

THE COSMIC LEPROSY AND DROPSY.

BY LAWRENCE PARMLY BROWN.

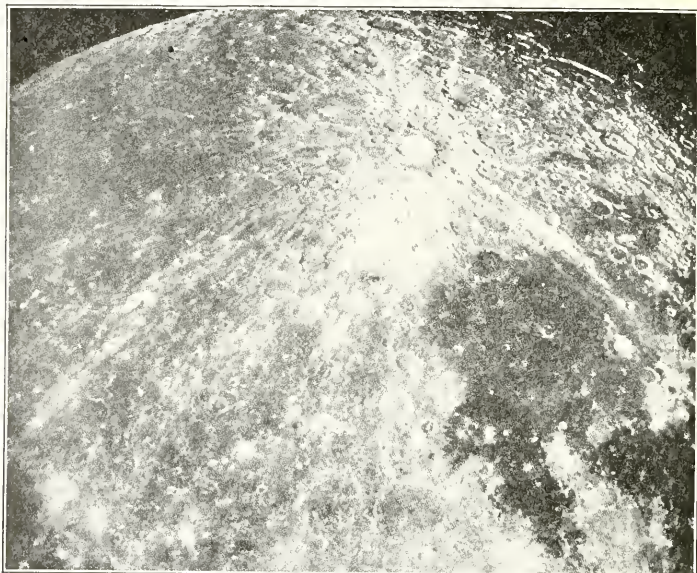
IN one view the mythic leprosy represents the condition of the heaven as the body of a cosmic figure when blotched or overspread with light or dark clouds; whence in mythology we find both white and black leprosy, which appear to have corresponded originally to our *lepra vulgaris* and *elephantiasis* respectively.

The word "leprosy" (Greek *lepra*, from *lepros* = scaly) is applicable to both diseases; but while our *lepra vulgaris* is the *alphos* = "white" disease of the Greek physicians (Celsus, III, p. 25, etc., as in the Septuagint of Lev. xiii. 39), they divided our *elephantiasis* into two classes—their *elephantiasis* = "elephant-skin" (our tuberculated form of this disease) and their *leuke* = "white" (our non-tuberculated or anesthetic form). Both Celsus (*loc. cit.*) and Aretæus before him (pp. 174 et seq., ed. Kuhn) describe the tuberculated form under the name *elephantiasis*, and Celsus has *leuke* for the non-tuberculated; while Herodotus (I, 138) distinguishes *lepra* from *leuke* as if for our *lepra vulgaris* and *elephantiasis* respectively. It is now generally agreed that the *elephantiasis* is the Hebrew *tzaraath* = a smiting, a stroke, the Old Testament word rendered *lepra* in the Septuagint and Vulgate, and "leprosy" in the English versions (see especially *The Bishops' Bible Commentary*, on Lev. xiii).

The mythic leprosy, although in one view referable to the clouded heaven, is sometimes assigned to the moon—as naturally suggested by its blotched appearance when of any considerable fulness. In all probability this suggested a white leprosy of the moon, that luminary being called "the white" in some languages (e. g., *lebanah* in Hebrew). Thus Alphæa = White one was an epithet of the lunar Artemis (Pausan., VI, 22, 5); Leukothea = White goddess was an epithet of the lunar Ino (Homer, *Od.*, V, 334); the nymph Leuke = White, daughter of Oceanus, was fabled to have been carried away by Pluto and changed into a white poplar (Serv. *ad Virg. Eclog.*, VII, 61), and Leukophryne = White toad

was a surname of Artemis in Phrygia (Xenoph., *Hellen.*, III, 2, 19—probably on account of the warty condition of the toad, in connection with which it is significant that several Athenian hetærae are said to have been nicknamed Phryne from their bad complexions (Aristoph., *Eccl.*, 1101). The conspicuous white crown of Osiris is probably a lunar symbol (see Budge, *Gods*, II, pp. 114, 130, 138, 145).

The "leprous moon" of the poets appears to be the white moon, but that luminary when wholly or partially dark was not improbably conceived by some as afflicted with black leprosy. It is, however,



THE LEPROUS MOON.

(From *National Geographic Magazine*, August, 1919, p. 155.)

often difficult to decide whether a mythic leper represents the light or dark moon, or a cosmic figure (the cosmic man or the personified heaven); but certainly no such leper ever represents the sun. On the contrary, the mythic leprosy is sometimes cured by the sun (as when he dispels the clouds or causes either the waxing or waning of the moon), and the sun sometimes inflicts the disease (but only on the moon, either waxing or waning). Moreover, it is not impossible that the snow-covered earth is conceived as afflicted with white leprosy in some Hindu myths, which would appear to refer them to a northern origin.

The Hindu S'yana (apparently in the character of the cosmic man) was a rishi or saint with the black leprosy, who was cured by the Aswins (the winds) and given a lovely bride (the moon or earth—*Rigveda*, I, 117, 8, and Wilson's note, Vol. I, p. 315). Ghosha (for the heaven or the earth), an aged woman who had the leprosy, was cured, restored to youth and beauty, and given a husband (for the sun) by the Aswins, whom she praised "for the removal of her white-tinted skin" (*ibid.*, I, 117, 7; II, 122, 5). Apala (for the moon) was repudiated by her husband (for the night) because she had skin disease (black leprosy); but she was loved by Indra (for the sun), who cured her by three mystic purifications, and gave her a luminous robe (*ibid.*, VIII, 91, 7.—In one legend Indra stripped off Apala's ugly skin in three efforts, whereupon she appeared beautiful and perfect; De Gubernatis, *Zoo. Myth.*, II, p. 4). In the *Mahabharata*, Pandu (= White) was rendered by his pallid disease incapable of succession to the throne, although the elder of two brothers (probably for the moon and sun); Praskanwa was cured of leprosy by Surya (the sun of the daytime), and Samba, son of Krishna, was said to have been cured of this disease by the sun itself (Wilson, note to *Rigveda*, I, 50, 11; Vol. I, p. 134). Again, one of the first miracles of Krishna was the cure of a leprous rajah, who was "covered with boils and leprosy," the disease having come upon him through the curse of a Brahmin whom he had insulted (Maurice, *History of Hindustan*, II, p. 331).

