

## THE COŠMIC FIVE, SEVEN AND TWELVE

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JACOB as the Apostle is never mentioned in the New Testament except in connection with John, and always precedes the latter (as many as twenty times); while John is mentioned without Jacob only in Mark ix. 38 (and the parallel Luke ix. 49); in Acts iii. iv and viii. (where he and Peter are very bold men, see especially iv. 13), and in some of the Christian interpolations in Revelation (i., xxi., xxii), also doubtless being the unnamed beloved disciple of the Gospel of John. Without Andrew (as originally the surname of Jacob), we find Peter, Jacob and John as the three chief Apostles (those of the "watery signs") at the raising of the daughter of Jairus (Mark v., Luke viii) at the transfiguration of Jesus (Mark xiv., Matt. xxvi.), and probably on the Mount of Olives in the original of Mark xiii. 3 (and there only; Andrew being included in the extant text). Again, in Gal. ii. 9, we have Jacob, Kephas (=Peter) and John as pillars of the church; and in Luke's call of the first Apostles, Andrew is omitted, leaving Peter, Jacob and John.<sup>23</sup>

The names "Jacob" and "John" do not appear in the Gospel of John; but Jacob is introduced under his surname "Andrew" (see above), and John as the unnamed beloved disciple appears at the Last Supper reclining on the breast of Jesus, in xiii. 23; at the Crucifixion in xix. 26, 27; at the tomb in xx. 2, and in the appendix, xxi. 2, 7. In xix. 26, 27, the crucified Jesus says to his mother Mary, "Woman, behold thy son," and to the beloved disciple, "Behold thy mother"—this concept of John as the adopted son of Mary probably having been suggested by the fact that the Apostle was originally a brother of Jesus. In the other texts just cited, Peter and John are the chief Apostles; and in xviii. 15, 16, John is probably the unnamed disciple with Peter.

<sup>23</sup> In Gal. i. 19, Jacob is brother of Jesus; *cf.* ii. 12.

*Philip*, in Greek Philippos=Horse-lover, was naturally allotted to Aquarius, the man-horse, and he has the fifth place in all the catalogs, being coupled with Bartholomew in those of Matt. and Luke. As an Apostle, he appears elsewhere in the New Testament only in the Gospel of John; in i. 45 being followed by Nathaniel (=Bartholomew), but unlike the latter being assigned to Bethsaida (=Fishing-town), "the city of Andrew and Peter" (*cf.* xii. 21), probably as suggested by a vague recollection of the fact that Bethsaida in Galilee was in the tetrachy of Philip the proconsul. But the first rainy or winter month in Palestine may have been identified as Tabeth, as falling under Sagittarius, which would have suggested the extension into that sign of the celestial Fishing-town originally belonging to Cap., Aq., and Pisces. Thus in John vi. 1-15, only Philip and Andrew are named in connection with the multiplication of the loaves and fishes (although that miracle is dated "near the passover," at about the time of the spring equinox in Pisces); while Philip (unnamed) is certainly one of the seven Apostles who make the multitudinous draft of fishes in the John appendix. Philip follows Andrew in the catalogs of Mark and Acts; and probably because they are the two Apostles with Greek names, they are coupled in John as emissaries of certain Greeks who wish to see Jesus (xii. 20-26). In xiv., we find Philip as a doubter connected with the doubting Thomas, and doubt is primarily to be double-minded (see below, under "Thomas"), while Sagittarius was sometimes figured with two faces (Allen, *Star Names*, p. 353), as in the Egyptian planisphere of Dendera and on a Babylonian kudurru (see *The Open Court*, XX, p. 477).

Presumably the original catalog, containing Philip as the Apostle of Sagittarius, was compiled before the Gospel of John was written, and it is quite probable that the original of the Apostle Philip was "Philip the evangelist" of Acts (vi. 5; viii. 5-40; xxi. 8-9), now generally known as "Philip the deacon," who was probably also recognized as a figure of Sagittarius. Philip the evangelist was one of the seven (deacons) chosen to serve tables, and he had four daughters, virgins, who prophesied—and who mythically represent the four bright stars forming the Milk Dipper, the distinguishing feature of Sagittarius (Allen, *Star Names*, p. 356). It is true that in Acts viii. 5-40, Philip the evangelist is distinguished from the Apostles, but this only indicates a later differentiation; while on the other hand, the identification of the two Philips as one and the same was accepted by Polycrates of Ephesus (*cir.* 196 A.D.—in

Eusebius, *H. E.* III, 31; V. 24, 2), Clement of Alexandria (*Strom.* III, 6, 52) and later writers.

According to Acts viii., Philip the evangelist worked many miracles, driving out unclean spirits and healing paralytics (just as the Twelve and the Seventy were sent forth to heal the sick), and he also baptized many converts in the name of Jesus (as did the Apostles). One of these converts was an Ethiopian eunuch, treasurer of Kandace, queen of Ethiopia. When Philip met this eunuch, who was of the Jewish faith, the latter was riding in his chariot, through a desert, on the road from Jerusalem to Gaza, and reading from Isaiah liii. 7-8. When Philip entered the chariot and interpreted this text as relating to the death of Jesus, the eunuch was forthwith converted and baptized: "But when they came up out of the water, the spirit of the Lord caught away Philip, and the eunuch saw him no longer. . . . Philip was found at Azotus." As Ursa Major, commonly known as the Big Dipper, was sometimes called the Waggon or Wain (Allen, *Star Names*, pp. 420-429), it is probable that the Milk Dipper of Sagittarius was also recognized by some as a Waggon or Chariot (the handle of the Dipper corresponding to the pole of the vehicle): whence the chariot of the eunuch in which rides Philip (=Horse-lover). Again, as Ursa Major was sometimes (as in Syria) known as the Bier or Coffin (Allen, pp. 432, 433), it is probable that the Dipper of Sagittarius was similarly identified by some: whence the introduction of the text from Isaiah relating to the death of Jesus (and in all probability this allusion to the death of Jesus suggested the traditional identification of the Apostle Philip with the unnamed disciple of Luke and Matt. who wished to bury his father before following Jesus—Clement of Alexandria, *Strom.* III, 4). At about the beginning of the Christian era, Sagittarius became the first sign of winter, the season of the death of vegetation and of the sun-god. In another view, winter is the season of sterility, whence probably both the eunuch and the desert in the story: but in the month under Sagittarius the graineries and storehouses for food have been filled, and the eunuch is a treasurer. Moreover, winter corresponds to the night, and the eunuch is an Ethiopian, a dark-complexioned native of the land just south of Egypt (see *Jerm.* xiii. 23, etc.); while Kandace, a common name for the queens of Ethiopia, was not improbably recognized as a lunar figure, for Artemis (Diana) was allotted to Sagittarius in the scheme of the Greek gods and the signs, and according to Oecumenius, the Ethiopians identified their

Kings with the sun as the universal father, and called all their queen-mothers Kandace (*ad Acts* viii. 17). Finally, both Gaza and Azotus (=Heb. Ashdod) are generally rendered "Strong"; but some interpret Ashdod as "Man of Dudu," which may have been taken for "Double (Biformed) Man," and thus connected with Philip as the Apostle of Sagittarius, which sometimes had two faces (see above).

