

MYTHOLOGICAL
ASTRONOMY

IN THREE PARTS

BY S. A. MACKEY,
NORWICH.

London,

PUBLISHED BY HUNT AND CLARKE, 10, TAVISTOCK STREET,
COVENT GARDEN.

AND MAY BE HAD OF ALL BOOKSELLERS.

1827.

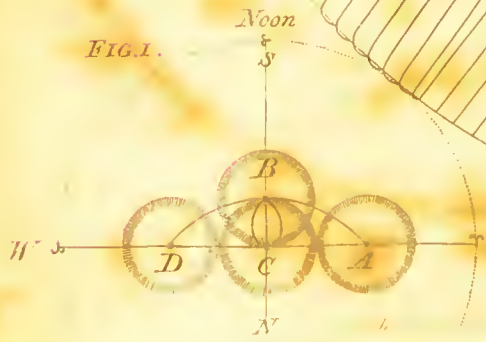
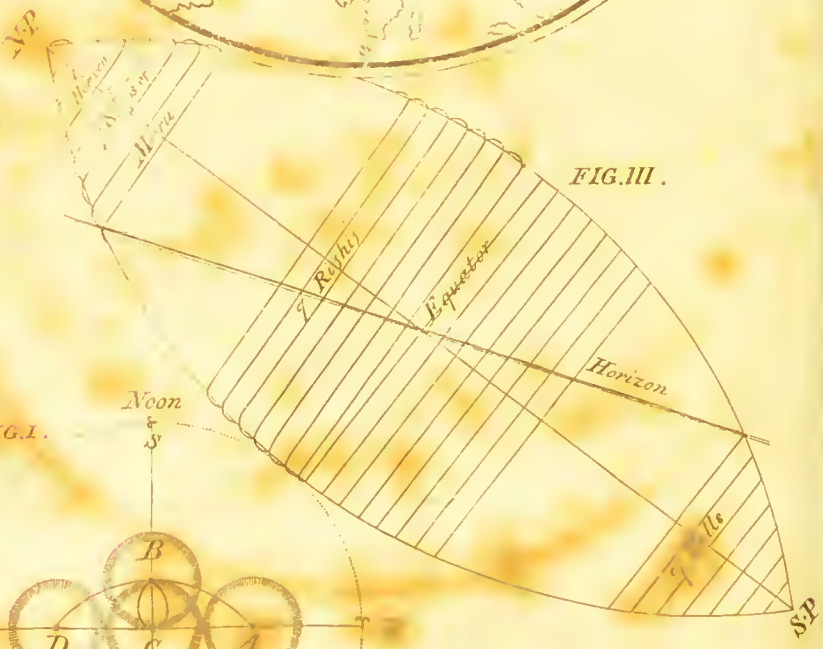
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EXETER:
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ERRATA.

- Page 22, line 1, for *slept* read *sleep*.
 — — — 5, read *Now* for *Euridice sad Orpheus sighs*.
 — — — 30, for *Maræ* read *Marina*.
 — 28, — read *For Minos and Menüs from Manah rise*.
 — 42, — 9, for *Matamorphosis*, read *Metamorphosis*.
 — 61, — 26, for *Parry's View*, read *Perry's View*.
 — 81, — 6, (note) *has they*, read *as they*.
 — 169, — 7, for *the map*, read *this map*.
 — — — 36, for *Puranas*, read *Purana*.
 — 173, — 18, Ditto. ditto.
 — 257, — 2, (note) for *or Sundays*, read *ou Sundays*.
 N. B. Where *Phæton* occurs, read *Phaëton*.

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INVOCATION.

O, ye immortal, venerable shades,
That animated *Ammon's* ancient sons ; (1)
And filled the rocks of Nile with sculptur'd lore,
That still instructs the intellectual man !
Withdraw the veil which Grecian folly cast
O'er all the mighty labours of your mind ;
And to my raptur'd fancy wide display
The naked beauties of each mystic scene :—
But, if to range through *all* must be denied,
And I be free to choose my field of view,
Then let my anxious, hungry eyes, be fed
With gazing *the Uranian Symbols* o'er. (2)
———No strange, fantastic beings, Muses call'd,
Nor Gods, had ye, your early minds to teach ;
For long before, or gods or muses reigned
Your spiced remains had moulder'd into dust.
But *want* first taught you seed and soil to sear ;
And by the motion of the starry vault,
Observed with care, ye had so timed the whole,
That art and nature could no more produce.
Yet here your close researches ended not :
For, earth subdued—striving to vanquish heaven,
At length ye carved its history on your rocks ;

And earth's positions traë'd among the stars.
 Be these the labour of my life to teach,
 As in their first simplicity they shone ;
 Ere pride and power, and ignorance combin'd
 Had east the veil of folly over works,
 Which were above their malice to destroy.
 That done, great shades ! let me Elisian find.

N O T E S

EXPLANATORY OF THE INVOCATION.



NOTE 1. AMMON'S SONS ---Aman, is one of the names by which that country was called, which we now know by the name of Egypt, and which was so called from its amazing fertility : the name, in History, is variously written, and by the people who use the coarsest dialect, is often aspirated, as if written with an H ; which corrupt pronunciation has robbed the name of its true meaning : for, Aman, signifies, land of nutrition or life ; and is compounded of Am [life] and An land ; i. e. the land of AM or land of nutrition ; but when it was called the land of Ham, the original sense was lost ; and Ham was supposed to be a god, corrupted into Jupiter Hamon, or Hammon ; whilst others supposing Ham to be a mortal man, asserted that he settled in Egypt, and gave his name to that country.

But the fertility of that country is still proverbial, even in this ; for, we often express abundance by saying "There is corn in Egypt." And we know that Egypt was called the "Granary of

the Roman Empire." And indeed, we frequently find, that Egypt was represented by the statue of a woman with three rows of paps, which was a most expressive symbol of abundance; which was called Rhea; i. e. the nurse---the giver of milk. Sometimes, however, they had a scarcity; which they used to represent by the statue of a woman with one pap; and I have read marvellous histories, written by marvellous travellers, which speak of a country where the women had only one pap, because they always cut off the other. These wonder writers had been into some barren country, I suppose, that was colonized by the Egyptians, who never were fortunate enough, there, to have an opportunity of setting up their favourite RHEA, called sometimes COUPEL, i. e. double or couple---but by the Greeks, Koubela, or Kybela, which we pronounce Cybele.

Aman, by a slight inflection of the voice, becomes Amen; which among the ancients, was as applicable to Egypt as the other; for the Land of Nutrition might, in a figurative sense, be called the Fountain of Life; from EN or AIN, a fountain, and AM, life; and we, in England, use the word AM, as synonymous with TO LIVE, or to exist.

The word AM, is also the ancient eastern word for Mother; and it is used in that sense, even in this country by children; who derive almost all their nutrition from the PAP. The addition of the prefix M, might have arisen in this case, from the frequent repetition of the word, so common among infants; for am, am, am would not seem different to the ear, from am, mam, mam: and we know that all animals that have PAPS or teats, are ranked by naturalists under the common order, called MAMALIA. But, had MAM, the PAP, been compounded of OM, an ancient adjective, ALL, and abbreviated thus---'Mam, it had still signified ALL NUTRITION; which is still applicable to the pap, the contents of which are all nutritious. But Mam, may be a contraction of MAMA, which is a repetition of MA, the Sanscrit word for Mother. Here we may perceive that the Hebrew word for Mother is precisely the same with the Sanscrit; for MA read from left to right would be

MA, but if read according to the custom of the Hebrews from right to left, it would be AM.

N. B.—There was an ancient language called the **ARMORIC** Language; i. e. the language of the Sea-coast; which term being general, proves that it must have been a language used by a commercial maritime people. The Phœniceans were the most enterprising mariners that we have any regular account of; who seem to have been but a colony of a people still more ancient and enterprising, that carried on the commerce of the world, and to whom the boundaries of the earth were known. Their country was the **Atlantic Island**; which, according to the testimony of Plato, was swallowed by an earthquake, about eleven thousand years ago, which had filled the space in the sea between the Canary Islands, Cape de Verds, and the Azores. This country was the **WHITE ISLAND** of the hindu puranas, or books of geography. This ancient people knew America and the West India Islands; which they named the Gardens of the **HESPERIDES**: and speaking of the riches of the west country, they said it was a garden with trees that bore golden apples; which were guarded by a furious dragon that never slept. How happily does the watchful dragon pourtray the dangers of the sea, which are known to surround that country, from whence they drew their golden treasure.

This people whom the English seem to imitate, had colonies in various parts of the world; **PHŒNICIE**, seems to have been its eldest child, which, upon the loss of its mother country, took the lead; but contented herself with the commerce of Europe, and part of Asia, and the northern shores of Africa; thus, in time, the knowledge of America was lost, or known only to a few; while the loss of that island of splendour, and the establishment of Phœnicie, is still beautifully preserved in the story of the **PHŒNIX**.

THE
MYTHOLOGICAL ASTRONOMY
OF THE
ANCIENTS.

The Zodiac, and most of the other Constellations, proved to be the work of the people of Egypt, at least 40,000 years ago; as they then agreed with their latitude, their agriculture, and their commerce.

INDULGENT spirits ! full before my eyes,
I see the stage, where all your symbols rise !
Here stand the Muses, guardians of your soil, (1)
Whose admonitions governed every toil;—
Told when the Parcæ were to weave, or spin, (2)
And when the Furies vintage should begin ; (3)
Told when Tysiphone should cask the wine, (3)
And when Megara made the liquor fine, (3)
And when, from heaven's height, the radiant sun
Had through three watery constellations run,
Then Clio, with her compasses in hand, (4)
Admonished men to measure out the land:
Meanwhile the woolly cattle graze around,
And in the Ram, the autumnal sun was found
Above whose horns within the starry sphere,
The Geometric Instruments appear: (5)

Which used, Triptolemcus took the lead, (6)
 And hid, beneath the furrowed soil, the seed.
 Now Cerine Persephonæ, lost from sight, (7)
 In Pluto's realms, 'tis said lay hid in night.
 Meanwhile, that space of heaven the sun passed through
 Was called the *Bull*, because he drew the plough.
 In the next month the *solar path* was graced
 With two young men, most amicably placed ;
 'Type of their social meetings; crowned with mirth.
 For labour done, and fruits received from earth,
 Thalia reigns, the third among the nine: (8)
 And now Megara gave her sparkling wine. (3)
 Thus the first quarter of the year went round,
 And now, at noon, the sun was lowest found ;
 Whence, by an oblique progress in the sky,
 He, back returning, blest each longing eye ;
 His backward—side-ways path, the Crabs bespoke,
 And hence those stars that appellation took.
 The next revolving moon the Lions brought
 Upon thy shores, O Nile! oppressed by drought.
 The memory of which fact still fills the sky,
 Where Hydra and the Lion meet the eye.
 By Leo's feet the Hydra still is trod,
 And still the crow stands picking on the mud.
 The next moon's rising sun made longer days,
 And ripened harvest with his warmer rays :
 Then numerous Virgin's culled each scattered blade ;
 For which, in heaven, you placed the *gleaning maid*,
 Through whose wide space the sun was seen to shine,
 'Till he had climed the equinoctial line.

Now, whilst three wintry moons rolled round the earth,
They gave Minerva and the Parcæ birth; (3)
Which are but symbols of the *flaxen trade*,
Because in winter flaxen cloth was made.
And when a *Spider* (nature's weaver) graced
The symbol, which for finer works was placed,
'Twas then Arachne, now Aranea named; (10)
Which equivoque of sound, has been by Ovid famed.

Now were the linen symbols cleared away,
And one was placed for cutting corn and hay:—
This symbol held a scythe within its hand,
(A sign so simple all could understand;)
Besides, to shew the assizes very near,
That all "not guilty" might to work repair;
A beard and *crown* bespoke the grand affair,
Whence by the name of *Cronah* he was known, (11)
By which the splendour of your priests was shewn.
While yet the double symbol stood in sight,
The sun had measured equal day and night:—
Where day and night an equal distance run,
You put the balances about the sun.

Now vernal blasts propel your sun-burnt sands
Like scorpions' stings, against your face and hands,
And as an act of vengeance on your part,
You placed within the sun a scorpion's heart.
And now the last of all the busy nine
Was spent in hunting; whilst a hunting sign
Is stretched along the bright ecliptic line,
Where Sagittarius's arm still bends the bow,
To shew his sense of what you did below.

Thus the nine months of labour have rolled by,
 And named nine constellations in the sky.
 Three moons remain, and now above your head
 The noon tide sun casts no distinguished shade ;
 But with descending water fills the Nile,
 And casts your dials' shadows on your soil,
 And, as each day he lower seems to fall,
 The shadows of your dials climb the wall,
 Just as the Goats are seen to climb the hills ;
 And hence the Goat the next division fills.
 But soon in pity to your sun-burnt woes,
 From Ethiopic rains your Nile o'erflows ;
 And lest the memory of these things should fail,
 You gave your Solar Goat a fish's tail.
 Such waste of waters down your cat'racts pour,
 That Delta hears the thundering torrents roar ;
 The watery monster all your bound'ries sweep,
 As Leviathan rushes to the deep. (12)
 Your sense of this is register'd above,
 Just where Aquarius 'whelms the cup of Jove.
 Now, where your land the Virgin's bounty gave,
 A shoal of fishes swell the rising wave.
 And still the fishes 'midst the stars appear,
 About that space which terminates the year.

Three floating Syrens saw the liquid sky, (13)
 Where watery constellations met the eye ;
 And far above and far below the line,
 Which guides the sun's bright chariot through each sign,
 They shew the extent of commerce by the sea,
 Where the two horses plough their liquid way, (14)

Between the Dolphin and the monstrous Whale,
And 'tween the nothern fish and Caprine tail.
Thus were the times of all your labours shewn,
And thus the Houses of the Sun were known.
From Virgo's house he gave your yearly gains,
And every year Aquarius's pitcher drains,
To bless Niobe with her father's rains. (15)
From Scorpio's house his harpy winds devour,
Your herbs and trees, and every blooming flower ;
And every house had constant seasons given,
'Till time, who alters all things, alter'd heaven.
For, in two thousand years, the Virgin's gift
Was to the stars of Leo seen to shift :
And now the vernal equinoctial sun
Was through the stars of Virgo seen to run ;
And from the Ram he sees your ploughing done.
Now all your seasons different stars dispense,
As if each star had chang'd its influence.
This to succeeding sons you handed down,
By placing heads on bodies not their own.
The butting Bull's upon the Ram's was plac'd,
The bashful Virgin's furious Leo's grac'd ;
And every head the heavenly dial round,
Was on its next-door-neighbour's body found.
And in thy land such huge chimeric forms
Have stood, and still will stand ten thousand storms ;
Their two-fold bodies gave their forms a name ;
From whence the epithet of Spinxes came, (16)
Had this the pristine state of heaven been,
The ear of corn, in Leo had been seen ;

Then, Corleonis had been Spica nam'd ;
 And then Denab the Virgin's foot had seem'd,
 And Spica had been fulcrum to the beam,
 That balanced night against the solar flame.

Now, with more vigilance each star you view,
 And heaven with new formed constellations strew.

Now, all the stars that looked directly down,
 To view your land, by proper names were known.
 See ! round their circle by their *Zenith* trac'd
 A second round of Constellations plac'd ;
 Which stands as tallies 'tween the pole and sun,
 And register therein what work was done,
 As every year they measured out their land,
 Above their heads the Trignons took their stand ;
 And every day, about the noon-tide hour,
 They bless'd their land surveyors with their power.
 From Taurine Suns they saw Medusa's head (17)
 Begirt with snakes, about their Zenith spread,
 Whose name declares the pressing of the fruits,
 And still *the wheel* the name of *Algol* suits. (18)

From the three noontide wintry signs appear
 No cheering Constellations in the sphere ;
 But o'er their Zenith prowls the shaggy Bear,
 Whose *cub* still stretches onward to the poles,
 Where, stiff in ice the frozen dragon rolls.
 Now, when the sun the *Virgin's* blessing sheds
 The *harvest-man* is seen above their heads,
 And as the sun still gains upon the sky,
 Beneath his scorching beams the Titans fry ;

They stack the mud and scour the stenchy Nile,
Where *Mons Menelaus* shews his lofty pile,
Near which, the Titan on the Scorpion stands (19)
Grasping the great red dragon in his hands.
But when the sun's bright chariot pass'd their land,
And in their utmost zenith made his stand,
Then would their hunting parties sally forth,
While noontide suns were flaming in the north ;
Hence Sagittarius (their hunting sign)
Was scarce admitted in the solar line,
Because he grac'd the second circling zone,
Where both the circles blended into one.

Next on the line where equal hours rise,
The *altar's* fragrant incense fill'd the skies ;
Whose distance from the solar path agrees,
To shew its angle *thirty full degrees*.
Bright *Vega* then was never seen to rove
But circled daily round the throne of Jove,
As a prime minister, to mortals eye
He seem'd *vicegerent* of the Polar sky ;
And as his highness was not seen to rest,
A *tortoise* well his tardy paece expressed.
But as each member of the heavenly host
By turns is guardian of the sacred post,
To Hercules the mighty task is given
Whose power extends through half the polar heaven,
See where he eyes the tree with mellow fruit,
And holds the trunk bereft of branch and root :
See where his foot with vengeance seems to tread
With all his weight upon the serpent's head.

See where in equal distance from the pole
 The mellow fruit and monstrous dragon roll:
 This, to the wintry side as much inclines,
 As that extends to meet the sultry lines.
 And still the wintry Dragon shows his spite,
 And strives the summer symbol's heel to bite ;
 And, still in heaven, they shew their ancient spleen,
 Which twice six thousand rolling years have seen.
 Perhaps as many ages ; for I see
 A thousand Sphinxes ; where the heads agree
 With every *body* all the Dial round—
 On every *body* every head is found,
 And many times each head is to each *body* bound.

But here a new discovery was made :—
 Each time the heads had made a grand parade,
 The Pole returned not to *her* former place,
 But seemed to seek the other pole's embrace ;
 And by a *spiral road-way* round the skies,
 At *four* degrees each step, was seen to rise ;
 And having reached her husband's longing arms,
 And blest him with her long divided charms ;
 All then was joy—all nature seemed to sing,
 And breathe on earth on everlasting spring ;
 Nor storms nor hurricanes were known to rage ;
 Which time was truly called 'The *Golden Age*.'
 'Twas nature's honeymoon—a time divine !
 When Axikersa Axieros join,
 The circles then which heaven and earth divide,
 No longer cross, in friendship coincide ;

Lampetic then, to neither side inclines,
 But measures equal day through all the signs ;
 No tropics, then, marked that distinctive year ;
 Nor sphinxes seen, to show the *writhing* sphere :
 Nile had no dog to shew its rise and fall ;
 For, ' One unbounded spring encircled all.'

But ah ! behold ! propell'd by fate, again
 The central circle quits the happy plane ;
 And rising to the north in summer signs,
 As far in winter to the south declines.
 The signs again anticipate the sun,
 And all stop forward ere his round his run :
 The Virgin, Leo ; Leo, Cancer graced ;
 And Cancer's time in Gemini's was placed,
 And, that in order all the rest were traced ;
 'Till, in two thousand years, another change
 I see expressed, where different Sphinxes range.
 The Virgins, now, their seanty pittance glean,
 Whilst the Sun's ear in Cancer's house is seen :
 In Gemini's, the Lions drink the Nile :
 In all the rest he gives anticipated toil,
 'Till the great year is round ; and then, again
 The Virgin is the mother of the grain.

In such a year see how the 'Tropics fly,
 And cut a wider section in the sky.
 Oft as the sun's bright circle sweeps the line
 Where equal hours are always seen to shine,
 So oft earth's axis, round the heaven's twine ;
 Whose motions well your Cabirim expressed ; (21)
 Which shews the poles like man and woman dressed :

Firm as the pole of heaven is fixed by fate,
 ('Round which the earth's is seen to undulate.)
 So, as a man thy Axieros stands ;
 Shaking his circling Axikersa's hands ;
 Who, for some thousand years, faced to his face ;
 But trembled still, tho' in his close embrace ;
 Now his right shoulder presses on her breast,
 And now his back is by her bosom prest ;
 Now at his left she whispers in his ear,
 And Axieros seems inclined to hear ;
 Now at his front she dodges at his lips,
 And seems rejoiced as she the neectar sips :
 Now round again, and passing by his right,
 Keeps Axieros always in her sight ;
 She eyes his back, and left, and coming round,
 Is in the front of Axieros found,
 Where she, in passing, strives to snatch a kiss ;
 But fate, opposing, robs her of the bliss ;
 For now twice four degrees of space divide
 The rooted husband and the moving bride,
 Whose head moves round, descending as it goes,
 And trembles at anticipated woes ;—
 Thus on, 'till near two dozen rounds had thrown
 The woman's head into the burning zone
 Of twelve bright houses ; which Urania placed,
 Enriched with flaming gems, around the husband's
 waist.
 Now on her *back* see Axikersa spread,
 Whilst the sun's chariot rolls above her head.

And now her bosom, erst as white as snow,
 Scorched by the solar flame is seen to glow;
 And when her head is freed from Phœbus' heat,
 It falls with vengeance on her frozen feet;
 But, here, the signs their constant order kept;
 And, by the same recession backward crept,
 'Till every sign had held the flaming torch,
 With rays direct, her head and feet to scorch.
 Now as a guide to regulate your time,
 You chose Aldebaran to mark each cline. (22)
 And when the woman's head which now is burned
 Had kissed her husband's feet, and back returned
 From this, the guide star then, it took its rise,
 By which you regulated earth and skies.
 See, now, sad Axikersa *groveling* spread,
 While taurine suns are burning o'er her head;
 Which she avoids; for in two thousand years,
 The Ram above her shifting head appears;
 From which the bearer of the golden bow,
 Around her head, lets all his arrows flow.
 Then she the fishes tried, then Ganimede;
 But both in one conspiracy agreed;—
 The thirsty monster his great pitcher drained
 As thus to Axieros she complained:—

“ Oh! Axieros (whose extremes I shun,

“ Tho' in our centres we are ever one)

“ O, raise me up; behold how I'm distrest!

“ With heat and cold, alternately, opprest.

“ Whilst frost and fire deform my outward skin,

“ Think how the passions operate within;

"The happy, equal hours, that graced the spring,
 "No longer can thy Axikersa bring;
 "But now, with monsters foul I curse the earth,
 "That every year renew their horrid birth.
 "In pity to mankind, then, let us meet;
 "And as our centres—join our heads and feet."

She said—and Axieros thus replied:—

"O, Axikersa! Oh! my constant bride:
 "Think not that I can give the wish'd for joy,—
 "Besides, eternal sameness soon would cloy;
 "And half the children round about thee spread,
 "Would die of cold, or want their daily bread;
 "For that great orb which circles round my belt,
 "Could not, by half our progeny, be felt.
 "Amongst whose numerous forms there's one called
 "man,
 "Whose blind ambition sees the mighty plan;
 "Or thinks he sees, and reads the book of fate;
 "And gives the rod to Axikersa's mate.
 "How blind! how weak! for WE, as well as they,
 "Some *mightier power* for ever must obey.
 "Submit! and, to that mightier power yield,
 "Nor think that I that mighty sceptre wield.
 "By spirally ascending rise to view,
 "And then thou'lt find thy Axieros true."

He spoke—and Axikersa journeyed round
 When o'er her head Aldebaran was found;
 But not directly so: for it was seen
 To rise obliquely from the Ecliptic's plane.

Meanwhile her feet in the same order go,
 And trace a *volute* in the space below,
 As if a serpent, writhing through the air,
 Had stretched his oblique body round the sphere;
 From out whose mouth another seems to creep,
 Circling the heavens with a length of sweep.
 And as her feet twine round the nether skies,
 Just so, above, her head is seen to rise.
 Each round receding from the *bull's bright eye*,
 'Till it is seen to reach the polar sky.
 But with such tardy pace she gains her goal,
 (Her feet the south, her head the northern pole)
 That twice two hundred thousand years were spent
 Before her head had reached her high ascent.
 Now the two poles in unison are joined,
 And men on earth their equal seasons find.

Continual spring has left few traits behind,
 While the reverse distracts the labouring mind.
 In this dread time Chimera had her birth, (23)
 In this dread time the Cyclops cursed the earth. (24)
 And giants huge, of horrid, monstrous form,
 Who ravaged earth, and strove e'en heaven to storm. (25)
 This was 'THE IRON AGE'—'twas Python's reign,
 When polar suns burnt up the golden grain,
 And sudden thaws inundate every plain.

Hence towers, and walls, and pyramids arose,
 Whose pondrous bulk might all their rage oppose.

Assyrian chiefs bade Babel's tower arise
 On Shinar' plain, aspiring to the skies;

Whose *eight volved dragon* twining round the whole, (26)
 Shews, that *eight cycles* round the northern pole,
 At *four degrees* asunder closed their view;
 Which prove its latitude was thirty two.
 And still in thirty-two the starry host,
 And eight-coiled dragon moulder in the dust—
 By Cyrus overthrown, who razed the pile,
 Round which the stars and dragon used to coil,
 But still its *form*, in history declares
 A run of twice two hundred thousand years.

Not so Cambyses thy great works o'erthrew;
 They braved the fury of his hostile crew.
 And still their number and their bulk oppose
 The utmost rage of truth's malignant foes.
 While ancient legends mystic truths unfold
 Where wars of elements and polar suns are told.

I see, *trisected* by th' horizon bound,
 The *three great realms*, which *three great BROTHERS*
 crowned.

Enthroned in majesty, o'erlooking all,
 Great *Jove* was placed above the rolling ball:
 Where from the polar hill and northern sky,
 The deeds of erring mortals meet his eye.
 His feet trod *Tartarus*; his throne the pole,
 Round which his ministers would daily roll.
 Below the south as large an empire quite,
 Is ever hid from erring mortals sight:
 Where Pluto and his demons ever sit,
 And rule the dark *unfathomable* pit.

The rest, from north to south (a wondrous space)
 Submit to Neptune's briny arms embrace.
 And though the Sun is monarch of the day,
 Each night he yields to *Poshiedon's* sway.

But, once, we are told the sun forsook *his* reign ;
 Scorning to dip his chariot in the main,
 He stormed the pole and fired the frozen sky ;
 Melted each mountain ; sucked each ocean dry,
 'Till in the mud the dolphins seemed to fry.
 Spoiled of ice the mountains seemed to flow
 In liquid fire upon the plains below.

The lower gods implored the powers of Jove,
 To save their *fanes* below, and thrones above,—
 Jove heard : and with cyclopiian thunder hurled
 The CAR and *driver* on the nether world ;
 Their flaming limbs the ERIDAN receives ;
 Where, for her son's lost life, CLIMENE grieves.
 Thus from the throne of Jove *Phæton* fell :
 And now he wanders through the depths of hell.
 But still each day he strives to rear his head,
 Resisting still the MONARCH OF THE DEAD ;
 'Till o'er the south we see the *rising morn*
 Mix with the *sunless noon* and night's return.
 Now in the dreadful pit the orb of day
 Sinks more and more, 'till lost in every ray.
 And morn and noon are swallowed up in night,
 And all their land is one vast sheet of white.
 The clouds dispersing shew the *spangled skies* ;
 Whose type was *Argus* with an hundred eyes (27)

Those eyes that slept *beneath* the horizon move ;
 But these that watch are constantly *above* ;
 'These still relieve, by rising in the east,
 Their weary fellows sinking in the west.

Orpheus for his *Euridice* sighs ; (28)

And *Isis* for her lost *Osiris* dies.

Now *Venus*, for her dear *Adonis* slain
 Flies on her swans' white wings to ease his pain ;
 Her swans too, seem a kindred grief to show
 And shed their plumage in the form of snow,
 —All nature mourns, for *both her eyes* are shut ;
 Both sunk to rest beneath the land of *Phut*.

But, though this son and daughter of great *Jove*
 Are sunk to hell, and banished from above ;
 They shall not long be there (so fates decree) ;
 Nor shall they ever, there corruption see.

But when the sun and moon in *Virgo* rise,
Latona's twins shall bless the Grecian eyes :
 And *Eros* be, of *Aphrodite* born,—

(The virgin of the sea—though once of corn)

Then shall *Adonis* rise again to life,

Born of chaste *Myra*, *Cynares's* wife :

Then *Bacchus* too, from *Semele*, shall spring,

And other VIRGINS other Gods shall bring ;

Begot by *JOVE* great *architect* and king. (29)

Deluded mortals, rub your slumbering eyes,

See from what sacred truths your fables rise !

O, all ye nations that these virgins own—

That worship, as your god, each new born son ;

Whether your virgin mother, *Maræ*, be,

Or *Myra*, or *Harina* (of the sea) ;

Or Virgin Aphrodite (*born of froth*) (30)
 'Tis plain they all were drawn from *Apherudoth* ;
 And, though each nation various emblems choose
 Around their various godships to diffuse,
 Yet all are typical of *his* bright ray,
 Whom mortals call the glorious orb of day.
 Whether your symbol bears the *golden bow*,
 Or *horns*, or berried *ivy* grace his brow ;
 Or, *golden ringlets* round his temple throw :
 Or, whether, when *re-risen* from the dead,
 You placed the "BLAZE OF GLORIES" round his head ;
 Or, clad in beryl robes you see him rise,
 'Till he has gained the summit of the skies,
 'Tis still the SUN which thus you symbolize ;
 When he four hundred thousand years ago,
 Made yearly visits to the PIT *below*.
 When Leo, lost from sight, lay weltering there ;
 Whose back, then, served OSIRIS as a *bier* :
 'Till he, by fate propelled, reared up his head
 In joyful resurrection from the dead,—
 Sprung to new life and *in* the Virgin born,
 Whose name is *Apherudoth*, the Queen of Corn.
 These ancient truths on various symbols shine,
 Which other nations prove as well as thine :
 And e'en thy sculptured elements arise,
 To place these sacred truths before our eyes.
 See ! where you paint your winter's *white* distress
 Three Albanoth your fields of snow express.
 And when these yielded to the new born sun,
 Fair *Leucothea* was by him undone— (31)

The days grew longer as he viewed her face, '

 'Till warmed by love she sunk in his embrace ;

 Then in her father's waves she hid her foul disgrace.

Pandrosa and her sister *Erse* grew

 From vegetation dressed in morning dew.

 Thus, *water* changing form from cold or heat,

 Receives the name of beauteous virgins sweet.

 But when down rocks the *sudden torrents* pour,

 Giant *Enceladus* is heard to roar.

 When awful clouds, descending, drench the earth,

Minas and *Nephalim* receive their birth.

 When these, in horrid warfare, joined their force,

 And following thy Nile's majestic course,

 Then *Hydra* most terrific monster rose ;

 And flounced and floundered 'midst his conquered foes.

 As many *fathoms* as thy water flows,

 So many *children* still NIOBE shews ;

 Still as the water leaves the thirsty plain,

 Niobe mourns her fourteen children slain :

 Oft as the sun exposed thy land to view,

 So often Hercules the monstrous Hydra slew.

 The winds I see in various forms express ;

 Like giants some, and some like virgins drest.

 Light breezes these, but *rending whirlwinds* those,

 That like *Briareus* disturb repose ; (32)

 Whose hundred arms would ravage every grove,

 And hurl the shattered rocks, the clouds above,

 (As impious Greeks relate) to knock down Jove.

 When bursting through the fractured *womb of earth*

 With dreadful throes, it gives *Porphyryon* birth.

When from its various points its current runs,
 (Propelled by summer or by winter suns)
 Wings of the hawk and whoop I see stand forth,
 These symbolize the south, and those the north.
 When from Arabia's wilds; a swarming host
 Of gnawing insects ravage all thy coast:
Three feathered moons mark their destructive reign;
 Which your *three Harpies* happily explain.
 Opposed to harpies, see the amorous dove,
 Proclaims the *western* breezes fraught with love!
 Whose fructifying power all invades—
 Both man and beast, and birds and silvan shades:
 Such genial vigour melts the soul to love,
 When Zephyrette wantons through the grove,
 That (if 'tis true what Virgil's * verses state)
 Females increase their kind without a mate;
 Who sees (thus cheated of the rights of love)
 The SYMBOL of his rival in a Dove.
 O ye chaste virgins! *dove-like breezes* shun
 Lest you *to dove-like breezes* bear a son;
 And chiefly thou, my Mary; lest, sweet maid!
 Thou by these ghost-like rivals be betrayed.
 And, yonder, at a distance, in the rear,
 I see your social symbols (PLUCHE's care)
 Arranged in order,—in the proper place;
 Like son succeeding son—a numerous race.
 From *father plow* descend the FURROW-SONS,
 Through whose rich loins a numerous issue runs.

From parent *blossoms*, daughters *fruit* succeed ;
As *Phorcus* comes before his numerous breed.

Thy *laws personified* still rule the whole, -
Of which thy *Minos* is the very soul.

Minos and *Menus*, both from *MANAH* rise
—The *LAW* which *regulated* earth and skies.

What though the signs of sounds do not appear,
The signs of various sightless things are here ;
Such as the winds, the hours, the months and year ;
And live in sculptured rocks, in various forms,
As well as hail, rain, snow, and thunder-storms.
Such are the figures of thy sculptor's hand,
With which the Grecian peopled every land,
Filled thrones with kings and heaven with fictitious gods,
And hell with demons, wielding flaming rods.

But such great truths my muse declines to *sing*,
That she in *prose*, may double treasures bring.
Come *Polyhymnia*, then, and be my guide,
And let the sweet *Urania* be my bride :
And, O thou ancient genius of the Nile,
Be thou her handmaid still to ease our toil,
And bring thine eastern sisters all with thee,
And in my *lofty attic* dwell with me.
Till all the functions of my life be o'er ;
Then waft me with thee to thy learned shore :
There let me join thy light aerial bands,
That watch the mighty labours of their hauds.

PRELUDE TO THE NOTES.

IT has been much disputed by Historians, which nation was the first that gave names to the stars; and included certain clusters of them, within lines that represent some certain animal, or other figure. Each writer however, assigns some plausible reason in favour of that nation which he compliments as the original; we except the few who attribute that sublime study to the people of the North; for we find scarcely any traces of science or civilization in the North; while every nation in the South shews us monuments of a surprising antiquity. And though the Chinese and Hindoos reckon many millions of years in their respective annals, yet there are authors who attribute the first studying of Astronomy to the *Chaldeans*; although their annals are comparatively recent; as I have never been able to trace a higher antiquity of Babylon or Babel, than 470,000 years. It is true, even this period was ridiculed by Cicero: but we should remember, that a *laugh* is not an argument—men should *enquire*, not *deride*!

I shall shew when I speak of the walls and tower of that City, that though they were built about that time, its founders were acquainted with the Astronomy of a much higher antiquity

THE ANTIQUITY OF EGYPT.

THIS Country, though now in the most degraded state, shews by its monuments, that it must have once been the Mistress of the Universe—as Rome formerly was of Europe. And yet, even here, I have never been able to trace, by the monuments which have come within the compass of my knowledge, a higher antiquity than about four millions and a half of years.

We are told by Herodotus, that the CHOEN or men of learning in this country, informed him, that the Pole of the Earth and the Pole of the Ecliptic had formerly coincided. I have seen, in Denon's second volume of Travels in Egypt, two ancient Zodiaes, from a temple in *Tentyra* or Dendera, where the Poles have been represented in both situations; and in that which shews the Poles at right angles, there are marks which prove that it was not the last time they were in that position, but the first. Capricorn is represented at the North Pole; and Cancer is divided near its middle, at the South Pole; which is a confirmation that originally they had their winter when the Sun was in Cancer. But the chief characteristics of its being a monument commemorating the first time that the Pole had been in that position, are, the Lion and the Virgin.

The Lion is drawn, standing upon the *Hydra*, his tail is almost straight, and pointing *downwards* in an angle of 40 or 50 degrees; this position agrees very well with the original formation of those Constellations. But in many places, we see the Lion with his tail turned up over his back, ending with a Serpent's head; shewing that the Lion had been *inverted*: which indeed, must have been the case with the whole

zodiac, and every other Constellation, when the Pole had become inverted.

There is also, in Denon's second volume, a *circular zodiac*, wherein the Lion is standing on the Serpent, with his tail forming a curve downwards; from which we find, that though six or seven hundred thousand years must have past between the two positions, yet they had made but little or no difference in the Constellations of Leo and the Hydra; while Virgo is represented very differently in the two—in the circular zodiac, the *Virgin is nursing her Child*; but it seems that they had not had that idea when the Pole was first within the plane of the Ecliptic; for in *this zodiac*, as given by Denon, we see three Virgins between the Lion and the Scales; the last of which, holds in her hand, an ear of wheat. It is much to be lamented, that in this Zodiac, there is a breach of the figures in the latter part of Leo and the beginning of Virgo, which has taken away one *Decan* out of each sign.

There are three Monuments in this Country, which shew that the Poles have been three times within the plane of the Ecliptic. These are the *Labyrinth*, the column called *Cleopatra's Needle*, and the *Abraxes*.

THE LABYRINTH

Has been described by various authors, who agree in stating, that it was a building full of intricate windings and turnings, containing between three and four thousand little chambers. They likewise agree in stating that the chambers were in rows, facing inwards to *winding allies*, which went round the building ascending and

winding from the surface of the Earth; forming a spiral line from the middle upwards; and descending and winding, forming a spiral line from the middle downwards. Which is precisely the figure described by the North and South Pole of the Earth, in passing from the Ecliptic, till they coincide with the North and South Pole of the Heavens—describing at once, the precession of the Equinoxes, and the diminution of the angle of the Poles.

Who can, here, mistake the design of this hitherto, mysterious building? Other nations have registered the rounds made by the Equinoctial points, and have given us the same number, each in a way peculiar to itself; but none have imitated nature with so much simplicity as the people of Egypt.

But the Historians inform us that there were three spiral allies, and three tier of little chambers; which shew that the Pole had repeated its ascent and descent three times: and we find the Symbol of the Sun (i. e. the Hawk) is placed three times upon the top of Cleopatra's Needle. And we find the Bull there as often: as if the Bull had been as often at the Pole. The Gems called Abraxes,* prove that the Bull had been at the Pole: for its name means *the Bull at the Pole*; it is a compound of ABIR the Bull and *Axis* the Pole.

Those who have not the means of reading the description of the Labyrinth in Pomponius Mela, in Herodotus, nor in Pliny; may read a very

* At the British Museum, I have seen near a 100 of those mystic gems; which seem to have been used as seals of certain families whose ancestors became eminent when the Bull and the rest of the Zodiacal animals passed over the Pole. Perhaps, for having devised some plan to protect the country and its inhabitants from the ravages of the elements in that forlorn Age.

ample account of it in the 41st and 42d Chapters of the Hebrew historian, Ezekiel: and by comparing verse 7, chapter 41, with verse 6, chap. 42, will see the order of the ascending and descending *Climax*, which means a graduated ladder, or winding stair-case, very well described.

But after all, the greatest length of time recorded by those monuments does not exceed five millions of years; which falls short of the records given us both by the Chinese and Hindoos; this latter nation having registered a knowledge of time for seven or eight millions of years; which is to be seen upon a *Talisman* of porcelain now in the city of Norwich.

It is very likely that Egypt has, or may have had monuments of much higher antiquity, though they have not come within the compass of my reading, for it is evident to me that that wonderful country produced those great men who first gave names to the stars, and arranged them in that order in which we still find them: and if we trace back the Polar point of the Earth, the Equator, and the circle formed by the zenith, to the place they must have occupied *forty thousand* years ago, we shall then find on the globe the most simple arrangement of the Constellations that can be conceived.

We know that the summer noontide sun, 40,000 years ago, rose *thirty degrees* above the Equator. We know also, that the utmost Northern latitude of Egypt is about thirty degrees; the Sun therefore must have been vertical, at the then solstice to the northernmost part of the country; the whole of which was then, to the southward of the summer Tropic:—the *Summer Tropic*, therefore, and the *Circle* formed by its *zenith*, were but one and the same circle, between which and

the Equator, there was a broad zone formed; which crossed over the zodaical zone about *Scorpio* and *Pisces*.

These two zones, I hope, I shall be able to elucidate by a plate; but if I fail in that, any person may describe it on a common globe, by placing one foot of a pair of compasses in the Pole of the Heavens, and extending the other on the line which passes through the first degree of *Capricorn*, till it reaches thirty degrees from the Pole of the Heavens. This point will be found in that wing of *Lyra* which is nearest to the Swan, and which will be found to have been the first Polar point; for if round that point you sweep a circle, that shall be sixty degrees from it, and another at ninety degrees; which will be the circle cut by the Equator; these two lines will include that zone in the Heavens, which passed over Egypt and Ethiopia; and included the Constellations which were vertical to those latitudes.

Every person a little conversant with the celestial globe must have observed, that *Scorpio* and *Sagittarius*, extend very far to the south of the Ecliptic; but I have never read in the works of any author why they do so. The reason, however, is very obvious. When the Sun was in *Sagittarius*, at first, the people of those countries used to spend that month in hunting; the Sun was then nearly vertical to the shore of the Mediterranean Sea, and had *Sagittarius* (their sign of hunting) been placed as high in the Zodiae, as *Gemini*, *Cancer*, and *Leo* are; he would have been vertical to the *Mid-lard-Sea*: and as they could not hunt upon the Sea, they did not wish to have their sign of hunting go beyond their Country! It is surprising to me, that

no man of erudition should have made the same deduction; which gives such indubitable proofs of the 40,000 years before spoken of.

I may be told that Sagittarius, was their hunting sign fifteen or sixteen thousand years ago; and that, at that time all the other signs agreed with the labours of the Egyptians; and I may be asked why I would go beyond that time? Were the question asked, I might reply, that it is because *I have sought the hiding place of TRUTH, with a determination to raise her from her "Well," though "Pelion pil'd on Ossa" stopt its mouth.*

If we take a retrospective view of the Starry Heaven as it presented itself fifteen or sixteen thousand years ago, we should find the angle of the Poles about *twenty six degrees*; and the Tropics *twenty-six degrees* from the Equator; consequently the summer sun could not be vertical to CAIRO OR HELIOPOLIS, by 240 miles, which would have left sufficient room in the Zodiac for the better accommodation of Sagittarius and Scorpio.

Thus we see what positive proofs of antiquity may be deduced from the *Silent Heavens*.

It has been said that this order of the heavens would suit any other country in the same latitude. This is not true; for there is no country on Earth situated and circumstanced like Egypt: bounded at thirty degrees north latitude by the sea; and having a river overflowing its banks during the three summer months. But the greatest proof that the people of Egypt were the first to give names to the stars and to arrange them in zones, the circles of the sphere, is, the names by which that country has been known, and by which it is still known. It was called Ægyptian from its being overflowed while the Sun was in the sign of the Goat.

This name is compounded of *Ægis*, a Goat ; and *OB*, the swelling of the River ; and *Tan*, a Country : which make, when put together, *Ægyptan* ; i. e. a country overflowed of the Goat ; which agrees with the original fact. But besides being called *Egypt*, and *Aman*, it was called *Mizraim* ; from which distinguishing epithet we may conclude that it was a country whose people first gave names to the Stars. The name indeed seems hurt by being modernized ; but if we take away from it its modern Hebrew plural termination *im*, and restore the ancient plural termination *o'h* we shall have *Mizraoth*, or, *Mazeroth*, which it is acknowledged means the *Stars in the Zodiac* : but in its strictest sense, it means, *all the fires of the Heavens* ; or, all the Lights, as it is compounded of 'M, all ; As, or *Aish*, fire ; and *Urim*, the Heavens. It was a custom with the ancients to call those brilliant points in the Heavens, which we call stars, by the name of *fires* : Ovid in an hundred places, calls the Stars the fires of Heaven.

Thus, then this country was acknowledged to be the first that studied the stars, by its being called '*Mazeroth*, or '*Mizeraim* ; and it has been sufficiently proved, by the union of the *Tropic* with the circle formed by its *Zenith*, to be 40,000 years ago, or thereabouts.

NOTES.

NOTE 1, PAGE 9, LINE 3.

“ *Here stand the Muses, guardians of your soil.* ”

IN Egypt, the land was three months in the year under water, from the overflowed Nile ; during which time there could be no sort of farming work done ; the three months of rest were signified by the symbols of three women without any attribute of labour. Those three symbols of idleness were sometimes called the Charities, from *Caretoth*, which signifies, to be cut off, or separated from ; because while the water remained above the land, the communication with town and town was cut off ; or the people, on the raised terraces, were separated from each other during those three months ; unless they used boats, which in their country, were called horses ; but as their horses were propelled by the wind, they put a wing, which is a symbol of the wind, upon the shoulder of a horse, which they called Pegasus, from *Pa* or *Pha*, the mouth ; *GE*, the *Earth* ; (*mouth of the Earth*) i. e. *a river or spring* ; and *Sus*, *a horse or boat*. This horse

Pe-ga-sus, signified a ship or boat capable of sustaining the impetuosity of the swollen river; which, at its *mouth* is known to rush into the sea with such violence as to make "*the Deep* boil like a pot."

