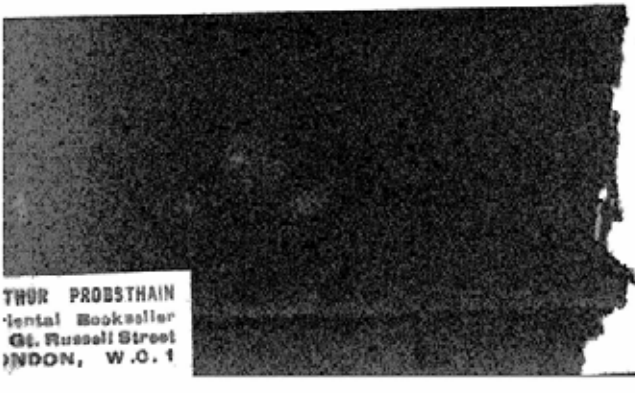

POSEIDÔN.

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POSEIDÔN:

A LINK BETWEEN SEMITE, HAMITE, AND ARYAN.

BEING

AN ATTEMPT TO TRACE THE CULTUS OF THE GOD TO ITS SOURCES, WITH ILLUSTRATIONS OF THE HISTORY OF THE KYKLÔPES, HYKSOS, PHŒNICIANS, AITHIOPES OR CUSHITES, AND PHILISTINES.

BY ROBERT BROWN, JUN. F.S.A.

'Poseidnôn, sire of gods and men.'
Orphic Hymn.

LONDON:
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POSEIDÔN.

SECTION I.

IMPERFECT SUPREMACY OF THE HOMERIC ZEUS.

In the following pages I shall attempt to trace the origin of the conception of the great Homeric and Hellenic deity Poseidôn, and, in so doing, to illustrate his remarkable position in the mythology of the Greeks. The subject is necessarily obscure and replete with difficulty; for although so much has been written respecting the belief and religious systems of the Ancients, yet modern discovery is ever supplying fresh material for investigation, and frequently disproving long-cherished theories and ideas. Religious Mythology, and the mist-wrapped history of the Earlier Time, will always have a certain peculiar fascination; and

I trust that minds susceptible of it may find the present enquiry neither uninteresting nor uninstructive. That the principal point which I wish to establish may be clearly understood, I here lay down the following proposition: *Poseidôn, in origin, is not an Aryan, but a Semitic and Hamitic divinity, and his cultus passed over into Greece from Chaldaea by way of Phoenicia and Libyê.* This I shall attempt to demonstrate, and with what success the reader must judge.

The Hellênes, as the descendants of Javan, were Japhetites, and of the Indo-Germanic or Aryan family of nations. In Scripture they are called 'the sons of the Javanites,'[1] and their established religion and mythology were, therefore, Aryan, and, as such, were similar in origin with the creed and cultus of Persian and Hindu in the East, and Latin, Celt, and Teuton in the West. But though such was the character of the national faith, yet the early intercourse between Greece and the eastern shores of the Mediterranean resulted in the introduction of the element of nonconformity through Semitic and Hamitic channels, which element, although in a very decided minority, was nevertheless both active and

[1] Joel iii. 6.

powerful. Thus the clashing of creeds and their opposing supporters on earth reacted on the regions of Olympos, and produced a prolonged Theomachy, or contest of the Gods. In Zeus, the great Aryan divinity, we observe two distinct phases: (1) An embodiment of human conceptions of the one God, and (2) The most extended powers of deity that could be imagined supplied by man with his own appetites and passions. The worshipper coloured his divinity from mortal copies, and yet could not entirely deprive himself of some sense of the true greatness and holiness of God: hence the curious dual character of Zeus.[1] At the time of the Trojan war the Aryan Overlord had emerged triumphant from a tremendous struggle. He had defeated and crushed his sire and his sire's adherents, not, however, unaided, but by the assistance of powerful allies;[2] and even since his conquest over Kronos and the Titânes, his sway had been endangered, notably by the attempt of Poseidôn, Hêrê, and Athênê to bind him, which it seems would actually have succeeded but for the intervention of the

[1] Cf. Rev. G. W. Cox, Mythology of the Aryan Nations, i. 4.
[2] Hes. Theog. 630–731.

Ouranid Briareôs.[1] Zeus, then, as we see him in Homer, was the head though not the source of deities; but his pre-eminence was the result of conquest, and was far from being absolute and undisputed. Ôkeanos, for instance, though not the head, was *a* source of deities,[2] a trace, according to Sir J. Lubbock,[3] of an earlier stage of religious development, when Water-worship may have prevailed;[4] and when Themis is sent to summon all divinities to a general council, although he appears to have been summoned, yet he did not come,[5] 'Because,' says Mr. Gladstone, 'he could not appear there in his proper place as head and sire of all.'[6] Ôkeanos, then, was far from formally acknowledging the supremacy of Zeus, which was even openly derided by the Kyklôps Polyphêmos, who says scornfully to Odysseus, 'We Kyklôpes care not for aigis-bearing Zeus, nor the blessed gods, since we are much mightier than they.'[7]

[1] Il. i. 406.
[2] Il. xiv. 201.
[3] Origin of Civilization, 199.
[4] Cf. Pindar. Olymp. i. 1.
[5] Il. xx. 7.
[6] Juv. Mun. 345.
[7] Od. ix. 276.

SECTION II.

POSIDÔNIC THEORY OF THE REV. G. W. COX.

But the true Homeric rival of Zeus is Poseidôn, who, although to some extent his inferior and even his vassal, is, nevertheless, much such a vassal as was Richard I. to the Crown of France; and I think that a careful examination of his character, attributes, and position, will not fail to demonstrate that he is undoubtedly the most conspicuous and remarkable of the Homeric foreign or non-Aryan members of the Hellenic theogony. It will be desirable, however, in the first place, to consider an attempt which has been made to transform the Lord of the Sea into an Aryan divinity; and for this purpose I must refer to the theory of the Rev. G. W. Cox, as expressed in his truly great work 'The Mythology of the Aryan Nations,' in which, with perhaps some very slight exceptions, he treats all Hellenic deities as if they were purely Aryan, and appears to ignore the Semitic and Hamitic elements in the Greek Pantheon. With respect to the meaning of the name Poseidôn, Mr. Cox seems to

have long doubted. In his 'Manual of Mythology' we find: *Question* '(56). What is the meaning of the name Poseidôn? *Ans.* It is not known with certainty.'[1] But in the 'Mythology of the Aryan Nations' he has returned to the old attempted derivation which connected the name with such words as potos, posis, and potamos, referring to which Gale, writing about 1670, observes, 'Grammarians in vain attempt to deduce the name Poseidôn from the Greek tongue, seeing, as Herodotus in *Euterpe* assures us, the name was at first used by none but the Libyans or Africans, who alwaies honored this god.'[2] In vain Preller, whom Mr. Cox quotes, chases various forms of the word through the Greek dialects. Poseidôn and potamos each begin with the same syllable, but that is all they have in common, as probably most unbiassed minds will readily conclude. But the reason of the wish to connect the god's name with water, rain, or liquid in some form, is soon apparent. Although Mr. Cox's aërial regions are already crowded with Aryan divinities, yet still there is room; and so even the terrestrial, not to say chthonian, Poseidôn,

[1] Second edit. 17.

[2] Court of the Gentiles, ii. 6.

must with great difficulty, for the Earth-shaker is broad-breasted,[1] be hoisted up on high to re-appear as Zeus Ombrios, Jupiter Pluvius, King of the Showers. His territorial disputes, of which more anon,[2] according to Mr. Cox, 'mark simply the process which gradually converted Poseidôn the lord of the rain-giving atmosphere into the local king of the sea. It is the degradation of Zeus Ombrios to the lordship of a small portion of his ancient realm.'[3]

But, ere we thus degrade Poseidôn, let us have some proof that he ever was an air-god. The place is so well filled by 'cloud-compelling Jove,' that the strongest evidence should be advanced in his favour ere Poseidôn can be allowed to share the Thunderer's especial realm. But Mr. Cox thinks that the 'earlier identity of Poseidôn with his brother is attested by the name Zenoposeidon.' To what remote period are we to go back in search of this earlier identity? The sphere, character, and power of the Lord of Aigai are most clearly exhibited, and very fully illustrated, in the Homeric poems; but there is not the faintest suggestion of any identity between him and Zeus.

[1] Il. ii. 478. [2] Vide Sec. XXI.
[3] Mythology of the Aryan Nations, ii. 264.

But is the application of the name Zeus to Poseidôn, in traditions 'later and extraneous'[1] or even in traditions of equal antiquity with the Iliad and the Odyssey, in itself any proof of the identity of the two divinities? The name is given alike to all the three Kronid brothers: Aïdês is called both by Homer[2] and Hesiod,[3] Zeus Chthonios, Zeus of the Underworld. Homer never calls Poseidôn the Zeus of the sea; but the meaning is perfectly clear; *i.e.* that, in their respective spheres, Aïdês and Poseidôn were sovereign rulers, and so corresponded in some degree to the great head of all, the supreme Zeus himself. A lady may well be described as being the queen of her household, without being thereby identified with the Sovereign. But perhaps it may be contended that Aïdês, because styled the Zeus of the Underworld, is therefore identical with Zeus the Highest; and that, in fact, the three Kronid brothers in reality represent but one person, Zeus, God. Such treatment of a mythology would render its analysis an impossibility. The Kronid brothers being represented as separate personages, we must treat them as such, and investigate their

[1] Juv. Mun. 248. [2] Il. ix. 457. [3] Erg. kai. Hêm. 463.

several antecedents. Infinitely difficult as it is to raise Poseidôn to the heavens, and convert him into an aërial deity, it would be far more so, nay, utterly impossible, to elevate the King of Erebos himself, and to identify him with Zeus, Lord of the pure Aithêr. Even to bring up his dog to earth, not heaven, formed the crowning labour of Hêraklês. We may then, I think, safely conclude that the epithet Zêṇoposeidôn does not necessarily identify the two elder sons of Kronos.

SECTION III.

SUGGESTIONS AS TO THE MEANING OF THE NAME POSEIDÔN.

PLATÔN makes a guess at the meaning of the name Poseidôn, which, however incorrect, is to some extent ingenious. He derives it *παρὰ τὸ πόσιν δοῦναι*, from his giving drink, 'i.e. the sea and water unto al,' explains Gale,[1] who has

[1] Court of the Gentiles, ii. 6.

assumed that Poseidôn is identical with Neptune, and is endeavouring to identify both with Japhet. This conjecture of Platôn would suit Mr. Cox's Posidônic Zeus Ombrios very well; but as that mysterious divinity had disappeared from Hellenic mythology long before the time of Homer, Platôn would necessarily know nothing about him, and therefore probably intended his derivation to be understood in the manner suggested by Gale. But a moment's reflection shows the absurdity of such an interpretation of the name, for 'posis' is essentially something to drink—the thing which of all others the sea does not supply. However, a conclusive reason for rejecting a watery derivation of Poseidôn's name is the fact, so well observed by Mr. Gladstone, and which, I think, is fully apparent on investigation of the matter, that 'though god of the sea, he is not, so to speak, the sea-god, or the water-god. He has in him nothing of an elemental deity. He is not placed in as near a relation to water as Zeus is to air, by the epithet Diïpetes, and the phrase Dios ombros. These very phrases show us that he was not, in Homer's view, the god of moisture, or even of water, generally. The attempts to derive his

name from a common root with "posis" drink, or "potamos" a river, would therefore be insufficient or inappropriate, even if they were not, as they are, somewhat equivocal.'[1]

SECTION IV.

MR. COX'S TREATMENT OF THE CONNECTION BETWEEN POSEIDÔN AND THE HORSE.

I SHALL next notice Mr. Cox's treatment of the remarkable connection between Poseidôn and the Horse. He says, 'That Poseidôn should become the lord and tamer of the horse was a *necessary result* (!) as soon as his empire was definitely limited to the sea. As the rays of the sun become the Harits and Rohits, his gleaming steeds, so the curling waves with the white crests would be the flowing-maned horses of the sea king.'[2] Mr. Ruskin, in his delightful 'Queen of the Air,' speaks still more positively to the same effect. He says of Poseidôn, 'Neptune over the waters, and the flow and force of life—

[1] Juv. Mun. 243.

[2] Mythology of the Aryan Nations, ii. 263.

always among the Greeks typified by the horse, which was to them as a crested sea wave animated and bridled.'[1] The first proposition here laid down is, that there is a peculiar abstract connection between the horse and the sea: therefore Poseidôn, being the sea god, necessarily became the horse god. But Mr. Cox himself, by reminding us of the horses of the sun,[2] at once disproves the truth of such an idea. Indra and Apollôn are not sea gods, yet have they chariots and horses; and it would be just as reasonable to assert, conversely, that there is a peculiar abstract connection between the sky or the sun and the horse. The truth seems to be, that Poseidôn being found to be connected both with the sea and the horse, it was thought necessary to suggest a link between these two; then fancy stepped in, and compared the waves to horses; and although it is somewhat difficult to entirely disprove unsupported assertions of this kind, yet we may do so by illustrating, on the one hand, their inherent weakness, and supplying, on the other, a more probable explanation. We have observed that there is no peculiar abstract con-

[1] Queen of the Air, i. 13.

[2] Cf. 2 Kings xxiii. 11.

nection between the sea and the horse, but that it has been thought necessary to attempt to supply one. But let us take another animal—the bull: there is a marked and peculiar connection between Poseidôn and the bull; yet I am not aware that any particular link has been shown to exist between the bull and the sea. The case, however, presents no more difficulties than that of the horse. Let fancy step in again, and remind us that the roaring of the sea resembles the bellowing of bulls, and the thing is done. Now we may think we see why Nestôr sacrificed bulls to Poseidôn on the sea shore.[1] We might remember, too, that Hesiod[2] applies the singular epithet Taureos to Poseidôn, which some have with doubtful accuracy rendered bull-voiced, and have then referred the term to the roaring of Lake Onchestos in Boiôtia, where Poseidôn had a temple.[3] With respect to this alleged roaring of the lake, it does not appear to have been noticed by several ancient writers who have described Boiôtia, and, perhaps, it is merely a conjecture to supply a plausible meaning for the epithet Taureos. But what I wish to illus-

[1] Od. iii. 5. [2] Aspis Hêrak. 104. [3] Il. ii. 506.

trate is, that it is just as easy to establish a sort of airy connection between the sea and the bull, as it is to establish one between the sea and the horse. The fundamental objection to such a method of dealing with the question is twofold: (1) That it is almost always mere guess work; and, (2) That this mode of treatment is far too plastic, so that a connection or comparison of some kind can almost always be drawn between any two persons or things. Mr. Cox considers Poseidôn's trident as a phallic emblem;[1] but why, it is difficult to perceive. As possessing three distinct prongs united to one shaft, Mr. Gladstone's conjecture that 'the trident—an instrument so unsuited to water, appears evidently to point to some tradition of a Trinity, such as may still be found in various forms of Eastern religion,'[2] seems far more plausible. The trident was said to have been given to Poseidôn by the Telchines,[3] an Oriental race descended from him, and, like a branch of the Kyklôpian family,[4] metallurgists and early inhabitants of Rhodos (Rhodes), an ancient name

[1] Mythology of the Aryan Nations, ii. 115.
[2] Juv. Mun. 250. [3] Kallim. Hym. eis. Dêlon, 32.
[4] Vide Sec. XIV.

for which was Telchinis. This is one of the many links which connect the god with the Hamitic East.

SECTION V.

NECESSITY OF DISTINGUISHING BETWEEN THE DIVINITIES OF DIFFERENT NATIONS.

Mr. Cox has ably illustrated the non-identity of the Greek and Latin deities, and shown how objectionable is the practice of using their names interchangeably, which, among other evils, deprives the investigator of the valuable advantages of comparison. It is ridiculous to call Hellenic divinities by the names of Latin divinities, when, in many cases, the two personages, thus blended into one, do not even hold corresponding places in their respective Pantheons. Thus, for instance, Poseidôn and Neptune are frequently identified, when, in reality, there is no connection between them. To take another example: Mr. Ruskin calls Athênê 'the Neith of the Egyptians.'[1] He may, perhaps,

[1] Queen of the Air, i. 14.

only mean by this, that Neith in the Egyptian Pantheon corresponded with Athênê in the Greek; but the idea conveyed to the mind of the reader is, that the two goddesses were identical, and that Athênê was worshipped in Egypt under the name of Neith. 'Egypt,' says Herodotos,[1] 'has communicated to Greece the names of almost all the gods.' He then mentions the few deities whom he considered as exceptions to this general rule, Athênê not being one. But his theory is unsubstantiated by fact, and Mr. Cox justly ridicules the absolute acceptance of 'the impudent assertions of Egyptian priests'[2] with respect to such matters. There is abundant proof of the Aryan character of Athênê:[3] she is not, therefore, in any way connected with the Hamitic Neith, and does not represent her, and this example may serve to illustrate the extreme desirability of distinguishing between the divinities of different nationalities. As we have now learned to call the Greek deities by their own names, instead of by the names of Latin deities, so there is no good reason for retaining a

[1] Herodotos, ii. 50.
[2] Mythology of the Aryan Nations, ii. 267.
[3] Vide Pro. Max Müller on Athênê, &c.