All this does not preclude the possibility of an historical Philip whom Paul visited at Caesarea (*Acts* xxi. 8) and who finally became included among the Apostles.

*Nathaniel Bartholomew.* The Greek Bartholomaios represents an Aramaic Bar-tolmai=Son of Tolmai (Heb. Talmai; Sept. Gr. Tholmai—the Old Testament name, of uncertain meaning). In Josephus we find a Tholomaios in the time of Pompey, and another shortly after the beginning of the Christian era (*Antiq.* XIV, 8, 1; XX, 1, 1); but "Bartholomaios" is unknown outside of the Gospel catalogs, which indicates that it was only a surname, and an uncommon one. In the New Testament there is nothing of Bartholomew outside of the catalogs, and as there is no apparent reason for giving the surname Bartholomaios to the Apostle of Scorpio (or to any Apostle), it is not impossible that there was a person with this surname among the earliest Christians, whose given name had been lost when the original catalog of the Twelve was compiled—the tradition followed in the Gospel of John supplying "Nathaniel" as appropriate for a figure of Scorpio (see below). That the writer of John recognized "Nathaniel" as the true or given name of the Bartholomew of the catalogs is indicated by the fact that he represents Nathaniel as having been found and brought to Jesus by Philip (i. 46), thus coupling these two Apostles who are also coupled in the catalogs of Matt. and Luke.

The name Nathaniel is a variant of the Old Testament Nethaneel (Sept. Nathaniel=Given by God, answering to the Gr. Theodoros). Nathaniel appears only in John's account of his call (i. 46-52) and in the appendix (xxi). He at first doubts that Jesus is the Christ, perhaps because of the resemblance between the Heb. *didomi*=to give and the Gr. *didymos*=twin, for "to be in doubt" is primarily to be double-minded. When Jesus saw Nathaniel coming, he said, "Behold, truly an Israelite, in whom guile is not," and Nathaniel asked Jesus how he knew him. Jesus answered, "Before that Philip called thee, I saw thee, thou being under the fig tree (*teu syken*), and Philip said, Rabbi, thou art the Son of God, thou art the King

[the royal Messiah] of Israel." Then Jesus said, "Because I said to thee, I saw thee under the fig tree, believest thou? Greater things than these thou shalt see"; also saying, apparently to all the five Apostles called, "Verily, verily, I say to you, Hereafter ye shall see the heaven opened, and the angels of God ascending on the Son of Man."

In this text we have *syke*, the Greek word for the ordinary fig-tree, which in Hebrew is *tenah* (TANH), closely resembling the "than" in Nathaniel; and the ordinary fig-tree from a very early time was recognized as a phallic symbol, while Scorpio is the phallic sign of the zodiac, allotted to the secrets of the Homo Signorum (Manilius, II, 27; IV, 27, etc.). Thus, too, the Rabbis identified the tree of life of Gen. iii. as a (phallic) fig-tree (see Baring-Gould, *Leg. Pats. and Prophs.*, IV). But in all probability John's story was of Egyptian origin and alluded to the cosmic sycamore fig-tree (Heb. *sikmin* or *sikmoth*, Gr. *sykomoraia*), which was sacred to the goddess Nut. She was sometimes described and figured as giving a basket of figs to the deceased in the underworld (Wilkinson, *Anc. Egyptians*, III, pp. 63, 64 and Plate XXIV), thus being a giver of fruits, while the first syllable of "Nathaniel" (=Given by God) closely resembles the name of the goddess. She was originally the night sky conceived as a celestial sea, finally becoming a personification of the whole heaven (see Budge, *Gods of the Egyptians*, p. 102). As a giver of life to the deceased for his resurrection in the celestial regions, she is often figured standing in a sycamore tree, pouring the "water of life" from a vase upon the deceased himself or upon his soul in the form of a bird. Doubtless originally the great cosmic tree, the sycamore finally became assigned to the west, which corresponds to autumn, and Nut is sometimes identified with Hathor, who is a goddess of the west. The "water of life" poured out by Nut was naturally identified or associated with the Galaxy river (or Milky Way) which disappears below the horizon in the house of Scorpio. The Galaxy was sometimes called the Path of Souls (Allen, *Star Names*, p. 476), the Pythagorean idea being that human souls descended thence to be born on earth (Macrobius, *Somn. Scip.* I, 12; cf. Manilius, *Astron.* I, 756). According to Ovid, it was the road to the palace of Jupiter (*Met.* I, fab. VI), and in all probability it represented the ladder or stairway from earth to heaven upon which "the angels of God ascended and descended" in Jacob's dream (Gen. xxviii. 12, 13). Obviously, this Old Testament text suggested the Joannine statement that

Jesus told the Apostles that they would see "the angels of God ascending and descending on the Son of Man"; and probably this vision was originally to be for Nathaniel only, because he was the Apostle of Scorpio, in whose house is one end of the Galaxy.

In the John appendix, Cana of Galilee is given as the residence of Nathaniel; but this was doubtless a comparatively late idea, suggested by the fact that the marriage at Cana immediately follows the call of Nathaniel.

*Thomas.* The name of this Apostle, which is the same in Greek, Latin and English, signifies Twin—a twin being *thoma* in Aramaic, *teom* or *toem* (TAM) in Hebrew; but there is no evidence of the employment of the word as a proper noun before its application to the Apostle—which suggests at the start that there was no historical disciple with this name. "Thomas" is found only in the catalogs and the Gospel of John, that Gospel adding that he was called "Didymos," the Greek for "twin." Were it not for his position in the catalogs, "Thomas" might at first sight be taken for a figure of Gemini, the Twins. But Libra, to which he is allotted in the Table, is also a double sign, with the two scales of the Balance; both ancients and moderns generally holding that it originated in Egypt (between 2000-1 B.C.), with its scales evenly balanced to represent the equality of day and night at the autumn equinox (Allen, *Star Names*, p. 270). The Egyptian Balance for this sign was substituted for the ancient Euphratean Flaming Altar figured as held in the Claws of Scorpio, while the early Greeks retained only the Claws (for Libra) as a part of their huge Scorpion, which thus represented two signs and reduced the whole number to eleven (see Brown, *Prim. Constels.*, pp. 67-71). It is therefore entirely probable that Thomas was originally the twin brother of Bartholomew (Nathaniel) of Scorpio; the former following the latter in Mathew's catalog, and being interchanged in that of Acts.