At another time, before either pyramids or terraces were raised, they represented the three months of idleness, by three Symbols having the heads, the arms, and breasts of women, and tails of fishes; because, living in their barks, there was nothing of them to be seen above the water, but their upper parts: the rest being below the surface of the water, was expressed by the tail of the fish. These three symbols were called *Syrens*, from *Sir-ranan*, i. e. *to sing hymns*; because they spent their time in singing and dancing in their barks during the time of the overflowed Nile. According to *Abul-fa-zil* (from the testimony of Capt. T. Wilford, in the A. R. v. 9. p. 78.) The *bards* of the gods in India, who used to *sing hymns* and warlike songs to animate the troops, were called *Charanas*. It is said of these *Syrens*, that they decoyed men to their ruin, by singing, &c. The truth is, the Egyptians used to make a *grand spectacle* upon the waters: to see which, many foreigners used to resort; and as the air of that country was, at that time, very humid, it was hurtful to the health of such visitors.

Thus we see, that truth perverted, is more pernicious than downright falsehood.

Their land being three months under water, their farmers and manufacturers had but *nine* months in *their* year. And it was customary in Egypt, to proclaim the Works and Festivals of each month, by setting up the symbol of a Woman, with some attribute which represented the

work to be done during that month. And as they had but *nine months* for labour, &c. they had but *nine* proclaiming Symbols, which they called "The 'MISHA," i. e. *All the Women*; from *Om* or *Aom*, all; and *Isha*, a Woman. *Mesha* is often translated "*Saved for the Waters*;" because they proclaim what was to be done in those nine months when the land was *safe from the water*. THESE *Mesha*, form the name which the Jews gave to Moses; because, they say he was taken *out of the water*; and they call their Lawgiver by no other name than *Mesha*. The Greeks, however, instead of *Mesha*, wrote *Musa* or *Mousa*, from which we have taken *Moses* or *Muses*; hence the *nine Muses* were but nine proclaiming Symbols for the nine Months of Labour; and the three Syrens, which rounded in the year, proclaimed the sports during the three months of Water.

Thus we see, that the nine Muses and the winged Horse had nothing to do with galloping up a hill after a few ballads: nor were the three Syrens or Charities very benevolent. The Egyptians consulted their *nine Mouses* for regulating all their concerns. The Jews could not think to pass for *originals* by consulting only *one Mouses* on all occasions, and by making *that one* masculine!

NOTE 2, PAGE 9, LINE 5.

"Told when the Parcæ were to weave, or spin."

The PARCÆ, were the *three images of women* set up to proclaim the work of Flax. This work occupied their time during the *three* months of winter; and as it was customary in Egypt to have festivals or fairs at the new or full moons; or as it might happen, at the quadratures, they

used to signify the respective times by a crescent, a circle, and by semicircles which had their convex side to the west for the first quarter, and to the east for the last quarter.

The kind of work to be done after the festival, was proclaimed to the people, by attaching to their images some attribute relative thereto, and then the image was called by a name suitable to the work. As during the three months of working flax; they were called *Parcæ* from *Paroket*, a curtain, a sail, or any thing that has been woven. The Greeks, who corrupted the meanings of all the ancient symbols, corrupted the sense of these; by saying they were three ladies whose business it was to *spin* and cut the *thread of man's life!* They did no such thing; they only proclaimed to the people that they were to proceed to the working of flax; as their names, as well as their attributes, imply. They were called *Parcæ* collectively; but individually they were called *Clotho*, *Lachesis*, and *Atropos*.

It seems, however, their order is reversed; for *Clotho*, the name of the symbol which opened the linen works, has such a close affinity with cloth, that it must, in the order of the works have been the last of the three; as cloth is the last product of the business. *Lachesis*, is acknowledged to mean the spinning, whether it was done with the *wheel*, or a *distaff*, i. e. a *split stick*; which in Norfolk and Suffolk is called a *Roch*; and the *tuft of tow* is called a *Rochet*. And as, the first men could have but few words, they called the stuff which was produced from the *Rochet*, the *offspring* of the *Rochet*; which is in their language, *PEROKET*, from *Peri*, *seed*; and *Rochet*, a tuft of tow.

ATROPOS, is called the most cruel and vindictive of the three. And when we consider the rough treatment the flax must meet with in the hands of the Hickler, before it can be brought to the wheel or roch, we must be certain that ATROPOS, or the HICKLER, must have been the first in order; and CLOTHO; i. e. the *Cloth*, must have been the last.

Ovid, in collecting the Greeian *Matamorphosis*; i. e. *changes of form*, records a dispute which arose between the weavers and spinners of different works; that is, between those who made the coarse, and those who made the fine works: which dispute is garnished with the richest embellishment of poetry, Ovid Met. book iv. from which it has been beautifully translated by GAY, and called "The Story of *Arachne*." This quarrel between MINERNA and ARACHNE has an evident relation to the weaving works. But why the Greeks perverted the simple meanings of these Symbols so as to make *Minerva*, whom they call the *Goddess of Wisdom*, to dash out the brains of *Arachne* with her shuttle, when she was convinced of the superiority of the works of her rival, is one of those inconsistencies which I could never reconcile. *Minerva* is a name given to the symbol, which proclaimed the *regulation* of the *weaving*; in whose hands was put an enormous large shuttle: its name is compounded of *Manah*; i. e. *the regulation*; and *orva*, or *orgie*, *weaving work*. This symbol of weaving was sometimes called *Arachne*, from *Arag-oni*; which means *labour of weaving*. Whether the *Spider* was called *Aranea*, from its imitating the *work of weaving*; or, whether *weavers' work* was called *Aragoni*, from its imitating Nature's weaver (the spider) is of less consequence to be known, than

that our word RAG is the same as the *Phœnician*, *Arag*; which is a proof of the intercourse that was carried on with these ancient mariners.

I am aware, that I may be accused of digressing from Astronomy; and may be censured for wasting paper about trifles which have no connexion with that sublime science, either ancient or modern; but it will be found in the course of the work, that the Phœnician word *Arag* or *Arah*, which means *wearing*; has been confounded, by (those children of pun and ridicule) the Greeks, with their word *Argis*, which signifies *Whiteness*. And the word *Arag-oni*, i. e. weaving work, with the plural termination *oth*, becoming *Argonioth*, which means the *work of shuttles*, they corrupted into a story about the *Argonautic* expedition, in a ship called *Argo*; because *Naus* in their language means a ship. This conceit of theirs was strengthened by the *peculiar form* of the *shuttle*, which was placed in the hands of the symbol *Arachne* or *Aragoni*; which every body knows, approximates, very nearly, to the form of a *boat*: from which connexion, has arisen that celebrated appellation for a boat or vessel; about which so much semblance of learning has been displayed in large and costly volumes to but little purpose. With what an easy transition would a *Shuttle*, formed like a boat, and called *Arag*, or *Arack*, slide into a *vessel* called the *Ark*!

But the greatest proof that can be given, that these names belong to the flax trade, is, the corresponding name of *Minerva*. It is well known that *Minerva* is often called *Athena*, which the Greeks softened from the *Atona* of the Phœnicians, in whose language it means flax. But the Greeks, turning every thing of the ancients into ridicule; turned the shuttle into a *boat*, and the

name Arg-oni-oth into *Argo-naus*, which in their language, is the *Ship Argo*.

I shall be pardoned for this digression, when I come to the story of *Argus*, of whom it is reported that he had an hundred eyes; the story will be found beautifully descriptive of Astronomy, as the heavens must have been observed at the time when the Pole of the Earth was within the Plane of the *Ecliptic*.

NOTE 3, PAGE 9, LINES 6, 7, 8.

*“And when the Furies vintage should begin;
And when Tysphone should cask the wine,
And when the Megara made the liquor fine.”*

3. THE FURIES.—During the three months in which the people of Egypt were employed in gathering and pressing their fruits; and in easking their *cyder*, their oil, and their wine; which continued, in general, for three months, the statues of proelamation which were set up in their fairs, and assemblies of festivity, were adorned with attributes and distinguished by epithets suitable to the occasion. In this season they were ealled, collectively, the three FURIES, and individually, ALECTO, TISYPHONE, and MEGARA, to which, may be added a fourth, called MEDUSA, who held in her hand the WHEEL, which was used to PRESS the fruits, and to press out their various juiees, which were so nutritious to man. Her wheel was surrounded with serpents, to represent abundance of nutrition, and the *support of life*. This symbol with its wheel, called *Medusa* of *Medusha*; which means the *pressing*; was, to the *fruit gatherers*, &c. what *Minerva*, with her shuttle or weaver's beam, was to the workers of flax; i. e. a general symbol of

the whole, whilst each separate work had its distinctive symbol; with a name peculiar to the kind of work to be done through each successive month.

The name given to the three *Furies* will prove, that they had nothing to do with tormenting the dead; but had a direct allusion to the *Season of fruits*; for the name of the first was called *ALECTO*; from *lecket*, to *gather*; which, by the assistance of the article *Al*, and the plural termination *oth* would form *Alek't-oth*, i. e. *the gatherers*. And we all know that the fruit must be *gathered* before it can be pressed.

The second symbol was called *Tisyphone* from *T'Saphan*, to hide, or to inclose; because, in that month they put the expressed juices into vatts, where, in the third month it was found sufficiently clarified; which was signified by a symbol called *Megara*, from *migher* to settle or *sink*; whence comes *Migherh*, i. e. *clarifying*. The truth of this is still preserved upon the *Celestial Globe*; for in the constellation of *Caput Medusa* the bright star is still called *Algol—Al-Gol*; i. e. *the wheel*; because, when the Egyptians first constellated the heavens; that star was, in or near their *Zenith* when they held their grand festival, previous to the setting in of winter; at which time they indulged in drinking their clarified wine.

Thus, we see, that the ancients had no idea of worshipping these symbols, any more than we do our proclamations, which are posted up in our streets—we go to them for information; but we do not consider them as Gods; why, then, do we accuse our fathers?

NOTE 4, PAGE 9, LINE 11.

Then Clio, with her compasses in hand."

NOTE 5, PAGE 9, LINE 16,

"The Geometric Instruments appear."

Because this symbol, with compasses, directed men to measure out each man's quantity of ground, at the *annual* drying up of the waters, the Greeks, who would pervert the meaning of every thing which they did not understand, said it was a sort of *nondescript being*—a Goddess, who taught mankind the art of geometry.

But the stars, *in the second zone*; being vertical to their land, at that time, prove, that *Clio* was no Goddess; but a proclamation, which directed men to measure their land. Let it be observed that the two triangles on the celestial globes are not *equilateral*, but *right-angled*. They were placed above the horns of the Ram to shew that when the Sun was in Aries, the Egyptians began to measure their land. The sign Aries immediately follows the three signs of water, through which the Sun moved in June, July and August. The Sun must, therefore, have formerly been in Aries in September. The right-angled triangle is as much a geometrical instrument as a quadrant; but an *equilateral triangle* is used as a *female symbol*.

NOTE 6, PAGE 10, LINE 1.

"Which used, Triptolemeus took the lead."

A symbol holding in his hand a part of a Plough; directing men to plough their ground. Its name is derived from *Tarap*, to break, and TALIM, furrows. It is said that CELUS was his

father: but CELI, is a tool, that is, a *plough*: and we all know that the *plough* is older than the *farrow*. Thus *triptolem-us*, the *furrow*; must be younger than Cele-us, the *plough*: by which it was made.

NOTE 7, PAGE 10, LINE 2.

“*Now Cerine Persephonæ, lost from sight.*”

In the rape of PROSERPINE the daughter of CERES, it is said, that she was the *Queen* of the realms of *Pluto*. The beautiful *figurative* TRUTH in this story seems to have been long lost sight of. A little penetration, however, will soon restore it. CERES, is acknowledged to mean *the harvest*; her daughter *Proserpine* was that portion of the harvest, with which the farmer cropped his ground; who having *hidden the grain* within the furrow, which is *below the surface* of the earth, it was therefore said, that she was within the realms of *Pluto*. And as the *harvest* is the richest treasure which we can have from the ground; the small portion which we hide below the surface may well be called the *Queen*.

Her name of *Proserpina* so often mentioned by Ovid; is evidently corrupted from PERSEPHONEH i. e. the *grain hidden*; which is compounded of PERI, seed or grain, and SAPHAN, to hide, or *Saphaneh*, the hidden; which make PERI-SAPHANEH, i. e. the *grain hidden*; which exactly agrees with the process of harvest and tenor of the fable.

NOTE 8, PAGE 10, LINE 11.

“*Thalia reigns, the third among the nine.*”

The symbol of joy; for in her month they had a grand festival. *Thalia* does not properly

signify joy. It is derived from *Thalah*, which means *the Sea* in the ancient Chaldaic. It was the name of the middle month of the overflowed Nile, when the water was at its greatest height, and the country looked like a Sea: which was the cause of their joy.

NOTE 3, PAGE 10, LINE 12.

“*And now Megara gave her sparkling wine.*”

9. *Megara*—see note 3.—10. see *Parcæ*.

NOTE 11, PAGE 16. LINE, 16.

“*Whence by the name of Cronah he was known.*”

This symbol with a scythe in his hand, was set up to proclaim the approaching *hay-ciel* and *harvest*; and, because in Egypt they had their assizes about the same time, they put a *Crown* upon its head to represent the splendor and princely majesty of the Judges. It was called *Croneh*, from *KRENE*, or *KRONE*, i. e. *shining or splendor*.—Our *mariners* vocabulary has the word *careen* in the same sense. But as it was nearly allied in sound to the *CRONOS*, which means *TIME*, they corrupted the clear sense of this *hay cutting* symbol by adding an *hourglass*, and saying that he used his scythe to mow down rocks and towers, and called it *Time*.

He was also called *SOTER*, or *SHOTER*, or *SATER*, i. e. *the Judge*; and as the Judges were many, they were called *SATERIM*; whence arose *SATURN*; of whom it is said that he required *bloody sacrifices*. What a malignant assertion! What! because a judge sentenced a criminal to die, are we to be told that the people worshipped Gods that would have *bloody sacrifices*? This I think was carrying ridicule to a great length!

Again, it is said of those SATERIM or SATURIN which (by passing through a LATIN-GRECIAN-PHŒNICIAN *Medium*), are now become SATURN and made to be singular; that in his reign there was an eternal spring; and that notwithstanding his propensity to human victims, he restored the 'Golden age.' How inconsistent!—But let us sweep off the cobwebs of folly.

This symbol was put up in *harvest time*—'the true golden age;' which in that country was always in the spring of the year!!!

O Truth! one sweep of thy besom purifies the corruption of ages!!!

NOTE 12, PAGE 12, LINE 18.

"As Leviathan rushes to the deep."

The true sense of *Leviathan*, like most other of the ancient names, has long been forgotten. Almost all ancient history, was written in poetry; which admits of metaphorical and figurative phraseology, the true spirit of which has been allowed to evaporate by being translated into European languages: so that, in many instances, it may be truly said, that we have had nothing but the dregs and scums of ancient history handed down to us. The *natural historians*, however, in our days, are rising in the scale of good sense, as none of them attempt to describe what kind of animal the Leviathan is. In an old 'Dictionarie enterpreting hard Words' it is defined "A water serpent;—sometimes taken for the devil!"—The author is right in both explanations, for *Leviathan* and *Devil* are synonymous, and both mean the *River Nile*. The first is compounded of AL, the; EVI or OPHI, the serpent; ATH, fire; and AN, land; which being united form 'L-EVI-ATH-AN, i. e. *the serpent*

from the land of fire; which is the true characteristic of the Nile: as it is known to come to Egypt from the *Ethiopian*, i. e. *Ethiopi-an*, regions; which is the true *fiery land* of the serpent, i. e. the river. The second is from DI or DEI, great or sufficient; ophi or cvi, serpent; and *el*, godlike or divine; which make *Di'evi-l* i. e. *great-godlike serpent or river*; alluding to the vast quantity of water thrown down during its overflow; when, in the Egyptian language, it was called OB, i. e. *the swollen river*. Hence the DI-OB-AL of the French is nearer to the original pronunciation, than our *D'evi-l*; which is the great red dragon with *seven heads*. The river of Egypt, which the Lord was to *smite* in his seven streams, that men should go over *dry-shod*. This was *'L-eviath-an* the *'crooked serpent*.' (What an animated description of the *meanderings* of a river.) I must confess that I did not understand Isaiah's epithet of *piercing serpent*, as applicable to the *'L-cvi-ath-an*, till I had read the work of that bold Arabian Poet, *Job*; whose writings abound with sublime and beautiful figures from one end to the other.

In his 41 Chap. he speaks of the Nile by the appellation of the *'L-evi-ath-an*, in terms not easily to be misunderstood; he describes it as *rushing* into the sea with such violence—making *a path to shine after him*; one would think the deep to be 'hoary.' 'Tis thus——

The godlike Plata rushes to the deep,

“ Whose VANQUISH'D TIDE, recoiling from the shock,

“ Yields to the liquid weight of half the globe,

“ And OCEAN TREMBLES for his green domain.”

THOMPSON.

Denon, in his travels in Egypt, gives a very correct account of the vast *conflict* of the waves

of the *Nile* against the opposing wind; but no author can equal Job, in his bold and concise manner of expressing the same circumstance: whose 32 v. runs thus "He maketh the DEEP to *boil like a pot.*" Again in how few words does the Arabian poet describe the vast quantity of fat, oozy sediment, deposited at the mouth of the river, in the latter part of the same verse—"He maketh the sea like a *pot of ointment,*" (What strength of expression!) It is not certain in what age the book of Job was written but we may conclude that it was at a time when the source of the Nile was not known: for Job says—"Who can *discover the face* of his garment?"—Who can *open the door* of his face?" And Ovid says—

"The Nile hid her head; which still lies hid:"

But an hundred passages might be quoted from our sacred books, from which, it might be proved, that the 'L-*evi-ath-an* is a poetical figure of the Nile.

NOTE 13, PAGE 12, LINE 25.

"*Three floating Syrens saw the liquid sky.*"

While they lived in their boats, the water reflected the vertical constellations; which at that time were those which symbolized water,

NOTE 14, PAGE 12, LINE 30.

"*Where the two horses plough their liquid way,*"

A Winged Horse.—Is a symbol of one boat or ship, but two represent a fleet. They were placed amongst the watery constellations to shew, that, in the time of the swollen river, the ships of the Phœnicians used to carry on a

considerable commerce with Egypt; which could not be done at any other time: besides, Egypt was then, full of corn, which she used to export in great quantities, to the various countries within the reach of the water of the black and mediterranean seas; the whole of which lies to the North of the Zenith of Egypt; which is expressed by the position of the horses on the globe; for the circle formed in the heavens by the Zenith of Egypt, (as the two poles must have been posited 40,000 years ago,) would exactly sweep along the heads, necks, and wing of the horses; shewing that they had nothing to do at the *South* of that circle; while their bodies and their feet, extend towards the then pole, till they coincide with the *Swan*; which is the symbol of *snow*; and shews that their *horses* or *ships* carried on commerce by the Black Sea, quite up to the regions of snow, i. e. to COLCHIS and SCYTHIA, The horses are represented on the globe in the act of flying from ANDROMEDA, to shew that the SHIPS were Phœnician; for the Virgin Andromeda is but the representative of *Phœnicia*, as BITTANIA is of *England*. Strabo, Diodorus, and other historians describe *Phœnicia* as a *long sea coast*. *A long measure of land*; which, in the sea phrase, is "the long reach." *Andromeda*, in the Phœnician language is the *great measure of land*, as it is compounded of AN-LAND; ADIR, great; and MED, measure: viz. An'dir-med. This same country was called CANAAN, which means the same thing, i. e. CANA, a *rod* or *measure*; and AN, *land*.—*Cana-an*, the *measure of land*: which on the terrestrial globe is laid down contiguous to Egypt, but to its North or North East; and on the Celestial Globe, its symbol is placed contiguous to the circle of Egypt's zenith; but to its north!

I mean the eircle which passed over the zenith of Egypt forty thousand years ago.

Here, then we find three extensive constellations ranged close to the northern boundary of the second zone of symbols; which bear testimony of the eommeree earried on by the ships of Phœnicia to the northward of thirty degrees: for when the sun was in *Aquarius*, at noon, in Egypt; the *two horses* are vertieal to the Mediterranean sea, with their backs sliding over the *Delta!!* at which time the *virgin Andromeda*, chained to her rock, was vertieal to that country, of which she is the representative.

Thus we see with what *exactness* the ancient "Sons of Ammon" connected the history of heaven with that of the earth: and how exactly the *registers of heaven* agree, when traced back to their position of *forty thousand years*; when the north pole of the Earth was near the wing of *Lyra*

NOTE 15, PAGE 13, LINE 7.

"To bless *Niobe* with her father's rains."

This name was given to lower Egypt, because it was in reach of, or *nigh* the *swollen river*, i. e. *Ny-Obe*. It was the symbol of the Nile; whose *fourteen children* shew that the water of the Nile rose *fourteen cubits* above the land; which water being *dryed up* by the rays of the sun, it was said that Apollo (i. e. the Sun) slew the fourteen children with his arrows. And Ovid has made *Nyobe* (the symbol of the Nile) to lament the loss with all the blandishments of a *real mother*. He reckons up her pedigree with much precision: and tell us that her father's name was *Tantalus*.

We have seen how *Ny-Obe* and her fourteen children represented lower Egypt and its fourteen

cubits of water, let us see by what figure of speech she was called the daughter of *Tantalus*. The lower part of Egypt, i. e. the Delta was formerly a gulf of the Sea, which was filled up in the run of some thousand ages by the sediment brought down by the Nile from Ethiopia: lower Egypt was, therefore, in a figurative sense the *offspring* of *Ethiopia*—*Nyobe*, the symbol of lower Egypt was the *offspring or daughter* of Ethiopia;—the Nile, in entering Egypt, falls down a dreadful precipice—Ethiopia is, therefore, a high country,—*Nyobe*, then, is the daughter of a high country; but Ethiopia in quality of its being a HIGH COUNTRY, is called in their language *Tandalus*, from *Tan*, a country, and *Dalah* high. Thus *Tantalus*—a high country, was the father of *Ny-Obe*—a low country—the sediment of one having produced the other.

Whilst I am charmed with the beautiful images of ancient poets, I am shocked at the barbarous dulness of the Greeks, who were determined to see nothing but the literal sense.—The ancients intended to give their descendants a *banquet*, rich with the fruit of history but, alas! we have had nothing handed down to us but the *offals*,—we must again go back to the fountain head for the fruits.

It is further said that *Tantalus* was punished in hell with eternal *thirst* while he stood *chin deep in water*. But, do we not know that *Tadalus*, i. e. Ethiopia, is an ARID country; notwithstanding all the fertilizing water of the Nile runs through it!

NOTE 16, PAGE 13, LINE 28.

“From whence the epithet of *Spinxes* came,”

The idea of these chimerical monsters has arisen from the motion of the earth; which carries its polar points round the pole of the Ecliptic in 25,000 years; in which time the Equator is carried round through every degree in the Ecliptic *contrary* to the order of the sun's annual motion. But, be the Equator in what part of the Ecliptic it may, we always have twelve hours sun and twelve hours night when the sun is seen from those parts. Which circumstance induced the first students of Astronomy to call those stars which were in the neighbourhood of the sun while he passed over the Equator in the *spring of the year*, the stars of the *balance*, and as in 2,100 years, the Equator was found to be thirty degrees from that point, i. e. among the stars of *Virgo*; though they had equal day and night at this time, while the sun was passing through the stars of *Virgo*, they did not wish to alter the names which they first gave those stars; but signified the event by placing the beam of the scales above the body of the *Virgin*: and as the harvest still came before they had twelve hours sun, i. e. when the sun was in *Leo*, they signified this anticipation of the season by placing the *Virgin's* head with the ear of wheat, upon the body of the *Lion*,—still, however, preserving the original name of *Leo*, to the stars which form that constellation, though at the same time that division was called the *sign* of *Virgo*, in consequence of their having harvest while the sun was there. And as the Equator went backward through the whole *Zodiac* in 25,000 years, they must have had equal day and night with sun in

every part of the Ecliptic in the course of that time. See Plate Sphixiad; which, when rectified, shews the Earth with its Pole in the plane of the Ecliptic, and its Equator pointing to Aries and Libra. By turning the North Pole from Capricorn to Sagittarius, the Equator with the Beam of the Scales, will be over the body of Virgo, denoting that they had equal day and night when the Sun was in the Constellation of Virgo. And the Virgin's head, Sign of harvest, on the Lion's body, denotes harvest while the Sun was in Leo, &c.

The *beam* of the scales; then, as the sign of equality must have passed through all the constellations. And the *Virgin's head* and ear of wheat—signs of harvest, must have gone round the same way, in the same time; i. e. first to the Lion, next to the Crab; the Twins; the Bull; the Ram, &c. till having completed the round in about 25,000 years, the *Virgin* was found to *re-assume* her former shape (see the transformation of Io into a Heifer, in Ovid's Met.)

Denon, who travelled in Egypt with Buonaparte's Expedition, speaks of the Sphinxes thus: "The Sphinxes have been wantonly mutilated, with few exceptions, which BARBARISM *wearied with destroying* has spared; and on examining which, it is easy to distinguish, that some of them had a Woman's head, others that of a Lion, a Ram, a Bull, &c. The avenue which leads from *Cornac* to *Lugsoar*, or *Luxor*, was of this latter description; and this space which is nearly half a league in extent, contains a *constant succession* of these chimerical figures to the right and left," &c.

In this avenue we see the Egyptians had preserved the registers of several revolutions of the

Equinoctial points: for we are certain, from what has been already said, that these *compound monsters*, were not GODS which received *divine worship*; but *registers of time* which were preserved with *reverence*! Were the ancient nations as illiberal as the modern nations are, they had accused us of worshipping OLD ALMANACS!!—as we preserved them with much reverence; and in which, we place a character that faintly represents the face and horns of a ram in the constellation of the fishes; and the BEAM of the scales, i. e. sign of equality: in the constellation of Virgo. Thus we still imitate our ancient fathers; but it is as *pigmies* imitate GIANTS. The name of Sphinxes, which these compound monsters were known by, is not easily to be rendered in English: it is however, generally written SPHANG, which according to *Pluche*, means *superabundance*; and alludes to the *overflow* of the Nile during the passage of the sun through the divisions of the Zodiac, *Leo* and *Virgo*! *Pluche* seemed not to know that by admitting his explication, he overturned the system of *six* or *seven* thousand years. Did he not know that the *precession* of the equinoctial points could not have carried the summer's sun from the Goat (which was the original sign of the overflow, and therefore garnished with a fish's tail) to the Lion in less time than fifteen thousand years?

a. b. I have heard men assert, that all the Sphinxes might have been formed in seventy-two years; because, said they, the Egyptians reckoned but 360 days in their year, and consequently *new-year's-day* would come sooner and sooner every year by *five days and a quarter*; which in *six years* would bring new-year's-day sooner *by a month*. Were an Act of Parliament to pass in

England to compress the year into ten months of thirty days each, would that bring round our harvest two months sooner? No. The Act which put the Virgin's head upon the Lion's body, was two thousand one hundred years *in passing*. But I will endeavour to throw a little more light upon the ancient word *Sphinx*—*Sphang* is written in the Hebrew with three letters; which have all the appearance of being a compound word: from *ISH*, a woman, and *PHAN*, a mask, or disguise; comes 'Sphan—*Sh-phan*: the woman disguised; which derivation perfectly agrees with the formation of that most gigantic of all the Sphinxes—the Lion and the Virgin; in which the *woman* is truly *disguised*. And as the stars of Leo were seen in that constellation, from whence they received the bounty of the Virgin after a lapse of 2,000 years; the twofold figure pointing out the same division of the Zodiac, was as truly a superabundance.

Notes 17 and 18, see Note 3.

NOTE 19, PAGE 15, LINE 3.

“Near which, the Titan on the Scorpion stands.”

The *Titans* were called the *children* of the sun. But let us see from what figure of speech those *Dyke-men* obtained that epithet.

In April and May, when the Nile was nearly dry, a number of hands were employed to clear out the *mud* and arrange the order of the canals. At this time the sun was becoming vertical to their land, so that the ‘hardy sons of toil’,—the mud diggers, having to perform their arduous task beneath the burning rays of a vertical sun, were,

from enduring at much heat, called the children of the sun. And, as at that time, the scorpion was over their heads in the month which we now call May—The *Solar Zone* crossing the vertical *Zone*—they blended the constellation of *Scorpio* with the symbol of *LABOUR managing the NILE*, and still, on the Globe we see the *Nileman* called *Serpentarius*, standing on the back of the Scorpion, commanding the *SERPENT*, symbol of the Nile. These *Nile-scourers* the Titans, were so called from *TIT*, i. e. mud or clay, or, from the round mounds of earth raised in form of these beautiful prominences, which the French people name *Teton*, and the English (in some places) *Titties*, both which have a close affinity with *Titan*.

NOTE 20, PAGE 15, LINES 25.

“*To Hercules the mighty task is given.*”

Hereules is one of the ancient names of the Sun, and signifies *hero of heat*. It is compounded of *hera*, which we pronounce *hero*, the sense of which is known to every body; and *cali*, *heat* or *fire*. *HER-CALI*, *master* or *lord of fire*, is certainly, a proper epithet for that glorious orb which we call the sun. The putting of a *club* into his hand, to show his great strength, with which he slew the Hydra, and performed many other similar exploits, is but a figurative mode of shewing the power of the sun in drying up the water of the Nile. This ancient mode of speaking is adopted by the poets of the Hebrews; who frequently mention the power of the sun in drying up the waters of the great deep. The arm of the *L-UR-D* is frequently represented in *smiting* and in *slaying the serpents and dragons*; which

are but the symbols of rivers; the waters of which, being dried up by the heat of the sun, caused it to be said that their symbols (the dragons or serpents) were slain by the arm of the 'L-UR-D, i. e. the *father of heaven*, which is a proper, and very distinguishing epithet of the sun. It was in this sense that HERCULES slew the HYDRA, emblem of the Nile. But "the arm of the 'L-UR-D" i. e. the sun, dried up the waters of the deep: but the same author informs us that it was in "the *ancient days*"—"in the *generations of old*," alluding to times long past, even in his days,—to times, in which the summer sun had more power than he has in our time: or indeed ever can have, unless the *tropics* were *much wider* than they are at present. But as I shall write upon this subject more at large in the story of PHLETON, I shall say no more at present.

NOTE 21, PAGE 17, LINE 29.

"*Whose motions well your Cabirim expressed.*"

These were the distinctive appellations given by the ancients to the two poles, which were called, conjointly, the *Cabirim*: by which, was understood *powerful gods*. Very little satisfaction is to be obtained concerning them in our Encyclopedias; while they refer us to the work of DR. FABER on the mysteries of the *Cabiri*; which, however, I have never seen: but having seen each name in the *hebrew* character, I have discovered their true meanings.

They are called the most powerful of all the *gods*. But let us see in what that power consists: Their name of *Cabirim*, is the *measure of the heavens*; or, the measure of the stars, or Lights, it is compounded of *Cab*, a measure; and *Irim*

or *Urim* the heavens; or the lights; thus *Cabirim*, is the measure of the heavens.

It is said they are the most powerful of the gods. Their distinctive names imply *principle of generation*: for, what we now understand by the word *sex*, was formerly understood by *ax*; which by being spoken with vehemence, has in our time, settled in to *sex*. (see *Encyclo. Londinien.* at the word *aspiration*.) Now, if we give the aspirated sound to *Axieros*, it would become *sax*, or *Sexieros*; and the pole would be *Sexikersa*. The two poles would thus become the generators of the other powers of nature—they would be the *parents* of the other powers; therefore, the *most* powerful.

But independent of these derivations, do we not know that the *pole* of the heavens, *generates* the season according to the angle with which he *penetrates* the *centre* of the earth,—when *parallel*, we have constant spring; but when he penetrates through the equator; the ravages of the elements, must be dreadful!

In personifying the poles, I had not forgotten the *rotary* motion of the earth; I had only suspended it while I considered the two slow motions of the pole of the earth round the pole of the heavens; thus, I have avoided that confusion which must have arisen from having too much at a time upon the tablet of the mind. Nor, do I see how that *tremulous* motion of the pole, called its nutation, could have been blended in with the two slow motions which the pole of the earth is known to have, unless they had been personified. We are certain, from what we know of Astronomy, that the poles are the *measures of heaven*: for whoever knows the position of the poles, knows also the declination of the sun, moon, &c.

In Africa, there is a small territory, with a chief town and a river, called *Axim*, as if they had their kept the registers of the motion.

There were various temples in the isles of the Archipelago wherein they cultivated a knowledge of the poles.—But thus does not not prove that they worshipped the poles as gods, any more than our farmers, worship the land which they cultivate.

It is asserted in the Encyelop. Lond. that the worship of the Cabiri was so indecent, that orders were given to suppress it entirely. And Herodotus, asserts, that, when CAMBYSES entered the Temple of the *Cabirim* in Egypt, he derided the indecent appearance of those deities. Indeed I do not see how any man could refrain from laughter, beholding a man, in an erect position, accompanied by a woman whose position was *inverted*, and surrounded by attributes of the most whimsical and fantastical kind. Seeing the woman's head by the feet of the man; Cambyses did not know that it was intended to commemorate the passing of the original North Pole of the Earth, to the South Pole of the Heavens! But the Egytians had various ways of representing the angle of the Poles. In "*Parry's View of the Levant*" there is a figure representing the *South Pole* of the earth in the constellation of the *Harp*. In which the poles appear like two *straight roads*, surmounted with hawk's wings to distinguish the north from the south. But the symbols of the poles, which modern folly has denominated *powerful Gods*, are, sometimes, in the form of *serpents*, with the *heads of hawks* to distinguish the north from the south end.

EUSEBIUS, has transmitted to us the following account of one of the *Cabiri*, a *powerful God*,

which is either the pole of heaven or earth; from *Epeis*, an Egyptian, whose works were translated into Greek, by *Arius*. “He is of every *serpent* “the most divine, who opening his eyes fills all “things with light in his primogenial residence; “and if he closes them total darkness ensues.”

The same Reverend Father of the Church, has given us the following quotation from two Persian writers, *Zoroaster*, *Magus*, and *Ostanes*.

“The God has the head of a *hawk*, he is the “first of beings, immortal, eternal, unbegotten, “indivisible, undefineable; the giver of every “good, immutable, of the holy most holy, of the “wise most wise, the source of equity and “justice, self taught, natural, perfect, intelligent, “and the sole inventor of the sacred powers of “nature.”

Eusebius informs us also, that the Egyptians represented the universe by a sky-coloured and fiery circle, with a *serpent* having the head of a hawk, reaching from side to side, something like the Grecian *theta*; or like the diameter to the circle. Here we see the pole of the earth within the plane of the ecliptic, attended with all the fiery consequences that must arise from such a state of the heavens: when the whole Zodiac, in 25,000 years, must have “redde’d with the solar blaze;” and each sign must have been vertical to the polar regions.

This *great truth* cannot be ascertained with too much certainty: for it will give us the *master key* to the ancient mysteries: not only of the Egyptians, but of every other great nation that have preserved the monuments of those times from the destruction of barbarians; who knowing nothing of science, nor of antiquity, are ever ready to destroy the monuments, on which the ancient

fathers of science have registered their records of time. But, unfortunately for those truth-destroying sons of ignorance, their fathers had preserved the memory of those ancient astronomical facts in mystic allegories; where the great truths of nature have been handed down to the present time without having been understood by them; because the figurative mode of speech made use of by the ancients had been forgotten or overlooked:

We are told that the Gods *forsook the earth*—and that *Justice* or *Astrea* was the last of all the celestial train that was taken up into heaven; And when Jove took Ganimede up into heaven, then *Astrea* was thrown down and fell head foremost upon the earth!—See plate Cyclob'thiad, and put the North Pole to 24 degrees above north horizon; then will 15 degrees of *Aquarius* be at the North Pole, and 15 degrees of *Leo* at the South Pole.—*Virgo* (called *Astrea* or *Justice*, because the scales are at her feet) is then *head downwards*, with her head and shoulders below the horizon; and *Aquarius* (called *Ganimede*, the cup-bearer of Jove) being at the North Pole, cannot descend to the earth by the apparent diurnal rotation of the stars: but remains at the Pole. And as the ancients supposed their god Jupiter resided at the Pole, the Greeks said he was enamoured of the boy *Ganimede*. And as *Virgo* was heels upwards on the south horizon, they said Jupiter had thrown her down headlong in disgust. All, who have read the Pagan Mythology, have been disgusted with the incongruity of the explanations given by the various authors who have written on the subject. But it is now time, now, when the fiery passions are beginning to yield to the bridle of reason—when all seem disposed



to go in search of long lost TRUTH, to unclose the mouth of her "well," that she may ascend therefrom and harmonize mankind.

The stories of the Pagans concerning the ascension of their gods into heaven, and their descent into hell, have produced, in the minds of modern Europeans the most absurd notions,—notions that never entered the minds of the first Astronomers, who divided the heavens into three grand divisions, in the most simple manner imaginable: they observed, towards the north, that a certain circuit in the heavens always appeared above the horizon; this they denominated one great empire; and as there is a point in the middle of it which is always stationary, this they made the seat of Empire, and subjected it to the government of a Monarch, who could from his throne, i. e. the Pole, behold all the nations of the earth, both by night and by day.

They could not but be sensible of that part of the vast concave that is for ever hid from our sight surrounding the south pole: this was distinguished as another grand division of the flame besprinkled concave; and called the PIT, in contradistinction from the opposite, which was called the MOUNTAIN. Hence, among the ancients, arose the epithets of HELION and ACHERON, which meant nearly the same; as *Heli-on* is the *Sun* in his highest: which the Greeks pronounce *Heli-os*—i. e. *Elios*, the *most high*. *Acheron*, is generally translated *Hell*. It is compounded of *Achar*, i. e. the *last state or condition*; and *On*, the *Sun*. *Achar-on*, signify the *last state or condition* of the sun: alluding to his annual disappearance in those constellations which were in the neighbourhood of the south pole. I have seen, in Denon's 2nd vol. a zodiac with a Crab at

the south pole; but the time of the greatest splendour of the Egyptians, was about 2000 years before that time; when *Leo* must have been there. The celebrated *Orphic hymns* are made to deplore the loss of *Euridice* in the regions below. *Euridice* is generally understood to be the wife of the ancient poet—'twas the theme of which he wrote—'twas his Muse &c. But let us see for whom or for what this imaginary Poet of the ancients lamented, while Pluto held the object of his delight in his bottomless abyss. It was for *Ari-dacah*, i. e. the *poor Lion*—the *vanquished Lion*. The Greeks, who could not pronounce the Phœnician term *Aridaca*, softened it into *Euridice* and said that it was the Poet's Wife, that had gone down into the regions of misery. The Jews, however, whose language is similar to that of the Phœnicians, informs us that *Benaiah*, i. e. the Son of God, slew a Lion in the midst of a pit in the time of Snow!

Thus, we see, that the precession of the equinoctial points, moved, when the pole of the earth was in the plane of the ecliptic, just as they do in our time! And that, while one sign was sinking into the bottomless pit another sign was ascending into heaven, i. e. rising up towards the pole.

As the people on the earth are insensible of the motion of the earth, they thought that the pole of heaven revolved round the pole of the earth. And if we assume a time when the poles were parallel, the pole of heaven, in eight times 25,000 years, would seem to have described a pericycloical figure round the pole of the earth like a serpent coiled eight times; and as each volve is four degrees asunder, the figure of the serpent described by the pole of heaven round

the pole of the earth in 200,000 years would sweep a circle, the diameter of which would be 64 degrees i. e. 32 deg. above the pole, and 32 below it: it would be the circle of perpetual apparition in the latitude of 32 degrees. In that age, at noon, the ecliptic would be parallel with the meridian, and part of the Zodiac would descend from the north pole to the north horizon; crossing the eight coils of the serpent, which would seem like an imaginary ladder with eight staves reaching from the earth up to the pole, i. e. throne of Jove! Up this ladder then, the Gods, i. e. the signs of the Zodiac ascended and descended. See pl. 2. fig. 2. The Hebrew Historians relate that one of their Patriarchs saw a ladder which reached from earth to heaven, on which he saw some nondescript beings called Angels ascending and descending. It is more than 400,000 years since the Zodiac formed the sides of this ladder. Could the Pagans borrow this notion from the Jews: or did the Jews receive some faint traces of antiquity from their masters?

NOTE 22, PAGE 19, LINE 10.

“*You chose Aldebaran to mark each cline.*”

The names given to this brilliant star shew the uses to which it was applied by the ancients in all parts of the world. Its name of Aldebaran, signify rule or guide. It was called by the Latins, *Palitium*, which signifies the rule of festivals; from pha, the mouth, i. e. proclaiming, and lilia or liloth, festivals. This star was in conjunction with the sun 40,000 years ago, when, they held their grand autumnal festival; from which circumstance, it is very likely to have been so called from the first; be-

fore they had observed the retrograde motion of the equator. But, after a run of eight or nine thousand years, it was found to be in conjunction with the vernal equinoctial point. This seems to have produced a new æra in astronomy; as it is a well known fact that, the Celestial Bull is highly venerated in *China*, in *Hindoostan*, and various other parts of the world, as well as in *Egypt*. This bright star, so venerated by the ancients, was, from its name of guide or leader, a point in the *Ecliptic* from which they measured the longitude of the equator, and regulated their time: and when the equator had gone through all the parts of the *Zodiac*, they began a new reckoning—a new series of 1, 2, 3, &c.; 'till having counted another round of twenty-five or twenty-six thousand of years, began with 1, 2, 3, &c. of the third round: and so on. As a proof of their reckoning from the conjunction of the equator with *Aldebaran*, I shall mention two facts from the histories of *China* and *Babylon*; which are well known to all the learned in *Europe*.

The annals of *China* go baek, with a degree of certainty, to 2,300 years before our æra. At that time they were making the necessary arrangements for establishing a powerful and learned Empire of five Kingdoms. Before that time their histories refer to times more ancient. Since, however, the establishment of their mighty Empire, they have written their history in a plain, intelligible, ungarnished manner. But, the time of the first establishment is what I would fix upon your mind; it is somewhere about 4,100 years from the present time.

When *England* and *Ireland* were united the necessary arrangements were agreed on, some time before; and a time was appointed when

both countries should begin with their new order of things, which was fixed for the first day of a new Century. This made the Union appear more remarkable. And when five nations, whose mode of commemorating events is regulated by Astronomy, agree to form themselves into one Empire, we may conclude that there was something of an astronomical nature happened at that time.

From the Babylonians, we have an epoch given us to a year.

Calishenes, the Grecian Philosopher, was in Babylon when Alexander the Great was there; which was 331 years before our æra: at which time he received, from Berosus (the historian of the Babylonians) Astronomical observations, which had been made during a series of 1,903 years, immediately preceding that time.

Here, then, is an epoch of another large Empire, which entered upon a new series of celestial observations, 4,054 years ago. The book of the five Kings of China is 4,120 years old; which is but 66 years previous to the commencement of the new series of celestial observations of the Babylonians; and as we know that the book of the five Kings must be prior to the beginning of their empire, it is very likely that they began at or near the same time.

M. de Voltaire, in speaking of the antiquity of China and Babylon or Babel, says that, the book of the five Kings is older by 400 years than the period at which the Babylonian observations commenced, this could be no more than an oversight of M. de Voltaire: he should have added 331 years to the 1903, to bring down the time to the beginning of our æra, which placed the Babylonian epoch 2,234 before Christ. This memorable epoch is of the utmost consequence; as it

will lead us with certainty and safety through the gate of remote antiquity.

We have traced two remarkable events in the page of history belonging to two great empires very remote from one another, to a point in the rolls of time, at about 4,000 and 50 or 60 years back. And the historians of the Hindoos inform us that, at, or about that time, many of those gigantic registers of astronomical knowledge, which Christian charity misconstrue into GODS, were new modelled. And we need not hesitate to assert that, had not that *Verity-cide* Cambyses murdered the men of science in Egypt, we should have had, from that amazing country, an host of monuments alluding to the same time. But, as all these nations are known to have studied the Celestial Science of Astronomy to an amazing degree, it is to that science alone we must look for the cause of such an universal agreement.—It is among the stars, which neither Cambyses, nor Sardanapolis, nor any other truth destroying tyrant can alter, that we must search for the cause of that harmonious agreement which is every where to be found among the monuments of the ancient nations: and if we trace back in the *zodiac*, the place of the equator, to the time given, i. e. about 4,000 and 40 or 50 years, or thereabouts, we shall find, to our amazement, that it then coincided with that bright STAR, called *Alde-baran*, i. e. the *leader*—the bright Star Phalilitium! the *regulator* of festivals!!!

Here we see the heavenly cause that induced the nations to begin a new order of things! The eyele of their reckoning had gone round, and the equator again coinciding with the regulating star induced them to commence a new series of years—And the Babylonians had already counted 1,903

of the new series, when Alexander was there.— Reflect upon this, ye sons of heavenly science! and let the advocates for falsehood be covered with the *blush of confusion*.