In the Assyrian *Epic of Izdubar*, that hero generally has a solar character; but nevertheless it is probably the lunar white leprosy with which he is afflicted toward the close of his mythic adventures. From a comparison of the several English renderings of Tablet VIII of the Epic, it appears that Izdubar's body became white as snow with leprous scabs and ulcers at the time he crossed "the waters of death" and entered the underworld cave, and that when he returned into the celestial regions over "the waters of the dawn," he was cured and cleansed by washing in a certain healing fountain—probably for the eastern division of the earth-surrounding ocean, in connection with which "the waters of the dawn" belong to the corresponding division of the celestial sea (see Hamilton, *Ishtar and Izdubar*, Tab. VIII, cols. 2 and 4; King, *Bab. Rel. and Mythol.*, pp. 172, 173, etc.). In Greek mythology, leprosy is especially associated with the southern territory of Elis, which included the city Lepreon (from *lepra* = leprosy) and the rivers Alphæos (= White) and Anigros (probably taken by some

for a variant of the celebrated African river, the Niger or Nigris, = Black, with the Greek initial *a* intensive). Strabo tells us that the muddy (black) water of the Anigros were said to be a cure for the *alphi* (leprous eruptions), the *leuke* (white leprosy), and the *leichen* (literally "tree-moss"); and he adds that "they also say (of course erroneously) that the Alphæos had its name from its property of curing the disease *alphi*" (VIII, 3, 19). The lunar Artemis is fabled to have received her epithet Alphæa = White one from Alphæos, the god of the river of that name, whom she eluded by covering her own face and also the faces of her nymphs with mud (probably for the moon and stars in the storm-clouds—Pausan., VI, 22, 5; Schol. *ad Pind. Pyth.*, II, 12, etc.). The Greeks also had a male and a female personification of leprosy, Lepreos (or Lepreas) and Leprea—probably lunar figures originally. According to Pausanias (V, 5, 4), some said that the former, others that the latter, founded Lepreon; while still others said that this Elean city was founded by lepers, whence its name; and the Lepreans told Pausanias that there was formerly in their city a temple of Zeus Leukæos (= "Of the white poplar," as generally rendered, but perhaps "Of the white leprosy").

Just as the lunar white leprosy is produced by the light of the sun, so the Persians believed that leprosy in human beings was a punishment for "some offense against the sun" (Herod., I, 138), and the Greeks sometimes considered the disease an infliction from the sun-god Phœbus Apollo (*Æschyl.*, *Choeph.*, 276; *Æschin.*, *Ep.*, I). Josephus quotes Lysimachus for the statement that the Jews were expelled from Egypt because of the great number of scabby and leprous persons among them—"the sun having an indignation at these men being suffered to live," as the oracle of Ammon declared—wherefore the unclean were drowned and their brethren expelled (*Cont. Apion.*, I, 34). Other traditions of the expulsion from Egypt of the "leprous," "impure," and "polluted" Jews are also given by Josephus, from Manetho, Chæremon, and Apion (*ibid.*, I, 26-33; II, 2); and Justin cites Nicolaus of Damascus for the statement that the Jews were expelled because of their leprosy (*Hist.*, XXXVI, 2). But in all probability these traditions were suggested by the Old Testament stories of the leprosy of Moses and Miriam during the Exodus (to be considered presently), taken in connection with the moral leprosy or religious impurity attributed by the native Egyptians to the conquering Hyksos who were driven from Egypt after a long occupation (see *Records of the Past*, VIII, pp. 1-4; N. S., II, pp. 40-41). Tacitus repeats the tradition that

the Jews were expelled from Egypt because of their leprosy, adding that they abstained from eating swine because of "the recollection of the loathsome affliction which they had formerly suffered from leprosy, to which that animal is subject" (*Hist.*, V, 3. 4). The Egyptians, Phœnicians, and ancient Arabians, as well as the Jews, abstained from swine's flesh because of its unwholesomeness in tropical countries and the belief that it caused cutaneous diseases, to which it is peculiarly subject (Wilkinson, *Anc. Eg.*, I, p. 322); and it is now well known that leprosy is produced or fostered by the excessive use of pork (and fish). Plutarch says that the Jews hate swine's flesh because they suppose the scab and leprosy come from eating it—"for we may observe that all pigs under the belly are overspread with a leprosy and a scab" (*Sympos.*, IV, *quaest.* V, 6). Elsewhere he tells us that the bodies of those who drink swine's milk "break out into leprosy and itchy eruptions"; adding that the Egyptians sacrificed and ate swine at the full moon, by the light of which Typhon (Set) was hunting when he found the body of the slain Osiris and scattered it in fourteen pieces (for the phases of the waning moon—*De Iside*, 18). Herodotus (II, 47) also tells us that the Egyptians sacrificed and ate swine at the full moon, and then only; but according to him these impure animals were then offered to Osiris (whom he identifies with Bacchus) and to the goddess of the moon (probably Isis), in which connection we must remember that it is the full moon which is most thoroughly afflicted with white leprosy. According to Lucretius (VI, 1112) and Pliny (*H. N.*, XXVI, 3, 5), leprosy (*elephantiasis*) originated in Egypt; and it is quite probable that it was transported thence to Elis. There is a further probability that some of the Elean leprosy myths were of Egyptian origin; Lepreos and Leprea perhaps representing Osiris and Isis in their lunar characters.

