

THE COSMIC EYES.

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ONE of the most ancient and widely distributed of mythic concepts is that of the sun and moon, and sometimes the stars, as the eyes of celestial or cosmic deities.

In the Hindu *Rigveda* we find "the sun, the eye" (V, 59, 3), and "the eye of the sun," which has a sharp sight (I, 164, 4). It is "the eye of Surya" (V, 40, 8), who is "the golden-eyed," and of the "all-beholding Savitri" (V, 35, 8 and 9); the former representing the sun in general, the latter the sun on the horizon (or before its rising, according to the scholiast Sayana on V, 81, 4). In the *Vishnu Purana* (I, 4) we read of Vishnu in his cosmic character: "Thine eyes, O omnipotent one, are those of day and night (the sun and moon)"; while Indras has a thousand eyes (the stars), which are reduced to a hundred in the case of the Greek Argos Panoptes (= all-seeing), whose eyes were transplanted to the tail of Hera's peacock according to some (*Æschyl., Prom.*, 304; *Ovid, Met.*, I, 720, etc.). In the *Bhagavadgita* (XI) the cosmic Krishna has "the sun and moon for eyes" and is also said to be with "many eyes," etc. In the Iranian *Avesta* (*Yasna*, I, 35; cf. III, 49) the sun is the eye of Ahura-Mazda (the supreme god) and of Mithra (the sun-god), the stars also being the eyes of Mithra in his cosmic character; for he has ten thousand eyes and ten thousand ears (*Yasna*, IV, 15, etc.). In the *Ta-Keu* ode of the Chinese Shi-King the poet swears to the truth of what he says "by that day's eye whose piercing glance I fear."

Various sun-gods and solar figures are naturally conceived with only one eye, generally in the middle of the forehead. Such were the Greek Cyclopes (= round-eyed), early described as three in number (*Apollod.*, I, i, etc.—corresponding to the solar phases of morning, noon, and evening), and also the Scythian Arismaspi, whom Aristeas of Proconnesus says were "the mightiest men of all," having "but one eye surrounded with thick hair" (for the sun's rays,—*Tzetzes, Chil.*, VIII, 144, 163). Similar figures appear in many primitive myths, folk-tales, and fairy-stories, as in the History of Sindbad the Sailor in the Arabian Nights. In Norse mythology Odin is one-eyed and is fabled to have sunk his other eye in the pure well of Mim, where it remains as a pledge from which Mim

drinks mead each morning (*Elder Edda*, "Voluspa," 22). This other eye of Odin has been taken for a reflection of the sun on the sea, but is more likely the sun in the underworld, in the waters beneath the earth; whence it would seem that Odin was originally conceived as pawning his eye to Mim at sunset and redeeming it at sunrise.

The Hebrew and Arabic word *ain* signifies both a fountain, or spring, and an eye, being applied to the latter as the source of tears. Thus Ain-Shemesh, the name of a spring in Joshua xv. 7, may be rendered Eye of the Sun, as well as Fountain of the Sun; while Heliopolis (= City of the Sun, in Egypt) was known to the Mohammedans as Ain-Shems = Eye of the Sun. In the Old Testament there are many simple allusions to the eye and eyes of Jehovah; and the eye of God is often represented in Christian art and architecture, sometimes in a triangle (Didron, *Christ. Iconog.*, p. 31). The seven planets (including the sun and moon) are doubtless represented by the seven eyes graven upon a stone in Zechariah iii. 10, and also by the seven lamps of the vision, *ibid.* iv. 1-12, where they are interpreted as "the eyes of the Lord which run to and fro through the whole earth" (from 2 Chron. xvi. 9). In Revelation we again find the seven lamps (i. 4; iv. 5) and seven eyes (in the seven horns of the little lamb, v. 6), as well as seven stars and seven lamp-stands (i. 12). In Ezekiel x. 12 (cf. i. 18) we find eyes (for stars) on the bodies and wings of the four cherubim, and on the four wheels with which they are severally connected. The head of the Kabbalistic Macroprosopus (= great countenance) is conceived in profile, showing the right eye (also said to be two in one), of white brilliance, without eyebrows or eyelashes, never closing, etc. (*Zohar*, "Iddera Zuta," IV). All this is evidently of solar suggestion, like the Assyrian concept of Merodach as the "open-eyed of the gods" ("Insc. of Nebuchadnezzar," IX, 47; in *Records of the Past*, N. S., II, p. 122).