Having found that the equator coincided with Aldebaran at the time when the Babylonians commenced their 1,903 years of Astronomical Observations, we shall find, by tracing it backward to the bright star in the Bull's north horn, that nearly 6 or 7,000 years have rolled by since the time that that bright star coincided with the equator; and as that star is in the very tip of the horn, the equator must have been in a line with it at the very beginning of the constellation. The festivals at this time were, therefore, called the festivals of the beginning: which a certain people, who had learned a faint account of these things from the Pagans, who were their masters, mistook for the beginning of the World, and that of the Bull's Eye for the Flood; because, in both festivals they commemorated the dreadful havoc of waters, &c. which have happened only in those remote ages when the equator was at right angles with the ecliptic—an age, in which man must have looked upon himself as the object of God's wrath; being distressed in winter by vast accumulations of snow; the destructive property of which was strikingly expressed by putting a skeleton upon a WHITE horse; and in summer by excess of heat, which frequently kindled consuming fires on earth: when in the phraseology of the ancient poets, it might be truly said, that, *Death rode triumphantly through the world on a RED horse*; and in the spring, by the sudden melting of the snow. For in that forlorn age, though the Sun did not begin to make his appearance in any country

until as many days after the winter solstice as would be expressed by the number of the degrees in each respective latitude; yet, such is the rapidity of his ascension, that, by the middle of April he would be as high at noon, and the days would be as long as they are in our time at mid-summer: under such circumstances, the ice and snow must have been melted with astonishing rapidity; and in those low countries through which long rivers wind their course, there must have been a vast conflux of water intermixed with masses of floating ice, congealed with snow into tremendous piles; which, rushing with violence towards the ocean, must have borne down, in its way, all the labours of man; had they been built according to the present airy mode of architecture. Hence we see the necessity of those stupendous works, the ruins of which still strike the eye of the beholder with astonishment. And hence arose the idea of giving to rivers, names which were replete with horror: and though, in our time, rivers are not so turbulent in their annual risings, as to leave whole empires several fathoms below their surface; yet we have retained their odious name in history. But the rivers, at present, not deserving such frightful epithets, they are conferred upon an *Apocryphical imaginary evil* which is not easily to be described; still, however, the ancient names are not so mutilated, but that evident marks of their original meanings are very visible. (See note 12.)

It is a well known fact, admitted by an host of writers, that the Pagan festivals lasted for nine days every three years; in which they used to commemorate the horrors of remote antiquity—when the sun was lost or concealed.—Ezekiel saw, in Syria, “women weeping for *Thamuz*, i. e. the

concealed—the dead—the buried. They mourned the death of *Adonis*, i. e. *the Sun*. In Egypt they mourned for the death of *Osiris*, i. e. *the great eye—the Sun*. Now if these festivals continued for nine days every third year, we may safely conclude that they were celebrated with more solemnity, and for a longer continuance, at every return of the equator to their regulating star *Aldebaran*;—if, in their triennial festivals they retouched the grand outline of their ancient misery in nine days, we may reasonably conclude they gave a more finished picture—a more detailed account of the ancient state of things in the festivals which were held while the equator passed through the constellation of the Bull.

As Egypt was the first country where the people incorporated the stars into Constellations, so it was the country whose people first invented regulating festivals: and as *Elephantina*, to the south of *Thebes*, was prior to Memphis, it is to its latitude that the first ceremonies were adapted; which is about 24 degrees. And as the south pole is 24 degrees below their horizon, it follows that, when the poles of the earth were within the plane of the ecliptic, the sun in winter must have been depressed 24 degrees below the south horizon, and the inhabitants of that latitude must have lost sight of the sun for 48 days: but after 25,000 years had rolled by, when *the Lion* had gone round the heavens by the precession of the equinoctial points, and again descended into the bottomless pit; it must be found that he did not disappear for so long a time, because the ecliptic was removed from the poles by 4 degrees; and consequently the winters were not quite so severe. And after another round, the obliquity of the ecliptic being lessened 4 degrees more, the sun

being then but 16 degrees below the horizon, the winters were less severe, and they might have observed a faint twilight at noon on the twenty-first of December:—hence, it could not be said, with any propriety, that the sun was dead in winter, because they saw some signs of life every day. And after four more rounds of 25,000 years each, the sun, by the diminution of the angle of the ecliptic 4 degrees every revolution of the signs, ceased to descend, in winter, below the south horizon, to the inhabitants of Elephantina. The face of nature now assumed a very different appearance to what it had done 150,000 years before: there were now no longer any flaming heats in summer, nor terrific snows in winter; nor dreadful inundations in the spring: but now, the havoc of the waters was bridled,—in SIX PERIODS OF TIME the earth, in that latitude, became a comfortable abode for man and other animals. Now, as the Pagans celebrated the memory of the dreadful conflicts of the elements which must have distressed the inhabitants of the whole earth, in the *Age of horror*, at every third year; they might, at the return of Taurus to the equator, give a few more details;—they might state the time which the havoc of waters continued: and at the beginning, they might commit to the memory, that during six periods of time the earth was subjected to the dreadful ravages of the elements; and that after that time, the earth became a comfortable abode for man, &c. But, when the grand year was up—when the equator coincided with ALDEBARAN, they might go a step further, and mention the precise number of years which the havoc of waters continued. And their festivals, might have continued for as many days as the havoc of waters did for as

many thousands of years: and as six periods of 25,000, is equal to 150,000, these festivals, thus directed, must have continued for 150 days. And there are historians, who echo these ancient truths with such precision, that he must be a careless reader who is not struck with their uniformity—they tell us, in the first instance, that in six periods of time the earth became habitable; and in the other, that the waters remained upon the earth 150 days! This close agreement of the two accounts of the same operation of the elements should stimulate us to enquire. But there is in Taurus a little cluster of stars, called by the Greeks, *Pleides*, from a word which signifies *multitude*. In the Eastern language they were called *Meah*,* which means in that language, multitude, also; and though this little cluster of stars have considerable less longitude, than Aldebaran, yet the equator coincided with them, sooner, by several hundreds of years than with him. Now, the name for *festival* in the Eastern language is *lilia*, from *liloth*, an owl or night; and sometimes the moon was called by that name, because it shines in the night. It seems very probable that their festivals were so called, because they were celebrated in the night. But the festivals of the Pleides must have been called, by the ancients, the *Meah-lilia*; and it is worthy of notice, that at the time the equator coincided with the Pleides—when the ancients must have been celebrating the festival called *Meah-lilia* or *Mehalilia*, we find in the Hebrew genealogies, a man whose name was *Mehalaleel*—*Mehalaleel*. Did the equator move from the beginning of Taurus, through the *Meah* or Pleides to Aldebaran, in

* The month when the Sun is in conjunction with the Pleides is called Mai or May—*Meah*!

order to keep pace with the *Jewish historians*, or did the Jews fabricate the list of their ancestors from the Pagan Mythology?

NOTE 23, PAGE 21, LINE 19.

“*In this dread time Chimera had her birth.*”

Of all the symbols of the ancients, this appears to be the most twisted from its original meaning; yet there is enough left to shew that it was intended to commemorate the distressed condition of the inhabitants of Lycia in the *Age of horror*. The word is compounded of Chi or Ki, which is a term given by some of the ancients, to that period of time in which the equator moved round through the ecliptic; which is known, in our time, to be at the rate of 25,745 years. (The Chinese call these rounds *Ki's* or *Ages*.) And *Mera* or *Mara*, bitter; Chimera—*Ki-mera*, then was the *bitter-age*—“The Iron Age”—the *age of horror*. The symbol called *Chimera*, is a compound of the *Goat* and *Lion* with a serpent's tail. It is said of this monster, that it vomited *fire!* which alludes to the dreadful heat of the summer sun in the sign of the *Goat* or Capricorn, when the *Lion* was at the south pole. And Ovid b. 6. l. 345, informs us, that Lycia had the *Chimera* in it, when the violent sun scorched the country to an ash-heap. We are informed, also, that *Bellerophon*, upon the *Horse Pegasus*, conquered the *Chimera*, at the command of *Iobates*, king of the country.

Let us now endeavour to touch these strings, with the finger of harmony!

Lycia, in the latitude, 37 degrees, is a small country known to have no rivers running through it;—but abounding with mountains surrounding

stenchy lakes to such a degree that Ovid supposed the inhabitants were at that time turned into frogs, i. e. in the *bitter age*, or during the *Ki-mara*, where, from the length of their longest night, the sun not rising for ten weeks, there must have been a vast accumulation of ice and snow, which being melted by the sun, filled their lakes; which, having no sufficient outlets, rendered the air unwholesome, and the country unfit for culture; the inhabitants, therefore, during that *distressing age* were supplied with provision from another country. We might safely conjecture that it was from Egypt: but the fable puts it beyond a doubt.

The horrors of the *bitter age*, i. e. the *Chimera*, were overcome by *Bellerophon*; which, according to PLUCHE is wholesome food. This was transported from Egypt to the colony in Lycia, by ships (see Note 1.) by the command of the *Lord of the Nile*; for such is the meaning of *Iobates*, as in the phrygian dialect it is compounded of *Iob*, the swollen river; and *Atys*, Master or Lord. Thus this fable informs us that, the King of Egypt sent provision to his colony in Lycia by a ship, in the BITTER AGE.

NOTE 24, PAGE 21, LINE 20.

“*In this dread time the Cyclops curs'd the earth.*”

Had the Greeks invented their fables from the “baseless fabric of a vision” no art or genius could possibly have reduced them into so much harmony; or made the names, which every where appear in them, agree with the Astronomy, and the operation of the elements in remote antiquity; when the sun visited both poles of the earth in the course of a year.

The constant tendency of all their Fables to resolve into the ancient order of things, is a great proof that they were all taken from the histories of the elements in remote times ; the true meanings of which, the Greeks, either did not know, or they wilfully perverted, that all traces of higher antiquity might be buried in the bottom of the well, there to remain with Truth, for ever hidden from the sight of man. But, *O Pride!* thy foolish vanity has betrayed thee.—Didst thou not know that thy *cross-reelt skein* of pretended history would be one day *unravell'd*? Didst thou not know that thy Cyclops, thy Polyphemus would one day be explained according to their true meanings?

Thou hadst learned that each Cyclop had only *one eye*—that, in their time the ravages of the elements were more dreadful than at any other—that *Polyphemus* was there *sub-chief* and *Vulcan their head*.

Why the workers of iron were called sons of Vulean, I do not know, unless it is because of their attendance at the *forge*; which is a *Volcano* in miniature: and as the smiths manufactured the weapons of *warriors*, many of whom fancied themselves to be GODS from their *destructive power*; it was a grand idea to imagine that they were manufactured by some superior power, that used a *Volcano* for its forge.

I shall not however, contend for the etymology of *Vulcan the giver of forms*, nor of *Ephestion*, nor *Mulciber*, nor *Acmon*, which are all names given to this imaginary King of the Black-Smiths, the last of which is from *Agam* a *copper boiler*, a *Pond*, and the "*Brazen Sea*:" the next is from *Melki*, a King, and *ber*, a grave, vault, or *Mine* (*King of the Mines*) and the first is from *Ophis*

or *Ephis*, a serpent; *Eshtu*, the fireplace, and *On*, the Sun; which may very well be rendered—the *Serpent* of the SOLAR FIRE-PLACE, i. e. the *Solstice*: which, in the *Age of horror*, was the pole.

Now, the serpent round the Solar fire-place—the Solstice, or the Pole, is that *pericyclical* figure described by the pole of the ecliptic round the pole of the earth; which is known to form a volute, increasing in size every 25,000 years, 'till it reaches the Equator:* when by the present rate of the Pole's apparent motion, there must have been traced, an imaginary SPIRAL, having 22 or 23 rounds. The present rate and order of the polar motion, I say, would in *forty-five* times 25,000 years *invert the order of the Poles!* describing among the stars, a winding stair-case, called the CLIMAX or scale of heat, from whence is derived the word climate, a measure of heat—from *cali*, heat, and *metre*, measure. Hence it is very probable that the ancients, in or about the age of horror, divided the earth into forty-five climates, i. e. twenty-two and a half on each side of the equator, allowing four degrees to a climate. And as this number four is measured out to us by the ascent or descent of the pole at every round made by the precession of the equinoctial points, it became a number highly venerated by all the ancients. The Pythagorians called it the *mystical Tetrad*; but this does not prove that they worshipped the *number four* as a God! The whole climax, from its resembling a serpent, coiled 22 or 23 times round, might have been denominated by some nations, the *great serpent*, whilst others might call each volute a serpent.

* See Plate Cyclob'thiad fig. 2.

This custom appears to have been the most general about the shores of the Mediterranean, from which has arisen the CONFUSED fable of the CLYCLOPS and POLYPHEME, which I shall now place in its original light. The Greeks, from some cause which does not concern me to point out, made almost all the ancient words yield to sounds of words in their own language, although their meanings were very different, and it is only by restoring the sense they had in the ancient language that we can arrive at the truth. The Greeks, by explaining *Cyclops* in their language make it to be *round-eye*; but, if we take its sense in the ancient language, it will be round or circular serpents, from *cycle* and *ophis*, which exactly agrees with the figures described by one pole round the other: while *Polypheme* means the whole collectively, it being compounded of *poly*, many; and *ophim*, serpents.

It now remains to shew what sort of an *Eye* it was, which glared upon each *front*. Let us suppose the Bull at the Pole, (see prelude to Notes) and that the Pole had previously described the Cyclops or *Cycl-ob'th* before mentioned; then, by the precession of the Equinoctial points, in 6,000 years the Bull's eye would be near the Equator: in 6,000 more it would be near the South Pole, and in twelve or thirteen more thousands would be again in the neighbourhood of the North Pole, i. e. within four degrees, at the head of the first serpent; and when, returning from another round, it approached the North Pole, it would be found to be eight degrees from it, i. e. on the head of the *second Serpent* or volute: and in twenty-two or twenty-three rounds, this beautiful Star, the Bull's bright Eye, would have graced the heads of all the Cyclops!!! But they

forged the dreadful thunder-bolts of Jove! how was that? It was well known that when the Sun approached the Poles, all the ravages of the elements must have been more dreadful in consequence of the sudden transition from heat to cold; of course the thunder and lightening must have been so.

NOTE 25, PAGE 21, LINE 22.

“*Who ravaged earth, and strove e'en heaven to storm.*”

TOWER AND WALLS OF BABEL.

The peculiar construction of this tower is of the utmost importance to those sons of Science who are fond of close investigation. It will be found, that, at the time of its erection its builders were acquainted with Astronomy, and that, too, in an eminent degree; and that, in its peculiar form they have coupled the history of heaven, with that of their country. The stupendous walls of the city, too, will come in as auxiliaries to prove the great truth asserted by *Berosus*, their historian, who informed *Calisthenes*, a Grecian Philosopher, who was in Babylon when *Alexander the great* was there, that 403,000 years before his time, “The Axis of the Earth was parallel to the plane of the Ecliptic.” The folly of those moderns who endeavour to ridicule this antiquity is conspicuously seen in the weakness, or rather in the vagueness of their arguments; which, while they affect to contemn and deride, serve as demonstrations to prove what they vainly pretend to overturn. Our present Astronomers, with all the advantages of superior instruments, have observed that the polar motion is nearly as the rate mentioned by the ancients. And having been at the trouble of calculating

the time necessary to raise the Pole of the Earth from the plane of the Ecliptic to make the angle which it was known to make in the time of *Calisthenes*; reckoning by the present known rate of the mean motion, they found an error of only fifty years! which is so small a part of 403,000 that it deserves not the name of error; it being no more than half a minute of a degree at most. And when we consider the motion of the Pole to be subject to an undulatory motion which is regulated by the lunar modes, every objection to the incorrectness of either ancients or moderns must vanish. For the true figure described by the pole see fig. 2, Pl. 2. letter L.

But how as it happened? if the ancients did not register the positions of the heavens from time to time, and if they have really been upon the earth but a few years; how has it happened? I say, that in so short a time, the Babylonians were able to compute the time necessary to depress the Pole to the plane of the Ecliptic? We are told by a certain description of writers, that *Abraham* taught the Egyptians the art of Arithmetic. At the time his travels are placed in history, even Memphis was declining in splendour; Thebes, with its hundred gates had fallen. Could all these things have occurred in Egypt without the knowledge of Arithmetic? * If the

* I have heard men assert, that it was impossible for the ancients, to record such high numbers as the Hindoos are said to have recorded in their antiquity.—“The Greeks” they say “who were the **FIRST MEN OF LEARNING**, had no other **NUMERALS** than the letters of their Alphabet. The counted Alpha, one; Beta, two; Gamma, three; Delta, four; &c. and has they had **NO LETTERS** till the time of **CADMUS**, it is quite clear that they had no idea of numbers to any amount till **HIS** time?” How men, that pretend to be learned, can stand up in a Society denominated **PHILOSOPHICAL**, and endeavour to deny that men, who have left such surprising monuments of their greatness as the walls of Babylon

writers of such silly falsehoods were of that description of animals whose livers transmit warm RED BLOOD to their hearts, would it not rush to their cheeks? but alas! we see their lips turn pale with the milk of Christian charity if a man but suspect the truth of their assertions.

But who taught the Babylonians arithmetic? and who taught them the precise motion of the Pole of the Earth, or what amounts to the same thing, the seeming motion of the Pole of the Ecliptic: it could not have been the Jews, as they knew nothing of Astronomy as a science. They must therefore have acquired that knowledge from the unremitting vigilance with which they observed their star-gem'd canopy for many generations; the truth of which will be most positive, when we investigate the construction of the Tower.

This, according to Herodotus, had a roadway up on its out-side, which went eight times round in its ascent; so as to give the whole the appearance of eight towers one above another; there were many stars also, round about it, from top to bottom; and much it is to be regretted, that, their names have not been preserved;—we should, at least, have known the then Polar Star. We know, however, that it stood in the latitude of thirty-two degrees, and as we have seen, in a former note, the effect produced by the pericycloseal motion of one pole round the other, there is no doubt they intended to commemorate the eight revolutions of the Pole, by the eight rounds of the Tower, which represented a serpent coiled eight times round a mountain.

are, were able to enumerate the bricks which were laid by each workman. If a 1,000 workmen lay 1,000 brick a day each, are we to be told that they were so unacquainted with numbers that they had no idea of the amount of a 1,000 thousands.

It has been said that its top reached up to heaven. I remember to have been much disgusted, many years ago, when I read in Voltaire's Preliminary Discourse, "what is meant by reaching up to heaven, was it up to the Moon, or to the Planet Venus? &c." This was at best but an ill natured piece of criticism. It is said of *Atlas* and many other lofty mountains, that they lose their SUMMITS in the skies. This is but saying in other words that their tops reached up to heaven; and yet I never read that the assertion offended the CYNICS; and all that was intended of the Tower of Babel's reaching up to heaven was, that its summit was hid from our sight below, which may have given rise to a number of strange expressions in that country, when mankind were addicted to *Astrology*; the professors of which, ascended to the top of the tower to observe the stars.—"They are gone up to heaven."—"They have brought the *words of the Lur'd* from above &c." were expressions, which, though attended with no bad consequences there, must have produced the wildest notions among the ignorant at a distance.

This stupendous monument of Science, decorated with the rich ornaments of Asiatic imagery, must have been distinguished, by the poets of the East, by epithets of extravagance: and had it been stiled "The beautiful father of heaven," it had not been more extravagant than that of Mount Atlas, who is made to support the heavens upon its shoulders.

But, indeed, the Jews, who were captives in Babylon, have brought down to us the name of *Nimrod*, coupled with that prodigious Monument; conveying the idea that *Nimrod* was a man by whom it was erected. But *Nimrod* seems

to be a coarse pronouneiation of *Nimrad* ; which is compounded of *Naim*, beautiful ; *Ur*, heaven ; and *Ad*, father ; *Nim-'r-ad* then, means the beautiful father of heaven. The Greeks corrupted *Nimrod* into *Nebrod*, which has a close affinity in sound with their word for *Buck*, and so they made the celebrated tower into a *hunter* !!!

By the sacred word **LORD**, we understand the father of heaven, which still, both to the ear and eye, preserves a close affinity to **LURD** ; which is an ancient sentence, contracted into one word, and is compounded of the Arabic article **AL**, the ; and **UR**, heaven ; and **AD**, father ; which, being concentrated, becomes **L-UR-D** "the father of heaven."

It is worthy of notice, that the name of the King, in whose reign this noble structure was raised, was not known to the people of Babylon in the time of *Nebuchadonassor* ; how, then, could the Jews, whom he carried away into captivity, know any thing about it ? Besides, *Isaiah*, their historian, informs us, in his 23 e. 13 v. that it was the *Assyrians* who built the Towers and Palaces of Babel for those that dwelt in the wilderness ! This is very probable ; for when we consider the extensive level of marshes surrounding the city, and the banks of the river, which are raised from twelve to fifteen feet through a space of three hundred miles, may we not, be allowed to ask, from whence came so great a population before the Tower or Walls could have been begun ; *Isaiah* tells us from Assyria.

But let us enquire into the cause that might have induced the Kings of *Ninevah* to erect, at the distance of two-hundred and forty miles to the south, such works of astonishing magnitude.

Walls 300 feet high, 87 feet thick, and 60

miles in circumference, could not be designed as a defence against any mortal power. But if we believe the historians of that country, we shall find what kind of an enemy it was, against which they were intended as a defence; it was the conflux of the waters arising from the sudden melting of the snow in Asia minor and the Mountains of Media, in the reign of *Kimera*, i. e. in the age of horror, when the sun at Babylon did not rise, in winter, for sixty-four days; and at *Ninevah*, (which was four degrees nearer to the Pole, and consequently in the ninth Climate, i. e. in 36 deg. of latitude where they could see nine revolutions of the Pole of the Ecliptic, pass between the North Pole and their horizon: from which ancient circumstance *Ninevah* received the name of *Ninophi*, i. e. the ninth serpent. They must have lost the SUN for seventy-two days, and as in that latitude, there is an extensive country, the snows of which must have been driven with dreadful violence over the Babylonian plains, so that we need not wonder at the thickness of the walls that were made to arrest its progress and defend their houses against the furious impetuosity of the annual torrents, whilst the three rows of chambers round its top, were quite sufficient to accommodate all the inhabitants of the City. And the Tower, no doubt, protected the men of Science, the KING, and the NOBLES. Thus we have seen, that the design of this tower, &c. was to protect men against the devastations of the annual floods, which we know must have happened in that age when the Sun was seen at the North—when, in summer, he used to pass through all the circles of the serpents, called the *Cyclops*, quite up to the pole. But we are certain that the Babylonians did not learn these

ancient facts from the Jews, who were their slaves:—the slaves, however, might obtain a few faint notions of these things from their masters!

We are told by historians that the man called *Nebuchadonassor*, greatly enlarged and beautified the Temple and Tower of Bel; which seems to have been the only monument of remote antiquity that recorded the state of things in the age of horror, when the *Sun* visited the *Pole*. This monument then,—the Tower of Bel, was the *only fruit of the Sun at the Pole*; and it is very remarkable that *Nebuchadonassor*, means the *only fruit of the Sun at the Pole*: being compounded of three or four ancient words, as *Nab*, fruit; *Ahad*, only; *On*, the Sun; and *Assor* or *axor*, the Pole. But we have another name of this King, of *Babel*, who greatly adorned the City. *Nabon-Assor*, which is the *fruit of the Sun—at the Pole*.

I cannot dismiss this article without bringing to your notice the singular monuments which other nations have erected to shew their sense of the pericyclical motion of the Pole, which they have every where so blended with the respective latitudes of each country, as to leave no room for suspicion.

The two slow motions of the pole are so proportioned to each other, and produce such a complex figure in the heavens, differing every where in the exact proportion of the different latitudes, that the different nations never could have agreed in their descriptions, had not each nation observed, and registered for itself. Besides the *eight volved Tower of Babel*, in the latitude of thirty-two degrees, and the name of *Ninophi*, given to the chief city in Assyria, which stood in the latitude of thirty-six degrees; we find, at Pekin, in the

latitude of forty degrees, a Tower of Porcelain ten stories high, having on the top a small ornament with six rings or volves; which, being multiplied by four, express the latitude of Canton, at the southern extremity of the empire. Thus this *porcelain Tower* couples the history of heaven with that of the country in which it stands: for in the latitude of 40, the North Pole is elevated above the horizon so as to admit ten volves of the serpent; while about Canton, it is elevated so as to shew but six volves. These are facts which they never could have imagined; they must, therefore, have registered those circular figures, from time to time as they had been observed in remote antiquity.

Again, in Egypt, we find the statue of PLUTO with a serpent coiled six times round him, which represent the six volves of the Pole of the Ecliptic round the South Pole of the Earth; which shews that the statue must have been erected at, or about *Thebes* or *Elephantina*. Thus, we see, from *Pekin* to *Elephantina*, and from *Nin-ephi*, to the extremity of *Hindoostan*, that the men of learning all agree in coupling the histories of their countries with that of the heavens, and the ravages of the elements in those remote ages so often treated of.

The close agreement of nations so distant from one another, is enough to excite the attention of any man who is not dead to the charms of knowledge, or lured from her paths by the bribes of falsehood, or deterred by the threats of superstition.

NOTE 26, PAGE 22, LINE 1.

“*Whose eight volved dragon twining round the whole.*”

PHÆTON, &c.—This Fable has preserved its original physiognomy with a strength of outline

too bold to be disguised either by the rich ornaments of poetry; or the coarse doubting of *PLUCHE*, who endeavours to make it relate to the bleaching of linen; by deriving *Phæton* from *Pha*, the mouth; and *Eton*, *linen*: but unfortunately for his Etymology there is not any thing else in that Fable to bear him out. He makes his sisters, *the three Albanoth* to be *WHITENING FIELDS*; because they were attended by a *Swan*: whilst *Climene*, his mother, is allowed to mean extreme hot weather.

Ovid, who has described, in this Fable, the consequences that must have occurred in the *age of horror*, has introduced *Phæton*, the hero of the piece, *rising from Ethiopia*; after which he obtains leave to drive the Chariot of the Sun round the World, as is generally understood for one day, but the Fable describes him as being directed by his father—the *Sun*, to go between “the horns of the Bull, through the mouth of Leo; and pass by the Scorpion, the Crab, &c.” from all which, we know that it must have been an annual round; besides, he is described as driving against the diurnal motion of the Heavens. And because the Sun was at the Pole, the Poet supposed *Phæton* to be an unskilful driver, who, by his mismanagement of the horses, set the heavens on fire, which set fire to the earth: for which Jupiter struck him down with a thunder-bolt, and he fell again in Ethiopia, from whence he first ascended. His sisters mourning his death, died there also. Such are the leading features of the fable; which I shall investigate.

I derive *Phæton*, from *Phatah*, lost or destroyed; and *On*, the Sun; which makes *Phatta* or *Phaat-on*, i. e. the *Sun lost* or destroyed. And have we not seen, that, in the Age of horror—when the Pole of the Earth was within the Plane of the Ecliptic, the Sun must inevitably be lost

for many weeks. During that age, then, the Sun went by the name of *Phæton* or *Phaaton*, or *Phatu-on*. He was also called *Apollo*, i. e. *father of storms*, from *Ab*, father; and *Aello*, a *Storm*: because in that age, the rapid transition of the seasons from extreme heat to extreme cold, and so on alternately, must have produced a quicker change in the seasons; and as the Sun when he was called *Phæton*, had to go from Pole to Pole every year, it was thought proper to express the rapidity of his motion by putting a whip into his hand. From this symbol the Greeks supposed him to be a *coachman*, to whom it must be of more utility than *Pluche's linen bleacher*. Now, at that time, in Egypt, we may be certain of, at least, three months of snow; the three moons in winter were, therefore, called the *three Albanoth*, i. e. *white fields*. But during the time the Sun was going down to Hell, i. e. to the South Pole and back again,—every new moon must be lost beneath the horizon as well as the Sun; and as they used to call the Sun and Moon brother and sister, the three Moons of those dreadful winters were called the *Alb-an-oth*—the three sisters of *Phæton*—the lost sun, who must have been lost in *Ethiopia*, as well as the Sun. But let us dissect *PHÆTHUSA*. It has been compounded of *Phatta*, lost; and *Issa*, the woman—i. e. the Moon;—*Phaat-issa*, then is the lost moon. The second was *Lampetie*; she shews too much light, not to be recognised as the moon: she died also below *Ethiopia*. The third sister is named *Phœba*; this is a well known name of the Moon, as *Phœbus* is for the Sun: *Phœba* being the feminine of *Phœbus*; from which if we take the *us* which is the Greek termination for the masculine gender, there will remain *Phœb*,

i. e. *Phe-ob*, one of the Egyptian names for the Sun: not in consequence of his light or heat; but in consequence of his being vertical to the country when the Nile overflowed its banks. The Egyptians, according to De Maillet's description of Egypt represented this circumstance by a *radiant Sun vomiting a torrent of water*, which they called *Pha-ob*, i. e. the *mouth of Ob*, or the *Swoln River*.

We see what harmony these strings produce, when touched by the finger of Urania!

We are told that Phæton was called *Ben-climene*, i. e. the son of Climene—let us see who she was—this pretended mother of an ambitious boy! Climene is from *Cali*, heat; and *manah*, regulation: thus this *Mistress of the sun*, CALIMENE, of whom Phæton was the offspring, was no other than the *Cali-max*—the winding staircase, on which the Sun used to ascend and descend every year during that forlorn age: and on which the moon must have removed from Pole to Pole, every fortnight; shewing her full face, in winter, about the North Pole, but her full face, in the summer of that age, must be lost below the south horizon; which to the people of *Thebes*, or thereabouts, must have been in *ETHIOPIA*. And we are certain, that, as they ascended from the South Pole, both the sun and moon must first be seen to ascend above the horizon in *Ethiopia*; from whence, we are informed by *OVID*, that, *Phæt-on*, the lost sun, first made his appearance.

If this fine story of the lost sun and moon had not been designed to commemorate the fatal occurrences of that forlorn age, no art could possibly have made all the parts fit with so much harmony.

Ethiopia formerly extended as far as the Equator, into the very *heart* of *Africa*: the inhabitants of which are called *Phyteans* from *Phyt*, their pretended father. This country was at one time subject to Egypt—the land of Am; and I have read a certain history wherein it was said that *Phut* was the son of *Ham*. We have seen in a former note, why *Palesline* was called the land of *Canaan*: and we shall now see in a few words, why *Ethiopia* was called the *land of Phut*, *Phyt*, or *Phatt*. It was because the sun and moon disappeared or were lost to the view of the inhabitants of Egypt in that country; that country was therefore called the *land of Phut*; or the land of the lost. According to the present rate of the Polar motion, it is 400,000 years since the sun and moon were lost below the land of *Phut*. Did the Poles shift into that frightful position to accommodate the Jews with a list of ancestors?

Had Britannia a son whose name was *NORFOLK*, that settled on the banks of the *Wensum*, where his eldest son *NORWICH* built a city which he divided between his four sons, whose names were *Mancroft*, *Wymer*, *Longsbanks*, and *Boreas*? The chief city in *Canaan* was *Sidon*, i. e. the city of Fish; so called because its inhabitants carried on a great trade in fish. Was *Canaan* the father of the fish? we see how easy it is to people the world with progenitors!!! (See *Kanah* or *Rod*. Note 14.)

But let us attend to the consequences which arose from *Phæton* at the North Pole. In this latitude he must have shone 104 days without setting. Could man endure the suffocating heats which must have been produced; must he not have "hidden himself in the holes of the rocks, from the glory of his majesty, or in the caves of

the earth, from his fiery indignation, when the mountains flowed down at his presence, as when the melting fire burneth, the fire causeth the water to boil?" These expressions of Isaiah, and the drying up of the waters of the great deep, are exactly upon a par with those of Ovid's *Phæton*.

Poets in all ages, have always been remarkable for placing things in the strongest light, and for painting, in the highest colouring, all their scenes. But the scenes in Ovid's *Phæton*, nor those in Isaiah, are either of them overcharged. Isaiah makes the *Arm of the Lord* smite the *River of Egypt* in his seven streams that man may go over dry shod: and Ovid, b. 2. l. 254, says "The Nile affrighted (by the surrounding flames) fled into the most remote part of the World and hid his head, &c.—and that the seven mouths of the river became seven dusty vallies."

This is but the same picture in a different dress. Nor shall we find much difference in the description of that season when the torrents from the melted snows must have been aggravated by the most terrifying thunder storms and whirlwinds.—But to fill a book with quotations, were to sell what might be had elsewhere.—Read the "war of elements," in the 18th Psalm!—Men in the mountainous countries used to ascend the tops of rugged rocks. Isaiah 2. 21 v. and in vast plains they floated in their moored boats, according to Berosus, during their annual floods; 'till they could erect stupendous walls or towers; into the *Chambers* of which they used to resort during the "*havoc of waters*," Isaiah 26. 20 v. come, my people, enter thou into thy *chambers* and shut the doors about thee; hide thyself as it were for a moment, until the indignation be overpast.

We are certain that this can have no spiritual meaning, for in that sense we are no safer from the indignation of the Lord in the chamber than in the street. But the people in Babylon were safer in their chambers on the walls of their city, when the Lord poured out the vials of his indignation, which is a phrase frequently applied to the rushing of many waters.

But it may be said that the snow that might fall in those winters could not have produced so much water as to require walls 330 feet high.

Let us, however, call in the aid of Urania's sister, philosophy, which perhaps, in that case, the ancients might not be acquainted with.

Let us place before our eyes a globe, suspended by a long thread attached to its Equator; the Axis then would be parallel to the horizon. Let us behold the sun vertical to each pole, alternately (not every day, according to the *JESUIT, Martini*;) but every year, according to the Earth's annual motion when the Pole is in the Ecliptic. Let us consider the effect produced by the action of the Sun whilst he is shining half a year upon one hemisphere, and that, too, in a vertical direction to all its parts, in the course of that time. This hemisphere, then, by the long action of the rays of the Polar Sun, robbed of its waters, must be considerably lighter than the other, which at that time must have imbibed a vast portion of water, and being loaded with snow, must, by its additional weight, have removed the former centre of gravity; and as the water must flow round the new centre of gravity, it will be found to rise higher in the wintery hemisphere, at both Poles, by all the difference of the two centres of gravity, which must be produced by the loading and unloading, alter-

nately, of the two hemispheres with and of their cargo of winter.

This can be proved by suspending a hoop by a string with an ounce weight attached to one of its sides, and then observing its centre of gravity; which may be easily done by passing the string through the hoop as a diameter; then move the weight to the other side of the hoop and you will immediately see the former central point approach towards the ounce weight.

But this is not the only cause of the immersion of the land in winter, and of the interment of the water in summer.—The Earth is attended by the Moon, which in that forlorn age must have passed over the poles every month: the Tides must, therefore, have been raised, in the highest flood, quite up to the poles; and allowing the greatest flood to be twelve feet, it would make a vast additional weight at the wintry poles; for, though it would flow at both poles at the same time, let it be remembered that the tides at the wintry pole must be fixed in ice. In another fortnight another tide would be raised over the former, which, as it would remain without any sensible diminution from the lunar influence for two or three days, must become ice also: again, in about fifteen days more, another coat of ice about the wintry pole would give a further depression to the hemisphere of winter, and consequently a further depression to the water in the hemisphere of summer; and as the polar tides would occur several times in the season, we do not want to send our minds out into a visionary world to search for the causes of those watery devastations and those conflagrations, which not only kept the number of the people comparatively thin, but must have made that few wretched.

Another cause of distress would arise from the vast chasms made in the earth by the summer suns: these filled with water by the autumnal rains, would explode in winter by the severity of the wintry frosts.

Thus have I shown a very natural cause for all those rugged appearances which the Earth every where presents to our view, without being guilty of the folly of supposing they were brought upon the Earth by the VENGEANCE of a God of Mercy to punish the sins of man! Gracious God! I would as soon believe, that the prayers of the pious can make the Poles coincide and produce eternal spring, as that the sins of the people can depress the Pole of the Earth, and bring upon us all those long past evils with which ancient histories abound. It must, however, be remarked that, on or near the Equator, the seasons must have produced a very comfortable abode, when the Sun visited the Poles, for, there the Sun could not disappear in winter.

NOTE 27, PAGE 23, LINE, 29.

"Whose type was Argus with an hundred eyes."

Here is another fable strikingly illustrative of the consequences which must have arisen from the Pole within the Solar Plane.

As PHÆTON was the symbol of SUMMER, so ARGUS was the symbol of WINTER, in the age of horror. It was finely descriptive of the Earth covered with snow and surmounted with a spangled sky. It is said he was the *son of Aristor*: and it is only in that age when they were so distressed in summer by the most dreadful aridity, that they had any snow in winter! *Aristor* was but a name given to the symbol of the horrid

aged summers, as *Argus* was to the succeeding winters. *Aristor* means to be scorched and *Argus* means snow; from *argea*, white; from which, also silver, a white metal, is called *Argent*.

The principal events of *Argus* are, that he watched a white heifer with his hundred eyes (see note 16, p. 43) that *Mereury*, as a goat-herd upon a MOUNTAIN, lulled all the eyes to sleep and then put him to death!

Every Astronomer knows that the *Planet Mercury* can never be more than 28 degrees angular distance from the Sun: he may, therefore, be seen, in that age, near the Pole whilst the sun is yet near the north horizon.

The time of the fable places *Cancer* at the south pole and the *Goat* at the north pole, which was called the mountain, from its being always above the earth; it was also called the *Solstice*, i. e. the *sun-stand*—the *boundary of the Sun*; which, in the eastern language is *Gibe-on*. And now, while I stand still upon *Mount Gibeon*, I will make a short digression from the story of *Argus*, because I can now elucidate another trait of history in a few lines. Having placed the *Goat* upon the mountain and the *Crab* within the *Pit*, let us now place the *Scales* upon the *Meridian* and the leading edge of the *Sun* at the *Pole*; then, in six hours time the *Scales* would be upon the western horizon, and the centre of the *Sun* would have reached the *Pole*, in a direction from west to east; and in six hours more, when *Aries* would be upon the *Meridian*, the *Sun* would be found to be precisely in the same point in which he had been seen but twelve hours before.*

* See fig. 1, pl. 3.

Thus the Sun hastened not to go down for the space of twelve hours, but seemed to be stationary upon Mount Gibeon, as if the presiding deity had said "Stand at the Pole, thy boundary O Sun!"

Now, were we to place *Mercury* upon the polar mountain, the Sun must be within 28 degrees of the Pole; and consequently it must be at least, the 23rd of May, at which time, the Sun being vertical, at noon, at 62 degrees of north latitude, all the snow must have been melted, and though the Sun had not yet ceased to set in the north, yet there would be so strong a twilight that the stars would disappear. Thus all the eyes of Argus were lulled to sleep and he killed; while Mercury was upon a mountain with a Goat!!! These ancient facts are quite sufficient to furnish a POET with materials for the TRANSFORMATION of Io, with which the world has been amused without being instructed.

NOTE 28, PAGE 24, LINES 5, 6, 7, 8.

"Orpheus for his *Euridice* sighs;

"And *Isis* for her lost *Osiris* dies.

"Now *Venus*, for her dear *Adonis* slain

"Flies on her swans' white wings to ease his pain."

ORPHEUS, &c. see page 45.

VENUS and ADONIS. Venus is a corruption of *Benoth*, i. e. the *Girls* or *Symbols of Girls* that represented the *Air*, sometimes called *Aer*, sometimes *Juno*; and sometimes the Moon has been called Venus. The female symbols which were very numerous, were called in Egypt, *Ishoth*, women; in Phœnicia, *Benoth*, girls. The first, we pronounce *Isis*; the second, *Venus*. *Adonis* is a name, given to the *Sun* in the age of horror, by the SYRIANS; which means *Father of*

trouble; from *Ad*, father; *Oni*, trouble: a name of similar import to *Apollo*, from *Ab*, *aello*; and both alluded to the Sun in that age. But Venus mourned for the death of Adonis! now it could not be said with any propriety that Adonis or the Sun was dead, unless he was 18 degrees below the southern horizon; which proves the length of time alluded to in the fable. Besides, what can be meant by *Venus flying through the air on her Swans' white wings*, and *descending on her Swans' white wings* to succour her *dying Adonis*, but the falling of the snow as the sun descended to the south at the commencement of the winter.

NOTE 29, PAGE 24, LINES 23, 24, 25.

“Then Bacchus, too, from Semele, shall spring,

“And other Virgins other Gods shall bring;

“Begot by Jove great architect and king.”

The Greeks must have had a very corrupt notion of the ancient ceremonies, or they never would have converted TEARS into a *God*, especially into the *God of Wine*.

It is well known that the ancient festivals used to begin, and continue several days, with the most distressing scenes of bitter grief, for the *lost Sun*; and as tears are signs of grief, those they shed in abundance, accompanied with yells of *I-o Terombe*, *I-o Baece*, *I-o Baccoth*, i. e. O God *behold my tears*: for *baecoth* is the ancient word for tears, but as they continued their cries of woe till the sun was seen, they were then changed into the most extravagant shouts of *I-o Paan!* *Hu-esh!* *Atta-esh!* which means *he that brings all things to light, behold the fire! thou art the fire!* which expressions were converted into as many Gods by those who knew not their true meaning; or who had an interest in bringing the

ancients into contempt, to serve the basest of purposes;—the foremost of which was *Bacchus*; and as they concluded their mad festivals with DRINKING WINE, the Greeks, who knew not that *bacchoth* meant *tears*; supposed it was an uncouth name for the God of the feast, which they corrupted into *BACCHUS*, whom they afterwards called the *God of Wine*; and as the ancients had the image of a young child in their ceremonies, to remind them of the *new-born Sun*; they substituted in its room a plump jolly boy; on whose brows they put two short horns—emblematical of the first rays of the new-born Sun. And to heighten their emblem of winter, they crowned him with a wreath of Ivy, because its leaves and berries grace the winter months.

I envy not the approbation given to those writers who derive *Bacchoth* from *Bar-Cush*, i. e. the *Son of Cush*. Are we to forget, that, the Jews understand *tears* by *bacchoth* or *bachim*? *oth* and *im* are plural endings. In Judges chap. 2, v. 5, when the Angel of the Lord rebuked the Israelites, they lifted up their voice and wept: and they called the name of that place *Bochim*, i. e. the place of *Tears*. Beck, or Becc, is used for a gurling runlet of water, in Norfolk, and many parts of England, and in Denmark.

NOTE 30, PAGE 25, LINE 1.

“Or *Virgin Aphrodite born of froth.*”

This was a name given to the sign of Virgo,—the gleaning girl. And as harvest brings delight to all nations, the maid with her wheat ear has been distinguished by a variety of epithets. She was called *parent of grain, queen of harvest, mother of corn, &c.* which in the Phœnician lan-

guage is *appherudoth*; from *Am*, mother; and *pherudoth*, grains; from *peri*, or *pheri*, seed.

We have seen in page 63, that when Leo was at the south pole, the *Virgin* coming to the meridian would have her head and shoulders below the south horizon, in Egypt, where these stories had been preserved: and if we take the latitude of Thebes, i. e. 24 degrees, then 9 degrees of Virgo, and 9 degrees of Cancer, with the whole of Leo would be lost or cut off from their view: so that the Sun, in his annual round, would begin to disappear in 21 degrees of Cancer; and when he had arrived at 9 degrees of Leo, i. e. eighteen degrees below the horizon, every vestige of solar light would be lost; which circumstance was expressed by saying that the Sun was dead: and the monuments of Egypt shew us symbols where Osiris (i. e. the Sun) is *dead on a Lion!* Can sculpture speak the ancient facts more plainly? he would continue to all appearance, dead eleven or twelve days, till he arrived at the 21st degree of Leo; when he would again begin to shew a faint twilight at the south, which would increase every day till he had reached the 9th degree of Virgo, when he would be again brought to their view at the south point of their horizon, which must be in Ethiopia, where Ovid makes *Phæ-ton*—the *lost sun* begin to perform his arduous journey, and to which point he makes him return to die or disappear. But the re-appearance of the Sun in Virgo, was expressed in various ways,—he is risen again from the dead!—he is born to new life!—he is born of the *Virgin*, &c. And when we see so many statues of the *Virgin* suckling *young Orus*, we are certain they can have no other meaning than to commemorate the resurrec-

tion of the Sun, born to new life in the sign of the *Virgin*, the Queen of Corn—the *Virgin Appherudoth*.

When the *Arms of Greece* had subdued most of the civilized world to its yoke, its historians took the lead in handing down those ancient facts to posterity, which they have every where done in the true style of *pun and quibble*: giving to the ancient names a sense suited to approximate sounds of words in their own language.

Thus of this figurative fact of young *Orus* being *born of the virgin Appherudoth* (which meant no more than the re-appearance of the sun in the constellation of Virgo) was made a story of young *Eros*, who was born of the virgin *Aphrodite*;—they preserved a close affinity of sound, but how different the sense! *Eros*, in Greek, was *Love*. *Orus* with his bow and arrows, was the *sun darting his rays*; but *Eros* with his bow and arrows, was *Cupid*, who shot his arrows at boys and girls.

The *virgin Appherudoth*, was the *Zodiacal Constellation*; but the *virgin Aphrodite*, was mere nonsense, as in Greek it meant the froth of the sea. The story of a young God born of a virgin, who rose out of the froth of the sea, was a strange story, which never could have been supported, had not the Greeks been masters of the world:—Greek etymologies were *a-la-mode*, and the pens and pencils of genius were disgraced by endeavouring to give substance to idle whims. But the Empire of Greece was of short continuance, it soon became Roman; then the fashions of words were altered:—Greek sounds would no longer suit; but as the original sense of things was in a great measure lost, the Greek virgin was clad in a Roman dress, which was very little dif-

ferent from that of the ancient; and though they did not acknowledge the new God to be born of the *virgin Aphrodite*, they were still certain that a *God had been born of a virgin of the sea*; but as the sea in the ancient language is called *Marah*, because of its bitterness; many of the nations, therefore, adopted the story of a *God born of the virgin Marah*, or *Myra*, or *Marina*, or *Myrrha*; all of which mean the Virgin of the Sea, and we all know that *Mary* is from the latin word for the sea. *Eros* was no longer the name of the boy that was born of this marine virgin; but some called him *Orus*, others *Adonis*; while others called him *Bacchus*, who was often called *Christos*, and by the Hindoos *Krisna*!