In connection with the Gentile tradition that the Jews were expelled from Egypt because of leprosy among them, Moses is said to have been afflicted with the disease (Josephus, *Antiq.*, III, 11, 4). In Exodus he appears to have the character of the cosmic man (whose two hands are the sun and moon), both when his hands are upheld by Aaron and Hur from early morning "until the going down of the sun" (xvii. 11-13), and when one of his hands becomes "as leprous as snow" and is shortly restored as before in one of the miracles wrought by Jehovah as a sign of the divinely ordained mission of the Lawgiver (*ibid.* iv. 6, 7). In the extant text, the infliction and cure of the leprosy occur when Moses thrusts his hand into his bosom and again withdraws it; whereas in all proba-

bility the original idea was that the waxing moon as the cosmic left hand became leprous while it was gradually withdrawn from the bosom of the night, its cure, of course, belonging to a reversal of the process, the new moon being entirely dark. In a Rabbinical tradition the leprous hand of Moses "was white and shining like the moon" (Baring-Gould, *Legends of the Patriarchs*, XXXIII, 4). In the Koran, Chaps. VII and XXVI, the production of the leprosy on the hand of Moses is given as his own miracle, rather than God's. There is also a Moslem tradition that Moses was a very swarthy man, and that when he put his hand into his bosom, and drew it out again, it became white and splendid, surpassing the sun in brightness (Al Beidawi, cited in Sale's *Koran*, note to VII, p. 128—these concepts apparently having been suggested by the cosmic-man mythos). In Num. xii. 10-15, Miriam, the sister of Moses, appears to be of lunar character, for she becomes entirely leprous, "white as snow," as a punishment; but she is cured after seven days—the typical (lunar) period of observation for the diagnosis of leprosy in Lev. xiii.

As is evident from the Old Testament generic word for leprosy, *tzaraath* = a smiting, a stroke, this disease was supposed to be inflicted upon men as a punishment from Jehovah, perhaps originally in his solar character. Thus it is related that the historical Azariah or Uzziah, king of Judah, was stricken by God with an incurable leprosy when he impiously attempted to usurp the priestly function of offering incense (2 Kings xv. 1-5; 2 Chron. xxvi. 16-21). The Rabbis held that "leprosy comes upon man for seven, ten, or eleven things: for idolatry, profaning the name of God, unchastity, theft, slander, false witness, false judgment, perjury, infringing the borders of a neighbor, devising malicious plans, or creating discord between brothers" (*Erachin*, 16, 17; *Baba Bathra*, 164; *Midrash Rabba*, "Va-jikra," on Lev. xiv). "Cedar wood and hyssop, the highest and the lowest, give the leper purity. Why these? Because pride was the cause of the distemper, which cannot be cured till man becomes humble, and keeps himself as low as hyssop" (*Midr. Rab.*, "Kohelth", fol. 104). In the *Laws of Manu* (XI, 51), white leprosy is the punishment for "a stealer of clothes" in a former life—probably on a suggestion from the nature mythos, with the waxing moon conceived as gradually stripped of the garments concealing it when wholly dark (cf. the Greek *luka* = bare, naked, as well as pale, wan, and the white leprosy). It is generally supposed that the Jews held leprosy to be incurable except through the intervention of God, and while there is no definite statement to this effect in the Bible,

Josephus speaks of its cure through prayer to God, to whom thanks were returned, with several sorts of sacrifices (*Antiq.*, III, 11, 3).

In the story of Elisha's miraculous cure of Naaman's leprosy in 2 Kings v. where the disease is not represented as a punishment, the king of Syria at first appeals to the king of Israel to make the cure, on the erroneous supposition that he possessed the power; while Naaman himself expected Elisha to remove the leprosy by laying on of hands in connection with an appeal by the prophet to the god of Israel. But Naaman was cured by washing seven times in the Jordan, as directed by Elisha; and when the latter declined the proffered reward, his servant Gehazi took a portion of it surreptitiously for himself. In punishment for this act, Elisha inflicted the leprosy of Naaman upon Gehazi, and upon his descendants forever—certainly a horrible injustice if understood literally, but in all probability the story was derived from some Syrian version of the nature mythos, in which the leprosy of the heaven as blotched with white clouds was conceived to be cured and subsequently to reappear on the waxing moon (the stealer of the sun's light) and also on each succeeding waxing moon, forever. In the extant story, moreover, Naaman himself appears to be given a lunar character in connection with his seven washings in the Jordan; for there are seven days in half the waning period of the moon during which its white leprosy is gradually cured, while the Jordan represents the earth-surrounding ocean-river in which the moon washes daily.

