). Khem, Min, or Amsu (like Osiris) has his body, legs, and feet concealed, one of his arms also being bound in the mummy envelope, while the other is raised above his head (for the solar flabellum—see *The Open Court*, Jan., 1919, p. 15); and in the *Book of the Dead* the earth-god Seb causes the deceased to stretch his legs, "which are bound together" (in the mummy envelope) before his restoration (XXVI, Theban). The Mithraic Kronos is generally figured with his legs bound together, by a serpent (Lajard, *Culte de Mithra*, Plates 70-73; Cumont, *Mysteries of Mithra*, 2d



THE MITRAIC KRONOS  
With His Legs Bound by the  
Serpent.\*

generally figured with his legs bound together, by a serpent (Lajard, *Culte de Mithra*, Plates 70-73; Cumont, *Mysteries of Mithra*, 2d

\* From Lajard, *Recherches sur Mithra*, Plate LXX.

ed., 1910, pp. 105-108); and as he often has the zodiac signs on his body, it is quite probable that he originally represented the cosmic god in winter, the old age of the year—in this view being the antithesis of the youthful Mithra as the soli-cosmic god of spring and summer. As the solar or soli-cosmic god of winter (and night), Krishna is figured with his body, legs, and arms in the coils of a serpent that bites his left heel; while in a companion piece, he dances or tramples on the serpent's head, holding its tail over his own head, free and victorious in spring and summer (as in the daytime.—Sonnerat, *Voyage aux Indes Orientales*, Plates 46, 47;—see *The Open Court*, *loc. cit.*, p. 17). These two Hindu figures serve to explain Gen. iii. 15, where the serpent is to bruise the heel of the woman's seed or son, while the latter is to bruise the serpent's head.

It appears that the left foot of the soli-cosmic personification was sometimes assigned to the west and the evening, while the right foot was assigned to the east and the morning; the two feet thus corresponding to two of the three steps of Vishnu. We saw above that the two feet of the soli-cosmic Ra were identified by some with the double Maati boat (of "the two horizons"); and the morning boat of the sun was Matet (= Becoming-strong), while Sektet (= Becoming-weak) was the evening boat (Budge, *Gods*, I, p. 323). In the *Book of the Dead*, CXXV, the deceased in the Hall of the double Maati gives the name of his right foot as Traveler (or Guide) of the God Khas (Theban) or Khem (Saïte), and that of his left foot as Staff of the Goddess Hathor (Theban) or Nephthys (Saïte). In the Biblical story of Esau (= Hairy) and his twin brother Jacob (= Follower), the former is born first, "red all over like a hairy garment" (for the rising sun); and when the latter followed, "his hand took hold of Esau's heel" (for the night following close on the heels of the setting sun, as we would say).

One of Buddha's feet (probably the left) was injured when grazed by a fragment of a great rock pushed over by Devadatta (the wicked disciple) in the hope that it would fall on Buddha's head (*Questions of King Milinda*, IV, 28). According to Dharmaraksha's *Life of Buddha* (IV, 21), when this rock rolled down it divided into two on either side of Buddha—which appears to identify it as a symbol of the night rent asunder by the rising sun. In the Biblical story of Balaam, he and his ass with a human voice are duplicate solar figures: he "came out of the mountains of the east" (Num. xxiii. 7), and while riding on his ass along a narrow way between two walls (for the zodiac path), the animal became fright-

ened and crushed one of the rider's feet (probably the left) against one of the walls (*ibid.* xxii. 24 et seq.). Set is primarily a figure of the sun in the west and at night; and in the *Book of the Opening of the Mouth* the priest in the character of Horus says: "I have delivered mine eye from his (Set's) mouth, I have cut off his leg" (Trans. of Budge, II, p. 44). The keel of the solar boat is named "Leg of Isis, which Ra cut off with the knife to bring blood into the Sektet boat" (that of the evening, in connection with which Isis appears to be a lunar figure—*Book of the Dead*, XCIX, Theban. The Saïte has "Leg of Hathor wounded by Ra when he led the way to the Sektet boat"). The Hindu Vispala also appears to be of lunar character, for she has a leg cut off during a conflict by night; but the Aswins (as the celestial physicians) replace it with one of iron (the black metal as a symbol of darkness), so she walks as before (*Rigveda*, I, 116, 15). The Thracian Lycurgus, who was blinded by Zeus (*Il.*, VI, 130), has the character of the sun at night and in winter; and he is fabled to have cut off one or both of his own legs (the accounts differ) when stricken with madness (as of the storm—Hyginus, *Fab.*, 132, 242; Serv. *ad Aen.*, III, 14). The dwarf-king Laurin cuts off the left foot of every one who enters his rose garden (that of the western twilight—Thorpe, *North. Mythol.*, I, p. 217). The Hindu Paravrig, who is Prandha as the blind and S'rona as the lame, is cured by the Aswins (*Rigveda*, I, 112, 8) or by Indra (*ibid.*, II, 13, 12); while to the Aswins it is said: "You have made whole the lame" (*ibid.*, I, 118, 19). In a Russian tale from Afanassieff (V, 35), the beautiful Anna (for the heaven) deprives Katoma (for the sun-god) of his feet, and sends him into a forest (for the winter), where he meets a man whom Anna has blinded (for the night). Both are finally healed by rubbing the afflicted parts with the water of a fountain that turns dry twigs green—which evidently refers to the spring rains, as probably connected with the celestial Eridanus (De Gubernotis, *Zoo. Myth.*, I, pp. 218, 219).