NOTE 31, PAGE 25, LINE 29.

“*Fair Leucothea was by him undone.*”

SYMBOLS OF THE WATER.—As these were a part of the subject of the *Orphic hymns*; we are certain that they relate to the state of the Elements in Egypt: and as we know that there is no snow in that country while the angle of the poles continues as it is in our time, we know also, that they could not have represented their winter by *Argus*—a white man with a starry head; nor by three *Alb-anoth* with a swan by their sides; nor by the *story of Leda*: who according to *Ovid*, was transformed into a Swan—emblem of snow; nor by **LEUCOTHEA**, which is but a Grecianized name for snow; it being compounded of *leucos*; white; *thea*, goddess: *Leuco-thea*, then, is the *white goddess*, i. e. the symbol of winter.

Her sister's name was *Clitia*,—*Cali-thea*; i. e. the hot goddess, or symbol of summer; whose love having been rejected by the Sun, caused

her, in a fit of jealousy, to proclaim the adulterous intercourse between the Sun and her sister Leucothea, who yielded to his love. The story runs thus:—LEUCOTHEA was one of the fifty daughters of NEREUS and the most beautiful of them all; her charms had attracted the attention of the SUN, whose love of her, increasing every day, caused him to neglect his rest, so that he used to rise sooner and sooner every morning, and set up later and later every night to behold her charms; till the young lady LEUCOTHEA, became so overpowered with his courtship, that she dissolved away and vanished into the sea.

What a beautiful figurative way of expressing the power of the sun in melting the snow in the latter part of winter, when the days began to lengthen, and of its running into the sea—into her father's arms: for NEREUS is but a name for the sea, which is the great reservoir of water; and therefore the figurative father of snow, hail, rain, dew, ice, &c. all of which have been personified by the necessary mechanism of language, and distinguished by a name which the Greeks feigned to be those of ladies or giants.

PANDROSA, means *all-dew*, and ERSE, *gentle-rain*: while ENCELADUS, MIMAS, and NEPHALIM, were called GIANTS from the destructive property of the sudden torrents, the great waters, and dreadful clouds: for Enceladus, is from *Ain*, a spring, or fountain; and *Celed*, swift or sudden, i. e. a torrent; and MIMAS, is from *mim*, *waters*; and *Naphalim*, is from *Nophel*, which the Greeks softened into *Nephele*, a cloud, and *im*, plural termination.

How many men have shewn their weakness by endeavouring to draw the limbs and features of those beings which are described as being pro-

portioned to men, as men are to grasshoppers.—What! because a torrent or cataract has overturned a mountain by washing away its base, are we to be told that the torrent was in the form of a man, and exceeding a man, in size, as much as man exceeds a grasshopper; and shall we still be liable to be persecuted for not believing that the Giants *Naphalim* (the clouds) had a human form?

The story of LEDA is, perhaps, of all others, the most difficult to develop. The fable itself is not free from ambiguity. “JUPITER enjoyed LEDA in the SHAPE OF A SWAN,” is an expression which admits a two-fold explication:—thus, JUPITER transformed into a Swan, enjoyed Leda: and LEDA transformed into a Swan, was enjoyed by Jupiter. But it is of little importance to us which of the two was transformed;—the produce was two eggs, from which came CASTOR and POLLUX, who hunted on white horses.

As this story cannot be literally true, let us endeavour to explain its mystical meaning.

It will be found that this fable alludes to those times when snow descended in the last month of the year, and when the sun was in GEMINI.

The ancient Poets expressed rain by saying that JUPITER descended in that form—JUPITER: descending in a silvery shower, implied the falling of snow; and as the swan is a symbol of snow, on account of its delicate whiteness, it might be said by a poet, that Jupiter descended in the form of a swan; which would imply a change of form into that of a swan.

Thus we have found very well what was meant by JUPITER being transformed into a swan;—it was the TIME OF SNOW! but who was LEDA—this woman so highly favoured by the *King of*

gods;—who was she? let us dissect her name. It is compounded of *Al*, the; and *Eidah* or *Jedah* the extreme end, which, being applied to the year, means the last month.

Here, then, in this seemingly incomprehensible story of *Jupiter and 'L-eida* has been preserved the memory of a fact, which proves incontestably that the poles must formerly have been more asunder, and that by many degrees, than they are at present, or they could not have framed the story of *Jupiter and 'L-eida*, with the natural consequences, which were those of driving up their stock at the commencement of the snow, to prevent their being lost by the severity of the coming winter, which was strikingly expressed by placing two men in the attitude of hunting on WHITE HORSES.

N. B. I find the word *Iedah* variously pronounced among the moderns, though it every where retains the sense as above, i. e. the extreme end.

Upon the shores of the *Red-Sea*, there is a city called *Jedda* or *Jodda*, which is at the extreme end of the holy land of *MECCA*. In *Thietmarsh* there is a river called *Eyder*, which is at the extreme end of *Germany*—and I find in certain WELL KNOWN BOOKS that this ancient word is translated *Judah*, *Juda*, and sometimes *Judas*, which is but the same word Grecianized; as *Isaiah* is, by that people written *ISAIAS*. This I wish to press upon the mind with some weight, because in the Hebrew version of ancient Mythology, which will form the third part of this work, I shall explain that story wherein the word is always written *JUDAS*, to which is sometimes affixed the epithet of *Iscariot*, that is the man cut off, or separated from.

NOTE 32, PAGE 26, LINE 25.

“*That like Briareus disturb repose.*”

But there were other giants besides those born of water. There was BRIAREUS with an hundred arms; of which it is said that he warred against the Gods; and that he endeavoured to overturn their thrones by throwing up rocks and mountains and (if I mistake not) it is said that he threw a whole island at Jupiter; but that God with “much ado” overpowered the terrible monster, who was the true type of Milton’s hero. But let us see what sort of a being this was. It is said that he was the son of *Æther*; his name is compounded of *beri*, *tranquillity—the grave*; and *haros*, to subvert or overturn, which makes *beriharous* to be a disturber of repose; and as his parent was *Æther*, we must know that the child that answers to all these descriptions is a WHIRLWIND.

PORPHYRION is an earthquake or earthquakes; from *phur* or *phor*, to *break* or *crack*; which, being doubled, becomes *Phorphur*,—cracks or breaks; and with *An*, land, becomes *Porphuran*, breakings of the land—*Earthquakes*: which with a soft inflection of the voice, becomes *Phorphyron*.

There were other Giants—there was OTHUS, whose father’s name was AELLO, i. e. a storm: from which the Grecians made *ÆOLUS*, the *God of blustering winds*: these were what the ancients used to term the symbols or representations of the storms or ravages of the elements, with which the inhabitants of the earth were buffeted in the age of horror, when the Pole of the Earth was in or near the Eeliptic.

The three HARPIES, were symbols of the three months of Spring, while the Sun seemed to pass through the signs of Aries, Taurus, and Gemini. They, like the rest of the monthly symbols had female faces, but, to represent the destructive property of the vernal storms, and biting insects, that destroyed the vegetation of the country, they were represented with *wings and claws* of birds; Their names conveyed an idea of the terrible effects of the *Storms*, the *piercing Sands*, and *gnawing insects*, and were, *Aello*, i. e. a storm, *Oxypete*, and *Celeno*, from *cæla*, foreeps, teeth, or hooks.

Their general name of *Harpyes* or *Aroboth* have an allusion to *Arabia*, from whence the east winds come to Egypt.

I have now gone through as much of the Ancient Mythology as is hinted at in the poem, most of which, relates to the country of lower Egypt, or that part below the Cataracts.

I have not only given the most positive proofs that our Summer Constellations were formerly the residences of the Sun in Winter; but I have also proved that the Pole of the Earth was formerly parallel to the Ecliptic. But if there be any doubt remaining in the minds of the most scrupulous, I shall investigate the vast body of Hindoo Mythology, where we shall find in every climate of that extensive country, the most beautiful monuments that the human mind can conceive, covered with Astronomical Emblems, declaring the above great truth, i. e. that the Pole of the Earth had been in the Plane of the Ecliptic, and where we shall find books of science written in the most harmonious poetry, wherein the new moon is spoken of, when first seen in the west, as of a brilliant gem, turned by the hand of Siva

round the *slender ancle* of the Sky, where the daily curve described by the Sun is compared to a graceful virgin, whose brilliant eyes add lustre to the rising morn, and whose yellow buskins rest upon the shoulders of the setting sun.

END OF THE NOTES.

MYTHOLOGICAL ASTRONOMY.

PART THE SECOND,

Containing the Astronomical Explanation of the Hindoo Mythology,
their Registers of Time, and their celebrated Mystical Numbers.

HAVING shewn in the former part of this work that the Fables and Symbols of the nations surrounding Phœnicia were calculated to keep alive in the mind of man the horrors of remote antiquity, when the Pole of the Earth was within the plane of the Ecliptic; I shall now undertake to shew that the Hindoo Astronomers have recorded the same motions of the Poles in every climate of their extensive Empire.

When I reflect on the various motions of the earth, and the stupendous monuments upon which the ancients have recorded the consequences arising from them, I cannot but think that the Deity converted the vast concave of heaven into a stupendous Dial-plate, that man might become acquainted with the duration of his works; and that those venerable sons of antiquity who made it their study, thought it their duty to hand down to posterity the result of their observations, which they have done in a manner, so correct, that the advocates for ignorance fail to perplex, and with materials so durable, that all the thunder of their artillery has not been able to destroy.

It will be impossible to do justice to the science of this country, without making a few remarks on its geographical situation and extension. It has often been asserted by writers of a certain description, that, there "cannot be a stronger proof of the fallacy of the boasted antiquity of the astronomical observations of the Hindoos, than the disagreement of the different writers." On the contrary, this very disagreement is the greatest proof that can be given of the truth and accuracy of their observations; for they are found to differ in the exact ratio of their respective geographical situations.

If ever a country so extensive as India was under one earthly government, we are quite sure that one Almanack would not be sufficient to describe the astronomical appearances for the whole Empire; and, accordingly, we find in every climate of that country, surprising monuments dedicated to the science of Astronomy. Astronomical calculations, therefore, must necessarily differ at each temple, as it recedes from the Pole, or from the Equator.

Our travellers through this country have remarked, that from the mouths of the Indus to those of the Ganges, the whole is a flat country, shewing evident signs of having formerly been under the Sea. This must have made an *Island* of the *Peninsula*; and the ancient books of that country, called the *Puranas*, or books of geography, inform us, that it was an Island, which they named *Zambhu*. The sea, at that time, must have protruded itself farther to the north, on the continent; and our travellers who have visited that range of mountains which runs across the north of India, from east to west, in the latitude of 36 or 37 degrees, inform us that they have

seen appearances in them, which indicate their having been visited by ships. But independent of those, the celebrated name of *Cassimere* is an indubitable proof that the sea used to wash those hills. And it is very probable at the return of the *same Age*, or *Yuga*, the same hills may again become *the boundary of sea*, which circumstance is expressed in the ancient universal language by *Cassimere*: it being compounded of *Cassi*, a boundary; and *mer*, the sea. In the same way of commemorating ancient events, we find a mountain between Egypt and Palestine, called *Mount Cassius*, about the base of which, there was a vast region of thirsty sand, beyond which the overflow of the Nile did not extend. This mountain was therefore called *Cassiobe*, from *Cassi*, a boundary; and *Obe*, the overflowed Nile.

It is well known that at *Cassimere*, there is still preserved a vast body of ancient science, undisturbed by either Jews, Turks, or Monks; and, I think I may say, by modern Missionaries. Even the Greeks, in the time of Alexander, dared not pollute that sacred soil of Art and Science.

Here, are still preserved the four sacred books, called *Vedas*; each of which contains the scientific observations during a *Maha-yuga*, or a period of time equal to 1,080,000 siderial years, which time had been divided into *forty-five parts* of 24,000 years each, by the passage of the Equator through the signs of the *Zodiac*, which the ancient Hindoos had observed to move at the rate of 54 seconds of a degree in a year. In our time, this motion is observed at the rate of $51\frac{1}{3}$ seconds of a degree in a year, which takes something more than 25,700 years to perform a revolution.

The Hindoos had also observed the angle of the Pole to vary four degrees each revolution of the equinoctial points: these two motions conjointly, very naturally divide the whole concave of heaven into *forty-five sections* from Pole to Pole.*

The ancients personified every thing; they therefore personified the starry vault, and called it URANUS; they personified each of the forty five sections and stiled them *the children of Uranus*: and Diodorus Siculus in his fifth book very gravely informs his readers that Uranus had *forty five children*. This division of the starry space must have been universal, but when Diodorus goes on and informs his readers that Uranus had *eighteen* of these children by *one* wife, we must endeavour to find out by whom he had the other twenty seven; these *forty five children* of URANUS being so many *sons of HEAVEN*, are worth our inquiry.

In the Asiatic Researches we are informed that the Hindoos divided the Maha-yuga, or great age, into *four parts*, which are the *four Ages* so celebrated in antiquity, and which a certain French philosopher has asserted first originated in the *four quarters of the year*.—Volney should have blushed! The four divisions of the Maha-yuga of the Hindoos are known to rise one above another in the ratio of 1, 2, 3, 4. What nation ever divided the common year into four such unequal seasons? These four important ancient numbers are

432,000	4th age
324,000	3rd
216,000	2nd
108,000	1st

1,080,000

* See Plate 2.

This is the period of time in which the Pole of the Earth by its spiral motion would be inverted. The occurrences in which are related in one Veda: and as they have four Vedas they reckon the time recorded in them to be 4,320,000 years. This is called the Divine Age, being all the time which has been recorded, if we except 8 or 9,000 years in the beginning of a fifth Veda.

Mr. J. Bently who has written against the Hindoo science with much rancor, composes the number 4,320,000 thus

Satya-yug	1,728,000	years,	or	4th	age
Treta do.	1,296,000	do.		3rd	age
Dwaper do.	864,000	do.		2nd	age
Cali do.	432,000	do.		1st	age

Divine 4,320,000 Age.

It is not worth while to ask a man who writes with so much acrimony as Mr. J. Bently has done, and whose evident design is that of confusion, why he makes a difference between the Cali-yug and the Satya-yug; I shall content myself with quietly correcting the error. Cali-yug means the age of heat—every body knows that Cal is a component part of many of our words, where its sense is *heat*,—as any dictionary will prove; it means that age when the Pole of the Earth was in or near the plane of the Ecliptic; when the summer sun was seen in the circle of perpetual apparition, and the sun in winter would be in the circle of perpetual occultation; and when the poles became the tropics the sun would seem to move from pole to pole every half year, producing those dreadful ravages described in the

story of Phaëton. And as the south pole was called *Sati*, the tomb of Budha, the *circle* round it was called *the circle of Satya*; which in the Hindoo language is *Satya vrata*. *Satya vrata* is one of the *forty five divisions* or sections of heaven, formed by the spiral motion of the pole. And because of the havoe of waters in that time, Captain Wilford (another rancorous writer on Hindostan Literature) is quite certain that *Satya vrata* was Noah! But as *Satya vrata* was but a section of heaven which the sun visited in winter 400,000 years ago, what may we think of Noah, or the Captain's judgment. But we will go back to Bently's composition of the *Divine Age* of 4,320,000 years; I have shewn it is composed of four *Maha-yugas* of 1,080,000 years each, which is divided into four unequal parts, that are proportioned to each in the ratio of 1, 2, 3, 4. Now as the *Maha-yuga* had been repeated four times, each of its component parts must have been repeated as often. We will arrange the four unequal parts of the *Maha-yuga*, and multiply each part by four, and the numbers will explain themselves.

1st age	108,000	+	by 4 is	432,000
2nd do.	216,000	—		864,000
3rd do.	324,000	—		1,296,000
4th do.	432,000	—		1,728,000

Maha-yug 1,080,000 + by 4 is 4,320,000 Divine.

These are the numbers about which many writers have displayed so much folly, and some few have not been free from acrimony. But it may be asked why the Hindoos did not divide the *Maha-yuga* into four equal parts of 270,000 each;

probably had they been Europeans they would have done so; but the Hindoos were men who blended the sciences of Astronomy and Geography; they described *Uranus* as he appeared to them from their station: find out that station and all is clear. To find out that station then, where all those mystical numbers will prove their astronomical origin, we must divide the *forty five sections* of heaven into four parts that shall be proportioned to each other as 1, 2, 3, 4. Let us substitute X for the first of these numbers, then we shall have $X + 2 X + 3 X + 4 X = 45$, i. e. ten times X is = 45, and once X is = to $4\frac{1}{2}$: thus the component parts of 45 will be $4\frac{1}{2}$, 9, $13\frac{1}{2}$, and 18; and as each of the 45 divisions is the representative of 24,000 years, the four component parts being multiplied by 24,000 will form the four (hitherto) mystical ages: for

$4\frac{1}{2}$	+	by 24,000	is	108,000	or 1st age
9		24,000	—	216,000	2nd
$13\frac{1}{2}$		24,000	—	324,000	3rd
18		24,000	—	432,000	4th or Cali
and 45		24,000	—	1,080,000	Maha-yug

I have shewn before that the Cali-yug is that portion of time in which the summer tropic would pass over that space of heaven included in the circle of perpetual apparition in any latitude; but in the latitude we are in search of that circle includes eighteen of those 45 sections that are 4 degrees wide; but four times eighteen is seventy-two; in this latitude then, the circle of perpetual apparition is 72 degrees in diameter, in the *centre* of which is the Pole,—the Pole must therefore be 36 degrees above the north horizon. The above numbers are now proved to

have originated in the latitude of 36 degrees, which is the precise latitude of Cassimere. In the 3rd Volume of Asiatic Researches, p. 383, we are informed that “the Turdetani, an old and learned nation of Spain, had a *long period* of the same kind!!” The country of Turdetania is in the south of Spain, its capital city Munda, is also in the latitude of 36 degrees. Cæsar speaks of a great battle fought on the plains of Munda.

But let us examine 36 degrees upon plate 2, fig. 1; turn the Pole of the revolving plate to 36 degrees north, then we shall have nine of those sections of 4 degrees between the Pole and horizontal thread, and the circle of perpetual apparition would extend from the horizontal thread at fig. 4, to fig. 4 at 72 degrees. The tropics now coincide with the circle of perpetual apparition, and put an end to the 4th age, or age of horror; and as the tropic receded from the Pole it would, after passing over $4\frac{1}{2}$ of those sections, arrive at that remarkable point over their heads called the Zenith. This was the boundary of the first age, (see plate 2.) and as the tropic approached the Equator, the summer sun would not reach the Zenith, but with the tropic would continue to recede till the tropic would coincide with the Equator, which cross the Meridian at another remarkable point, that forms the boundary to the second age, which in *this* latitude includes a space of 9 sections. The tropics now coincide with the Equator and the Ecliptic, and a new age is about to commence; as the Ecliptic reclines from the Equator the former tropic approaches the south horizon, and after passing over $13\frac{1}{2}$ of the 45 sections, coincides with the circle of perpetual occultation, and puts an end to the third age, or Treta-yug, which in *this* latitude is *three*

times the length of the first. We have before seen that the fourth age in *this* latitude must be four times the length of the first.

I have now clearly demonstrated that the sacred (and hitherto mystical) numbers of the Vedas did not originate in the childish whim, ascribed to them by the learned and ingenious Monsieur Dupuis in what he calls his Analysis of the Mystical Numbers of the Hindoos; nor yet from the visionary dreams, petty fictions, nor pious frauds which Mr. J. Bently says have been committed by the crafty sons of Brama.*

But, notwithstanding all that has been said by declaimers against the antiquity of the science of the Hindoos, the rational part of mankind was still unsatisfied. Volney in his *New Researches*, Vol. 1, p. 191, gives the following emphatical passage: "If at some future period, some one endowed with talent unites to Astronomical Science the Erudition of Antiquity, too much separated from each other, that man will instruct his age in many things, which the vanity of ours has no notion of!!"

Even the Philosophical Society at Calcutta, of which Bently and Wilford were members, thought the Hindoo books of science were worthy of its serious consideration. For in the 7th Volume of Asiatic Researches, page 8, there is the following desideratum:

"Whether the historical periods of the four Ages and manwantaras, mentioned in the Puran did not depend on ancient astronomical systems; and if so, what were the duration and times of commencement of such periods." In the first Edition of this work, I defended the science of the Hindoos against the acrimony of its op-

* See Asiatic Res. Vol. 6, p. 575, and Vol. 8, p. 195.

ponents. But as that mode of conveying information is often painful to both writer and reader, I shall, in this, do the Hindoo science and myself "a nobler justice" by satisfying the modest desire of those gentlemen, who sent the above extract into the world.

From all which I have seen quoted of the Hindoo books, as well as what may be gained from the above extract, the Hindoos constantly divided the Maha-yuga into *four Ages*, which I have sufficiently shown, agrees with the passage of the tropic, through the space between the circle of perpetual apparition, and the circle of declination, which touches the Zenith, for the first age; and for the second age, it passed from the Zenith to the Equator; from the Equator to the circle of occultation for the third age, while its passage through that circle formed the fourth age.

This order of division so exactly agrees with the ancient numbers observed in the latitude of 36 degrees, as to stifle every objection. Its circle of perpetual apparition, contains eighteen of the forty-five divisions; these are the eighteen children that Uranus had by *one* * wife. These are the *eighteen original Shastras of Astronomy*, which Mr. J. Bently mistook for eighteen sages, who were supposed to have lived in the remotest periods of antiquity.† I regret that we have not been favoured with some of their names. In the above latitude, from China to the extremity of the west, *nine* was held a sacred and mystical number. There were *nine* of those divisions between the north horizon and the Pole. The Polar region was, therefore, represented as a mountain with *nine* steps, as in plate 2, fig. 2. As we descend towards the south, we find a different

* Diodorus, Book 5.

† Asiatic Res. Vol. 6, p. 575.

order of things and different numbers. At Delhi and its environs, we find *seven* a sacred number. Delhi is in the latitude of 28 degrees, and its circle of perpetual apparition, consequently contains fourteen of the aforementioned forty-five divisions. But they are not denominated *Shastras* in this latitude. Here they are called *fourteen Menus*, who reigned in succession through fourteen long periods of time, called *Manwantaras*. These fourteen periods constituted the Cali-yug, in the latitude of 28 degrees, and are called *Manwantaras*, from *Menu*, to regulate; and *Antara*, a period of time. (See Asiatic Researches.)

The *fourteen Manu-antaras*, then, are *fourteen regulating periods of time*; in each of which, the equinoctial points made one revolution through the Zodiac. And as in the latitude of 28 degrees, there are but seven of those spaces between the Pole and north horizon; the Pole was therefore represented as a cone or mountain with *seven steps*. See plate 2, fig. 2, and plate 3, fig. 3. This fig. 3, is a representation of a globe, in form of an oblong spheroid, called by the ancients an *Astroscope*. This was designed for the purpose of seeing the whole surface, from one point of view, at every revolution. Upon this machine, the fourteen divisions being united by concentric circles, or by a spiral line, would represent the space above the north horizon, as a cone with seven steps; these are the *seven heavens* or steps of Meru; while the seven circles about the South Pole show the *seven hells*.

There is in India, a sect called the Jainas or Jinas, who have given us their testimony in favour of the divisions of the earth into climates of 4 degrees each, which they call *Rachas*, of which there are seven corresponding with the seven

parallels of declination from the Equator. The information given us in the Asiatic Researches, page 353, is quite conclusive on this head: the words are, "every *Rishi* represents this *Lord of Mountains*, as it appeared to him from his station." Again, "the earth has *two spindles*, which are surrounded by *seven tiers of earths and hells*, at the distance of *one raju* each."

Here is no gaudy colouring of fancy from a Poet's pencil, to hide the true picture from the dullest eye! This is true science without any embellishment, which shows to the plainest mind, that, at the end of the first *Racha*, or at 4 degrees from the Equator, they represented the Pole, Meru, or the *Lords of Mountains*, as a hill or cone with *one step*, at 8 degrees from the Equator, or second climate, or *Racha*, they represented Meru, as a cone with *two steps*, and so on, till in the latitude of 28 degrees on *the seventh Racha*, or climate, they represented Meru, or the spindle of the earth as a cone with seven steps.

Thus the seventh *Rishi*, (a *Rishi* is the chief of a temple) would represent this *Lord of Mountains*, as a cone with seven steps, or a spindle surrounded by seven tiers of earth, at the distance of one *Raju* (or *Racha*) each. And the other pole or spindle below the south horizon, would appear to be surrounded by as many tiers, called hells, from the misery the people must suffer in the northern hemisphere while the sun was there.

A *Rishi* is acknowledged to be a sacred personage or "*Saint of a Mantra*,"—so is Menu, and so is *Sacha*; they are all names of singular import; and I have shewn that all their LONG LIVED HOLINESSES are but *names* given to the different portions of the sky, which the Pole of

the Earth described every 24 or 25,000 years; or every time the equinoctial points made one revolution; or to the *sections of the earth* bounded by the tropics at each such revolution.

These divisions of the earth are called DWIPAS, i. e. two-waters; from *dwi* two, and *apas* waters; this is confessed in the Asiatic Researches, but there is a great want of correct application.

If the earth be cut into two *sections* at the equator, we term them the northern and southern hemispheres; but in *Hebrew* they are called by names that mean the *northern SLICE* and the *southern SLICE*. Now if we make parallel sections at the distance of 4, 8, 12, 16, 20, 24 and 28 degrees from the Equator, then will there be seven *SLICES*, which being cut across the continents of *Asia* and *Africa*, each slice must have *water* at each end; each one of these slices then would be a *dwipa*, and all collectively would be the *seven dwipas*; which proves that *this* division originated in the longitude of 28 degrees. And we are informed in the Asiatic Researches, that other sects reckoned eight.

N. B. Is it not extremely remarkable that these sections or *slices* of the earth are by the Hindoos called RACHAS, and that we in Norfolk still call *slices* of bacon RASHERS! But is it more remarkable that in the latitude of 24 degrees they called the divisions SACAS; and we call divisions SECTIONS.

In one place of the Asiatic Researches, it is supposed that the seven stars in Ursa-major were the seven rishas. It is a long while since they were the *seven steps on Meru*; and it is still longer since they extended from LANCA to DELHI.

Men should be careful how they endeavour to support false systems. It is 70,000 years since

the Pole of the Earth pointed to the *tip of Ursa-major's tail!*

Much has been said about the *locality* of MERU by Europeans, one while it is allowed to be the North Pole, and another while it is said, in Vol. 8, p. 311, that it is 90 degrees from the *horizon*, not from the equator! But observe, the judicious writer does not draw this conclusion from what is said in the Hindoo books called the *paur'anics*, but from his own construction, or rather his own *misconstruction* of what he has there read. He is giving us the Hindoo description of the NORTHERN HEMISPHERE, having the *Pole* or MERU in the centre, and the outward circle the equator, from which it is not easy to describe the situation of places in any other way so conspicuous as that which has been adopted by the Hindoos; for, from the pole *every where is south*; but if through Delhi or Lanca a line be drawn through the pole, they would call all those places to the right of that line, either east or west of that line. And by drawing a line through the pole at right angles with the first line, they would distinguish the places on each side of this last drawn line by different appellations; and as they could not be east or west, they were for distinction called *north* or *south* of the pole. See plate 3, fig. 2.

At page 351, we are informed that "the two countries north and south of Meru are shaped like a bow; and that one half of the surface of the earth is on the south of Meru, and the other half on the north of Meru—beyond which is half *Pushcara*," that is to say, *half America*. And we all know that the northern part of ASIA and AMERICA surround the frozen ocean in the form of two *bows*; and we know also, *north curu* or North America is beyond the pole, and that it is

to the south of the northern ocean. From the north pole also, "one half of the surface of the earth is on one side, and the other half on the other side;" for the two hemispheres as we generally represent them, have nearly all the *new world* or *America*, called *Pushcara*, in one, and very nearly all the old world in the other; and if the two hemispheres were projected *on the plane of the horizon of Lanca*, (allowing *Lanca* to have been on the equator) it would be more so. "And these expressions prove very plainly," says the writer of the article, "that by *MERU* the *PAURANAS* did not originally understand the North Pole," which they call *SIDD'HAPUR*.

I feel myself much obliged for the information here given by the writer of this article; but I shall greatly neglect my duty if I do not shew that "all these expressions prove very plainly that by *MERU* the *Pauranics* did originally understand the North Pole."

Imagine a circle of any sweep, crossed by two lines at right angles in the centre, which we will call the pole, and the circle the equator: then, if we go back to the time when *Brama GUPTA* conquered India, which is stated to be about 3,000 years ago, then the poles made an angle of 24 degrees, and the tropics were as far from the equator. Project the two circles round the pole, one at the distance of 24 degrees from the pole, as the then polar circle; and the other at the same distance from the equator, as the summer tropic. The diagram is now divided into three circular ranges with the pole in the middle, and taking the upright diameter for the meridian of *Lanca*, the horizontal one would divide *Asia* from *America*, and cut the three circular ranges into six parts or semicircular ranges; the first

three of which are between LANCA on the equator, and the pole, and contain *Asia* and *Europe*, and a great part of *Africa*: and the other three would contain *North America*; which like the first half of the hemisphere would be divided into three ranges in exactly the same latitudes, reckoning from the opposite side of the equator, which circumscribes the northern hemisphere, and, beyond which is the other half of *America*. All these expressions are sufficiently understood by modern Geographers, and they exactly agree with the Hindoo accounts by substituting *Meru* for *Pole*, and *Pushcara* for *America*. (See plate 3, fig. 2.)

The words given in the *Asiatic Researches*, Vol. 8, p. 321, are “beyond *Meru* is half *Pushcara*,” i. e. between the North Pole and the Equator. And “beyond this circular range is the other half of *Pushcara* ;” i. e. beyond the equator (from *Meru* or the North Pole) is the other half of *America*. Why this gentleman has laboured so hard to make it appear that the pole is not the pole, does not surprise me. What if there be SOMETHING beyond the pole that will prove that the milk of his nursery was not the milk of TRUTH?

The only reason given by the writer why the north pole is not the north pole is “because it was in the track of the Sun.”

The Pole called *Siddhapur* was once within the track of the sun!!! “Ah—there’s the nub.”—The sun was once at *Siddhapur*, the “country of the Gods; for when the sun is there it is midnight at LANCA and in India.—The Pauranics formerly considered the earth to be flat, with an immense convexity in the centre, behind which the sun disappeared gradually,

descending so as to *graze the surface of the sea at Sidd'hapura.*"

What! a flat with an immense convexity! What a flat! And so, because the Hindoos had hemispheres which they might easily study as they were placed with the flat side upon a table, are we to be called upon to believe, that they were flat enough not to distinguish their table from the hemisphere. But I shall not allow my attention to be allured from the ancient sacred truths contained in the above lines by ridiculing the European absurdities with which they are blended.

That Meru and the North Pole are the same has not been denied from any positive conviction that they are not so: but the writer suggests that they cannot be the same, because *Meru*, called *Sidd'hapur* is within the *track of the Sun*. But it has been sufficiently shewn that the Pole is within the *track of the sun* for the space of 50,000 years in every *Maha-yuga*. Besides, "the sun's disappearing gradually, descending so as to *graze the sea at Sidd'hapura,*" is an expression which exactly agrees with the *astronomical phenomena* in or near the *age of horror*, in all those parts of Hindostan that are between the Equator and the latitude of Delhi, just before and after midsummer; and about the time of midsummer, just before and after the *Cali-yug*, or age of horror. In all these times the "sun would descend so as to graze the surface of the sea at SIDD'HAPUR," i. e. the country of the gods—the northern ocean, which is at their horizon, at which time it would be midnight at Lanca and in India. But what could induce the writer of the above article to think of placing *Sidd'hapur—the country of the Gods* on the

Equator, opposite *Lanea*? It is not necessary that the sun should be on the Equator to be midnight at *Lanca*; it is equally midnight there when the sun has gradually descended below their north horizon so as to graze the surface of the sea in the northern ocean. Besides, were *SIDD'HAPUR* on the Equator, the sun, to pass over it, must plunge deep into the sea in a perpendicular descent, and be absent for twelve hours; but here we are informed that the "sun gradually disappeared, descending so as to graze the surface of the sea," which it cannot do in any other places than those near the northern horizon: consequently *Sidd'hapur* the country of the Gods, must be beyond the North Pole, which is *Meru*. And which, we are here told, "was formerly in the track of the sun!" But these evidences not only prove that the Pole was formerly in the plane of the Ecliptic, but that the ancient Hindoos were well acquainted with North and South America, which they called *Puschara*, and say that it is divided into two parts, &c.

But if it is still asserted that the ancient nations had become acquainted with the perieyclosical motion of the Pole, and had all of them been amused with schemes of inventing tales and symbols to express all the vast complicated consequences that could possibly have happened in every part of the earth, and under every angle of the two Poles; yet, such an assertion cannot bring the European no relief: for then all the consequences must have been only imaginary. But the consequences were real. The *Pyramids of Egypt* are real: and it is not likely that such prodigious buildings were erected as a defence against such ravages as were only imaginary: that would have been carrying an idle joke to a

serious heighth. The Walls of Babylon 60 miles long, and 87 feet thiek, and 300 feet high, were a senseless waste of materials and time if they were intended to prove the existenee of those evils that never could occur. But it may be asked, if all these vast tales of remote antiquity arose from "the baseless fabrie of a vision," how did they obtain such an acurate account of America so long before us? And how does it happen that the people in Ameriea, whom we eall savages, have preserved a knowledge of those distant ages when the sun used to disappear in winter? Could they have had an aneient knowledge of the polar motion, and with it have had the same senseless whim of reckoning consequences for millions of years baek that could never occur?

Their eountry, like most of the other parts of the earth contain surprising exeavations, the origin of which the present rae of people know nothing of. Are we to suppose that they were hollowed out by imaginary beings that never did exist?

It is acknowledged by most writers on Theology, that the *mysteries* contained in the holy books of the Hindoos, are so like the *mysteries* contained in ours, that the Hindoos have borrowed theirs from ours. But I have demonstrated, that the seeming mysteries of the Hindoos and other ancient nations, arose from the operation of the elements as they must have been governed by the angle of the two Poles, or most powerful Gods called the Cabirim; and if it is contended that their *mysteries* were invented to agree with celestial motions that never existed, how does it happen that these same polar motions agree so closely with our holy mysteries?

The division of time, by the Hindoos must not go unnoticed, as we shall find the same idea prevail relative to a vast antiquity.

The day is the first sensible division of time, which was reckoned from sunrise to sunrise, and is divided into the light half and the dark half, and is called a day of mortals; the month is lunar, and also divided into the light half and dark half, and is called a day of the PITRIAS or people that inhabit behind the Moon, to whom the dark fortnight is peculiarly favourable; for they have their day when the moon is in conjunction with the sun, and their night when she is in opposition to the sun. Here, we find the Hindoos, in their sacred books, speaking of the moon like Astronomers, conveying an idea that it made one revolution on its axis every time it went round the earth, and that the people behind the moon had no light but from the sun. They could not learn this from *Moses*, because he calls the moon a great light. But the Hindoos called the people that inhabit behind the moon, the *Pitrias*, whose day is a month long: hence has arisen the grossest errors among the European writers, which I am sorry to see copied into Volney's *New Researches*, and which are used by some to explain the mystical numbers of the Hindoos: but when men endeavour to explain what they do not understand by what is known to be false, it is impossible for their conclusions to be true. "*A month is a day of the Pitrias*" (i. e. of the people who inhabit the moon) has been treated by a gentleman in the *Asiatic Researches*, as if it had been "a month is a day of the PATRIARCHS," the great *progenitors of mankind*.—Gracious God! how can the *Pitrias* that live behind the moon, have any thing to do with our Patriarchs.

The solar year is called *a day of the Gods*. This is what we shall find will answer our purpose very well. The Hindoos speak of the morning of the gods, and the night of the gods, in a way not easily to be misunderstood. The gods are placed by the Hindoos round the North Pole, or about the region of the frozen ocean, which may be limited by the polar circle, in which, in the winter there can be no sun, consequently that is the night of the gods, and in which in the summer the sun shines continually, which constitutes the day of the gods. This is so clear that it needs no explaining; and J. D. Paterson, Esq. in Vol. 8, Asiatic Researches, says "when the sun begins his southern declination, the night of the gods begins." And we are certain that the morning of the gods must begin when the sun begins his northern declination. But it is asserted in the Asiatic Researches, in one place of Vol. 3, "that the night of the gods begins with the summer solstee;" and in another place, "that the morning of the gods begins at that time."

In England we say it is morning immediately after midnight, but it is certainly very unnatural.

Our winter is the night of the gods, and who would think of saying that the WINTER begins at midsummer. Had the gentleman said that the night of the gods formerly began when the sun was in our present summer solstee, he had been right; for in an ancient zodiac given in the Asiatic Researches, there is a point in *Capricorn* called "*the morning of the gods*." Here, then, in *Capricorn*, the sun used to make his first appearance at the North Pole. In our time he begins to rise at the North Pole in the constellation of

Pisces. But in the time of BRAMA GUPTA when the Hindoos were obliged to adopt (in a great measure) the Astronomy of the Egyptians, the sun used to rise at the North Pole, when he was in the *Ram*, or *Aswina*, i. e. *the Mare*, which is the first of the twelve houses in the zodiac of the Hindoo Astronomers. In fact, the equator formerly crossed the ecliptic in *Capricorn*, and it now crosses it in *Pisces*: and if you count the signs backwards from *Capricorn* to *Pisces*, there are ten, which at only 2,000 years to each sign would take the tropic 20,000 years to pass from one to the other.

We see into whatever part of their history we strike, we are sure to find marks of vast antiquity.

But "the morning of the gods" strictly speaking, cannot be understood at all in the present state of the Poles. For the gods were supposed to reside among the stars that were vertical to the polar part of the earth, where they held their congregation in the sides of the north, from whence they might look down and behold all the dwellers upon earth, that is, the northern hemisphere. And it does not appear that the ancients had an idea that their gods could see * beyond the equator, i. e. into the other hemisphere: the inhabitants of which, were under the controul of the *Daityas* or Demons who resided upon *Badawanal* or *Asura*—the South Pole.

* Perhaps this notion of theirs arose from a belief that the rays of vision were produced in right lines, not considering that the medium of the atmosphere would raise to their view some part of the southern hemisphere.

SIR ISAAC NEWTON was of opinion "that the atmosphere of the earth was the SENSORY OF GOD, by which he was enabled to see QUITE ROUND the earth," which proves that Sir Isaac had no idea that GOD could see THROUGH the earth.

Consequently the true night of the gods could only take place when the earth was between the imaginary inhabitants on Meru and the Sun, for then the sun shining at the South Pole, was supposed not to be seen by the gods on the north; and as the whole of the northern hemisphere was then, totally dark, the earth presented no object for their gods to look at, all was dark,—'twas night with their gods. And this night of their gods must have continued, in every winter, through the Cali-yug, whilst in every summer the sun must have approached the head-quarters of their *imaginary Deities*.

All nature was then supposed to be more under the direction of the gods than at any other time. The Sun, himself, was at that time, more immediately under the controul of their guardian deities,—'twas the reign of the gods: and as each step of Meru had its guardian angel, or deity, whether it was a *Sacha*, or a *Menu*, or a *Rishi*, or a *Shastra*, or what ever other name the different orders of their heavenly host were distinguished by, they were all supposed to be under the government of a sovereign who resided at the Pole; the whole earth was supposed to be governed by *one God*, for whom we find the name adopted by various nations was Yao, Zao, or Jao.

I have often regretted that Diodorus has not given us the names of the forty-five sons of Uranus, or of those eighteen which he had by one wife, who were the personifications of the *eighteen Shastras of Astronomy*, the names of which are also not handed down to us in any of the writings which I have seen. Fortunately, however, by the praiseworthy exertions of Sir W. Jones, the world has been favoured with the

names and relative consequences of three out of the *seven Menus*; these are the first, Swayambhuva, the fourth Tamasa, and the seventh Vairavaswata, or child of the sun. "In the reign of this *sun-born monarch*, the Hindoos believe the whole earth to have been drowned." These are evidently the names of the first, fourth, and seventh divisions in the circle of perpetual occultation. The first division is formed by the tropic when it is 4 degrees below the circle of perpetual occultation, at which time the sun must be below the south horizon in winter, from which circumstance, that division was called, the-sun-below-the-earth-at-the-south, which is expressed in the Hindoo language by *Swayambhuva*, which is compounded of *Swar*, the solar orb: *Yama*, regent of the south or lower world; and *Bhuva*, the earth. The fourth Menu was called *Tamasa* from the total darkness which overspread the earth in his reign. If Tamasa is really the name given by the ancient Hindoos to the fourth Menu, then Tamasa the fourth Menu ought to be written in letters of *Adamant*. Of this *Tamasa*, the ASTRONOMER, the GEOLOGIST, and the CHEMIST ought alike to enquire, whether it was the fourth Menu of the first Cali-yug, or of the second, &c.; for in our time the sun must be down 18 degrees below the horizon before it will be totally dark, which will be in the middle of the *fifth Menu*, which is included between the second and third circles round the South Pole. And the author of the REVELATIONS in giving us his version of the seven Menus, in his 16th chap. v. 10, informs us that the Pagans of *Patmos* assured him that the total darkness did not take place till the reign of the *fifth Menu*. His words are, "and the *fifth Angel* poured his vial upon

the seat of the *beast*, and his kingdom was full of darkness! This fifth Menu, or *Angel of John*, is one of the polar divisions of the *last Cali-yug*, which I shall demonstrate when I analyze the astronomical parts of the Hebrew books, of which the Revelations is one, from which we assure ourselves that the Pagans of *Patmos* in their religious ceremonies, connecting the great events of natural history with those of astronomy, have informed us that, in the *last yuga of Cali*, the sun must be more than 16 degrees below the horizon before it was totally dark, or before daylight ended: but if total darkness commenced when the sun was less than 16 degrees below, or in the reign of the fourth Menu, as is asserted in the Asiatic Researches, then, it is evident, that the atmosphere must formerly have been less dense or less extensive than it is in our time, or was in the time commemorated by the *Priests of Patmos*, according to the testimony of him who wrote the book of the Revelations.

The extension and density of the atmosphere are points which are not connected with my present work. But much do I lament, that I have not been able to obtain the least glimmering of light relative to the precise time when the fourth Menu was "called TAMASA from the total darkness which then overspread the earth." When the women of *Syria* mourned for the *death of Adonis*, or the *lost sun*, the Prophet *Ezekiel* expressed it by saying, he saw "women weeping for *Thamuz*," which in Hebrew, signifies the concealed or the hidden, as the sun must be, when daylight disappears. The *Tomb of Adonis* was not designed among the ancient Syrians, as the *tomb of a mortal man*, nor is it very likely that a *Jew* from Palestine, called *St. Thomas*, was

buried in India. The tomb of that name in India, mentioned in the Asiatic Researches, is more likely to be one which was erected to *Tamasa*, the *Sun concealed*, as it must be wherever it is totally dark.*

VAIVASWATA or *Child of the SUN*, was the *seventh Menu*.—PHÆTON was, also a *Child of the Sun*, who set fire to the earth, by driving the chariot of the sun up to the Pole. But “in the reign of this *sun-born MONARCH*, *Vaivaswata*, the whole earth was drowned, which general destruction is the subject of the first purana or sacred poem which consists of 14,000 stanzas.

Ovid, in his Phæton, describes the summers of that age, when the sun visited the Poles; but the Hindoos have given us the consequences which must have attended the winters and springs of that age or *Yuga*, but more particularly those in that part of the age when the tropic was within the first circle round the Pole, at the distance of 4 degrees, which must have continued 50,000 years with aggravated violence, from which Ovid took the materials of the story of *Deucalian*!

Another sect of Hindoos denominated those portions of polar space by the appellation of *Budhas*, or *Tirt'han-caras*, of which they reckon *seven*, and to whom these *Sectarians* attribute actions as to great monarchs. However, one specimen of their history will be enough to prove their astronomical origin. In Vol. 9, p. 302, Asiatic Researches, we are informed by — Colebrooke, Esq. that “the last TIRT'HANCARA became incarnate towards the close of the fourth age in the womb of *Trisala*, a princess of the

* The natives of America have a tradition that the sun did formerly disappear in winter.

CASYAPA family." Now Casyapa is the sixth Budha, of whom Tirt'haneera, the seventh or last was born,—whose reign finished the age of horror, or the fourth age; after which, the tropic again ascending above the south horizon, the sun would be visible every day for several hundred thousands of years to come, which circumstance was expressed by the Jinas, by saying the sun or *Budha* was born for the purpose of *confounding Demons*, &c.

In Vol. 2, p. 122, we have the following: "From a book called the *Nectar of the Bha'gawat*, written in poetry, there is a couplet on BUDDHA, of which the following is a literal translation:

He became visible, the-thousand-second-year-of-the-Cali-age being past; his body of-a-colour-between-white-and-ruddy, with-two-arms, without-hair on his head."

"N. B. *Cicata* is supposed to be a wood near Gaya, where there is still a colossal statue of Buddha."

Let us endeavour to reduce the above information to the *standard of European intelligence*.