In the cure of Naaman's leprosy by Elisha (=God-saviour) we have the Old Testament type of the cure of a leper by Jesus, the punitive element being omitted as in all other New Testament miracles of Jesus. That Elisha's cure was especially celebrated in New Testament times is evident from Luke iv. 27, where Jesus is made to say: "And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed except Naaman the Syrian." Neither in the great prophecy of Is. xxxv nor elsewhere in the Old Testament are lepers included among those to be cured in the Messianic kingdom; but nevertheless they are named among the many afflicted persons cured by Jesus according to Matt. xi. 5, and Luke vii. 22, while in Matt. x. 8, the Twelve Apostles are given power to cleanse lepers, etc. Indeed the prevalence of leprosy in Palestine at the beginning of the Christian era made the Messianic cure of many lepers a matter of practical necessity.

The original story of the cure of a leper by Jesus is presumably in Mark i. 40-45—"And came to him a leper beseeching him and kneeling

down to him, and saying to him, If thou wilt, thou art able to cleanse me. And Jesus, being moved with compassion, having stretched out his hand, he touched him, and says to him, I will: be thou cleansed. And he (Jesus) having spoken, immediately the leprosy departed from him (the man), and he was cleansed": whereupon Jesus enjoined the man to tell no one, but to show himself to the priest and make the offering ordered by Moses (in cases of natural cures of leprosy—Lev. xiv. 10-21). Matthew gives the story in an abbreviated form (viii. 1-4), while Luke closely follows Mark, but speaks of the afflicted one as "a man full of leprosy," who falls upon his face when beseeching Jesus to cure him (v. 12-15). Mark and Luke have the miracle immediately after Jesus leaves Capernaum, but Matthew puts it after the Sermon on the Mount. Further on in Luke, and there only, we find an exaggerated duplication of the story, assigned to the beginning of the final journey of Jesus to Jerusalem by way of Samaria and Galilee—"And on his entering into a certain village, met him ten leprous men, who stood afar off. And they lifted up their voice, saying, Jesus, master, have compassion on us. And seeing them, he said to them, Having gone, show yourselves to the priests. And it came to pass in their going, that they were cleansed. And one of them, seeing that he was healed, turned back, with a loud voice glorifying God; and (he) fell on his face at his feet (those of Jesus), giving thanks to him: and he was a Samaritan. And answering, Jesus said, Were not the ten cleansed? but where are the nine? Were there not found any returning to give glory to God except this foreigner? And he said to him, Having risen up, go forth: thy faith has saved (i. e., cleansed) thee" (Luke xvii. 11-19). As Strauss has pointed out (*New Life of Jesus*, 73), this return of the Samaritan was probably suggested by the similar return of the Syrian Naaman, a "foreigner," to Elisha, to whom he gave thanks for his cure; and Strauss notices the inconsistency of Luke's statement that the Samaritan was cleansed as a reward for his faith while the nine others who exhibited no faith were also cleansed. This is the only instance of the introduction of any such group in the Gospel stories of individual cures; and as the Hebrew *asarah* signifies "ten," it is not improbable that the original of Luke's story related to a single Samaritan who was called Azariah as a type-name for a leper incurable by natural means (see above, from 2 Kings xv. 1-5), the author of Luke understanding "ten lepers" where the original story—perhaps only a verbal tradition—referred to "Azariah the leper."

Azariah = Helped by Jah, has practically the same meaning as Eleazar = Helped by El, for both El and Jah (or Jehovah) are Hebrew names of God. Some of the Jews may have supposed that the Asmonean Eleazar Avaran was afflicted with *elephantiasis*, referring his surname Avaran to the Arabic *khavaran* = an elephant-hide, as does Rodiger (*Ersch u. Gruber*, s. v.); but in 1 Macc. iv. 43-46, this Eleazar is said to have been killed by an elephant which he stabbed "from beneath," and Michaelis (*L.c.r. Heb.*, s. v.) derives Avaran from the Arabic *havar* = to pierce an animal from behind. Lazaros, the Greek form of Eleazar, is the name of the beggar, "full of sores," in the parable or apologue of Luke xvi. 19-31. His disease has generally been recognized as leprosy, as also has "the botch of Egypt" (Deut. xxviii. 27, 35), which represents the "ulcer breaking forth with pustules" in the Hebrew of Ex. ix. 9-11—where the Septuagint has simply $\epsilon\lambda\kappa\eta$ = sores or ulcers, the same word reappearing in Luke for the sores of Lazaros; and thus for "leper" we have "lazarus" in Low Latin and "lazar" in Old English. Luke's story closes with the plea of the rich man in hades that Lazaros in Abraham's bosom shall be sent to warn the former's five brothers of his fate; his argument being that "if one from the dead should go to them, they will repent," to which Abraham replies that, "If Moses and the prophets they hear not, not even if one should rise from the dead will they be persuaded." This text, as demonstrated by Strauss (*New Life*, 77), doubtless suggested the Johannine story of the resurrection by Jesus of the Bethany Lazaros (John xii. 1-8), whose sisters are the Martha and Mary of Luke x. 38-42, where they are neither of Bethany nor connected with any Lazaros. In John (*loc. cit.*), Mary is also identified with the unnamed woman who anoints Jesus in the house of Simon the leper at Bethany near Jerusalem, according to Mark xiv. 3, and Matthew xxvi. 6; and this Simon was the father of the Bethany family according to a tradition preserved in Nicephorus (*H. E.*, I, 27), while the anointing by the unnamed woman occurs in the house of Simon, a Pharisee, apparently not at Bethany, according to Luke vii. 36, where the woman is a sinner. Luke's identification of Simon as a Pharisee suggests that the latter had been viewed originally as a leper only in a figurative sense, by those who considered the Pharisees moral lepers; and it is not impossible that Simon of Bethany, as a moral leper, was originally identical with Simon Peter recognized by some as a native of the Bethany or Bethania east of the Jordan, near which village the baptism of Jesus and the calling of the first Apostles appear to be located by Mark