In Egyptian mythology, much is made of the solar and lunar eyes, which are either conceived as the two eyes of the cosmic deity or assigned to separate gods. The sun is often the right eye of Ra, the sun-god by name. In the *Litany of Ra*, where he is recognized as the *pantheos*, his form is that of the Sacred Eye (I, 24)—he "glorifies his eye" (30)—"makes the divine eye move" (37)—is "the wonderful one who dwells in his eye" (42)—"the adult who dilates his eye, and who fills his eye" (here the moon, 47)—"his form is that of the being who speaks to his eye" (57)—and as "the great god who raises his two eyes, his form is

that of the double luminary" (apparently for the sun of the two horizons, 74). In the Saïte Recension of the *Book of the Dead*, Amen (or Amen-Ra) is "the master of the two eyes" (CLXIII, 9). In the earlier Theban Recension the soli-cosmic Ra "who dwelleth in his Disk, riseth in his two eyes" (XV, b, 2); and it is said to him: "Thou didst stretch out the heavens wherein thy two eyes might travel" (XV, b, 3). In the Inscription of Darius at El Khargeh, the left eye of Ra is the moon and his right eye his "essence" or soul (*Records of the Past*, VIII, p. 136, line 21). In a hymn to Amen-Ra, he is addressed as the one creator "from whose eyes mankind proceeded, of whose mouth are the gods" (*Records of the Past*, IV, p. 131); while elsewhere all good things are produced from the eye of Ra, evil things from that of Set or Typhon (*ibid.*, note 1). In the *Book of the Dead* the deceased



THE EGYPTIAN CELESTIAL EYE.

One of a pair, both exactly alike, representing the sun of the east and west respectively, and traveling from east to west as viewed from the northern hemisphere. (From the Turin Papyrus, Saïte Recension of the *Book of the Dead*, Chap. CLXIII, vignette, as referred to the solar Amen-Ra in the text; in Lepsius, *Das Todtenbuch der Aegypter*.)

sometimes represents himself as dwelling in the *utchat* or celestial eye (XLII, etc.); again he is an emanation from the two eyes of Amen (CLXIII, 10, Saïte).

The Egyptian celestial eyes are frequently figured in pairs, sometimes right and left (for the sun of the two horizons as well as for the sun and moon), and sometimes furnished with winged legs for the purpose of traveling across the heaven (e. g., *Book of the Dead*, CLXIII, 14, Saïte, and Turin Papyrus, vignette). The solar eye is said to be seven cubits wide, and to have a pupil of three cubits (*ibid.*, CI, both Recensions).

On the Neapolitan stela it is Khnum as the cosmic god "whose right eye is the solar disk, whose left eye is the moon" (*Records of the Past*, IV, p. 67). We also find the sun as the eye of Shu, the personification of light or space (*Book of the Dead*, CLIV, etc.), and as

the eye of Tum, the sun-god of the west, the underworld, autumn and winter (*ibid.*, XC, XCIII, LXXVIII,— in the last text the deceased is created from the eye of Tum). Shu and the goddess Tefnut are sometimes associated as husband and wife, probably for day and night respectively. Tefnut, = the Sprinkler (from *tef* = to spit, to sprinkle, etc.), is generally taken for the goddess of rain and dew; but as she is often figured with an eye on her head as her special attribute (Wilkinson, *Anc. Eg.*, III, p. 191), while there is an Egyptian word *tef* for the pupil of the eye, it is not improbable that Tefnut was a figure of the moon as a weeping eye. The pupil of the eye being circular is even a more appropriate symbol of the full moon and the sun than the entire organ. In the *Book of the Dead*, CLXIII, "the middle of the pupil of his eye" appears to refer to the sun.

