

culture and civilization. In April last, the Mohammedans went to the Hindu temples and the Hindus to the Mohammedan mosques, to pray and plan for the protection of their national rights and interests. Such an event is unparalleled and unprecedented in the history of India. The Sikh Order proves that that bugbear of Indian hopes, caste system and religious antagonism, resides only in the pamphlets and speeches of imperialistic propagandists and missionaries. The work of Akbar, the statesman, and Nanak, the teacher, cannot but infuse a spirit of harmony in all faiths of the Indian nation. We may patiently watch the events.

THE COSMIC MOUTH, EARS, AND NOSE.

BY LAWRENCE PARMLY BROWN.

IN mythology the underworld is generally conceived as a vast cavity or cave, with its entrance mouth on the western horizon where the sun, moon, and planets set; while these luminaries are supposed to rise through an exit orifice in the east, otherwise an entrance to the upper world—most words for mouth also having the broader



HERACLES ENTERING THE DRAGON'S MOUTH.
(Etruscan vase picture of Perugia.)

significance of an orifice or opening, generally as an entrance to a cavity, sometimes as an exit from the same. But all the stars of the visible heaven rise and set (with the exception of those in the arctic circle having the north pole of the ecliptic as its center), whence it was natural that some should recognize the whole horizon circle as the vast mouth of the underworld figure that swallows nearly all the celestial bodies and again vomits them forth.

The underworld figure is conceived in many and various forms—animal, human, and composite—and is often assimilated to a night figure, sometimes to a figure of the whole cosmos. Thus we have the black pig that swallows and subsequently disgorges the (lunar) eye of Horus, the great wolf Fenrir that bites off (and swallows) the solar hand of Tyr, and the mythic king Cambles who eats his wife and finds her (solar) hand sticking from his mouth in the morning (as considered in previous articles of this series). Thus, too, the Greek Kronos in his cosmic character swallowed his first children; but Rhea (for the earth-mother) gave him a stone in place of Zeus (for the sun), who subsequently conquers his father—



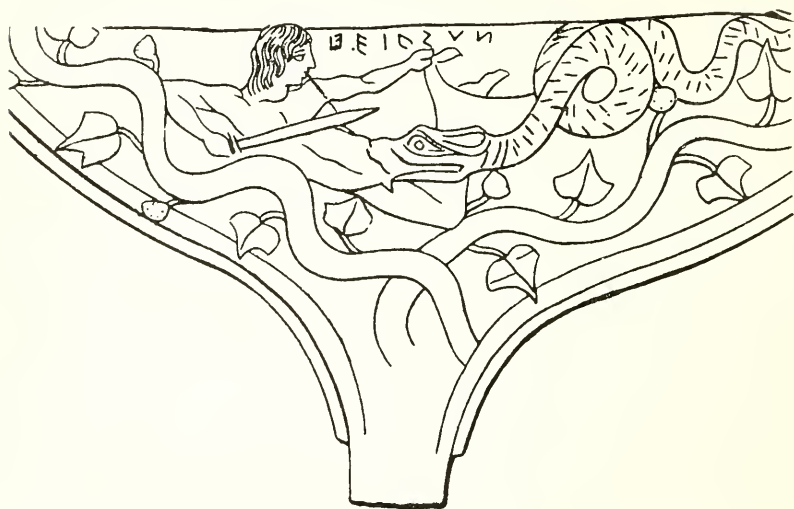
THE JONAH STORY ON A SARCOPHAGUS.

(Found at Mt. Vatican.)

whereupon the latter disgorges the stone and children (Hesiod, *Theog.*, 455-450).

Some of the ancients held that the earth floats on an underworld sea, in connection with which the swallowing figure was conceived as a great fish or sea-monster. The Persian Jemshid, in his solar character, was swallowed by a monster that lay in wait for him at the bottom of the sea, but rose again from the waters when he was disgorged (Goldziher, *Mythol. Heb.*, p. 203). The Hindu Śakti-deva, on a voyage in search of the Golden City (of the dawn), was shipwrecked and swallowed by a great fish; but came forth unharmed when the fish was caught and cut open (*Somadeva Bhatta*, V, 25). In one version of the Herakles-Hesione myth, the solar

Herakles cast himself into the mouth of a great fish at Joppa, tore its belly to pieces and came forth safely after three days (those of the winter solstice—Lycophron, *Cassand.*, V, 33.—He was shipwrecked when swallowed by the great fish, according to Æneas Gazeus). Joppa is on the western coast of Palestine, and there, too, the lunar Andromeda was rescued from the sea-monster by the solar Perseus (Pliny, *H. N.*, V, 14, 34; Strabo, XVI, 759, etc.). In the Old Testament, Jonah is about to be shipwrecked after leaving Joppa, when he is cast into the sea and swallowed by the great fish in which he remains for three days and three nights. He refers to himself while in the belly of the fish as being under the earth, at



JASON SWALLOWED BY A SERPENT.

(Ornament of an Etruscan mirror.)

“the bottoms of the mountains,” and says that he cried to God “out of the belly of Sheol” (Sept. “hades,” A. V. “hell”); so “the Lord spoke unto the fish, and it vomited out Jonah upon the dry land” (Jonah i-ii). In accordance with the original mythos, Jesus says that “even as Jonas was in the belly of the great fish (*κῆτος*) three days and three nights, thus shall be the son of man in the heart of the earth three days and three nights” (Matt. xii. 40).

In Matt. xvii. 24-27, Jesus tells Peter he will find a stater in the mouth of the first fish he catches, so he may pay the tribute due from both of them; this coin doubtless being a mere variant of

the mythic finger-ring (for the sun) thrown into the sea and swallowed by a fish (for the underworld) from which it is subsequently recovered—as in a Jewish legend of Solomon's "ring of power" (Eisenmenger, *Entdeckt. Judenth.*, I, p. 360); in the Hindu drama of "Sakuntala, or the Fatal Ring" (Act VI), and in the Greek stories of Polycrates (Herod., III, 40-43, etc.) and of Theseus (Hygin., *Poet. Ast.*, II, 5; Paus., I, 17, 3). In ancient Egypt and elsewhere coins of both gold and silver were made in the shape of rings (Wilkinson, *Anc. Eg.*, I, p. 286).