(i. 9-20; cf. John i. 28 in the older manuscripts). Evidence of the early allotment of the fisherman Simon Peter to the sign of Pisces has been presented in former articles of this series, and leprosy may have been associated with that sign because of the resemblance of the scales of many fishes to the glistening scales of the disease—the same Greek word, *lepis*, being employed for the scale in both cases. And as there are two fishes in Pisces, it is not impossible that the original of the Johannine story made the Bethany Lazaros a moral leper as well as (his father) Simon. There is no reason for supposing that there was ever any connection between Lazaros the leprous beggar and Lazaros of Bethany; the suggestion here being that the former was called Lazaros and the latter was made a (moral) leper because the name Lazaros or Eleazar was recognized as a variant of Azariah and a type-name for a leper. In connection with the death and resurrection of the Bethany Lazaros, it may be significant that leprosy was closely associated with death by the Jews, as when the leprous Miriam is considered “as one dead” (Num. xii. 12), and when Josephus says that lepers were excluded from the society of the clean, “as if they were in effect dead persons” (*Antiq.*, III, 11, 3). Moreover, we may possibly have the historical original of the Bethany Simon and Lazaros in Simon the Zealot and his son Eleazar, both of whom took prominent parts in the final war of the Jews (see Josephus, *Bell. Jud.*, II, 20, 3; IV, 4, 1; V, 1, 2 and 3, and 3, 1). There was also a “Simon the Zealot” among the Twelve Apostles (Luke vi. 15; Acts i. 13—otherwise “Simon the Kananite,” from the Hebrew or Aramaic *kanan* = zealous: Mark iii. 18; Matt. x. 4), and this Simon was perhaps originally identical with the zealous Simon Peter. Thus we may have further evidence in favor of the suggestion that Simon of Bethany and Simon Peter were originally identical—the historical original being Simon the Zealot of whom Josephus writes. Of course, all this presupposes that the Synoptic Gospels originated shortly after the fall of Jerusalem in 70 A. D.

In the *Gospel of the Infancy* there are several cures of leprosy (17, 18, 31, 32), all but one of the afflicted being females (as if lunar figures), while all the cures are effected by means of water in which the infant Jesus had been washed—as if for the underworld sea or the earth-surrounding ocean-river in which both the sun and moon bathe daily. Thus we saw above that leprosy in human beings was supposed to be washed away in the Elean river Anigros, and that Izdubar and Naaman were cured of this disease by washing in waters that probably belong mythically to the eastern

division of the earth-surrounding ocean-river—"the water in which Ra purifies himself to be in possession of his strength in the eastern part of the heaven," where also "the gods of the pure waters purify themselves. . . . passing from night to day" (*Book of the Dead*, CXLV, 3; CXXVb, 45, 46, Saïte). In the *Avenging of the Saviour* and the *Death of Pilate*, the emperor Tiberius is described as cured of leprosy when he adored a portrait of Jesus which the latter had imprinted on Veronica's cloth by pressing it to his face; and in one legend Judas is punished with *elephantiasis* during a long period after his betrayal of Jesus (Gfrorer, *Heilige Sage*, I, p. 179). Moreover, there is an old Jewish tradition that the Messiah would be a leper (Hengstenberg, *Christologie*, I, p. 382), as doubtless suggested by the allusions to the "man of sorrows," afflicted and despised, in Is. liii—which is generally supposed to refer to Jesus. Thus the Jewish commentators are followed by Symmachus, Aquila, and Jerome in understanding the word "stricken" in verse 4 to signify "stricken with leprosy," and the Vulgate reads: "Verily he hath borne our infirmities and carried our sorrows; and we have thought him as it were a leper, and stricken by God and afflicted (*et nos putavimus cum quasi leprosum, et percussum a Deo et humiliatum*)."

THE COSMIC DROPSY.

A dropsical figure may be recognized naturally enough in a swollen rain-cloud or in the heaven filled with rain-clouds—or, indeed, in the cosmic man as identified with the whole celestial sphere when filled with such clouds; and, of course, the cure of the cosmic dropsy or hydropsy (Greek *hydrops* = watery aspect) occurs when the celestial waters are discharged or precipitated.

In mythology much is made of the release of the celestial waters in the form of rain, especially by the Hindus—as in the Vedas, where the swollen rain-clouds are often conceived as the full udders of celestial cows. In a variant view, the cloud-filled heaven is a single cow (*Rigveda*, III, 55, 12; IV, 3, 9, etc.), which reappears in Egypt as a figure of Nut, the heaven (see Budge, *Gods*, I, pp. 368, 424). Nut doubtless originally represented the heaven as the source of rain—as is evident from her name, which is the feminine of Nu = the watery mass of the sky, written with three water-jars expressing the sound, together with the hieroglyph for the outstretched heaven, the determinative for water, and the sign for a god (*ibid.*, I, p. 283). But it does not appear that the Egyptians ever recognized the udders of the Nut-cow as the source of rain—

probably because rain is practically unknown in Egypt—and the same is true of the multimammæ of the hippopotamus Rert or Ta-urt, who was identified as a form of nearly every great goddess of Egypt (see Budge, *ibid.*, II, p. 359), in all probability having been a symbol of the celestial nursing mother originally. Isis was sometimes figured with the multimammæ (Macrob., *Sat.*, I, 20; Bonwick, *Eg. Bel.*, p. 142), as were the Isa of Northern Europe (Knight, *Symbolic Language*, 142) and the Ephesian Diana of Western Asian origin (Pausan., IV, 31, 6; VII, 5, 2, etc.); and it also appears that the cosmic or soli-cosmic god was sometimes con-



NUT, THE GODDESS OF HEAVEN, AS A COW.