Latin form of spelling. The adoption of the Greek form may seem a little strange at first both to eye and ear, but we are rapidly becoming accustomed to it, and begin to wonder why the Latin dress has been worn so long.

SECTION VI.

NÊREUS AND NEPTUNUS.

THE Roman Neptunus, then, and the Greek Poseidôn, are two distinct deities; and the first remarkable point of difference between them, with the exception of their names, is, that while the former is a true sea-god, the latter, as Mr. Gladstone well observes, 'has in him nothing of an elemental deity.' The name Neptune is 'connected with many words that mean to bathe or swim';[1] and so Col. Robertson says of the Nith, a Gaelic river name in Ayr and Dumfries: 'This river name comes from the designation of the god of the waters called *Neithe*, of which this one is a slight contraction. It is most probable the Cimbri, as well as the Gael, knew of the

[1] Cox, Manual of Mythology, 195.

water-god "Neithe," and also named a river after him; and Mr. Fergusson, in his work on "River Names," refers to a representation found in Tuscany of Neptune, and that the name written over the figure was "Nethun," and gives as to this name the following extract: "There can be little doubt that *nethu* means water, in the Tuscan language." The river *Nethan*, in Strathclyde, Lanark, is undoubtedly from the same source, namely, from Neith-an, meaning Neithe's river.'[1] So, again, in the Hellenic mythology, Nêreus, eldest son of Pontos, the Deep, is 'the true sea-god of Homer, who gave to the element of water that name of nero, in the popular speech of the Greeks, which it still retains.'[2] Thus their names are illustrative of the characters of Neptune and Nêreus, as the true Latin and Greek sea-gods. And in the Hellenic mythology, besides Pontos and Nêreus, there is also the deep-flowing Ôkeanos, sire of rivers, inland seas, and fountains.[3] There was, therefore, no gap in the Greek Pantheon which required to be filled by another sea-god, and on all these veritable marine deities Poseidôn violently obtruded him-

[1] Gaelic Topography of Scotland, 144.
[2] Gladstone, Juv. Mun. 243. [3] Il. xxi. 195.

self, a circumstance which makes his position with respect to them somewhat anomalous.

SECTION VII.

POSEIDÔN THE BUILDER.

I SHALL now proceed to consider Poseidôn in his character of the god of building and fortification, a feature strongly marked and anything but maritime. He built the girding wall and erected the gates of bronze that shut in the penal dungeon of the Titânes.[1] He built the city and impregnable wall of Troy,[2] against which all efforts of the assailants were fruitless to the last. Nay, so completely was the art of building and fortification under his control, that, while the other gods, being indifferent on the matter, were admiring the newly-constructed wall which protected the Achaian camp, he complained to Zeus that the work had been completed without the offering of hecatombs to the gods;[3] appearing to refer particularly to himself, as no other deity seems to have been interested in the question,

[1] Hes. Theog. 732. [2] Il. xxi. 446. [3] Il. vii. 450.

and implying that all builders were bound to show him special reverence. Zeus, in reply, appears to admit the force of his remark, and advises him to revenge himself by destroying the wall, which he afterwards did accordingly.[1] So his son, Nausithoös the Phaiakian, surrounded his city with a wall,[2] which is specially noticed as being a remarkable work. Pausanias[3] tells us, that all men know Poseidôn under the name of Asphaleios the Securer, an epithet given to him in allusion to the defence afforded by fortifications.[4] He is thus pre-eminently the building-god,[5] and it is in perfect harmony with this phase of his character that he is described by Homer[6] as being the father of Polyphêmos, the mightiest Kyklôps, and his savage brethren.[7] But in order to illustrate this connection, it will be necessary to review briefly the history of the three great branches of the Kyklôpian family, the Builders, the Pastors, and the Metallurgists.

[1] Il. xii. 27. [2] Od. vi. 9. [3] VII. 21.
[4] Cf. Strabo, i. 3. [5] Juv Mun. 245.
[6] Od. i. 73. [7] Cf. Od. ix 5 412.

SECTION VIII.

THE BUILDING KYKLÔPES.

THE principal examples in Greece of that style of early architecture which has been termed Kyklôpian, are the ruins of the cities of Tiryns and Mykênê. The former, one of the most ancient of Hellenic cities, and situated on a small hill in Argolis, not very far from the sea, was, according to Greek legend, fortified by the Kyklôpes in the time of Proitos, son of Abas, and thirteenth king of Argos. Homer alludes to it as 'Tiryns the walled,'[1] *i.e.*, particularly well fortified.[2] Strabo[3] states that these Kyklôpes came from Lykia, and were called Cheirogasteres (Hands-and-bellies), because they made their living by their trade. Pausanias, describing the place, says, 'The wall, which is all that is left of the ruins, is, according to report, the work of the Kyklôpes. It is raised from rude stones, each of which is so large that the least cannot be moved out of its place by two oxen yoked together.'[4] Describing the ruins of

[1] Il. ii. 559.
[2] Cf. Deu. i. 28; iii. 5.
[3] VIII. 6.
[4] II. 25.

Mykênê, he says, 'Among other parts of the inclosure which still remain, a gate is seen with lions standing on it; and they report that these are the works of the Kyklôpes, who also made for Proitos the wall at Tiryns.'[1] 'At Mykênê,' says the learned Fosbroke, 'was the "Cyclopean hall of Eurystheus"[2] and the sumptuous palace of Agamemnon; and though, as Thucydides[3] correctly says, the fortified town was of inconsiderable extent, yet it abounded with stupendous and richly carved monuments, whose semibarbarous but artificial splendour formed a striking contrast with the unornamented and simple style introduced after the Doric period.'[4] Homer describes Mykênê as 'the well-built city[5] adorned with gold,'[6] and Pliny[7] calls the Kyklôpes 'the inventors of tower-building,' a circumstance which will assist in suggesting a Greek meaning of the name. Fosbroke is of opinion that 'there were two synchronous styles used by the same Cyclopean workmen for distinct objects. One was of large cubic blocks, as at Mycenæ, for the royal cities of the Bible and the "polcais" of Homer; and the other, as at Tiryns, for "high

[1] II. 15. [2] Pindar. Frag. [3] I. 10. [4] Encyclopedia of Antiquities, i. 7. [5] Il. ii. 569. [6] Od. iii. 305. [7] VII. 56.

towers" and "refuges," the "teichea" of the Father of Poets.'[1] These Kyklôpian remains have frequently been considered to be of Pelasgic origin. 'The most ancient architectural remains of Greece are ascribed to the Pelasgians, and are cited as specimens of Pelasgian architecture, though there is *no positive authority for these statements*.'[2] I am not aware that there is any real authority at all for such statements, and on this point Mr. Gladstone remarks: 'The Pelasgians have been sometimes supposed to have brought the art of building with hewn stones into Greece. And yet the rival name commonly given to the ancient remains of this class is Cyclopian. But what is Cyclopian is, as we see from the Odyssey, immediately related to Poseidôn and to the cycle of Phœnician tradition. Now I think we may lay down this rule, that whenever Homer mentions solid building, or the use of hewn or polished stone, we find it always in some relation to the Phœnicians. Tiruns is "the well-walled." But Apollodorus, Strabo, and Pausanias report (in no conflict with Homer) that it belonged to Proitos, and was built for him by

[1] Encyclopedia of Antiquities, i. 4.
[2] Dr. Wm. Smith's Classical Dictionary: Pelasgi.

the Cyclops.'[1] It still remains a problem how the huge stones used in all such buildings were moved and fixed in their places; but, although the civilised inhabitants of the East early achieved marvels in masonry, what proof is there that the comparatively barbarous tribes of the West vied with them in the art? The Pelasgoi were probably originally credited with the construction of Kyklôpian buildings because they were supposed to have been the primitive inhabitants of Greece, and the highest antiquity was attributed to such remains. It is not, however, to the early Aryan inhabitants of Greece, but to the Phoenicians, 'the missionaries of material civilisation,'[2] and colonists, more or less, of the entire seabord from Tyre even possibly as far as Norway,[3] that we are to attribute these Kyklôpian remains. And in so doing we shall be in harmony, alike with ancient authors and tradition, and with modern research, and may well remember the positive assertion of Euripides, that the Kyklôpian foundations were fitted together on Phoenician principles, and by Phoenician tools.[4]

[1] Juv. Mun. 131.
[2] Lenormant, Ancient History of the East, ii. 205.
[3] Vide Sir J. Lubbock, Pre-historic Times, second edit. 69.
[4] Hêraklês Mainomenos, 945.

SECTION IX.

PHOENICIAN ARCHITECTURE.

Those remnants of Phoenician buildings and works which have remained in existence to the present time, such as the foundations of the first temple at Jerusalem, and the great dykes and traces of fortifications at Arvad (Arados), exactly correspond in character with the Kyklôpian erections in Greece. Phoenician architecture, too, is remarkable, not only for its massiveness, but also for its compound character, as standing midway between the styles of Assyria and Egypt, and partaking of the specialities of both. 'Two civilisations of different kinds mingle in the works of Phœnician art, just as the manufactures of both countries [Egypt and Assyria] met at the same time in the markets of Tyre and Sidon.'[1] This rich compound architecture would doubtless impart that splendour to Mykênê noticed by Fosbroke, and well contrasted by him with the subsequent simpler styles that prevailed in Greece. For, the theory of the Oriental origin

[1] Ancient History of the East, ii. 232.

of Tiryns and Mykênê does not depend upon ancient traditions and the testimony of historians; it is even far more apparent from the character of the remains themselves. Speaking of the building at Mykênê commonly called the Treasure House of Atreus, Lübké says: 'A brilliant coating of metal plates appears to have formerly covered the lower parts. If we connect with this the descriptions of the royal palaces, in which Homer loves to indulge, where the walls, thresholds, doors, and pillars glittered with brass and precious metals, the relation to the customs and art of Anterior Asia becomes still more evident.'[1] And again, he notices that the base of a pillar in front of the tomb is 'a purely Asiatic form of art.' And again, when illustrating the effect of Semitic and Hamitic influences on Hellenic art, he observes: 'In certain forms belonging to Greek antiquity we trace the influence of Oriental art, transmitted to the forefathers of the Hellenists by the trading Phœnicians. This is the case in the capitals of the columns and in certain ornamental details of the Ionic style, which seem to come from Babylonic-Assyrian models.'[2] 'Phœnician art,'

[1] History of Art, i. 101. [2] Ibid. 99.

says M. Lenormant, 'exercised a great influence over the first attempts of Greek sculptors. Among the works of the archaic epoch found in Greece, and all resulting from the teaching of Asiatic schools, there are some hardly distinguishable from Phœnician works, whilst others are almost completely Assyrian. All the first art productions among the Greeks have an entirely Asiatic character.'[1] The use of enormous stones, closely joined together without mortar, is a very prominent feature in Phoenician architecture, and, in working in stone, the Phoenicians were almost, if not quite, unrivalled. The very word Givleem, translated Stonesquarers,[2] is merely the name of the Giblites or Gebalites, the inhabitants of the city of Gebal,[3] and the Calkers or Chinkstoppers of the Tyrian fleet.[4]

SECTION X.

PHOENICIAN TOWER-PILLARS.

ANOTHER remarkable feature in Phoenician architecture is the use of round Tower-pillars, two

[1] Ancient History of the East, ii. 233. [2] 1 Kings, v. 18.
[3] Ps. lxxxiii. 7. [4] Ez. xxvii. 29.

of which appear to have been usually placed in front of the principal entrance of a temple. Such were Jachin and Boaz in the temple of Solomon; and thus, Lucian, in his treatise, Peritês. Syriês Theou (De Syria Dea), describes the temple of Atargath[1] at Bambykê as having in front two phallic columns, each thirty cubits high, to the top of which the priests at times ascended to converse with the gods. This custom is further illustrated by Kyprian coins of the shrine of Ashtoreth (Astartê), at Pappa (Paphos), on which an isolated pillar is shown on either side of the temple porch. All such erections, whether actually towers containing chambers, or merely 'stone cylinders, almost invariably monoliths, terminated at the summit by a cone or rounded cap,'[2] had, at once, a phallic symbolism and an astronomical use, while the chambered towers also served as fortresses and places of refuge. And, as it was customary to erect churches and religious houses on the sites of heathen temples, and in localities peculiarly connected with the worship of heathen divinities; so, St. Simon Stylites and the Christians of his

[1] Atargatis, 2 Mac. xii. 26.
[2] Ancient History of the East, ii. 230.

day endeavoured to disconnect the pillar from its heathen, and to supply it with Christian associations. It is not surprising to find towers and pillars frequently taking a circular form; no shape is more natural or more suitable for the purpose. 'The eye is the first circle; the horizon which it forms is the second; and throughout nature this primary figure is repeated without end.'[1] And not only pillars, but even cities, were sometimes built in a circular form. Such, for instance, must have been the shape of that Tyrian settlement at Caere in Italy, 'which anciently bore the Phœnician name of Agylla the Round Town.'[2] But perhaps the best example is Ekbatana, which is thus described by Herodotos: 'Its walls were strong and ample, built in circles one within another, rising each above each by the height of their respective battlements. This mode of building was favoured by the situation of the place, which,' like Tiryns, 'was on a gently rising ground. The city being thus formed of seven circles, within the last stood the king's palace.'[3] But the Tower-pillar is not

[1] Emerson, Essays. No. x.: Circles.
[2] Rev. Isaac Taylor, Words and Places, second edit. 93.
[3] Herod. i. 98.

confined to the East; we meet with the form in the West, in the celebrated Round Towers of Ireland, and also in several places in Scotland, such as Abernethy, in Perthshire.[1] Yet the style and aspect of the Irish towers are altogether different from the prevailing art and fashion of the West. 'Almost all exhibit that peculiar Cyclopian character of masonry, which has led to such strange, though often plausible speculations.'[2] Supposing it to be admitted that the existing ancient round towers of Ireland and Scotland were erected by Christians, and in Christian times, the further question which remains for solution is—whence came the style and shape? It can scarcely be supposed to have been originated by any early barbarous inhabitants of the islands; and, moreover, if the primitive Western Aryans had been accustomed to build towers such as these, we might reasonably have expected to meet with specimens of their handiwork scattered over the whole extent of their occupation. 'It must have been a sacred and time-honoured form somewhere, and with some people, previous to its current adoption in

[1] Vide Robertson, Gaelic Topography of Scotland, 76.
[2] Fergusson, Handbook of Architecture, 923.

Ireland.'[1] And who can have introduced it into this remote region except the world-colonising Phoenicians, the mighty masons, and veritable Kyklôpes or Circle-builders? Not that all their erections were circular, but that the use of this form, as in these Tower-pillars, was an important and peculiar feature in their architecture; and one which, being altogether strange to the Hellênes among whom they penetrated, the latter, not unnaturally, called them Kyklôpes, a name which may very fairly bear the meaning of Circle-builders, since Ôps signifies, not only the eye, but also the countenance and general appearance of a person or thing.

SECTION XI.

THE NAME KYKLÔPS SEMITIC.

