

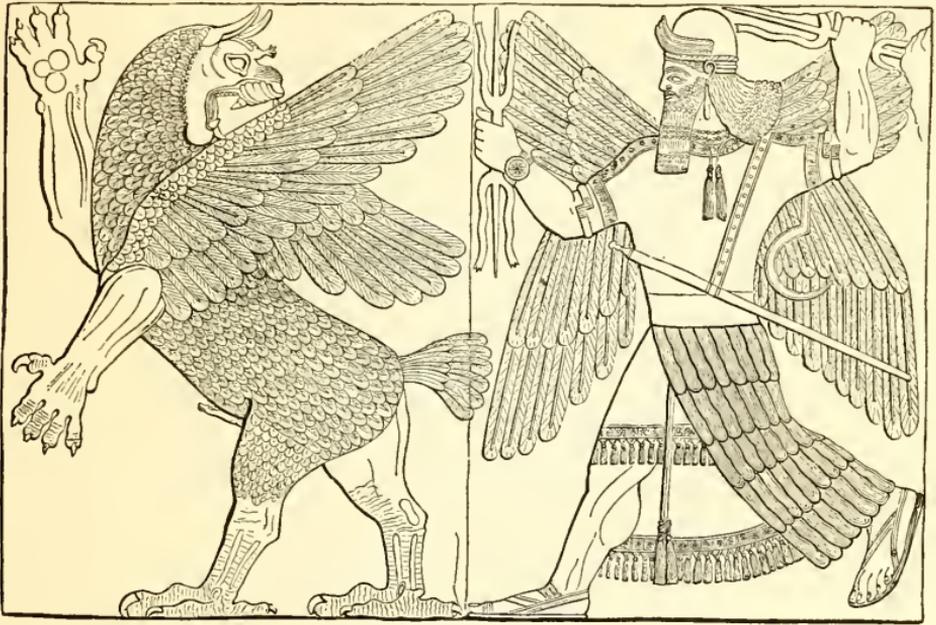
## THE COSMIC MADNESS.

BY LAWRENCE PARMLY BROWN.

ONE of the commonest concepts of mythology is that of the fury of the storm as a manifestation of the wrath of a cosmic or celestial deity; and as the storm-god is often a war-god, we find in the raging storm the primary suggestion for many mythic battles between the forces of light (or righteousness) and those of darkness (or evil)—the latter forces being represented by the dark clouds and howling winds, with the thunderstorm supplying lightning weapons, etc. The frequent occurrence of such cosmic battles during the stormy season naturally suggested the celestial wars found in the mythologies of many peoples, including the Hindus, Egyptians, Assyrians, Babylonians, Greeks, Persians, and Jews (as in Rev. xii).

In a variant view the rage of the storm is attributed to (temporary) madness in the cosmic or celestial figure. In the Assyrio-Babylonian cosmology, the female monster Tiamat represents the primordial chaos; and in the great cosmic battle at the time of the Creation, she is described as having lost her reason when she came shrieking to the conflict in which she was defeated and slain by the solar Bel-Marduk ("Seven Tablets of Creation," Tablet IV, lines 87-99; in Gunkel, *Schöpfung und Chaos*, etc.). It is said of the soli-cosmic Osiris that he took the form of a monkey (probably as a symbol of a storm-cloud) and afterward that of a crazy man (Harris Magic Papyrus, in *Records of the Past*, X, pp. 152-153). The solar Herakles, after his battle with the Minyans, was afflicted with raging madness by Hera (an earth figure), so he killed his own children by Megara and two of the children of his brother Iphicles (a wind figure); but he was finally purified and cured by Thestius (according to Apollodorus, II, 4, 12—variant accounts in the *Hercules Furens* of Euripides; Pausanias, IX, 11, 1; Hyginus, *Fab.*, 32, etc.). The solar Orestes was seized with madness after having slain his mother (for the earth) and his stepfather (for the summer), in revenge for their slaying of his own father (for the winter); and he was pursued over the earth by the avenging Erinnyes (= the Angry), finally being restored by Apollo (another solar figure—Æschylus, *Eumenides*, etc.). The solar Œdipus, toward the close of his horrible career, became mad and put out his own eyes (Sophocles, *Oed. Tyr.*, etc.). Ajax the Great is a furious

warrior in the Iliad; and in a post-Homeric story he becomes mad through chagrin at being defeated by Odysseus and at night attacks a flock of sheep (for clouds). But he recovers his sanity in the morning; sees the havoc he has wrought and slays himself (Pindar, *Nem.*, VII, 36; Soph., *Aj.*, 42, 277, 852, etc.). The lunar Io, loved by the celestial Zeus, was metamorphosed by him into a white heifer, with a view to protecting her from the jealousy of Hera; but as the goddess was not deceived she set Argos Panoptes (= "all-seeing" night) to guard Io. Then Argos was slain by Zeus, and Hera sent a gadfly, which drove Io in madness over the whole earth, giving her no rest till she reached the banks of the Nile, where she gave



MARDUK FIGHTING TIAMAT WITH THUNDERBOLTS.

(From Carus, *Story of Samson*, p. 98.)

birth to Epaphus (Apollod., III, 1, 2; Hygin., *Fab.*, 145, etc.). Io was identified with Isis, and Epaphus is the bull Apis (Herod., II, 41; III, 28).

In the later Greek mythos, Hera inflicted madness upon Dionysus, and as a madman he wandered over many lands, accompanied by a host of riotous women and satyrs—his expedition to India occupying fifty-two years (for the weeks of the year), according to some (Diod., III, 63; IV, 3). He was not only mad himself, but inspired religious frenzy in his worshipers. He is called Lyssodes and Mainoles, both words signifying "the Raging-mad" (Eurip., *Bacch.*, 980, etc.): and Lyssa is a female personification of mad-

ness in Euripides (*Herc. Fur.*, 823.—The word *λύσσα*, applied only to martial rage in the *Iliad*, finally came to signify "raging madness," as in men and dogs, being also used for the Bacchantic frenzy, as is *μανία*). The earth-goddess Hera inflicted madness upon Athamas and Ino (probably for the heaven and the moon) because they had reared the solar Dionysus (*Eurip.*, *Med.*, 1289; etc.). When Lycurgus had made prisoners of the followers of Dionysus, the former became raging mad and killed his son or cut off his own legs before he recovered (the accounts differ—*Serv. ad Aen.*, III, 14, etc.). During a Dionysiac festival Agave became mad and tore her son Pentheus to pieces (probably for the waning moon), supposing him to be a wild beast (*Apollod.*, III, 5, 2; *Ovid, Met.*, III, 725). When the Argives refused to acknowledge Dionysus as a god, he made their women mad, so they killed their infants and devoured their flesh (*Apollod.*, *loc. cit.*). Among these women were



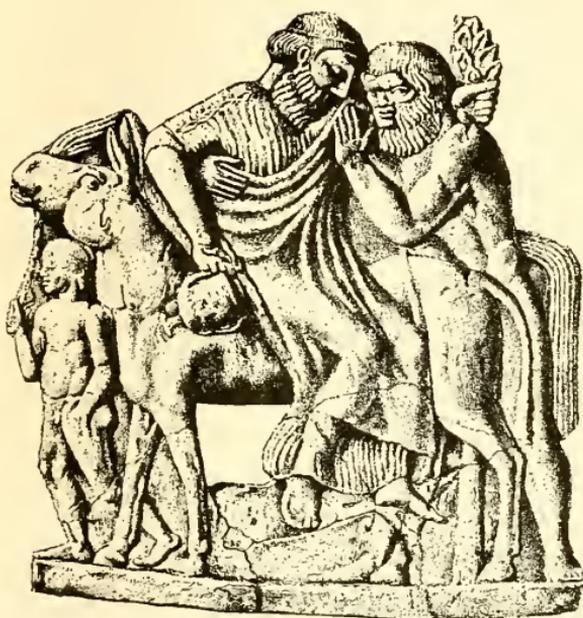
MARDUK SLAYING TIAMAT.