(From Budge, *Gods*, I, p. 424.)

ceived as multimammate, as in the case of Dionysus (Bonwick, *Eg. Bel.*, p. 260).

There appears to be no extant evidence of any actual dropsical figure in mythology antedating the Christian era; but what must be considered mere variants are found in certain figures swollen with water taken in the form of drink. Thus the Hindu Agastya, who sprang from a water-jar (or was born in it), is fabled to have swallowed the ocean when it gave him offense (*Ramayana*, VII, 45, etc.). And among the aborigines of Northern Victoria, Australia, it is believed that the two beings who created all things had

the forms of an eagle and a crow, who appear in a River Murray myth as Eaglehawk (for the sun) and the crow (for the night); the former having a young son (probably a cloud figure) who is taken by the crow to a river and forced to drink until swollen to such an immense size that he burst when the crow threw something and struck him (doubtless for a lightning stroke), thus releasing the waters of the Deluge (R. B. Smyth, *Aborigines of Victoria*, I, pp. 423, 430). Again, there can be little or no doubt that the celestial waters were also released in the original of the Assyrio-Babylonian myth of the conquest of the monster Tiamat, who finally became a figure of primeval chaos, her belly being filled with the hurricane when she is slain by Bel-Marduk, and the roof of heaven being made of the upper half of her body ("Seven Tablets of Creation," Tablet IV, lines 94-104 and 137). It is evident enough that the wind-distended Tiamat is here identified with the whole celestial sphere, the storm-clouds apparently being represented by her enormous serpents, of whom she says: "Their bodies shall swell to make invulnerable their breasts" (Tablet I, 16).¹

In rainless Egypt the water-swollen cosmic figure naturally became identified with the personified Nile; whence the god Hapi is usually figured as a fat man with the breasts of a normal nursing mother, which in the Egyptian view represented him as the giver of food and nourishment in general. He sometimes carries a single water-jar, from which the Nile was conceived to be poured out; again, he has two jars, probably for the two sources of the river as supposed to rise in the "Double Cavern" of the First Cataract; and

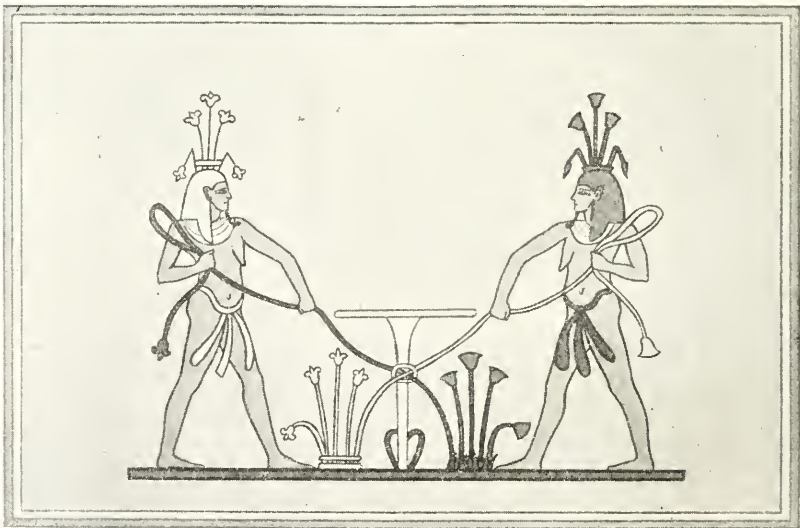


DIANA OF EPHEBUS.

Alabaster statue in the Museo Nazionale, Naples. (From Roscher, *Lex.*, I, p. 588.)

¹ In the story of Bel and the Dragon in the Septuagint and Vulgate of Daniel (xiv), the king of Babylon destroys the image of the god Bel, and

still again, he is figured in duplicate for the river as arbitrarily divided into the Nile of the South and the Nile of the North (Wilkinson, *An. Eg.*, III, p. 206, figs. 208, 209; Budge, *Gods*, II, p. 43). Some of the Egyptians identified Osiris with the Nile, while others considered the river "the efflux of Osiris," whence a water-jar was carried at the head of the procession in honor of that god (Plut., *De Iside*, 32, 63). In all probability the water-jar representing the source of the Nile was assimilated to the clay jar in which the river water was filtered, thus becoming the later Canobic jar, so called from the Egyptian city known to the Greeks and Romans as Canobus. With its human head and feet, and sometimes hands, the



HAPI, THE GOD OF THE NILE OF THE SOUTH AND THE NORTH.

(From Budge, *Gods*, II, p. 42.)

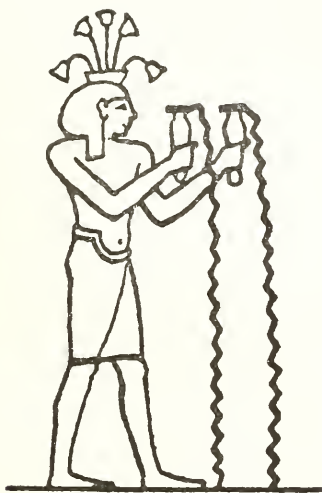
Canobic jar has the appearance of an enormously fat man—or one swollen with dropsy, as would naturally be suggested not only by the fact of its being a water-container, but because as a filter the

Daniel slays the dragon by feeding it cakes made of pitch, fat, and hair (perhaps for storm-clouds), which cause it to burst asunder.