The sun, in our time, is seen in an angle of about 32 minutes: but to avoid fractions we may take its diameter at 30 minutes, and its semi-diameter at 15 minutes. At the end of the Cali-yug, the tropic, coinciding with the south horizon, would place the centre of the sun upon the point of intersection, at noon on the shortest day. At the end of the Cali-yug, then, there could be seen but half the body of the sun: and as the tropic would rise but one degree in 6,000 years, it would rise half a degree, or 30 minutes in 3,000 years, and 15 minutes of a degree in 1,500 years. In 1,500 years, then, after the Cali-

age being past, the whole body of the sun might be seen above the horizon on the shortest day. But the *Jinas* of Hindoostan have recorded that the sun or Buddha became visible, the 1,002nd year after the Cali-age was past. But it was at *Cicata* where he became visible. Is it not likely that *Cicata* may be a place a little matter elevated, from which fortunate situation, the whole of the sun might be seen 3 or 400 years sooner, and which might induce some speculative men to erect a colossal statue of the sun or Buddha upon that spot, to commemorate the event, or, for the profits that would arise from the visits of pilgrims? His colour between white and ruddy, agrees very well with the horizontal position of a noontide sun, whose feeble light, or want of rays, was represented as a head without hair: and as they used to represent the greatest power of the sun by many arms, two only were thought sufficient to represent his weakness in this stage of his life. Among the nations in the west of Asia or about the shores of the Mediterranean, they used to represent the power of the summer sun by putting a great club into the hands of Hercules; but to express the sun's want of power in winter, they put a spindle into the hands of Hercules. It is further said of Hercules, that he slew the Hydra with fire-brands that he received from Iole or Iolais; and do we not all know that those rays of the sun which he borrows from the month of July are more destructive to our waters?

BENARES.—Descending from Delhi, the next place of note is Benares. This is in the latitude of 25 degrees, and here of course the four divisions of the Maha-yuga must be different to those

at Delhi. Put the Pole of the revolving plate to 25 degrees north, then will their circle of perpetual apparition be represented by the dark circle, marked t. r. tr. extending from the north horizon to 50 degrees, terminating their Cali-yug or age of horror. And as there must be 40 degrees between that circle and their Zenith, their first age must have continued while the tropic passed over ten of those forty-five divisions before explained, which the Hindoos at that school have personified by ten mystic beings called THE TEN AVATARS. We are informed by Europeans, that the learned men in India believe that they all refer to some real events in the history of the world, from the flood to the present age. We are also informed that the Hindoos have the wildest notions concerning them; but it will be seen that their notions were founded on a series of celestial observations during ten revolutions of the equinoctial points, which at that time appears to have been at the rate of 25,000 each. It is likewise said that these Avatars are so many descents of their *God, Vishnoo*, who became incarnate in those forms to deliver them from evil. Let us see how this was performed. At the end of the Cali-yuga, the tropic would recede from the circle of perpetual apparition, and in 25,000 years would be at circle marked 1, 1, which descends 4 degrees below the horizon; the sun would therefore, in that Avatar, be 4 degrees below their north horizon at midnight, at midsummer, and 4 degrees above their south horizon at noon, in winter. The seasons would now begin to be less severe, and Vishnoo, or the sun has wrought some deliverance from evil, by his

first descent, or incarnation in the form of a man-fish.

Now every rational man must know, that when the sun is but 4 degrees above the horizon at noon, he would not give much heat; the fallen snow would remain till the sun had acquired sufficient height in the spring, when the thaw, being still precipitate, would produce dreadful inundations, which are strikingly expressed by adding the tail of a fish to their symbol!!!

In 25,000 years more, the tropics would be 4 degrees further from the Pole, and the sun,—the God Vishnoo, in this second descent would be 8 degrees below the horizon at midnight, at midsummer,—the air would now have a little time to cool every night during their long days; and the winter sun, at noon, would be 8 degrees above their horizon, consequently their winters would be still less severe, and the inundations in the spring would be partial, which state of things was admirably expressed by subjoining a *Tortoise* to their symbol, which shews a further deliverance from evil, which Vishnoo has wrought by his descent through the *second Avatar*.

In the third round which the Equator would make through the Zodiacal Constellations, the tropics would be removed 4 degrees more from the Poles, which would depress the summer sun at midnight 12 degrees below the horizon at the north; this would give the people a longer respite from the heat of the days: and as the sun in winter would be 12 degrees above the horizon at noon, there could be no frost or snow in their then short winter: for be it understood, in that country, the sun would be as high at noon, at Michaelmas, as he is here at midsummer; and

though he would descend to 12 degrees of meridian altitude by the twenty-first of December, he would ascend again by the twenty-first of March to an height at noon, equal to that of our summer. Under such circumstances, there would be no dreadful ravages of the waters arising from long fallen snow; the winters, it is true, would be somewhat miry; and this they have expressed by placing on the body of their symbol, the head of a boar, whose progeny is so celebrated for its passion "for wallowing in the mire."

With what admirable regularity do these *three first Avatars* describe the progress of the seasons towards amelioration as the sun descends 4 degrees every revolution of the Equator through the Zodiac. But before I proceed to the other Avatars, I shall take notice of a very singular expression applied to the second *Avatar*.

It is said, in paper 19, that during the second descent of Vishnoo, "the Gods churned the sea."—What the missionaries understood by this I can give no guess, nor do I see how it can be a corruption of our holy books; but if it be true that the Hindoos apply such words to the state of things during the second descent of the sun, it proves an ancient fact with the greatest precision; and so far from its being either wild or childish, it is an expression, which, as it relates to the state of the heavens in that day, must be considered sublimely beautiful. But let us alter the pattern of this expression to a more fashionable cut.—To churn, is to agitate.—The *Gods*, then, during the second descent of Vishnoo agitated the sea.—Let us see how that was done.

In the Poem, I have shewn the *origin of the Trinity* among the Pagans. The three sections of heaven must very early have been observed by all nations, viz. the northern part, which is

always above the horizon, and constitutes the realm of Jove; the southern part, which is always invisible, called the realm of Pluto, and which is below the horizon, and that which passes through the horizon every night and morning, and is, from its passing down into the sea towards the west, and from its seeming to rise out of the sea towards the east, called the empire of *Neptune*.

We have seen, that when the ecliptic was in the polar plane, the Zodiacal Constellations called the twelve great Gods, would ascend up into heaven above the horizon at the north, and descended into the pit of Pluto below the horizon at the south; and in both cases they would not, in their diurnal revolutions, be seen to descend into the sea, nor to ascend out of it. And as the whole Zodiac would pass several times through the polar regions, by the precession of the equinoctial points, all the constellations called the twelve great Gods would have refused to churn or agitate the sea by not bathing their limbs in Neptune's brine during that time: but when the age of horror was over, and the ecliptic became depressed 8 degrees below the north horizon, as in the *second Avatar*, the Zodiac must have disappeared also, and consequently all its inhabitants must then have dived into the sea every night, from which they would seem to rise every morning.

Thus we see with what beautiful imagery "the benighted Hindoos" inform us, that, 260,000 years ago, at least, the angle of the Poles varied 4 degrees, each round, as it is known to do in our time.

It is not to be expected that I can be able to decypher all the historical traits which may be registered upon these ten Avatars, that may regard

their national concerns;—their peace, their wars, their national refinements, &c. that may have happened in each Avatar, or round of the Zodiac; but it will be a great point gained to science, to shew that, “these poor benighted Hindoos” have registered a knowledge of Astronomy for ten times 25,000 years since the *Flood*, or *age of horror*, in the latitude of Benares.

I might here ask, how has it happened, that “the poor benighted Hindoos,” who have such wild and childish notions concerning these things, have given us precisely TEN Avatars from the flood, or age of horror, to the present age?—Why not eight or nine? or, why not twelve?—No, —they have given us neither more nor less than TEN, from the flood to the present age; and them, too, from the latitude of Benares, at which place the tropics would be 25 degrees from the Pole at the end of the age of horror.

Now, we have seen, that the tropics would recede from the Pole 4 degrees in each revolution of the equinoctial points, from which we know, that in ten revolutions they would be removed 40 degrees. But 40 and 25 are 65. Thus then at the end of ten Avatars, or rounds of the equinoctial points, *the tropic would be vertical at Benares!*—The tropic would be but 25 degrees from the equator! And as we know in our time, that the tropic is but 23 degrees, and something less than half a degree from the equator, it has still to move 2 degrees and nearly half before the formation of another round, or Avatar, or age, which take about 16,000 years to perform. And as we know that about 9,000 years have elapsed since the tropic was vertical at Benares, so we know that the TEN AVATARS bring down the knowledge of Astronomy to that period.

Let us now endeavour to compare this account of time given us by the Hindoos, with that which was given to *Calisthenes*, by *Berosus*, the historian of Babylon.

Berosus informed the Greeian, that 403,000 years before his time, the Pole of the Earth was within the plane of the ecliptic, and that was 331 years before the present æra; both which being added to the account of Berosus, would give 405,153.—How many years, in direct terms, have been given by the Hindoos, I have not learned, but we may give a rough outline by taking the sixteen Avatars from the Pole to their Zenith, which at 25,000 years each, would give 400,000 years for the tropic to move from the Pole to their Zenith; and as it is about 9,000 years since the tropic was there, it would make about 409,000 years. Here is a seeming difference of 4,000 nearly, which is not easily to be accounted for, unless we suppose that each nation began their reckoning when the equator intersected the ecliptic in different constellations, or, when different constellations were at the Pole. If the Hindoos began their reckoning when the Pole of the Earth pointed towards *Spica Virginis*, and the Babylonians began theirs when the Pole pointed towards *Cor Leonis*, their reckonings would then agree, as the Pole would be about 4,000 years in passing from one to the other.

These are the things that should be the subject of our enquiry when we go into this ancient, splendid, and learned country.

I cannot conclude this article without saying a few words on the etymology of Avatar. If the Hindoostan language was not the same with that of the ancient Egyptians or Phœnicians, it is

very evident that many words were common among them, of which Avatar is one; the component parts are from *ophi*, a serpent, and *adar*, great; thus *Avatar* or *Oph'adar*, means great serpent.—“The ten Avatars,” then, are the ten great serpents. Now let us see how this translation agrees with the foregoing astronomical accounts of “*the ten Avatars*.”

Rectify the compound plate *Cyclob'thiad* to the latitude of *Benares*, by putting the Pole north to 25 degrees above the horizon north. Then, at the end of the age of horror, the tropics, having receded 25 degrees from the Pole, would be described by the circles t. t. at the north, and t. t. at the south. The one would extend from the horizon at the south to the fiftieth degree below, while the other would touch the horizon at the north, and ascend to the fiftieth degree of north altitude, round which the sun was seen to shine on their then longest day. It is from this circle, which terminated “*the Floods*” or *age of horror*, that the Hindoos have reckoned “*The ten Avatars or Oph'adars—The ten great Serpents*.”

We have before seen how the tropic receded 4 degrees from the Pole every 25,000 years. At the end of each of the ten following periods, the tropic had been seen at 1, 2, 3, 4, &c. till having reached the tenth, would exactly coincide with their Zenith; and if you guide your eye from 1, 2, 3, &c. above, to the corresponding figures below, you will find them to be joined by *ten semi-volutes*, which may very well be taken for as many places of the tropic, at the end of every 25,000 years, which may aptly enough be denominated serpents. Now, if you guide your eye from the ten figures above, to where the corresponding serpents are intersected by the horizontal thread, you will find, that, as they recede

from the north point of the horizon, they coincide sooner with the horizontal thread: and if you trace these tropical curves, or spiral volves, down to the south, they seem to be less and less, till the tropic arrives again at the horizon, at the south.

Again, we find that there are two remarkable positions of the tropic between the North Pole and the Equator; these are the north point of the horizon and the Zenith; and it is very remarkable that, in the latitude of Benares, there must have been formed precisely ten of these volves or serpents. Hence, we see, that, the pericyclical motion of the earth, has made the number ten, at Benares, a compact number; there being formed ten of those rounds of the Zodiae, while the tropic was observed to move from the horizon to the Zenith. And again, if you will inspect the ten so formed, you will find them to be greater than any of the other which can be formed between the Zenith and the southern horizon.

Thus we see, with what astronomieal exactness these poor benighted Hindoos have conferred the epithet of "THE TEN AVATARS" upon those rounds of the Zodiae, which were seen to pass between the tropic which coincided with the horizon of *Benares*, and that which passed through its Zenith, or, from the flood—to the present time.

Here again, we see how benefieial it would be in Astronomy, to send men of learning and genius into that country, instead of sickly beings, whose jaundiced eyes will never allow them to see any thing in its true colour.

Nearly in the same latitude as *Benares*, in the western part of the vast empire near the mouth of the *INDUS*, was another temple of science, dedi-

cated to the *Lord of the Universe*, named *Jagana-thi*, near which, in the latitude of 24 degrees, is the town of Cacha. Here the circle of perpetual apparition includes but twelve of the forty-five divisions and lines; connecting those would divide the Polar space into six divisions, to each of which, a name was given, according to its relative position; but the whole family collectively, were not called *Shastras*, nor *Menus*, nor *Rachas* or *Rashers*; here the divisions were called *Sacas*, which have a close affinity both in sense and sound, with our word *Sections*.

Very fortunately for Astronomers, we are furnished with five names out of the six *Sacas*; and these are enough to prove that they are the six pericyclosesical volves round the North Pole. The first is *Yudhis'tir*, the second is *Vicrama-ditya*, the third *Salarahana*, the fourth *Vijaya-dhi-Nandana*, and the sixth and last was *Bali*, or *Bala*. *Yudhis'tir* or *Judhis'tir*, means the *outer circle* of the six, from *ieda* or *yudah*—the *extreme end*.—His reign was at the *extreme end* of the Yuga, i. e. the first end—the beginning; and as there are *six* in all, the last must ascend to the Pole; but the name of the sixth Saca who is the last, is *Bali*; now *Bala* is the *temple of Budhah*, i. e. the North Pole! This Hindoo word *Bala*, the mountain of Budha, is closely allied to the latin *ballum*, a mound of earth or bank.

It is impossible for septicism itself to desire more proofs of astronomical antiquity, than those which are every where found among the various tribes or casts of the Hindoos; if but a few of their numbers and names have been preserved.

This *Yudhis'tir*, the first Saca, was born at “the extremity of the world.” *Vicrama'ditya*,

the second Saca, was born at *Tramba*, or *Tamra-rati-nagari*, a town abounding with copper. These gentlemen are clothed with MYSTERY; but the *sun of science* will dispel the FOG.

Elevate the pole of a terrestrial globe 24 degrees above the artificial horizon, and then turn the globe about, until 70 degrees east longitude from London be under the meridian. The town of *Radimpour* will then occupy the Zenith, and a little to the east of which, at the mouth of the river *Paddar*, is the town of *CACHA*; and between the *Paddar* and the mouth of the *Indus* is *Jaganat*, which stands near the centre between the two rivers. To the north-west of *Jaganat* is a desert of rugged mountains, called the mountains of the *household gods*. These mountains, the sea, and two rivers, are boundaries to a country, of which *Jaganat* is the centre, and *Cacha* at the extremity, by the sea, in the latitude of 24 degrees north.

From all these considerations, I suppose that the history of the *six Sacas* originated in this part of the vast empire of Hindoostan, whence the *six Sacas*, or six holy personages were invested with dignities, &c. We are quite certain, however, that in the twenty-fourth degree of north latitude, the inhabitants could see but 24 degrees between their horizon and the Pole; in which space, the pole of the ecliptic would seem to describe six rounds by the present rate of its motion. The Hindoos of *Cacha* in giving names to the six divisions of the polar space, and in speaking of the ravages of the elements as the summer tropic slowly passed up to the Pole and returned again to the horizon, as of the conquering deeds of great monarchs, have not only made a surprising display of astronomical and geogra-

phical knowledge, but have greatly embarrassed the Europeans who are disposed to read their histories. The Europeans can easily believe that the personified *Decans* were real human beings.

The equator is known to pass by ten degrees of the ecliptic in about 700 years, or one sign in 2,100 years. The personification of the twelve grand divisions of the ecliptic are received by many nations as twelve Gods or holy personages: but though the equator allows 2,100 years for the reign of each, yet I have no where seen that any nation speaks of beings whose lives continued just so long. The Egyptians personified every 10 degrees of the ecliptic; the representatives of which are called *Decans*, whose reigns continued, upon an average, about 700 years each, or while the equator passed over 10 degrees of the ecliptic. That these symbols of space were named agreeably to the season and operation of the elements, during the passage of the sun through each division, can admit of no doubt. And according to the rules of astrology, the first *decans* or 10 degrees of a sign, are allowed to possess more influence than the other. And when personified, must have been represented as a chief among three. In the oblong zodiac of Tentyre, in which the Pole is parallel with the ecliptic, we see the twelve signs thus divided; but as there is a breach in the ceiling between Virgo and Leo, it may be disputed whether there was one or two *Decans* in the broken part; the length of the fracture in the plate of DENON would admit of two, and if so, there must have been thirty-seven in all, i. e. eighteen on the one side, and nineteen on the other. Of these thirty-seven, the sun must have been represented as president.—The sun was frequently called the

Lord—the Master—the Ruler, &c. He was called by the Jews, and some others, ADONI or ADINO; and it is very remarkable, that Samuel, the Hebrew historian, in the 23rd chap. 2nd book, has given the names of the thirty-seven MIGHTY MEN OF DAVID, many of which, if not all, agree with the functions of the thirty-seven Decans of the Zodiae in Tentyre, as they must have been posited when the Constellation of Leo was in the bottomless pit, i. e. at the South Pole. It is further to be observed, that the Captain or Chief of the first three, is called *Adino*, which epithet is as applicable to the sun as it is to God. *Benaiah*, the *Son of God*, was Chief of the second three. *Abi-albon* was, also, the Chief of three; this would be very well rendered into English by *Father of Snow*, an epithet that strictly agrees with the first Decan of the month of snow. If the reader will peruse the above chapter, he will there find that the mighty men of David are classed in companies of three, after the manner of the Egyptian Decans; and that many of their names are applicable to the seasons of the year.

But, after all, the passage of the Equator through each *Decanate* of the ecliptic allows about 700 years for the reign of each of the representatives, which seems to have given rise to the idea that men formerly lived to that age: but astronomers having personified the whole round of the Pole or the Equator, by one symbol, whose reign continued for 24,000 years, it is thought to be incredible that a man can live so long; even those who believe that *Methuselah* lived 969 years, as a real mortal man, are not willing to believe that the ancestor of Yudhis'tir could live as a man 27,000 years, but willing to

preserve THE MAN, they solve the difficulty, by casting away some of the noughts. I shall, on the contrary, preserve the names and noughts, though I destroy the man, by proving the six Sacas to be six spaces of the Polar sky, included between six parallels of declination surrounding the North Pole, at 4 degrees asunder, which were formerly as many places occupied by the tropic during a run of 300,000 years.

The globe being rectified to the above latitude and longitude, let there be described round the North Pole six concentric circles at 4 degrees asunder; then the last or sixth will coincide with the horizon; and the whole together would represent *Meru* with six steps, the lowest of which formed by the outer circle of the six, would coincide, also, with the extremity of their north horizon, the space above, included between that and the next circle was called the region of *Yudhis'tir*, from *ieda*, *yuda*, or *juda*, the extreme end.

Yudistir was born at the extremity of the world beyond which nobody can go. The precise point of contact, formed by the horizon and outer circle will be found, by inspection, to be in 66 degrees north latitude, and 110 west longitude, which is described by the Hindoos as a place of very high impassable mountains, beyond which nobody can go. This geographical fact will pay us for unravelling some of their mysteries.

During the time the tropic passed through the second space of the northern sky, which is included between the fourth and fifth parallel circles round the Pole, the elements were said to be under the influence of Vicramaditya, the second Saca, of whom it is said, that he ruled over eight hundred vassal Kings!

Are we to understand that all these slavish kings lived in India at one time under the government of an earthly sovereign? Ought we not rather to suppose, that, when the summer sun was six or seven degrees above the north horizon at midnight, at midsummer, and six or seven below the south horizon at their sunless noon in winter, that, all the sovereigns on the earth were slaves to the tyrannical elements? But Vieramaditya was born at *Tramba*, which is a town abounding with copper, according to the information given in the Asiatic Researches.

The finding of this town will pay us for much labour. Let the globe remain as before, and you will see that the fifth circle from the Pole, crosses the circle of the meridian 4 degrees above the north horizon, which is at 70 degrees north latitude, and 110 west longitude, or nearly so. Here began the second region of space, or here, in poetical language, was born the second Saea, called Vieramaditya; and, behold! to our amazement, here is the copper mine in North America!!! And though the town of copper no longer exists, being overwhelmed with a deluge of sand, as the Hindoos inform us, yet we are certain that the mine must have had men, and men must have had habitations, whose utensils would be chiefly of that metal which was produced by the mine!!!

What can the infidels to Hindoo science say to this? Will they still say that they might be acquainted with the present motion of the Pole; and that they might amuse themselves with tracing all its consequences, and in erecting monstrous symbols to express them? But how did they become acquainted with the latitude and longitude of the copper mine in North America? They are much further from it than we are, and

yet we are but now sending out men to explore that region.

The sixth and last Sacra must be the circle round about the North Pole, at 4 degrees distance, and which extended up to the very Pole—called the mountain or temple of Budha. And behold! this division of space was personified by the epithet of *Bala*, i. e. *the Mountain!* During the 50,000 years the tropic was in the section next the Pole, called *Bala*; Budha, or the sun, was called *Baliswara-linga*, which I translate *Lord of the Polar Mountains*. But a gentleman who has lately written on the word, translates it "*Lord of the progressive steps.*" This is admirable, if it be correct; it is the *Tower of Babel*, with its spiral road-way, or the *Mountain of Babal*. Bab, in the Chaldean language, is *Father*; it is therefore synonymous with *Lord*, which is the *Ishwara* of the Hindoos. From the agreement of all these facts with the polar-motion, we are quite sure that the six Sacas were not human beings that made war with one another, but that they were names given to imaginary beings, of which they related stories that kept alive, in their minds, the history of the elements, and the state of nature in remote antiquity.

We will next examine the gigantic monuments presented to our notice from a temple in the latitude of 16 degrees; these are Kalee and Durga. At the festivals of Kalee, we are informed, that the Father of *King Nudeeya* sacrificed at one of the "festivals of Kalee, sheep and goats for sixteen days," doubling the number each day, the whole slaughtered, amounting to 65,536 animals; the whole of which, were eaten in their temple by all ranks of the people.

The sacrifice for sixteen days seems strongly to favour the sixteenth degree of latitude. But let us examine the **SYMBOL**.

This gigantic black statue has four arms and four tails. She holds in one hand a giant's head, to shew that she is mistress of that race of beings, (see Note 31, pages 102 and 106.) She has among a profusion of other ornaments, a long necklaee of human skull-bones, which reaches almost down to her knees. She is standing, or lightly treading on her husband's body, who is down among the **DEAD**, but is not slain. These are a few of the characters by which **KALEE** or **CALI** is known; and these are enough to prove that this enormous statue in black (which the Missionaries, filled with the 'milk of christian charity, denominate an *infernal Goddess*) is a **REGISTER OF TIME**, shewing the state of the heavens and the elements as they must have been seen in the latitude of 16 degrees, while the ecliptic passed through that part of the sky which is hid from their sight, around the South Pole, and which, according to the present rate of the polar motion, would take up, in round numbers, 200,000 years of time: and it is very remarkable that the Missionary papers inform us, that the reign of this *black goddess* continued for 200,000 years (according to the statement of the Hindoos,) in which time she conquered all the **GIANTS**; and they further state, that "after this great victory, the sun shone resplendantly, the wind blew salubriously, the air became pure, the gods ascended their thrones, and the people became happy."

It is impossible, from all these statements, for a man of learning, whose mind is not warped by prejudice, not to see the strict unison they bear with the known effects of the elements

which must have been produced while the plane of the ecliptic moved through that part of the polar space which is below the south horizon and above the north, in the latitude of 16 degrees.

Every astronomer knows that when the ecliptic is within 16 degrees of the Poles, it would be, every day, in the plane of the horizon in that latitude. And if we place the Crab at the northern solstice, and the Goat at the south, then in the spring of the year, they would see the sun rise at six in the morning in Aries, while Libra would be on their horizon at the west. The North Pole of the ecliptic would be in their Zenith, and its South Pole in their Nadir. It must have been a grand sight to behold the twelve *Zodiacal Constellations at one view*, every morning at sun-rise, from mid-winter to mid-summer, surrounding their horizon like so many guardian angels: and for the other half year they would be found to be in the same situation, ranged round their horizon, every night at the setting of the sun. This scene must have presented itself for many ages without much variation, except that motion by which the Zodiacal Militia are seen to change their posts. But when the stars had all rolled round the axis of the sky,—the Goat was seen, returning to the south, to draw the sun beneath their field of view.

But we have seen before that the sun must drive more and more into the pit below for an 100,000 years, from whence he would be an 100,000 more in returning. The sun, thus making 200,000 yearly visits to the invisible part of heaven, might be figuratively said to be wedded thereto for so long a time; and as it was represented by a black female, called Kalee or Cali,

the representative was his wife. Thus, then, we find, that it was the SUN who was the husband of Kalee—it was the SUN, that in the latitude of 16 degrees, “went down among the dead and was not slain,”

Let us hear what URANIA will say to this. She informs us, that in the latitude of 16 degrees, the South Pole is but 16 degrees below the south horizon. She informs us, also, that the sun must be 18 degrees below the horizon before we lose every vestige of his light, or before it is totally dark. But in the latitude of 16 degrees, the sun can never be so much as 18 degrees below the horizon, consequently there must be a twilight every day at noon in the depth of winter, in the latitude of 16 degrees in the age of horror.

Thus we have found that all the traits of this gigantic representative of the polar regions at the south, are so many memorandums of what must have happened in that latitude, and in that age.

Kalee is neither a goddess worshipped, nor a demon feared, but a sacred monument of remote antiquity; when the Poles of the Earth were within the plane of the ecliptic; and her necklace of skull-bones very aptly represents the destructive ravages of the elements, which were represented and spoken of by the ancients, as Giants. (See pages 102 and 106 in the Notes.)

But after this great victory—when the sun had risen above the level of the realms of darkness—i. e. when the ecliptic had passed over the Poles; and made an angle therewith of 16 degrees on the opposite side; we are told, that, “*the Gods ascended their thrones, and the people became happy.*”

The more we become acquainted with the particulars related by the Hindoos concerning the

antiquity of their astronomical observations, the more we may convince ourselves of their positive truth, because they, as well as the other ancient nations, have handed down such details as never could have entered the mind of any man, if the heavens had not varied their positions agreeably to the pericyclical motion of the Poles, so often spoken of in the Poem and Notes.

This motion is known to exist, by our present astronomers, according to the rate mentioned by the ancients, which in our time keeps the angle decreasing, at a rate which will make the Pole of the Earth unite with the Pole of the Ecliptic in about 200,000 years, which union will produce universal spring.

What is meant, "after the great victory," by the sun's shining resplendantly, the winds blowing salubriously, and the air becoming pure, needs but little explanation, as every body must know that when the sun shone every day in the winter, there could be none of those horrors to encounter which used to assail them an 100,000 years before, when they lost sight of the sun in winter, for thirty-two days.

But what can be meant by "*the Gods ascending their thrones?*" This may be allowed to be a little above the comprehension of that description of beings called Missionaries, who rate themselves very high, if they happen to be fortunate enough to make up with spleen, for the want of science.

We have seen above, that when the ecliptic was within 16 degrees of the Poles, the twelve Zodiacal Constellations would be arranged round their horizon like so many guardian angels every morning at sun-rise for the first half year, and every night at sun-set during the other half of the

year, with the North Pole of the ecliptic in their Zenith, &c. : but when the ecliptic had passed to 16 degrees on the other side of the Pole, i. e. "after the victory," *the twelve great Gods*, or the twelve Zodiacal Constellations would again be found to arrange themselves round their horizon every day.

But though the GODS would thus ASCEND THEIR THRONES, behold! the order of heaven is inverted; the South Pole of the ecliptic is now placed in their Zenith, and its North Pole in their Nadir.—And during the first half year, the sun would now set in those very constellations which 200,000 years before he used to rise in, and he would now rise in the same constellations which he then used to set in, which is what may have given rise to that hitherto incomprehensible assertion, that the sun had risen where he formerly had used to set; which fact has perplexed several learned men, who are willing to admit of those long periods of time; and which, I must confess, is very difficult to be understood without an apparatus, constructed so as to shew all the motions of the heavens, such as I have now before me, which I denominate a PEREMBOURANION.

Having rescued KALEE from the charitable anathemas of missionary vengeance, I shall now endeavour to reinstate her yellow tinged sister

DURGA,

The eighteen armed Goddess.

The most obvious distinction between *Durga* and *Kalee*, is their colour; the one black—emblem of darkness, the other yellow—emblem of light. *Kalee's* four arms and four tails exactly;

agree with the spiral with four volves, which must have been formed in that part of heaven which is hid from their sight in the latitude of 16 degrees, which space represented by the *black Kalee* would take the ecliptic 200,000 years to pass through, during which time they would be in darkness in winter, which is so strikingly expressed by the colour of the symbol, whose every attribute agrees with every circumstance, which must have afflicted that climate in that age.

But if *Kalee* has not furnished us with sufficient proofs that the *poor benighted Hindoo* is more brilliantly illuminated with celestial knowledge than the European Missionaries, whose phlegm and choler, operating by turns, frequently stimulate them, in the most pious manner to call on their "dear christian friends to help the LORD to destroy the mighty," then let us call in the aid of *Durga*.

I have shewn, how there would be formed, from the Pole to the Equator, a spiral with twenty-two or twenty-three volves. This space of heaven has been represented by two symbols with precisely twenty-two arms between them, on which the "*poor benighted Hindoo*" in the latitude of 16 degrees, has shewn us the many thousands of years which the ecliptic spent in passing from one to the other.

Now let us see with what accurate truth they have proportioned the time between the two symbols. Between the Equator and the Pole, there is a section formed in the southern hemisphere by the horizon; the space below which, is for ever invisible. Its representative is black, because, while the sun was there, they could have no light above; and while the ecliptic was above that point, the sun must shine every day; the

symbol, therefore, which represents this division of heaven, was yellow,—emblem of light. Now the section formed by the horizon, must be at 16 degrees from the Pole, which would cut the spiral of twenty-two volves, so as to place four volves in the region of darkness, and eighteen volves in the region of light, which have been happily represented by putting eighteen arms upon a flame coloured symbol, whose head supports the sun with eighteen rays! But I find the lower right arm, and the lower left arm of Durga attached to GIANTS. What can this mean?—It is almost too obvious to be explained,—but perhaps a short hint may not be amiss. Do we not know that for the first 25,000 years after the southern tropic had left the horizon, it could be no more than 4 degrees above it, and must not the winters be still terrible, although the sun would shine a little every day. And do we not know that after the tropic had coincided with the equator, and descended again to within 4 degrees of the horizon, that the winters would begin to be terrible for 25,000 years before the tropic would plunge the glorious orb of day into the dismal gulf of the infernal Kalce?

Thus we see, that the more we investigate the attributes with which these "*poor benighted Hindoos*" have surrounded their sacred monuments of ancient truth, the more we are convinced, that, while a few mad zealots are stimulating the illiterate part of mankind to help the Lord to destroy, it is the duty of the sons of science to endeavour to preserve the mighty monuments of Urania.

The Missionary papers inform us, that the elegant ornaments with which DURGA is garnished, consist of the name of the idol many thousand

times repeated in the *Bengalee* character. What a pity, that they did not ascertain how many thousands! The 200,000 years of Kālee's reign exactly agree with the pericyclical motion of the Pole, being twice four times twenty-five thousand; and I have not the least doubt that the number of times which Durga's name is mentioned amounts to near one million, i. e. twice eighteen times 25,000.

Men should go into this country to enquire, not to destroy,—to learn, not to teach,—to traffic, but not to enslave.

There are also, in India, symbols of a general nature, that are not confined to any particular latitude. Of this kind is that of Ganesa.

We are informed that Ganesa is a *leader of a company of Gods!* I regret that we have not been furnished with their names and number. It is said by illiberal-minded men, that *Ganesa* means a governor, or leader of a company of Gods. Ganesa means no such thing, unless the twelve months of the year be called twelve gods.

Ganesa means the beginning; and we have the word in our Bible, where it has that meaning: for the book of GENESIS is so called, because it treats of the beginning; and every body knows that January begins the year, and yet we do not call January a GOD. We do not forget, however, to have a festival at the birth of the new year! And we frequently find that Printers of News-papers, on the first day of January, pay funeral obsequies to the departed lady who expired as the clock struck twelve last night!

This pleasantry has never deceived any body in this country; the most illiterate know that it is a poetical way of expressing the end of the year. Why then, do these pious Missionaries

breathe such malignant reproaches about the Hindoos, who indulge in the same harmless pleasantry.

GANESA has a radiant serpent biting his tail, placed over his head. This is too obvious not to be known as a symbol of the year, which revolves into itself. Thus we have found that this Ganesa, which missionary eloquence denounces as a chief god of terror, is but a symbol of the new-year. And it is not at all unlikely, that, the attributes with which he is surrounded at different times, are made to express not only the time of the year, such as the day and month, but the number of years which have rolled by since the commencement of a certain period. The papers inform us that, "there are some sacred letters over his head, inclosed in the figure of a serpent," (biting his tail.) Is it not more than probable that, these letters express their date, and are to them what our *Anno Domini* 1822, July, &c. are to us?

Ganesa's mother was Durga, i. e. Ganesa was the son of *Durga*.—I am, myself, the son of *Crispin*; but will the Missionaries find a man stupid enough not to know that the epithet has no allusion to my genealogy!!!—I have shewn that *Durga* is the representative of that space of heaven, which is between the south horizon and the equator. Her reign continued as long as the southern tropic continues between the horizon and the equator, which in some latitudes, is nearly a million of years; during which time, the sun shines more or less every day. And this, more or less, is most happily expressed by the radiation, which, as it descends to the horizontal level of Ganesa's seat, dwindles into nothing. How correctly expressive of the shortening of the

days in winter, as the tropic descends towards the horizon at the south!

But of what avail is all the scientific intelligence which emanates from the symbols of "*the poor benighted Hindoos,*" to the *more benighted Missionaries*, whose darkened hearts will receive no rays of light from *Urania's lamp*.

DURGA is the figurative mother of all these years of light.—Ganesa is one of those years; therefore he is called the figurative child of DURGA, to distinguish him from one of those years in the age of horror, or the reign of Kalec. Oh! Missionaries!—you tell us Ganesa is the *leader of a company of Gods*. Do not our Poets describe the twelve months in our year as so many human beings?—describing the cold months, as old men wrapped in a flannel,—the spring, as young ladies dressed in flowers,—the hot months, almost naked,—Autumn, garnished with ears of corn,—October, crowned with berries, and half drunk. And is not December, the last month of the year, described as an old traitor, who had robbed the sun of half his glory? Why then, are we to be ill-natured with the Hindoos, who have carved such elegant symbols of the twelve months, and who have placed *Ganesa* at their head to take the lead of the rest. And have we not placed January as the leader of our twelve months? And yet we do not call our twelve months, twelve Gods, nor January the *leader of a company of Gods*. But, because the poor Hindoos have surrounded their symbols of the twelve months with gold and jewels in the most superb style, the Missionaries think it their duty to help the Lord to destroy them. Quere, would they destroy the gold and jewels of these poor silly people?

We are told, also, that the poor silly people of India put Ganesa's name on the top of their letters, on the title pages of their books, and about their buildings, &c.—And do we not put the god January, or some other god in his train, upon the top of our letters, that he may inform the reader of the time it was written? And do we not sometimes put a stone into our buildings, and do not our rich people sometimes put a marble into their buildings, which, at all times, has the godlike property of informing man of the antiquity of the building.—And because the Hindoos have an elegant image to perform that office, are we to help the Lord to destroy that building?

“Ganesa rides on a Rat, and has the head of an Elephant.” As the twelve animals in the Zodiac of the Hindoo Astronomers are different from ours, it is not unlikely that they at one time, began the year when the sun was in the constellation of the *Rat*, and that they afterwards began the year when the sun was in the constellation of the *Elephant*.

But the Missionary papers inform us, that Ganesa lost his head in a battle with another pretended God, by the interposition of a third god, who cut off Ganesa's head, which greatly distressed his mother, Durga, who determined as his head could not be found, to put on his trunk the head of the first animal that should be found.

Enough has been said of these people, and their symbols and fables, to shew that more is meant than meets the eye. A wide field might be here opened for astronomical speculation, which the narrowness of my circumstances will not allow me to enter, at present. I shall, how-

ever, endeavour to place the account of this battle in a more favourable light than has been done by the Missionaries.

In the year 1752, there were warm debates in England about the alteration of the calendar, to determine whether January or March should be the first month of the year, when it was determined that January should have the preference. — This contention about the two months might have been called, by a Poet, a battle between the two months, to determine which of the two should have the honour of leading the rest of the year; and as, at the same time, there were eleven days cut out of the month of September (for that which would have been the third, was by act of Parliament, which is a very powerful god with us, declared to be the fourteenth) a Poet, in expressing the circumstance, might have said that, the ninth god in the train of Januarius, had all the upper part of his body torn away in the above conflict; and that out of compassion, some other god had placed his head upon his hips!!! If such a Poet had understood Astronomy, (instead of a battle between March and January; as the sun is in the constellation of the Ram in March, and in that of the Goat in January) he might have amused the world with the story of a battle between a Ram and a Goat.

Thus we see how men of genius may embellish a tale so as to render it wholly unintelligible to vulgar minds: and we have seen how the Hindoos had genius enough to carve poetical symbols, which are as unintelligible to the vulgar minds of the Missionaries.

Ganesa's Mother, Durga, is stated to have dreadful forebodings arise in her breast about the manner in which her darling boy reclines to

rest:—if he reposes with his head to the north, she fears some great evil will befall him; if with his head to the east, or to the south, or to the west, he happens to take his repose, she thinks his fortune will be varied accordingly. This is what our pious people call gross darkness! But, alas! such darkness is too often found not only among the illiterate whom they cajole, but, is often found to be a powerful ingredient in their own education. But, before they will be able to see the similitude, it will be necessary for me to reduce this part of Ganesa's story, from *the sublime metaphorical phraseology of Asiatic poetry*, to down right *plebian prose*.

Any body, however, may draw the following conclusion from the lofty statement of the poor, silly people of India; which is, that, GANESA used to go to rest with his head in various directions.—Very well.—Now, if the year consisted of a certain number of days, every year must begin with the sun in the same house, and if it consisted of 365 days and 6 hours, it would begin one year in a certain house; the next year it would begin when the sun would be three houses forward,—and so on—beginning every fourth year in the same house. But this is not the case; the year consists of 365 days, 5 hours, 48 or 49 minutes, which makes the year to be begun, by Astronomers, when the sun is in all the various houses.

There is, in every one of Moore's Almanacks, an astrological diagram, wherein the sun is variously posited at the beginning of each year; of course, it sometimes happens, that the sun is in the fourth house when the year begins; this is deemed an unfortunate position.—A bad year this—some of the great must fall, &c.—Now,

our astronomers make the year begin when the Sun enters the RAM, and astrologers represent the year by a man (bent round like a hoop) whose heels touch his head, whom they divide into twelve parts, so that

“His head and face the RAM may always rule,
“And neck and throat be govern'd by the bull.”

See Moore's Almanack.

Thus, you see, that with us, this symbol of the year—*A man with a Ram's head*, is sometimes laid to rest with his head in the fourth house which is under the earth towards the north; for where the new year begins, the other must end—die—go to rest, or to sleep, if you like the epithet better. The next year would begin with the Sun towards the east, but before his time of rising, so that the symbol of the year,—Ganesa, or, *the man with the Ram's head*, would add *another child to the family of Durga*, by going to sleep with his head to the east.

These samples are enough to shew, that the people in India are addicted to Astrology, and that they regard the position of the heavens at the commencement of each new year, with as much veneration as FRANCIS MOORE, in whose Almanacks, you will find that, it is still believed, “*that God rules the stars, and the stars rule men:*” this is the very quintessence of astrology, which is as much believed by *the people of Europe*, who fancy themselves enlightened far above the poor silly people of India, as it is by those very people of India whom the Europeans so much affect to pity.

The famous fable of *Ixion*, seems to have had an astronomical origin, whose wheel, round

which he was coiled, might have originally been the Zodiae, and he the ancient symbol of the year.

Jupiter, with a Ram's head, was a symbol of the year with the Egyptians, which shews that at one time they used to begin their year when the sun was in the *Ram*: but after 18 or 19,000 years, when the symbol of the year—the *Ram's headed Jupiter*, had, by the precession of the equinoctial points, pushed his autumnal sign through the Bull, the Twins, the Crab, &c. into the *Goat*, this remarkable position was signified by putting the *Goat's horns* upon the Ram's head.

In all the nations which we have hitherto reviewed, we have seen the same propensity to represent the elements, and the various departments of heaven, by animals, surrounded with attributes, (which, with men of learning and intellect) speak their meanings in terms the most emphatic. But, whilst well-meaning ignorance is lost in a labyrinth of wonder, her malignant sister is covering them with strings of epithets spun from the cobwebs of calumny.

The scientific books of this ancient people are further worth our notice, for they not only contain the most positive proofs of the antiquity and correctness of astronomical observations, but we find in them an accurate knowledge of the geographical situations of the lost island of Atalantis and America, which they call *Push-cara*. In many parts of the *Asiatic Researches*, Capt. WILFORD has given us many of his papers—"on the sacred Isles of the West," in which he endeavours to prove they all allude to the British Isles; but every unprejudiced man will perceive, that they all allude to an island that then existed in the

latitude of 28 degrees, and its longitude was that of *Teneriffe*. He endeavours also to show that *Push-cara* was in the north of Asia. But in the 8th Vol. of Asiatic Researches, they described the countries and places through which one of their meridians passes from the Equator in a northern line through the Pole and polar sea, to the shores of North America, which they call *North Cura* and *Uttara Cura*; the polar shores of which, and the northern shores of Asia, are there said to surround *Meru* in the form of two bows; and we know from the late discoveries of Capt. PARRY and others, who have explored those inhospitable shores, that such is the form of the shores of North America, which is the country BEYOND the Pole. But they say, "three other circular ranges beyond *Meru*, are exactly in the same latitudes, reckoning from the opposite side of the Equator, which circumscribes the northern hemisphere, beyond which circular range is the other half of *Pushcara*; but as that is out of the plane of the projection, it is not described."

If a man cannot see that this is a description of the northern hemisphere, projected upon the plane of the Equator, he ought not to enter upon a discussion of so much scientific importance as the one now before us.

The Hindoos describing the *three circular ranges beyond Meru*, exactly in the same latitude and in the opposite longitude, is a most convincing proof that they were well acquainted with the *sphericity* of the earth. We should be very careful to avoid being imposed upon, by placing too much confidence in the "*humble opinion*" of Capt. W. who has given a map of the world, after the manner of the Hin-

doos, as he pretends to have understood their *puranas* or books of geography; in which he has placed North and South *Curu* (or Push-*cara*) in the north of Asia, about where we place Tartary and Siberia. This he has done, because it is said, in some books of Hindoo geography, that "North *Curu*, *beyond Meru* is to the *south* of the Northern Ocean." There can be no necessity for supposing *Curu* or *Cara*, to be in Siberia, because it is in the *south* of the Frozen Ocean, as the shores of Siberia are. This is a fact known to children; the Captain, therefore, cannot have erred through ignorance.

But the Captain seems to be so fearful that the Europeans should have the least idea that the ancient Hindoos knew any thing of that country which we call America, that he has dared to assert, that *Meru* is not the North Pole, but some lofty country in the *midst of Asia*, round which the Hindoos imagined seven circles to be described. The Hindoos were in the habit of calling several lofty mountains by the epithet of *SPLINTERS of Meru*, but they could not intend by this that they were so many Poles of the Earth's motions. But let us hear how the Captain expresses himself more fully. In Vol. 8, page 311, Asiatic Researches, he says, "but *Meru* is not the North Pole; it is true that it is the Nave, Nobeh (the pivot) or under the ninetieth degree, not from the Equator but from the horizon, &c." Were the Captain to be asked what horizon it was that turned under a nave, nob, or pivot, that is 90 degrees above it, he would find himself at a loss for a rational reply, unless he admitted that it was that under the Pole. But let some point be placed in the middle of Asia, which to oblige the Captain we will call *Meru*, and let

there be drawn round it three circles at regular distances,—but as the mind of man can be better acquainted with the connexion and position of lines, by drinking knowledge in at the eyes, I must beg of my readers who feel inclined to interest themselves in this delicate point of Hindostan science, to turn their attention to the map.

This is a projection of the northern hemisphere, upon the plane of the Equator. Consequently the centre point P, represents the North Pole, the Meru of the Hindoos; (see plate 3, fig. 2,) and the outer circle N, E, S, W, the Equator; which I shall shew is the “*circular range*,” beyond which is the other half of Pushcara; which, we all know, by inspecting a map or globe, must be that country known to us by the name of South America.