As "Thomas" was not a current proper name at the beginning of the Christian era, there can be little doubt that it was originally employed as a surname, or a mere epithet, of one of the mythic Twelve, and there are reasons for concluding that this one was Levi, the tax-gatherer or "publican," whose call is related in Mark ii. 13-17 and Luke v. 27-32 (Mark having "Levi, son of Alphaeus," at least in the extant text). In the parallel story of Matt. ix. 9-13, we find "Matthew" instead of "Levi"; but Mark and Luke presumably followed Proto-Mark for the original reading, "Levi." The story of the call of Levi was perhaps originally metaphorical of the

conversion of Levites or priests, who were collectors of the sacerdotal tithes; but the extant version relates to a gatherer of taxes for the Romans, thus making Levi a more or less detested character before his conversion. Libra, the Balance, is the sign of weighing (and measuring—Manilius, IV, 16), and the ancient tax-gatherer employed the balance for weighing metal money. The name Levi is akin to *lavah*=to be joined according to Gen. xxix. 34 (*cf.* Numb. xviii. 24), while in Gen. xlix. 5, it is said that "Simeon and Levi are brethren," probably meaning "twins" (perhaps in a figurative sense), as no such statement is made of the other sons of Jacob; and the two "brethren" are to be divided and scattered in Israel (vv. 6, 7), or Levi as the priestly tribe is separated from Simeon (and the others, and scattered among them all), according to Numb. viii. 14; xvi. 9; Deut. x. 8. Thus "Levi" in the Gospel story would naturally be interpreted "Twin," and it is quite probably that "Thomas" was originally no more than a Greek form of the Aramaic "Thoma," employed as a translation of "Levi"—just as "Thomas" is translated "Didymos" in John. "Matthew" may have been substituted for "Levi" in Matthew not only for the purpose of having a story of the call of the reputed writer of that Gospel, but also because it is probable that some referred the name "Matthew" to the Egyptian Maaui-Taui or Mati, a name of Thoth the divine scribe and recorder—as we shall see.<sup>24</sup>

In Mark's catalog (where there is no coupling), Jacob son of Alphaeus immediately follows Thomas (=Levi); and these two Apostles may have been coupled by some, which may account for the identification of Levi as "the son of Alphaeus" in Mark ii. 13, where the phrase is probably interpolated.<sup>25</sup> "Levi the son of Alphaeus" is replaced by "Jacob the son of Alphaeus" in some MMS of Mark (D. a. b. c. e. etc., and apparently in others known to Origen, *Contra Cels.* I, 62). Again, in the Syriac Sin. of John xiv. Acts, this Simon being recognized as a counterpart of the Patriarch 22, we find "Thomas"; in the Syr. Cur. "Judas-Thomas," where all other MMS have "Judas, not Iscariot" for the duplicate Judas of

<sup>24</sup>The house in which Jesus dined with tax-gatherers immediately after the call of Levi (or Matthew in the Gospel of Matthew) is identified as that of Levi in the Diatessaron of Tatian (vii. 27), and as that of Matthew by many others; but the house of Jesus at Capernaum was probably intended in the original narrative (see *Enc. Biblica*, s. v. Matthew).

<sup>25</sup>Also see below, under "Jacob, son of Alphaeus." The writer of the article on Levi in the *Enc. Biblica*, favors the unwarranted conjecture that the original narrative had "Ilphai son of Ilphai" or "Ailphai son of Ailphai," which became "Mattai son of Ilphai" by the error of one copist, while another dropped the initial, or the first two letters, and converted Lphai into Levi.

the catalogs (whence the "Judas-Thomas" of some Syriac writers and "Judas also called Thomas" in *Eusebius*, H. E. I, 13), which Syriac readings were probably suggested by the fact that the duplicate Judas follows the duplicate Simon in the catalogs of Luke and Simon, brother of Levi (the Twin=Thomas).<sup>26</sup>

In John's Gospel, Thomas is the doubter and the representative of those who did not actually oppose Jesus, but nevertheless sought proofs of his Messiahship; and evidently Thomas=Twin was given this character because doubt is primarily that state of mind in which one hesitates as to two contradictory conclusions, or a state of double-mindedness (*cf.* James i. 8; iv. 8), the words for doubt in Greek, Latin, Sanscrit and various other languages being from root words for "two."<sup>27</sup> In the principal Joannine story of Thomas, his doubt is about the resurrection of Jesus, which he would not believe until he had put his finger into the marks of the nails, and his hand into the wound in the side of his crucified master (xx. 24-29); and it is probable that he was represented originally as also doubting the resurrection of Lazarus by Jesus, whereas in the extant text of John xi. 11-16, the disciples (=Apostles) at first misunderstood Jesus to say that Lazarus was only sleeping—"Then therefore Jesus said plainly to them, Lazarus died. And I rejoice on your account, in order that ye may believe, that I was not there. But let us go to him. Wherefore said Thomas, called Didymos, to the fellow-disciples, Let us go also, that we may die with him (with Lazarus, apparently in the belief that they too would be restored to life by Jesus). Thus it seems that the doubts of Thomas were associated especially with the resurrection, probably because he was the Apostle of Libra (the Balance); a balance being the most conspicuous object in the Judgment Hall of Osiris, where it is employed to weigh the heart or soul of the deceased shortly after he is resurrected in the underworld. Moreover, as the Balance for the sign finally known as Libra originated in Egypt, it is probable that it originally represented the balance of the Judgment Hall as located just below the western horizon, so becoming the western sign of the autumn equinox. Like the solar, lunar and planetary deities, the Egyptian deceased reaches the western entrance to the underworld by way of

<sup>26</sup>The writer of the article on Thomas in the *Enc. Biblica* is able to offer no explanation of the "Thomas" or "Judas-Thomas" for "Judas not Iscariot." See same article for the tradition that Thomas had a twin brother Eleazar, or a twin sister Lysias.

<sup>27</sup>The Greek *distazō* (=to doubt) is literally "to stand divided between two conclusions" and *diakimo* is literally "to judge two ways," while the Latin *dubito* is "to go two ways."



the zodiac road, and here we probably have the suggestion for the story of the doubting Thomas in John xiv. 4-6—"And where I (Jesus) go, ye know, and the way [or 'road'] ye know. Says Thomas to Him, Lord, we know not where Thou goest, and how can we know the way?"; the extant text adding quite inconsistently, "Says Jesus to him, I am the way and the truth and the life."

Thomas appears again only in the John appendix, in the group of seven comprising Peter (Andrew), Jacob, John (Philip), Nathaniel and Thomas, but in confused order; Matthew's catalog alone putting Thomas in the seventh place, where he belonged after "Andrew" became a separate Apostle.