In Acts i. 18, we read that Judas, "having fallen headlong, burst in the midst, and all his bowels gushed out" (cf. Josephus, *Antiq.*, XV, 10, 3, and *Bell. Jud.*, VII, 11, 4, for similar cases in history); and Papias, an Apostolic Father, is quoted as having said of the death of Judas: "His body having swollen to such an extent that he could not pass where a chariot could pass easily, he was crushed by the chariot, so that his bowels were emptied out" (Ecumenius, *ad Acts* i; Theophylact, *ad Matt.* xxvii). But according to Matthew xxvii. 5, Judas hanged himself.

water oozed slowly from its surface as from cracks in the skin of some dropsical persons.

Jars for the reception of the viscera of the mummified dead were given the heads of the four funeral gods in an early period; but the Canobic jar proper appears to have originated at quite a late date, and probably represents the Nile-god Hapi in the form of Asar-Hapi (Osiris-Hapi or Serapis, the chief deity of Canobus), as perhaps identified with the ape-headed Hapi among the four funeral gods—although the two names pronounced Hapi are written with different hieroglyphics. But some early Christian writers state that a god Canobus or Canopus was worshiped in the form of the Canobic jar (Rufinus, *Hist. Eccles.*, II, 26; Suidas, *s. v.* "Kanopos"),



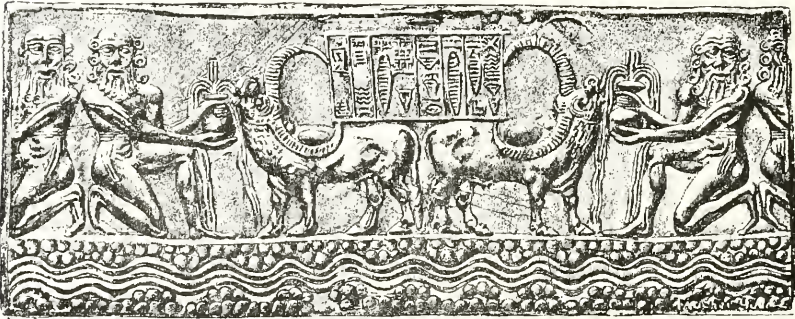
AQUARIUS AS HAPI.

In the Oblong Zodiac of Dendera. (From Budge, *Gods*, II, p. 315.)

thus doubtless identifying the Egyptian god of Canobus with the Greek hero Canobus or Canopus who was fabled to have given his name to the Egyptian city (Strabo, XVIII, p. 801, etc.); but the Greek hero was probably no more than a personification of the star Canopus (in Argo), the Assyrian Karbanit and the Egyptian Karbana (Brown, *Primitive Constellations*, I, p. 103). There can be little doubt that this star was conceived as the pilot of the constellated ship Argo, for Plutarch says that the Egyptians called a pilot "Canopus" (*De Iside*, 22); the Greek hero was the pilot of the fleet of Menelaus that visited Egypt after the fall of Troy; according to a late legend Osiris and Isis sailed through the Deluge in the

Argo, with Canopus as its pilot, before it was placed among the stars, and the Hindu Argha was piloted by Agastya, son of Varuna the goddess of the waters (Allen, *Star Names*, pp. 66, 67, 71). Argo is constellated in the Galaxy river (or Milky Way) and in the house of Cancer, and it is not improbable that both ship and pilot were associated with the Nile inundation that was poured out under Cancer (at the summer solstice) in the precessional period of about 2000–1 B. C.

Again, the single water-jar as the source of the Nile is a mere variant of the Jar of Aquarius with its single or double Stream that represents the celestial waters poured out during the Western Asian rainy season—as in the accompanying representation of Izdubar watering the celestial ox or Taurus as the sign of the spring

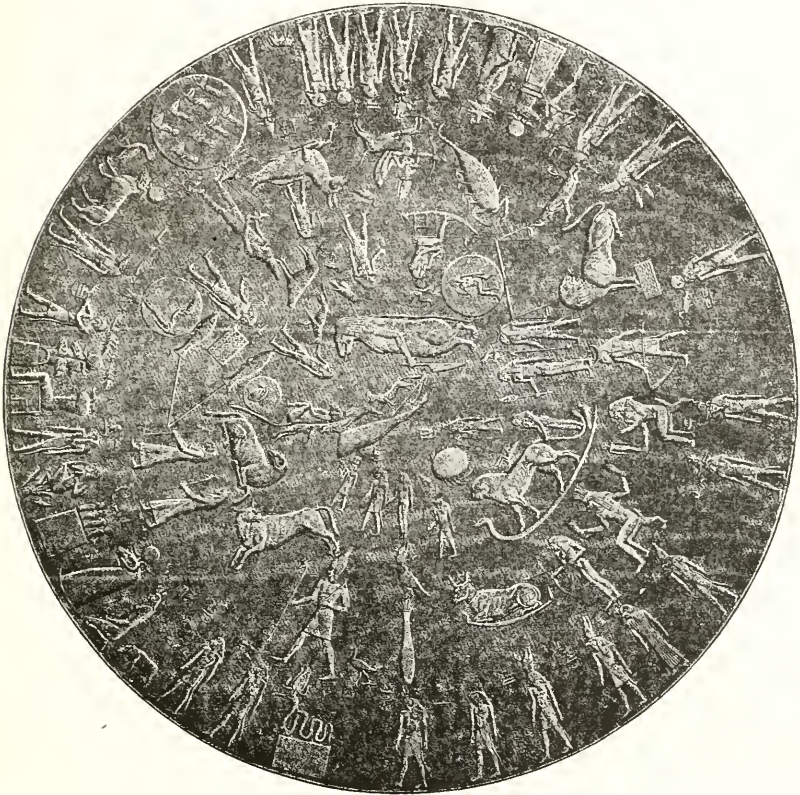


IZDUBAR WATERS THE CELESTIAL OX.