Let the line of S, P, N, be the meridian of *Cacha*, in the latitude of 24 degrees north; C *Cacha*; K, *Cassimere*; and let M, in the centre of Asia, represent the imaginary Meru of Capt. W. then the three circles round it might represent his three circular ranges. Now let us examine how the Captain's positions will bear him out. In Vol. 8, Asiatic Researches, the Captain has given a few extracts from the Brahmanda-Purana, in which it is declared “that one half of the surface of the earth is in the south of Meru, and the other in the north.” We must suppose the writer to have lived some where in India. Now, if we admit the Captain's assumed point to be the true Meru, then we shall find one half of the earth above the line w, e, and the other below it. This position might pass, if we leave out America; but it will agree with the Hindoo Paranas, or books of geography, full as well, by admitting

the Pole to be Meru; for then we shall have America to the north of Meru, the Pole, reckoning from India, (where the books were written) and the old continent to the south. Again, "the two countries north and south of Meru, are in the shape of a bow." This extract from the same purana given us by the Captain, militates against his assumed Meru; for the division of the old continent by his line *w, e*, will not place the two countries north and south of it, round *his Meru*, in the form of a bow; but if we admit the Pole to be the true Meru of the puranas, we shall really find that the shores of North America, and the shores of the old continent do surround the true Meru in the form of a bow. Again, the Captain says, that in the puranas, the country of North Curu, beyond Meru, is repeatedly declared to be the *south* of the *northern ocean*. And do we not all know, that North America is to the south of the northern ocean: therefore, there could be no necessity for the Captain to place North Curu in *Siberia*, as he has done in the 11th vol. of Asiatic Researches, and South Curu in Tartary. But Meru is called *Uttara*, and the bed of Boreas. Neither of these epithets can in any wise agree with the Captain's position of Meru; for that being the centre of Asia, cannot be *Utter* or *Outer*, but the Pole is situated *out* of the two countries, and is also the north point of the whole hemisphere, which is not the case with his assumed Meru.

H. G. Colebrook, Esq. vol. 8, page 416, Asiatic Researches, says, that Uttara-Curu being north of Meru, is the *land of the gods*, and cannot be conquered by men. There is also Deva-sara, the lake of the gods, near the mountains of *Andemas*, from *And'ha-Tamasa*, or *And'ha Tamasa*; i. e. *land of darkness*. We cannot say with any

propriety that the country of Siberia is uninhabited, nor that there is a horrible lake, frightful to man, lying near the mountains of darkness; but all these are applicable to the northern shores of America. The lake of the gods is mentioned in one of the early volumes of the Asiatic Researches; and a passage to it, through a breach in the land of darkness, in a north-western direction, into which many heroes of old have entered and perished. This "breach in the land of darkness," is posited exactly where we place Hudson's Strait, which is well known to have a communication with great inland waters, about the northern parts of North America, which our late discoveries have found to be a country which cannot be conquered by man; and which the Hindoos, in their sublime phraseology, have denominated the country of the Gods. And if we inspect the map, we shall find the line *w, e*, which is the horizon of *Cacha*, passing through that forlorn country, above which is the end or limit of darkness; and as almost all America is below their horizon, it is, therefore, called the land of darkness. In the 3d. vol. Asiatic Researches, page 300, "the old continent, is said to be wholly surrounded by the salt ocean, beyond which lay the region and mountains of Atala, called generally the *White Island*."

In Vol. 8, page 280, the Captain calls its chief mountain, mount *As-burj*—at the foot of which the sun sets. In Vol. 11, pages 19 and 57, the Captain quotes the *Matsya-purana*, in which the "White Island is declared to be the great mountain *ASTA-GIRI*," behind which the sun disappears in the west at the furthest extremity of the world, and in the same latitude.

From these extracts we have the most positive information, that, the Hindoo books of geography described the WHITE ISLAND, as being posited upon their western horizon; and if we inspect the map with attention, we may see that the horizons of Casha and Cassimere cross each other at the extremity of the Cape-de-verd Islands, and both pass below those called the Azores, which two clusters, with those called the Canaries, form the three points of Atla, called *Tricuta*, or the three peak land, and in the latitude of 28 degrees, on the seventh stage of the world, is still to be seen the lofty *Asta-giri*, which we call Teneriffe.—Giri, in the sanscrit, signifying a *mountain*, makes *Asta-giri* to be a *mountain of fire*: and such is *Teneriffe*. By connecting extracts from Vol. 8, page 333, with those in Vol. 2, page 320, we find that beyond this island, was a black ocean, which encircled *Pushcara*, called also *Swayambhuxa*, which means the lower world. Here, it is impossible to mistake the text of the Hindoo geography,—here it describes a country under theirs in a western direction; and in other places, the same country is described as being in a northern direction, which is as great a proof as can be given, that the Hindoos were acquainted with the sphericity of the earth.

But let us return to the Captain's three circles round his Meru. They are all confined within the limits of Asia, consequently cannot extend either to the Pole or to the Equator. In a plate in the 11th vol. which he calls a map, he places the north Cara, or Curu, between the frozen ocean and the sixtieth degree of north latitude, and the other half of Curu to the south of that,

having his outer circle between them: and if this circle was 40 degrees in diameter, it would descend to the twentieth degree of north latitude; and we may suppose the other two circles placed at any distance round his Meru at M; then his three circles would be cut by the line e, w, into six semi-circles, or circular ranges, three of which would be to the south of *his Meru*, and the other three beyond his Meru, all lying in different latitudes.

But, "the other three circular ranges *beyond Meru*, are exactly in the same latitudes, reckoning from the opposite side of the Equator, which circumscribes the northern hemisphere." This extract, though given by the Captain, is totally against his imaginary position of Meru, and proves, indisputably, that by Meru, the *Hindoo Paranas* meant the Pole, beyond which the other three circular ranges are exactly in the same latitudes, &c.; for any concentric circles round the Pole must have their opposite sides exactly in the same latitudes. Here, perhaps, it may not be thought tiresome, if I conjecture what those three circles were. As they are here made the standard of geographical description, they must be fixed; they, therefore, cannot be the polar circle and the tropic, because they vary; but if we allow the three circles to be the circle of continual apparition, the parallel which passes over the Zenith, and the Equator, we shall then have the three fixed circles, or circular ranges, which were in use among the ancients, in their books of geography and astronomy. And as in this projection, the outer circular range must be the Equator; that half of Pushcara which is beyond it, must most certainly be *South America*.

It appears that this country was known to the Hindoos by the name of *Curu* or *Cara*; and we still find, in South America, the names of many places beginning with *cara* or *cari*; and the clusters of islands between the two Americas, have not yet lost the name of *Caribbee*. It is very likely too, that *push* has been added to it, in consequence of its longitudinal locality, which is relative to India, more west than east. And as the east was called the face or forepart of the world, the west was called the hind part, which in sanserit, is *PASCHIMA*; and if this be contracted and placed before *cara*, it would make *Paschcara* to be behind them, or to be in west longitude. These are so many positive proofs, that the Hindoos knew the country which we call America, and that they knew the earth to be round long before the Christians of Italy put Gallileo into prison for life, for saying it was so.

We have now taken a most extensive survey of all the ancient nations, from the atlantic ocean, to the extremity of the east, and from the Equator to the thirty-sixth degree of north latitude. In all this vast portion of the earth, we have found the remains of an ancient knowledge, which proves in the most satisfactory manner, that, the Poles of the Earth were formerly in the plane of the Ecliptic, and that they have been separated from it by a slow progressive motion—by a spiral recession which, at once, in our time, produces that effect which we call the precession of the equinoctial points, and the diminution of the angle of the ecliptic with the Equator.

The astronomical numbers of the ancients differ; but what delightful harmony is produced thereby. The *Kalee* or *Cali-yug* in the latitude of 16 degrees, continued 200,000 years; reckon-

ing 25,000 years to one round of the equinoctial points; while in the latitude of 36 degrees the Cali-yug in remote antiquity, when they counted 24,000 years to a round, continued for 432,000 years. It is more than twice the former, but the latter country is more than twice the distance of the former from the Equator. Thus, though they differ in their numbers, they differ in the proportion to their distance from the Equator; or according to the elevation of the Pole in each respective country. Here we find heavenly music in their discords—here we find the history of heaven and earth united—and here we find that “every RISHI represented the *Lord of Mountains*” i. e. the Pole, “as it appeared to him from his station.”

I shall here take my leave, for the present, of the *much slandered* sons of *Hindustan Urania*, heartily wishing they may find a more able advocate.

I now come to the most difficult part of my task,—to the investigation of the writings of a PEOPLE who have given us no regular clue for our guide. A PEOPLE who *were acquainted* with most of the nations which have passed in review; and who having no astronomical science of their own, nor any long catalogue of ancestry to boast of, equal to the great nations in which they resided, they supplied its place by blending in with their real history, such anecdotes from the histories of their various masters as best suited their views, which they have strung together with some ingenuity. But still there is that irregularity in their heterogeneous characters which proves clearly that they were not human beings. Many eminent writers have shewn that their

ancient personages were not governed by the rules of nature which govern all. But none have been able to measure them by that STANDARD from which they were originally taken, which it will be seen was the STANDARD OF URANIA.

END OF THE SECOND PART.

MYTHOLOGICAL ASTRONOMY.

PART THE THIRD,

Containing the Analization of the writings of the Jews, as far as they are found to have any connexion with the sublime Science of Astronomy.

AS the writings of this singular people have occupied the pens of European Theologians for several centuries, without having produced any thing of a satisfactory nature concerning their origin; every man, who writes without insulting ineongruities, should endeavour to supply the void. In my attempt, I shall not have recourse to miracles; nor shall I congregate them in the land of Goshen from any disgraceful expulsion from other countries. That such a people were there, and that such a people were driven out of Egypt in the time (I think) of Pharaoh Necho, by an Edict, which ordered all foreigners to quit the country, in consequence of a famine, we have their own testimony. Exodus, chap. 12, v. 17, 39. Deut. chap. 5, v. 15, and Deut. chap. 16, v. 3.

But how long they were there before they were driven out, or from whence they came, is not so certain. Here we must look round for

historical facts, and gain what we may from their union.

The Delta, or lower Egypt, was anciently a "*tongue of the sea*," which in time became land. It must, therefore, have passed through several stages, which may be sooner understood than described. An extensive level of mud, abounding with stenchy pits, must have been one of its stages; the soil and air of which were very unfit for the residence of man: all the difficulties, however, were encountered and overcome by a people, who were not Egyptians; for history informs us, that the Egyptians warred against them after the country became fertile, &c. But from whence came a population so wretched as to first undertake a task so forlorn? None, sure, that could set feet upon firm ground, would quit it to drain a bog, where pestilence must have held her head quarters, and which, perhaps, had for ages been the greatest safeguard of Egypt, from the Kings of the east.

Previous to the formation of the Delta, when that part was a gulph of the Mediterranean Sea, the Isthmus of Suez must have been very narrow: and as the waters in the Mediterranean Sea are, in our time, continually decreasing, its waters must anciently have been much higher: here, then, is strong presumptive evidence, that at high tides, the waters of the two seas used to meet. I have somewhere read, that, anciently, such was the case. The water might be shallow, and sometimes there might have been a muddy bottom uncovered an hour or two on the side of the *Red Sea*. Such a state would have rendered the place impassable for military incursions. Indeed we find this state of things mentioned in the book of Job, at 41st chap. (see note Leviathan,

part first) to which add the following verses. "Who can come unto him with a double bridle? He scattereth sharp pointed things upon the mire." When we find such valuable scraps of ancient historical facts in a book, as the above, we ought not to listen to the voice of low scurrility, ever abusing what it cannot comprehend.

"Who can come unto him with a double bridle," is a military phrase alluding to the cavalry; the horses of which, are governed by means of a double bridle. The sense, therefore, is, that the power of Egypt, typified by the Leviathan, is not assailable by cavalry from the east. He scattereth sharp pointed things upon the mire, is another military phrase, alluding to that defence against the cavalry, of scattering goads of iron with four points upon the ground. They are so contrived as to have one point upward, for the purpose of maiming the feet of the horses: these, by the Egyptians, were thrown upon the mire as a defence against the cavalry, when the tide was low! It remains to enquire from whence so large a population came.

Let us now turn our attention to another part of the world. We have seen a large fertile country slowly rise above the level of the sea, formed entirely by the annual depositions of the soil brought down by a tremendous river. Now let us turn our attention to a picture of an opposite nature;—to the sudden submersion of a large maritime island—the *island of Atlantis*. The disappearance of so vast an island in one night's time, must have occasioned scenes of the most terrifying aspect. How would her sons, coming from long voyages feel, who, expecting to find a family and home, found children, wife, home, and country gone!—all swallowed down by that

turbulent and never-sleeping dragon, the sea! Here, then, we have found a numerous body of miserable wretches who were not deserters of their country, but whose country had deserted them! And as that country had long been mistress of the sea, her sons, who survived, disdain- ing, though in distress, to become the subjects of other realms, might be supposed to endeavour to maintain their independence by subduing the VENOMOUS LERNEAN SERPENT, or *pestilential bog of the Nile*.

From the submersion of so vast a country, we may safely infer that many, of various ranks in life, would escape in various directions, who would find some kind of settlement in countries to which they would carry their arts and sciences, and their religious ceremonies. Hence we find an easy solution to those fragments of history which inform us that in some time or other, several colonies of learned and religious men, gained settlements in various countries about the shores of the Mediterranean Sea, particularly in Greece, who were called *Amonians, Dorians, Ionians, Peresians*.

Holwell acknowledges the Amonians were excellent at all kinds of weaving and dyeing; hence the words Arachne, Aragoni, which mean weaving work, had no allusion to the ark of Noah.

The Ionians he says, are sometimes called *Atlantians*. Is not this very much like their being refugees from Atlantis? and as those that escaped, must have conquered the sea; so we find the Ionians were sometimes called Myrmidons, which word means Lords of the sea: from *myr*, or *myra*, or *mura*, the sea; *adon*, lord: the M may be the abbreviation of maha, great; and

so Myrmidon would be *great Lord of the sea*, an epithet very applicable to the power of *Atalanta*. These Myrmidons are mentioned by Ovid, in his 7th book, as having taken possession of the Island of *Ægina*, perhaps it might have been the rallying point for the ships and scattered refugees. Ovid makes *Æacus* their king relate his dismal tale of woe, to *Cephalus*, the ambassador of the Cecropidæ. In the 686 line, Ovid calls *Phocus* the son of *Æaeus*, the *Nereian* youth, i. e. *son of the sea*, or son of *Æaeus* the *Myrmidon*. But *Æacus* is not the name of the surviving king, but a term expressing the extreme grief which he suffered for the miserable loss he had sustained. And indeed, when we hear sobs and groans escape the shrine of woe, it is expressed by the involuntary sound of the three Hebrew characters, $\pi\pi\upsilon$, *aaca*, which is extreme grief.

The existence of the above island has been much disputed, although it has been so accurately described by *Plato*; but it seems that the chief objection of those writers against its existence is the antiquity of its fall. Eleven thousand years seem to frighten the writers of modern Theology; but it could not have been thought so extravagant in the days of *Plato*; for surely some contemporary writer would have given his objection. But unfortunately for the opposers of antiquity, *Plato* has described the West Indian islands and *America* which are known to exist.

I have not had the advantage of reading *Plato*, in his original language, the Greek; but extracts in English, are given by good authorities in most of the subjects on which that philosopher wrote; and there is scarcely a book on Theology to be found that has not given us an ac-

count of the loss of that island of splendour and power, called ATALANTIS; from which, it is very likely, that the *Atlantic Ocean* derived its name.

At the word *Atalantis* in most of the Encyclopedias you may find something about it, as well as in other books: where you are informed from *Plato* that "about nine thousand years have passed since the island of Atlantis was in being. The priests of Egypt were well acquainted with it; and the first heroes of ATHENS gained much glory in their wars with the inhabitants. This island was as large as *Asia Minor* and *Syria* united; and was situated beyond the *Pillars of Hercules* (or Straits of Gibraltar) in the Atlantic Ocean: from which there was an easy transition to other islands in the neighbourhood of another large continent." But, alas! alas! this vast island, the mistress of universal commerce and power, in one day's time was overturned by an earthquake, and buried in the sea.

But *Plato* is not the only authority for the existence of the above island; the Hindoo books speak of it frequently by various names, as we are informed by the Asiatic Society, in *Calcutta*, who speak of it by the epithet of *Atala*, Atlantis, the *White Island*; and in vol. 8, p. 280, it is called the *White Devil* or *demon of terror*. The passage in the Asiatic Researches, runs thus:—"In their romances, we see Cai-caus going to the mountain of AS-BURJ, at the foot of which THE SUN SETS, to fight the *Div-sefid*, or white devil, the *Taradaita* of the *Puranas*, and whose abode was on the seventh stage of the world answering to the seventh zone of the Budsoists, or in other words, the *White Island*."

There is another passage in the Asiatic Researches, vol. 3, p. 325, relative to the power of

the inhabitants of the above island, which I shall transcribe.

“ On the Banks of the *Nile* there were frequent contests between the *Devatas* and the *Daityas*, but the latter tribe having prevailed, their king and leader SANC'HASURA, who resided in the ocean, made frequent excursions in the night,” &c.—Hence arose the idea of SEA MONSTERS, who cutting the foaming billows with their prow, rushed furiously on shore, plundered the inhabitants, burned their towns; and after having committed various deeds of horror, dive into the deep and disappear. What a poetical description of a horde of PIRATES. And, it is very likely that from the distant wars between the people of Athens and Egypt, and the people of this ancient island, HOMER collected the materials for his poem of “the battle of the FROGS and MICE,” in which, after a well fought battle on the side of the Mice, the Frogs, (inhabitants of the water) were victorious.

But we will take our leave of the *Daityas*, or demons of the White Island, whose king was *Neptune*, called by the Hindoos, SANC'HASURA, from *sanc'ha*, a sea shell: and let them remain quietly in the ocean, while we consider the latitude and longitude of the lost island, and of the remaining mount *Az-burg*. It was on the seventh stage of the world, i. e. in the seventh CLIMATE OR MEASURE OF HEAT, which is between the latitude of 24 degrees, and latitude 28 degrees, north, and this White Island, which is called, also, *Adbhi'tanaya*, or daughter of the ocean, is frequently described as lying in the west; and the sun is represented as *setting at the foot of Mount Az-burg* to fight (scorch with his vertical beams) the White Devil or White Island.

From these expressions, which are very poetical, we shall be able to ascertain the longitude of this White Island of the Hindoo historians, which will be found to be in that place where Plato had placed ATALANTIS.

In the above accounts, the Hindoos speak of this island as existing, and in great power; it must therefore, have been more than 11,000 years ago; and if we assume that time when the summer tropical colure passed through the *Pleiades*, then would *Cor Leonis* be upon the Equator; and when *Leo* was vertical at the island of Ceylon at sunset, then would *Taurus* be vertical at the island of *Atlantis* at noon. And we are informed in the Asiatic Researches, that Ceylon was so called from *singha*, a Lion! And in 9th vol. p. 78, that the *Ox Nandi* resided in the White Island! These are very remarkable occurrences which must have happened about 23,000 years ago, at which time the obliquity of the Ecliptic must have been rather more than 27 degrees; and consequently, *Taurus* must have passed over ATALA or ATALANTA. But let us enquire after *Mount Az-burg*, at the foot of which the sun sets, &c. *Az-burg* is spelt various ways in the Asiatic Researches, but they all may be reduced to ASH-BERI, a mine of fire; from *Ash* or *Ish*, fire; and BERI, a mine, or vault, or grave! A MINE OF FIRE is a proper epithet for a volcano, which may very well be denominated by a poet, "A MONSTER VOMITING FIRE:" and do we not all now that TENERIFFE is still remaining, and in that latitude and longitude so often alluded to in the Hindoo books? Teneriffie is in 28 degrees north latitude, which is in the seventh climate or measure of heat; from Cali, heat; and med, or metre, measure, which is the seventh stage of

the world—the seventh zone, &c. And its longitude is such, that when the sun is vertical thereto, it is near the horizon of DELHI; and as Delhi and mount As-burj, or the peak of Teneriffe are in the same degree of north latitude, the ISLAND OF ATALANTIS, or the WHITE ISLAND to which it belonged, must have been to the west of Delhi, according to the ancient Hindoo mode of drawing the parallels of declination; from which we are assured that by the White Island in the west, the Hindoos did not mean either *England* or *Novazembla*; but the *Island of Atala* or *Atalantis*. Besides in vol. 8, p. 302, *Asiatic Researches*, we are informed that the WHITE ISLAND *has disappeared*; or sunk below the surface of the earth: the words are “the Indians believe that the White Island became black on account of the sins of the people!” And in p. 286, we are told that “this *Atlantis* was overwhelmed by a *Flood*.”

As there are several traits in the books of the Jews that have a close affinity with the astronomical symbols of 28 degrees; and as the capital of Atalantis was in that latitude, it may not be amiss to bring in a few more witnesses to prove its site, and reality of existence. In the 3rd vol. of the *Asiatic Researches*, p. 300, we read that “the old continent is said to be wholly surrounded by the salt ocean, beyond which lay the region and mountains of Atala, called generally the White Island.” In vol. 11, pages 19 and 57, Capt. WILFORD quotes the *Matsya-purana*, “in which the White Island is declared to be the great mountain, *Asta-giri*, behind which the sun disappears in the west at the furthest extremity of the world, and in the same latitude.”

From these extracts we have the most positive

information that the Hindoo books of geography described the White Island, as being posited upon their western horizon: and if we inspect plate 3, fig. 3, we may see that the horizons of Casha and Cassimere cross each other at the extremity of the Cape-de-verd Islands; and both pass below the *Azores*: those two clusters, with the Canaries, form the three points of Atala, called *Tri-cuta*, in the Hindoo books. (See plate 3, fig. 2.)

The above extracts have all the appearances of having been selected from the puranas of Delhi, or Benares, as both are in the seventh climate, which extends from 24 degrees to 28 degrees. But the extract from the *Matsya-purana*, which declares the White Island to be the great mountain, *Asta-giri*, behind which the sun disappears in the west, at the furthest extremity of the world, and in the same latitude, most assuredly places it in the latitude of Delhi. And to the agreeable surprise of the sons of true research, we actually find the mountain, *Asta-giri* still existing in the very latitude and longitude, described in *MATSYA-purana*. Elevate the Pole of a globe to the latitude of 28 degrees, and turn Delhi in India, to the meridian, then will the Canary Islands be by the western horizon, at which place the sun must disappear at Delhi. And in one of these islands is the great mountain, *Asta-giri*, which we call *Teneriffe*.—*Giri*, in the sanscrit, is a mountain, and *Asta*, is the place of a fire! *Asta-giri*, is a mountain of fire!! and such is *Teneriffe*. What can the infidels to Hindostan science say to this?

The *Matsya-purana* is at least 250,000 years old. It is a book of geography written during the time the tropic passed through the *Matsya*-

Avatar; see Avatar, part second. I have seen quotations from the *Varaha-purana*. Some of our European writers suppose this to be a book of geography written by *Varaha*, but *Varaha*, is a Boar, it is the third Avatar. The historical accounts in which, are consequently later by 50,000 years.

Ovid in his *Metamorphosis*, book 4, from line 600 to the end, gives us his testimony in favour of the existence and site of *Atalis* or *Atalantis*.

The story in laconic prose is this: Egypt and Palestine were at variance; Egypt or Ammon refused to let *Andromeda* or Palestine, have her supplies of food, &c. and she being blockaded by land, the people of Palestine were in danger of being starved, but rather than yield to the oppression of Egypt, (Ammon) they allowed Perseus, the King of Atalis to be their king, on condition of his bringing them relief, which he did from the furthest parts of the earth.

Pluche says, she (*Andromeda* or Palestine) was relieved by ships from Egypt; but Ovid describes the country of Perseus at the furthest part of the earth, and speaks of it in terms of rapture; but that which is most to our purpose, is, that it was situated at the furthest part of the earth, in the sea that receives the weary chariot and panting horses of the sun, i. e. the sea where the sun set, and no neighbourhood disturbed his land, line 636 (how expressive of an insular country.) Perseus is afterwards described as fitting out an armed fleet, which cleaves the liquid air with its wings, speedily leaves innumerable nations behind (as he sailed up the Mediterranean Sea) and soon came in sight of the nations of the Ethiopians and lands of Cepheus, where the unjust Ammon (King of Egypt) had

ordered the innocent Andromeda to suffer punishment for her mother's tongue, line 670. But before *Perseus* could arrange matters with *Cepheus*, the Egyptian fleet covered the sea far and wide, line 690. A dreadful sea-fight ensues in sight of the shore, in which, *Perseus*, by boarding sword in hand, gained a complete victory over the fleet of Egypt, then lands, and takes possession of Palestine, from the incensed *majesty of the Nereids*, the horned Ammon, the monster of the sea (the King of Egypt) book 5, line 17.—But it will here be worth the readers while to read the story at large in the last 200 lines of Ovid's 4th book, where, if he reads attentively, and with penetration, he will find another evidence for the existence of the Island of Atalanta.

Having settled the existence, site, and submersion of the ancient mistress of the sea, Atalanta; I shall proceed to analyze the writings of those refugees who were so long in bondage to the Egyptians. The name of Jew, by which they are known, seems to have originated from Yao or Jao, which is one of the names of God, or the sun, the same as Io or Iou, from which the Ionians were denominatad. The Dorians also were worshippers of the sun by the name of Ad-or, father of light. And though the religious ceremonies of most nations have arisen from the different positions of the sun, under the different angles of the Poles, and symbols by which the ancients expressed the different operations of the elements, in different ages of the world; yet some have carried their ideas beyond this state of materialism, and have imagined a system of religion entirely upon the baseless fabric of a *Dream!* But this baseless fabric is

formed so very like the system which the ancients raised several 100,000 years ago, upon the solid base of celestial observations, that it seems as if the dreamer or dreamers dreamed with their eyes open. The Jews, however, when they indulged in the gift of Morpheus, were always fond of dreaming political dreams, of which I take no notice. They had two or three seers of visions, who saw most magnificent scenes of astronomy in the temples of their masters. These I shall notice; but before we can become acquainted with the true spirit of ancient authors, it is absolutely necessary for us to become familiar with their customs and manner of speaking.

The Bible, like all the writings of the ancients, was originally written in poetry: it almost everywhere abounds with sublime phraseology, bold metaphors, and lofty flights of the imagination. But, though this mode of writing is one of the chief ornaments of poetry, yet it is this alone that has produced so much strife. Dull men will seldom see beyond the oil and lamp-black, or, what is generally termed the literal sense of a passage; and though that be impossible yet, such is their veneration for the sacred book, that, though they do not perceive the drift of the author, they are positive that that alone is the true meaning which they have imbibed, although it is contrary to all the known laws of God,

Isaiah in his 14th chap. v. 8, makes the fir trees and cedars of Lebanon rejoice at the death of the King of Babylon, saying, "since thou art laid down, no *Feller* is come up against us." This song of the fir trees and cedars, is, no doubt, beautiful in the original; its charms are distinctly seen through its English dress: but surely no tyrant, not even those in the 9th verse ever

thought of punishing a man for not believing that the trees did really sing the above strain!

It is a poetical embellishment; and none but those of the most depraved understandings would contend for its literal meaning.

Countries and cities were frequently represented by women, surrounded by attributes expressing their condition, or situation; thus Britannia is seated on the waves, to shew the insular situation of England. Her olive-branch, spear, and shield, bespeak her desirous of peace, yet ever ready for war, &c.

The Virgin Andromeda, the daughter of *Cepheus* and *Casseopeia** was the representative of Palestine; a long, narrow, rocky strip of land; figuratively called the daughter of Rocks and Mountains, because it is a country abounding with rocks and stones. And the Greeks, really supposing *Cepha*, a rock or stone, to have been the young lady's father, added their sign of the masculine gender to it, and it became *Cepha-us*. And mount Cassius being its northern boundary, was called *Cassiobi*; from its being also the boundary of the *overflowed Nile*, called *Obi*, which the Greeks softened into *Cassiopeia*, and supposed it to have been her mother; of whom there is in Ovid's *Met.* a long story.—But I have never read that either the Greeks or Romans ever made it “part and parcel” of their laws to put a man into prison for not believing that *mount Cassius* was the mother of the virgin Andromeda.

Every body knows that Mount Zion stands like a father in the midst of Jerusalem; Jerusalem was, therefore, called the daughter of Zion.

The prophet Ezekiel calls Babylon, the daughter of Babel; and when those daughters were

* See Note fourteen, part first.

spoken of, or to, in terms of friendship, they were frequently called virgins; thus we find Jerusalem is called the *virgin* daughter of Zion, and Babylon is called the virgin daughter of Babel, &c.

It is well known that the Jews lived in Palestine, which is a small country situated on the confines of three powerful empires, the governors of which were frequently changing their boundaries; this was not done without fighting battles, the Jews were therefore, being but a petty state always included in the conquest of the victor.

If Babylon fought with Egypt, or Persia with either, Palestine was sure to be the prize-fighting stage. The Jews being thus involved in war, were always swallowed up by one or other of the surrounding Monarchs, who constantly placed a King in Jerusalem, according to his own choice; thus being tributaries to various nations, the Jews often despaired of being sovereigns of the world, but were as often assured by their Priests that the time would come when a *King*, born in Jerusalem, would make them masters of the world: thus we find Isaiah comforting the Jews in the days of Ahaz, telling them that a child would be born in Jerusalem, upon whose shoulders the government should be, and in whose reign they would have peace. Jerusalem was, at that time, threatened with war by the King of Israel and the King of Syria—Ahab, King of Jerusalem, was terrified at their united forces. Isaiah in his VIIth c. v. 4th, bids Ahaz “fear not, neither be faint hearted for the *two tails* of these *smoking firebrands*: for behold the virgin shall conceive and bear a son,”—and “before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both the Kings.”

In this seeming digression from the astronomy of the ancients, the reader will observe that it is not the history of the Jews to which his attention is directed, but to the flowery style of its writers, particularly in those passages just quoted:—“Behold *the virgin* shall conceive,” &c. is an expression, which in its literal sense is so contrary to all the operations of nature—so repugnant to all the known laws of God, that we are certain that the writer had a *figurative meaning* in it, as well as in that where he calls the King of Israel and the King of Syria the TWO SMOKING FIRE BRANDS.

I know that many authors to shew their learning in the Hebrew Language, have said that the word which is translated *virgin*, means also a young unmarried woman. Such disputants amuse the crowd without adding much to their stock of knowledge,—so do stage fighters.

It is a fact known to all, that ancient writers, whether of prose or poetry, in reciting the speeches of kings and emperors, constantly put into their mouths a lofty phraseology very unlike that of the plebeians, whilst the language of their gods and goddesses is frequently given in the style of sublime *incomprehensibility!* The Jehovah of the Hebrew poets never speaks to his people but in *metaphors* and *parables*, and as this passage in Isaiah is a speech of the Lord's, it must be metaphorical.

We have seen by what figure of speech *Jerusalem* is called the *daughter of Zion*, and very often the *virgin*. In fact, we need but read a few of the passages where such phrases occur, to know that they can have no other meaning. I will quote one or two:—

When Sennacherib, King of Assyria, threat-

ened Jerusalem with destruction, Isaiah was ordered to inform the bombastic, blaspheming King, that they were not afraid of him. But as Isaiah spake the words of the Lord on the occasion, them I shall give as they stand in the 21st v. 19th c, ii. book of Kings, and in the 22nd v. 37th c. of Isaiah, "The Virgin, the daughter of Zion hath despised thee, and laughed thee to scorn."—Here we find that the Lord calleth Jerusalem the Virgin, the daughter of Zion.

There is a passage in Amos, wherein the city of *Bethel*, is called the *Virgin of Israel*. Amos v. 2. The Lord purposed to destroy the *wall* of the daughter of Zion, Ezek. In short, the phrases occur so frequently in the sacred writings, and are so pointed, that every body who is but a little acquainted with them, are certain that by "the Virgin daughter of Zion" Jerusalem is understood. And if we carry the figurative sense to the 14th v. of the 7th c. of Isaiah, we shall find that that passage might have been *figuratively true*, and all that was intended by it was to inform the people of Jerusalem, who were so oppressed by Kings which were imposed upon them by surrounding tyrants, that the time should come, when *the Virgin*, i. e. the *City of Jerusalem* should bear a son, upon whose shoulders the government should be, and in whose reign they should have peace!!

This is another poetical beauty, which is no more literally true, than the singing of the fir trees and cedars of Lebanon.

This sublime poet of the Hebrews, in his 30th c. makes the dreadful effects of the *south wind* to be the burden of his song.

Verse 6. "The burden of the *beasts of the south* into the land of trouble and anguish, from

whence cometh the young and the old lion, the viper, and *fiery flying serpent*."

A man must be very unacquainted with natural history if he believes this passage to be literally true; since, although we have read of flying dragons, and luminous worms, we have never read, in natural history, that *blazing snakes* were ever seen to *fly* about; and he must have the heart of a fiend, who would persecute a man of genius for asserting it to be a poetical epithet for a THUNDER CLOUD, which the ancients used to call the GIANT EPHIALTES.

The polite conversation in this country abounds with figurative expressions, and yet we do not find any confusion arising from their use. How frequently do we call the lovers of music "*the Sons of Harmony*," and yet we do not understand Harmony to be a woman, who was their mother?—Soldiers are called the '*Sons of Mars*'—Theologians the '*Sons of God*'—and Astronomers the "*Sons of Heaven*." But yet we cannot be indulgent to the Chinese, who call their Emperor the "*Son of Heaven*," in quality of his being the first Astronomer, or the *head* of Astronomers in his country.

But the female symbols that represented the various cities, were sometimes spoken of, and to, in terms of reproach. The prophet Ezekiel calls Jerusalem the whore Aholibah, and the City of Damascus he calls the whore Aholah, and loads them with every opprobrious epithet, as if the two cities had been two women of the most licentious characters; but for decency sake I forbear to mention either chapter or verse. Jeremiah 46th c. 20th v. calls *Egypt* a very *Fair Heifer*; but after *Egypt* had been destroyed by the Persians, the Greeks, and the Romans, we find the

Jew, John, who wrote the *Revelations*, calling Egypt “*the seat of the Beast.*”

These symbols of cities must have been distinguished by a difference of dress or attributes, and as Babylon was the seat of a large empire, it must have been represented by a symbol dressed in a profusion of splendour, to shew her superiority over her tributary cities; and though Ezekiel called her the virgin daughter of Babel, when the Jews were slaves of Babylon, yet when Persia had destroyed the Babylonian Monarchy, the Jews, being then slaves of Persia, rent their throats with roaring **BABYLON the great scarlet Whore IS FALLEN, IS FALLEN!!!**

If the French had ever conquered England, and had they been as unpolished as the Jews, they would have exulted over her fallen state; and rent their throats with roaring *Britannia*, the great *briny Whore* is fallen, is fallen! But she still remains the **VIRGIN, SOVEREIGN OF THE SEA.**

Enough has been said to prove that the virgin of Isaiah, whom the Christians supposed to have been the mother of Christ, has nothing to do with the virgin of Heaven, i. e. the Constellation of Virgo; whom the Hindoos assert was the mother of Chrisna, i. e. the *Sun*, of whom so many strange stories are told in the Hindoo books, the recital of which would swell a book to the size of the earth itself. In his infancy, however, it is said he led a very humble life; in his matured age he is represented as leading a life of gaiety; dancing and carousing with lady after lady to the amount of a dozen. That he overcame all the demons of darkness, serpents and dragons; but died at last between two thieves.

All this is purely astronomical, and alludes to the re-appearance of the Sun in the sign of Virgo;

to his passage through the twelve signs of the Zodiac in a milder age, when the twelve months were represented by twelve *gopis* or *houris*, and to his disappearing in winter between Mars and Mercury.

As I have now drawn a proper line of distinction between what is considered religion, and science, I assure the religionist that I shall not molest him in his department, and I hope if he enters mine, it will be in the way of friendship.

The judicious reader will see the propriety of the above digression, as it will enable me to defend the sacred province of *Urania* with more vigour; because I can now draw more powerful auxiliaries from the sacred writings of the Jews, without interfering with those that belong to the sacred person of the *great Promulgator of Christian Morality*; whose life and character has been too much blended with rhapsodies on Astronomical Symbols. But it is now time, *now*, when "the fiery passions" are beginning to yield to the bridle of reason—when *all* seem disposed to go in search of long lost TRUTH, to unclose the mouth of her "well," that she may ascend therefrom and harmonize mankind.

As the Hebrew books are not arranged with much regularity, I shall not be very regular in my selections. We will analyze the story of *Sampson and Delilah*. The name of this hero, who judged Israel twenty years, is written in Hebrew with four letters, שמשו *Sh'm'sh'n*, which means *fountain of Fires*, or fire of fires.

In all the fables of the sun, the representative hero is always made to be a vanquished victor. The two personifications of the sun, *Hercules* and *Apollo*, were conquered as well as conquerors, like the sun whom they were intended to repre-

sent, who conquered in the summer, but was overpowered in winter. These vicissitudes have been beautifully preserved by the Hebrew poet in the story of *Samson* and *Delilah*. This story is told with such seeming simplicity that it appears to have nothing about it that is of a mythological nature; which I take to be a proof of the great judgment of the writer. He has not, however, made any great display of geographical knowledge, having confined *his hero* and his actions within very narrow limits. The Jews at that time knew of no enemies but the Philistines; their hero, therefore, was made to overcome them, by whom he was overcome.

His chief weapons of destruction were a *jaw-bone of an ass* and *firebrands*, with which he did so much mischief to the Philistines and the vegetation of their country. The firebrands of Samson are exactly upon a par with the fire-brands of Hercules; for Palestine, the field of Samson's actions is a barren soil, to which the sun beams in summer must have been very hurtful. But why Samson, the fire of fires, or the sun, was made to scatter his fire-brands by means of *foxes*, I have no guess; I think it is an incongruous translation, as the word in the Hebrew for *fox*, means fist; but to make the sun throw his beams or his fire-brands about with his fist, is not so neat a way as that of converting his rays into arrows, and flinging them into space with a bow. There is, however, an astronomical beauty in the *jaw-bone* of the *ass*, which makes me willing to overlook the strange whim of comparing the sun and his rays to a man throwing fire-brands.

Although many of the anecdotes in the history of Samson evidently belong to the astronomy of the Cali-yug, when the sun used to disappear

in winter; yet we find them mixed with others that bespeak the time when it is supposed to have been written. About 3,000 years ago the *Solstitial Colure* passed through the *Constellation of Cancer*, in which there are two small stars called *ASELLI*, i. e. the *Asses*; one of which is on the *Ecliptic*; and as the sun's beams were very destructive to the vegetables in the barren soil of Palestine, when the sun was in *conjunction with the star called the ASS*, its baneful influence was expressed in the flowery phraseology of the east, by saying that *Samson* or the *Sun* scatters his flaming vengeance armed with the mighty jaw-bone of an ass.

In the feasts of *Vesta*, the goddess of fire, the bakers used to put crowns of bread upon the heads of the asses, to denote that the *Sun was in conjunction* with that animal when they had bread made from new corn.

This must have been about *three thousand years ago*, because in our time, the star in the *tip of the Bull's south horn* is within seven or eight degrees of the *Solstitial Colure*. But after these things *Samson* ascends the *top of the rock Elam*, from which he is dislodged, and then he *descends into the valley of Sorek*, where he finds *Delilah*, who cuts off his *seven locks* and shaves his head; he is thereby deprived of his great strength, is taken by the *Philistines*, who *put out both his eyes*.

This is a true picture of the sun in the age of horror, whose *rays* must all disappear in the great *night* of winter; when the *Demon* of which *put out both his eyes*—emblem of total darkness! That these anecdotes belong to the sun in the age of horror, is evident from the names which are given; for the father of *Samson* is *Manoah*,

which like *Menu*, is from *Menah*; and the Hindoos inform us that *Menu* was the *offspring* of the *Surya—the Sun*; but here we find that the Sun, or Samson is the offspring of Manoh or Menu. What a remarkable coincidence!

But Samson was overcome by *Delilah*. This is more remarkable, for *Delilah* means the *great* or *sufficient night*, as it is compounded of *Di*, sufficient; and *lilah* or *liloth*, night—*liloth* is also, the Hebrew for owl, the bird of night; it is also a name for the moon, because it shines in the night. This Samson the son of Manoh had his head shaved of his seven locks, and both his eyes put out by the great night!!! and we are further informed, that after having *been in prison* his hair began to grow again, till he had gained *fresh vigour*; when he again performed amazing deeds of valour.

The story of Hercules and his *twelve* labours is generally understood to relate to the *Sun* and the *twelve* Zodiacal Constellations; his *vanquishing the Lion* alludes to the time when that constellation was at the south Pole. Samson the *Hebrew Sun* also slew a Lion! But the Hindoos assert that the Lion killed the sun *Chrisna*, vol. 3, p. 290, Asiatic Researches. The Sun in that age annually ascended to the Pole—the *Mountain of Budha*, which fact has been kept in sight by most of the ancient Poets.—The *Sun*, PHAETON, was upon the mountain,—The *Sun*, HERCULES, was upon the lofty mount OETEN,*—and the *Sun*, SAMSON, was placed by the Hebrew poet, upon the rock ETAM!!† The sun Phaeton, was thrown by Jupiter into the Eridanus, and disappeared below the south Horizon of Thebes. The sun Hercules, lost his

* Ovid's Met. book 9, line 204. † Judges chap. xv, v. 8.

power by descending into the same country, which, among other names had that of *Omphale*; i. e. it was a country which *issued laws*. It was the *divine Oracle*, compounded of Om, all; Pha, mouth; and El, or Al, God. An *Oracle* was a *God-ALL-MOUTH*.

Ovid speaks of the agonies and bloody sweat which emanated from Hercules at every pore, as he was dying in a *bloody shirt*, which his wife *Dejanira* sent to him by *Lychas*, after it had been dipped in the warm blood of *Nessus*.

The more I investigate the writings of ancient poets, the more I am charmed with their hidden beauties. How happily chosen are the above names to express the dreadful consequences that must attend the departing sun in Egypt in the age of horror. The Earth, intensely heated by the summer sun, must send up warm and copious exhalations from the autumnal rains. These fogs, while they formed the noxious *lernean poison*, enveloped the retiring sun in a vestment of blood, sent up by the Earth from the *fountains of Isis*; and which was presented to the dying Hercules by *Lychas*, who, from soft snow, was by Hercules rolled up into *hailstones*. In the above names I perceive but trifling corruptions.

Lychas, is snow or hail, from *Leucos*, white. *Nessus* is *Ain Isis*, the fountain of Isis and *Dejanira* is the Earth.

Dejhan is the god Earth, worshipped by some of the northern nations, near Tibet, and their priests are called *Prete Dejhan*, which Europeans call *Prestor John*.

The Hebrew bard has not filled up his picture with so much colouring as Ovid has, but his outlines are strong and correct. He lost his seven locks of hair when he went down into the valley of *Sorek*, i. e. grief or misery.

The *seven locks* of hair given to Samson in his greatest strength, point out the origin of the story to have been in the latitude of 28 degrees, or on the *seventh* stage of the world ; but in what longitude it does not appear.

From the above figurative expressions, we see how difficult it is for men, without either taste, science, or genius to comprehend the writings of ancient poets ; therefore,

Let none but poets judge the poet's song,
 To whom alone sublimer thoughts belong.—
 Though fancy's fond delirium fires his brain,
 And airy phantoms swell his pompous train ;
 Where VIRGIN MOTHERS godlike infants bear,
 And Chrisna's offspring fill the shining sphere ;
 Where battling kings with battling kings engage,
 Whose wrath not twice 12,000 years assuage.
 Where conquering demons kill a vanquished god,
 Who in his turn inflicts the vengeful rod ;
 And where, though ANTIQUATED ladies teem,
 Still, true to SCIENCE is the poet's theme.

European Theologians insist, that the ancient mysteries of the *east*, and the present mysteries of the *west*, are so nearly similar that they must *have had one common origin* ; but it is *quite certain* that the *ancient HINDOOS* who lived in the ninth climate, or in the 36th degree of north latitude, and who were acquainted with the motions of the Earth, and all their consequences four millions of years ago, could not possibly have borrowed a single idea from men or books, whose antiquity is but a few centuries.

The known history of the Jews proves that they were frequently in bondage to various nations, that were widely diffused throughout various climates, and of whose religion (which was the worship of the stars, i. e. the study of Astronomy) the Jews had no knowledge ; for though “ Moses

was learned in all the learning of the Egyptians," it does not appear that he taught any of it to his countrymen; they were excellent "*dreamers of dreams*," but they were not astronomers. Some of them we are informed saw VISIONS. Ezekiel saw a vision when he was a *slave in Babylon*; Daniel saw a vision when he was a *slave in Persia*; and a Jew, called John, a long while afterwards saw several visions in the Isle of Patmos, while he was a prisoner there.

As I have nothing to do with the *dreamers of dreams*, nor can build any edifice upon "the baseless fabric of a dream," I shall consider what has been said by the SEERS OF VISIONS.

It is very evident from the writings of the above men, who were captives in different nations, that it was a common practice among their masters to endeavour to instil into the minds of their Hebrew captives some knowledge of the science of astronomy; but it appears from the recitals of those who were selected for pupils, who were to teach the rest of their brethren, that they always missed their aim, as we do now-a-days; they will never become *Christians* with all our endeavours to make them so; nor could the ancients make them understand astronomy. It is really curious to notice with what confirmed apathy the Jews always attended the astronomical lectures of their masters; they heard indeed, but understood not; they saw but did not perceive. They constantly paid *divine* honours to the lecturer, calling him their lord; and mistook the scene-shifters and crank-turners for angels.