(From King, *Babylonian Religion and Mythology*, p. 102.)

the three daughters of Prætus, who were pursued by Melampus with a band of shouting youths and finally cured through purification—either in the well Anigrus (*Apollod.*, II, 2, 2; *Ovid, Met.*, XV, 322) or in a temple of Artemis (the moon), who was therefore called Hemerasia = Soother (*Pausan.*, VIII, 18, 3). Melampus was held to be the first physician and the first prophet, who brought the worship of Dionysus from Egypt to Greece (*Apollod.*, *loc. cit.*); but the solar Dionysus was himself invoked against raging diseases, as a savior god (*Soph., Oed. Tyr.*, 210; *Lycoph.*, *Cassand.*, 206).

Dionysus (Babylonio-Assyrian Dayan-nisi = Judge-of-men) was in one view a solar god of wine and "a drunken god" whom the sober Lycurgus would not tolerate in his kingdom (*Il.*, VI, 132; XVIII, 406). The mythic drunkenness appears to belong primarily to the sun-god in the west (otherwise conceived as aged, weak, or lame)

who is a falling god or one in need of assistance to keep him from falling. As the autumn (or fall) corresponds to the west, the sun-god in that season sometimes becomes the god of wine and a drunken god. Silenus, as drunk and unable to walk, is generally represented riding on an ass (for the setting sun). Orion becomes intoxicated and ravishes the daughter of CEnopion, whereupon the latter blinds the former (Apollod., I, 4, 3). Indra becomes intoxicated with soma juice (*Vishnu Purana*, IV, 1), as does Odin with "poetic mead" (*Elder Edda*, "Havamal," 14); and Noah becomes dead drunk and naked in his old age (Gen. ix. 20-27—naked like the sun-god deprived of light and heat). Noah's intoxication occurs after the



THE DRUNKEN DIONYSUS.

(Antique terra-cotta of Attica. From Carus, *Story of Samson*, p. 105.)

Deluge; and in the Egyptian legend of the destruction of nearly all of mankind by the aged Ra, we find the goddess Sekhet made drunk and put to sleep by drinking of the mythic flood of beer and blood that represents the red waters of the Nile near the beginning of the inundation (Budge, *Gods*, I, pp. 394, 395).

The horse, from its swiftness, was a general wind symbol; while the storm-winds were sometimes represented by mad or madly frightened horses—or, again, by wild horses, as in the case of the mares of Diomedes in the Herakles mythos. The madness of the wind horses appears as such in the story of Glaucus, who was torn to pieces by his four horses (belonging to the cardinal points) when

they had become maddened through drinking the waters of a sacred well or eating of the herb *hippomancs*—which was supposed to make horses mad (Hygin., *Fab.*, 250, 273; Schol. ad *Eurip. Or.*, 318, etc.). The winged horse Pegasus, upon which Bellerophon sought to mount to heaven, became maddened by a gadfly sent from Zeus and threw its rider to earth, thus laming him (Pindar, *Isth.*, VII, 44; Schol. ad *Pind. Ol.*, XIII, 130).

The Greek *λύσσα* and *μανία* are synonymous with the Latin *furor* and the Hebrew *chemah* (primarily "heat" and rendered "fury" in the A. V.). The Hebrew word is applied to the furious state of mind of Nebuchadnezzar in Daniel ii and iii, which apparently culminated in his madness for seven years, during which "he was driven from men, and did eat grass as (do) oxen" (iv. 16, 33—doubtless a case of zoanthropia or imaginary transformation into an animal). David's feigned insanity (for which different words are employed) is that of a driveling idiot rather than of a maniac (1 Sam. xxi. 13-15). Saul appears to have been driven at times into the madness of melancholia by an "evil spirit of the Lord," after "the (good) spirit of the Lord" had departed from him; for he asked to be provided with some one to play the harp as a remedy. "And it came to pass, when the evil spirit from God was upon Saul, that David took a harp and played with his hand; so Saul was refreshed and was well, and the evil spirit departed from him" (1 Sam. xvi. 14-23). The Septuagint has it that this evil spirit "choked" Saul; and Josephus says that "some strange and demoniacal disorders came upon him, and brought upon him such suffocations as were about to choke him"—following with statements representing Saul as possessed by a number of demons rather than by a single demon or spirit.

It was a very general belief among the ancient Orientals that persons suffering from certain diseases, especially those affecting the mind, were possessed by evil spirits—one of which was the Babylonian *Idpa* (Assyrian *Asakku*) who "acts upon the head of man" (*West. Asia. Inscript.*, IV, 29, 2; Lenormant, *Chaldean Magic*, p. 36, English ed.). The wind (or breath of the cosmic man, as of the human being) is the original spirit; and the Assyrio-Babylonian *Tiamat* is conquered by *Bel-Marduk* with the assistance of "the seven winds" created by him ("Seven Tablets of Creation." IV, lines 42-47, 95-100), which reappear as the seven rebellious storm-spirits in a Babylonian account of a war against the gods (*Records*, V, 163-166). The Assyrians held that seven evil spirits might collectively possess a man; frequent allusions to their expulsion being found on the tab-

lets, from one of which we gather that the heads, hands, and feet of the whole seven are removed from the head, hands, and feet of the victim, by means of exorcisms and talismans (*ibid.*, III, p. 140). The god who expelled them was probably Marduk as a healer of diseases, for he was sent by his father Hea to oppose evil enchantments, according to a Babylonian charm (*ibid.*, p. 143, note). In an Assyrian sacred poem we read that the god (probably Marduk) shall stand at the bedside of the possessed and expel the



PERSIAN DEVIL (AHRIMAN).



TURKISH DEVIL.

(From Didron, *Christian Iconography*, Vol. II, pp. 122 and 124.)

seven evil spirits from the latter's body, so they never return (*ibid.*, p. 147). And thus Jesus refers to "seven wicked spirits" as sometimes collectively entering into a man (Matt. xii. 45; Luke xi. 26), and is said to have cast "seven demons" out of the Magdalene (Mark xvi. 9; cf. Luke viii. 2—the allusion probably being to some lost story in which she had a lunar character).