If there had not been a strong primary connection between all the branches of the Kyklôpian race, so widely do the accounts of them differ, that it might well have been considered impossible to demonstrate any affinity between

[1] Handbook of Architecture, 920.

them; but fortunately we have a comparatively strong basis from which to proceed. The first connecting link is the name Kyklôpes itself, a very remarkable title, and one common alike to the Builders, the Homeric Pastors, and the Metallurgists. In the case of the Builders, we noticed that, coming as foreigners into Greece, they appear, in consequence of their peculiar art, to have been named by the inhabitants of the country Kyklôpes or Circle-builders. Kyklôpes, an Hellenic word, is, it must be remembered, what the Asiatic strangers were called, not what they called themselves; and when we find the same name applied to the Pastors, who, like the Builders, were foreigners and not of the Hellenic religion, and also to the Metallurgists, the assistants of Hêphaistos, 'a god of Phœnician associations,'[1] we may be satisfied that it is the Hellenic form of some wide-spread Semitic name. This reflection also relieves us from mere speculation why the Kyklôpes are described by Homer and Hesiod as a one-eyed race. These writers have supplied an Hellenic derivation for the Hellenic form of the word; but, the word being Semitic, their derivation is necessarily as incor-

[1] Juv. Mun. 529.

rect in etymology as in fact.[1] 'One etymon,' says Fosbroke, 'makes Cyclopes a corruption of Cheklubes, or Chekleiubes, from the Phœnician *chek*, a bay, and Lilybeum in Sicily, where still exist the remains of the ancient walls, consisting of enormous masses of stone.'[2] Though I cannot accept this 'etymon,' yet we are here, to some extent, on the right track; but I will postpone further consideration of the meaning of the name until I come to speak of the third branch of the Kyklôpian family, the Metallurgists.

SECTION XII.

THE PASTORAL KYKLÔPES.

HOMER represents his pastoral Kyklôpes 'as a race of shepherds, lawless, stern, and gigantic. Agriculture they neglect; they have no political institutions; but, living with their families in mountain caves, they exercise a savage sway over their dependants; they scruple not even to gorge

[1] As to suggestions in explanation of the single eye, vide Strabo, i. 2; Pococke, India in Greece, 37.

[2] Dictionary of Antiquities, 3.

their ferocious appetites with human flesh.'[1] With reference, however, to cannibalism, it may be observed, that although Polyphêmos devoured several of the companions of Odysseus, yet we have no reason to think that it was an habitual custom of the country. Nothing is said about the cannibalism of any other Kyklôps, and the race habitually lived on pastoral produce. The Kyklôpes are, moreover, as before noticed, the children of Poseidôn, and despise the great Aryan deity, Zeus. Some allowance must, perhaps, be made for exaggeration in the account which Odysseus, who for 'strategic purposes' was an almost habitual liar, gives of them, and also for an air of monstrosity which is thrown over them in consequence of the fiction of the single eye. And with respect to the immense size of Polyphêmos, we may well remember the report of the spies to Moses, that the Anakim made them seem like grasshoppers.[2] Next as to their country. Thoukydidês[3] notices a tradition which placed them in some part of Sikelia (Sicily), but confesses that he knew nothing about the matter. Mr. Gladstone, in his Homeric map, places their

[1] Pococke. India in Greece, 38.
[2] Num. xiii. 33. [3] VI. 2.

country on the south-east coast of Italy; but, as I understand the Homeric account, it was on the north coast of Africa. There is a general agreement that the Lotophagoi inhabited the Libyan shore between the Syrtis Major and the Syrtis Minor;[1] and Odysseus arrives at the land of the Kyklôpes after leaving the Lotophagoi, and on his way to the island of Aiolos. Kyklôpeia, therefore, may, I think, be looked for in or near the province of Africa, in the vicinity of Lake Triton, westward of which the Libyans were not shepherds;[2] but eastward as far as Egypt they led a pastoral life, living on flesh and milk, and, like the Egyptians, neither eating bull's flesh nor breeding swine.[3] This is in exact accordance with the habits of the Homeric Pastors; the wealth of Polyphêmos consisted in flocks of small cattle, sheep and goats only, and his splendid cream and milk are specially noticed. The inhabitants of the Libyan coast near Egypt did not eat the flesh of cows, on account of that animal being sacred to As (Isis); and so, perhaps, the Kyklôpes would not eat the flesh of oxen, on account of the connection of the bull with Poseidôn. The ox is an animal linked with many

[1] Herod. iv. 177. [2] Ibid. 187. [3] Ibid. 186.

Oriental religious associations.[1] Again, the Homeric Pastors are represented as inhabiting caves in the mountain tops,[2] a natural position, as being the best adapted both for observing and repelling an enemy. But the situation of these cave-dwellings suggests that they were, in part at least, artificial; and the court before the cave of Polyphêmos is described as being built with hewn stones,[3] which were doubtless as in other Kyklôpian examples fitted together without mortar. In Strabo's time, caves similar to these, near Nauplia in Argolis, were called Kyklôpeia;[4] and the use of huge stones in their erections is a most important link between the Builders and the Pastors. Pausanias, too, speaks[5] of the early Libyans as being ignorant of the art of building cities, and as living in caverns. The position of the Kyklôpes, the children of Poseidôn, in Libyê, is also in exact agreement with the important fact that Poseidôn was the great Libyan god. Herodotos, in his careful survey of the Egyptian Theogony, found in it personages who, in his judgment, corresponded with various members of the Hellenic Pantheon; but for Poseidôn, the

[1] Vide Juv. Mun. 322. [2] Od. ix. 113. [3] Ibid. 185.
[4] Strabo, viii. 6. [5] X. 17.

Dioskouroi, Kastôr and Polydeukês (Pollux), Hêrê, Hestia, Themis, the Charites (Graces), and the Nêreids, he could find no Egyptian counterparts. He therefore concludes that these particular deities, with the exception of Poseidôn, are Pelasgian, that is Aryan; but, for their acquaintance with Poseidôn, the Egyptians are, he says, indebted to Libyê, where the god was first known, and where he has always been greatly honoured.[1] That Poseidôn was 'first known' in Libyê, we shall find reason to deny; but this testimony is highly important, both as showing the African connection of the god, and also as indicating the principal channel by which his cultus passed over into Greece.

SECTION XIII.

CONNECTION OF THE PASTORS WITH THE HYKSOS.

Thus we see that, as the Homeric Pastors were Libyans, so is their sire a Libyan divinity. But as the Pastoral Kyklôpes are, like their brethren the Builders, thoroughly Oriental in

[1] Herod. ii. 50.

their associations, the next question is, How is it that we meet with them so far west as Lake Triton? The answer to this is, I think, supplied by the history of Egypt. About the time of the Fourteenth Dynasty of that country it was suddenly invaded by the Hyksos or Shepherd Kings, a vast array of Arabians, Syrians, and Canaanites, especially Hittites, the Khitas of the monuments. After a protracted sway in Egypt, the Shepherds were finally driven from the country by Aahmes, the founder of the Eighteenth Dynasty. The majority of them returned to the East, whence they came;[1] but 'the discoveries of Movers have proved that at the time of the invasion of the Shepherds into Egypt, some pastoral and agricultural Canaanitish tribes continued their migratory movement towards the West, and advanced by land along the coast of Africa, beyond Syrtes and Lake Triton, and at last came to a stop in the fertile provinces that belonged afterwards to the territory of Carthage.'[2] On the north coast of Libyê, then, some centuries before the siege of Troy, had settled various wandering Canaanites, in which term may be

[1] Cf. Josephus, Against Apiôn, i. 14.
[2] Ancient History of the East, ii. 172.

included the inhabitants of Palestine generally. They were connections, or rather a portion, of the Hyksos of Egypt, a pastoral race, Perizzites or Dwellers-in-the-country. Many of them were doubtless of gigantic size, like the Rephaeem or Giants, the Anakim, or the Amorites, which latter tribe, although of inferior physique to the two former, is, nevertheless, alluded to by the prophet Amos[1] as 'the Amorite, whose height was like the height of the cedars, and he was strong as the oaks.' Living quietly in a country of extraordinary fertility,[2] the Pastors ultimately degenerated into a species of patriarchal barbarians. Thus we see at the same time the non-identity, and yet the connection, between the Building Kyklôpes or commercial Phoenician colonists, and the Pastoral Kyklôpes or agricultural Canaanitish emigrants. I may mention that Mr. Cox considers that the Homeric Kyklôpes and their flocks represent dark storm-clouds and sea-mists. Polyphêmos, according to this view, is blinded when the sun disappears behind the sombre cloud. The sun, therefore, would seem to represent his one round eye; but this eye Odysseus himself blinded, and Odysseus,

[1] II. 9. [2] Cf. Od. ix. 105–11; Herod. iv. 198.

according to the Natural Phenomena Theory, is one of the numerous impersonations of the Sun, who, therefore, in some unexplained manner, blinds himself.[1] It is extremely easy to ridicule attempts to illustrate ancient history by means of the Homeric Poems, but we must beware lest our own explanations should be considered more baseless and improbable than any historical conjectures.

SECTION XIV.

THE METALLURGISTIC KYKLÔPES.

We now come to the consideration of the third great branch of the Kyklôpian Family, the Metallurgists. The secrets of metallurgy were among the numerous gifts of the East to the West. M. Lenormant mentions the opinion which, he says, he is almost tempted to adopt, 'that the Canaanites of Sidon and Tyre first taught the fundamental secrets of metallurgy in Western Europe, and that the bronze age does not, as has been supposed, represent the irruption of a new race, supplanting the primitive savages of the

[1] Vide Mythology of the Aryan Nations, ii. 176.

stone age, but the era of Phœnician influence, and the first developement of native art under this foreign teaching.'[1] 'Their metallic productions are mentioned in the Egyptian inscriptions at the period of the eighteenth dynasty.'[2] 'All the artistic articles of luxury mentioned in Homer originate as a rule from the men of Sidon,'[3] for 'his works of skilled art are all of Phœnician origin or kin.'[4] Bearing these facts in mind, let us consider the Metallurgistic Kyklôpes, assistants of Hêphaistos, and forgers of the thunderbolts of Zeus. Hêphaistos himself is a singular compound of Aryan and Hamitic elements; he appears before us in three principal phases: (1) As simply representing fire, e.g. Il. ii. 426; (2) As representing the power of fire in art; and (3) As connected with the sacred and symbolical aspect of fire. The first of these aspects is Aryan; the other two are Semitic, or rather Hamitic. It is beyond my present purpose further to analyze the character of Hêphaistos; but, among links which unite him with the East, may be noticed his art as the great Chalkeus or Metallurgist, his connection with the Egyptian

[1] Ancient History of the East, ii. 205. [2] Ibid. 199.
[3] Lübké, History of Art, i. 63. [4] Gladstone, Juv. Mun. 529.

Phtah and the Kabeiroi, his falls from heaven,[1] and his union with Aphrodîtê. He is truly 'a god of Phœnician associations,'[2] but there is no direct Homeric connection between him and the Phœnicians. The Hesiodic Kyklôpes are Brontês (Thunderer), Steropês (Lightener), and Argês (Bright One), Aryan impersonations of the thunder and its accompaniments, 'the dazzling and scorching flashes which plough up the storm-clad heavens.'[3] These are not primarily associated with Hêphaistos the Artificer, and only indirectly with Hêphaistos as fire merely; hence the silence of earlier writers on their connection with the god. But, when the conception of Hêphaistos as fire had become absorbed in that of Hêphaistos as the Artificer and Lord of Flame, then Steropês and his fiery brethren naturally become his immediate subjects and assistants. The Greek aspect of this changed Hêphaistos, Lord of Flame, is still comparatively simple, *i.e.* the power of fire in art; but, to the Hamitic mind, such a deity would also be associated with the sacred and symbolic aspect of fire.

In the Phœnician religion 'the element of fire

[1] Il. i. 593; xviii. 395. [2] Juv. Mun. 529.
[3] Mythology of the Aryan Nations, ii. 213.

was considered, in its most extended application, as the principle of life, the source of all activity, of all renewal and of all destruction. The solar or sidereal gods are essentially fire-gods. This clearly appears in Baal-Moloch and his worship, in which fire played so great a part. To the same order of conceptions belonged Baal Hamon, Burning Baal, the national god of Carthage; another divine personage is Resheph, the thunderbolt, the celestial fire.'[1] Akamas (the Unwearied) and Pyrakmôn (Fiery-anvil) are creatures ideal and imaginative; but the Fire-god has suitable assistants, by the Greeks called Kyklôpes, which Semitic name I shall venture with Hislop[2] to derive from Khouk, ruler,[3] and Laboh or Lobh, a contraction of Lehovoh, Flame. The Kyklôpes, then, a term applied alike to the Builders of Europe and the Pastors of Libyê, were the Rulers-of-the-flame or Fire-worshippers. The Builders were Phoenicians and the Pastors Canaanites, both branches of one family, and alike addicted to an igneous cultus. The barbarous Libyan Pastors, however they might despise the bright Aryan Apollôn, would doubtless worship a grim Moloch,

[1] Ancient History of the East, ii. 221.
[2] Two Babylons, fourth edit. 374. [3] Cf. Jud. v. 9, 14.

and, like the second generation of men of Sanchouniathôn, stretch their hands towards the sun, as the personified Fire-king. Such a cultus would be at first incomprehensible to the Greek mind, being the exact opposite of the associations connected with the sacred fire of Hestia or Vesta, the genial goddess of the hearth. And therefore, on the advent of the Phoenician strangers, the Aryan would not curiously enquire into or understand the meaning of the name Kyklôpes; but, seeing their works, would explain it in his own way, while later ages suggested the fiction of the single eye. That the Hyksos were Fire-worshippers, and therefore that their priests were Masters-of-the-flame (Kyklôpes), is certain, since Apepi (Great Serpent), the Apophis of the Greeks and last of the Pastor dynasty, is stated in the Papyrus Sallier to have 'adopted Sutech as his god; he did not serve any god which was in the whole land.' Sutech or Set is identified in the inscriptions with Baal, and Apepi, like other Shepherd Kings, is called 'the beloved of Sutech.' On this subject Canon Cook remarks, 'If we accept the probable tradition of Porphyry that Aahmes I. suppressed human sacrifices offered under the Shepherd Kings at Heliopolis, the form of worshi

must have been Typhonian, and in all probability of Phoenician origin.'[1] The system of Baalic Fire-worship conducted by its Flame-priests the Kyklôpes, was carried far and wide by Phoenician and Canaanite; and even in remote Scotland we meet with such names as Lann-gabhadh-bheil (Langavill), or the Jeopardy of Bel (Baal), *i.e.* Trial by fire; Tulach-Beil-teine (Tullie-belton), or the Knoll of the Fire of Bel; Clach-na-tiompan, or the Stone of the Timbrels, *i.e.* those used to drown the cries of the victims, as was the drum (Toph) in Tophet, the Valley of the Son of Hinnom,[2] and many others of similar signification.[3]

SECTION XV.

CONNECTION BETWEEN POSEIDÔN AND THE PHOENICIANS.

In considering the connection between Poseidôn the Builder and the various branches of the Kyklôpian Family, I have already, to some extent,

[1] Essay on the Bearings of Egyptian History upon the Pentateuch.

[2] Jer. xix. 4–6.

[3] Vide Robertson, Gaelic Topography of Scotland.

indirectly alluded to the affinity between the god and the Phœnician nation. And although there is no direct Homeric connection between them, a circumstance apparently attributable to the fact that it was probably from Libyê that his cultus at first chiefly passed over into Greece,[1] yet their indirect association could scarcely be stronger than it is. This part of the subject has been treated with such an exhaustive ability by Mr. Gladstone, that it is almost impossible to illustrate it further. The connecting links are, of course, most prominent throughout the wanderings of Odysseus in the Outer World, where Poseidôn is the ruling deity, and where the Phœnicians, or nations and personages allied to them, are almost everywhere exceedingly prominent. Here 'most of the Olympian deities retire, for the time, from the stage. On the other hand, the prerogatives of Poseidôn are enhanced; and we even find him apparently presiding at an Olympian meeting.'[2] 'In relation to the Outer World, Poseidôn exercised prerogatives which seem not to have belonged to him within the Greek sphere. He raised the storm which wrecked the raft of Odysseus; gathering the clouds, which

[1] Vide SS. xii., xix. [2] Juv. Mun. 128; Vide Od. viii. 321, 344.

was the special function of Zeus, and causing the winds to blow.'[1] Again, the link between Poseidôn the Builder and the Phoenicians is so evident as to call for no further illustration. Mr. Gladstone enumerates various historical instances of Phoenician connection with Poseidôn, as when 'in the war with Gelon, Hamilcar, general of the Carthaginians, offered to Poseidôn a magnificent sacrifice, with a view to success in what were mainly land operations. Again while sacrificing a boy to Kronos, he threw into the sea a crowd of victims in honour of Poseidôn.'[2] And he concludes that 'the Outer Geography affords us the strongest evidence of the Phoenician origin of Poseidôn.'[3] With this conclusion, however, I cannot quite agree; the origin of the god does not seem to have been purely Phoenician, nor does his cultus appear to have been originally peculiar to the Phoenicians alone, while at the same time he was doubtless an important member of their Pantheon. And so we read in the Theogony of Sanchouniathôn, which from its intrinsic character cannot have been merely an invention of

[1] Juv. Mun. 247; Vide Od. v. 291.
[2] Juv. Mun. 249; Vide Diod. Sic. xi. 21, xiii. 86.
[3] Juv. Mun. 248.