When Ezekiel had received orders to go and instruct his fellow captives in the astronomy of the Babylonians, he opens the scene in a manner truly sublime. Whether the scene opened by

the drawing up of a curtain, or the shifting of doors, or otherwise, is not said; but the expression is truly grand. Ezek. 1. ch. 1. v. — “*The heavens were opened, and I saw VISIONS OF GOD.*” This expression is truly worthy of an astronomical lecture; and from the brilliancy of the scenes they must have been worthy of such a holy expression. The sun and the *living creatures*, meaning the constellated animals, appear to have been highly illuminated transparencies, while the stars are described as burning lamps. The first four living creatures are described as *compound sphinxes*, after the manner of the Egyptians, each having four faces, viz. of a man, of a lion, an ox, and an eagle. The SUN in his *annual* round through the signs of the Zodiac, is described as the *spirit of God*, moving up and down among the living creatures.—The STARS, represented by burning lamps, are called EYES, while some of the constellations are called the *beasts*.—And the beast had “*eyes before and eyes behind.*” *Taurus* having a remarkable star in each horn, may very well be taken for the beast with *eyes in his horns*. Had the popular T. Paine been a man who could have blended genius with astronomical knowledge, he had not ridiculed the poet Ezekiel for speaking of the *four circles*, viz. the *Equator*, the *Ecliptic*, and the two *parallels of declination*, called the *Tropics*, as having the appearance of a “*wheel within a wheel.*” There is in ch. 10, v. 13, a very remarkable expression concerning the wheels:—“As for the wheels, it was cried unto them in my hearing, O WHEEL.” Whoever will diligently compare verses 16, 17, ch. 10, with verses 18, 19, ch. 1, will not hesitate to say that this *wheel* was no other than the *Ecliptic*; as it moved up *from the earth*, along with the constellations, or living creatures.

Hence it is very evident that the Babylonians in their superb and splendid representations of the starry firmament, had not forgotten the varying obliquity of the Ecliptic. In the opening of the scene in the 4th v. ch. 1, the attention of the spectator is drawn to the NORTH by a *whirlwind* and *dreadful fiery clouds*, &c. - In v. 16, the spectator beheld *one wheel* upon the earth, by the living creatures.—“And as the wheels were lifted up from the earth, the cherubims were lifted up—and they *turned not* as they went.” Here we have a correct description of the *commencement* of the age of horror, when the *tropical circle* and the ecliptic coincided with the circle of perpetual apparition; and at which time the actors might well cry, “O WHEEL,” *O wheel*, is an exclamation of sorrow, and sorrow and woe must have been the lot of nations while the *wheels mounted up from the earth with the cherubims at THE NORTH*, and till they passed over the pole as far on the other side, and again coincide with the circle of perpetual apparition.

We are informed by this Hebrew historian, in his first chapter, that his first vision was at Babylon, in the 5th year of his captivity, but that his second vision was a year afterwards, at Jerusalem. Both the chapters are so nearly alike that we are assured that in the short space of six years the Babylonian artists had erected, in the Temple of Jerusalem, a most magnificent and elaborate machine to explain the science of astronomy according to all the *present known motions* of the earth within its orbit. But though the Hebrew writers seem to think the temple of Jerusalem prophaned by the exhibition of such a glorious monument to URANIA, yet he deserves to be held in high veneration for having written such a detailed account

of what was to be seen in the temples of the Pagans; and his descendants deserve the thanks of every man of science for having preserved two such precious articles of antiquity—the first and second chapters of the Hebrew historian Ezekiel; whose descriptions of the labyrinth of Egypt I have noticed before.

The visions of Daniel are (perhaps) twofold, one, of the *ram and the goat*, is evidently *political* and consequently does not come under the cognizance of an astronomer; the other was ordered to be sealed to the end, and of course cannot come under the inspection of any body; but

THE VISIONS OF JOHN

were like those of Ezekiel, i. e. they were Astronomical; and as he has been more open-minded than Daniel, we shall find ourselves more enlightened.

It is true, that there is a vast deal of heterogeneous matter inserted in the book of REVELATIONS. It was written by a JEW of the sect of the Pharisees; who in his 2nd chap. 9th verse says,—“I know the blasphemy of them which say they are Jews, and are not, but are of the SYNAGOGUE OF SATAN!”—And in his 21st chap. verses 12th and 14th, speaking of a new city which he had seen, with TWELVE GATES and *twelve foundations*, he says that on the TWELVE gates were written the TWELVE TRIBES OF ISRAEL; and on the TWELVE FOUNDATIONS were written the names of the TWELVE *Apostles of the LAMB*, and the *foundations* of the wall were garnished with all manner of *precious stones*. The first foundation was of jasper (clear as crystal;) the second sapphire: the third, a chalcedony; the

fourth, an emerald; &c. and the TWELFTH, an amethyst.

It is very remarkable, that these TWELVE precious stones, were those that were set in the breast-plate of the *Jewish High-Priest*; which was called the "URIM AND THUMIM," which ought to be URIM AITH-OMIM. Urim and Thumim is translated lights and perfections; but those that understand the Hebrew know very well that URIM is the plural of UR, and *ur* is a word for heaven; and *Thumim* is an abbreviation of AITH, *fire*, and *om*, all; and *im*, plural termination. Thus we shall find that "URIM AITHOMIM" means "*All the FIRES of the heavens!*" i. e. all the stars in the twelve signs of the *Zodiae*. And it is worthy of notice that they were placed so as that the *green gems* represented the spring months, &c. the Amethyst, (A DARK PURPLE) represented the last month of winter. Those glittering gems as symbols of the twelve signs of the *Zodiae* were used by the Pagans nearly in the same way. Their priests used to place six on the right shoulder and six on the left, thereby representing the six summer and the six winter signs. But to prove that these things are astronomical, is to prove what is already allowed to be so by many. But I shall show that these *visions of St. John* as well as those of *Ezekiel*, were grand astronomical spectacles, wherein they took notice of the PERICYCLOSICAL motion of the Pole.

It is quite clear that *Ezekiel's wheels* (the tropic and zodiae) rising up from the northern horizon along with the living creatures (the zodiaeal constellations) that *turned not* as they went, but whithersoever the *spirit* (the sun) was to go thither they went, allude to the setting in

of the "age of horror," when the SUN, i. e. the spirit of God) the TROPIC, and the *northern part of the Ecliptic*, with the tropical sign, ascended up from the Earth towards the Pole, which is the well known consequence of the increasing angle of the Poles till they arrive at 90 degrees. There is not, however, in Ezekiel, any clue given by which we may guess at the latitude of the country. But in the *Revelations* the writer has been very minute in that part of astronomical history, for he has given us the consequences of the different stages of the age of horror in *different latitudes*, with much precision. It would, perhaps, be tiresome to follow the writer through all his splendid scenery, because he had been introduced to a temple of the Pagans, after the conquest of Babylon by the Persians; and from their exulting over the fallen state of Babylon, we are quite certain that it could not be long after the Persian conquest; and of course the recitals of astronomical relations are frequently broken by reiterated shouts of FALLEN BABYLON, interspersed with extravagant scenes of vanquished heroes, perhaps, drawn with the rancorous and most envenomed pencil of foul distortion! The Persians had gained a most extensive empire by conquering Babylon and Egypt, and being mad with success they had the most extravagant rejoicings in their temples, and that they might extend their empire to the utmost bounds of the earth, they endeavoured to establish A NEW RELIGION, which had for its object the placing of the whole earth under the government of a *universal* monarch — the sovereign of earth and sky, the king of kings, and lord of lords. But under this celestial government, the whole

earth was to *pay tribute to Persia*, who might think to screen himself from the vengeance of an oppressed people, by saying that he was but a SUB-KING, "*for the Lord God omnipotent reigneth.*"—Rev. 19 ch. v. 6.

Between four and five hundred years before we place the birth of Christ, the Persians, assisted by ZOROASTER and some of their Hebrew captives, had brought forth a new religion, regulated however, still by the motion of *Astronomical circles*; and as the Equator, about that time, cut the Ecliptic in the constellation of the ram, the ram was therefore the leading character in their new drama. They had also established a notion of dying and coming to life again; with many other things of a *spiritual nature*, (which I must confess I do not understand,) all of which however, were instilled into the minds of spectators by the most magnificent and splendid scenery and mechanism that can be imagined. Into one of the temples where these glorious scenes were exhibited we will now enter, along with the writer of the book of Revelations.

The writer informs us that he was in the *spirit* on the LORD'S DAY, and heard behind him a great voice, as of a trumpet, saying, I am ALPHA AND OMEGA.* And turning to see the voice, he saw *seven* golden candlesticks, and in the midst one like unto the son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle, (the zodiac.) His head and his hairs were white like wool, as white as snow; and his eyes were as a *flame of fire*; and his feet like unto *fine brass, as if they burned in a fur-*

* These are the first and last letters of the Greek Alphabet; which is like saying in English, I am A and Z, i. e. the first letter and the last letter; which includes ALL THAT BE.

nace ; and he had in his right hand seven stars ; and his countenance was as the SUN SHINETH IN HIS STRENGTH. Who can here mistake this scene ? It is the symbol of the SUN surrounded by the seven planets.

But what follows in the 18th v. ch. 1, puts it beyond all doubt :—“ I am he that liveth, and was dead ; and behold I am alive for evermore, and have the *keys of hell and death.*” These expressions are truly applicable to the sun after the age of horror :—he *was* dead ; but now is alive for *evermore*. It is well known that the ancients expressed *unlimited time* by saying “ *for ever and ever ;*” and that by “ *for ever ;*” they intended a *long time*, but not *time without end*. And if we admit that the glorious and magnificent astronomical exhibition, which the Hebrew writer has so accurately described, was adapted to the latitude of 28 degrees, which the number *seven* so often repeated in the book, points out ; then there would be full 750,000 years, before the sun and the seven planets could revisit the *pit of death—the unfathomable Gulf of Pluto*—“ the seven tiers of hells round the lower *spindle of the earth*”—the south pole !!! See pl. 3. fig. 3.

Well might the ancient priests of Urania make the symbol of the sun to say—“ I *was* dead but now I am alive for evermore,” having 750,000 years to come, in which he would be able to shine more or less every day ; and having locked the pit of death, had *kept possession of the KEY*.

In the 4th chap. a door is opened, into the space of which John is summoned to attend, where he sees nearly the same scene of awful magnificence described by Ezekiel. The Zodiac is represented in the Temple precisely like that which Ezekiel describes by the river *Chebar* in

Babylonia ; each having the constellation of Leo, Taurus, *Aquarius*, and the *flying Eagle* in the quadratures.*

Both writers speak of a throne in the scene of heaven, on which was “*the appearance of a man.*” Ezekiel describes the colour of the throne “*as the appearance of a sapphire stone, which is a deep sky-colour,* Ezekiel ch. 1. v. 26. and ch. 10. v. 1. There was also seen a *circular radiation* like a rainbow, round the throne ; from which proceeded *thunderings* and *lightnings* and *voices*, which must have made the scene majestically terrific. Shakespeare frequently had recourse to this theatrical expedient to work upon the passions of his audience.

St. John has taken notice of the “*Milkey Way*” which was before the throne, which he compares to a *sea of glass like unto crystal mingled with fire* ; and he saw *them* that had gained a victory, stand on the *sea of glass*, having *harps* of gold.

This is a very correct description of that part of the *galaxy*, VIA LACTEA, or “*Milkey Way*,” which extends from the horns of the *Bull* and feet of *Gemini*, to the constellation of the *Harp* ; for that part of the galaxy is thickly crowded with people, among whom the great warrior *Perseus* is extended, brandishing his sword in a most victorious manner. The four and twenty elders which sat round the throne are allowed to be the twenty four constellations, which formed the summer hemisphere ; and which, from the description given by the writer, must have been represented by living actors.

* Why the Jews always substitute the constellation of *AQUILA* for that of *SCORPIO*, I know not ; but I have been informed by the learned *Hippolito*, Joseph de Costa, Esq. that it is because *SCORPIO* is called an *ACCURSED SIGN* ; for which reason the Jews would never prophane their holy lips by pronouncing its name.

In opening the book of *seven seals*, we see many of the consequences that must have occurred in the age of horror, as the sun descended step by step, down the *seven tiers of hells*, round the south pole, which seem to have been proclaimed to a vast congregated assembly, as each of the seals were opened. There seems to have been some mistake in the narration; for the writer has given the consequences of the *sun at the pole*, at the opening of the sixth seal, see ch. 6. verses 13, 14, 15, where the sun becomes extinct, the lamps, which represented the stars, all fall down to the stage; and the scene which represented heaven, was *rolled up* like a scroll. This must have been the end of the great year, or *Maha-yuga*, so that the opening of the seventh seal must be misplaced, as it is not opened till the 1st verse of the 8th chapter, and then nothing but half an hour's silence ensues.

The dreadful effects of the age of horror are again repeated by the sounding of *seven trumpets*; and here we may observe a more regular connection of the times and consequences; but here I observe, at the sound of the second and third trumpets, that two wonderful things are recorded, which perhaps belonged to the history of those remote times, when the sun visited the second and third steps of the *second age of horror*.—The easting of a great mountain burning with fire into the sea, would very well express the *submersion of a grand VOLCÁNO*. But be that as it may, there is such a close affinity, between the consequences that follow the *sounding of the seven trumpets*, and those that follow the *pouring out the seven vials of God's wrath*, that they seem intended to convey an idea that the age of horror had been repeated three times,

Upon the sounding of the third trumpet, the *rivers* and *fountains* of waters were affected in the same manner as they were after the pouring out of the third vial. And the sun is affected after the sounding of the fourth trumpet, and after the pouring out of the fourth vial; the consequences, though different, both point out the same period of an *age*—the fourth trumpet directs us to the state of the *winter* sun; and the fourth vial to the state of the *summer* sun; when the respective tropics are *four stages* from the horizon; the north above and the south below.

At the sounding of the *fourth trumpet* we hear an *angel*, flying through the midst of the scene, saying with a loud voice, “Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpets of the *three angels* which are yet to sound.” Here we find St. John giving us the consequences of the age of horror, *in detail*. Ezekiel gives us one general cry of woe, as the tropic ascended above the north horizon, at the beginning of the age of horror, by informing us that he heard the *cry* of O Wheel! But here we are shewn the effects produced by the tropic, as it descends to the south, or ascends at the north, at every step; and when the sun had descended *four steps*, or was found to be sixteen degrees below the south horizon at noon, at mid-winter, we find his power diminished in winter, but his heat is so increased in summer by shining six or seven weeks without setting, that “he had power given him to scorch men with fire,” ch. 16. v. 8. But more woe is threatened as the tropics shall approach the poles through the other three steps.

When the **FIFTH** Angel sounded, a *star* fell unto the earth with the key of the *bottomless pit*,

which he opened. Here we find a strong allusion to the sun in the *fifth* space, or 20 degrees below the south horizon, when there could be no vestige of him seen; he *was now dead*, and plunged into the bottomless pit, where he would continue to sink more and more, every winter, till he would be at the Pole.

When the sun descended to the FIFTH stage below the south horizon, it is expressed by the FIFTH Angel pouring out his vial upon the seat of the beast,* and his kingdom was full of darkness. How happily is the result of the sun's being 20 degrees below the horizon expressed,—when every vestige of day-light must disappear, the place must be full of darkness.

When the SIXTH Angel sounded, the effect of the elements are described as being felt upon the great river *Euphrates*, in a very distressing manner, much as they would affect it after the pouring out of the SEVENTH vial, “and the waters were dried up, that the way of the Kings of the East might be prepared.” Here we find an historical fragment of the utmost importance, relative to the Empire of Babylon; where we shall see its antiquity of 470,000 years corroborated by the *Polar motion*.

If we take the 403,000 years mentioned by Berosus, as the time that had passed since the Pole of the Earth was in the plane of the Ecliptic, there will remain 67,000 years, for the antiquity of Babylon at that time; when the tropics must have been about ten or eleven degrees from the poles, with the angle of the poles increasing. The SUN then, in the summer, would be vertical to the inhabitants of the 76th or 80th degree of north latitude; and it would then shine at Babylon

* Ezekiel calls Egypt a very fair Heifer,

two months without setting; the summer heat would then begin to dry up the waters of the Euphrates, and the armies of the Kings of the East might find an easy passage into the fertile plains of Chaldea; to prevent which the kings of Nivenah found it necessary to remove the seat of their empire nearer to the Persian Gulf, and built Babylon!* And as the age of horror was then in its sixth circle, the winters must have been dreadful, and the melting of the snows in the latter end of February and beginning of March, made it necessary to surround their city with those stupendous walls already taken notice of. The close agreement of ancient writers, both those that are called sacred and those that are called profane, deserve our most serious attention. Isaiah assures us that Babylon was built by the *Assyrians*; and St. John tells us that sometime in the *reign of the sixth Angel*, (which must have been in the latitude of Babylon, somewhere between 50,000 and 75,000 years *before* the pole of the earth was in the *plane of the ecliptic*,) the heat of the sun was so great that the water of the Euphrates was dried up, so that the armies of the east used to go over; and Berosus informs us that 67,000 thousand years before that time their city was in existence!! As Berosus was the chief Historian of Babylon at the time of Alexander the Great, we need not doubt the correctness of his numbers. And as they are so near the mean between 50,000 and 75,000, which are the extremes of the sixth section of time, since the tropic departed from the circle of perpetual apparition, approaching the pole, we find the happiest agreement between the two historians; from which we may assure ourselves that the

* See Isaiah chap. 23, verse 13.

summer tropic was between ten and eleven degrees from the pole,* over which space, by the known rate of the Polar motion, the tropic would be 67,000 years in passing. But it has been suggested that human nature could not endure the ravages of the elements in the middle of the age of horror, in the extensive plain of Chaldea. Let it be admitted. But from the time of its foundation to the time when the tropic would be 4 degrees from the pole, there must have been 32,000 years of time, in which they might have continued the government of that seat of empire. In the 50,000 years that followed, before the tropic be returned to the same place, i. e. 4 degrees from the pole, the inhabitants might be compelled to retreat to the mountains. And this is the only rational way of accounting for those surprising excavations we so frequently find in mountainous countries. Admit the sacred truths contained in the Hindoo books, and the caves at ELORA cease to be *miraculous*; admit the continuance of the Polar motion, and the book of Revelations is a rational work; admit that which I have proved to be true, and all those mysteries which for ages have been esteemed so sacred and holy will vanish.

Cicero, though he had taken the *oath of secrecy* in the mysteries of Eleusis, i. e. Elisis—El-Isis, the Divine Isis, informs us that they all depended on the worship peculiar to the Islands of Samothracia and Lemnos, which, says he, "*I omit.*" This was the worship of the *Cabirim*, i. e. Axieros and Axikersa. See part first.

Volney knew all was not right when he said in his *New Researches*, Vol. 1. p. 191.—"If at some future period some one endowed with talent, unites to astronomical science, the erudition of

* At the foundation of Babylon, i. e. when Babylon was built.

antiquity, too much separated from it, that man will instruct his age in many things, which the vanity of ours has no notion of."

After the sounding of the seventh trumpet, and the pouring out of the seventh vial, both scenes conclude amidst the horrors of earthquakes, lightnings, thunderstorms and hailstones: "every stone about the weight of a talent."*

After the grand astronomical exhibition is over, they sing "*Te Deum*" for the victory over Babylon, (which I have already mentioned in another part of this book) and *that* is a great proof, that the time of this astronomical vision was *soon after* the conquest of that empire by Persia, and *before* the conquest of Egypt by Cambyses. They however, take care to stimulate the spectators against the Egyptians, by speaking of them in terms of disrespect, but never speak of them as of a people whom they had conquered. Besides, another proof of the time of this astronomical vision is, the exaltation of the constellation of the *Lamb*, Rev. chap. 19, verse 7, for the marriage of the Lamb *is come*,—ARIES being then the vernal equinoctial sign.

Again in verse 9 we read, "Blessed are they which are called unto the marriage supper of the Lamb." Here, indeed, we are coming very near to the true point of time; when, in a temple of the Pagans, John saw the glorious vision of the astronomy of remote antiquity. It was at the supper of the Lamb! It was at a time when the Equator was about to leave the stars of Aries, and enter those of Pisces. Now the Equator entered Pisces about 490 years before Christ; John's vision of the supper of the Lamb must, therefore, have been more than 490 years before Christ. The conquest of Babylon, by Cyrus, king of Persia,

* A Talent is 113 pounds.

was about 538 years before Christ ; John's vision must have been after that. But *Cambyses* conquered Egypt and laid it to his Empire of Persia 525 years before Christ ; and as John saw nothing relative to the conquest of Egypt in his vision, we may safely conclude that it was more than 525 years before Christ, but less than 538. These things point out in the most positive manner, that the time of *John's Astronomical vision* was more than 525 years before the birth of Christ.

How, therefore the name of Christ came to be repeated so often in the book of Revelations can only be accounted for, by its having been handed down to us through the medium of the *Greeks* ; in whose language ARIES, the *Ram*, is called KRIOS or CHRIS!!! At the time that the *Christian* religion began to be brought forward in the Roman Empire, the Equator cut the Ecliptic in the constellation of the *two fishes*. And it is well known, that the *early christians* had a great veneration for FISHERMEN, who filled two ships with one draught of their net, so that they began to sink. And we are informed, that to distinguish the tombs of christians from those of other people, it was customary to draw two fishes on them! —About 1,500 or 1,600 years ago, the equator passed between the *two fishes* without touching either, crossing the Ecliptic in such an oblique manner, as to form a kind of *cross*, having about six degrees of the Ecliptic towards ARIES, and about twenty four degrees towards AQUARIUS.

The rest of the book relates, chiefly, the *new religious tenets* of the Persians ; such as the *resurrection* of the SOUL ;—the last judgment, with the rewards of the just and punishment of the bad. It must have made an *awful* impression upon the minds of the *ignorant* spectators to see

the souls* of the wicked, after having received their sentences, cast into a lake of fire. I have seen how the minds of timid people have been hurt in our Theatres, when they have seen seven or eight men eased in black chamois leather, rise up, through a trap door, from the PIT below the stage, and dash down through the same, with the *wicked hero* of the entertainment, amidst the *flames of fire* which ascended from the PIT BELOW. This, it is true, is but an awkward representation; but there is every reason to believe, from the description given by John, "that they managed these things better" in the magnificent theatres of Persia.

The splendid scenery of New Jerusalem must have been glorious beyond the power of words to describe; its twelve foundations, garnished with the twelve precious stones representing the stars of the Zodiac, and having the throne of the Lamb in the centre, and together with its cubical form, shew the whole to be emblematical of the STARRY MANSION, — 'Twas the *Sapphirine* TEMPLE OF URANIA, garnished with FLAMING GEMS!!!

Although I have promised to confine myself to those parts of the sacred volume that are astronomical, yet, I cannot resist the impulse I feel to mention the sublime admonitions of one of the actors, whenever John fell down at his feet to worship him.—Rev. ch. 19th, v. 10th and ch. 22d. verse 9th, "then he saith unto me see thou do it not; for I am thy fellow servant," &c. WORSHIP GOD.—Hence we find that *these angels* call *themselves* MEN—the fellow servants of John who was a man. But chap. 21st, verse 17th, puts *man* as synonymous with *angel*.

* Rev. chap. 20th, verse 4th.

The great wonder in heaven—a woman clothed with the sun, and the moon under her feet—is an astronomical shew, which points out to us the time of the moon's age when the ancients held their monthly festivals. It is well known that they kept those festivals, not on the day of the new moon, but on the night when the new moon first made her appearance: which could not be until she had gone past the sun about twenty degrees. And if the sun was fifteen degrees in Virgo, the new moon would make her first appearance in *Libra*; directly *under the woman's feet* as the writer has described in c. 12th, v. 1st, and of the truth of which any person may convince himself by assuming the moon's place, on a globe, at twenty degrees on the Ecliptic, passed the *middle* of Virgo. The phrase of "*a woman clothed with the sun,*" has all that sublimity of expression which we find in the 104th Psalm, where David addressing himself to the *Deity*, sings, "*With light as a robe thou hast thyself clad.*"—So far the poet has embellished a picture which was before only astronomical. But let us endeavour to investigate the phrase without its embellishments; let us place fifteen degrees of Virgo, with her "*wings of a great eagle,*" behind the centre of the sun, and then let us observe how small a portion of the whole constellation would be perceptible.—No—'tis all hid from our view.

"With light as a robe the whole virgin is clad,"

Though her head dress and buskins are seen through a veil.—
Through the twilight of morning her ringlets are spread,
And her feet through the night's scem the moon to assail.

But this woman brought forth a *man* child, who was to rule *all nations* with a rod of *iron*; and her child was caught up *unto God*, and to his

throne, eh. 12, v. 5. It is impossible not to see in this emphatical verse, its direct allusion to the *middle* of the age of horror, or *iron age*; when the sun seeming to be dead in Leo, at the south pole, rose again from the dead—returned to new life, and seeming to be born in the bosom of the Virgin, i. e. in or about nine or ten degrees of the constellation of Virgo; from whence in less than three months, he would be seen at noon in the very *midst of heaven*; i. e. in the Zenith, and in about two months more he would be caught up unto the pole—the *Temple of Budha*—the throne of *Jove*.

But there appeared another wonder in heaven; a great *red dragon* with *seven* heads, whose tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood *before the woman to devour her child*—and he persecuted the woman—and the serpent cast out of his mouth *water as a flood, after the woman*;—and the earth *opened her mouth*, and swallowed up the flood which the dragon cast out of his mouth.

This story of the great red dragon being blended in with the woman which brought forth the man child, is an accurate description of that part of the heavens from the head of *Virgo* to that of *Serpens*, and onwards through the heads of *Hercules* and *Serpentarius* to the tail of *Serpens*. The above line would be found to pass through 120 degrees of longitude; and the space included by it, and a line uniting *Virgo* with that part of *Serpens* which comes down to the knee of *Serpentarius*, would include in its sweep many notable stars, which may be sufficient to justify the writer in saying “His tail drew the third part of the stars of Heaven.” This serpent I have shewn in the former part of the work, is

symbol of the River Nile, in its manageable state; its epithet of *red* alludes to the vast quantity of vegetables growing on its stagnant surface, which at the time of its *lowest ebb*, in April and May, in consequence of the sun's great heat at that time, assumed an *arid hue*, and as the river runs into the sea in seven channels or mouths it was called the GREAT RED DRAGON WITH SEVEN HEADS, &c. And there are, still to be seen globes, where the constellation of *Serpens* is represented with seven heads. The serpent of John's vision cast out of his mouth water as of a flood after the woman. This exactly agrees with the diurnal phenomena of the heavens; as *Virgo* appears to move towards the western horizon. *Serpens* follows after her with his seven heads, which seem to persecute the woman by pushing her forward with his seven heads, vomiting water as of a flood.

But there was a war in heaven; *Michael* and his angels fought against the dragon; and the dragon and his angels fought and prevailed not, &c.

This *metaphorical battle* between *Michael* the great archangel, and the great red dragon with seven heads, that old serpent called the devil and satan, is precisely the same astronomical story which is told in the fables of *Hereules* and the *Hydra*; and that of *Apollo* and *Python*; they allude to the power of the sun in drying up the waters of the Nile: to the SUN—that mighty arm of the Lord that smote the river of Egypt in its seven streams that men should go over dryshod. In this story the writer has spilt all his spite at the river of Egypt, by stringing together all the odious names that mortals ever knew that rivers ever bore;” but they all mean no more

than the river Nile, overflowing its banks. I have shewn before that the dragon, the old serpent, the 'L-*evi-ai*th-an, and the D'*evi*'l in English, and Di-ob-al in French, mean the great powerful river in Egypt, and here is but one new epithet added, which is SATAN;* the meaning of which is allowed to be the *enemy*, the *adversary*, &c.

This river was the dragon that gave power to the beast, and is as applicable to the swoln Nile as the others; for what had Egypt been but for the Nile? Had the Nile failed, the beast, (their favourite Ox) would have had but little power.— But Michael fought against the dragon, and prevailed, i. e. the sun dried up the water of the Nile. We have before seen *the sun* APOLLO dry up the overflowed Nile, called PYTHON; and we have seen *the sun* HERCULES, dry up the overflowed Nile, called HYDRA; and we *here see the sun*, MICHAEL,† dry up the Nile, called the GREAT RED DRAGON, THE OLD SERPENT, THE D'-EVI-'L AND SATAN.

In the epistle of Jude, there is a dispute between Michael the arch-angel, and the devil, about the body of Moses; in which it is said, yet Michael durst not bring against him a railing accusation, but said, "The Lord REBUKE THEE." I feel myself at a loss to express my approbation of the words made use of by the ancients to dis-

* The word Satan has a close affinity with the Sanscrit Saty.— SATAN is allowed to mean the King of Hell; it is known to be an eastern word, and Saty in the Sanscrit language is the very CENTRE and PIVOT OF HELL—the TOMB OF BUDHA, i. e. the south pole. As SATY is the south pole, SATAN or Sat'an' would include the SEVEN TIERS of hells round the south pole, and thereby retain the sense of adversary, or enemy; for reasons too obvious to mention in this part of the work.

† Michael, signifies the God of Fire, or the God that supports life. It is composed of Michia, the support of life, and El, God.

tinguish the different powers of the sun and elements in the different ages of the world, and under the different angles of the poles. I observe, that this is not a *battle* between Michael and the D'-evi-'l, this is only a *dispute*. What an admirable distinction ! In John we are told that Michael *fought* the Devil and prevailed, i. e. the sun had power to dry up all the water and *kill the river*, the old serpent, the D'-evi-'l, &c. but here the sun disputes with the river about the body of MOSES. Now, *Moses* is precisely the same name as *Muses*, and both of them are from *mesha*, which means *saved from the water*. Exodus ch. 2d v. 10th, "And she called his name *Moses* ; and she said, because I drew him *out of the water*." The Egyptians used to apply the word *mesha* to their land when it was saved from the water, and hence we call our land which is saved from the water by the name of *marsh* ; which is similar both in SENSE and SOUND which ought to be our only guide in etymologies.

From the above derivations we find that the *sun*, *Michael*, in Jude, did not dry up the water of the Nile, i. e. did not kill the *D'-evi-'l*, but rebuked him, i. e. kept the river in due bounds ; but which of the two had the greatest share of * *mesha* is not determined. Michael, or the sun, is here called the arch-angel ; we know the poets of the ancients called the *stars* by various names ; sometimes they were called *lamps*, sometimes *fires* and *eyes*, *spirits of God*, and very often ANGELS. And the sun, being the largest of the stars was frequently distinguished by a prefix of eminence, FIRE-OF-FIRES ; OSH-iris, flaming-eye,

* This dispute between the SUN and the NILE about the mud at the bottom, reminds me of the fable of the SUN and the WIND who strove to rob a traveller of his cloak.

or great eye; and ARCH-*Angel!!!* Thus MICHAEL, the ARCHANGEL is but an epithet of the sun, in quality of being the *great support of life*—the ARCH-*star* in heaven!!!

Jude, in his 6th verse, calls the stars, *angels*: and the angels which kept not their first estate, but *left* their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the last day. If in this verse we put *stars* for *angels*, the sense would be, that the stars which are *for ever* hid under the south horizon, were formerly in the northern hemisphere.

We have now taken a very ample survey of the ancient astronomical mysteries which were revealed to a Jew, in a pagan temple when the sun passed over the Equator in the constellation of the Ram, without having seen any thing about the downfall of Popery, the earthquake that swallowed Lisbon, or any thing about “The great BATTLE OF WATERLOO,” which a late writer on the Revelations pretends to have discovered. We have seen, however, in their new regulated scenes of astronomy, they have given us some new symbols, equally as explicit as those that had gone before them. They signified the beginning of the year when the sun crossed the Equator in ARIES, by a RADIANT LAMB holding a section of the Ecliptic crossed by the Equator!

We find, also, in this ancient book that they signified the twelve months by twelve beings called twelve Apostles of the Lamb, whose names were placed in twelve precious stones, piled one upon another as supporters of the Saphirine Temple of Urania.

It is much to be lamented that John, who has given us so much important information in the Revelations of the ancient mysteries should not

have revealed so much as one of the names of these new symbols of the twelve months.

Perhaps, as he is a Jew, he did not wish to reveal so delicate a point to any but Jews; and *they* may know the names of the twelve new representatives of the year, by the gems in which they are placed; the last of the twelve, I perceive, is an amethyst; a dark purple,—symbol of winter: which, in the urim *aitiomim* is placed in the lowest left hand corner with the sign of the Lion; which is the Lion of the Tribe of Judah; so called because placed at the *extreme end*.* But as the Jews began their years at different seasons, very little information is to be expected from them on that head. We know, however, that the middle month of spring was called *Meah*, because the sun then was in conjunction with a cluster of stars, called the Pleides, in our time, but by the ancients *Meah*, i. e. the multitude. This month is called by the Latins, *Mai*, and by us, *May*. The third month in the spring, is called by us June, from *Jon* or *Ion*, because in that month the sun is in conjunction with the finest constellation in the heavens, called *Or-ion*, whether it was so called from *Ion*, a violet I am not certain; June, however, is not a violet month with us, but the sun must formerly have been in conjunction with that fine constellation in the violet month, which probably gave the constellation name.†

* The book of **JUDE** was formerly the last book in the New Testament, till a few years ago, when it was thought proper to add the book of Revelations; which, as it is now the **LAST**, ought to be called **JUDE**.

† We find that the month of June is highly favoured by the sun, between which there seems to be a kind of kindred sympathy; and still, in the European calendar, there is one day in June dedicated to John!

I have somewhere seen a picture of the sun and twelve months represented by thirteen human figures; where *the blaze of glories* pointed out the great ARCH-ANGEL, the sun, and the faces of the others are so exquisitely delineated that each seemed to express the season which it was intended to represent; they are clustered into *four* groups of *three* men each as symbols of the four seasons of three months each; and such has been the skill of the artist, that you might point to each of the faces and say, that is such a month, &c. 'till coming to one that possesses all the loveliness of spring, you could not hesitate to say, this must be June, and glancing your eyes along the picture till they reach the end of the throng, you see one at the very *extreme end*, which is the face of an old wily traitor, skulking as it were, from the rest, and meditating in private how to dash "*the blaze of glories*" from the head of the solar symbol, and deliver him into the hands of the persecuting demons of winter, whenever, in a friendly visit, he may enter into *his* dreary dominions.

Again, after the age of horror, when the sun no longer visited the dreadful realms of Satan, which are spread in *seven tiers of hells*, concentric, from the pivot *Satya*, to where the utmost sweep of Swayambhuva's wheel, the south horizon meets, they did not represent the wintry sun by putting a dead man upon the back of a Lion, with his virgin mother weeping by his side; as was done by the Egyptians; nor by putting a dead man under the feet of a Lion, as was done by the Hindoos; * nor yet by putting out the

* In the Asiatic Researches, vol. 3, page 290, we are informed that CHRISNA was KILLED by a Lion. And among the gems called Abraxas, preserved at the British Museum, there is one which shews a LION with a Cock's head standing on the back of a dead man.

eyes of the man that was the symbol of the sun ; nor yet by shaving the seven locks of hair off his head, but by putting thereon some *thorns without leaves* ; because in winter the trees have no leaves. And another people took the club from their summer symbol, which was exchanged for a spindle. The Egyptians no longer placed a dead Osiris on a Lion bier, but placed their symbol of winter gently reclined upon the Lion's back, and invested with ensigns of majesterial authority.

When I reflect on the various means made use of by nations of antiquity to express the state of the heavens and operations of the elements I cannot help exclaiming in rapturous symphony *O sculptured Poetry*, how rich are thy charms ! Though all eyes behold thee, how few can perceive the volumes of information that emanate from the folds of thy mystic dress !

Although, it is generally allowed that *the book of JOB* is not an hebrew book ; yet, as it is a book evidently written by a person of general knowledge, I cannot let it pass by unnoticed. It displays a knowledge of the geography of the polar sea in these words : " He spreadeth the NORTH over the empty space."

The allusions to astronomy are frequent ; and as the names of several of the Constellations are mentioned, yet, though this book is esteemed very ancient, astronomy must be more so. There is not, however, a single passage in it that points to any precise period of time. His " bringing forth MAZEROTH in his seasons " may allude to the precession of the equinoctial points, which brings *'M-ash-uroth*, i. e. *all the fires of heaven* (the stars of the zodiac) to the season of Spring. There are expressions in the 37th and 38th chaps. of a very mysterious nature. " Who can num-

ber the clouds in wisdom?" or who "can stay the BOTTLES of heaven, when the dust groweth into hardness, and the clods cleave fast together?" "Who can stay the bottles of heaven," seems to shew that the writer was acquainted with all the consequences of the polar motion, and had in view the setting in of the winters of the age of horror, when the *seven angels* began to pour out their *vials* of God's wrath; and we are here informed that the rapid rains or the contents of the bottles or vials* of heaven came down "when the dust groweth into hardness, and the clods cleave fast together,"—what sudden transition from extremity to extremity.

Again verse 22d, hast thou seen the treasures of the hail which I have reserved against the time of trouble, against the day of battle and war? This can have no allusion to any battle between man and man, or between nation and nation; no—this must allude to the war of elements in the time of trouble—in the age of horror, when the sea breaks forth, as if it had issued out of the womb, clothed with a garment of clouds, and bound with a *swaddling band* of THICK DARKNESS: "when the waters were hid as with a stone, i. e. Ice; and the face of the deep, is frozen—when every man's hand is sealed up, (i. e. can do no work) and when the beasts go into their dens."

In how few strokes of the pen does this father

* In the CIRCULAR and OBLONG ZODIACS from the Temple of Tentyra or Dendera, we see the constellation of Aquarius represented by whole-length human figures pouring down the contents of inverted BOTTLES. In the oblong Zodiac the first Decanate has a man standing on the back of a Swan,—symbol of snow; in the third, the symbol's head is decorated with flowing feathers, which seem to indicate that the downfall from its INVERTED BOTTLE, is SNOW.

of Arabian poetry give us a bold and correct outline of his picture. Ovid in his *PHAETON* and *DeuCALION*, has given the world two beautiful pictures of the summers and winters of that forlorn age, but he has taken no notice of "the face of the deep being frozen;" a circumstance, which must have happened twice a year on the Equator, one, when the sun would be near the north horizon for several days, and again, when he would be as long on their south horizon: at which time the Mediterranean Sea must have been hid as a with a stone. But neither this nor any other sea in the neighbourhood of Arabia, can be frozen and hid as with a stone, unless the angle of the two poles be MORE than VINCE and LA-PLACE allow it to have been.

It seems as if this Arabian poet had been disgusted with the licence taken by poets of surrounding nations; which is that of personifying inanimate nature.

This poet has not represented the snow, the gentle rain, and the dew drops, as three sisters, by the names of *Leucothea*, *Erse*, and *Pandrosa*, nor the great rains of his strength by a giant named *Enceladus*, nor hath he named the whirlwind *Briarius*, nor does the giant *Naphalim* represent the garment of clouds which covered the sea-pressed hemisphere of winter in the age of horror; nor do we here see the tremendous thunder nor the lightning, which extends from the ends of the earth, represented as a *flying roaring dragon, vomiting fire*; but all the ravages of the elements are happily expressed according to the true language of nature. The author's dislike to the personification of the elements, is shewn in the 28th and 29th verses, chap. 29th, by modestly asking, "hath the rain or the drops of dew a father? or from what mother came the ice?"

Had poetry never assumed any other language than that which the writer of Job hath put into the mouth of the Lord, speaking out of a whirlwind, the nations of the world had not now been cursed with battles wherein *both sides butcher one another for the GLORY OF GOD!* When the ancient historians recorded the operations of the elements under the various angles of the poles, they spoke of them as of the actions of intelligent beings; and those which were beneficial to mankind were spoken of in terms of praise, and figures of them were drawn with all the extravagant embellishments of a brilliant imagination; *Pandrosa*, so delightful to the village throng, would be described as a beautiful young lady, dressed in a light verdant robe covered with brilliant gems of purest crystal, in which you might behold all the beaming radiance of her *sister's eye*—the heart-elating, joy-diffusing, yellow hair Nymph *AGLAUROS!** when human forms had been spoken of in such like terms as these, the illiterate might soon forget, that they were but symbols of a fine morning, when the sun shone through branches all spangled with dew, and from contemplating them as benign beings, long revered by their ancestors, might in time, entertain some strange ideas about them; which would paint them out as beings more than mortal, and as worthy of divine honours. But, alas! with what ardour soever we might offer up our prayers at the shrine of *Pandrosa* and *Aglauros* they would not drive away the boreal clouds of December! We do not see that one of the thousand rosy fingered nymphs that string their flowery chaplets round the sun, when he drives his blazing chariot through the realms of June, come

* *AGLAUROS*, means the **SPLENDOUR OF THE SUN.**

with her smiles to charm away the rage of those fell ruffians which surround the persecuted sun while in the dominions of that traitor Judas, called December.

If it is really true that the vulgar people in India do mistake their symbols of the ancient operations and configurations of astronomical circles, for those of *intelligent beings which are capable of dispensing good and evil*, I think that the ignorant part of the people in Europe who fancy themselves to be Christians, ought not to be set so much at variance against them on the part of religion as we every where see they are, both by ranting preachers, and missionary papers; which are alike disgraceful to any sect of religion, invective and insult being their constant theme. As it is confessed that many of their dogmas are so similar to those professed among Christians themselves, that they must have had one common origin, would not an impartial man ask, may we not as well conclude, as the Hindoos were a learned and polished people, while we lived in forests and clothed ourselves with skins, that our ideas are a corruption of theirs? Observe, I do not say that the Christian religion is a corruption of the symbols of ancient astronomy, when the sun used to be represented as dead in Leo, when Leo was in the pit of Satan; and when he used to rise to new life in the bosom of Virgo—but I think I might be allowed to ask of the ranting declaimers against the Hindoo antiquity,—as the religious ideas of the Hindoos have evidently been derived from the astronomical symbols of so remote a time as 4,320,000 of years; how has it happened that the dogmas of Christians are so similar?

In the oblong zodiac of Tentyra, each of the

twelve signs is divided into three parts of ten degrees, and each part is represented by a human figure (with attributes expressive of his functions) called a Decan; and as each sign of the zodiac has three of these, the first of each was called a powerful leader * of three. To this company of thirty-six decans they attributed the management of the seasons. These were the powers whose functions were more durable than those of the twelve Zodiacal Constellations which are still found to alter their position every 2,000 years, relative to the seasons; and to move in that time through a space of thirty degrees from the equinoctial points. Not so the more powerful and constant gods called the Decans, or Eloim; those of that rank which are fixed at the Equator are still supposed to compel the sun to shine twelve hours a day all the world over; and those at the opposite parts of the Equator constantly *prepel the sun the same way* through their dominions, i. e. those at the *spring node* will not suffer the sun to pass out of their palaece the same way by which he entered; but order him to move on to the sign more northward. This is known to be the constant order of the sun, moon, and planets; which must continue till the CABIRI, the most *powerful* of all the gods, shall unite; and then the functions of the Decans are at an end; and one unbounded spring shall govern all; until A POWER MORE *powerful* than the *Cabiri*, shall cause the poles again to separate; when the seasons will again return, and the Decans again take their stations; but now, observe, all topsy-turvy

* Samuel, book ii. chap. 23rd, verse 1st, to the end of the chap. and i. book of Chronicles, chap. 11th, verse 10th, to the end of the chap. The reader will compare the two chapters and make their own comments.

turned! and what before was north, the northern pole forsakes! The Lion now, which trod beneath his feet the hydra Nile, is decorated with a hydra tail, that casts his venom over the Lion's Baek !!! And now the *Decan-trio* of the wintry sign, when ever the Lion comes within their reach, decoy the sprawling monster backwards down; but by such slow degrees, that in twelve visits, seen from *Delhi's plain*, he still is free from *Swayambhura's* den. But steady to their dreadful word of woe, when the great twelve have ten more circling revolutions run, hell's central pivot strikes the Lion's heart.

The Orphic hymns commemorate the vanquished Lion sprawling on his baek, which the Greeks have preserved in the story of Orpheus and Eurydice; which is explained in the first part of this work. The gem preserved in the British Museum shews us the Lion erect. And though the lion would go from pole to pole in about 12,000 years by the precession of the equinoctial points, and return to the south pole again in about the same time; yet he would return in the same order; viz.: he would return with his baek the same way to the pole, and in that order he would descend through the seven tiers of hells—the seven regions of the *MENUS*; the territory of the seven angels pouring out the bottles of God's wrath in heaven, and of those who sounded the seven *WOE-proclaiming* trumpets; but he would leave the *SATYA* or south pole passing through the seven stages on the opposite side; and in seven times 25,000 years, would appear above the horizon standing upright thereon, at noon; in that order he would be seen to approach the Equator in fifteen revolutions of 25,000 years each; from whence in the same time, he would

deseend with his feet to the horizon, and so on, to the region of the Satya, i. e. the south pole.

Here the intelligent astronomer will see the true order of the heavenly motion. In forty-five revolutions of the zodiae all the constellations would be reversed, i. e. if the Equator and the Ecliptic coincide with all the baeks of the animals to the north pole, after forty-five revolutions they will coincide again, but with their backs towards the south pole. But though the same seasons return in that time it would take twice that time to bring the constellations into the same state, as seen from the earth; which is what constituted the Prajanatha Yuga of 2,160,000 years, being twice 45 times 24,000.

But the stories which have been the result of the partieular method made use of by ancient historians to express the various changes of the constellations and seasons of the great year, and the causes of those changes, may be worth our while to examine.