*Matthew*, in Greek, Matthaïos or Maththaios, has a name of uncertain meaning. It is generally considered one of the several variants of the Old Testament Mattithiah (Gr. Mattathias)=Gift of Jehovah, which makes it synonymous with Nathaniel=Gift of God—but the two Apostles are certainly not to be identified. The father of the Hasmonæan brothers and one of his grandsons (son of Simon) were named Mattithiah or Mattathias (1 Macc. ii. 1, etc.; xvi. 14); but there is nothing to indicate that either was recognized as a counterpart of the Apostle Matthew, who appears to be purely mythical, without any historical original.

It is probable that Matthew first appeared in Christian tradition as the writer of the Gospel that bears his name, and there is a further probability that this work was originally the "Gospel of the Disciples (in Greek, *Evangelion tôn mathêton*), finally becoming the "Gospel according to Matthew" (*Evag. kata Matthaion*), an intermediate step perhaps being had in an assimilation of the Gr. *mathêtai* (=disciples) to the Heb. Mattithah, the Gr. form of which (Mattathias) is frequently contracted to Matthias in Josephus. (The anonymous epistle to Diognetus now bears the title of the Epistle of Mathêtès [=Disciple] to Diognetus). Moreover, it is possible<sup>28</sup> that the substitution of Matthew for the Gospel writer was influenced by the fact that the Egyptian Thoth, the divine scribe and recorder, has in the *Book of the Dead* the name Maau-Taui (CXXV, B. 38, Theban, and rendered by Budge, "He who keeps the record of the two lands") or Mati or Mat (Saïte—as rendered by others); while the goddess Maat or Maati is often represented as the female associate or wife of Thoth, many of her attributes being given to him in connection with their functions in the Judgment Hall of the

<sup>28</sup> This possibility is exaggerated beyond all reason by Massey, *Natural Genesis*, ii. p. 472 sq.

double Maati, so called as belonging to Maat, who sometimes has the dual form of Maati (see Budge, *Gods*, I, pp. 418, 420). The Talmud has Matthai for Matthew, as we have seen.

There can be little or no doubt that the mythical Matthew was not included among the twelve Apostles until after our first Gospel had been ascribed to him, and perhaps after he had been substituted in that Gospel for the tax-gatherer Levi of Mark and Luke (see above). The story of the call of Matthew in the Gospel ascribed to him may have led to his inclusion among the Twelve, and he is the only one of the three synoptists so included—the Matthew catalog alone having “Matthew the tax-gatherer.” But it is quite possible that the early Jewish Christians, readers of our first Gospel as ascribed to Matthew, included its reputed writer in a group of seven disciples before the original catalog of the Twelve was compiled; for the disciple who replaces the dead Judas Iscariot in Acts i. 23-26, is called Matthias, which name appears in Josephus as a contracted form of the Greek original of Matthew, and the catalog of the Twelve to which Judas belongs in Acts is doubtless an interpolation. Without the supernumerary Andrew (=Jacob), the first seven of the twelve Apostles in the original catalog were Judas Iscariot, Simon Peter, Jacob, John, Philip, Bartholomew (=Nathaniel) and Thomas (=Levi); but with Judas as the traitor presumably having been transferred to the end of the list of seven and there finally replaced by Matthew, the latter became the seventh disciple—and he is still the seventh in the catalogs of Matt. and Acts if we omit Andrew. The seven Apostles of the John appendix doubtless included Andrew and Philip as the unnamed Apostles; but the seven-fold grouping was presumably suggested by an early tradition of seven planetary disciples.

Matthew as the reputed writer of our first Gospel was probably conceived by some as a converted scribe, one of the Jewish literati devoted to the study of the Levitical law, to which class belonged many of the Pharisees, and as “Pharisee” signifies “one set apart,” an ascetic and abstainer, we thus have an explanation of the early tradition that Matthew was an abstainer from animal food (Clement of Alexandria, *Paedag.* II, 1). In his character of the Gospel writer and a scribe, Matthew is appropriately allotted to Virgo in the original catalog, that sign being the ruler of language (and speaking—Manilius, IV, 15) and also of good and devout people who are skilled in the sacred mysteries (IV, 25). Moreover, the weighing of the heart or soul in the balance of the Egyptian Judgment Hall is some-

times done by the goddess Maat (see Budge, *Book of the Dead*, Theban Recension, I, pp. 30, 31), which probably suggested the Greek myth of the virgin Astraea (=Starry) as the Goddess of Justice (with the balance) who became the constellation Virgo (Hyginus, *Poet. Astr.* II, 25; Ovid., *Met.* I, 150). Thus Virgo was sometimes figured holding the Balance of Libra (Allen, *Star Names*, p. 462), which made a compound figure of Libra and Virgo, and perhaps suggested to some that Matthew belonged to Libra instead of Virgo—for Thomas and Matthew are interchanged in the catalogs of Luke and Mark (see Table).

*Thaddaeus (Lebbaeus)*. This Apostle is mentioned in the New Testament only in the catalog of Matt. and Mark; the *Textus Receptus* of Mark having "Thaddaios," while that of Matt. has "Lebbaios surnamed Thaddaios." But it appears from the evidence of the most ancient Eastern MSS that "Thaddaios" was the original Greek reading in both Gospels, the Western texts of Matt. alone having "Lebbaios surnamed Thaddaios"; a favorite supposition being that "Lebbaios," from the Heb. *lebab* (=the heart), is a gloss of a copyist who referred "Thaddaios" to the Syriac *theda* (=mamma, breast; Heb. *shad*), and wished to substitute a somewhat similar and more dignified name for the Apostle. But the original form of "Thaddaios" was probably derived from the Heb. *todah* or *thoda* (=thanksgiving or praise), which is not akin to Theudas (Acts v. 36), a contraction of the Gr. Theodorus or Theodotus, signifying Gift of God (see *Enc. Biblica*, s. v. Theudas, 2, note).

The chief star of Leo is Regulus, in the breast of the Lion and sometimes called the Lion's Heart (Allen, *Star Names*, pp. 256, 257), and here in all probability we have the primary suggestion for the Leo allotment of Thaddaeus as referred to *theda*=breast, and also for his variant name or surname, Lebbaeus, as referred to *labab*=heart (*cf. labia*=a [bold] lion). As the Lion's Heart (Regulus) is a conspicuous star, while his breast is only imaginary, the given name of the Apostle of Leo was naturally assumed by some to be Lebbaeus and his surname Thaddaeus, as in Matt. Moreover, in the *Homo Signorum*, the heart is generally allotted to Leo, and the breast to Cancer; but these allotments are sometimes reversed (as by Julius Firmicus—see "The Cosmic Man and *Homo Signorum*"), which may account for the interchange of Lebbaeus (Thaddaeus) and the duplicate Jacob (of Cancer) in the catalogs of Matt. and Mark. The duplicate Jacob is thus put in the house

of Leo, and he was identified with Lebbaeus in the lost Syriac *Diatessaron*, according to the Syrian Ischodad (see Zahn, *Einkl.*, II, p. 263).