The Egyptian goddess Maat is represented with her eyes sealed with wafers (with closed eyes, as Diodorus has it; I, 48). She belongs to the region or hall of Maat or Maati (the double Maat) where the Judgment of the Dead is held, and was perhaps originally a figure of the night and the underworld as associated with darkness and blindness. The Greek goddess of justice, Themis (with the name of the Egyptian Themei), has her eyes blindfolded, as does our Justice; and Plutarch speaks of a statue of the Chief Judge at Thebes with closed eyes (*De Iside*, 10). The goddess Hathor is sometimes called "the eye of Ra"; the eyes of the deceased being assigned to her in the *Book of the Dead* (XLII), where we also read of "the eye of Sechet" (CXLIV). In later Egyptian mythology the lunar eye was often assigned to Isis, the Isiac Eye becoming a common symbol and charm. In the "Lamentations of Isis" "the sacred eye" is the moon (*Records of the Past*, IV, p. 122). The three phases of the moon, waxing, full, and waning (or on the two horizons and at the meridian), appear to be represented by the three Grææ (= old women) of the Greeks, with one eye (and one tooth) in common, which each uses in turn when needed (Schol. ad *Aeschyl. Prom.*, 793); and Lania, the cruel Libyan queen, is probably a lunar figure, for Zeus gave her the power to remove and replace her eyes (Diod., XX, 41; Plut., *De Curios.*, 2).

In the Osiris cult, which finally gained the paramount place in the religion of the Egyptians, the cosmic eyes were assigned to Osiris, or to his son Horus; the concept reaching its highest development in connection with the latter. Osiris sometimes represents the old sun in the west and Horus the young sun in the east; again both are recognized as general solar or cosmic personifications.

thus often being assimilated to Ra; and still again, Horus becomes the moon-god. Osiris (in Egyptian *Asar*) had a Babylonian counterpart *Asari*, both words being said to signify the "Mighty One"; but the Egyptian and Babylonian forms are alike written with two ideographs, one (*as*) denoting a place, and the other (*ar* or *ari*) an eye,—merely to express the pronunciation, as is generally held (Sayce, *Rel. Anc. Eg. and Bab.*, p. 164). Plutarch says that some derived the word Osiris from the Egyptian equivalents of the Greek *os* = many and *iri* = eye (which is of course erroneous) and that the god was represented by an eye and a scepter (*De Iside*, 10 and 51). Macrobius says that Osiris is the sun and is represented by a scepter with an eye in it to express the idea of god surveying the universe (*Sat.*, I). *Har* is the Egyptian form of *Horus*, while *ar* is an eye; and although *Har* is ordinarily written with a hieroglyphic sparrowhawk, that bird appears to have been made the symbol of the god (who was represented hawk-headed) because of its sharp sight. Horapollo (I, 6) says the hawk was chosen as a symbol of the sun "from its being able to look more intently toward its rays than any other bird; whence also under the form of a hawk they depicted the Lord of Vision." The solar hawk, strictly speaking, has only one eye; and in the *Book of the Dead* we read that "The sacred hawk with its left eye and left side equally black (i. e., invisible) appears in the sky, as well as the stars" (CIX, 8, Saïte). In a Pyramid text it is said of the eyes of Horus that one is white and the other black (Budge, *Gods*, I, p. 497).