The death of the solar personification is sometimes conceived as caused by a wound in the foot (properly the left foot, primarily as wounded at sunset). Krishna received his death wound when accidentally shot in the sole of his left foot by an arrow from the bow of the hunter Jara (= Old Age), according to the *Vishnu Purana* (V, 37—the *Bhagavata Purana* explaining that the god sat with his left leg across his right thigh, so the sole of the left foot was exposed). Cheiron died from a wounded foot; in one account having been shot by Herakles with a poisoned arrow; while in an-

other Cheiron himself dropped the arrow on his foot—the latter being in accordance with the concept of the self-slain sun-god (Ovid, *Fasti*, V, 397; Hygin., *Poet. Ast.*, II, 38). Achilles, in the post-Homeric stories, was invulnerable except in one of his heels, which was finally pierced by an arrow of Paris or Apollo (Schol. ad Lycoph., 269; Hygin., *Fab.*, 110, etc.).

Krishna restored the crippled legs and arms of an old woman by placing his foot upon hers and taking her hand in his, at the same time rejuvenating her (*Vishnu Purana*, V, 20). According to Suetonius the Emperor Vespasian cured a man's foot by treading on it with his own (*Vesp.*, 7); and that emperor was recognized by some as the Messiah expected in his time by the Jews (*ibid.*, 4, etc.). In the Egyptian belief, the legs, feet, and other parts of the body were restored to the deceased in the underworld before his ascent into the celestial regions (*Book of the Dead*, XXVI, etc.). Isis cured the lame among the living, as well as those otherwise afflicted, as Diodorus tells us (I, 2). The Hindus hold that human beings are thus afflicted because of sins in a former life on earth; lameness being specified in the *Laws of Manu* as the punishment for a horse-stealer (XI, 51), while the *Aycen-Akbery* has it for the killing of a Brahman (I, p. 445). At the incarnation of Buddha, the lame walked, the dumb spoke, the deaf heard, the blind received sight, etc. (Rhys-Davids, *Birth Stories*, p. 64). Among the "cures performed by Apollo and Æsculapius," as recorded on a stele found at Epidaurus, we have the two that follow: "Hermodicus, of Lamp-sacus, paralyzed in the body. The god (Æsculapius) cured this man while he slept, and commanded him, when he went out, to carry as large a stone as he could to the sanctuary; and he brought the one in the Abaton (the dormitory of the temple)."—"Nicanor, who was lame. As he was sitting still in the daytime (in the temple), a seeming youth snatched away his staff and fled. Leaping up, he gave chase, and from that day was cured." (Trans. of Merriam, in *American Antiquarian*, VI, p. 304). Justin Martyr argues that when we say that Jesus "made whole the lame, the paralytic, and those born blind, we seem to say what is very similar to the deeds said to have been done by Æsculapius" (I *Apol.*, 22).

Jesus cured many lame persons (as well as many blind, deaf, dumb, and leprous—Matt. xi. 5; xv. 30; Luke vii. 30), in accordance with the Messianic prophecy of Is. xxxv, where the Septuagint has: "Be strong, ye relaxed hands and paralyzed knees"; and there can be little doubt that only the lower limbs were conceived as affected in the original Gospel story of an individual cure of

a paralytic. In fact, the affliction may have been conceived as confined to one lower limb (properly the left), in accordance with the original significance of the Greek *paralysis* = a loosening or disabling of a limb or the limbs on one side of the body; the cure of a paralyzed left leg thus being a sort of companion piece to the cure of a withered right arm.