The fact that Matt. and Mark have Thaddaeus (Lebbaeus) and omit the duplicate Judas, while Luke and Acts have this Judas and omit Thaddaeus (Lebbaeus), taken in connection with a falsely assumed identification of the names "Judas" and "Theudas" and "Thaddaeus," probably suggested the identification of Thaddaeus (Lebbaeus) with the duplicate Judas (see below); and thus a favorite conjecture of modern critics is that "Judas" was the given name of Thaddaeus (Lebbaeus); that "Thaddaeus" is a corruption of "Judas" (cf. "Theudas"), and that "Lebbaeus" is a copyist's variant of "Thaddaeus" (see *Enc. Biblica*, s. v. "Thaddaeus"). But in the very early Abgar legend, Thaddaeus is distinct from the duplicate Judas, the latter there being identified with Thomas as the Apostle who sent Thaddaeus to Abgar in Odessa (Euseb., *H. E.*, I, 13, where he says that the whole legend as he gives it was translated from the archives of Edessa; cf. Moses of Chorene, *Hist. of Armenia*, II, 27-33; *Acts of Thaddaeus*, etc.). The prominent position of Thaddaeus in this legend suggests that he had an historical original among the primitive Christians. Moreover, Thaddaeus is one of the three or four Apostles in the catalogs of the seventy disciples (the others being Philip, Matthias and Jacob the brother of Jesus); one of the first seven Apostles called by Jesus on the shore of the Sea of Galilee according to the Gospel of the Ebionites (see above), and probably one (Thoda) of the five disciples of Jesus ben Pandira in the *Talmud* (see above).

As the first Judas, Simon and Jacob are duplicated in the original catalog of the Twelve, and as they were originally brothers of Jesus, the possibility suggests itself that John, originally the remaining brother (otherwise Joses or Joseph), was also duplicated in the original catalog, and that "Thaddaeus" and "Lebbaeus" were variant surnames of this duplicate Apostle—but there appears to be no evidence of this.

*Jacob, son of Alphaeus*, is a duplication of Jacob, son of Zebedee; both being connected indirectly with the planet Venus as belonging to both Aquarius and Cancer in the astrological scheme set forth in Table II, the duplicate Jacob being allotted to Cancer.

In the New Testament we find "Jacob, son of Alphaeus" only in the catalogs of the Twelve—for the "Jacob minor" (with *mikros* = minor interpolated) of Mark xv. 40, is the brother of Jesus,

although he was (erroneously) identified with the son of Alphaeus by the writer of the Gospel of John, in the extant Greek MSS of which Alphaios becomes Klopas (see Table I). The otherwise unknown name Klopas probably resulted through the error of a copyist who had before him a more or less illegible MS, at the same time having in memory the Kleopas of Luke xxiv. 18; Kleopas, a contraction of Kleopatros, doubtless being the earlier form of the name.<sup>29</sup>

The name Alphaios is generally recognized as the Greek form of a Hebrew or Aramaic Hilphai or Ilphai; but there is no evidence of such a personal name at the beginning of the Christian era. In all probability the Gospel Alphaios (Lat. Alphaeus) is a variant of the classical Alpheos (Lat. Alpheus) or Alpheios (=the White, or Bright, the name of a river in the Peleponessus, and of the god of that river. The Alpheus was supposed to flow under the sea from Elis to the island of Ortygia on the coast of Sicily (Pausan. V, 7, 2; cf. *Schol. ad Pind. Nem.*, I, 3), and a cup thrown into it in Elis was said to reappear in the well of Arethusa on Ortygia (Strabo. VI, p. 270; VIII, p. 343; Seneca, *Quaest. Nat.*, III, 26). All of this serves to identify it as a terrestrial representative of the constellation Hydra (=the Water Snake, with the Crater=Cup on its back), among the Euphratean (Akkadian) names of which are Snake of the Sea, River of the Snake and River of the Great Abyss (Brown, *Prim. Constels.* I, pp. 104, 105). In the Greek sphere that has come down to us, Hydra is a snake with its head below the constellation Cancer and its body stretching through the houses of Cancer, Leo and Virgo, its tail being below the constellation Libra; and thus in Egypt, Hydra represented the Nile during the inundation (Allen, *Star Names*, p. 248), which began at the summer solstice in Cancer 2000-1 B.C. And thus, too, not only is the duplicate Jacob, son of Alphaeus (for the celestial river Alpheos) allotted to Cancer, but Levi (Thomas) is "son of Alphaeus" in Mark ii. 13, probably by an interpolation which was perhaps suggested by the fact that the duplicate Jacob immediately follows Thomas in Mark's catalog; whence it would seem that some recognized Levi=Thomas, Matthew, Thaddaeus-Lebbaeus and the duplicate Jacob as sons of Alphaeus. Furthermore, as the head of Hydra and the constella-

<sup>29</sup> In the A. V. of John xix. 25, we find "Cleopas," with "or Clopas" in the margin. The "Kleopas" of Luke xxiv. 18, is probably an error of transcription for "Kepheus"=Peter, who appears as Simon in v. 34; otherwise there is nothing in Luke of the previous appearance of Jesus to Peter, to which reference is made in the latter verse.

tion Cancer are now in the house of Genuni (whither the summer solstice retrograded at about the beginning of the Christian era), Simon Zelotes seems to have been included in this family group by some; for he is coupled with the duplicate Jacob in Luke's catalog, and in an early tradition he is the son of Klopas or Kleopas (=Alphaeus) and the second bishop of Jerusalem (Hegessippus in Euseb., *H. E.*, III, 32; IV, 22, and later writers). Moreover, the duplicate Judas is called "(brother) of Jacob" in the catalogs of Luke and Acts. Thus the six Apostles of the six signs from Libra to Taurus (inclusive, and as connected with the duplicate five planets and the sun) may have been considered the six sons of Alphaeus; while the remaining six Apostles were perhaps recognized in the same view as the sons of Zebedee. Four of these sons of Zebedee were originally brothers of Jesus, and it is not impossible that Zebedee was an early traditional name for the father of Jesus (as suggested above); but Joseph finally became the husband of the mother of Jesus, and was identified as the brother of Klopas (=Alphaeus—Hegessippus in Euseb., *H. E.*, III, 11, etc.). In John xix. 25, Mary the mother of Jesus is a sister of Mary the wife of Klopas, as she also is in Pseudo-Matthew, 42, etc. Thus it is possible that some divided the twelve Apostles into two groups of six each, recognizing the two fathers of these groups as brothers, and the two mothers as sisters, both named Mary. In connection with this view, Alphaeus=Alpheos=Hydra, together with one Mary, would belong to half the celestial sphere, while Zebedee and the other Mary would belong to the other half: the two Marias thus being counterparts of the two female personifications of the celestial waters figured beneath the twelve signs and the thirty-six decans (as if assimilated to the earth-surrounding ocean-river conceived as two-fold) in the horizontal zodiac of Dendera (Denon, *Voyage*, Plate XIV; Lockyer, *Dawn*, p. 137). These two Egyptian figures may well have been identified with Isis and Nephthys, who appear to be represented by the two Marias at the tomb of Jesus (Mark xv. 47; Matt. xxvii. 61).