Philo Biblios:— 'From Pontos descended Sidon, who, by the excellence of her singing, first invented the hymns or odes of praise, and Po-seidôn.' Here it would appear that, there being no Hellenic equivalent for the god's name, we have his Phoenician title Poseidôn or Poseidaon, the meaning of which is yet to be considered. It is also stated in the same Theogony that Kronos (El, the Hamitic Ra) gave Bêrytos to Poseidôn and the Kabeiroi (Gibboureem, Mighty Ones). As these latter personages are undoubtedly Oriental divinities, the whole connection illustrates the Eastern cultus of the god. The savage rites by which he was supposed to have been propitiated by Hamilcar, speak of no innocent Zeus Ombrios, but rather of a bloody Baal-Moloch or Baal-Hamon, while the incident still further illustrates his Libyan sway.

SECTION XVI.

CONNECTION BETWEEN POSEIDÔN AND THE AITHIOPES.

After thus noticing the connection between Poseidôn and the Kyklôpes and Phoenicians, we

naturally proceed to consider his affinity with another Hamitic race, the Aithiopes. The Homeric association between the god and this people is as follows:—On one occasion, we are told[1] that Zeus and all the Olympians, Poseidôn therefore among them, went to visit the Aithiopes, who are described as being blameless, *i.e.* without fault in their duty to the gods. There is here no particular link between them and Poseidôn, but the connection becomes at once apparent from the Odyssey, where we read of another visit of the god, alone, to this mysterious people, made expressly for the purpose of obtaining their worship, while the other gods, the Aryan divinities, remained at Olympos.[2] His visit, on this occasion, was to the Eastern Aithiopes; for it was whilst returning westward that, from the mountains of Lykia, he beheld the raft of Odysseus approaching the land of the Phaiakes.[3] The Aithiopes, we are told, are the last or most remote of men, are divided into two parts, and dwell on the margin of the Ocean-stream, some at the setting, and some at the rising of Hyperîôn,[4] the Sun when on high, the exact equivalent to the Hamitic Ra, who is strictly the Sun from sunrise

[1] Il. i. 424. [2] Od. i. 23. [3] Ibid. v. 282. [4] Ibid. i. 22.

to sunset. The Aithiopes, although divided into two parts, yet all alike live on the margin of Ôkeanos, which, according to the Homeric system, encircles the entire earth. These singular statements, introduced with evident historical and geographical intention, are, as we shall see, in the main strictly correct; a circumstance which condemns the practice of treating Homeric localities as either purely imaginary, or as not belonging to earth. In Mr. Gladstone's Homeric map the Aithiopes occupy the entire margin of the Ocean-stream from East to West, at the southern extremity of the earth. But this arrangement does not seem to sufficiently divide them into two parts. The statements of Herodotos respecting this people are, in all main points, quite in accordance with those of Homer. The 'Aithiopes of Asia' formed, in his time, part of the seventeenth satrapy of the Persian Empire,[1] but they are not longer considered 'the most distant of men,' as the 'swarthy (sun-burnt) Indians' lie beyond them. He alludes also to 'the Aithiopes who border on Aigyptos,' or inhabitants of the country commonly called Aithiopia, and to the Makrobioi (Long-lived) Aithiopes, 'who

[1] Herod. iii. 94.

inhabit that part of Libyê which lies towards the Southern Ocean.'[1] This last circumstance does not in any way prevent the Makrobioi from answering to the Homeric Western Aithiopes, for the shape of Libyê, both in the Herodotean and Ptolemaic worlds, is widely different from the reality, and, in both systems, the Aithiopes occupy a vast region stretching in part along the shores of the Western Ocean. So Perseus, after having slain the Gorgôn Medousa, who dwelt by the Atlantic, in his flight naturally arrived at Aithiopia, where he married Andromedê. Virgil, as might be expected, faithfully follows the Greek writers. In his extreme East, next the Ocean, are the groves of India; in the extreme West, near the Ocean-edge and the setting sun, lies the farthest boundary of Ethiopia.[2]

SECTION XVII.

EARLY HISTORY OF THE AITHIOPES OR CUSHITES.

THE Hamites were the first of the descendants of Noah to found empires and to establish ma-

[1] Herod. iii. 17. [2] Geor. ii. 120; Aen. iv. 481.

terial civilisation.[1] The First Chaldaean empire has now, contrary to the generally received opinion of the learned, been conclusively proved to have been Hamitic,[2] a fact never doubted by those who accepted the Mosaic account. But their pristine sway extended far eastward of Babylon, for the race of Ham 'exercised in early times an uncontested sovereignty on the coasts of Carmania and Gedrosia, along the Indian Ocean, and over all the south of the Arabian Peninsula.'[3] At the same time they spread westward into Libyê, and also established central Hamite sovereignties in Phoenicia and Canaan. Ultimately the Semites deprived them of the sovereignty of Chaldaea, Syria, and Arabia; while the Aryans replaced them in Persia and India. The name Ham signifies the Sun-burnt, and the term Aithiopes, applied by the Greeks to all dark races, has the same meaning. The Aithiopes are therefore the Hamites, or rather the Cushites, a family of the Hamites, the most remote of mankind in the Homeric system of geography, and are divided into two great branches, the Oriental

[1] Vide M'Causland, Builders of Babel, cap. ii.

[2] Vide Rev. Pro. Rawlinson, Five Monarchies, second edit. i. 43.

[3] Ancient History of the East, i. 58.

or Cushite branch extending eastwards from Babylon and Arabia, and the Occidental or Phutite branch extending along the coast of Libyê. Homer does not include among his Aithiopes the Mizraimic and Canaanite branches of the Hamitic race, since he distinguishes the Aithiopes from the Phoinîkes and Aigyptioi; and it is this circumstance which makes him represent the former as divided into two parts separated by a large intervening space of country. Part of the Cushite branch of the Hamitic family settled in Aithiopia Proper, the inhabitants of which are always called Cushites in the Egyptian inscriptions; and these may be included among the Occidental Aithiopes of Homer: so that although, strictly speaking, a portion of the Occidental Aithiopes were Phutites, yet the names Cushite and Aithiop on the whole fairly correspond with each other. The Oriental Aithiopes seem to be alluded to in several passages of Scripture, *e.g.* Ez. xxxviii. 5; and, after these considerations, we can understand the statement of Diodorus Siculus, that 'Tithônos the brother of Priamos proceeded with an army eastward through Asia, as far as Aithiopia, from whence arose the story of Memnôn his son being

born of Eôs,' the Morning.[1] The connection, therefore, between Poseidôn and the sun-burnt Ethiopians is another of the numerous links which unite him with the Hamitic nations, Kyklôpes, Phoenicians, Canaanites, Phutites, and Cushites.

SECTION XVIII.

AITHIOPIAN THEORY OF MR. COX.

Mr. Cox would treat the Aithiopes (Ethiopians) in a manner similar to his method of dealing with many other nations and personages, *i.e.* he would literally resolve them 'into thin air.' He observes: 'In the Ethiopians who fight at Troy we find another people for whom it becomes impossible to find a local earthly habitation.' On the contrary, so many local earthly habitations can be found for them, that we are almost at a loss which to select. 'It may amuse historians,' he continues, 'to regard this mysterious people as the invaders and conquerors of the so-called Chaldæan empire; but no historical inference

[1] For ancient comment on the Homeric Aithiopes, vide Strabo, i. 2.

can be drawn from any mention of them in the Iliad or Odyssey.' This should be proved, instead of being merely asserted; but, in truth, such proof would be impossible to furnish. 'We shall find the Ethiopians dwelling,' he tells us, 'not, as Mr. Rawlinson believes, on the south coast both of Asia and Africa, and as divided by the Arabian Gulf into Eastern and Western, Asiatic and African, but in the bright Aithêr, the ethereal home of Zeus himself, far above the murky air of our lower world.'[1] Independently of the historical objections to this view, it may well be asked,—If the Aithiopes are the inhabitants of 'the ethereal home of Zeus himself,' why should they be said to live at the two extremities of the earth, in the lands of sunrise and sunset? Why, if they dwell with Zeus, should he be said to go far from his usual abode to pay them a passing visit? Into what two divisions can any children of Aithêr be separated? How can they be said to sacrifice to the gods? And why are they particularly connected with Poseidôn? All these questions must be satisfactorily answered before the Natural Phenomena Theory, so far as it relates to the Aithiopes, can be accepted.

[1] Mythology of the Aryan Nations, i. 234.

SECTION XIX.

EARLY CONNECTION BETWEEN HELLAS AND LIBYÊ.

I HAVE noticed[1] the Libyc colony of the Kyklôpes, children of Poseidôn, and the statement of Herodotos as to the African antecedents of the god; and I must next briefly refer to the early connection between Libyê and Hellas, two lands whose shores are linked together by various singular ancient traditions. Thus Iasôn, when sailing in the ship Argô to consult the oracle at Delphoi, was said to have been driven by winds into the shallows near Lake Tritônis; upon which a Tritôn appeared to him, and, on being presented with a tripod, rescued the Argonaut from his danger, and prophesied that, when a descendant of any Argonaut should take the tripod from a temple near the lake in which it was placed, there would be an hundred Hellenic cities in that country.[2] Aristaios, who married Autonoê, a daughter of Kadmos the Oriental, the founder of Thebes, was a Libyan prince and son of the nymph Kyrênê, who gave her name to the

[1] Ante, Sec. xii. [2] Pindar, Pyth. iv.; Herod. iv. 179.

district of Kyrênaia (Cyrenaica). With regard to such traditions, M. Lenormant well observes: 'We cannot refuse to believe that they have some historical foundation; this is also the opinion of the learned Mannert. Their truthful character is more firmly established now that we are acquainted with the ancient connection of Libya with Greece, and with the invasion of Egypt by the Achæans, Laconians, and Tyrrhenians, by way of the western frontier of the Delta, having disembarked in Cyrenaica.'[1] For we learn from the Egyptian monuments that in the fourteenth century B.C. an Aryan navy appeared in the Mediterranean, and a Japhetic race invaded Libyê by sea, and settled near Lake Tritônis, a circumstance which accounts for the existence of this Aryan name in an Hamitic country; as 'the fact that in the Veda Trita rules over the water and the air, establishes the identity of Trito or Tritos, the father of Athênê, with Triton, Amphitritê, and the Tritopatores or lords of the winds.'[2] The original populations of Libyê were the descendants of Phut, dwelling along the Mediterranean coast, the Gaitouloi

[1] Ancient History of the East, ii. 250.
[2] Mythology of the Aryan Nations, i. 440.

(Gaetulians), the ancestors of the Berbers, and who inhabited the more inland regions, and the Negroes of the far interior. Sallust[1] alludes to this early Aryan invasion of Libyê, and styles the invaders Medes, Persians, and Armenians forming part of the army of Hercules.[2] The inhabitants of the country, he says, soon corrupted most of the foreign names: *e.g.* the Medi were called Mauri, Moors, and the various tribes were speedily to a great extent merged in each other. These Aryan invaders appear to have been of the Pelasgian race, and are the Lebu (Libyans) and Mashuash[3] of the Egyptian hieroglyphic inscriptions, in which they are also called Tamahu (Northerners), and Tahennu (Men-of-the-mist). The union of these Aryan tribes with the Aborigines of the country, wandering Canaanites (Hykso-Kyklôpes), and Phoenician colonists, formed the great Liby-Phœnician nation.[4]

[1] Bel. Jugurth. xviii. [2] Vide Sec. xxxii.
[3] Maxyes, Herod. iv. 191.
[4] Vide Lenormant, Ancient History of the East, i. 259; ii. 236.

SECTION XX.

CONNECTION BETWEEN POSEIDÔN AND THE FAMILY OF THE VEDIC TRITA.

THE religion and Pantheon of such a compound nation would, of necessity, be also essentially compound; and the Aryan contribution to the list of deities chiefly consisted of the cultus of those beings, who, in Hellenic Mythology, are connected with the Vedic Trita, a ruler of air and water.[1] These are Athênê Tritogenaia,[2] the unvanquished and delighting in war; Amphitritê,[3] styled Agastonos,[4] the Moaning Sea,[5] daughter of Nêreus and Dôris, and sister of Thetis,[6] who, although not actually stated in the Odyssey to be the wife of Poseidôn, is nevertheless very closely connected with him;[7] and her son Tritôn.[8] Sometimes various Tritônes are mentioned. The Aborigines, Hykso-Kyklôpes, and Phoenician colonists, would supply the Hamitic element in Liby-Phœnician belief; and thus we see how the Aryan Amphitritê

[1] Vide Sec. xix. [2] Hes. Theog. 924. [3] Od. iii. 91.
[4] Ibid. xii. 97. [5] Juv. Mun. 345. [6] Hes. Theog. 240–3, 254.
[7] Cf. Od. iv. 385–453 with v. 421–3. [8] Hes. Theog. 931.

became the wife of the Hamitic Poseidôn,[1] who, by this alliance, is made the father of the Aryan Tritôn. 'For many centuries,' says M. Lenormant, 'the Pelasgi of the Archipelago, Greece, and Italy, the Philistines of Crete, the Sicilians, the Sardinians, the Lybians and Maxyans of Africa, in spite of this distance of sea separating them, united in a close confederation maintaining a constant intercourse,' and thus 'explaining the Lybian element, hitherto inexplicable, in the most ancient religious traditions of Greece, the worship of the Athenian Tritonis, and of the Lybian Poseidon.'[2] Having thus noticed the early connection between Libyê and Hellas, the introduction of the Posidonian cultus on the shores of the Aigaion (Aegaean) and Ionion Seas must next be referred to.

SECTION XXI.

TERRITORIAL CONTESTS OF POSEIDÔN.

ONE of the first features which attracts notice in the Hellenic legendary and mythic history of

[1] Hes. Theog. 930. [2] Ancient History of the East, ii. 167.

Poseidôn, is the great number of territorial contests in which we find the god engaged. If he were a veritable marine divinity, this fact would be inexplicable. Why should a true sea god contend for sway on shore? Nêreus has no such contests, but is satisfied ever to dwell in his own watery depths; and the Hellenic deities generally do not struggle with each other for the sovereignty of particular localities. But we have already had ample reason to conclude that Poseidôn, although he has the strongest connection with the sea, is not an elemental deity or veritable sea-god at all. We observe him appearing as a stranger in the Hellenic world, intruding on the true Hellenic sea divinities, and at once endeavouring to gain a sway on land. His connection with the sea, so far as the Hellenic mind is concerned, is simply that he is a deity who has been brought into Greece from beyond it. Hence, although no true sea god, he is nevertheless always associated with the sea. Respecting his territorial disputes, a very familiar, but non-Homeric legend describes his unsuccessful contest with Athênê for the honour of naming Athens, the arbitrament of the gods in favour of the one who should produce the

most useful gift, and how the olive of Athênê was preferred to the horse of Poseidôn. In another contest with the same goddess for Troizên in Argolis, a city named after a son of Pelops, he was more fortunate, and succeeded in having it named Posidônia;[1] and the two deities arranged to hold it jointly, in allusion to which agreement ancient coins of the place bear a trident *and* a head of Athênê. Poseidôn had also a celebrated temple, the same in which Dêmosthenês poisoned himself, in the small island of Kalaureia on the Argolic coast. This island the god was said to have obtained from Lêtô, in exchange for his rights in Dêlos. He also exchanged his rights in Delphoi for the promontory of Taineron in Lakônikê, where he had another famous temple.[2] He also contended with Hêlios for Korinthos, and Briareôs, who was appointed arbitrator on the occasion, assigned the Akrokorinthos to Hêlios, and the Isthmos to Poseidôn.[3] He contended unsuccessfully with Hêrê for her favourite Argos,[4] successfully with Zeus for the island of Aigina, and unsuccessfully with Dionysos for the island of Naxos, which the latter deity named Dionysias after himself. These are some instances of

[1] Strabo, viii. 6. [2] Ibid. 5, 6. [3] Paus. ii. 1. [4] Ibid. 22.