In Egyptian mythology the underworld is sometimes represented by the great serpent Apep, who vomits up all that he swallows (*Book of the Dead*, CVIII, both Recensions); and Horapollo says that the Egyptians depicted a serpent to represent a mouth "because the serpent is powerful in none of its members except the mouth only" (*Hieroglyph.*, I, 45). In Is. v. 14, it is said that Sheol (A. V. hell) "hath opened her mouth" (cf. Ps. cxli. 7, where "the mouth of Sheol" is that of the grave); and in Prov. i. 12, the dead "that go down into the pit" are alluded to as being swallowed whole. In early Christian art, hell is often represented by a dragon with open mouth—for the western entrance to the underworld; a tradition surviving to a comparatively late age (see frontispiece).

The medieval dragon is a crocodilian monster, generally with a serpent's tail, and often conceived as breathing fire—primarily for the mythical fire of the underworld, supposed to be seen directly or by reflection when the entrance and exit are opened in the morning and the evening respectively. Some of the Egyptians probably symbolized the underworld by the crocodile itself, for Horapollo says they represented the sunrise by the eye of a crocodile "because it is first seen as that animal rises out of the water" (I, 65). But in Job's leviathan¹ we probably have the whole universe as a crocodilian monster, whose "eyes are as the appearance of the morning star" (Job xlii. 18, Septuagint); and what is said of smoke coming from his nostrils and fire from his mouth (so his breath "kindles coals"—*ibid.* xli. 20, 21), is elsewhere applied to Jehovah in his cosmic character, and substantially in the same words (2 Sam. xxii. 9; Ps. xviii. 8). Thus, too, fire comes from the

¹ Gunkel has shown that the Biblical leviathan represents the Assyrio-Babylonian female dragon Tiamat (*Schöpfung und Chaos*, pp. 85, 86; cf. Carus, in *The Monist*, Vol. XI, pp. 423-430). But Tiamat was recognized as a figure of the primordial universe; the fable being that she was conquered and divided through the middle by Bel-Merodach, who formed the heaven from one half of her, and the earth from the other half ("Assyrian Epic of Creation," in *Records of the Past*, N. S., I, p. 142; Berosus, in Eusebius, *Chron.*, V, 8; etc.).

mouth of the Hindu cosmic man Purusha (*Ramayana*, IV, 28); from that of the cosmic Vishnu (*Vish. Purana*, I, 12), and from the many mouths of the cosmic Krishna (*Bhagavadgita*, XI).

In the *Litany of Ra*, where various parts of the human body become gods (the deceased apparently being identified with the *pantheos*), the mouth is said to be "the king of the Ament" or the underworld (IV, 1, 8). The *Book of the Dead* refers to "the whirl-



JASON COMING OUT OF THE DRAGON'S MOUTH.*

(From an Attic vase.)

wind and storm" that comes from the mouth of the cosmic Ra (as if from the underworld—CXXX, Theban), while Job says to God: "The words of thy mouth are like a strong wind" (viii. 2; where we find the usual Hebrew word for mouth, *pch*, so called from breathing and blowing—Gesenius, s. v.). In Isaiah xi. 4, it is said that Jehovah "shall smite the earth with the rod (Sept. 'word')

* No information has come down to us relating to the myth of Jason as swallowed and disgorged by the serpent or dragon. In classical mythology, as we have it, he is saved from the monster by Medea, who slays it (Eurip., *Med.*, 480, etc.).

of his mouth, and with the breath of his lips shall he slay the wicked"; where we evidently have the wind as the breath and the thunder as the voice of the cosmic god—the latter concept being a common one, as in Job xxxvii. 5: "God thundereth marvelously with his voice."

The cosmic man is sometimes conceived as exhaling or giving forth the winds through his ears. Thus in the *Vishnu Purana* the whole universe is from Vishnu, who assumes its form, with the heaven for his head; while the sun comes from his eyes, the wind (as his breath) from his ears, fire from his mouth, etc. (I, 12). In Macrobius the Egyptian Serapis described himself with the heaven for his head, the sun for his eyes, the sea for his body, and the earth for his feet, while the air comes from his ears (*Sat.*, I, 20). In the *Ramayana* the cosmic Purusha has the sky for his body, the sun and moon for his eyes, fire in his mouth, and the two Aswins (doubtless as wind figures) for his ears (IV, 28). In these views of the cosmic man with the celestial sphere for his head, the daytime sky apparently represents his face as conceived to revolve around the earth from east to west, with the mouth and nose as well as the solar eye in the zodiac band, which necessarily places one ear to the extreme north and the other to the extreme south of both the earth and the celestial sphere; whence it follows that the two chief winds—the cold and the hot, from the north and the south—are those that come from the cosmic ears. Again, there can be little doubt that some of the early astrologers, like some in later times, placed the cosmic head within the ecliptic circle with the face upturned to the north, thus putting the tip of the nose at the pole of the ecliptic; and in the precessional period of about 2000 to 1 B. C., when the spring equinox fell in Aries, the solar eye was naturally connected with that eastern sign, and the mouth with the western sign Libra, which gives the southern sign Capricorn and the northern Cancer for the two ears, in connection with the nose at the central position in the north. And as Capricorn is the she-goat, the nurse of the gods in oriental legends (Allen, *Star Names*, p. 135), we have a reasonable explanation of an otherwise inexplicable statement in Horapollo: "When they (the Egyptians) would symbolize a man who hears with more than usual acuteness, they portray a she-goat, for she breathes through both her nostrils and her ears" (*Hieroglyph.*, II, 68; cf. Hippolytus, *Philosophum.*, IV, 31). The Crab (Cancer) of the Babylonio-Greek sphere could hardly be conceived as breathing thus; but in all probability some of the ancients represented this sign by an ass, on account of its

huge ears—two of the stars of Cancer still being called the two asses, as they were by the Greeks and Romans. Moreover, Capricorn is represented by a bull or ox in the ancient Chinese zodiac; the Egyptians had a god Satem = Hearing, who was figured with the head of a bull or ox (Wilkinson, *Anc. Egyptians*, III, p. 226), and Horapollon says that “to denote hearing, they delineate the ear of a bull” (I, 47—which is confirmed by the literary hieroglyphics).