In the Old Testament apocryphal Book of Tobit (of strong Persian coloring) it is stated that a smoke from the heart and liver

of a fish burned "before a man or a woman who is attacked by a demon or evil spirit" will drive it away immediately and forever (vi. 7). By this method of exorcism "Asmodæus the evil demon" was driven into Egypt (for the underworld), and bound there, at the time Tobias married Sara (*ibid.* viii. 2; cf. vi. 16); the demon having previously killed Sara's first seven husbands (iii. 8; vi. 13). Asmodæus is the Avesta Aeshma daeva = Demon of Wrath (and of concupiscence in Tobit, according to the Rabbis). He is the Aeshm of the *Bundahish*, where he is opposed by Serosh (XXX, 29), and where we read that "seven powers are given to Aeshm, that he may utterly destroy the creatures therewith: with those seven powers he will destroy seven of the Kayan heroes in his own time (cf. the first seven husbands of Sara), but one will remain (cf. Tobias as the surviving husband) . . . and the evil deeds of these Kayan heroes have been more complete through Aeshm . . . the impetuous assailant" (*ibid.*, XXVIII, 15-17). The Kayan heroes appear to be assimilated to "the seven chieftains of the constellations" in the *Bundahish*, where they are entirely distinct from "the seven chieftains of the planets" (V, 1), probably being identified as the rulers of the seven zodiac signs under which fell the seven months of the Iranian summer (*ibid.*, XXV, 7). Indeed, Aeshm = Wrath seems to have been recognized as the demon of the thunder-storm of summer, "his own time," in which he slew the seven constellation heroes—who in Tobit become the first seven husbands of Sara (perhaps for the earth-mother).

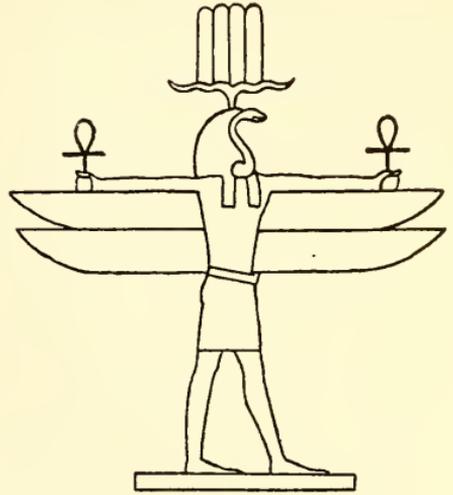
The Assyrians had a demon of the hot southwest wind that came from the Arabian desert, a winged monster with a dog's head, lion's paws, eagle's feet, and scorpion's tail. Its images were placed at doors and windows as a protection against the evil influences of the wind it represented (Lenormant, *Histoire ancienne de l'Orient*, V, p. 212). In an Egyptian inscription from the burial-place of Thebes, a deceased person is made to refer to some female demon, spirit, or deity called the Western Crest, who both inflicts and cures a certain disease connected with breathing (breath or wind being the original spirit). In the inscription it is said: "Beware of the Crest, for there is a lion in her, and she strikes like a lion that bewitches, and she is on the track of all that sin against her" (Sayce, *Rel. Anc. Eg. and Bab.*, p. 210). Sayce suggests, and no doubt correctly, that the disease inflicted by her is the asthma; the acute type of which, the *orthopnoea* of the Greek physicians, is marked by frightful convulsions and suffocations, often continuing for several hours, and generally at night. It is

therefore natural enough that it should be attributed to the agency of an evil spirit; the Western Crest probably being a figure of the west wind, perhaps the Assyrian dog-headed demon of the south-west wind as adopted and modified by the Egyptians, who generally represented the west wind as a serpent-headed god with a crest of four feathers (Budge, *Gods*, II, p. 296). Be this as it may, the Western Crest evidently had something of the character of Sekhet.



ASSYRIAN DEMON OF THE  
SOUTHWEST WIND.

(From Lenormant, *Histoire ancienne de l'Orient*, Vol. V, p. 212.)



EGYPTIAN GOD OF THE WEST  
WIND.

(From Budge, *Gods of the Egyptians*, Vol. II, p. 296.)

= the Violent, the lion-headed goddess of heat and fire, who was sometimes assigned to the west (*ibid.*, I, p. 514).

The Egyptian Khensu (Chons in Greek) was a lunar god who controlled the evil spirits of the earth, air, sea, and sky, which were supposed to attack men in the form of diseases, causing madness and death. He represented the moon especially at the beginning of each month and the opening of spring (Budge, *Gods*, II, p. 36), and thus gave his name to the month Khensu or Pa-Khuns (= the Khuns), which became Paschons in Greek—the month of the spring

equinox in the sacred year of the Egyptians (Brugsch, *Calendrier des Egyptiens*, p. 53; *Records of the Past*, II, p. 161). In the circular planisphere of Dendera we find Khensu, with a pig in his outstretched hand, standing in the lunar disk, on the zodiac and in the house of Pisces as the sign of the spring equinox (which it became about the beginning of the Christian era); and as the sun is placed immediately below this lunar disk, there can be no doubt that a conjunction of sun and moon is represented, with Khensu in the new moon although figured in the disk. According to the celebrated stele of the Possessed Princess, an image of Khensu, "the great god, driver away of possessors," was transported from Egypt to Bekhten (supposed to be Assyria) for the purpose of curing Bent-Reshet = Daughter-of-joy, who was "in the condition of being under (the control of) a spirit." She is described as a princess of Bekhten and the "little sister" of the queen of Egypt, and is doubtless conceived as suffering from some mental disorder. The evil spirit is dispossessed by the god himself as the inhabitant of the image; and the god returns to Egypt in the form of a golden hawk, while the image is not sent back till some time later (*Records of the Past*, IV, pp. 53-56; N. S., III, pp. 217-220; Budge, *Gods*, II, pp. 38, 41). The whole story has been shown to be a fiction of the priests (A. Ermun, in *Zeitschrift für ägyptische Sprache*, 1883, pp. 53-60); and while its notations of years may have historical connections, there can be little doubt that the months and days belong to the course of the moon through nine calendar (solar) months of thirty days each—from the first new moon after the spring equinox to the full moon after the winter solstice in the sacred calendar—these nine months corresponding to the gestational period which the ancients often associated with the moon or some lunar figure, and over which Khensu ruled (see Budge, *Gods*, II, p. 35). Thus the journey of the image (and god) begins on the first of the month Paschons or Khensu (as fixed by the new moon) and occupies one year and five months (to the 1st of Paophi); the god's stay in Bekhten is for three years and some months and days (the translations differ), and the arrival of the image at home is assigned to the 19th of Mecheir (at the full moon after the winter solstice). Leaving the years out of the reckoning and assuming that this arrival was at the beginning of Mecheir 19, we have eighteen days in excess of nine lunar months of twenty-eight days each for its absence from Egypt, or exactly nine calendar (solar) months of thirty days each—which probably accounts for the date assigned to the arrival at home. The princess is evidently cured shortly

after the 1st of Paophi, the close of which coincided with the autumn equinox in the sacred calendar (see Plutarch, *De Iside*, 52). Paophi therefore corresponds to the last month of the summer half of the year outside of Egypt; whence it would appear that the princess was possessed of the demon of the summer thunderstorm (of Western Asia, as storms are practically unknown in Egypt): and there can be little doubt that she originally represented the moon as under the control of the lunar god Khensu.