Poseidôn's numerous territorial disputes; and the truth which underlies such legends is very evident, *i.e.* that, on the introduction of his foreign cultus into Hellas, it was everywhere opposed by that of rival divinities, most of whom were the already established Aryan deities of the country. These contests are unnoticed by Homer; they were both unconnected with his theme, and were also all decided long before his time, in which Poseidôn was firmly established as an Hellenic deity, second to none save Zeus himself. The Great Stranger tells Hêrê that they two were much more powerful than the other Olympians, except Zeus;[1] and although this line of the poem is by some considered to be spurious, yet, that Poseidôn made no idle boast is very evident, since Apollôn dare not even enter the lists against him in the Theomachy;[2] Athênê shrinks from contending with him in the Homeric Outer World, in which he was all but supreme;[3] and even Zeus himself is rejoiced when a contest between them is avoided, remarking, that he could not have compelled him to submit 'without sweat;'[4] whilst Poseidôn, on his part, boldly

[1] Il. xx. 135.
[2] Ibid. xxi. 469.
[3] Od. xiii. 341.
[4] Il. xv. 228.

asserts their absolute equality,[1] although when calmer he admits the superiority of Zeus.[2]

SECTION XXII.

HIS CONNECTION WITH THE HORSE.

I WILL next notice Poseidôn's remarkable connection with the horse. We have seen [3] that 'his relation to the horse, which is very perceptible, though not of primary rank in Homer, cannot be adequately explained by any comparison between that animal and the wave.' [4] The chief Homeric instances of this relation are the statement that he gave the immortal steeds of Achilleus to Peleus,[5] and the remark of Achilleus, that Poseidôn must have taught Antilochos horsemanship.[6] Also in the Homeric hymn to Poseidôn, he is alluded to as the steed-subduer. Mr. Gladstone has made a very ingenious suggestion in explanation of this somewhat obscure circumstance, *i.e.* That the institution of Games was Phoenician: that, being Phoenician, it was

[1] Il. xv. 166. [2] Ibid. viii. 211. [3] Ante, Sec. iv.
[4] Juv. Mun. 245. [5] Il. xxiii. 277. [6] Ibid. 306.

presided over by Poseidôn: that the Hellenic tribes, being much given to horsemanship, introduced the horse into the games: and that the horse thus came under the special care and patronage of Poseidôn.[1] With this view, however, I am compelled to disagree. For, I do not think that the fact that Homer describes Games among the Phaiakes in Scheriê is strong, still less conclusive, evidence that they were an institution originally Phoenician. We have also a description of Hellenic Games in honour of Patroklos; and, in the abstract, the Phaiakes are almost as likely to have borrowed the custom from the Hellenes, as the Hellenes from the Phaiakes, and I cannot but think that Games are an institution more Aryan than Hamitic. Again, that the Hellenic tribes were much given to horsemanship may well be doubted, both on account of such legends as those relating to the Kentauroi (Centaurs), which seem to indicate that a man on horseback was regarded as an unusual sight; and also, because it is evident from the Homeric poems that the animal was not much used for riding. Yet the fiery charger that started up at a stroke of the trident of

[1] Vide Juv. Mun. 132.

Poseidôn was a war-horse, as truly as the splendid steed described in the Book of Job; and it was for that very reason that his maker was unsuccessful in the contest for Athens, the olive of peace being preferred to the animal associated with battle. The war-car, so conspicuous in Homer, was evidently first used amongst the Hamites and Semites. The Egyptians, Assyrians, and Canaanites were famous in early times for their chariots and horses, and Herodotos [1] asserts that the Hellenes borrowed the custom of harnessing four horses to a chariot from Libyê. The four-horse chariot was not unfamiliar to Homer. Hektôr for instance had one, and his horses were Xanthos, Podargos, Aithôn, and Lampos.[2] The Phaiakian ship, too, that bore Odysseus to Ithakê, is described as cutting the sea as swiftly as a four-horse chariot.[3] Thus the war-car, like the god Poseidôn, passed over from Libyê into Greece, and hence the connection of the Libyan Poseidôn with the war-horse. Yet, at the same time, it must be remembered that Libyê was not the original home either of the chariot or of the god, but merely the channel through which the use of the one, and the cultus of the other, were

[1] IV. 189. [2] Il. viii. 185. [3] Od. xiii. 81.

introduced into Greece. This connection of the horse with Libyê and with the war-car is in exact accordance with the fact which Mr. Gladstone has observed, that in Homer the animal is nowhere mentioned in direct connection with the Phaiakes, or indeed with the Phoenicians. The student of Homer may observe that, although Poseidôn has a chariot and horses wherewith to traverse the sea,[1] yet that, in the poet's mind, he is too much of a sea-god to allow a description of his using the chariot when on land. Of course the above explanation is open to the objection that Herodotos only asserts that the Hellenes borrowed the four-horse chariot from Libyê, and is silent as to the two or three-horse chariot. But, as people who used four horses in a chariot must almost necessarily have previously used two, and as the whole combination of the evidence generally, including the undoubted connection between Poseidôn and the horse, is so strongly in favour of a Libyan use of the war-car, and of an Hellenic adoption of it from thence, the strongest possible evidence to the contrary must be produced before this view can be fairly pronounced untenable.

[1] Il. xiii. 23.

SECTION XXIII.

HIS CONNECTION WITH THE LATIN GOD CONSUS.

Poseidôn, lord of the horse, seems also to be connected, if not identical, with the Latin deity Consus, who, by the later Romans, was identified with Neptunus, although originally quite distinct from the sea-god. Consus, an obscure divinity, was regarded as the god of council, secret deliberations, and mysteries; and also as the patron of horsemanship. In his festival the Consualia, horses and mules were freed from labour and crowned with flowers. Mr. Cox is inclined to connect the name with the Hindu Ganesa, 'the lord of life and of the reproductive powers of nature;'[1] but this is purely conjectural. Consus also curiously corresponds with Khons or Chons, who, in the Egyptian Pantheon, appears as the son of Amen-Ra, and the third person in the triad of Thebes, and whose name signifies Huntsman. Thus Khons, Consus, and Poseidôn are alike associated with the horse; whilst the attribute of mysterious wisdom which characterizes Consus, distinguishes Poseidôn in a similar

[1] Mythology of the Aryan Nations, i. 347, note.

manner; a fact not at once apparent in the Hellenic Mythology, because this phase of Poseidôn's character is much overshadowed by the attributes of several of the Aryan divinities. Thus wisdom generally is a special characteristic of Zeus,[1] of Apollôn,[2] or of Hêlios the Sun,[3] who sees and knows all things. But the wisdom of these beings only represents the knowledge derived from ocular observation, which is perfectly distinct from the knowledge of mysterious religious secrets or other occult matters, and therefore they do not, in reality, trench on the character of Poseidôn in this particular, but only appear to do so. In a remarkable passage in the Iliad,[4] Poseidôn claims to be wiser than Apollôn, who does not deny the assertion, and in every way confesses his inferiority; while the Subordinate (Hypodmôs) of Poseidôn, Prôteus the Aigyptian,[5] is possessed of unerring knowledge and prophetic powers. We may fairly assume that the master was as wise as the servant; indeed he is expressly represented as gifted with prophetic powers,[6] and it would seem

[1] Il. xiii. 355. [2] Hom. Hymn to Hermês, 535.
[3] Il. iii. 277; Od. viii. 302.
[4] XXI. 440. [5] Od. iv. 386. [6] Il. xx. 293.

not improbable that, although the Egyptians did not admit Poseidôn *eo nomine* among the number of their divinities,[1] yet that, under the name of Khons, he obtained a place in their Pantheon; as we shall find reason to believe that his worship prevailed amongst all the branches of the Hamitic Family, although he was known amongst them by different names. Consus, moreover, is regarded as a god of the lower world, or Chthonian divinity—another circumstance which connects him with Poseidôn, whose character becomes more and more Chthonian the farther his cultus is traced into the East, where also his phase as lord of knowledge and wisdom appears more manifestly. The name Consus well preserves both this idea and his connection with the horse; and it may be remarked, that the titles of the more mysterious divinities are generally found to be manifold in meaning. Consus in Italy, like Poseidôn in Greece, is finally regarded as a marine deity, because his worship has been brought into the country from beyond the sea.

[1] Herod. ii. 43.

SECTION XXIV.

HIS CONNECTION WITH THE BULL.

THE horse is not the only animal particularly connected with Poseidôn; there is also the bull, his favourite sacrifice; and the Homeric link between them is, in this case, quite as strong as in the former. Thus the Pylians, when about to engage in battle, solemnly offer a bull to Poseidôn;[1] and Têlemachos finds the Pylian Nestôr on the sea shore, engaged in offering a sacrifice of a great number of black bulls to the same deity,[2] who, as previously noticed,[3] is called by Hesiod Taureos, or Poseidôn-of-the-Bull. Thus, too, the Phaiakes offer twelve bulls to the god in time of alarm.[4] This connection is non-Hellenic, both because Poseidôn is not an Aryan divinity, and also because the sanctity of the bull or ox and its connection with deity is an essentially Oriental feature; reminding us of the Cattle of Hêlios, the Apis of Egypt, the Oxen of Solomon, the Calves of Jeroboam, and the winged Bulls of Assyria. Etymology may somewhat assist in explaining the ideas which seem

[1] Il. xi. 728. [2] Od. iii. 6. [3] Ante, Sec. iv. [4] Od. xiii. 181.

to have linked together Poseidôn and the bull. From the same Semitic root Sr or Shr come the words Sar, a prince or mighty one, and Shur, a word signifying both bull and wall.[1] Here we have a number of associate ideas: (1) A horn, the well-known Oriental symbol of power; (2) A horned bull or mighty prince; (3) A wall, connected in idea with a mighty man as being a source of protection. Shur, in Chaldee Tur, appears to have become associated in idea with the singularly similar Aryan word Taurus, Tauros, Sthûras, or Steer. And, as the Semitic root contains words meaning bull, tower or wall, and prince; so also, curiously enough, does the Aryan, for among its kindred words are Tursis, Turris, Turannos, Tour, Tower, Tor (a projecting rock), with which latter we may compare the Hamitic Tzur (Tyre), a rock, whence the name Syria is probably derived. Tur or Taur-os, a word which might be understood to mean either the Bull or the Wall or Tower, and figuratively the Mighty One or Defender, is a term which could be aptly applied to the great and mysterious Poseidôn, the Building god, and known as Asphaleios the Securer;[2] and hence, we see what a number of

[1] Cf. Gen. xlix. 22. [2] Vide ante, Sec. vii.

ideas are combined in Taureos, the Hesiodic epithet of the god. If, moreover, Gale,[1] following Bochart, is correct in the assertion that the same Phoenician word signified both Bull and Ship; the introduction of the cultus of Poseidôn into Greece by means of ships may have been commemorated by connecting him with the bull. Occult symbolism has frequently availed itself, either of two words of similar sound, or of one word of manifold meaning, by commemorating a personage or event signified by one of such words or meanings under the form of the thing signified by the other. Thus, if the name of any particular deity had the same sound as the word meaning fir-tree, the representation of a fir-tree was, to the initiated, the symbol of the god.

SECTION XXV.

POSEIDÔN ENNOSIGAIOS.

One of the ordinary epithets of Poseidôn is Ennosigaios or Enosichthôn, the Earthshaker, a characteristic the very opposite of a maritime

[1] Court of the Gentiles, ii. 1.

divinity. The most remarkable instance of the exercise of this power is in Il. xx., when the gods are preparing for the Theomachy:—

> Beneath stern Neptune shakes the solid ground;
> The forests wave, the mountains nod around;
> Thro' all their summits tremble Ida's woods,
> And from their sources boil her hundred floods.
> Troy's turrets totter on the rocking plain,
> And the toss'd navies beat the heaving main.—POPE.

Aidôneus himself, King of the Underworld, trembles; and leaping from his throne, shouts in alarm, dreading lest the Earthshaker should rend the crust of the world asunder, and display to gods and men his doleful regions. All this is indicative of a deity worshipped in a country subject to earthquakes; and so we find Strabo, after noticing how constantly the inhabitants of a part of Asia Minor, and notably of the city of Philadelpheia, were exposed to this phenomenon, remarks with respect to Apameia, 'For this reason it is probable that Poseidôn is worshipped there, although they are an inland people.'[1] As to Philadelpheia, the fact recalls the appropriate Apocalyptic promise to the Philadelpheian Overcomer, that he should remain an unshaken pillar, and should 'go no more out,'[2] *i.e.* into the open

[1] Strabo, xii. 8. [2] Apoc. iii. 12.

country to avoid being crushed by falling buildings. The whole character of Poseidôn Ennosigaios is both quite unconnected with the sea, and far more Oriental than Hellenic. We notice, too, an inland worship of the god, which is to be traced in various inland districts, as for instance in Arkadia;[1] an additional illustration of his essentially non-maritime nature.

SECTION XXVI.

OTHER EPITHETS OF POSEIDÔN. LORD OF AIGAI AND HELIKÊ.

But considering the intimate connection established between Poseidôn and water, when once he had taken his place among the divinities of Olympos as one of them, it would be indeed remarkable if many of his epithets were not peculiarly appropriate to a marine deity. Thus we find the god described as Gaiêochos,[2] the Earth-encircler, in allusion to the all-surrounding oceans and seas, although the epithet may also have a further meaning.[3] He is also called

[1] Paus. viii. 10. [2] Il. xv. 222. [3] Vide SS. xxix. xxxix.

Kyanochaitês, the god-of-the-kyanos-locks; not azure-haired, for kyanos colour is that of dark-blue steel,[1] in allusion to the sea 'so deeply, darkly, beautifully blue,' and Amphitrîtê is similarly styled Kyanôpês,[2] the dark-eyed. As having such an extended empire, both by sea and land, he is Eurysthenês,[3] the wide-ruling. As the builder of infernal prisons,[4] he is Pylaochos, Lord-of-the-gate, as Aïdôneus is Pylartes, Guardian-of-the-gate. I have already[5] noticed several places particularly associated with him and his worship; besides which, two of his most remarkable seats were at Aigai in Euboia,[6] and at Helikê in Achaia.[7] At Aigai were his palaces[8] in the depths of the sea, whence he drove his swiftly-flying steeds to a cave between Tenedos and Imbros.[9] His connection with gold, and hence with Oriental wealth, is remarkable. His splendid dwelling glittered with gold; his steeds had golden manes; he adorned himself with gold on setting forth, and his very lash is golden. With respect to Helikê, Homer alludes to the sacrifice of bulls[10] to the Helikônian king;[11]

[1] Vide Sir J. Lubbock, Pre-historic Times, 5.
[2] Od. xii. 60.
[3] Il. vii. 455.
[4] Hes. Theog. 732.
[5] Sec. xxi.
[6] Strabo, viii. 7.
[7] Il. viii. 200.
[8] Od. v. 381.
[9] Il. xiii. 21.
[10] Vide Sec. xxiv.
[11] Il. xx. 404.

and the place itself was overwhelmed by the sea B.C. 373, in consequence, it is said, of the inhabitants having refused to give up a statue of Poseidôn to some expelled Ionians. Near Helikê stood, at one time, a bronze statue of the god, holding a hippokampos (horse-caterpillar, 'the Syngathus Hippocampus of Linnæus') in his hand.[1] It is suggested that this little animal, the head of which when dried is said to resemble that of a horse, gave rise to the idea of marine monsters with the heads of horses, as attendant on sea divinities. Poseidôn was a favourite deity among both the Ionians and Aiolians; and his worship very extensively prevailed over Greece, the Islands, and a great part of Italy, as for instance at the celebrated city of Posidônia, afterwards called Paestum, in Lucania.

SECTION XXVII.

THE CHILDREN OF POSEIDÔN.

THE position of Poseidôn in the mythical Genealogies of Greece is in exact accordance with the

[1] Strabo, viii. 7.

various circumstances which I have noticed as illustrative of his connection with the Hamitic East. Thus he is represented as being the father or ancestor of Bêlos, Agênôr of Phoinîkê, and Aigyptos; or in other words of the Babylonians, Canaanites (for the Greeks, very properly, made no distinction between the Canaanites and Phoenicians), and Egyptians, all Hamitic races. By some persons Hellenic Legendary Genealogies are regarded as utterly worthless and purely imaginary. It would be beyond my present purpose to deal with this question here: suffice it to say that, while such an opinion is necessarily incapable of proof, the contrary view is supported alike by reason, probability, and modern research. Through Aigyptos, Poseidôn became the ancestor of the noble house of the Abantiads of Argos; among whose members are the heroes Akrisios, Proitos, for whom the Kyklôpes built Tiryns,[1] Perseus, Amphiaraös, the illustrious warrior-prophet, a descendant of the great seer Melampous, who is stated by Herodotos[2] to have brought Egyptian Mysteries into Greece; Adrastos, Alkmaiôn, and others. Through Agênôr, Poseidôn became the ancestor of Phoinix, mythic sire of

[1] Ante, Sec. viii. [2] II. 49.

the Phoenicians, and of Kadmos, the stranger from Kedem the East,[1] and the Labdakids of Thêbes; including Laios, Oidipous, Eteoklês, Polyneikês, and Antigonê. In genealogical lists and legends such as these, are preserved the traditions of Hamitic immigration with its consequent events; and, while the stories of this Elder Time are not to be received, in all their details, as historic truths, in exactly the same sense in which we believe the events of later ages, yet to reject them as historically purely imaginary because, perhaps, many of them are replete with difficulty, is highly unphilosophical, nay ridiculous. Such a mass of legend and tradition must have had some proportionate foundation; and it is the acknowledgment of this fact, coupled with the difficulty of discovering the foundation in actual history, that has led to the Natural Phenomena Theory being stretched beyond its proper limits.[2] Thus, in its utmost extension, Perseus, Theseus, Kadmos, Oidipous, Bellerophôn, and numberless other heroes, are all resolved into the Sun; and their opponents into

[1] Cf. Gen. xv. 19.