The ass is distinguished for its loud voice as well as for its large ears and mouth. Being red in color, it is recognized as a figure of the sun on or near the horizon as well as in the storm (with the thunder for its voice); while again it is a lunar figure. In the Egyptian *Book of Hades* a human figure with the ears of an ass, and labeled Aai (= Ass), has the solar disk on his head as he lies stretched out on the ground, lifting himself (from the underworld) by means of a rope (*Records of the Past*, X, p. 130). In the *Book of the Dead* it is said that the Osirified deceased “heard the great words of the Ass (the sun) with the Cat (the moon) in the house of Put” (CXXVb, both Recensions, according to the usual rendering). The Greek Silenus, as drunk and unable to walk (in one view a figure of the sun in the west), is generally represented riding on an ass (a duplicate figure of the setting sun); and in the (storm) war of the gods with the giants (for clouds), after Silenus had slain Enceladus (for the night), the braying of the former’s ass put the other giants to flight (Eurip., *Cyclops*, 7, etc.). The same ass is sometimes ridden by the solar Dionysus or Bacchus in his drunken old age. Silenus, as the chief of the satyrs, has a mythic variant in the man-goat Pan, who was finally recognized as a symbol of τὸ πᾶν = the all, the universe—as in the Orphic Hymns, etc. Pan’s thunderous voice, certainly not that of a goat, is a mythic counterpart of the braying of the ass of Silenus, for with it Pan frightened the giant Titans during their war with the gods (Eratosth., *Catast.*, 27). A human voice is sometimes assigned to the solar ass, as in the story of Balaam, whose ass crushes its rider’s foot against one of the walls of its (zodiac) path (Num. xxii. 24, et seq.). Dionysus is fabled to have been conveyed across a marsh by two young asses (perhaps those of Cancer), one of which had the faculty of human speech (Hygin., *Poet. Ast.*, II, 23); while the Hindu Aswins, who ride in a chariot drawn by winged asses, deliver Bhugyus out of the waters (those of the underworld or the watery signs) in a vessel that moves of itself through the air (*Rigveda*, I, 116, 2). The Phrygian Midas is mythologically associated with both Silenus (Hygin., *Fab.*, 191) and Pan (Ovid, *Mct.*,

XI, 90, 146; etc.). Silenus at one time gave Midas the power to turn everything he touched into gold (like the rising sun), and when the latter declared the former to be superior to Apollo in musical ability, the god changed the ears of Midas into those of an ass (Hygin., *loc. cit.*, etc.).

In the Osiris cult, Set (Suti) or Typhon was the chief figure of evil, the underworld, and the west; but in all probability he was originally a figure of the sun of "the two horizons." In the *Book of the Dead* it is said that "Set hath opened the ways of the two eyes in heaven" (CVII, Theban). In a Pyramid text, when the deceased king "standeth up he is Horus (for the rising sun), and when he sitteth down he is Set (for the setting sun)"; while the sun-god in general, or the soli-cosmic god, is sometimes figured with two heads, one of Horus and the other of Set (Budge, *Gods*, II, p. 242). Set is generally figured in human form with the head of an animal like that of a camel, but with large square ears unlike any known to naturalists. Some extinct animal is supposed to be indicated (Budge, *loc. cit.*, II, p. 243), and if this be so, there can be little doubt that it was a wild ass; for there is much evidence indicating that the animal of Set was a red ass as a symbol of the sun on and below the horizon. Set has the head of an ass in a Demotic papyrus (Budge, *loc. cit.*, II, p. 254). Apep, the serpent of the underworld, is the eater of the Ass, as the setting sun (*Book of the Dead*, XL, Theban; the vignette in the Saïte showing the deceased spearing a serpent on the back of an ass that is lying down). Plutarch supposes that the red ass was an emblem of Typhon (Set) because of its color, stupidity, and sensuality (*De Iside*, 30); and he preserves a late legend in which Typhon escapes on an ass when defeated by Horus in a battle, after which defeat Typhon begat Hierosolymos (= Jerusalem) and Judeos (= Judea), "thus dragging the Jewish history into the legend" (*ibid.*, 31). Plutarch elsewhere says that the Jews worshiped the image of an ass because wild asses during the Exodus led them to fountains (for the earth-surrounding ocean), and that they abstained from eating the hare because of its resemblance to the ass; adding that the hare excels all other creatures in quickness of hearing, whence the Egyptians depicted the ear of a hare as an emblem of hearing (*Sympos.*, IV, *quæst.* V, 6). Like the Jews, the early Christians were accused of worshiping the ass, an ass god or the head of an ass (Tacitus, *Hist.*, V, 4; Tertullian, *Apol.*, 16, *Ad Nat.*, 11; etc.).

The female dog-monster of the Egyptian Ament is figured with

a huge mouth, as the devourer of the wicked (as in the Judgment Hall, *Book of the Dead*, CXXV, vignette, etc.); and its Greek male counterpart guards the entrance to Hades, being simply "the dog" in Homer (*Il.*, VIII, 363, etc.), while Hesiod calls him Kerberos and gives him fifty heads (*Theog.*, 311), which are generally reduced to three by later writers. In all probability the jackal-headed Anubis (Anpu) of the Egyptians, with jaws and ears of exaggerated size as compared with the jackal itself, is a mere variant of the ass god Set. The jackal (a wild dog) is a nocturnal scavenger that hides by day in its burrow in the earth, being espe-



JACKAL-HEADED ANUBIS.
(From Egyptian monuments.)



ASS-HEADED SET.
(After Brugsch.)

cially detested because it digs into graves and feeds on the bodies of the dead; while the annoyance from its loud and dismal howling and wailing by night is the theme of numerous apologues and tales in Asiatic literature. Anubis presided over tombs and was the god of embalming as well as the preparer and opener of the roads to and from the underworld and the guide of the dead on those roads (like the Greek Hermes as the Psychopompos or Conductor of Souls). Plutarch says: "By Anubis, they (the Egyptians) understand the horizontal circle (the horizon) that divides the invisible part of the universe (cosmos), which they call Nephthys, from the visible part, to which they gave the name of Isis" (*De Iside*,