(From Maspero, *Dawn of Civilization*, p. 601.)

rains that caused the flooding of the Euphrates and Tigris. The Jar of Aquarius doubtless originated when the winter solstice was in that sign and the summer solstice was in Leo; the Egyptian variant probably being represented by the constellated two-handled Cup (Crater) which is still in the house of Leo and which the Greeks sometimes called Hydria = Water-jar (Allen, *Star Names*, p. 183). The two jars often given to the Nile-god are found in the two hands of the Aquarius figure in the circular planisphere of Dendera, and also in the oblong Dendera zodiac; Asar (Osiris) or Asar-Hapi doubtless being represented in both cases—in the former with the white crown of Osiris, and in the latter with the lotus crown of Hapi. But some in later times substituted a single Canobic jar or jar figure of Canopus for Aquarius with his Jar. Thus in the zodiac assigned to the Second Hermes (i. e., Hermes

Trismegistus) in Kircher's *Oedipus Aegyptiacus*, we find "Canopus" for Aquarius, in the general form of the jar, but with flowing multimammæ from head to feet (Vol. II, Part II, p. 160, as also in a separate figure, Vol. II, Part I, p. 209) : and in the same author's Egyptian planispheres of the northern and southern heavens, Aquarius is represented by the Canopic jar with jets of water issuing from numerous orifices from top to bottom—the figure in the



CIRCULAR ZODIAC OF DENDERA.

The figure of Aquarius will be discovered in the upper left-hand quadrant.
(From Franz Boll, *Sphæra*, etc., Pl. II.)

northern planisphere, with human feet as well as head, naturally suggesting a dropsical man being relieved by sudden ruptures (*ibid.*, Vol. II, Part II, pp. 206, 207).

Among the cures of Æsculapius found recorded at Epidaurus is one of a dropsical girl named Arata. She was left at home by her mother when the latter visited the sanctuary, where she slept and

dreamed that the god cut off the afflicted girl's head, hung up her body, neck down, till all the water ran out, and then replaced the head. Precisely the same dream had come to the girl, who was found cured when the mother reached home (Frazer's *Pausanias*, note to II, 27, 3). Apollonius of Tyana cured a dissipated Assyrian of dropsy by advice as to proper living, after the afflicted one had obtained no relief in the temple of Æsculapius at Ægæ. Philostratus, who preserves the story, says that Apollonius effected this cure by a practical application of a witticism of the dropsical Heraclitus, "that what he needed was some one to substitute a drought for his rainy weather" (*Vit. Apollon.*, I, 9). But this witticism from the nature mythos was doubtless falsely attributed to the



AQUARIUS AS CANOPUS.

(From the Southern and Northern Egyptian Planispheres of Kircher, *Oedipus Aegyptiacus*, Vol. II, Part II, pp. 206, 207.)

Weeping Philosopher; in fact, his dropsy itself may be only fictitious—the disease of the cosmic man in rainy weather, otherwise the weeper, naturally being suggested for the philosopher who wept over the follies and frailties of humanity at which others laughed (see Juvenal, X, 34). According to one account, Heraclitus died from his dropsy after having had himself plastered with cow dung and exposed to the heat of the sun (Diog. Laert., IX, 1, 3; Tatian, *Cont. Graec.*, 3).

There is no mention of the dropsy in the Old Testament; but Ps. cix. 18 was probably supposed to refer to it in one of the curses of the wicked man—"As he clothed himself with cursing like a

garment, so let it come within him like water" (A. V., "into his bowels like water"; Septuagint, "and it is come as water into the bowels"). The Gospel cure of the dropsy is found only in Luke xiv. 1-4, where it is said of Jesus: "And it came to pass on his having gone into a house of one of the rulers of the Pharisees on a Sabbath to eat bread, that they (the Pharisees) were watching him. And behold, there was before him a certain man dropsical (probably one of the Pharisees). And answering, Jesus spoke to the doctors of the law and to the (other) Pharisees, saying, Is it lawful to heal on the Sabbath? But they were silent. And taking hold (of the dropsical man), he (Jesus) healed him, and let him go"—or "sent him away," in the Syriac Peshito and the *Diatessaron* of Tatian. There can be little doubt that this dropsical man was conceived as a Pharisee on the suggestion of the Old Testament text relating to the wicked man (quoted above), for Luke and Matthew are especially bitter against the Pharisees as hypocrites puffed with pride (Luke xi. 39-44; Matt. xxiii. 2-33, etc.). Herod Antipas died of dropsy, according to the Apocryphal *Epistle of Herod and Pilate* (Syriac) and the *Epistle of Pilate and Herod* (Greek); but this is a fiction doubtless suggested by the account of the death of Herod Agrippa, from some intestinal trouble, in Josephus (*Antiq.*, XIX, 8, 2) and Eusebius (*H. E.*, II, 10). Nothing is known of the cause of the death of Antipas, which occurred in Spain, whither he had been banished (Joseph., *Bell. Jud.*, II, 9, 6).