The *Elohim*, the *Decans*, or the symbols which presided over the thirty-six sub-divisions of the zodiac, or more properly speaking of the year, each month having three, were those Gods whose care it was to regulate the weather in the different seasons, and who were supposed to vary it according to their will: if the planet Venus or Jupiter paid a visit to any of their Godships, he would not fail to let us know how pleased he was by sprinkling the earth with growing showers. Mars, perhaps, might persuade him to throw down a few thunderbolts, and Mercury—but there would be no end to stories of this kind—nor are they to our purpose.

These Decans, or Eloim, are the Gods of whom it is said *he created* the universe.

They arranged the order of the zodiac. The Eloim of the summer month were three gods of a benevolent disposition; they made the days long and loaded the sun's head with Topaz, they were doubtless of kin to the sun, upon whom they bestowed so many favours: while the three wretches that presided in the winter month, which were at the extreme end of the year, seem to be of kin to none but a society for the suppression of LIGHT and HOSPITALITY! Hid in the realms below, from mortal eyes concealed, they joy'd to see the sun's declining orb retire to rest, and flung a misty curtain round his couch: then soon, a host of foes, in various forms, absorb his crown of gems.

But we have seen the process by which the sun descends from the south horizon to the pivot,—*Satya*, i. e. the south pole: let us now for a few minutes place ourselves in a situation similar to that of the ancients at the setting in of the winter of the age of horror, and if we possessed their piety we should assemble in our temples to take the last-long-lingering look of the descending sun, and hymn our doleful dirge as Chrisna dies, in some such words as these:—

“ I cannot live without thy light,
 “ Cast out and banish'd from thy sight.
 “ —Let thy good spirit ne'er depart;
 “ Nor hide thy presence from my heart.”

The above lines are in strict conformity with the loss of the sun Chrisna in remote antiquity. And there can be no doubt that there were some sages who said that “ His death was necessary for our salvation.” Again, they might comfort the poor in spirit, by saying that “ It is requisite that he should become poor: that by his poverty we might become rich.” These expressions are strictly applicable to the state of nature; for if

the sun were to shine with a very considerable altitude all the year round, it is evident we could have no vegetation; it is therefore necessary that the sun should seem to lose his power in winter, that the earth may be well saturated with water to sustain the next year's treasure. When these expressions are applied to the conquering and *conquered Chrisna*, we do not find in them any mystery.

Again, admitting that the Eloim were powerful and intelligent beings that managed these things, we would accuse them of being the authors of all the sufferings of Chrisna. And, as they and the constellation of Leo, were below the horizon, and consequently cut off from the end of the zodiac, there were but eleven constellations of the zodiac to be seen: the three at the end were wanted, but those three would be accused of bringing Chrisna into those troubles, which at last, ended in his death. All this would be expressed in the eastern language by saying, that Chrisna was persecuted by those *Judoth Ishcarioth!!!* But the astronomy of those distant ages, when the sun was at the south pole in winter, would leave five of those Decans cut off from our view, in the latitude of twenty-eight degrees; hence Chrisna died of wounds from five Decans, but the whole five may be included in *Judoth Ishcarioth!* for the phrase means the men that are wanted at the extreme parts. *Ishcarioth* is a compound of *ish*, a man; and *carat*, wanted or taken away; and *oth*, the plural termination, more ancient than *im*, which make *Ishcareioth* * to mean *men separated*

* I am aware that there are those that in translating ISCARIOT, make it to mean a man of murder; but it is done in the WHOLESALE WAY; what they would make of it in the retail I have no guess; but as his history goes back no more than 17, 18, or 19 hundred years, at the most, his history of persecuting CHRIST the

from, or men cut off, or men wanted. These exactly agree with the conditions of the five Decans or Eloim that cannot be seen in the latitude of twenty-eight degrees in the middle of the age of horror. For if we take the three in Leo, with the middle one at the pole, then the one on each side would extend fifteen degrees each way from the pole; to which if we add the last decanate of Cancer and the first decanate of Virgo, the whole extent of the five decanates would not come to the horizon of Delhi, by three degrees; of course five men or Decans, would be cut off at the end of the Ecliptic.

What sinister policy can induce a certain description of men to be constantly stunning the ears of their deluded hearers by asserting that, the poor Hindoos have had some faint glimpses of divine truth, which they must have received from the spurious gospels of the early christians, I know not, unless it be that of dragging vast sums of money every year from their pockets.

I have sufficiently proved that the hitherto mysteries of the ancient nations have not been borrowed from any books of the moderns; nor from any book but the great book of God, which is published to all nations of the earth in letters of Topaz, Carbuncles, and Rubies, set in one extended gem of Sapphire.

The Jews might with equal propriety, assert that the Hindoos borrowed their superstitious notions from the *Pentateuch*; and the custom of bathing in the Ganges, from Elisha's directing Naaman to bathe seven times in Jordan as a cure for the leprosy! Kings, 2nd chap. verse 5th. We

SAVIOUR of the Christians, can have no connexion with the FIVE ISHCARIOTH who persecuted Chrisna, the Saviour of the Hindoos 700,000 years ago.

know that the custom in India of bathing in the Ganges, and even DYING ON ITS BANKS have been held sacred from time immemorial, and even the desire of being buried in its stream; but what proves the vast antiquity of the custom beyond that of the Jews, is, that an old bed of the Ganges has been lately discovered at a very considerable distance from, and at a vast depth below the level of the present channel; the bottom of which is filled with human bones of all sizes mixed with a variety of those of other animals. These things put the passion for *Gangetic* veneration beyond the time of Elisha.

Indeed, after considering the vast quantity of incontrovertible proofs of Hindoo antiquity, deduced from the exact agreement of their recitals, with the present well known complicated motions of the earth in its orbit, it would be the greatest insult to human reason to assert that the poetical history of the eighteen original shastras of astronomy, or the fourteen Menus or Manwantaras, &c. or of Chrisna, born of a virgin, who was impregnated by a carpenter, or of his crucifixion between two thieves, &c.* which carry us back into time more than four millions of years could have been borrowed from books whose utmost antiquity is not more than six or seven thousand years, or eight thousand at most.

The Jewish history, therefore, that is, the marvellous part of it, seems not to be composed of new materials; but of such as they had gleaned from the various nations among whom they had been in bondage: and that their annals might have some appearance of originality they took the liberty to make such alterations as would give them the superficial appearance of novelty,

* See Capt. Wilford, in Asiatic Researches, Vol. 10.

by turning singulars into plurals, and plurals into singulars: and what was feminine with their masters, they made to be masculine, in working it into their histories; and in some places *things inanimate* have been turned into men by adding the sign of the masculine gender; this was frequently done by the Greeks. But as assertions are not so satisfactory as proofs, we will investigate some parts of their history.

According to the testimony of Sir W. Jones, in the Asiatic Researches, vol. 2, page 116, the Hindoos call the **MENUS**, *Children of the Sun*, Chrisna; But the Jews, on the contrary, tell us in Judges, ch. 13th that **MANO** was the *Father of the Sun*; they have, however, endeavoured to do away with every idea of mythology by adding to *Meno*, their sign of the masculine gender, ah, which makes *Menoah*, look more like a man's name. In the Grecian mythology *Cli-MENE* was the *mother of the Sun* **PHAETON**;—but *Climene*, is from *Cali-MENAH*—the regulating period of heat—the spirals round the poles, called *Menus*. *AlcMENE* was the *mother of the Sun* **HERCULES**: *Alcmene* is from *Alca-MENA* the *all powerful* **MANAH** or *menu*, which must mean the *Menu* round the pole, as in that circle nearest the pole the sun's power must be most invincible, whether he is called *Hereules*, *Phaeton*, *Shimson*,—*Samson*, or *Krisna*. Those tales all relate to the Sun in the age of horror and all bear the same complexion;—the two Grecian Suns have a female parent, called *Menus*; but the Hebrew Sun, has a male *Meno* for his parent; whilst the Sun of the Hindoos is father to the *Menu*.

The story of *Noah* deserves particular attention, because, of late, so many men of great learning with but little genius, have written so

many large volumes about it for no other purpose that I can find out, than that of driving every vestige of *reason* from the heads of their readers and of making perplexity more perplex.

Capt. Wilford says, that *Satyavrata* is NOAH. Now *Satyavrata* is that *circle* of the the seven tiers of hells round the south pole, which is called *Satya*, and because the whole world was under water when the Sun was there, (that is, the two hemispheres alternately) the Capt. has no doubt that this symbol of the *lowest hell* was *Noah*. I have no objection, whatever, to call the *whole* age of horror, the age of *Noah*; for *Noah* is from *no*, a boat, and *ah*, a masculine termination, similar to the *os* of the Greeks. And as it is only by rendering the *true* meanings of these words into familiar English that we can obtain their fair sense—in familiar English then, *Noah* is, *Mr. Boat*; as the father of *Samson*, *Manoah*, is *Mr. Menu*, whose father was a certain man of *Zoreh*.

Noah, is a word, which, like most others of the ancient Hebrew or Phenicean, several meanings are attached; all however, are applicable to the boat; as rest, repose, to quiver, and to totter. *No*, is also synonymous with habitation; as in the ancient name of Thebes, which was *Ammon-no*;—the HABITATION of *Ammon*. Here are five significations to *No*, all of which are applicable to boat. In lower Egypt we know the country was underwater three months in the year, during which time the people lived in boats and did no work. It was the time of rest, the *no*, or boat was a symbol of repose; and when boats are afloat on wide waters agitated by the wind, they are tossed up and down—and consequently they totter about. But *no*, a boat is synonymous with

habitation, because in Egypt the people used to *live* so much in boats. Before we had houses in England, we lived in bowers, and we still call the people who live contiguous to one another *neighbours*, which originally meant *nigh-bowers*. But in Egypt there was a populous city called *No*. It was surrounded with waters, and consequently was a city of boats. See Naaham, chap. 3rd verse 8th, "Art thou better than populous, No, that was situate among the rivers, that had waters round about it, whose rampart was the sea," &c.

But when men *lived* in boats, it was necessary to have some sort of covering to them, that they might nestle in them secure from the wind, the rain, the sun, &c. Now if we add to *no*, a prefix indicative of *nestling* in *repose*, every body would know the *no*, when so united, to be a boat. In the Hebrew language, the word *Ken*, means *a nest*, and if we place it before *no* it would strike every reader; for who does not know that *canoe* is a boat? which is formed from *ken-no*—a boat to live in.

If we turn our attention to the state of man in the age of horror, we shall assure ourselves that he must have had recourse to the aid of flotillas, in all extensive plains. In mountainous countries where he found a safe retreat from the great waters, in that forlorn age, flotillas were not necessary; the mountains would give refuge to multitudes, for whose subsistence the vallies between would furnish but a scanty pittance, while the plains manured by the water, must have been fertile beyond description; but the presence of man was necessary, to assist nature in producing her abundance; which could not be done by those from the mountains upon such vast plains

as those of Chaldea and Hindoostan ; where the memory of those times have been preserved in numerous volumes. Here then, lived the *Noachidæ* or children of the boats ; the fragments of whose history, the Jews may have blended in with some traits of their own.

But the custom of living in boats in the age of horror, was not confined to the plains of Asia ; but must have been common to all large plains ; the inhabitants of which, in that age, must have been *Noachidæ*. And as the plains of Europe, which was peopled by the descendants of *Iapeto* had their *Noachidæ* ; and the plains of Egypt called the plains of *Am*, from its amazing fertility, had their *Noachidæ* ; and the vast plains of Asia (which last country, abounding with astronomers, who studied the science of heaven, might have been called the country of *Shemim*, which is, Hebrew for heaven) had their *Noachidæ* ; we see of what vast antiquity is the story of Shem, Am, and Iapet, being reduced to the state of *Noachidæ*, or people living in boats ! Hence would very naturally arise an idea that the *Noachidæ* were the children of Noah, as if Noah had been a man or a woman. People who live in poverty, are called the children of DISTRESS, and yet we do not enquire whether distress be either a *man* or a *woman*.

There is a writer, who asserts, that Menu, was Noah ; Menu was never a man that lived,—it was a symbol of laws and regulations, and is precisely the Mana of the Hebrews which means to regulate or to east up, i. e. to reckon : it is varied in pronounciation, and is sometimes called *menus*, *manes*, and *monah* ; hence the English *Moon*, which is the regulator of time. The same writer says that *Nau*, was Noah ; *naus* is a Greek word

for ship; but whether Noah be a boat or a ship, are alike fatal to his existence as a man. In another place, he informs his readers, that *Hippomenes* is Noah! This is still fatal to the existence of Noah as an identical man; but it will establish Noah as a mythological being, as *no*—a boat, with the masculine affix, *ah*, is at most, the man of the boat, i. e. a *boatswain*, or if you will, a captain of a boat or ship—some man or other, not any particular man. In this sense Noah, is *Hippomenes*; for Hippomenes, according to the poetical history, in the tenth book of Ovid's *Metamorphoses* was *Admiral of the Navy* of the island of *Atalanta*.* It seems, from the narrative beginning at line 560, that at the time of the above story, the form of government, in that island, was *republican*, that many heroes had attempted to become sovereigns, but had been cruelly repulsed; none were to be admitted but such as would comply with certain conditions; which proves that the people wanted a *limited monarchy*. After several heroes had been slain, Hippomenes, the Admiral, had the daring temerity to offer himself, him the people had the power to refuse (proof of their freedom) but Hippomenes had plenty of gold, which had been clandestinely obtained from the mines of Peru or Mexico;† with this, he bribed the people of *Atalanta* three several times, and gained his election. But, observe, upon his assuming the *regal authority*, the god-

* We must go back more than eleven thousand years into time for the existence of this island, how far further, for the time when its Admiral was elected King we know not; but if Noah was this Admiral—was this Hippomenes what are we to think of the Jewish history?—Mr. Faber was not aware of the difficulties which his bantering etymologies might bring him into.

† Called by Ovid *TAMASEN*, i. e. the *LAND OF DARKNESS*, from *THAMUS*—*HIDDEN*: because in India, America was below the horizon.

dess Cybele, meditated to sink the island below the Stygian water.

Hippomenes, is derived from *Ippos*, a greek word for *horse*, and that from a word which signifies *to fly*, this then, is the *flying horse*, *Pegasus*, which is a ship. And from *Manah*, a regulator; Hippomene, then, as connected with the island of Atalanta, must have been, at least, Admiral of a fleet. But what puts it beyond all doubt is, his boasting of his pedigree, which is but *four* removes from Neptune the king of the waters.

I cannot conclude my remarks on the Noachidæ, or people who inhabit extensive plains in the age of horror, without observing the necessity of taking into their arched flotillas some of their most useful cattle, which must otherwise have perished: this we are certain of *without a revelation!* and in the oblong zodiac of Tentyra, where we find Cancer at the south pole; and the divisions of Gemini crowded with seven persons all busily employed in arranging matters of some serious importance, previous to their getting into winter quarters; we find also, in the last decanate but one, to the south pole, there is actually an OX, placed in a BOAT; this is not the constellation of Taurus, for that is in on the other side of Gemini, where we see him with a eirele on his neck which informs us that there was a full moon in the last decanate. Was this a type of what was afterwards to happen among the Jews? borrowed from their books, it could not be, as it is well known that they had no books of Moses till nine hundred years after his death, unless we call the ten commandments by that name, which were engraved on the two tables of stone: for, "There was *nothing in the Ark*, save the

two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt." This confession is recorded in the 8th chap. of the first book of Kings, verse 9th. Here is an indisputable proof that there was no book of Moses in the Ark, nor do we hear any thing about the books of Moses, either in Judges or Samuel, or in the reign of David, or of that of Solomon, or in the reign of any other of their Kings, till the eighteenth year of Josiah, when all of a sudden, the High-priest said to the scribe, "I have found a book in the house of the Lord," second of Kings, chap. 22nd verse 8th. Strange! that this book should be called the book that contained the books of Moses. By whom was it written, and were concealed for nine hundred years? When Solomon dedicated the temple, he knew nothing about it; there was "nothing in the Ark but the two tables of stone," second of Chron. chap. 5th, verse 10th. Having *found a book* it was read to the king and people by little and little: the king rent his clothes, and the people, for the first time in their lives, *now* heard of the marvellous things that were done in old time, &c.

All the directions and patterns for building the temple were given to Solomon by David, first of Chron. chap. 28th, verse 19th. All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern. But least there should be any mistake, we are told that the Lord himself came down to converse with Solomon about it; which would have been quite unnecessary, if they had known any thing about its having been communicated to a man five hundred years before.

We have seen from what ancient memorials the story of Noah may have arisen—from the necessity of living in boats at a very remote period; and we shall see how a similar mistake may have given existence to a *Moses*. The book, which first sprung to life in the sight of the High-priest Hilkiab, about twenty years before the babylonian captivity, and which had never before been heard of, was called the book of the Covenant of the Lord; in one place it is called the book of the law by Moses, or the book of MOSES, the law of Moses, *the Code* of Moses, &c. All these expressions seem to point out that there was a book written by Moses.—The history of a woe-fraught heart, might with as much propriety, be called the book of MISERY: but what Englishmen could be prevailed upon to believe that *misery* was either a man or a woman, by whom that book was written: a foreigner, however, who did not understand the meaning of the word *misery*, might very pardonably mistake MISERY for the name of the *author* of the book! instead of understanding it to be a book THAT TREATED OF GRIEVOUS THINGS. Hence we see what errors may arise from ignorance! and alas, it is these errors—these fatal errors, that have given birth to so many MYSTIC characters, whose *lives of wonder*, swell the volumes of history. But the mystic offspring of ERROR, are the figurative children of FALSEHOOD, whose miraculous recitals have instilled into the mind of man that *poison*, which has been productive of his greatest woe; the only *antidote* to which must flow from the THRONE OF TRUTH, when he shall allow himself to be guided by that precious ray of divine essence, which we call REASON; for it is *that* alone which distinguishes the man from the brute;

and it is that alone which has brought man from *the cave* to the PALACE.

As we are assured, from the authority of the bible, that the book produced by the High-priest *Hilkiah*, about twenty years before the babylonian captivity, was *not written* by a man who lived nine hundred years before, called MOSES; it was therefore a book of the laws ABOUT MOSES—of or concerning Moses; a book concerning whatever was *mosaic*. But Moses, means, *saved from the waters*. It is a name that the Egyptians gave to the land every year when the *waters of the Nile* returned within its banks, and the land was saved from the waters, (see part first, pp. 38 and 39,) or rather the name that was given to the symbol which the Egyptians set up, when the water had left the land, that was called MOSES,* or *Mouses*. And the code of laws by which they governed their husbandry during the nine months that their land was safe from the water, was called the CODE OF MOSES. This term was applicable to the laws of all the inhabitants of extensive plains, subjected to inundations,—to the people called Noachidæ.

But the whole world in the age of horror, was not peopled by the Noachidæ; there was another description of people that inhabited the *mountains*, these could not be governed by the laws of Moses or the laws of Noachidæ—FIRE, *not water* was their foe; they wanted no laws of the Noachidæ; they wanted a code of laws by which they might be able to defend themselves from the ravages of the burning Sun, “when men hid themselves in the *holes* of the rugged *rocks*, from the fierce anger of the Lord, and from the glory of his majesty, when the mountains flowed down at his presence.”

* See Pluche's History of the heavens, vol. 1st, page 98.

The laws of Persia bore a title relative to fire under the name of ZERDUST or ZOROASTER. The Jews willing to monopolize *all* ancient history to themselves, have very ingeniously coupled the code of the inhabitants of the mountains, with that of Noachidæ, or inhabitants of the plains, by adding to their code the names of Moses and Aaron!—Moses was taken from the *bottom* of the water and Aaron they acknowledge was a *mountaineer*! What a REMARKABLE COINCIDENCE!—What extremes! 2d of Samuel chap. 22d, David is drawn out of many waters. In chap. 23d. he is burned with thirst, and longed for a drink of water of the well of Bethlehem, which is by the gate. David has been said, by many authors, to be a mythological character. His name and his songs are exactly upon a par with Apollo and his canticles. His marshalling his mighty men into twelve companies of three men each, and his having twelve eaptains, one for each month in the year, &c. look very much like an astronomical arrangement. There are three different muster rolls of his *mighties* which differ from one another; they may, however, be all seen, free of expense, in the *bulletins* of the Kings of Israel and Judah, first of Chronicles, chap. 27, verse 11; and second of Samuel, ehap. 23. His'conduct before the hand-maids of his servants, for which his wife *Michal* reproves him, looks very much like the Chrisna of the Hindoos who danced with the *twelve gopies* or twelve female representatives of the twelve signs.

But what has still more the appearance of Astronomy, is, that David, who had so many traits in his character, of the *singing conqueror* Apollo (which is known to be the name of the sun in the forlorn age) is the offspring of *Iesse* :

this is but the constellation of Virgo, almost undisguised. The *Isheh* of the Egyptians, which the Greeks called *Isis*, the *virgin mother* of young Orus, the sun. Here again, we see the poverty of the inventive faculty of the hebrew historians; ever despising the annals of the pagans, and yet always taking them for their guide without being able to disguise their symbols so as to hide them even from ordinary observers; for who does not know that neither the Jews nor Phenicians had a letter J, in their alphabet, they could not therefore say Jesse, but Isse, or sometimes *yesse*;—*Ishu* is the hebrew for *Jesus*, and by the affix of an h, becomes *Ishuh* or ISHUAH, which we write Joshua, in general, but his name is spelt four different ways in the Bible; in Numbers, 13, 16, Moses calls OSHEA* the son of *Nun*, JEHOSHUA; in Deut. chap. 32, verse 44, it is Hoshea; when we see the different scribes among the Jews, varying the same word, we need not dispute about *Isse* the father of David, and *Ishe*, the mother of Apollo, or the sun. But what may we THINK of *Ishu*, Jesus, the son of God, and *Ishua*, the son of the Eternal! for *Nun* or *Non*, as it is written in the first of Chron. chap. 7, verse 27, is the Eternal.

We have seen from what astronomical consequences the Sun stood still on Mount Gibeon, in the first part of the work, in this I shall be more explicit. Let the line E, Υ , W, pl. 3, fig. 1, represent a small section of the Ecliptic, passing over the pole C, and let it be also an horizontal parallel; and let Υ N be perpendicular thereto, and let the the points A, C, D, represent the centre of the sun, at 29 degrees, 30 minutes, Aries,

* This name of the Sun is preserved in the CRYPTIC societies of this country, in whose "Blaze of Glories" it is written.—OZEE.

0 degree, Taurus, and 30 minutes, Taurus, and the three respective circles its periphery, which being in contact, bring the centres A, C, within 30 minutes of a degree, over which space the Sun would seem to move in twelve hours; but if the Sun moves from A to C in twelve hours, it would move from A to the point of contact with the circle C in six hours; but in six hours, the Ecliptic would move from its direction E, W, to S, N; i. e. Υ , would leave E, and in six hours would be at Υ S, so that the sun's centre at A would not have gone to circle C, in the right line A, C, but in the curve line A, B, where it is within half his diameter of the pole. In six hours more the rotary motion of the earth would bring Υ from S to W Υ where the Ram would be inverted to the westward of the pole; in which line the Sun would have reached the pole in the curve line B, C, convex to D. Thus the Sun, in going from A to C in twelve hours, would not have gone in the right line A, C, but in the curve A, B, C. And while Υ was going from W past N, *below* the pole, to Υ , E, to complete the diurnal revolution; the sun was going from the pole C to D, not in the right line, but in the curve line C, B, D, concave towards D.

Thus we see how careful the Sun was in those remote ages to keep his head above the horizontal parallel, where he hasted not to go down for the space of *a whole day!!* This must have been a grand sight for all those people who lived near the Equator; to whose eyes the Sun would seem enamoured of the pole. And here we may observe a very singular phenomenon. The centre of the Sun B, fifteen minutes of a degree above the pole, with the lower limb touching the pole, at twelve o'clock at noon (for the Sun

is in the north *above* the pole) and in six hours from that time the centre would be at the pole C, having passed over the curve B, C, *convex* towards D. And in six hours more his centre would be at B again, precisely where it was twelve hours before, having described the curve line C, B, *concave* towards D. Hence we see how true it is, that the Sun stood still on the Polar mountain, which is the true *Mount Gibeon*; which was the *solstice* about 405,000 years ago; when the Sun hastened not to go down for the space of a day; and when the shadows of Sun dials went backwards one half of the day and forwards the other half; we have now to consider by whose command it seemed to be stationary at the pole; we are told it was at the command of *Ishuh* the son of the Eternal. Is not the Sun itself, that stood there the son of the Eternal? But when we reflect upon the unsettled state of the jewish nation, we need not be surprised at the various ways of expressing and writing the same word; nor, indeed, of their having different shades of ideas attached to the same word.

Were they again to be united, they would be several years before they could establish a regular language; which after all their endeavours, would be but a *heterogeneous dialect*; a kind of latin-grecian-phenician-syrio-babylonian-medio-persian-sanscrit sort of tongue; for such a mixture it had obtained among their writers, when their sacred books were written; from which confusion we may easily account for such mistakes as the above.

The festival of the *passover*, is confessedly astronomical; it was always kept at the vernal equinox. Much mystery and miracle have been blended into this annual festival by the lovers of

WONDER ; but, as she is a lady whose charms I never admired, I always stretched my optic nerves into the very back ground of her picture, where I perceive, that when the *angel* of the Lord *passed over* the land of Egypt, it is precisely the time when the Sun (the great angel) *passed OVER* the Equator!—for that festival is still kept at the time when the sun is passing over that circle, which is about the 21st day of Mareh, when the Sun rises in the east, from which circumstance we call our festival about that time, the feast of Easter. But we are told, that at that time, in *Egypt*, all their first-born were slain ; this would be a melancholy consideration to those who did not know, that this was the time when the people in Egypt were cutting down their *hay and corn*, which is well known to be the *first born** of the year, their fruits not coming to perfection till afterwards. The plagues which we hear of, were very common in that country—some of them, however, go back to the age of horror, the true age of *plagues*, but the frogs are a very common plague in Egypt ; and the waters being turned into blood, is but a poetical expression for the stagnant water in the month of May, when it is covered with *arid weeds*, and emits a *putrid stench*, from which it was with some propriety called the *RED dragon*.

At the time that the Jews left Egypt, the Equator passed through the constellation of the *Ram* ; and at the above time of the year, all Egypt was gay, they had a festival at which they used to decorate their houses with branches of trees and

* None but the first born of the Egyptians were slain—the plague shall not be upon you to destroy you, Exod. chap. 12, verse 13. This plague of cutting the hay and corn did not fall upon any of the children of Israel—Very true ; for being *SLAVES* they had no land, consequently they had no hay or corn to cut.

surround their *door posts* with wreaths of flowers, and, to shew their knowledge in astronomy they decorated a *Ram* with ribbons and flowers which they led in triumph, thereby acknowledging their gratitude to God, for favors received while the Sun was in that constellation.

The Jews, however, hating every thing that related to astronomy, though they had a festival at the same time, had a *lamb*, which *they slew*, and they decorated their two side posts, and the upper door posts, not with wreaths of flowers--no, no, they smeared their doors with the blood of the lamb,* *Exod. chap. 12, verse 7.*

But from the wonders of this part of their history concerning their coming out of Egypt, we are led to those of a higher antiquity, when *Abram* first went down into Egypt; as this is placed further out of our reach we shall find it to be more astronomical. What motives first induced nations to trace their history up to the beginning of the world, I do not know: to me it has ever appeared a monstrous folly, and I cannot now be prevailed upon to believe that any of the ancients intended such a thing; they traced histories up to the beginning of some astronomical period and from that recited the events; and if their annals were barren of events they could fill up the deficiency, with the history of astronomical occurrences. Whether the Jews intended their history of the creation and the subsequent parts, as real occurrences of human beings is not certain, but it is certain that they have the appearance of mythological beings; we have seen the

* The time that the Jews left Egypt was near a thousand years before the vision of John, who was called unto the SUPPER of the Lamb; and as the woolly constellation occupies a smaller portion of the Zodiac than thirty degrees, this feast must have been the BREAKFAST of the Lamb.

mythological connexion of Samson and Delilah, of David and his mighty men, of Moses and Aaron, and of Noah, and his descendants; and we shall find the history of *Abram* agreeing with the phenomena of that science without going in search of it into a remoter time than what is stated in their own books. It is asserted, in them, that *Tarah* was the father of *Abram*, whose wife was *Sarah*, by whom he had a son whose name was *Isaac*, whose seed was to be numerous as the sand on the sea-shore, and whose son, *Jacob*, was father to the twelve tribes of Israel. M. Volney asserts, that all "the pretended personages from *Adam* to *Abraham* and his father *Tarah*, are mythological beings, stars, constellations, and countries." *Adam*, he says, is *Bootes*, but he has offered no proof of it. *Noah*, is *Osyris*; but I must confess, that I do not feel much conviction flash into my mind from either of these assertions. *Abram*, which was the original name of *Abraham*, is precisely the *Brama* of the Hindoos; it seems that this people had a way of placing the *as*, of foreign words last in order, as in this word, *Abram*, by transposing the *a*, it becomes *brama*; again when India was conquered by the King of Egypt, they called him *BRAMA Gypta*; here we see the *a* transposed, which seem to shew that they were fond of an a terminal. *Brama* was their grand name for the Deity; we know, also, that they held the Bull in high veneration, but whether there was any connection in their minds with the Bull and *Brama*, I am not certain, but we know that *ABIR*, signifies the Bull, which the Greeks corrupted into *Apis*; both names however, are compounds, and are applicable to the Bull, in consequence of his being the most distinguished constellation in the

zodiae, and of his being used in ploughing the ground; which last employment procured him the epithet of *Apis* or *Ab-is*—*AB-ISIS*, contracted; *Isis*, with the ear of corn, is the symbol of harvest, and as the Bull ploughed the ground, he was the *figurative* father of harvest, i. e. *Abis* from *Ab*, father; and *Isis*, harvest. In the circular and oblong zodiaes from *Tentyra* (both of which may be seen in *DENON's Travels in Egypt*) the Bull is the most distinguished of all the animals, in the solar round, he was, therefore, the *FATHER* of the *FIRES*, i. e. it was *Ab-irim*. The bright star in that constellation, is the most brilliant of all the stars or fires in the zodiae, it was the *FATHER FIRE*, i. e. it was *AB-IR*. The city of *ABBIRopolis* in Goshen, and *ABARIS* in Hindoostan were so called from the abundance of cattle.

Now the veneration of the ancients for the constellation of the Bull, is well known; and at the return of the Equator to the various stars that composed it, one or other of the great nations ended and began their reckoning, at which time they had a grand festival, and then putting off the old man with his decds, they began a new *aera*, of 1, 2, 3, 4, &c. of this the Jews were acquainted; and being willing to have something of antiquity prefixed to their annals, they began a narrative from the beginning of *Taurus*; and during the passage of the Equator from the first star in the Bull's north horn to the bright star *Al-de-biran*, they have given a list of *ten* ancestors in one line and seven in another. The reader ought to examine the fourth and fifth chapters of *Genesis*, where he will find a great sameness in the two lines of descent. In one, *Methusacl*, begets *Lamech*, in the other it is *Me-*

thuselah. The *Irada* in the one, and *Jarad* in the other are precisely the same names; and so are *Enosh* and *Enoch*; which two occur, in both genealogies the third in descent. *Enos*, in Hebrew is mortal man or mortal thing: it is the *Enys* of the Greeks, the goddess of war; but the Jews having altered the sex, and made it masculine, it becomes the god of war, i. e. MARS. For it is a well known fact that *Mars* is rated in the third rank of mythological beings, and as such he was worshipped on the THIRD day of the week; and still in France, the third day of the week is called *Mar-di*, i. e. the day of Mars. I might ask here, how has it happened that in both lists of the Hebrew patriarchs, they have placed the god Mars as their third patriarch? In page 74, part first, I have shewn that Maha-la-leel lived at the time when the Equator was in that cluster of stars in Taurus, called *Meah*, and I shall here observe, that in one of the lines of descent we are told that Cain was the father of *Enosh* or *Mars*; now Cain, according to their own account was a murderer:—it is the true sublime of romance, to make the father of the bloody god of war, to be a murderer. In the list of *ten*, SETH is the second in order; and Seth is but *Iseth*, badly disguised, which is a well known Egyptian name for the Moon, and the Moon was the second mythological being, which has given name to the second day of the week (Monday.) In *Adam*, both lines unite; he is the *first* of men, he is the FATHER OF LIFE—the father of all living; which is a proper epithet for the first man. The SUN, is also the father of life, he is the first in the order of the adorable beings among mythologists, and his worship, and name graeced the first day of the

week, called *SUN-day*.* Among the many hundred names given to that glorious luminary, that of ADAM would be among the foremost; in quality of his being the father of life, for Adam is a compound of *Ad*, a syriac word for father; and *am*, life. Thus we find how easy it is to compose a list of progenitors. SUNDAY begat Monday, and Monday begat Tuesday, which in French is *Mar-di*,—and so on, till we come to Saturday, the *seventh* day of the week, which was a day of *rest*: and behold they worshipped *Saturn*, the seventh planet, on the Saturday, the seventh day of the week; and as Saturn is a very slow paced gentleman, being two years and a half in ereeping through one house, which is almost like doing nothing, the Jews have, in the most accommodating way imaginable, made his day a day of rest; which is a collateral proof that they began their march from Egypt on the Sunday morning, and pursued their journey *six* days by *forced* marches: at the end of which, finding that they were safe from the Egyptian officers, they *rested on the seventh*, and a law was made by the order of God, to rest every seventh day through all their generations for ever, as a memorial of their quitting Egypt; from which country THEY WERE THRUST OUT, and could not tarry, Exod. chap. 12, verses 17, 39, Deut. chap. 5, verse 15, and chap. 16, verse 3.

It is very remarkable, that the ten commandments which were put into the temple, at its dedication, by Solomon, and which were given by God at Mount Horeb, should not contain any thing about the creation of the world in six days;

* There are still nations that worship a symbol of the Sun, called *ISHU*, or Sundays, but they suppose him to have been a real human being!!!

it is said in the fifth chap. of Deut. verse 15, that "the Lord thy God brought thee out thence (Egypt) through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep holy the sabbath day." But notwithstanding this we hear of no observance of the sabbath for several hundred years before Josiah; neither to commemorate their leaving of Egypt, for which it was first instituted; nor yet to remind them, that in six days the Lord made heaven and earth, &c. and as there is but ONE solitary witness in favour of the institution of the sabbath in consequence of God's six days labour, and such a host in favour of its being observed in consequence of the six days labour of the Jews, in marching in the wilderness six days in haste, we may therefore conclude, that the eleventh verse of the twentieth chapter of Exodus, was put in after the babylonish captivity, but why not expunge all the other passages which state, that the sabbath was first instituted to commemorate the leaving of Egypt in six days forced marches? These things which are in contradiction to each other cannot be *both true*. Besides, we are assured, from the whole tenor of the Jewish history, as it is contained in the Bible that there was no observance of a sabbath on any account, till the days of Nehemiah, (see Neh. chap. 8, verse 14, 15.) But independent of its first origin, the observance of a day of rest from labour once in seven days, is a very agreeable regulation. Its origin, however, is evidently an improvement of an astronomical observance, which had a festival at the full and new moons, and at the quadratures; these sometimes happen at six days and sometimes at eight days asunder, and require a considerable knowledge in that

science to enable a man to make the necessary calculations, which becomes useless to an inland people, when once custom had established the regular observance of a seventh day. In England this was done by an act of Parliament, which was of sufficient power, but all the commandments of God were not sufficient to prevail upon the Jews to cease from labour on the seventh day, not even in the days of Nehemiah, who saw some in Judah, in his days, treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day.

It may, perhaps, be thought foreign to a work of this kind to spend so much ink about what may seem to be of a *religious* concern, but the *unfounded* assertion, that the sabbath was instituted in consequence of God having created the world in six days is not altogether of a religious nature, it is well known how that assumption affects GEOLOGY, which is a science that must for ever be involved in mystery, till its students shall call in the aid of its *parent* ASTRONOMY, such as I have shewn her to be in this work. And as there is not a single line in the history of the Jews, from their coming out of Egypt at the covenant at Horeb, down to the days of Nehemiah inclusive, that speaks of the sabbath as arising from the six days of God creating the world, we may safely conclude, that, the six days, have some hidden meaning, like that of the six periods of time among the Hindoos, which they call *six sacas*.

If we take the assumed "beginning," from the middle of the age of horror in the latitude of twenty-four degrees, then would there be six pe-

riods of time, of 25,000 years each, before the world would become a comfortable abode for man and animals, which story is again repeated in what is called the flood; which did *not* continue 150,000 years, but 150 days; i. e. one day for 1,000 years. But they have placed *ten* generations between the creation and the flood; and between the flood and the birth of Abram are ten generations; this is another remarkable point in the history of the Jews, they seem to have had a great veneration for the numbers *seven*, *ten*, and *forty* for they were forty years feeding upon Manna: Moses was forty days and forty nights upon a MOUNTAIN WITH GOD, during which time (perhaps) HE *fasted*: all which, seem strongly to favour their having been, originally refugees of the island of Atala, which anciently extended as far as the Azores * in the latitude of forty degrees, from whence the polar mountain would be seen as a cone with *ten* steps, and on which, the sun, in the age of horror, would be twice forty days in passing through the *ten menus*, or circles round their mount *Menu*: and Moses went TWICE up the flaming mount Horeb for his TEN MENUS or regulations; and was gone forty days and forty nights each time.—The double ascent to the mountain seems to indicate, that the age of horror had been repeated but twice in that part of the Island which extended to forty degrees, it having submitted to the ravages of Neptune, long before that part about the neighbourhood which is mentioned by Plato to have *disappeared* about 11,000 years ago. But this would more properly come under the consideration of the GEOLOGIST.

We have seen in a former part of this work that,

* Asiatic Researches, vol. 8, page 286.

when the ancients rectified the heavens and the earth about 23,000 years ago, the constellation of *Leo* was vertical at *Lanca* or *Ceylon*, and *Taurus* at that part of *Atala* near *Teneriffe* which was called the residence* of the Bull; and we find that the Jews preserved such a veneration for the Bull, that they have made him to be their great progenitor; for though we admit that there may have been a man whose name was *Abram*, &c. &c. yet the history of him has an *exact* parallel in astronomy, with which it will be found to agree, much better than it does with the lives of human beings.

The story of *ABRAHAM*, notwithstanding all the endeavours of theologians to give it the appearance of the history of human beings, has preserved its mythological features with an outline and colouring easily to be recognised by every son of *Urania*. We have just seen that the Egyptians have their harvest about the time when the Sun passes over the Equator, and if we go back to the time of *Abraham*, we shall find that the Equator was in *Taurus*; the Egyptians must then, have had their harvest while the Sun was in the Bull; the Bull was, therefore, in their figurative way of speaking, the father of harvest, not only because he ploughed the ground, but because the Sun was there, when they got in their harvest; thus the Bull was doubly distinguished as their benefactor: he was more than ever, become the Bull of life, i. e. he was now not only called *Abir*, the Bull, but *Abir-am* or *Ab'-ram*, the Bull of life,—the father of harvest. And as their harvest was originally under the direction of *Iseth*, or *Isis*, whatever belonged to harvest was *Isiac*; but the Bull *Abiram*, was now be-

* Asiatic Researches, vol. 9, page 78.

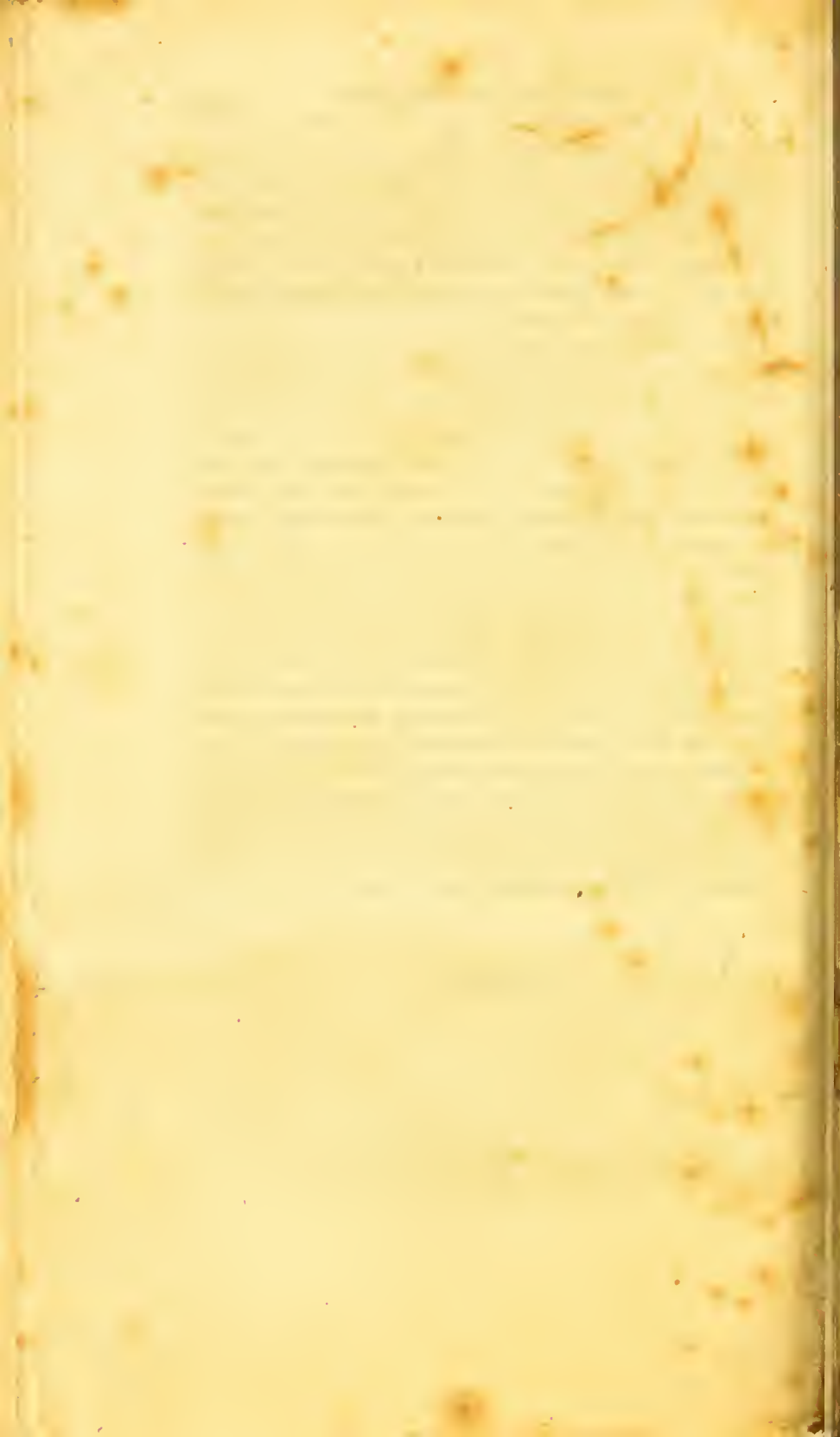
come the *father of Isiac!* and to give this the appearance of a human descent, they added to Abir, the masculine affix *ah*, then it became AB'-RH-AM who was the father of Isiac. And we actually find this *equivoque* in the Hebrew history of Abram, whom the Lord afterwards called Abraham, who was the father of Isaac, whose seed was to be as countless as the sand on the sea shore for multitude; even this is truly applicable to Isiac the offspring of Ab'-rh-am; for countless indeed, are the offspring of the *scythe* and *sickle!* but if we allow Isiac to be a *real son* of Ab'-rah-am, we must enquire after *his mother*. During the time that the Equator is passing through the constellation of the Bull in the spring, the Bull would *rise in the east* every morning in the harvest time, in Egypt,—but in the poetical language of the ancients, it would be said that, when ABIR-AM *consorts* with *Aurora* he will produce Isiac. But *Aurora* is well known to be the *golden splendour of the east*, and the brightness of the east is called *Zara*, and the morning star is *Serah*, in the eastern languages, and we find a similar change of sound in the name of Isaac's mother, whom the Lord would no longer called Sarai, but Sarah. *These ARE* remarkable coincidences!

But Ab'ram is the astronomical offspring of *Tarah*, which in the eastern language has a meaning like our word *terror*, and when the ancients wanted to express, in one word, all that was frightful, they doubled the word *tara* and said TARATARA, from which the Greeks made TARTARUS, which we translate HELL. The reign of winter was the reign of *terror* or *tara*, and before the Bull came to the Equator it was a wintry constellation, but when it had risen, or while

it was rising above the Equator, it was the *offspring of Tarah!* but the land of the nativity of Abraham and Terah was UR; Tarah, Abraham, &c. belonged to a *Urane* family, and Tarah and Abir-am and Zara, the Bull's *wife or sister* are also a *Urane* family—all the offspring of the chaste virgin URANIA.

It is really surprising to see with what ease and exactness all the very remote and miraculous histories of the ancients, agree with the symbolical and highly poetical expressions made use of by the sons of Urania to commemorate the various effects produced by the complex motions of the earth, through a series of painful observations for more than four millions of years. And I am quite certain that if the sons of Geological research would take this THEORY OF TIME for their guide, we might soon be in a very fair way of obtaining a more correct history of the EARTH ITSELF, and all its various strata, than has hitherto been given. This had been my task some years ago, but that I found it necessary, as a solid foundation for such an undertaking, to reduce the *vast chaos of time* which the earth must have been in existence into its regular *component parts or subdivisions*, as they have been marked out by the *finger of truth* upon the Dial of the Deity. — T I M

FINIS.









TIGHT GUTTE