Where the Theban Recension of the *Book of the Dead* reads: "To the Mighty One (Osiris) has his eye been given" (at sunrise), the Saïte Recension speaks of "the risings of the eye of the sun" in connection with Horus, who "makes his own eye light the earth" (LXIV, 22, 25). In XVII, 30 (Saïte), we read of "the sun's eye on the morning of his daily birth." In XCII, 2 (Saïte), "The eye of Horus is set free" (at sunrise). In both Recensions it is Horus who produces or regulates the years by his eye (LXXVIII). The deceased sometimes identifies himself with the eye of Ra or of Horus (CXXXVII, CXLIX, etc.). In the Saïte Recension, he gives back the sight to the eyes of Osiris (LV, 2), and rescues and avenges the (solar) eye of that god (CXLVII, 23). In CXLIV, it is Thoth (as the moon-god) who presents the lunar eye of Horus in the night-time. The eye of Horus is also the moon in VIII, 2 (Saïte): "Thoth's hand makes up and improves the eye of Horus that shines like an ornament on the forehead of Ra." In the Theban Recension, Papyrus of Ani, (as rendered by Budge), Thoth

“with his own fingers” performed the filling of the *utchat* or celestial eye (here the moon), and Set sent forth a thunder-cloud against the right eye of Ra (the sun). “Thoth removed the thunder-cloud from the eye of Ra and brought back the eye. . . . Others, however, say that the thunder-cloud is caused by sickness in the eye of Ra, which weepeth for its companion eye (the moon). At this time Thoth cleanseth the Right Eye of Ra” (XVII, 68-74). In the Theban Recension we also find an allusion to pus in the eye of Tum, the sun-god of the west, etc., where the Saïte parallel has: “A circle appears around the Eye of Tum” (XCIII, 4).

In an ancient text Horus is represented as sitting solitary in his darkness or blindness, while in another he says, “I am Horus, and I come to search for mine eyes” (from the Royal Ritual of Abydos, as cited by Renouf, *Hibbert Lectures*, p. 114). As Plutarch has it, Typhon (Set) struck out and swallowed the (lunar) eye of Horus, but “afterward gave it back to the sun” (*De Iside*, 55). Set is the “eater of the eye” in the *Book of the Dead* (CXVI, 1, Saïte) and in the *Book of Respirations* (in the latter also being called the “Fiery-eyed”—*Records of the Past*, IV, p. 127). In the *Book of the Opening of the Mouth*, the priest in the character of Horus says: “I have delivered mine eye from his (Set’s) mouth, I have cut off his leg” (Trans. of Budge, II, pp. 44). Again, Thoth makes Seth disgorge the Eye and replace it in the face of Ra or Horus (Budge, *Papyrus of Ani*, II, p. 384, note). The daily restoration of the (solar) eye of Horus was supposed to be effected by a religious ceremony in the great temple of Amen-Ra at Karnak (Budge, *Gods*, I, p. 62).

Set transformed himself into a black hog (as a figure of the storm as well as of the night and underworld) when he did the evil deed to the eye of Horus (*Book of the Dead*; the Theban Rec. referring this deed to “a mighty storm” and “a blow of fire”—for lightning—CXII). The hand of Isis wiped away or stopped the blood from the eye of Horus when it was injured (XCIX, both Recensions); while in another view in the *Book of the Dead* (XVII), Thoth heals the eye of Horus by spitting upon it (Theban) or washing it (Saïte),—spittle often being a symbol of rain or dew. In the most obvious view the blinding or swallowing of the eye of Horus occurs once a month, when the moon wanes into invisibility; the first appearance of the new moon being celebrated at or near the middle of the months when they began with the full moon. Thus in the *Book of the Dead* the Osirified deceased says that he “rescued the (lunar) eye when it waned at the coming of the festival of the fifteenth day” (LXXX, Theban.—Here the Saïte is doubtless cor-

rupt: "I tear off (?) the eye of Horus when is suppressed his coming at the festival of the fifteenth. . . . I provide for Thoth in the retreat of the moon"). In a variant view the waning of the moon appears to be represented by the closing of the *utchat* (*ibid.*, XLII), which is personified as Utchat or Uatchit "who came from the eye of Horus" in LXVI (both Recensions). Again, where the Theban says that "the hands of Horus" were caught by Sebek (the crocodile god) in his fish-net (for the night) and brought in on the festivals of the month and half-month, the Saïte substitutes "the eyes of Horus" (CXIII, 4).