Assyria and Syria were frequently confused in ancient times, and there is a close similarity between the word Khensu (Greek Chons) and the native name of Phœnicia, Kna (Greek Chna; Hebrew Canaan); in connection with which we may notice that Origen (*Contra Cels.*, VIII, 58 and 59) preserves some of the names of Egyptian demons as known in the second century A. D., including Chnoumen (for Khnumu or Khnemu), Chna-chnoumen and Knat (apparently a feminine form of Kna). It is therefore not improbable that some supposed Bekhten to be Syria or Phœnicia or the Syro-Phœnicia of the Roman Empire, and that the legend of the Possessed Princess directly or indirectly suggested the Gospel story in which Jesus cures the possessed daughter of a woman who is a Greek Syro-Phœnician (Mark) or Canaanite (Matthew). The Gospel story appears only in Mark (vii. 24-30) and Matthew (xv. 21-28), the version in the former presumably being the earlier. Mark refers to the possessed girl as the "little daughter" of the Syro-Phœnician woman (cf. the possessed princess as the "little sister" of the queen of Egypt), and says she "had a spirit unclean." The mother asked Jesus to "cast forth the demon out of her daughter," who was at a distance, at home; and Jesus finally told the mother that it had gone forth, which of course proved true. In the Sinaitic Palimpsest (the oldest extant manuscript of the canonical Gospels) we find Mark's woman as a widow—as if for the earth-mother after the death of the father-sun in autumn or winter—and in all probability the "little daughter" was originally the moon, as in the case of the possessed princess.

A god is sometimes referred to as a demon in Homer (*Il.*, XVII, 98, 99, etc.), while in Baruch iv. 7, and in 1 Cor. x. 20, the heathen gods are demons (cf. the Sept. of Ps. xcvi. 5, where "all the gods of the heathen are demons"). Herodotus quotes a certain Greek as saying: "Ye Scythians laugh at us because we celebrate the Bacchanals, and the god (*θεός*) possesses us; but now the same demon (*οὔτρος ὁ δαίμων*) has taken possession of your king, for he celebrates the Bacchanals and is made raging mad by the god"

(IV, 79). In later Greek times a demon became an intermediate being, a messenger between gods and men, like the original angel (= messenger; Heb. *malak*; Sept. and N. T. ἀγγελος); and it was held that these demons were the spirits of the dead, inhabiting the air—one class being good and another evil, the latter inflicting diseases upon men (cf. the good and evil spirits in the story of Saul). But all demons were held to be evil by Greco-Jewish writers at the beginning of the Christian era. Thus Josephus says that demons “are no other than the spirits of the wicked, which enter into men that are alive, and kill them unless they can obtain some help against them” (*Bell. Jud.*, VII, 6, 3); and he tells us that he saw a Jewish exorcist draw out demons through the nostrils (as breath-



From a MS in the Bibliothèque Nationale, Paris. 13th century. (Didron, *Ann.*, Vol. I, p. 75.)



From Anglo-Saxon MS. Brit. Museum. Early 11th cent. (Wright, *Hist. of Car. and Grot. in Lit. and Art.*, p. 56.)

#### SATAN AS A DEMON.

ing-places) of possessed persons, by means of a talismanic ring; some of these demons upsetting a basin of water in proof of having left their victims (*Antiq.*, VIII, 2, 5). For the same reason a demon throws down a statue upon being expelled from a young man by Apollonius of Tyana (*Philostrat., Vit. Apollon.*, IV, 20), and this miracle-working contemporary of Jesus is said to have put an end to a plague at Ephesus by discovering the cause of it, a demon that had taken the guise of an old beggar, who was stoned to death and found to be a huge beast in the form of a dog (*ibid.*, IV, 10). The New Testament demons are always evil or “unclean”; and although the word devil (διάβολος) is there employed only as an epithet of

Satan (except in John vi. 70), nevertheless the demons finally became identified with the devils or evil angels—whence *δαίμων* and *δαμόνιον* are rendered “devil” in the A. V. (cf. Acts x. 38, where Jesus is said to have healed “all that were being oppressed by the devil”—*διάβολος*).

In Is. xxxv, possessed persons are not included among those to be cured in the Messianic kingdom, nor is there anything of the expulsion of evil spirits in the Old Testament except in the case of Saul. Nevertheless, a Messiah like Jesus could hardly be conceived without including mental diseases among those cured by him. Buddha puts “all darkness to flight” at his birth, so “the blind see, the deaf hear and the demented are restored to reason” (*Lalita Vistara*, I, 76). In the presence of Apollonius, certain Brahmins wrote a threatening letter to a demon which was the spirit of a soldier killed in battle, and thus dispossessed it from a boy at a distance whom it was wont to drive into desert places (Philostrat., *Vit. Apollon.*, III, 38). Jesus cast out demons from many persons, according to Mark i. 32, 34, 39; iii. 11; Luke iv. 36, 41; vi. 18; Matt. viii. 16 and iv. 24—in the last cited text a distinction being made between those ordinarily possessed by demons (= mad persons) and epileptics or “lunatics” (*σεληνιαζόμενους*, in accordance with the Greek belief that epileptics were moonstruck—Lucan, *Tox.*, 24, the same authority ascribing the malady to possession by demons in *Philopseud.*, 16, as do Isidor., *Orig.*, IV, 7, and Manetho, IV, 81, 216). Jesus also gave the twelve Apostles power to cast out demons (Mark iii. 15; vi. 7, 13; Luke ix. 1; x. 17, 20; Matt. x. 1, 8); but there is nothing of this class of cures in the Gospel of John, probably because the reputed expulsion of evil spirits had become too commonplace when and where that Gospel was written (about 125 A. D., some suppose at Ephesus, others at Alexandria). Thus, about a century later Celsus compares the miracles of Jesus to the tricks of magicians “and the feats of those who have been taught by Egyptians, who, in the middle of the market-place and for a few obols, will impart the knowledge of their most venerated arts, and will expel demons from men, and dispel diseases,” etc. (Origen, *Contra Cels.*, I, 68).