[2] As to its proper limits, vide Professor Max Müller, 'On the Philosophy of Mythology,' Contemporary Review, December, 1871.

Clouds, Storm, Darkness, &c. This is the undue extension of the Theory. It may be applied with excellent effect to the Aryan divinities, and to various impersonations of nature, but must not be brought into history. The names of Vedic and Hellenic deities are, in many cases, undoubtedly mutually illustrative of each other; they sprang from one source, and point backward to a remote common origin. But, while we admit the original identity of Zeus and Dyaus, Ouranos and Varuna, we are not compelled to believe that Achilleus is the Vedic solar hero Aharyu, or that Odysseus represents the Sanskrit Ulukshaya, *i.e.* the Sun in his aspect of a wide-ruling power, Eurysthenês. True, the contrary is positively asserted; but that such an assertion is incorrect will, I think, be evident from a single example. To take the case of Zeus and Dyaus. Had we never heard of the Sanskrit language, we should, notwithstanding, be well aware, from Classical sources, of the place which Zeus, in the belief of the Greeks and Latins, occupied among Natural Phenomena; we should know that he represented

> The refulgent heaven above,
> Which all men call, unanimously, Jove.

This heaven must have been seen by all the members of the Aryan Family wherever scattered; and, as they all originally spoke the same language, and now speak kindred languages, it was natural, nay almost necessary, that they should call this universally conspicuous object by the same name, or at least by similar names. When, therefore, we find the name Dyaus in the Vedic Hymns, and notice that, not in name only, but also in mythologic position generally, he exactly corresponds with the Zeus of the West, we unhesitatingly identify the two. And now to apply this principle to the case of Achilleus, or any other hero. We do *not* know, from Classical sources, that Achilleus was a representation of the Sun; and, had the Sanskrit language been unknown, the idea that he is to be regarded as a solar hero would probably have never arisen. By what then is such an idea supported? By a very slight verbal resemblance, which, even if far stronger, might, as in a thousand other instances, be purely accidental; by fanciful parallels, often elegant and ingenious, but showing their inherent weakness as satisfactory evidence by their plasticity, and the ease with which they may be drawn; and lastly, by the

difficulties of an historical explanation. But all these combined are far too weak for the purpose; for, until we know from Western sources that the Western Aryans regarded Achilleus as an impersonation of the Sun, we are not justified in assuming that the Eastern Aryans ever heard of such a personage under any name whatever, or that Aharyu is the Achilleus of the East. I trust that this apparent digression will not be thought unnecessary; for, if the Natural Phenomena Theory be true in its extension—if Poseidôn is Zeus Ombrios or any other Aryan divinity, then the facts and circumstances which appear to support his Hamitic origin must be illusory or inexplicable, and the deductions proposed to be drawn from them erroneous.

SECTION XXVIII.

THE CHILDREN OF POSEIDÔN—*continued.*

THÊBES being one of the most important of the Phoenician colonies in Hellas, and Poseidôn being a member of the Phoenician Pantheon, we naturally find numerous traces of him in the

district of Boiôtia. Thus Asplêdôn, Anthêdôn, and Onchêstos, the mythical founders of the Boiôtian towns of these names, are said to have been his sons or descendants; and Aôn, ancestor of the ancient Boiôtian tribe of the Aones,[1] is also called his son. His temple and grove at Onchêstos were very celebrated.[2] Many other heroes and personages are called his children, as for instance Kerkyôn, a tyrant of Eleusis, killed by Theseus. This legend appears to commemorate some triumph of the national hero of Attikê over a foreigner. Poseidôn was also, as has been already noticed, the father of the Kyklôpes; and from him likewise were descended the royal house of Scheriê,[3] who ruled over that singular nation the Phaiakes, in so many respects the counterparts of the Phoenicians, and yet not absolutely Phoenicians. Various giants and monsters are also among his descendants, as Oriôn,[4] the giant-hunter of Boiôtia, a singular personage whose history seems to be borrowed from Oriental sources; and the Alôïds, Ôtos and Ephialtês, colossal youths, who at nine years old attempted to scale heaven by piling up mountains; which, says Homer, they would

[1] Paus. ix. 5. [2] Vide Il. ii. 506. [3] Od. vii. 54. [4] Ibid. xi. 572.

have accomplished had not Apollôn slain them while they were yet beardless.[1] Mr. Gladstone remarks that 'the efforts of the two youths recall the traditions of the Tower of Babel;'[2] and, in illustration of the connection between Poseidôn and giants generally, it may be observed that, being a deity of the land of Canaan, which was pre-eminently 'a land of giants,'[3] the home alike of the Aimeem (Emims), Anokeem, Rephoeem, Zamzummeem ('Buzzers'), Amorites, and other gigantic races, he would naturally be regarded by the Greeks as the father of those races, in the same manner as they were the children of Zeus.[4] The myth of Oriôn seems to have been taken from the history of Nimrod, who is called by the LXX. the Giant-hunter.[5]

[1] Od. xi. 305.
[2] Juv. Mun. 251.
[3] Deu. ii. 20.
[4] Cf. Acts xvii. 28; Juv. Mun. 251.
[5] Cf. Professor Rawlinson, Five Monarchies, i. 154.

SECTION XXIX.

HOMERIC DISTINCTION BETWEEN POSEIDÔN AND THE ARYAN DIVINITIES.

BEFORE leaving Hellas to trace Poseidôn into those Eastern regions in which he and his worship originated, it is important to remark the emphatic distinction made between him and the Aryan Divinities in the Homeric poems, which have all along served so well to illustrate his Hamitic origin. When Odysseus is in the Underworld, Teirêsias commands him to offer certain sacrifices, including a bull, to Poseidôn; and then to return home, and offer hecatombs to the gods who possess the wide heaven.[1] Here is the clearest possible distinction made between Poseidôn and the Aryan deities, who are constantly referred to as 'the gods who possess the wide heaven.'[2] Odysseus is to sacrifice to all in order; to Poseidôn first, because he is in the Outer World, and therefore within the peculiar jurisdiction of that deity. When he returns home to Ithakê, *i.e.* comes within the regions

[1] Od. xi. 130.

[2] Ibid. vi. 243; xiii. 55; xvi. 183; xix. 40; xxii. 39, &c.

specially ruled by the Aryan deities, he is to sacrifice to them. When Homer wishes to include all the gods, he speaks, not of 'the gods who possess the wide heaven,' but of 'the gods who possess Olympos;'[1] that being a place where each god, and therefore Poseidôn also, had a particular dwelling or abode.[2] But it may be said that these distinctions are too finely drawn, nay, probably imaginary, and that the poet really intended, notwithstanding an apparent distinction, to include Poseidôn among the Heaven-possessing gods. Then I may refer to another passage, which, if possible, still more clearly illustrates the distinction.[3] Here, Zeus praises the piety of Odysseus, shown in his sacrifices to the Aryan gods, who are described in the customary formula as those 'who possess the wide heaven.' All the gods, except Poseidôn, pitied Odysseus;[4] and Zeus adds, 'But Earth-possessing (Gaiêochos) Poseidôn is ever angry on account of the Kyklôps.' Here Poseidôn the Earth-possessor, a terrestrial, not to say chthonian, deity, is contrasted with the Heaven-possessing gods. It matters not what signification is given to Gaiêochos; whether it be

[1] Od. xii. 337. [2] Il. i. 606. [3] Od. i. 68. [4] Ibid. 19.

understood to mean possessing the earth, in the sense of encircling it, holding it in his arms as it were, the usual meaning of the word when applied to Poseidôn in his character of lord of the sea,[1] a meaning, however, which would appear somewhat insufficient in this passage; or, whether it is intended to imply that the earth was in some special way his habitation, as the wide heaven was the peculiar home of the Aryan gods: be this as it may, the distinction between him and them is clear and absolute. They take secret counsel against him, and it is stated that he alone could not withstand them all;[2] a passage which conveys no slight tribute to his power.[3] He was not of the Aryan Family, and scarcely acknowledged even Zeus as his Overlord. He had ere this, by a conspiracy that was all but successful, and assisted by two powerful Aryan allies, Hêrê and Athênê, shaken for a time the Thunderer's power; and would even have succeeded in binding him, but for the interposition of the hundred-handed Ouranid Briareôs, by men called Aigaiôn;[4] a singular story, apparently illustrative of an alliance between the established Aryan religion and an elder Nature Worship

[1] Vide Sec. xxvi. [2] Od, i. 78. [3] Cf. Sec. xxi. [4] Il. i. 403.

against Hamitic innovations, which latter would seem to have been supported by an Aryan section of the community, as well as by Hamitic immigrants. Mr. Gladstone regards the legend as symbolical of an effort of anthropomorphic worship to effect the overthrow of a former Pelasgian creed.[1] Again, the hostility of Poseidôn to the Aryan gods is illustrated in the mighty effort of his children, the Alôïds, to storm the abode of the Heaven-possessors; a movement which, had it not been nipped in the bud, would have proved successful.[2]

SECTION XXX.

ORIGIN OF THE PHILISTINES.

HAVING now considered the worship of Poseidôn in the West, in Libyê and in Greece, it remains to trace it into those Eastern countries which were the original home of all religion and of all idolatry; for, although the cultus of the god passed into Greece chiefly by way of Libyê, yet was it not, any more than the war-car, indigenous

[1] Juv. Mun. 337. [2] Vide Sec. xxviii.

in that country. In illustration of the links which connect the Eastern and Western shores of the Mediterranean, I must now refer to the composition of the Philistine nation, a subject involved in considerable obscurity. The very early inhabitants of Philistia (Pelasheth), a country extending from Japho (Joppa) to the little River of Egypt, were the ancient tribe of the Avim;[1] the district appears to have been known at one time as Hazerim, or the Land of Enclosures, and the Avim dominion extended as far southwards as Azzah (Gaza). The greater part of the Avim were destroyed by the Kaphtoureem (Caphtorim), who came out of Kaphtour;[2] and mention is also made of the Isle (Heb) of Kaphtour.[3] This change of ownership took place before the time of Moses, and the first question which arises is—Who are the Kaphtoureem, and whence came they? That they were subsequently known as Philistines is evident from the question, 'Have not I brought up the Philistines from Caphtor?'[4] We find the Kaphtoureem described as descendants of Mizraim,[5] a name which seems to represent a

[1] Jos. xiii. 3. [2] Deu. ii. 23. [3] Jer. xlvii. 4.
[4] Amos ix. 7. [5] Gen. x. 14.

race, rather than a man, *i.e.* Mes-ra-n, Children of Ra, the Sun, which the Egyptians claimed to be; and it is stated[1] that the Philistines came or were descended, not from the Kaphtoureem as might be expected, but from the Kasluheem, another Mizraimic tribe. It has, however, been suggested, and with much reason, that, in accordance with the passages quoted from Jeremiah and Amos, the parenthesis should be transposed, so as to read 'the Kaphtoureem out of whom came Philistim.' The Philistines, then, would seem to be a branch of the Kaphtoureem, or of some closely kindred tribe; and, from the statement in the Book of Genesis, it can hardly be doubted that the Kaphtoureem were originally located in Lower Egypt. But they are connected with an island, and the name Philistines is rendered by the LXX. Allophŷloi, Strangers. The greater part, then, of the nation, but not all, came to Philistia from some distant island, and we have the choice of Kypros and Krêtê; the preponderance of evidence being, I think, greatly in favour of the latter. The whole Philistine nation, however, did not come to Philistia from Krêtê; for there was a little Pastoral Philistine

[1] 1 Chron. i. 12.

kingdom at Gerar in the time of Abraham, composed doubtless of immigrants who had arrived thither direct from the Egyptian Kaphtour. The Krêtan immigrants appear to have called that island after their own name, Kaphtour; and Moses calls the Eastern Mediterranean the Sea of the Philistines,[1] which may allude to a naval intercourse between the island of Krêtê (Kaphtour), the Egyptian Kaphtour, and Philistia. The identity of the Isle of Kaphtour and Krêtê appears as follows: The Philistines came from Kaphtour:[2] they, or some of them, are called Cherethim or Cherethites,[3] *i.e.* Archers; and the name Cherethim is rendered by the LXX. Krêtes: therefore, those who came from Kaphtour are the Krêtes, and Kaphtour is Krêtê, an island ever famous for the use of the bow. To the same effect writes the learned Gale: 'The name Cretes seems to be taken from the Hebrew Crethi, *i.e.* darters, from their fame for darting. Thence the Cretian bow and the Cretian arrow.'[4] We observe, then, two distinct portions of the Philistine nation; the very early Mizraimic

[1] Ex. xxiii. 31. [2] Amos ix. 7.
[3] 1 Sam. xxx. 14; Ez. xxv. 16; Zeph. ii. 5.
[4] Court of the Gentiles, i. 8.

immigrants from Egypt, and the mixed immigrants from Krêtê, an Aryo-Hamitic race. Hence, there is no connection between the Philistines and the Canaanites, and the conquest of the latter by Joshua is regarded with comparative indifference by the former. With respect to the Pastoral Hamitic Philistines,[1] Herodotos[2] makes the singular statement, that the Egyptians called their pyramids by the name of the shepherd Philitis, who at that time fed his cattle there; thus illustrating the Mizraimic origin of the ancient kingdom of Gerar.

SECTION XXXI.

THE EARLY INHABITANTS OF KRÊTÊ.

THE island of Krêtê was, at a very early period, exceedingly populous[3] and powerful.[4] Homer enumerates the following races as inhabiting it: Achaioi, Eteo-Krêtes, Kydônes, Dôrieis, and Pelasgoi.[5] Besides these the regular inhabitants, there were also the Phoenician settlers on the

[1] Gen. xxvi. [2] II. 128. [3] 'Hundred-citied Krêtê,' Il. ii. 649.
[4] Thoukyd. i. 4. [5] Od. xix. 175.

coast, the founders of Phoinikê[1] and Itanos; and who are to be traced by such names as Lebena (Liar promontory), and Arados (Arvad), and by the discovery of 'a Cretan Jordan flowing from a Cretan Lebanon.'[2] Three of the five races named by Homer, the Achaians, Dorians, and Pelasgians, were immigrants from Greece; there remain then the Eteo-Krêtes or Aboriginal Kretans, the Autochthons of the island, and the Kydônes, who lived near the river Iardanos[3] and were particularly famous for their skill in archery. The five races are all included under the general name of Krêtes,[4] but had different dialects; the result of which was that a mingled patois was spoken in the island.[5] 'The wealth of the hundred-citied island was just what might be expected to arise from the early combination of Phœnician enterprise with Pelasgian industry. There were many races in Crete, and there was a mixture of tongue. This appears to indicate the presence of the Phœnician element in considerable force, with its Semitic forms of speech.'[6] Herodotos[7] states that the whole of Krêtê was

[1] Acts xxvii. 12. [2] Rev. Isaac Taylor, Words and Places, 92.
[3] Od. iii. 292. [4] Il. ii. 645. [5] Od. xix. 175.
[6] Gladstone, Juv. Mun. 89. [7] I. 173.

at one time possessed by barbarians, and therefore we may fairly consider the Eteo-Krêtes, or original inhabitants of the island, to have been the Hamitic Kaphtoureem, immigrants from Egypt; and this seems the more probable, since the compound name Eteo-Krêtes, Original Cherethim, is evidently a descriptive Hellenized appellation, and not a title applied by these early colonists to themselves. It may, then, be reasonably concluded, that the Mizraimic Kaphtoureem first colonized the island at a remote period, and called it after themselves Kaphtor; that the Kydônes, a Japhetic tribe of skilful archers, subsequently established themselves in the north-western portion of the island; that these two races were both found there by the Phoenician colonists, who, consequently, called the island the Land of Archers, or Cherethim, which title was Hellenized into Krêtê; and that, lastly, other Hellenic tribes settled in the country. The manners and customs of the mingled Krêtan races would doubtless, like their languages, have greatly assimilated during their joint residence in the island; and the Kaphtoureem particularly, being ultimately in a very decided minority, would constantly become more Aryan and less

Hamitic, and so, at length, might entirely lose their Egyptian associations, and be united with the Hellenes. The country seems to afford an illustration of the combination of Aryan and Hamitic races, almost unique in its completeness, and it appears to have been the general base of Achaian warlike effort against Egypt.[1]

SECTION XXXII.