In another view the blinding of the lunar eye belongs to an eclipse of the moon, while an eclipse of the sun might as naturally be considered a blinding of the solar eye. There appears to be nothing of this in the *Book of the Dead*; but Plutarch says: "There are some that will have the shadow of the earth, upon which they believe the moon to fall when eclipsed, to be Typhon." And he adds: "The Egyptians believe and relate that Typhon (Set) at one time smote the eye of Horus and blinded him, indicating by the blinding of him, the lunar eclipse. This the sun cures again presently by shining on it (the moon) as soon as it has escaped from the shadow of the earth" (*De Iside*, 43).

Chap. CXL of the *Book of the Dead* (in Saïte Recension only) is entitled: "The book of the rites of the last day in the second month of the season Pert. when the *utchat* (celestial eye, the moon) is full on the last day in the second month of Pert." It is the festival day "when the sun arrives" (9, 12); and on this day, in the fourth hour of the night, it is said (4, 5) that "the solar eye returns to its place" on the head of Ra (who is figured in the vignette with the eye on his head). In CXXV (Theban) this is "the day when the *utchat* is full in Annu (doubtless the heaven as well as the terrestrial Heliopolis = City of the Sun) at the end of the second month of the season Pert." (The Saïte has: "On the thirtieth day of the second month" etc.). Plutarch says that "on the thirtieth day of the month Epiphi they (the Egyptians) celebrate the Birthday of the Eyes of Horus, when the sun and moon are come into one straight line (of course with the earth): inasmuch as they consider not the moon alone, but the sun also, as the eye and light of Horus" (*De Iside*, 52). Pert is the season of growing; its second month being Em-hir (in Coptic *Amshier*, *Mecheir*, or *Mekhir*), the sixth month of the Egyptian year. Anciently this month must have begun at about the time of the winter solstice, for the year began with the Nile inundation at about the time of the summer solstice. As

the two Egyptian texts evidently fix the festival in question at the time of the full moon, we may safely conclude that Plutarch refers to the same time when he says that the sun and moon (in opposition) are then come into one straight line (with the earth); but his expression is a rather loose one, for strictly speaking this line (with the sun and moon in opposition) is straight only during lunar eclipses, of rare occurrence on any calendar day. Taking the Egyptian texts in connection with Plutarch, it appears that the festival was celebrated at night on the thirtieth or last day of Em-hir, in other words on the eve of the first day of the following month, Phamenoth,—somewhat like our Christmas Eve festival at the time of the winter solstice. From all of which it would seem to follow that the festival of the solar and lunar eyes, the Birthday of the Eyes of Horus, belonged to the night of the first full moon after the winter solstice, and to the eve of Phamenoth 1st, of course in a lunar year,—somewhat as the Jewish Passover begins at night at the time of the full moon of Nisan (the first month of spring and of the sacred year), while our Easter was finally fixed on the first Sunday after the first full moon after the spring equinox. But Plutarch says the Birthday of the Eyes of Horus belonged (in his time) to the 30th of Epiphi, as does Athanasius Kircher in his *Oedipus Aegypticus*, (Part II, Vol. I, p. 265); and Epiphi began June 25th, at about the time of the summer solstice, in the later Alexandrian calendar (*Records of the Past*, II, p. 161). Moreover, according to Plutarch and others, the moon was fullest on the 17th of the Egyptian lunar month; which appears to indicate that the Birthday in question was at one time a new-moon festival, Plutarch's "one straight line" then being referable to a conjunction of the sun and moon. Again, in the Dendera planisphere we find an encircled human eye in the first degrees of Aries, where it probably marked the spring equinox shortly before the Christian era. The Triangle of Aries, in the Babylonio-Greek sphere, appears to have marked the same equinox in an earlier period; and we have already seen that the Christian eye of God was sometimes figured in a triangle.