44); and he also tells us that Anubis was the son of Nephthys by Osiris (*ibid.*, 38). But it appears from the *Book of the Dead* that Anubis was especially identified with the morning twilight and the cosmic mouth of the east, for he calls or vocally summons the deceased from the underworld (CLII; cf. XVII, 34, Saïte, where the call appears to be "Come to us"); while *ibid.*, LV, Saïte, the deceased says, "I am the jackal. . . . I open the mouth of Osiris (as the cosmic god) and give back sight to his eyes." In XLII (both Recensions), the lips of the deceased (for the organs of speech) are identified with Anpu (Anubis), and his ears with Ap-uat (= Guide-of-roads), another jackal-headed god and a mere variant of Anpu. Still another variant is found in Tuametef, the jackal-headed, who belongs to the east among the four funeral gods as sometimes assigned to the cardinal points (Budge, *Gods*, I, 492); while in the oblong zodiac of Dendera a jackal (probably for Ap-uat) is placed between the western signs Scorpio and Sagittarius. In another connection with the zodiac, Anpu opened the roads to the north and guarded the summer solstice, while Ap-uat opened the roads to the south and guarded the winter solstice (Budge, *Gods*, II, p. 264, etc.). In a late theological refinement, Anubis is "he who reveals the things of heaven, the Word (Logos) of those who move above" (Plutarch, *De Iside*, 61, cf. 54); or, as Apuleius has it, he is "that messenger between heaven and hell displaying alternately a face as black as night and golden as day" (*De Asino*, XI). The cave-born Hermes has the same character, being the divine messenger or herald and the god of eloquence and speech in general, to whom the tongues of sacrificed animals were offered (Aristoph., *Par.*, 1062); indeed, Hermes is sometimes the Logos, the angelic and interpreting Word of God (Justin Martyr, I *Apol.*, 21, 22; Hippolytus, *Philosophum.*, IV, 48, V, 2, etc.). Both in his general and planetary characters the Babylonio-Assyrian counterpart of the speaking god Hermes (Mercury) is Nebo (Ass., Nabu—cf. Anup, Anub, Anubis), who finally became a god of wisdom; and his wife or consort is Tasmit = Hearing (Sayce, *Rel. Anc. Eg. and Bab.*, p. 363). In Acts iv. 36, we find Joses, the companion of Paul, given the surname Barnabas, which probably signifies Son of Nabu, although interpreted "son of exhortation" (ὁὶς παρακλήσεως) in the Greek text; while *ibid.* xiv. 12, the people of Lystra "called Barnabas, Zeus; and Paul, Hermes, because he was the leader in speaking"—where the original text probably had "because they were leaders in speaking," whence they were identified with Zeus the Thunderer and Hermes the Logos.

In one view, of great antiquity, sound as the voice of nature belongs to the daytime and the upper world, while silence or dumbness belongs to the night and the world below. The Egyptians had a goddess of silence, Merseker. In the Assyrian epic of Izdubar we find Silence enthroned in the underworld, reigning over a waste of blackness (Tablet VII, col. 6, as rendered by Hamilton); while the Hebrew *dumah* = silence is used poetically for Sheol, as in Ps. cxv. 17, where we read of the dead "that go down into silence" (Sept. "hades"; Vulg. "infernum"—as also for *dumah* in Ps. xciv. 17). The lowest department of Sheol, directly under our feet, was naturally recognized as the place of silence *par excellence*: and it seems that the twelve sons of Ishmael (= Hearer-god) primarily represent the twelve hours of the night; the sixth son being Dumah = Silence, while the last of the group is Kedemah = Eastern (Gen. xxv. 14; 1 Chron. i. 30). In Norse mythology, Vidar, apparently as a figure of the night, is the silent god (Thorpe, *North. Mythol.*, I, p. 193); and Loki, the Evil One (primarily of the night, secondarily of the thunderstorm), has his lips sewed together with a thong, in which condition he must remain until Ragnarok, the cyclic renovation of the world corresponding to the dawn and the spring of the year (*Elder Edda*, "Skaldskap," 35).

Those who located the home of the dead in the region of perpetual occultation (the part of the southern sky never visible to an observer in the northern hemisphere) naturally recognized that region as the place where "dead night forever reigns in silence. . . . and wraps all things in darkness," as Virgil has it (*Georg.*, I, 243 et seq.). Again, the natural period of darkness and silence becomes the cyclic night preceding the day of the manifested or created universe—this day being replaced by a week in the Hebrew cosmology. Thus in 4 Esdras, "darkness and silence were on every side" in the beginning of the creation week (vi. 39), and at its close the universe will again be turned into "the old silence" as in the beginning (vii. 30). According to Genesis i. 1-3, "In the beginning. . . . darkness was upon the face of the abyss. . . . and God said, Let there be light, and there was light"—that of the dawn, preceding the creation of the sun. In the Gnostic system of Valentinus, the first con or emanation of the deity in nature was Bythos = Depth or Abyss, and his consort was Sigē = Silence, who gave birth to Nous = Intelligence (corresponding to light in Genesis), who in turn produced Logos = Word, Speech (Irenæus, *Adv. Haeres.*, I, 1, 1; Tertullian, *Adv. Valentin.*, 7). Here the production of the Logos belongs to the dawn of creation, just as the voice

of nature awakens with the dawn of day and is therefore associated with the cosmic mouth of the east. Some appear to have started with the cyclic dawn, for John in his Gospel says: "In the beginning was the Word (Logos, as identified with Christ)"; and Philo had previously called the mystic Logos the Beginning, the East, Light, etc. According to the pseudo-Hermes Trismegistus, in the dawn of creation darkness changed into light, whence at first issued an inarticulate voice—"Then from that light a certain holy Word joined itself to nature" (*Pymanter*, II, 46).

The Memnon of the Greeks, doubtless a solar figure, was identified by them with the original of the celebrated vocal statue near Thebes, which really represented King Amenophis. This statue gave forth sounds when the rays of the rising sun first struck it (Pausan., I, 42, 2, etc.), just as the sun itself was sometimes supposed to give forth audible sounds, as we know from Tacitus, Poseidonius, Juvenal, and others. After the statue had been wrecked by Cambyses, an inscription was placed on its base in which it is said: "Cambyses wounded me, a stone cut into the image of the Sun-King. I had formerly the sweet voice of Memnon" (see *American Quarterly Review*, IX, p. 32). Memnon was a name of the ass at Athens (Poll., IX, 48), and we saw above that the sun was sometimes symbolized by that animal. In Greek mythology, Memnon is the son of Eos, the Dawn (Hesiod, *Theog.*, 984), who weeps dew-drop tears for him every morning (Serv. *ad Aen.*, I, 493; Ovid, *Met.*, XIII, 622). The husband of Eos and father of Memnon was Tithonus (apparently a cosmic figure), who was granted immortality but not eternal youth; so in his old age (at night) he shrunk away, became unable to move and almost dumb (Homer, *Hymn. in Ven.*, 218 et seq.).

In one view the dawn figure becomes a listener, as in the *Book of the Dead*, where the deceased refers to his escape at sunrise from the underworld waters in the shape of the hawk of Horus, and to the rescue of the arm (for the solar flabellum) "of the great god who listens to the words in Annu" (the heaven—CLIII, Saïte). In all probability the Iranian Serosh or Craosha was also a dawn-listener originally; for the *Avesta* refers to a tradition that makes the name of the god signify "hearing." He hears even what is whispered in the ear; morning (and evening) prayers are addressed to him, and under his special care is the division of the day from midnight to the disappearance of the stars, during which heaven and earth hold their breath and listen—as being the period of deepest silence among the habitations of men (*Avesta*, "Yasna," LV, etc.). In

Crete there was a statue of Zeus which had no ears, "because it behooves the ruler and lord of gods to listen to no one," according to Plutarch (*De Iside*, 76—obviously a late refinement of rare order); but it is not improbable that this statue actually represented the soli-cosmic god of winter and night, primarily with inactive ears as well as other organs, secondarily as deaf to the appeals of men for light, warmth, and the products of the earth.