The oldest extant version of the cure of a paralytic by Jesus is doubtless found in Mark ii. 3-12, reappearing in substantially the same words in Luke v. 18-26, and in Matt. ix. 2-8 in an abbreviated form. In Mark, four men (perhaps as figures of the cardinal points) carry the paralytic on a bed to Jesus, who is in a house surrounded by such a multitude that the afflicted one had to be lowered through the roof, which was broken up for the purpose (apparently as suggested by the concept of the cure of the solio-cosmic feet and legs in the underworld; for the improbability of the scene from the historical standpoint has often been noticed). Jesus first forgives the man's sins, and shortly afterward tells him to take up his bed and walk, which he does (the implication apparently being that his infirmity was the result of his sins, probably those of a former life on earth). In Matthew's abbreviated account the lowering of the paralytic through the roof is omitted, as is the number of his bearers—this number being also omitted in Luke. A variant cure of the paralytic is found in Matt. viii. 5-12, and Luke vii. 1-10; but not in Mark. In this variant cure, a centurion beseeches Jesus to heal his bondman or servant, who lies paralytic in his master's house, grievously tormented; the cure being effected by Jesus from a distance in reward to the centurion's faith. And it is quite probable that this cure is again varied in that of the Capernaum nobleman's son in John iv. 47-54, where nothing is said of his affliction except that his fever left him when Jesus pronounced him cured from a distance. The three paralytics above considered all belonged to Capernaum (Kaper-Nahum = Village of Nahum). *Nahum* signifies Consoler or Comforter (like John's *Parakletos*, for Jesus); and Capernaum became the residence of Jesus after he was driven from Nazareth (Luke iv. 16-31; Matt. iv. 13-16; cf. Mark ii. 1, where Jesus when in Capernaum is said to have been "at home"—*ἐν οἴκῳ*), while the people of the city and vicinity had been "sitting in darkness. . . in the country and shadow of death," before Jesus came among them (Matt. iv. 16). Thus Capernaum was naturally suggested for the cure of the paralytic whose cosmic counterpart has his feet and legs in the underworld.

The first Synoptic cure of the paralytic is widely varied in



John's cure of the infirm man (v. 1-15), which occurred at Jerusalem shortly after Jesus had gone there, evidently for the purpose of keeping the Passover (John's "feast of the Jews") at the time of the full moon of Nisan, the first month of spring and of the sacred year. This man, who had been "thirty-eight years in (his) infirmity," lay by the pool of Bethesda, being one of a great crowd of sick, blind, lame, and withered; but only the first to enter the water after its periodical agitation by an angel was cured, and John's infirm man had no one to put him in first. But Jesus cured him without recourse to the water, saying, "Arise, take up thy bed and walk" — in the words of Mark's first story. There was a similar pool connected with the great temple of Æsculapius at Epidaurus, but it appears that only those who had just been cured washed in that pool, by way of religious purification (see Frazer's *Pausanias*, III, pp. 249, 250). Both pools correspond to "the water in which Ra purifies himself to be in possession of his strength in the eastern part of the heaven," where also "the gods of the pure waters purify themselves. . . . passing from night to day" (*Book of the Dead*, CLXV, 3; CXXVb, 45, 46, Saïte). But the pool of Bethesda (= House-of-flowing or House-of-mercy) was situated at a "(place) of sheep" (προβατικός); the name of a market or gate of Jerusalem. The pool, which was close to the gate, is doubtless to be identified with the "twin fish-pools, having five porches, and called Bethesda" (as if House-of-fishing) in the Bordeaux Pilgrim's *Itinerary* (see Barclay, *City of the Great King*, p. 299). It is therefore entirely probable that John's pool was recognized as a counterpart of Pisces (the twin Fishes), adjoining Aries (the Ram or male sheep); and the former was the sign of the spring equinox and the Passover at the time the Gospel of John was written, while the restoration or cure of the paralyzed sun-god was placed by some at that equinox as marking the close of winter. And this suggests that the thirty-eight years of John's story had originally been thirty-six for the number of Egyptian weeks of five days each in the (winter) half-year of one hundred and eighty days. Krafft and Hengstenberg are followed by Strauss (*New Life of Jesus*, 72) in looking upon the Johannine period as a type of the thirty-eight years which the people of Israel passed in the wilderness before they reached the Promised Land (Deut. ii. 14), which may in fact account for the extant number in John. Strauss suggests further that the five porches typify the five books of Moses; but his whole interpretation here is highly fanciful. The five porches (porticos or entrance-halls) probably represent the five latitudinal

apartments of the house of Pisces as the opening or entrance sign; for each of the twelve zodiac houses is subdivided into five sections by the two polar and two tropical circles (or seven sections when those in the narrow zodiac band are included).