*Simon the Zealot (Cananaean)*, as a duplication of Simon Peter, is necessarily allotted to Gemini—and appropriately so, that sign ruling warfare (and traveling, according to Manilius, III, 3), and it is not improbable that being identified as one of the Jewish Zealots originally, this Apostle (like Simon Peter) was recognized as a counterpart of the Old Testament Simeon, one of the sword-wielding brethren or twins. In the catalogs of Matt. and Mark, the dupli-

cate Simon is called Kananaïos (Cananaean) in some MSS, while others have Kananites (which becomes Canaanite in the A. V.). The original Greek word was doubtless Kananaïos, which represents some Aramaic variant of the Heb. *kanna*=zealous, whence it is translated Zelotes=Zealot in Luke and Acts, and thus the zealous character of Simon Peter as representing the historical Simon the Zealot, son of Judas of Galilee, is transferred to the duplicate Simon.

Simon the Zealot does not appear in the New Testament outside of the catalogs; but he is identified in early tradition as the son of Klopas (=Alphaeus) and the second bishop of Jerusalem, whose zeal was such that he suffered martyrdom in the reign of Trajan (according to Hegessippus, in Euseb., *H. E.*, III, 32).<sup>30</sup>

*Judas, brother of Jacob* (Gr. Joudas, of Jacobos), is a duplication of Judas Iscariot, and necessarily allotted to Taurus. He appears in the catalogs of Luke and Acts, but not in those of Matt. and Mark; and as the two latter catalogs include Thaddaeus (Lebbaeus), who are not in the two former, the duplicate Judas has often been identified with Thaddaeus (Lebbaeus), as by Origen (*Praef. ad Rom.*) and Jerome (*in Matt.* x), while some MSS of Matt. have "Joudas" or "Joudas Zelotes" instead of "Lebbaeus" or "Thaddaeus"—the latter being identified with Joudas Zelotes by Chrysostom (*De Prod. Jud.* I, 2). But the duplicate Judas and Thaddaeus (Lebbaeus) certainly cannot have been the same in the original catalog (see above). As Joudas Zelotes, Judas the brother of Jacob may have been recognized as the brother of Simon Zelotes by some; but others identified the two (*Chronicon Paschale*: Pseudo-Hippolytus *On the Twelve Apostles*; Pseudo-Dorotheus, etc.).

Outside of the catalogs of Luke and Acts, the duplicate Judas is found in the New Testament only in John xix. 22, as "Judas, not Iscariot," and in the introduction to the Epistle of Judas (A. V. "Jude"), where he is "Judas, (brother) of Jacob," the reputed writer of the work.

*Judas Iscariot.* Without his surname, he was originally the eldest brother of Jesus, and was recognized as a counterpart of Judas Macabaeus (the eldest of the Hasmonean brothers), while the Zealot Judas of Galilee was probably his historic original. As a brother of Jesus, Judas was probably associated with the planet Hermes or

<sup>30</sup> It is possible that Simon the Cyrenian (Mark xv. 21; Luke xxiii. 26; Matt. xxvii. 32) was recognized by some as a figure of Gemini; for after B. C. 67, Cyrene became a double or twin province, Creta-Cyrene, and Simon of Cyrene had two sons, Alexander and Rufus, according to Mark, probably by an interpolation.

Mercury (see above), and as the Greek Hermes was not only a thief and the god of thieves, but was sometimes figured bearing a purse (as the giver of wealth), so was the Apostle Judas a thief and the bearer of the money bag (according to John xii. 6; xiii. 29).

As an Apostle, Judas is never mentioned in the New Testament Epistles, and was doubtless unknown to Paul. In Acts, he appears only in the interpolated section of Chap. I, where he is replaced after his death by Mathias. In all the (interpolated) catalogs of the Twelve he is the traitor to Jesus. In the synoptic Gospels, outside of the catalogs, he is found only as the traitor—in the stories of the betrayal (including his suicide in Matt. xvii. 3) and in the connected stories in which Jesus foresees the betrayal. In the Gospel of John, Judas is found in the parallels to these synoptic stories, and also in vi. 70, 71 (again as the traitor), and in xii. 4-6 (as the thief who carries the money bag).

Various unsatisfactory interpretations have been suggested for the word "Iscariot"; the generally accepted derivation being from the Hebrew Ish-Karioth=Man of Kerioth, a place supposed by some to be the Kerioth—Sept. Karioth—of Josh. xv. 25, which was not in Judaea, while others suggest the Korcaë (Kerioth?) of Judaea mentioned by Josephus (*Antiq.* XIV. 3, 4, etc.). But there are reasons for concluding that "Iscariot" had a very different origin. In the best MSS of the synoptics we find: "Joudas Iskarioth" in Mark xiv. 10, and the catalogs of Mark and Luke; "Joudas who is surnamed Iskariotes" in Luke xxii. 3 (paralleling Mark xiv. 10); "Joudas Iskariotes" in Matt. xxvi. 14, and "Joudas the Iskariotes," in the catalog of Matt. In John, we have: "Joudas the Iskariotes" (xii. 4; xiv. 22); "Joudas, of Simon, Iskariotes (xiii. 2, in the best MSS, with the surname in the nominative, referring to Judas), and "Joudas, of Simon Iskariotes (vi. 71; xiii. 26, with the surname erroneously referred to Simon; while a few MSS even give "Simon from Iskariotes" thus definitely recognizing Iscariot as a place name). Simon is generally taken for the father of Judas; but in all probability was intended for his brother, as Simon (Peter) and Judas were originally brothers of Jesus, while Simon the Zealot and Judas are coupled in the catalog of Matt. (and see above).