The well-known figure of the Egyptian Harpocrates (Harpakrat = Horus the child, the morning sun) with his forefinger on his lips, doubtless represents the natural dumbness of the god's infancy; but the finger on the lips (or the whole hand among the Hebrews and others) also symbolizes silence or dumbness in general. Thus Horapollo says that "to denote dumbness they (the Egyptians) depict the number 1095, which is the number of days in the space of three years, the year consisting of 365 days; within which time if a child does not speak, it shows that it has an impediment in its speech" (*Hieroglyph.*, I, 28). The ancient Mexicans appear to have recognized the period immediately following the deluge as that of the infancy of mankind; for in their mythology men were then born dumb, and a dove brought them tongues—which appear like commas in the pictographs of the scene (Herrera, *Hist. Gen. des Voyages*, XVIII, p. 34; Humboldt, *Vues des Cordillères*, p. 226).

The silence or dumbness of the cosmic or soli-cosmic god at night appears to have been attributed by some of the Egyptians to an injury done to his mouth. In the *Book of the Dead* we read: "Ra spake unto the god Ami-haf (sometimes rendered 'King in his time'), and an injury was done to his mouth; that is to say, he was wounded in that mouth" (CXV, Theban). In the same Recension, Chap. XXIII, the Osirified deceased says in the underworld: "May the good Ptah (= Opener, originally the rising sun) open my mouth, and may the god of my city loose the (mummy) swathings which are over my mouth. Moreover, may Thoth (the moon-god), being filled and furnished with charms, come and loose the bandages, even the bandages of Set which fetter my mouth; and may the god Tum (as the setting sun) hurl them at those who would fetter me with them, and drive them back. May my mouth be opened; may my mouth be unclosed by Shu (Light or Space) with his iron knife wherewith he opened the mouth of the gods." In the Saïte parallel it is Tum (instead of Set) who binds the mouth, which is here opened by Ptah only; while the mouth itself is identified as that of Osiris, doubtless in his cosmic character (cf. Chaps. XXI and

XXII, which relate to "giving a mouth" to the deceased as assimilated to Osiris—both Recensions). In LXXXII, Theban, the Osirified says: "My head is like unto that of Ra. . . . my tongue is like unto that of Ptah" (the Saïte here apparently being corrupt, likening the body to Ptah). In all probability these texts refer primarily to the morning opening of the eastern cosmic mouth as the organ of speech (whence the identification of the tongue with that of Ptah), while Tum (or Set) as the binder of the mouth belongs to the west and the evening (cf. Tum or Tem with *dumah* = silent, dumb). In other texts of the *Book of the Dead* the nostrils and mouth of the Osirified deceased are opened at the same time, apparently as the organs of breathing. Thus in LVII, the deceased says: "My nostrils are opened in Tattu (as the region of the two horizons)," or as others say, "My mouth and nostrils are opened in Tatau" (Theban—or Tattu, Saïte); and in one papyrus the restored deceased says in the same chapter: "I am strong in my mouth and nostrils; for behold, Tum has given stability to them" (Neville, *Todtenbuch*, Bd. I, Bl. 70).

In the New Testament story of the conception and birth of John the Baptist, there can be no reasonable doubt that the primary suggestion for the dumbness of his father Zacharias is found in the concept of the silence or dumbness of the cosmic man at night. This story appears only in Luke i, evidently having had no place in the Christian mythos as known to Mark; while in all probability it originally had no connection with the story of the conception of Jesus with which it is now interwoven in Luke. The essential elements of the former story, taken by itself, are these: Zacharias, a priest, and his wife Elizabeth, although righteous, were nevertheless childless in their old age; he prayed for a child while offering incense in the temple; the angel Gabriel appeared beside the altar of incense and told Zacharias that in answer to his prayer the barren Elizabeth would bear a son, to be called John, who would go forth in the spirit and power of Elijah, as the forerunner of the Messiah Jesus (cf. Mal. iv. 5); as a sign of the truth of this prophecy, which Zacharias doubted, Gabriel told him that he would be unable to speak from thence on until its fulfilment; Zacharias had tarried long in the temple, and when he came out he was dumb, nor could he speak again until he gave the promised son the name John on the eighth day after his birth—whereupon the mouth of Zacharias "was opened immediately, and his tongue loosed, and he spoke, blessing God," and prophesied, saying to John, "And thou, little child, shalt be called the prophet of the Highest; for thou shalt go before the

face of the Lord (Jesus Christ) to prepare his ways," etc. The last statement was doubtless derived from the allusion to John the Baptist in Mark i. 2-3: "Behold, I (God) send my messenger (John) before thy face (that of Jesus), who shall prepare thy way before thee (paraphrasing Mal. iii. 1). The voice of one crying in the wilderness, Prepare the way of the Lord, make his paths straight" (paraphrasing the Sept. of Is. xl. 3). Whether or not the suggestion for the Old Testament texts came from the Egyptian mythology, there can be no reasonable doubt that John was recognized as a counterpart of Anup or Anubis as a figure of the eastern horizon mouth, the messenger (or herald) of the rising sun, and the opener and preparer of the roads from the underworld—whence it appears that John, in the story under consideration, primarily represents the dawn in relation to Jesus in his solar character. We saw above that both Anubis and Hermes were sometimes recognized as the Logos, the Word or Speech, which otherwise comes from the eastern horizon mouth; and the abrupt introduction of "The voice of one crying in the wilderness" in Mark i. 3, has led some to a mystical identification of John as that voice itself—"the beseeching voice of the Word (Christ) crying in the wilderness," as Clement of Alexandria has it (*Exhort.*, I). It was therefore natural enough that John's father should be given the character of the cosmic man who becomes silent or dumb at nightfall and recovers his voice at dawn—thus being a mythic counterpart of Osiris as the father of Anubis and the cosmic god whose mouth is bound and subsequently opened. In accordance with this, Zacharias was probably conceived as having been afflicted with dumbness while officiating at the evening offering of incense in the temple; for there were two such offerings daily, one in the morning and the other in the evening, during both of which profound silence was observed by the worshipers, as we know from the Talmud (*Mishna*, "Tamid," III, 8; cf. Num. x. 10—the silence of the evening offering probably having suggested the silence in heaven for about "half an hour" or cycle, *špa*, at the close of the cyclic week of the seven seals in Rev. viii. 1). Moreover, Epiphanius (*Adv. Hæres.*, I, 2, 12) preserves a Gnostic tradition that it was not Gabriel whom Zacharias saw when stricken dumb, but "a man standing in the form of an ass"—probably for an ass-headed human figure like the original Egyptian Set—who in one view belonged to the sunset and the western cosmic mouth. According to Epiphanius (*loc. cit.*), when Zacharias went out of the temple he was minded to upbraid the people for worshiping this figure; but the