It was generally held by the Greeks, Jews, and Egyptians that at the death of a human being, whether good or bad, the spirit descended into the underworld. The Greeks conceived of no resurrection; that of the later Jews was assigned to the Messianic kingdom, and the Egyptians believed that righteous souls arose into the celestial regions like the sun, while the wicked were annihili-

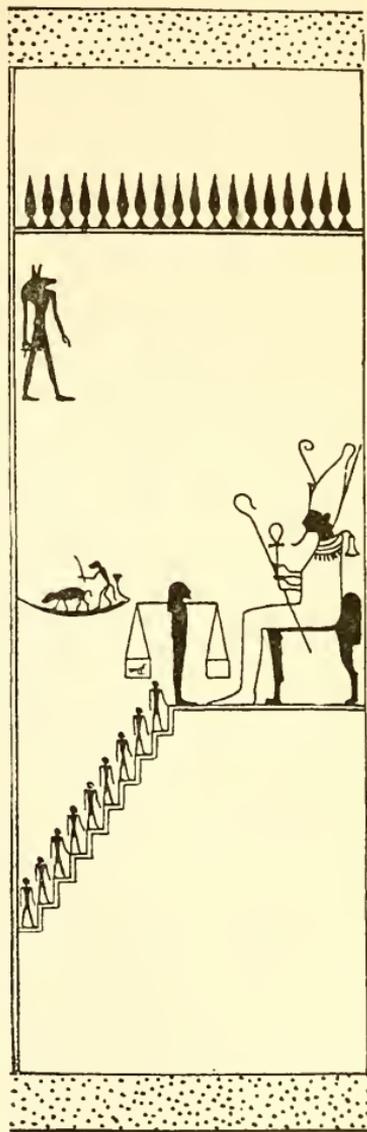
lated in the underworld. Thus with the generality of Jews and Greeks the underworld ("the abyss" of Luke viii. 31) is the proper residence of demons as identified with the spirits of sinful men: and in a previous article of this series it was suggested that the underworld terra firma is represented by "the country of the Gadarenes" where Jesus cured "a man with an unclean spirit, who had his dwelling in the tombs," and who was not permitted to leave that country after being cured—according to Mark v. 1-20. This man was a raging maniac—"and not even with chains was any one able to bind him, because he often had been bound with fetters and chains, and the chains had been torn asunder, and the fetters had been shattered, and no one was able to subdue him. And continually night and day in the mountains and in the tombs he was crying and cutting himself with stones. And having seen Jesus from afar, he ran and did homage to him, and crying with a loud voice, he said, What to me and to thee, Jesus (A. V., 'What have I to do with thee, Jesus'), son of God the most high? I adjure thee, by God, not to torment me. For he (Jesus) was saying to him (or rather, to the spirit in him), Come forth, the spirit, the unclean, out of the man. And he asked him (the spirit), What is thy name? And he answered, saying, Legion is my name, because we are many. And he (the spirit) besought him (Jesus) much that he would not send them (the legion of spirits) out of the country. Now there was there, just at the mountains, a great herd of swine feeding, and all the demons besought him (Jesus), saying, Send us into the swine, that we may enter into them. And immediately Jesus permitted them (to do so). And having gone out (of the man) the unclean spirits entered into the swine, and the herd rushed down the steep into the sea—now they were about two thousand—and they were choked (i. e., drowned) in the sea." (This is quite inconsistent with the statement that the spirits had asked to be sent into the swine, of course as their future habitations.) And the man who had been "possessed by demons" is shortly found sitting with Jesus, "clothed and of sound mind."

The confused assimilation of a single demon to a legion in this story appears to have been suggested by the Assyrian concept of possession by seven such spirits simultaneously; and the two thousand swine doubtless correspond to the number of demons that entered them—each of the ten cohorts of a Roman military legion thus being recognized as composed of two hundred men, while in the *Book of Enoch* (VI, 6) the number of the fallen angels (= evil spirits or demons) is two hundred. Luke has substantially the

same story as Mark, but omits the number of the swine (viii. 28-39), while Matthew's version is much abbreviated and with two men "possessed by demons" that go into the herd of swine, the number of which is omitted (cf. the two blind men, *ibid.* ix. 27, and xx. 30, as against one in the parallel stories of Mark and Luke).

In one of the later Egyptian views of the wicked dead, the *khu* or luminous spirit returns to its original source while the soul is punished for ages between earth and heaven; at times being buffeted by the storms; again, seeking alleviation from its torments by entering the body of a man or animal, driving it to madness (Sayce, *Rel. Anc. Eg. and Bab.*, p. 69). Swine are proverbially unclean in ancient as in modern literature, and Horapollon says that among the Egyptian symbols a hog signified "a filthy man" (*Hieroglyph.*, II, 37); while on the sarcophagus of Seti I in the London Soane Museum is depicted an ape (a storm-cloud figure and one of the punitive agents of the underworld), who is "chasing away with a stick a soul fresh from the Hall of Judgment, but already turned into a swine" (Bonwick, *Eg. Bel.*, p. 64 and illustration in Budge, *Gods*, I, p. 189). In a Babylonian inscription one of the gods says: "The spirits of the earth I made grope like swine in the hollows" (*West. Asiatic Inscript.*, II, 19, 49b). At the Greek Thesmophoria, an autumn festival in memory of Persephone's descent into the underworld, swine were thrown alive

into caverns; the fable being that a herd of swine had been engulfed in the chasm through which Pluto bore Persephone (Pausan., I, 14, 2). Again, when the lunar eye of Horus was swallowed by



SCENE IN THE EGYPTIAN JUDGMENT HALL.\*  
(Budge, *Gods*, Vol. I, p. 189.)

\* From the "Book of Pylons," Sixth Hour, as represented on the sarcophagus of Seti I.

Set, the latter had transformed himself into a black hog as a figure of the storm as well as of the night and underworld (*Book of the Dead*, CXII; the Theban Recension referring this deed to a mighty storm and "a blow of fire"—for lightning). All of which suggests that the swine of the Gospel story were originally storm-clouds, thus being appropriate habitations for "unclean spirits" who represented the raging winds of the underworld, which finally take the clouds into the underworld sea. In the view of not being permitted to leave the country after his cure, the man of the story appears to be merely one of the dead in the underworld; but in all probability he originally represented the sun—Matthew substituting two men as if for the sun and moon.

In Mark i. 23-27 and Luke iv. 33-36 (but not in Matthew), Jesus at Capernaum drives an unclean spirit out of a man who was probably an epileptic, for he was thrown into convulsions as the spirit came forth—according to Mark. In Mark ix. 17-29, Luke ix. 38-42, and Matt. xvii. 14-21, Jesus expels an unclean spirit or demon from a certain man's son who is obviously epileptic ("from childhood," according to Mark); the Disciples previously having failed to effect this cure (just as a widow's son was restored to life by Elisha after his disciple had failed in the attempt—2 Kings iv. 31-35). Matthew alone says of this boy, ". . . he is lunatic" (i. e., epileptic—see above), while only in the extant text of Mark is he represented as dumb and deaf, an idea that probably had no place in the original story. Nevertheless, the Assyrians and Babylonians sometimes recognized special evil spirits for the several parts of the human body (Jastrow, *Rel. Bab. and Assyr.*, p. 262, ed. 1898). And thus in Luke xi. 14-21, Jesus expels a demon "and it was dumb"; he cures "a dumb man possessed by a demon" in Matt. ix. 32-34, while *ibid.* xii. 22-28, he cures a person "possessed by a demon, blind and dumb."