ARYAN INVASION OF EGYPT.

THE attacks of the combined forces of the Libyans and Mediterranean Aryans on the empire of the Pharaohs seem to have been chiefly comprised in two great efforts, a Western and an Eastern expedition; the former of which, although at first successful, ended in complete failure; while the latter, although unfortunate in its commencement, became finally a comparative success. The Western expedition, in which the combined forces of the Liby-Phoenicians, Achaians, Tyrrhenians, Lakônians, and Krêtan Philistines, invaded the western frontier

[1] Vide Juv. Mun. 145.

of Egypt in the reign of Rhamses II., the Sesôstris of the Greeks, was at first successful; and, at the close of his reign, the invaders actually occupied the western portion of the Delta; but, in or about the time of Merenphtah, the son and successor of Rhamses, they were defeated and destroyed. 'We need feel no surprise,' observes Mr. Gladstone, 'at the silence of Homer with respect to this daring enterprise. He sang for the glory of Greece; and as on this occasion, sharing the disastrous fate of their Libyan allies, his countrymen were utterly worsted by the foreigner, it was no fit subject for his minstrelsy.'[1] Yet, as Mr. Gladstone has remarked, there seems to be an indirect notice of this invasion in the fiction related by Odysseus to Eumaios.[2] In this imaginary account Odysseus says that he sailed with nine ships from Krêtê to Aigyptos, a voyage occupying five days; that, when arrived in Aigyptos, his comrades began to plunder the country and murder the inhabitants; that an Aigyptian force was collected, and a battle ensued in which the Krêtans were completely routed; and that he himself was taken prisoner with others, and made to work for the

[1] Juv. Mun. 146. [2] Od. xiv.

Aigyptians.[1] His fiction thus exactly agrees with the historical account of this unsuccessful Libyo-Aryan invasion of Egypt; which it would appear, therefore, Homer must have had in view when putting the story into the mouth of Odysseus. The notice of the severe bondage to which the captives were condemned, both reminds us of the sufferings of the Israelites, and is peculiarly connected with the era of Sesôstris; during which Egypt was crushed under the oppression of a building mania, the intensity of which is almost unparalleled in history.

SECTION XXXIII.

SETTLEMENT OF THE KRÊTES IN PHILISTIA.

THE Eastern expedition against Egypt from Krêtê resulted in the settlement of the Krêtan Philistines in the south-west portion of the land of Canaan. At the time of the death of Joshua, the Primitive Philistines or Mizraimic Pastors were unsubdued;[2] and were then established in the five cities of Gaza, Ashdod, Askelon, Gath, and

[1] Od. xiv. 272. [2] Jos. xiii. 2, 3; xxiii. 4.

Ekron. Soon after, the Tribe of Judah took Gaza, Askelon, and Ekron,[1] but it does not appear that Ashdod and Gath were ever subdued by the Israelites. Thus the remnant of Philistines remained [2] surrounded on all sides by the victorious invaders, who must inevitably have crushed them, had it not been for unexpected assistance from Krêtê. The next notice of them is in the account of the exploit of Shamgar, who slew six hundred Philistines with an ox goad.[3] After a very considerable interval, the almost annihilated nation appear again upon the scene; but this time under a very different aspect, namely, as oppressing Israel after the death of Jair,[4] and some years later we find Israel under a Philistine servitude which lasted for forty years.[5] The monuments of Egypt have revealed to us the cause of these remarkable changes in the balance of power. Undaunted by their Egyptian defeats, the Aryans of south-eastern Europe prepared to renew the war in another quarter; and allying themselves with the Khitas (Hittites), an exceedingly powerful people inhabiting the country immediately north of

[1] Jud. i. 18. [2] Ibid. iii. 3. [3] Ibid. 31.
[4] Ibid. x. 7, 8. [5] Ibid. xiii. 1.

Palestine, they made a descent on a large scale on the south-west coast, where the Hamitic Philistines were already established. The reigning Egyptian sovereign was Rhamses III., a great military monarch, whose army, marching with the utmost rapidity, succeeded in defeating the Allies in detail. The Pharaoh first routed the Khitas, and then, hastening southwards, he surrounded and overpowered the newly arrived Krêtan immigrants, who appear, from the sculptures, to have been accompanied by their wives and children. 'In consequence of this victory over the Philistines,' says M. Lenormant, 'Ramses found an entire nation prisoners in his hands, and was compelled to assign them lands in his dominions, thus realizing the object of their emigration.' He therefore settled them near Gaza, Ashdod, and Askelon. 'There it was that, strengthened by new immigrations from Crete, they, in the decline of the Egyptian monarchy, founded a state so formidable for some time to the Israelites and Phœnicians.'[1] Thus the early Sidonian supremacy was terminated by the destruction of that city by the Philistines about B.C. 1200. Lastly, with respect

[1] Ancient History of the East, i. 267.

to the name Philistine. As the nation was composed of two elements, the Primitive Hamitic Pastors and the Aryan invaders, so the name may, naturally, be expected to have more meanings than one. With respect to the Pastors, I have noticed the legend of Herodotos about the Egyptian Shepherd Philitis; and the name Philitis is said to signify Shepherd, in which case Palestina, the Land of the Philistines,[1] is Pali-stan, the Land of Shepherds, the Palaistinoi of Josephus. As to the Aryan branch of the nation, the name Pilistin or Philistin is said to be akin to Pelasgoi, as containing the same essential elements,[2] and to signify Strangers. The Kaphtoureem and Kydônes already settled in Krêtê may, naturally, have so called the subsequent Pelasgian colonists; and the Palaistinoi or Shepherds, with the Allophŷloi or Strangers, together composed the Philistine nation.[3]

[1] Cf. Zeph. ii. 5.
[2] Ancient History of the East, i. 123.
[3] Vide Rev. I. Taylor, Words and Places, 61, 72.

SECTION XXXIV.

POSEIDÔN AS DAGON.

THE previous investigations respecting the Philistines are for the purpose of illustrating the close connection which existed between the shores of the Mediterranean; that is, between the various tribes of the Greeks, the Tyrrhenians, Phoenicians, Liby-Phoenicians, and Egyptians. All these nations were well acquainted with the great deity Poseidôn, and all, except the Egyptians, were his worshippers; even they probably worshipped him under another form.[1] Gale supposes that the name Poseidôn is equivalent to the Punic Pesitan, which signifies 'expanse' or 'breadth,' and which he applies to the god as *latè imperans*, the Wide-ruling; a circumstance alluded to in the epithet Eurysternos,[2] Broad-breasted, and not necessarily confined to sway on sea. This supposition, although probably incorrect, is, nevertheless, far more plausible than the watery conjectures of Platôn and others. The Poseidônian cultus would be introduced into Krêtê,

[1] Cf. Sec. xxiii. [2] Il. ii. 478.

alike from Libyê and from Phoenicia; and thus Africa and Asia would bring into Europe the worship of a deity, originally Asiatic, derivatively African, and ultimately Hellenic. We have traced the Krêtan Philistines into Palestine; and as, doubtless, they were not in such a hurry when embarking as to leave their deities and religious belief behind them, we naturally expect to find the cultus of Poseidôn on the south-eastern shores of the Mediterranean, and there it is to be found accordingly; the god occupied the first place in the Pantheon of the 'mingled people' of Krêtê, and he retains his supremacy in Philistia under the familiar title of Dagon, which, as will be seen, is only a variation of the Phoeniko-Hellenic name. It is evident that Dagon was the chief and head of Philistine deities. It was in his temple that the Philistines gathered on the great occasion of the capture of Samson, to sacrifice and to rejoice; and it was to Dagon, the national god, that the glory of the overthrow of the mighty Hebrew was ascribed.[1] It was in his temple also that Saul's head was placed;[2] and, in triumphing over Dagon on the occasion of the capture of the ark,

[1] Jud. xvi. 23. [2] 1 Chron. x. 10.

the superiority of the God of Israel over the inferior members of the Philistine Theogony was shown to be complete. Of course Poseidôn, *eo nomine*, is never represented in Dagonic form, *i.e.* as a man-fish; or, as a man with the upper part of his body issuing out of a fish's mouth; or, as a man with a fish's head over his head and its tail hanging down his back; because Greek art and Greek mythology are essentially anthropomorphic with respect to their divinities. The Greek mind accepts the idea of monsters, numerous and horrible, but never forgets that they are monsters: to the Hamitic mind, monsters are often gods. As, according to the Chaldaean account of the pristine chaos, monsters with men's heads and animals' bodies, or the opposite, or with different parts of various animals combined in one form, swarmed in the darkness and water; so did the Hamites and Assyrians often represent their deities as ram-headed, hawk-headed, or cow-headed human forms; or, conversely, as man-headed beasts, or under other forms not human. The history and ideas commemorated under the form of Dagon are of an earlier date than the palmy days of Philistine power; they even take us back to the period of

the Deluge; and an analysis of Dagon-worship will show that, although like Poseidôn he is a deity connected with the sea, yet that, also like him, he is not a veritable sea-god.

SECTION XXXV.

DAGON AND SIDON.

But since the facts that Poseidôn was the head of the Libyo-Krêtan Pantheon; that the greater part of the Philistine nation were Krêtan emigrants; that Dagon was the head of the Philistine Pantheon; and lastly, that, in essentials, there is a strong resemblance between the two deities when we divest Poseidôn of his Aryan trappings, and those features of his character which are produced by his antagonism with the Aryan divinities are not absolutely conclusive, though exceedingly strong prima facie evidence, of the identity of the lords of Aigai and Ashdod; yet certainty will, I think, be obtained by coupling these circumstances with the result of the analysis of their names. The name Da -on or Dagaun signifies the fish Aun. Did the Philistines,

an Aryo-Hamitic race, call their deity by this name, which would imply their use of the Semitic word Dag, Fish? Doubtless it is perfectly possible that they did, but I am inclined to think not, for several reasons; and that this name, as far as the first syllable is concerned, is a Semitic translation of an Hamitic word, in the same manner as Jeremiah[1] translates the Hamitic On by the corresponding Semitic name Bethshemesh. The worship of Dagon was not confined to Philistia: thus Professor Rawlinson[2] alludes to him as 'the Phoenician Dagon.' This brings us to the consideration of the Phoenician name Sidon or Sidaun, of which there are several interpretations, all, however, illustrative of the connection of the name with Dagon. Thus, it is said that the name Sidon signifies Fishing-station, like Bethsaida, the House of Fish;[3] while Charles Taylor, the Editor of Calmet's 'Dictionary of the Bible,' of whose learned labours on this point I have availed myself, analyzes the word into Tzidé-aun. Tzi is a decked ship, and Dé the Chaldaic Da, The. Saida, therefore, is The Ship, and Si-da-aun is the Ship Aun or Ship of Aun. Philo Byblius

[1] XLIII. 13. [2] Ancient Monarchies, ii. 14.
[3] Rev. Is. Taylor, Words and Places, 90.

expressly states that 'Dag-aun is Sidon'; by which he implies that the Dag, the Fish, was equivalent in symbolism with the Tzi, the Ship, and that the words might be used interchangeably. This materially strengthens the supposition that Dagon is the Semitic name for the Hamitic Seidon, the connection between which name and the Phoenician Po-sei-dôn is sufficiently evident. In the Phoenician Cosmogony, to Dagon, *i.e.* to the Aun of the Fish, is attributed the discovery of wheat and of the plough—a circumstance easily explained by the history of this mysterious Aun, which must next be noticed. It will be remarked that Poseidôn, as Dagon, is disunited from his Aryan consort, Amphitritê, and becomes connected with a more suitable mate, Derketô, the Mermaid of Askelon, also called Atergatis (Atergath), who is stated by Lucian[1] to have been represented as a woman-fish.

[1] Peri. tês. Syr. The.

SECTION XXXVI.

THE AUN.

By the An, Aun, or Aön, called the Aun of the Fish and of the Ship, Dag-Aun and Sid-Aun, we must necessarily understand the human being thus represented as dwelling in the Fish and Ship; as one Dagonic form represents a man with the upper part of his body issuing out of a fish's mouth, and another a man clad with a fish as with a cloak.[1] This human being I shall notice more particularly when speaking of the Chaldaean Oannês; but the question which next arises is: What is the meaning of the word Aun? On or An frequently appears as a termination of ancient names of places or persons in a Semitic or Hamitic connection: thus, Babyl-on, which is the Semitic Bab-Il or Gate of God, a form equivalent to the Hamitic Ka-Ra, with the termination Aun. So Hebr-on, otherwise Kirjath-Arba, El-on, Herm-on, Sid-on, Poseid-on, Dag-on, Beth-Aven, *i.e.* Aun, 'the sin of Israel';[2] and in Phoenician Boiôtia, too, the termination is frequent, as A-on, ancestor of the Aon-es,

[1] SS. xxxiv. xxxvii. [2] Hos. x. 8.

Aspled-on, Anthed-on, Ori-on, all children of Poseid-on; nor is it wanting in Philistia, where examples are found in Ekr-on and Askel-on; while lastly, Egypt supplies Zo-an (Tanis), Zeph-on, and the name of On or Aun itself. The meaning of the name of the Egyptian city of On must, therefore, be ascertained. Moses tells us that Joseph married Asenath (As-Neith or Isis-Neith), the daughter of Poti-pherah (Pati-para, *i.e.* Devoted to Ra, the Sun), priest of On or Aun;[1] which the LXX. render Heliopolis, City of the Sun, while Jeremiah[2] calls the city, the Egyptian name of which seems to have been Ei-Ra, by the equivalent Semitic title of Beth-shemesh, or House of Shamas,[3] the Sun. Beth-shemesh, 'the true sacerdotal city and university of Northern Egypt,'[4] was famous for its solar worship;[5] but it will be observed that Aun is not the name of the place, but of the deity to whom Poti-pherah was devoted. That deity was Ra, the Sun; yet Aun-worship was not merely a simple solar cultus. The word itself has both a Semitic and an Hamitic meaning. Its Mizraimic signification is the Enlightener; probably in the sense of a

[1] Gen. xli. 45. [2] xliii. 13. [3] Cf. Chemosh.
[4] Ewald. [5] Herod. ii. 59, 73.

teacher or instructor, of whom the Sun is the natural type. Hence, Aun-worship easily degenerated into mere Sun-worship; as the symbol is constantly confounded with the thing signified. The Semitic root An signifies primarily 'labour' or 'energy,' especially procreative power; in which sense the word is used in such passages as Gen. xlix. 3, and Deu. xxi. 17. Hence, the Aun is the great Enlightener or Teacher, and also the Procreator of all, from whom all spring or are descended: according to the saying Omnia ex ovo, All things from the egg, Ôön, Aun. But why should the seat of Aun-worship be placed at Ei-Ra, the Abode of the Sun? For a twofold reason. First, because the Sun is the great vivifying and procreative power in nature,[1] and therefore fit symbol of the Aun; and, secondly, because the Aun, the Enlightener, as the great sire of all, was necessarily the instructor and moral and intellectual Illuminator of men, as the Sun was their physical illuminator. Here, again, the symbolism holds good; but be it remembered that the Aun is not the Sun, nor is Aun-worship merely solar idolatry, although probably, especially in its later stages, that was

[1] Cf. Mythology of the Aryan Nations, ii. 102.

its character in the eyes of the ignorant many. With the word Aun may be compared the mystic Hindu word Om or Aum, expressive of divinity and creative power; which probably appears in some Greek words in the form of On and Om: the letters M and N, it may be observed, are often interchanged in the Hebrew, as having a somewhat similar sound. All the descendants of Noah would have equal reason to commemorate the Aun.

SECTION XXXVII.

THE LEGEND OF OANNÊS.