being who had thus appeared deprived him of speech, the recovery of which led to his death—for he told the people of what he had seen, and they slew him. In another legend, Herod ordered Zacharias slain because he would not reveal where the infant Jesus was hidden, so he “was murdered about daybreak”—as if taken for a figure of the silent night (*Protevangelium*, 23).

In Luke's account, John and Jesus are born six months apart; John as associated with the wilderness or desert probably having been recognized by some as a figure of the winter sun, while Jesus represented the sun of summer—whence the former is made to say of the latter, “Him it behooves to increase (in strength), but me to decrease” (John iii. 30). Although Anubis was sometimes assigned to the north and the summer solstice, it is not improbable that some placed the birth of John at the winter solstice and the birth of Jesus at the summer solstice; which is in accordance with the characters of the youthful Virgin Mary as the earth-mother in summer and the aged and barren Elizabeth as the earth-mother in winter, the fruitless season. The mythic barren woman who brings forth in her old age is represented in the Old Testament by Sarah, Rebecca, Rachel, Hannah, the unnamed wife of Manoah, and the woman of Shunem in the story of Elisha (cf. Ps. cxiii. 9, where God “maketh the barren woman to keep house, and to be a joyful mother of children”). But the closest counterpart of Elizabeth is found in Nephthys, the mother of Anubis: her sister Isis as the mother of Horus being a similar counterpart of the Virgin Mary as the mother of Jesus. Plutarch tells us that Nephthys was barren while the wife of Typhon, but finally became the mother of Anubis by Osiris (the cosmic counterpart of Zacharias): and he adds that Typhon signifies “that the entire extent of the country was unproductive and bore no crops from barrenness,” while the barrenness of Nephthys symbolizes the infertility of “the extreme limits of their country, their confines and seashores” (*De Iside*, 38—where the original concepts are evidently confused).

In Chap. XXVI of the *Book of the Dead*, the heart, eyes, hands, arms, and legs, as well as the mouth of the deceased, are restored in the underworld (shortly before his ascension into the celestial regions); but in that book there appears to be no definite mention of the restoration of the ears or hearing, which is nevertheless implied in connection with the restoration of the other organs and faculties. The devotees of the Hindu Matta sacrificed their tongues to her, and it was claimed that they grew again after two or three days (*Aycen Akbery*, II, p. 133; Maurice, *Ind. Antiq.*, II, p. 161).

The Babylonian Bel appears to have been accredited with the cure of the dumb; for in the "Epistle of Jeremias" (in Baruch vi. 41) it is said of the Chaldeans that "if they shall see one dumb, that cannot speak, they bring him (to Bel) and intreat Bel that he (the dumb one) may speak, as though he (Bel) were able to understand it (the appeal)." In the *Rigveda* the Aswins restore the hearing of the son of Nrishad (I, 117, 8). At the moment of the incarnation of Buddha, the dumb spoke, the deaf heard and the lame walked when the blind received sight through longing to behold his glory (Rhys-Davids, *Birth Stories*, p. 64); while at his birth he "put all darkness to flight. The blind see, the deaf hear, the demented are restored to reason" (*Lalita Vistara*, I, 76 et seq.). The Hindus believe that those born dumb, deaf, blind, etc., are thus punished for the sins of a former life; dumbness being specified as a punishment for "a stealer of the words (of the Vedas)," in the *Laws of Manu* (XI, 51), while the *Ayeen Akbery* has it for a patricide (III, p. 175). Among the cures attributed to Æsculapius, as recorded on a stele found at Epidaurus, we have the following: "A dumb boy came to the sanctuary as suppliant for his voice. When he had performed the initiatory sacrifices, and had done all that was customary, the attendant of the god (Æsculapius), looking at the father of the lad, said, 'Promise, if you obtain that for which he is present, to offer within a year the proper sacrifices for the cure.' Suddenly the lad exclaimed, 'I promise,' and the father in astonishment bade him speak again. He did speak again, and from that time he was cured." (Trans. of Merriam, in *American Antiquarian*, VI, p. 302.)

There is no literal cure of either the dumb or the deaf in the canonical Old Testament; but what may be considered figurative cures of dumbness (for the restoration of the prophetic power after its withdrawal by God) are found in Ezekiel (iii. 26, 27; xxiv. 27; xxxiii. 22). In Isaiah (lvi. 10) the figuratively dumb are coupled with the figuratively blind; while the latter are coupled with those similarly deaf (*ibid.* xlii. 19; xliii. 8; xxix. 18—in the last text the cure being prophesied for a time that was often taken for that of the Messiah). In the one great prophecy of literal cures in the Messianic kingdom, that of Is. xxxv, it is said (5-6) that "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped (Sept. 'shall hear') . . . and the tongue of the dumb shall sing (Sept. 'and the tongue of the stammerers, *μογιλάλων*, shall speak plainly, *τρανή δὲ ἔσται*')." And in all probability we have a fragment of a similar prophecy in Plutarch's tract *On the Ces-*

sation of Oracles (39), where we read: "For truly the oracle given to the Thessalians respecting Anna promises: To the deaf, hearing; to the blind, their sight." It is true that Plutarch understands this to refer to memory, comparing that faculty to hearing by the deaf and seeing by the blind; but there is no sufficient reason for any such interpretation, which was perhaps suggested by the belief that the seat of memory was in the lower part of the ear (Pliny, *N. H.*, XI, 103). In Greek mythology, Battus = Stammerer, who promised not to reveal where Hermes had hidden the (cloud) cattle of Apollo (the sun) but did not keep the secret (Ovid, *Met.*, II, 688, etc.), appears to have been originally a dawn figure with the newly acquired and imperfect speech of childhood.