In connection with the three last accounts we find Jesus accused of casting out demons by "the chief (*ἀρχων*) of the demons," who is called Beelzeboul in Matt. xii. 24 and Luke xi. 15, and who is evidently "the chief in (or 'of') the rule of the air, the spirit that now works in the sons of disobedience" in Eph. ii. 2. According to Mark iii. 21-30, the friends of Jesus said: "He is without his mind (*ἐξέστη*). And the scribes who came down from Jerusalem said, Beelzeboul he has, and (they also said), By the chief of the demons he casts out demons"—Beelzeboul here apparently being identified with Satan (verses 23, 26; cf. Matt. x. 25). In the Syriac Peshito, Vulgate, and A. V. we find "Beelzebub" instead of "Beel-

zeboul"; and the latter name, which appears nowhere outside of the Gospel texts cited, is doubtless a variant of Baal-zebul (= Baal-of-flies or Lord-of-flies), an oracular deity of the Philistines (2 Kings i. 2, 3, 16). He was perhaps so called from the flies that gathered around sacrifices offered to him; the insects being identified as demons by some (cf. the gadfly that drove Io and Pegasus to madness). According to Luke xi. 19, 20, Jesus asked: "And if I by Beelzeboul cast out the demons, by whom do your sons cast them out? . . . But if by the finger of God I cast out the demons, then is come upon you the kingdom of God." The accusation that Jesus was possessed of an evil spirit or demon is a favorite one in John (vii. 20; viii. 48-52; x. 20; the last text reading: "A demon



ANCIENT PHILISTINE SEAL

Supposed to represent Beelzebub, probably as a storm-god holding two cloud-apes. (From De Hass, *Travels in Bible Lands*, p. 424.)

he (Jesus) has and is maniacal"—*μαίκεται*). John the Baptist also is accused of having a demon (Matt. xi. 18; Luke vii. 33), and Satan is said to have entered into Judas when he betrayed Jesus (Luke xxii. 3; John xiii. 27—cf. 2 and vi. 70). Hermes Trismegistus called the Devil or Satan the ruler of the demons and identified the latter with the fallen angels, according to Lactantius (*Div. Inst.*, II, 15-16).

In Acts, many unclean spirits are cast out by the Apostles (v. 6 and 12), and by Philip (viii. 7); while Paul, in the name of Jesus Christ, expels "a spirit of Python" from a damsel who gained much for her masters by divining (xvi. 16-18; for the serpent Python killed by the oracular Apollo at Delphi finally gave its name to any demon of divination—Hesychius, s. v. *Python*, etc.). Again in Acts xix. 11-16, Paul expels "wicked spirits" in the name of Jesus, while certain Jewish exorcists fail to do likewise. Among

those exorcists were the seven sons of a high priest Skeuas (A. V., Sceva); and when all seven, or only two of them (as some manuscripts indicate) attempted to expel a spirit from a certain man in a house, the spirit not only refused to recognize their authority, but the man himself leapt upon them and overpowered them, "so that naked and wounded they escaped out of that house." (For the reading that indicates two instead of seven exorcists as thus overpowered, see Lange's *Commentary, in loc.*) It is quite probable that this story is a mere variant of some myth of the defeat of the seven planetary gods or angels by the mad cosmic man during a storm in the celestial house of the upper hemisphere; all seven planetary figures being defeated in one view, while only the sun and moon are included in another. Thus in the *Bundahish* the ringleaders of the demons in the celestial conflict are definitely said to be the seven planets (XXVIII, 43, 44); while in the *Book of Enoch* the chief leaders of the rebellious and fallen angels who were cast out of heaven (XV, 3; LXIX, 4, etc.) are the "seven stars" imprisoned in the underworld (XVIII, 13-16). And among the allusions to the cosmic battle of Chap. XVII, *Book of the Dead*, Saïte Recension, it is said of Shu (Light or Space as answering to our atmosphere) that "the rebel's sons are against him. . . . The night for the fight is when they arrive at the eastern part of the sky: then there is battle in heaven and in the whole world" (48). And again (*ibid.*, 8) we read that Shu "has annihilated the children of rebellion in the City-of-the-Eight" (Hermopolis on earth, but probably also for the upper hemisphere with eight cardinal points).

There are many cures of demoniacs in the apocryphal Gospels and Acts, some of which appear to include concepts from the nature myths. Thus the three-year old son of an Egyptian priest was "beset by several demons," so that he raved and tore off his clothes and threw stones at people. Entering a hospital, "his usual disease having come upon him," he there found the Virgin Mary drying the cloths of the infant Jesus, after having washed them; and when the demonized boy put one of these cloths on his head, "the demons, fleeing in the shape of ravens and serpents, began to go forth out of his mouth," and he was "immediately healed at the command of the Lord Christ" (*Infancy*, 10, 11—the cloths apparently representing the infant sun-god's apparel of light that drives away the storm-winds and dark clouds, the latter often being conceived as dragons or serpents). Apollonius of Tyana cured a young man who had been bitten by a mad dog, and who was running on all fours, barking and howling; the cure being effected through the in-

strumentality of the dog, which was tamed and made to lick the young man's wound (Philostrat., *Vit. Apollon.*, VI, 43). In *Infancy* we find Judas Iscariot as a boy "tormented by Satan,"—and "as often as Satan seized him, he used to bite all who came near him; and if he found no one near him, he used to bite his own hands and other limbs. . . . And the demoniac Judas came up, and sat down at the right hand of (the child) Jesus: then, being attacked by Satan in the same manner as usual, he (Judas) wished to bite the Lord Jesus, but was not able; nevertheless he struck Jesus on the right side, whereupon he (Jesus) began to weep. And immediately Satan went forth out of that boy, fleeing like a mad dog, . . . in the shape of a dog" (*ibid.*, 35—where the weeping Jesus appears to have the character of the youthful sun-god in a rain storm, with Judas for the cosmic man whose madness is caused by Satan in form of a mad dog, probably for the Dog Star as the ruler of the "dog days" of midsummer). In ancient as in modern times the excessive heat of the "dog days" has been recognized as the cause of the midsummer canine madness (properly not including hydrophobia); and the dog days, some forty in number, were supposed to be ruled by the bright star Sirius (= Glittering or Scorching) when it rose heliacally at or about the time of the summer solstice. In all probability it was from the association of this star with the dog days that it was called the Dog Star by the Greeks and Romans and sometimes by the Babylonians and Egyptians (Allen, *Star Names*, pp. 120-129); while it is equally probable that as the Dog Star it gave the name and figure of a dog to the constellation in which it is found. Manilius refers to this constellation (Canis Major) as if it suffered from madness at the summer solstice as anciently in the zodiacal sign of Leo:

"But when the Lion's gaping jaws aspire (breathe violently)  
The dog appears, and foams unruly fire.

. . . . .

To other climates beast and birds retire,  
And feverish nature burns in her own fire."

And of the Dog Star itself at this time:

"His rising beams presage  
Ungoverned fury and unruly rage,  
A flaming anger, universal hate."  
(*Astron.*, V, 12; Creech's trans.)