In further illustration of the subject, I may now refer to the familiar legend of the Chaldaean Oannês, which is briefly as follows:—In the earliest times there came up from the waters of the Red Sea (*i.e.*, the Erythraeum Mare, now forming part of the Indian Ocean) a Creature truly wise, called Oannês, having the whole body of a fish, and above the head rose another head; it had feet like a man, which came out from the tail of the fish. It had a human voice and language, and remained on shore during the day,

teaching the natives letters and the arts of civilisation generally, how to build cities, raise temples to the Deity, make laws, study geometry, and conduct agricultural operations. At sunset the Creature plunged into the sea, and passed the night there. Afterwards several similar creatures appeared, one of whom was called Ho Dagôn, The Dagon. Helladius, a writer of the fourth century, a few fragments of whose works have been preserved in quotations, after noticing the legend, states that this Creature, whom he calls Oän, had human feet and hands, and indeed was altogether a man; but that he appeared like a fish because he was covered with the skin of a fish. Some said he was born of the first parent, which is the Egg. This last statement reminds us of the legend of Hyginus, a writer of uncertain date, the author of a collection of mythological stories, about the vast egg which was said to have fallen from heaven into the Euphrates, and to have been conducted to the shore by fishes, who, for their efforts on the occasion, were translated to the skies, where they became the constellation and zodiacal sign Pisces. The chief authors who notice the Legend of Oannês are Bêrôsos, the Babylonian priest of Bel, who

lived about B.C. 250, and fragments of whose Greek History of Babylonia are preserved in Josephus, Eusebius, Syncellus, and others, Apollodôros, and Helladius, fragments of whose works are preserved in the Myriobiblon of Phôtios, Patriarch of Constantinople, who lived in the ninth century.[1] Next, as to the meaning of the word Oannês, Taylor[2] explains the Oän of Helladius as Ho Aun, The Aun; and Oannês as the Aun of the Nês (Nêos), *i.e.*, Naus, Navis, or Ship, that is, the Aun of the Ship. Such an interpretation is in exact accordance with the names Dag-Aun and Sid-Aun, the Aun of the Fish and of the Ship; but is open to the serious objection that the name, which Bêrôsos puts into a Greek form as Oannês, being some Semitic or Hamitic word, cannot have an Aryan derivation. It will, however, probably be at once admitted that the Oän of Helladius is identical with the Oän-nês of Bêrôsos, and that both represent the Aun of Ei-ra (Hêliopolis). Some other interpretation, therefore, must be found for the final syllable of the word Oannês. Hislop, in an ingenious work,[3]

[1] As to Mediæval Dagonism, vide Rabelais, iv. 38; Rev. S. B. Gould, Curious Myths of the Middle Ages: Melusina.

[2] Fragments appended to Calmet's Dictionary of the Bible.

[3] Two Babylons, 445.

considers Oannês as equivalent to the Semitic E-anush, or He-anesh, The Man. Enoush[1] signifies man as weak and mortal, as contrasted with Eesh,[2] man valorous and powerful. This interpretation appears plausible, but by it the root word On or Aun is lost. Oannês, too, has more of the character of Eesh than of Enoush.[3] Mr. Hislop's view may, however, be accepted as an interpretation of one meaning of the name, if Eanush be regarded as a Semitic transcription of the Hamitic Oannês; explained by Professor Rawlinson[4] as Hoa-Ana, *i.e.* the God Hoa. The word Ana or Aun, here rendered 'god,' preserves the root An or Aun; while the name Hoa or Ao, as it is also rendered, appears exactly identical with the Ôë of Helladius. As to the meaning of the name Hoa, Professor Rawlinson remarks: 'There are no means of strictly determining the precise meaning of the word in Babylonian; but it is perhaps allowable to connect it, provisionally, with the Arabic Hiya, which is at once "life" and a "serpent," since, according to Sir Henry Rawlinson, there are very strong grounds for connecting Hea or Hoa with the serpent of Scripture,

[1] Cf. Anthrôpos, Homo.
[2] Cf. Anêr, Vir.
[3] Enos, Gen. v. 6.
[4] Ancient Monarchies, i. 121.

and the Paradisaical traditions of the tree of knowledge and the tree of life.' [1]

SECTION XXXVIII.

NOAH AND OANNÊS.

THE parallel between Ôë or Oannês, the Chaldaean deity Hoa, and the patriarch Noah (Noa-h or n-Oa-h) is very remarkable; and, despite of the sneers which have been bestowed in some quarters on the system of Euêmeros the Sikelian, who treated gods as deified mortals, I shall venture to apply Euêmeristic principles to the investigation of the history of these Dagonic personages. The great mistake generally committed in attempts to interpret Mythology is the natural error of stretching a particular theory or system beyond its proper limits, as if one key were sufficient to open all locks. The Natural Phenomena Theory, and the Euêmeristic Theory, are both admirably useful; but, to ignore the merits of either, and, consequently, to depend wholly on the other, must necessarily be produc-

[1] Ancient Monarchies, i. 121.

tive of serious error in many instances. The following are several of the points in the parallel referred to: Oannês taught mankind the arts of civilisation; this, Noah, who survived the Flood for several centuries, must necessarily have done; while Hoa is called the 'god of giving,' which is explained by Bêrôsos as meaning that he was the chief giver of gifts to man. The arts of sowing and reaping were taught by Oannês, a circumstance which reminds us of Noah the Husbandman. Oannês taught the use of letters and learning; Noah was necessarily a teacher; and although history is silent on the point, nothing is more probable than that he should either have invented or preserved the use of an alphabet or characters of some kind. Xisuthros, the Noah of Chaldæan legend, is said to have buried the sacred writings before the Flood at Sippara, the Babylonian Hêliopolis, called Tsipar sha Shamas, Sippara of the Sun (Shemesh), and mentioned in Scripture as Sepharvaim or the Two Sipparas, there being one on either side of the river,[1] and after the Flood to have recovered them again; while one of the emblems of Hoa is the wedge or arrowhead, 'the essential element of cuneiform writing.' Oannês,

[1] Ancient Monarchies, i. 15. [2] Ib. i. 122.

although connected with the sea, is not a true sea-god or really marine divinity; so Noah's connection with the sea was only temporary, and the result of particular circumstances; and similarly, Professor Rawlinson remarks that Hoa is never called the 'lord of the sea,' which is the title of another Chaldaean deity, but on the contrary 'the lord of the earth,' which may have been a title of Noah, and which, at all events, must have expressed his position. Thus Oannês, Noah, and Poseidôn, are all equally Kings *in* the Sea, but not Kings *of* the Sea; a delicate point of agreement, and one which can scarcely have been purely accidental. Let it not, however, be hastily concluded from this comparison that I regard Poseidôn as absolutely representing Noah; I merely wish to point out the strong connection between the two. The life of Noah presents sufficient material to give rise to the conception of a score of deities; the cultus of each of whom might illustrate some aspect of the great patriarch's career, or develope some fresh traditional impression of his history. Damaskios (a Syrian of Damaskos), the last of the great Neo-Platonists, and who lived in the time of the Emperor Justinian, in his work entitled *Doubts and Solutions*

of the First Principles, alludes to the god Hoa under the name of Aos

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SECTION XXXIX.

POSEIDÔN AND HOA-ANA.

I TRUST it will not be thought that, in our wanderings Eastward, Poseidôn has been left behind. In tracing the god through various countries and among different peoples, we meet with the personages Consus, Khons, Poseidôn, Sidon, Dagon, Oän, Oannês, and Hoa-Ana. I have noticed the links that connect the three former; and it will be observed that their attribute of mysterious wisdom is one of the most striking characteristics of the three latter. Josephus states that the city of Sidon was named after the eldest son of Canaan, and such we may very reasonably suppose was the case; in the same way that Assyria received its name from Asshur, the deified son of Shem.[1] The name Sidon, in itself commemorative of the Flood, is just such an one as would be likely to have

[1] Rawlinson, Ancient Monarchies, ii. 3.

been bestowed by a grandson of Noah. The practical identity of the words Sidon and Dagon, and of the ideas expressed by them, will not, I think, be doubted; and this being accepted, it becomes impossible to separate Sidon from Poseidôn. With respect to the meaning of this word, the name of our great deity, Seidôn or Seidaon, appears clearly to signify the Ship of Aun, or of the Enlightening and Prolific Power. The first syllable of the name, Po, which is short, is more difficult to explain; and is, of course, the stronghold of those who believe in an Aryan Poseidôn, and who consequently treat it as the Greek root Po, which is connected with water and drinking. It is just possible that an Aryan first syllable may, for some reason, have been added to a Semitic name, either through error or otherwise; but it is probable that the apparent difficulty only arises from ignorance of the early Hamitic and Semitic forms of language. I have noticed[1] Gale's conjecture, that the name is derived from a Punic (Phoenician) word Pe-sitan, meaning 'expanse.' The god may truly be called the Wide-ruling, and the form Sitan sufficiently corresponds with

[1] Sec. xxxiv.

Sidon. Bailey[1] derives the name Poseidôn 'from the Phœnician word Posedoni, a breaker or destroyer of ships.'[2] But this could never have been the original meaning of the name, for the god seems to have been always so called among the Phoenicians, and the conception of Poseidôn as a sea-god must have arisen prior to that of Poseidôn as a Wrecker. However, whatever may be the exact force of the Pe or Po, the question of the origin of the conception of the god will be decided, not on the authority of a doubtful syllable; but, in accordance with the general catena of evidence, and on this I am content to rest it. The connection between Poseidôn, Sidon, and Dagon, being admitted, the next point for consideration is the identity or link between Dagon and Oannês. The evidence in illustration of this is derived from ancient writers, from a comparison of the forms and characteristics of the two personages, and from modern research in Chaldaea and Babylonia. I noticed, in the legend of Oannês, that one of the Oäns or Auns was called Ôdakôn (Ho Dagôn), The Dag-Aun; and this Being has naturally

[1] Etymological English Dictionary, 1737, vol. ii.: Neptune.
[2] Cf. Od. xxiii. 234; xxiv. 109.

been identified with the Philistine and Phoenician Dagon. Again, the LXX. render Is. xlvi. 1 'Bel (Bil-Nipru) boweth down, Dagôn (not Nebo) stoopeth.' They may be, and perhaps are, incorrect in their identification of Dagon and Nebo, although it may be observed that Nebo the Teacher and Instructor, god of writing, literature, and prophetic powers, has a resemblance in many points to Hoa-Ana, and may possibly be a reproduction of him; but it would be indeed remarkable if the LXX., living at such a comparatively short period after the overthrow of the Babylonian Empire, had introduced Dagon into the Chaldaean Pantheon without any authority and contrary to fact. The similarity of form and the corresponding characteristics of Dagon and Oannês are sufficiently evident, and have been already partially illustrated. Lastly, as regards modern research on the point, M. Oppert, and the French School generally, identify Bel with Dagon. Thus M. Lenormant observes —'Bel took many secondary forms, the most important being Bel-Dagon, a human bust springing from the body of a fish.'[1] But this identification is open to the two-fold objection,

[1] Ancient History of the East, i. 454.

(1) that it is entirely unsupported by history, *e.g.* the LXX. in the passage above quoted clearly distinguish between Bel and Dagon; and, (2) Bel or Bil was not a fish-god at all, either in Babylonia or Assyria. But, while the identity of Bel and Dagon may be safely rejected, the connection between Dagon and some god of the Chaldaean Pantheon is sufficiently evident, although Dagon, *eo nomine*, was probably unknown in Hamitic Chaldaea.[1] On the whole, every branch of the evidence points to the identity of Dagon and Oannês, which, I believe, is very generally accepted. Thus Mr. Cox observes—'By the Philistines, Oannes was worshipped under the name Dagon.'[2] The identity of Oannês with Hoa-Ana, I regard as being almost beyond dispute. But, Dagon having been identified with Poseidôn, this identification must be extended to Oannês or Hoa-Ana. This, however, does not imply that Hoa-Ana absolutely re-appears in the Greek Pantheon as Poseidôn; but merely that the ideas and belief which originally produced the conception of Hoa-Ana, in their gradual spread westward, produced

[1] Cf. Rawlinson, Ancient Monarchies, ii. 14.
[2] Manual of Mythology, 217.

other similar and derivative conceptions, amongst which Poseidôn is perhaps the most prominent. I will conclude this Section with a remark of Professor Rawlinson, an almost unrivalled authority on such a subject, which I particularly commend to the attention of the reader: 'Hoa occupies in the first [Chaldaean] Triad, *the position which in the classical mythology is filled by Poseidon*, and in some respects he corresponds to him. He is "the lord of the earth," just as Neptune [Poseidôn] is Gaiêochos.'[1] It will be observed that the Professor is not illustrating the connection between Hoa and Poseidôn, but merely remarks their strong mutual resemblance. That connection will, I trust, be considered to have been illustrated to some extent in the previous pages.

SECTION XL.

THE POSEIDÔN OF THE ORPHIC HYMNS.

THE supreme god in the Chaldaean Pantheon is Ra, a familiar Hamitic name applied also in

[1] Ancient Monarchies, i. 122; vide SS. xxvi. xxix.

Egypt to the Deity;[1] and the Semitic equivalent of which is Il, Ilu, El, Allah, Ilos, or Ilus. Below this source of deity stand a first Triad consisting of Ana or Anu, Anammelech,[2] *i.e.* Anu-Malik, the Aun-King of Sippara, Bil (Bel), and Hoa. From these elder gods descend or are produced all other divinities and mortals. Thus Bil is called 'the Father of the Gods,' while Hoa gives the 4,000 gods of heaven and earth the senses of seeing, hearing, and understanding. Hence, we can perceive why, in the Orphic Hymns, which present a faithful reflection of ancient ideas, Poseidôn is called 'the bringer of peace, health, and happiness (the gifts of Hoa), the ancient son of Zeus (*i.e.* Ra, or Il, the Supreme), the father of the blessed heavens, of gods, and men, who has obtained, second after Zeus, to reign over all.' This remarkable passage, ridiculously incorrect if applied only to the Homeric Poseidôn, becomes, when the god is traced to his origin, perfectly simple and comprehensible. Anu, the Aun, is said to represent 'the primordial chaos, the first material emanation of the divine being.'[3] This is in perfect

[1] Vide Sec. xxxvi. [2] 2 Kings, xvii. 31.
[3] Lenormant, Ancient History of the East. i. 453.

harmony with the connection between Noah and Oannês, for nothing is more natural than that the idea of the pristine developing Chaos should become confused with the subsequent progression of life from the Ark-egg; or rather, perhaps, that one personage should stand as a commemorative representation of both these facts.

SECTION XLI.

CONCLUSION.

Thus is the worship of Poseidôn traceable to its source in the dim and distant East. One and yet many, ever changing in form yet preserving the original ideas, we have marked its spread from the starting point in Chaldaea, through Phoenicia, Philistia, Libyê, and Greece. Many other lands, as Assyria, Arabia, and Asia Minor, were doubtless equally subject to its sway. Egypt, in some form, whether in the person of Khons or otherwise, probably reproduced the cultus; whilst Italy afforded it a home in the West, and Phoenician enterprise would extend its influence into the regions beyond. There are

gods many and lords many; yet are they capable of being resolved into but few. So, some of the ancients believed that Osiris, Dionysos, Ploutôn, Jupiter, and other similar beings, were all in reality but one; and although the principle of identity may easily be incorrectly extended, yet in many instances one personage becomes manifold and multiform, as witness Hoa-Ana, Oannês, Onnes, Oän, Ôë, Dagon, Sidon, and Poseidôn, the subject of our investigation. The materials from which Mythology is fabricated are the phenomena of the external world combined with the course of history, the ideas connected with the mystery of human existence and reproduction, the sense of religion (conscientiousness) implanted in the mind, and the feeling of fear or a realization of the capability of being injured. Thus man's Religious Mythology varies with the circumstances of his career, and with the scenery which surrounds him; whilst, in addition to these natural causes of difference, each of the three great branches of the Noachian Family preserve their distinct individuality and peculiar characteristics, all of which are more or less impressed upon the god whose progress I have

attempted to trace. Poseidôn, in his journey westward, becomes by degrees more noble in conception and more innocent in cultus. His form, dropping the symbolical disguises that had enwrapped its earlier history, appears at length anthropomorphic, and consequently divine; and finally, when the golden coursers with their flowing manes have borne him in triumph in his eastern chariot to the stately home of Aigai, he is ready, as a fit companion, to join the Aryan divinities of Hellas; to sit with them in the halls of Olympos, second to none, save the great Overlord of All; and thus, to descend to all the Aftertime, as one of the foremost figures in that group of deities, the noblest and most beautiful ever imagined by the mind of man.

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