In Norse mythology the sun in the underworld is Solblindi (= sun-blind) and Helblindi (= hell-blind). Another Norse figure of the sun at night and in winter is Hodur (Hodr or Hod = the hid), the blind god who slays Baldur (the day and summer sun) with a twig of mistletoe as the winter plant (*Elder Edda*, "Voluspa," 37; *Younger Edda*, I, 49). A variant of this myth is found in the Persian *Shah Nameh*, where the solar hero Rustem blinds Isfendiyar (as a lunar figure) with a poisoned arrow made from a branch

of the tamarisk tree, so that he dies (XV, 3, 27, [1711, 1712]): The ancient Mexicans had a god Yztacoliuhqui, whose name signifies "Lord of Blindness" and who was figured with his eyes bandaged (Kingsborough, *Mex. Antiq.*, VI, p. 206). The Sabæans considered Mars "the god of the blind"; while among the Euphratean names of the planet we find Nu-Mia (= that which is not), "referring to the fact that Mars recedes from the earth until it is almost invisible" (R. Brown, *Prim. Constels.*, I, p. 73). This planet is doubtless the "red-eyed god" among "the seven Glorious Ones" in the *Book of the Dead* (XVII).

In Greek mythology the single (solar) eye of Polyphemus, the greatest of the Cyclopes, is put out by Ulysses (*Od.*, I, 69; IX, 383). Orion (originally a figure of the summer sun) was blinded by Ænopia (as a figure of night and winter), after the former became intoxicated and ravished the latter's daughter. Orion recovered his sight by traveling toward the east (through the underworld) and exposing his eyeballs to the rays of the rising sun. He then sought to take vengeance on Ænopia, but could not find him, as he was hidden in the earth; so Orion proceeded to Crete, where he lived as a hunter with Artemis, the lunar goddess (Apollod., I, 4, 3; Parthen., *Epot.*, 20; Hygin., *Poet. Ast.*, II, 34). Orion is constellated in the house of Taurus, the sign of the spring equinox about 4000-2000 B. C., and Plutarch tells us that the constellation of Orion (the Egyptian Sahu) was sacred to Horus (*De Iside*, 22). According to some, the name of Orion's daughter was Aero (= of the air, probably for the moon), while others say it was Merope, the same as that of one of the Pleiades in Taurus. Artemis was the goddess of the month Artemision or Artemesius under Taurus; and in one account she finally shot Orion to death, while in another the earth sent forth a monster scorpion that killed him,—as doubtless suggested by the concept of the summer sun born or recovering his sight at the spring equinox in Taurus, and dying at the autumn equinox in Scorpio, where his blinding also belongs.

Cheiron, doubtless in his character of a surgeon, restored the sight of Phœnix, whose eyes were put out by his father when the latter's mistress accused Phœnix of dishonoring her (Apollod., III, 13, 8). This Phœnix is a mere variant of the red solar bird of the same name, the Bennu of Egyptian mythology, which in the *Book of the Dead* is identified with Osiris, probably as the god of the setting sun (XVII). On his journey through the celestial regions the deceased is said to come like a hawk (for the rising sun) and go out like a Bennu (for the setting sun.—*Ibid.*, XIII, CXXII).

But the personified Phœnix of the Greek myth appears to represent the sun in general; his father, the day; the latter's mistress, the earth.

Ilus, the founder of Troy (Ilium), in his solar character became blind when he rescued the palladium from the burning temple (for that of the heaven at sunset); but his sight was miraculously restored (Plut., *Paral.*, 17). Anchises, grandson of Ilus and father of Æneas by Aphrodite (as the dawn), boasted of his intercourse with the goddess and consequently was stricken blind by the lightning of Zeus,—or was thus lamed or killed in variant accounts (Hygin., *Fab.*, 94; Serv. *ad Aen.*, II, 648, etc.). The solar hero Œdipus put out his own eyes near the close of his frightful career (Apollod., III, 5, 8; Soph., *Oed. Tyr.*, 774 et seq.), or was blinded by Polybus in another account (Schol. *ad Eurip. Phœn.*, 26). Plutus, the god of wealth, originally the same as Hades, was a blind god (Aristoph., *Plut.*, 90, etc.), blind from birth according to some (Clement Alex., *Strom.*, IV, 5). Ephialtes, one of the giants of Greek mythology, was deprived of his left eye by Apollo, and of his right eye by Hercules (Apollod., I, 6, 2).