The original New Testament surname of Judas was doubtless Iskarioth, as in Mark, and it probably represents a Hebrew or Aramaic phrase for "who is cut off," from the Heb. *ish* (=is, what is, who is) and *karath* (=to be cut off, separated, excommunicated). In the Old Testament, *karath* is used of a person, family or tribe



cut off from the nation or theocratic assembly, often by Jehovah, and this cutting off or excommunication was sometimes conceived as spiritual death, or even as resulting in actual death through the curse of Jehovah (see *Enc. Biblica*, s. v. "Cutting Off"), while in the New Testament it is considered as a giving over of the offender to Satan (1 Tim. i. 20; cf. Job ii. 6; Ps. cix. 6), with actual death as a consequence (1 Cor. v. 5). In the *Talmud*, much is made of "the curse of karath," through which the offender's allotted time on earth is shortened (*Erub.* 10, etc.). In the Heb. of Jerm. xlv. 11, "all Judah" is to be cut off by Jehovah; while according to Malachi iv. 6, they that do not accept the Messiah when he comes shall be smitten with a curse. In all probability, Judas Iscariot was cut off because he was recognized as the representative of Judah, Judaea, and the Jews who rejected the Messiah Jesus (see below). Thus, just as the offender who was cut off as given over to Satan, so is Satan said to have entered into Judas when he betrayed Jesus (Luke xxii. 3; John xiii. 2, 27; cf. vi. 71). And thus, too, just as the curse of cutting off resulted in actual death, so was Judas cut off with a violent death shortly after his betrayal of Jesus, while the Jewish nation was cut off or destroyed by the Romans in 70 A.D.—in fact, there can be little doubt that the Judas legend originated after that date.<sup>31</sup>

The Apostle Judas (Iscariot) was doubtless recognized as a counterpart of the Patriarch Judah, one of the twelve sons of Jacob-Israel, Judah (Greek, Joudas) is the eponymous father of the tribe of Judah, representing Judah or Judaea as the southern kingdom of Palestine (Israel being the northern kingdom), and this southern kingdom gave its name to the Roman province of Judaea (Palestine being divided into Judaea, Samaria and Galilee at about the beginning of the Christian era). But the whole of Palestine was sometimes called Judaea as the land of the Jews (Judaeans), as in Acts xxviii. 21; while the Rabbis recognized two chief divisions of their native land, Judaea as the "south country," and Galilee as the "north country" (Lightfoot, *Chorog. Cent.*, XII). The Gospel Jesus of Galilee (of the Rabbinical "north country") was repudiated and given up to crucifixion by the Jews of Jerusalem in Judaea (the

<sup>31</sup> Robertson advances the theory that the Gospel narratives of the crucifixion of Jesus and his betrayal by Judas are variant descriptions of acted scenes in a religious drama (*Christianity and Mythology*, p. 354, etc.); but there is no evidence of this except in the disjointed, dramatic style of the narratives, which is natural enough in view of the probability that they were derived from verbal tradition and were the work of writers with limited literary ability.

“south country”), and it is quite probable that Judas as the betrayer of Jesus was at first recognized in Galilee as a representative of the Jews of Judaea as the “south country (the rest of the Twelve being considered Galileans, as in Acts i. 11); while the early Greek and Roman Christians made him a representative of the Jews (Judaeans) in the broader sense—at the same time recognizing the other Apostles as Jews also, whence perhaps the concept of their desertion of Jesus at the time of his trial and crucifixion.

In one view, Judas Iscariot represents the Tiamat or rebellious tribe of Babylonian mythology, for that tribe was cut off from the twelve, leaving eleven as followers of Bel-Marduk (see above), and there can be little doubt that the Tiamat tribe was allotted to Scorpio, the evil sign *par excellence*.<sup>32</sup> But in the astrological scheme set forth in Table II, Judas Iscariot is appropriately allotted to Aries, the sign of Judaea (generally in the broader sense of the word) in the scheme of the habitable world as a counterpart of the twelve-fold heaven; Ptolemy stating that Judaea and adjacent countries are under the dominion of Aries (and Mars or Ares—*Tetrabiblos*, II, 3), while Manilius has it that Aries rules Syria (including Judaea) and Persia (IV, 20). As already explained, Aries became the last instead of the first sign at about the beginning of the Christian era, while Judas became the last instead of the first Apostle at about the beginning of the history of Christianity; the probability being that he had been coupled earlier with Simon Peter, and included with the latter, together with Jacob and John (otherwise Joseph or Joses), as the sons of Zebedee—these four having been the brothers of Jesus originally (see Table). Moreover, Jesus was betrayed by Judas at the time of the Passover, in the Jewish month Nisan, the first month of the sacred year, under Aries the first sign—the Greek Ram, but the Lamb of the Persian sphere (*Bundahish*, II, 2; V, 6, 7, etc.), and the crucified Jesus is recognized as the lamb of God (John i. 29, 36; Rev. v. 6, etc.), representing the sacrificed lamb of the Passover. At his last Passover supper, shortly before his crucifixion, Jesus foretells that he will be betrayed by Judas; but the Passover lamb was sacrificed for the supper, and it was at a feast that Osiris was betrayed to his death by Typhon (Set, the Egyptian counterpart of Judas as well as of Satan), and other conspirators, in the month under Scorpio (Plutarch, *De Isid.* 13). The

<sup>32</sup>According to Manilius, fraud is found among its stars, and those born under this sign, “though they seem friends, yet give a secret wound” (II, 29); while Hippolytus says that those born under Scorpio “are by nature crafty, sedulous, liars, . . . of a deceitful spirit, wicked,” etc. (*Philosophuma*, IV, 20).

supposed prophecy of Ps. xli. 9, obviously suggested what Jesus says of his betrayal by Judas, at the last Passover; but the betrayal is not necessary in the historical view, for Jesus continued to teach publicly in Jerusalem, and could readily have been found by the authorities.

The concept of the betrayal of Jesus by an individual, was perhaps primarily suggested by some statement that he was "betrayed" by the Jews to the Romans; for in 1 Cor. xi. 23, we read of what Jesus did "the same night in which he was betrayed"—presumably alluding to his betrayal by the Jews, as there is nothing here of any individual betrayer. Nevertheless, in the Old Testament we have the story of the betrayal of Joseph by ten of his brothers, with Judah (=Judas) as the one who suggested that he be sold into slavery for twenty pieces of silver (Heb. of Gen. xxxvii. 18-28), which is the price of a boy in Lev. xxvii. 5; the *Testaments of the Twelve Patriarchs* having it that Judah sold Joseph (*Sim.* 2).<sup>33</sup> Thus in Matt. xxvii. 15, Judas sells Jesus for thirty pieces of silver, the price of a slave in Ex. xxi. 32; this price reappearing obscurely in Zech. xi. 12, 13, which was taken for a prophecy of the selling of Jesus (as was Amos ii. 6—"they sold the righteous for silver").