In Luke xiii. 11-17 (and there only) we have the cure of a possessed woman who is conceived as suffering from a forward

curvature of the spine; apparently without paralysis, but doubtless with impairment of mind. This seems to be the affliction known to the Greek physicians as *lordosis* (from *λορδός* = "bent forward or inward," as of the crescent moon, etc., and opposed to *ἰβός* = "bent outward or backward," Latin *gibbus*, as of a hunchback, etc., whence our "gibbous moon"); and the Greeks had a demon *Lordon* (from *λορδός*, apparently *in sensu obscuro*), who is mentioned as early as the fifth century B. C. by Plato Comicus and the physician Phaon (*De Salub. Vict. Rat.*, II, 17). This demon *Lordon* appears to be represented by the "spirit of infirmity" in Luke's story, which is as follows: "And behold, there was a woman having a spirit of infirmity eighteen years, and she was bent together (*συγκύπτουσα*) and unable to raise herself wholly. And seeing her, Jesus called to her, and said, Woman, thou hast been loosed from thine infirmity. And he laid his hands upon her, and immediately she was made straight, and glorified God. . . . (And Jesus said,) And this woman, being a daughter of Abraham (i. e., a Jewess), whom Satan has bound, lo, eighteen years, should not she be loosed on the sabbath day?"

A supposed prophecy of a cure of this kind was probably recognized in Ps. cxlvi, 8—"The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed (or 'bent') down" (Sept. "sets up the broken down"; cf. cxlv, 14); but the cure itself as found was doubtless derived from the current nature mythos. In the *Vishnu Purana* (V, 20), it is related that Krishna, proceeding along a road with Balarama, met a young girl called *Kubja* (= Bent or Crooked) carrying a pot of unguent of which she gave freely to them; and after they had anointed themselves, Krishna worked on the girl with his hands and "made her straight," so she became "a most beautiful woman." (In the parallel story in the *Bhagavata Purana*, X, she is called *Trivakra* = Triply-deformed.) Again, in the *Ramayana* we find a hundred girls similarly bent (I, 34). They were the beautiful daughters of King *Kusanabha*, and were loved by the wind-god, whom they repulsed; wherefore in his "mighty rage" he sent a blast upon each of them, which "bowed and bent" them, so they were "bent double"—whence their father's city was named *Kanyakubja* (= Of-the-Bent-Virgins). But they were cured and restored to beauty by another king, *Brahmadatta* (= Given-by-Brahma), when he took their hands in his (apparently all at the same time); and finally he married all of them.

In all probability the original bent female was the crescent moon, which the sun-god restores to its perfect fulness (gradually,

in the Krishna story) by means of his rays of light conceived as arms with their hands; in fact, one of the names of the moon in Norse mythology is Skialgr = Bent, while the lunar crescent is the bow of Artemis-Diana (Homer, *Il.*, XXI, 483, etc.). Kubja, whom the solar Krishna restored, is represented as a maid-servant of the wicked Kansa (as a night figure) who is finally killed by Krishna; and the hundred girls of the *Ramayana* were probably suggested by the multiplicity of moons restored as time goes by. Regarding Luke's eighteen years for his woman's infirmity, they perhaps represent an original period of fourteen days for the crescent moon; and in all probability Luke's period, as we have it, was suggested by the Babylonian eighteen-year cycle of lunar eclipses (for which see R. Brown, *Primitive Constellations*, I, p. 323).

What appears to be an ancient Greek version of the cure of the bent lunar figure is found in connection with the fabulous account of the birth of Demaratus, King of Sparta. The name of his mother is unknown, but Herodotus tells us that she was the third wife of Ariston and deformed as an infant. Her nurse carried her every day to a temple of the goddess Helena (herself a lunar figure), who stroked the child and said that she would surpass all the Spartan women in beauty; whereupon her appearance immediately began to change. In the bloom of her womanhood she became the mother of Demaratus, not by Ariston, but by a specter which was identified as that of the hero Astrabacus (Herod., V, 61 and 69). This obscure hero or demi-god was probably a solar figure; for according to another legend he and his brother Alopecus became mad at the sight of a statue of (the lunar) Artemis Orthia which they found in a bush (Pausan., III, 16, 5).

The mythic fever belongs primarily to the hot summer season; the storms of that season (in most lands) naturally being identified with the delirium or frenzy (Greek *φρενίτις*, literally "heated-mind") that accompanies fever of the acute type in human beings. Of course, the sun was generally recognized as the cause or source of the mythic fever that affects not only the earth, but the whole cosmos; and the sun-god himself was sometimes conceived as suffering from this fever. Thus the Egyptian destruction of nearly all of mankind (corresponding to that of the Biblical Deluge) is evidently the result of the heat and drought that are brought to an end by Ra's beneficent act of pouring out the waters over the fields (referring to the Nile inundation, beginning at the summer solstice). This destruction of men is to punish them for murmuring against Ra because he has grown old and weak (at the close of the Egyptian

year); and he says, "The pain of burning heat (i. e., fever) of sickness hath come upon me. . . . For the first time my limbs have lost their power" (Budge, *Gods*, I, p. 366).

In the burning heat of summer we doubtless have the primary suggestion for the belief that the universe will be destroyed by fire, which was held by Heraclitus and the Stoics; some of the ancients supposing that a destruction by fire would alternate from time to time with one by water. Thus the Chaldean Berosus is said to have assigned the next destruction by fire to a time when a conjunction of all the planets occurs in Cancer (the sign of the summer solstice about 2000-1 B. C.), while a like conjunction in Capricorn (the sign of the winter solstice in the same precessional period) will mark the succeeding destruction by water (Seneca, *Nat. Quæst.*, III, 29). And some of the Jews and early Christians, accepting the Biblical Deluge as the last destruction of the past, believed that the next would be by fire (2 Peter iii. 10; *Sibyl. Orac.*, II, 195-198; V, 510-531; VII, 115-121; Lactant., *Div. Inst.*, VII, 18).

During the precessional period of about 4000-2000 B. C. the summer solstice fell in Leo, the original constellation of that sign doubtless having been conceived as a lion because of the fierce and murderous heat of the tropic midsummer; and after the solstice had retrograded into the house of Cancer, the constellated Lion was removed into that house, where we still have it. According to Ælian (*Nat. An.*, XII, 7), the Egyptians assigned the fore part of the lion to fire and the hind part to water (for the Nile inundation); and he also says that the lion was sacred to Vulcan (as the god of fire). The Dog Star rose heliacally at or about the time of the summer solstice, as we saw above, and Homer says that it brings "fiery heat (*πυρετός*) upon miserable mortals" (*Il.*, XXII, 31—*πυρετός* being the usual Greek word for fever, as in the New Testament); Hesiod tells us that "the season of the Dog Star's reign weakens the nerves and burns the brain of man" (*Op. et Dies*, II, 270-271), and Manilius has it that "feverish nature burns in her own fire. . . . the earth's low entrails burn" during the reign of the constellated Dog and Lion (*Astron.*, V, 12). According to Pliny the eating of a lion's heart will cure a quartan fever (*H. N.*, XXXIII, 25—probably because Regulus, the chief star of Leo, was called "the Lion's Heart," by Greeks and Romans), and Horapollo says of the Egyptians that, "when they would denote a feverish man who cures himself, they depict a lion devouring an ape, for if, when in a fever, he devours an ape, he recovers" (*Hieroglyph.*, II, 76—as probably suggested by some mythic association of the feverish solar lion with the ape

as a symbol of the storm-cloud). Various heroes and athletes are fabled to have been lion-killers, whence doubtless arose the belief that some of them cured fevers, operating through their statues after death. Thus the hero Polydamus, who killed a lion on Mt. Olympus, had a statue at Olympia that cured fever-stricken patients—according to Lucian, who adds that a statue of the athlete Theagenes in Thasos did the same (*Deor. Concil.*, 12; cf. Pausan., VI, 11, 3, where it is said that Theagenes, a son of the lion-killing Heracles, “healed men of their diseases”). Lucian also gives us (at least partially from his imagination) an account of an animated statue that cured a certain Pelichus of “a third relapse in a quotidian fever” (*Philopscud.*, 17). The Romans had a goddess Febris = Fever, who was the averter of fever (Val. Max., II, 5, 6; Cic., *De Leg.*, II, 11; *De Nat. Deor.*, III, 25, etc.). The *Ayeen Akbery* specifies *fever* as the punishment for killing an innocent person in a former life on earth (p. 445); while in Deut. xxviii. 22, among the curses to be sent by God for disobedience we find three progressive orders of fever: *qaddachath* = burning (A. V. “fever”), *dalleqeth* = fiery burning (A. V. “inflammation”), and *charchur* = intense burning (A. V. “extreme burning”).