In Is. xxxv (taken in connection with xxix. 18) we doubtless have the Old Testament suggestion for the statement in all three Synoptic Gospels that many dumb and many deaf persons were cured by Jesus (Mark vii. 37; Matt. xi. 5, xv. 30-31; Luke vii. 22). While Mark specifies both the dumb as speaking and deaf as hearing, Matthew and Luke have only the deaf (*κωφοί*, probably because they considered the afflicted ones both deaf and dumb—for *κωφός* primarily signifies blunted, dull; secondarily, either dumb or deaf). And while the dumb and deaf are separate and distinct in Isaiah and always elsewhere in the Old Testament, nevertheless, in Mark (the original Gospel) we now find no individual cure of a person exclusively dumb or exclusively deaf. In Mark vii. 32-36 (and there only), it is related that there was brought to Jesus "a deaf man who stammered (*μογιλάλον*, following the Sept. of Is. xxxv. 6),—and they (the people) beseech him (Jesus) that he might lay his hand on him (the man). And having taken him away from the crowd apart, he (Jesus) put his fingers to (or 'into') his (the man's) ears, and having spit (on one of his fingers) he (Jesus) touched his (the man's) tongue. And having looked up to heaven, he (Jesus) sighed, and says to him (the man), Ephphatha, that is, Be opened. And immediately his ears were opened, and the band of his tongue was loosed, and he spoke rightly (*ὀρθῶς*)." The *Diatessaron* of Tatian has it that Jesus "spat upon his fingers, and thrust them into his (the man's) ears, and touched his tongue" (XXI, 3). The peculiar pronunciation of the Aramaic "Ephphatha" doubtless suggested the sighing of Jesus, who was probably conceived as putting the little finger of each hand to or into the man's ears—not only because the little finger is the "ear-finger," so called from its use in scratching or cleaning the ear, but also because it was known among the Greeks and Romans as "the medical finger,"

from its employment in the application of salves, etc. In the nature mythos the fingers represent the rays from the solar hand; while spittle is mythically dew or rain. Jehovah with his hand touched the mouths of two of his prophets to take away the sin of evil speaking (Is. vi. 6; Jerem. i. 9), which is probably the primary suggestion for the touching of the tongue by Jesus; while the application of saliva from the mouth of the incarnate Word may have been considered peculiarly appropriate for the cure of a dumb or stammering tongue (cf. Wisdom x. 21: "For wisdom opens the mouth of the dumb," etc.). But the primary suggestion for the employment of the spittle is perhaps found in its connection with the cure of the blind man in Mark viii. 23, although there is no inconsistency in employing it in other cures. In the *Book of the Dead* the deceased says of the soli-cosmic personification, "I have delivered the god. . . from the grievous sickness of the body, of the arm and of the leg. I have come and I have spit upon the body." etc. (CII, Theban.—For spittle as a creative as well as a curative agency, see Budge, *Osiris*, pp. 203-206).

In the extant text of Mark ix. 17-29 we have an epileptic boy who was possessed "from childhood" by "a dumb spirit," one that is "dumb and deaf"; but it nevertheless hears Jesus command it to come out of the boy, and utters a cry as it comes out. And as there is no particular reason for attributing dumbness or deafness to possession by evil spirits or demons (which are generally supposed to be the cause of mental disorders only), there can be little or no doubt that the original of Mark's story related to an epileptic who was neither dumb nor deaf; in fact, this demonized boy reappears with nothing of dumbness or deafness in Matt. xvii. 14-21, and Luke ix. 38-42. But nevertheless, Matthew (ix. 32-34) has a cure of "a dumb man possessed by a demon" (which was cast out by Jesus, so that the "dumb spoke"), and also one of a person "possessed by a demon, blind and dumb" (who was cured, so that he "both spake and saw"—xii. 22-28); while Luke says that Jesus "was casting out a demon and it was dumb. And it came to pass, on the demon having gone out, the dumb spoke", etc. (xi. 14-21). In connection with the three last accounts, we find Jesus accused of casting out demons "by the chief of the demons," who is called Beelzebub in Matt. xii. 24 and Luke xi. 15; but this evil figure has no special relation to the dumb and deaf. The recognition of the dumb as also blind in Matt. xii. 22-28, was probably suggested by the coupling of the blind and dumb in Is. lvi. 10; the Gospel writer perhaps also having in mind some such idea as that expressed by Sophocles where he says,

priest, and took off his ear,"—substantially the same account re-appearing in Matt. xxvi. 51. It was the right ear that was thus cut off, according to Luke, who is alone in adding that Jesus, "having touched his (the bondsman's) ear, he healed him" (xxii. 50). John has: "Then Simon, now (also named) Petros, having a sword, drew it and struck the bondman of the high priest, and cut off his right ear. And the bondman's name was Malchos" (xviii. 10; cf. 26). In Mark alone this incident is immediately followed by the introduction of a certain young man who followed Jesus with only a cloth (his night dress) about his body, even this being torn away, so he fled naked (xiv. 51, 52); which indicates that Old Testament types for these associated elements were recognized in Ez. xxiii. 25, 26, where God is to punish the wicked Aholibah by the sword of the Babylonians and Assyrians, who shall take off her nose and her ears and strip her of her raiment. Aholibah has an equally wicked sister, Aholah, who is slain (*ibid.*, verse 9), which probably accounts for Mark's two figures instead of one. Ezekiel says: "Samaria is Aholah, and Jerusalem, Aholibah" (verse 4); but Mark's two figures are obviously represented as actual human beings, who are nevertheless introduced in accordance with the nature mythos in which the cosmic figure has one ear cut off (or deafened) in the sign of the winter solstice (anciently Aquarius, as in the case of Sarpanaka), while the earth is bereft of its clothing or vegetation in the winter season. Thus in Mark (as also in Luke and John, but not in Matthew) the introduction of the two figures under consideration is immediately followed by the account of Peter in the palace of the high priest warming himself at a fire—"for it was cold," as is added in John (xviii. 18).