In the Hindu *Rigveda* (I, 112, 8) the Aswins (as the sun's rays) cured the blindness and lameness of Paravrij, who is called Prandha as "the blind" and Srona as "the lame" (II, 13, 12; XV, 7). As "the physicians (of the gods)," the Aswins give eyes to Rijraswa, who had been blinded by his father, apparently as a figure of the night (*ibid.*, II, 116, 8); and Kanwa also has his sight miraculously restored (II, 117, 8). In the *Ramayana* (VI, 46) it is related that Vibhishan, by drawing his fingers wet with dew across the eyes of Sugriva, freed them from the dulling mist placed upon them by the magic of a giant (the figure of night or winter), who had thrown Sugriva (the soli-cosmic figure) into a stupor. In the *Harivancas* (line 1908), Madri has two sons, Andhakas (= the blind one, for the dark night) and Vrishnis (= the sheep, for the bright day with its fleecy clouds). In a Russian tale from Afanassieff (V, 39; in De Gubernatis, *Zoo. Myth.*, I, p. 219), the night (and underworld) figure is a servant girl who takes out and carries away the eyes of her maiden mistress (the day), and then marries the king (apparently the heaven) to whom the lady was betrothed. But the lady recovers her eyes from the girl, one at a time; washes them in her own saliva (the dew) when she arises at dawn; puts them back in their sockets and recovers her sight. Finally the servant girl is herself blinded and torn to pieces by being tied to the tails of horses,—the night figure thus being assimilated to the waning moon.

In another tale from Afanassieff (V, 35) the heaven is apparently represented by the beautiful Anna who blinds one man (for the moon), and cuts off the feet of another (for the sun); but the two men meet in a forest (for the night and winter) and are restored by means of the water of a fountain that has the property of turning a dry twig green (for the spring rains, perhaps as associated with the celestial Eridanus). In the *Shah Nameh* (Chap. V) Kai-Kaus (a solar figure) and his whole army are bound and imprisoned in a land of demons (for the underworld), where they become blind; but they regain their sight when their eyes are anointed with the blood of the White Demon (apparently for the moon), who is slain by Rustem (another solar figure).

The ancient Thracian bard Thamyris was deprived of sight and the power of singing because he claimed to surpass the Muses in song (Homer, *Il.*, II, 595; Apollod., I, 3, 3, etc.). The Greek Stesichorus was blinded by Aphrodite because he spoke ill of her in a poem, but when he recanted in another poem he recovered his sight (Isocrat., *Helene*, 64; cf. Schol. ad *Eurip. Orest.*, 249). At Sparta there was a temple of Athena Ophthalmitis or Optilitis, founded by Lycurgus in gratitude for the recovery of his wounded eye, or for the saving of his remaining one (Pausan., III, 18, 1; Plut., *Lycurg.*, 11). The seer Ophioneus, blind from birth, miraculously recovered his sight, but was soon stricken blind again as foretold by an oracle (Pausan., IV, 12, 7; 13, 2,—in accordance with the lunar mythos). In the later Egyptian belief Isis cured those who were long blind, and others deprived of various parts of the anatomy,—according to Diodorus (I, 25), who also tells us that in the Chersonesus the goddess Hemithæa wrought similar cures (V, 28). Æsculapius cured those who were born blind, as well as the lame, etc. (Justin Martyr, I *Apol.*, 22). He cured Epidaurus, nearly blind, by means of a written tablet which he sent to the afflicted man, who found he could read it when he looked upon it (Pausan., X, 38, 7). According to one of the votive tablets found in the temple of Æsculapius at Epidaurus, a blind man dreamed in the sanctuary that his eyes were opened by the fingers of the god, so that he saw trees for the first time; and in the morning he went forth cured (Frazer's *Pausanias*, note to I, 27, 3). A blind boy was cured when one of the sacred dogs of the same sanctuary licked his eyes (Festus, s. v. *In insula*; this being by saliva). Buddha cured the blind, among his various miracles (Johnston, *Sacred Books of Ceylon*, III, p. 46). At the moment of his incarnation the blind received sight merely through longing to behold his glory,