There is no typical fever cure in the Old Testament, and no prophecy of such a cure for the Messianic kingdom; nor do the New Testament group statements of the many persons cured by Jesus include fever. Nevertheless, in all three Synoptics we find Simon Peter’s mother-in-law cured of fever by Jesus, the original account presumably being that of Mark i. 29-33, where we read: “And immediately having gone forth out of the synagogue (where a demoniacal man was cured), they (apparently Jesus, Simon, and Andrew) came into the house of Simon and Andrew, with James and John. And the mother-in-law of Simon was lying in a fever. And immediately they speak to him (Jesus) about her. And having come to her, he raised her up, having taken her hand. And the fever left her immediately, and she ministered to them. And evening being come, when the sun went down, they brought to him (Jesus) all that were sick,” etc. In Luke’s abbreviated account, which also follows the cure of the demoniac in the synagogue, the febrine disorder is a “great fever,” and Jesus stood over Simon’s mother-in-law and “rebuked the fever, and it left her” (iv. 38, 39—the violent fever doubtless here being identified with a demon as the cause of delirium). Matthew follows Mark in a much abbreviated form; substitutes “Peter” for “Simon,” and puts the account in a different place in the Gospel narrative (viii. 14, 15).

In former articles of this series reasons were set forth for concluding that Peter (Petros), as the first Apostle and a fisherman, was recognized by some of the earliest Christians as the Opener (like the Egyptian Ptah and Petra), thence being conceived by some as a figure of Pisces (the Fishes). The Greek and Roman astrologers assigned their twelve great gods to the zodiac in pairs, with a male and female in opposite signs—of course as generally paired by marriage, etc. Thus in the scheme of the gods and the signs on some Greek monuments we find Poseidon in Pisces and Demeter in Virgo (De Clarac, *Musée*, II, Plate 171; Guigniaut, Plate 68, fig. 252); the same allotments being given by Manilius to the corresponding Roman divinities, Neptune and Ceres (*Astron.*, II, 26). The zodiacal Peter therefore corresponds to Poseidon or Neptune, and his wife to Demeter or Ceres; and Virgo is the only woman in the zodiac, while Peter is the only married Apostle in the New Testament (a definite mention of his wife being found in 1 Cor. ix. 5—cf. *Clementine Recognitions*, VII, 25, and Clement of Alexandria, *Strom.*, VII, 11, etc.). Thus it appears that Peter's mother-in-law is a mythic counterpart of the earth-mother Rhea, mythology making Kronos and Rhea the parents of both Poseidon and Demeter (Hesiod, *Theog.*, 452, etc.); and there can be little or no doubt that the Gospel story under consideration was suggested by the cure of the earth-mother's fever at the close of the hot season. Virgo was anciently a summer sign, into which the autumn equinox retrograded at about the beginning of the Christian era. As connected with the day and night as well as with the summer season, the mythic fever was naturally represented as cured at sunset, which in all probability suggested the Gospel allusions to the coming of the evening and the setting of the sun immediately after the cure (in Mark and Luke; only the coming of the evening reappearing in Matthew). Moreover, at the beginning of autumn, Pisces rises at sunset; or in mythical language the zodiacal Peter, with other Apostles (or signs), comes into the upper hemisphere as the house of the earth-mother, which is also that of the setting Virgo. But as Virgo immediately sets, Peter's wife is not introduced in the Gospel story, where Peter is necessarily accompanied by Jesus as the worker of the miracle, and naturally also by the Apostles already chosen.

The Greeks generally identified Demeter with the Egyptian Isis (Herod., III, 156), who was probably a lunar figure originally (as in Plutarch, *De Iside*, 52); but she was also identified with the earth-mother (Plut., *ibid.*, 56, etc.), and sometimes with Sirius.

the Dog Star, the Egyptian Sept (in Greek, Sothis—*ibid.*, 22, 61; Diod., I, 27). Thus if referred to Egyptian mythology, Peter's mother-in-law is a counterpart of Nut, the heaven-goddess (whose fever of course belongs to the hot season), while his wife is a counterpart of Isis as the moon, earth, Virgo, or Sirius—that star in one view being the cause of the summer fever. But in another view the cause or producer of the fever would be Set or Typhon, who was sometimes recognized as a figure of the summer sun—as such being “of a scorching nature” and representing “everything dry and fiery,” according to Plutarch (*De Iside*, 33, 41, etc.—cf. the fever of Peter's mother-in-law as identified with a demon in Luke).

The Capernaum nobleman's son of John iv. 47-52, appears to be the same as the paralytic servant of the centurion in Matt. viii. 5-12, and Luke vii. 1-10; the statements that the latter was “grievously tormented” (Matthew) and “about to die” (Luke, followed by John) apparently having suggested John's addition of the fever, which left the boy in the same hour, the seventh, that Jesus had pronounced him cured from a distance. In Acts vii. 8, Paul cures the father of a certain Publius of fevers and dysentery by the laying on of hands. In the *Gospel of the Infancy* (29) we find two wives of one man, each with a son suffering from fever at the same time; one of the women being named Mary, while her son is Cleopas (cf. Luke xxiv. 18; John xix. 25). Mary cures Cleopas by dressing him in a shirt made of one of the infant Christ's bandages; but the son of the other woman dies, so in her jealous hatred she first puts Cleopas in a very hot oven and afterward throws him into a well. He is found laughing and unharmed in the former, and equally unharmed in the latter, sitting on the water; the wicked woman herself finally falling into the well where she is drowned. Sike, in a note in his edition of *Infancy*, compares this to a story from Kessæus, in which the child Moses is put in an oven for safe-keeping by his mother when she leaves home, a fire being kindled under the oven by the child's sister, not knowing he is there; but he is not only unharmed, but thereby saved from the officers of Pharaoh who come seeking him. Both stories were probably suggested primarily by the concept of the summer sun in the hot oven of the upper hemisphere, with the sky as the father and the earth as the mother of the fevered solar child; the well in *Infancy* being a counterpart of the underworld sea or earth-surrounding ocean, while the boy who dies is a mere duplication of Cleopas, probably being conceived as killed by the cosmic fever at the summer solstice.