The name Simon or Simeon signifies "Hearing" or "the Hearer" (see Gen. xxix. 33); we read of the Patriarchs Simeon and Levi that "weapons of violence are their swords" (*ibid.* xlix. 5, R. V.), and Simon as the first Apostle and a fisherman was doubtless recognized as a figure of Pisces (the Fishes), into which sign retrograded the spring equinox and the opening of the Jewish sacred year at about the beginning of the Christian era—the name *Petros* doubtless being referred by some to the Hebrew *peter* = opener, a variant of the Egyptian *Ptah* (and *Petra*—see *Book of the Dead*, LXVIII, Theban). And it is not improbable that the author of the Gospel of John (an Alexandrine Greco-Jew) assigned the cutting off of the ear of Malchos to the sword of Simon Petros in his zodiacal character, because the opening or restoration of the cosmic ear (as the hearing organ) was sometimes connected with

the spring equinox. From the historical standpoint it is quite incongruous for the fisherman Peter to have a sword; but mythically it is the light-weapon of the rising sun, the sword of Laksman and the knife with which Ptah opens the mouth of the cosmic Osiris (*Book of the Dead*, XXIII, Saïte). It belongs to "the sword-god Zio" (= Zeus) who has only one hand (for the eastern flabellum) in the legend of Walter of Aquitaine (Thorpe, *North. Mythol.*, I, p. 217); it is often depicted in the right hand of the youthful sun-god Mithra (Cumont, *Mysteries of Mithra*, pp. 21, 23, 117, etc., 2d ed., 1910), and is "the sword of flame whirling itself about" in connection with the cherubim "at the east of the garden of Eden" (Hebrew of Gen. ii. 24; cf. the Babylonian flaming sword of Bel-



BIRTH OF THE SOLAR MITHRA.

With the knife of the opener and torch of the rising sun.

(Bas-relief found in the crypt of St. Clement's at Rome. From Cumont, *Textes et monuments figurés relatifs aux mystères de Mithra*, p. 202.)

Merodach, "which turned four ways" as specifically referred to the cardinal points, in the tablet of Bel and the Dragon—*Records of the Past*, IX, p. 137). As a human figure who loses his ear or organ of hearing, the Gospel bondman appears to be conceived as a listener or spy of the high priest who opposes Jesus (as the night opposes the day, etc.); while John perhaps gives the name Malchos (King or Counselor) to this bondman to intimate that he was also an adviser of the high priest—perhaps as a counterpart of Anubis or Hermes as the speaker of the (evil) Word.

In an Egyptian astronomical calendar of the XXth dynasty the stars are named in relation to the following seven positions on the

fixed hemisphere above the earth: the right shoulder, ear, and eye; "the middle" (i. e., between the eyes), and the left eye, ear, and shoulder (Renouf, *Trans. Soc. Bibl. Archaeol.*, III, pp. 400-421 and key figure). Without the shoulders, which were apparently included to make up the typical seven, we have a cosmic head in all probability originally conceived with the tip of the nose at the celestial north pole, and only the eyes and the ears on the oblique zodiac path: and the tip of the nose would also be at the same pole when the face was placed within the zodiac and upturned toward the north, as it naturally would be by astrologers in the northern hemisphere. The nose is the only facial organ that could well be identified with the pole as the projecting end of the axis of the celestial sphere; and the Kabbalistic Macroprosopus (= Great Countenance) is the "Long of nose," being described with that organ "long and extended" (*Zohar*, "Iddera Zuta," XV). We saw above that Anubis was sometimes the guardian of the summer solstice in the northern sign of the zodiac; and in the circular planisphere of Dendera the jackal of this god is found at the north pole, while in a Pyramid text (Unas, 219) the nose of the deceased is identified with that of Anubis (Budge, *Gods*, II, p. 262). We also saw above that the two chief winds, from the north and the south, were in one view conceived as the breath from the cosmic ears; but the north wind as the most powerful of all was sometimes recognized as the chief or father of the winds (like the Greek Boreas—*Il.*, XX, 223, etc.), while the nose is the proper organ of breathing, being called the "breathing-place" in some languages (e. g., in Hebrew, *aph*). Thus in the *Book of the Dead* we read of "the north wind which cometh forth to (through?) the nose of Khenti-Amenti" (= Governor of the underworld, Osiris—XCIX, Theban; while the Saïte parallel has: "through the nostril of the Resident in the West"—Osiris); and the Osirified deceased says, "my nose is the nose of Khenti-Kas" (XLII, Theban,—the Saïte assigning it "to the Resident in Seckem" = Osiris). In both Recensions, the deceased says: "I am the nose of the god of the winds" (CXXXV); and again (LXXI) "I am the pure lotus (perhaps for the north pole) which springeth up from the divine splendor that belongeth to the nostril of Ra" (Theban,—or "I keep the nostril of Ra who keeps the nostril of Hathor," Saïte). In XCIX, Theban, we find "The nose of heaven which proceedeth from the god Utu" (perhaps a figure of the north and stormy season—cf. Egyptian *uta* or *uat* = wet, north, etc.). Of the long nose of Macroprosopus it is said: "From this nose, from the openings of the nostrils, the Spirit (or Breath) of Life

rusheth forth" (*Zohar*, "Iddera Zuta," V); and the storm wind is the angry breath from the nose of Jehovah—"the blast of his nostrils" (Ex. xv. 8)—"the breath of his nostrils" (Job iv. 9)—"the blast of the breath of his nostrils" (2 Sam. xxii. 16).

When the visible universe is conceived as the whole body of the cosmic man, one of its central organs is naturally identified with the north pole. Thus in the *Litany of Ra* (IV, 1, 8) the spleen of the deceased is said to be the god Fenti (= Nose—the central organ of the face thus being confused with that of the body); and in the Mexican man of the zodiac the wind symbol belongs to the liver as the central organ while the air symbol belongs to the mouth (Kingsborough, *Mex. Antiq.*, VI, p. 223, and Plate LXXV). Among the forty-two Assessors (for constellations) in the *Book of the Dead*, we find that Fenti = Nose "comes forth from Khemennu" (CXXVb, both Recensions), in all probability because the terrestrial city of that name was situated in the center of Egypt. It was known to the Greeks as Great Hermopolis, probably through being recognized as a counterpart of Cancer (the sign of the northern solstice about 2000-1 B.C.); for Hermes was generally identified with Thoth (Tahuti), and both were finally assigned to Cancer in their zodiacal characters, while the ibis-head of Thoth has a strong resemblance to a huge aquiline nose. In the *Book of the Dead*, where the deceased says that he is the nose of the god of the winds, he adds that this god gives life to all mankind on the day when the (lunar) eye of Ra is full, at the end of the second month of Pert (the growing season—CXXV, Theban); doubtless referring to some festival at about the time of the winter solstice, which anciently fell at the close of the second month of the growing season. But in all probability the life-giving cosmic nose was originally associated with the summer or northern solstice (although perhaps not in Egypt), for Cancer was the Gate of Life through which souls descended to earth, according to the Platonists and others (Porphyr., *Nymph. Ant.*, 11; Macrobi., *In Somn. Scip.*, I, 12; etc.).