It appears that some of the later Jews substituted the thirty for the twenty pieces of silver as the price for Joseph; thirty pieces of silver appearing in the Vulgate of Gen. xxxvii. 18-28, while in the *Testaments of the Twelve Patriarchs*, we find thirty pieces of gold, of which twenty were shown and ten were hidden (*Gad*, 2—the Sept. of Gen. xxxvii. 18-28, and Josephus, *Antiq.* II, 3, 3, having "twenty pieces of gold" as the price for Joseph). The thirty pieces of silver (which reappear in Matt.) were probably referred in a vague way to the phases of the (silver) moon as associated with the months of thirty days each in a year of three hundred and sixty days; for in the *Testaments* there is a vision in which Judah becomes the moon, or like the moon (*Naph.*, 5), while the Apostle Judas is allotted to the moon as the planet of Ares (Table II) and may have been recognized by some as a figure of the moon (and the night) who opposes Jesus as a figure of the sun (and the day). Moreover, Jesus was betrayed and crucified at the Passover, a full moon festival, when the lunar thirty pieces of silver may well have been conceived as accumulated and paid.

<sup>33</sup> It should also be noted that Judas Maccabaeus is (falsely) accused of being "that traitor to the realm" in Macc. xiv. 26.

According to Matt. xxvii. 3-5, Judas repented after his betrayal of Jesus; cast down the pieces of silver in the temple (mythically the heaven or universe at night), "and having gone away, hanged himself" (as the moon was sometimes conceived to be hung or suspended in the sky). But it is possible that the hanging of Judas was primarily suggested by the fact that his surname Iscariot was referred by some (e. g. Origen *Tract in Matt.* xxxv.) to the Heb. *askara*=strangling; thus leading to the recognition of an Old Testament type in the story of Ahithophel, the traitor to David, who strangled or hanged himself (2 Saml. xvii. 23; the same Greek word for "hanged himself" appearing in the Sept. and in Matt. xxvii. 5). There is also an ancient (but fictitious) story that the prosecutors of Socrates, who was condemned to death, hanged themselves after being socially excommunicated or cut off (Plutarch, *De Invid.*).

In Matt. xxvii. 6-10, the thirty pieces of silver are finally used for the purchase of the "potter's field, for a burying ground for strangers"; thus fulfilling a supposed prophecy which is attributed to Jeremiah in Matt., but is really that of Zech. xi. 12, 13, as erroneously understood. According to the Hebrew text, Zechariah's thirty pieces of silver were cast into "the treasury in the house of the Lord"; but the Sept. has "furnace" instead of "treasury," and the A. V. has "to the potter." Moreover, in Matt. the potter's field is said thenceforth to have been called "the field of blood," because it was purchased with the price of blood; while in Acts i. 18-20, the name by which this field was known to the inhabitants of Jerusalem is given as Akeldama (probably for the Aramaic Akel-demakh-Field of sleep; i. e., a cemetery), and Judas himself is there said to have purchased the field with the price of his treachery—"and having fallen headlong (in the field, he) burst in the midst, and all his bowels gushed out" (of course with blood; while his belly was doubtless conceived as swollen when he fell). This is probably the older of the two New Testament legends of the death of Judas. and it has various parallels in history, legend and mythology.

Josephus relates that Catullus, a false accuser of innocent Jews, met his death with the falling out of his entrails through disease, thus furnishing a notorious example of one of the means by which God punishes the wicked (*Bel. Jud.* VII, 11, 4); while Zenodorus, a Syrian enemy of Herod the Great, died when his belly burst and a great quantity of blood issued from it (*Antiq.* XV, 10, 3). Jehoram was smitten by God with an incurable disease of the bowels, so they fell out (2 Chron. xxi. 18, 19), and Joab smote Amasa with the

sword, so his bowels fell on the ground (2 Kings xx. 10). In the Septuagint and Vulgate of Daniel (xiv.), in the appended story of Bel and the Dragon, Daniel slays the dragon (originally a storm figure) by feeding it cakes made of pitch, fat and hair, which caused it to burst asunder—as probably suggested by the Babylonian myth of Tiamat, whose belly was filled with the hurricane when Bel-Marduk cut her entrails to pieces and divided her into two parts, according to “The Seven Tablets of Creation (Tablet IV, lines 94-104; Tiamat there being the primordial universe or chaos). In a Buddhist legend, the Brahmin Jutaka treacherously obtains the two children of King Wassantara as his slaves; sells them to their grandfather for their weight in gold; makes a great feast with his ill-gotten wealth, and so gorges himself that his bowels gush out and he dies (Upham, from the Jatakas, quoted by Lillie, *Pop. Life of Bud.*, pp. 310-312). In the widely diffused story of Ahikar, the treacherous Nadan finally “became inflated like a leather bottle; all his members and bones swelled and he split open and burst” (Conybeare, Harris and Smith-Lewis, *Story of Ahikar*). Finally, one of the earliest Christian Fathers, Papias, is quoted as follows: “Judas walked about in this world a great example of impiety; for 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 gushed out” (Oecumenius *ad Acts* i.; Theophylact *ad Matt.* xxvii). The primary suggestion for the chariot was perhaps found in the resemblance of the Heb. *KR, kar*, a carriage, to *KRS, kercs*, the belly; while the original form of the surname of Judas was probably Ish-Karath—who is cut off. Indeed, it is quite probable that the bursting belly story was first added to the Judas legend because of the resemblance of *kercs*=belly to the latter element in Ish-Karath, Ishkarioth or the like; the cutting off of Judas, in the sense of his death, by the falling out of his bowels, presumably being conceived as a punishment from God, as definitely in the stories of Jehoram and Catullus. But this does not preclude a more or less vague recognition of the mythic prototype, with the swollen and bursting belly belonging to a storm figure (as in Dan. xiv. and the Tiamat myth); indeed, even “*the* chariot” that crushes the swollen Judas is mythically that of the victorious sun-god.

Some of the stories of Buddha's treacherous disciple, Devadatta, appear to have been suggested by the Gospel story of Judas. Thus Devadatta schemed with a wicked prince to slay Buddha, and bowmen were sent against him, but in vain, and again the traitor on a

palaquin led a band of men to arrest his master, but alighting to stretch himself, flames burst out of the earth, and he was carried down to hell for horrible punishments (*Burmese Life*, Bigandet, p. 244). In another account, Devadatta seems to have murdered his master. Like Jesus, Buddha is said to have had a last supper with his disciples, and a traitor among them "changed his bowl" and apparently poisoned him, thus causing his death (Rockhill, *Life of Buddha*, p. 133; Lillie, *Inf. of Buddhism*, p. 65). In Mark xiv. 20, and Matt. xxvi. 23, Jesus says that his betrayer is the Apostle who dips with him in the dish at his last supper (cf. Luke xxii. 21; John xiii. 26-30). But Buddha died from eating pork, according to the generally received account.