In Acts iii. 1-13, the soli-cosmic figure paralyzed in the feet and legs is represented by the lame man cured by Peter (= Opener) at Jerusalem. Here the afflicted one is a beggar (as belonging to winter, the season of nature's poverty), who was born lame (like Hephæstos and Horus), so he had to be carried every day to the Temple (as a type of the celestial temple of the day), where he was laid at the gate "called Beautiful" (probably the Corinthian gate on the east—Josephus, *Bell. Jud.*, V, 5, 3). In the ninth hour of the day (corresponding to the ninth month, that of the spring equinox, in the Egyptian year beginning at the summer solstice), Peter cured the lame man in the name of Jesus Christ, lifting him by the right hand (for the morning flabellum of the sun) and saying, "Arise and walk." Then "his feet and ankle bones were strengthened immediately; and leaping up, he stood, and walked, and entered with them (Peter and John) into the temple, walking and leaping" (like Krishna on the head of the serpent, but also in accordance with Is. xxxv. 6—"then shall the lame man leap as an hart"). Mythically the scene belongs to the dawn at the spring equinox in Pisces, with Peter as the Apostle of that sign lifting the soli-cosmic figure into the heaven by the latter's right hand.

A similar cure is attributed to Paul in Acts xiv. 8-18, where also the afflicted man was born lame and "never had walked," being "impotent in his feet." Finding that he had faith enough to be healed, Paul said to him, "Stand upon thy feet upright," and the man "sprang up and walked," etc. The scene is laid at Lystra (apparently from λύω = to loosen, weaken, as of the feet, limbs, etc.); and the people of that place called Paul "Hermes" immediately after the miracle—"because he was the leader in speaking," according to the text; but probably also with reference to the winged sandals and flying feet of that god. In Acts ix. 33, 34, Peter cures a certain Æneas, who had lain paralyzed on a couch for eight years—this cure perhaps originally having been assigned to the ninth year, corresponding to the ninth Egyptian month, that of the spring equinox. "And Peter said to him, Æneas, Jesus the Christ heals thee, rise up, and spread (thy couch) for thyself (i. e., make thy bed). And immediately he rose up." The name Æneas was possibly suggested for this paralytic by Homer's account of the wounding of the Trojan Æneas in the hip, so he fell and

remained upon his knees until carried away by Apollo (the sun-god) to be healed by Leto (darkness) and Artemis (the moon;—*Il.*, V, 304, 444). Philip cured many that were paralyzed and lame, according to Acts viii. 7.

In the Apocryphal *Infancy of the Saviour* (3) an old woman whom Joseph brings to the Virgin Mary, "after sunset," to act as midwife, finds that Jesus has already been born and is cured of her paralysis by placing her hands upon the infant. She probably represents the moon conceived as waxing through contact with the sun. In the *Protocvangeliium* (18) there is a general paralysis of nature at the birth of Jesus; not only living things but also the pole of the heavens standing still for a time. This is attributed to astonishment, but was probably suggested by the inactivity of the vegetable kingdom in winter, taken in connection with the *standing still of the sun* which gave name to the solstice. In the Greek versions of the *Gospel of Thomas* (10) a young man who was splitting wood cut off part of his foot with his ax, and died from loss of blood; but the child Jesus took hold of the foot and healed it, and the young man was immediately restored to life. An ax is the Egyptian hieroglyph for a *god*, while the statement that the young man died and was restored to life (wanting in the Latin versions, 8) was probably suggested by the concept of the death and resurrection of the self-slain solar or soli-cosmic god; the fatal blow being assigned to the (left) foot as in the myths of Krishna, Cheiron, and Achilles. Again, in several of the New Testament Apocrypha there is a story of a boy who with his feet (or with a branch, in some versions) broke down the dams made by the child Jesus to hold little fish ponds (probably belonging to Pisces, like the pool or pools of Bethesda). Jesus punished the boy by causing him to wither away, dry up, and die; but finally restored him to life and health (*Infancy*, 46; *Pseudo-Matt.*, 28, 29; *Thomas*, Gr., 2, 3; Lat., 5). In a Parisian codex of one of the Greek forms of *Thomas*, it is added that Jesus left the boy with one member useless (see Donehoo, *Apocryphal Life*, p. 143, note 1), which was probably suggested by the idea that the virile power of the sun-god was not recovered immediately upon his restoration to life.