while the deaf heard, the dumb spoke, the lame walked, etc. (Rhys-Davids, *Birth Stories*, p. 64). He was accredited with the cure of a group of five hundred blind men, whose staves, which they stuck into the ground, grew into a great grove called "The Getting of Eyes." near Sravasti. It was visited in the fourth century A. D. by the Chinese traveler Fa-Hien, who preserves the legend (*Travels of Fa-Hien*, XX). In a Buddhist parable a man born blind is cured by means of four simples applied to his eyes after being mashed in the mouth (i. e., mixed with the saliva) of a Rishi. The afflicted one first sees trees and flowers, and then the sun; and the parable is explained to the effect that Buddha is the Rishi, who opens the eyes of the spiritually blind with the four great truths of his doctrine (Carus, *Gospel of Bud.*, ed. 1895, p. 160; etc.). In Chap. V of the *White Lotus of Dharma* there is a story of the cure of a blind man whose malady arose because of his sinful conduct in a former life on earth. Indeed the Hindus even specified the sins for which various afflictions in after-lives are the punishments; blindness being for the killing of a mother; dumbness for the killing of a father, etc., according to the *Ayeen Akbery* (III, pp. 168, 175), while in the *Laws of Manu* (XI, 52) it is said that a stealer of a lamp will be blind in a future life and that he who (sinfully) extinguishes one will be one-eyed. In the Buddhist legend of "The Eyes of Kunala," the Prince Kunala, son of Asoka, has his eyes torn out by order of his stepmother Tishya because he repulsed her advances; but even so he felt no hatred for her, wherefore his sight was miraculously restored, while she was burned to death by order of the king. This is a story of a solar figure, as son of the day, in his relation to a female personification of the night as assimilated to the underworld. But in the legend it is added that Kunala was blinded as the finishing stroke to his punishment for having in a former life put out the eyes of five hundred gazelles (for the stars), which he had caught in a net (for the night.—From Bur nouf, *Introduction à l'histoire du Bouddhisme*, 2d ed., pp. 360 et seq.).

In the Old Testament there are several instances of blindness that appear to have been suggested by that of the solar god in old age, primarily at night. Israel becomes blind from age (Gen. xlvi. 10), as does Isaac (1 Sam. iii. 25). The solar hero Samson, near the close of his career, is blinded, bound, and imprisoned by the Philistines (as the forces of night and winter); his prayer being, in the Hebrew: "Remember me and strengthen me, yea, once more, O God (Elohim), and I will wreak vengeance for (or of) one of my two eyes on the Philistines" (Judges xvi. 21, 28; where the

A. V., like the Vulg. and Sept., incorrectly has "for my two eyes"). Some have supposed that the original Samson was a one-eyed god (see Carus, *Story of Samson*, p. 110): but the vengeance for which he prays may reasonably be referred to his solar eye that shall finally cause the destruction of the forces of night and winter.

Jehovah "opens the eyes of the blind," according to Psalm cxlvi. 8; but in the canonical Old Testament there is only one story of the miraculous cure of the blind, and in that Jehovah smites a whole army with blindness and subsequently restores its sight (2 Kings vi. 18-20; cf. story of Kai-Kaus and his army, cited above). The cure of the blindness of the sun-god appears in a highly developed form in the long story of Tobit and his son Tobias (mythic and verbal duplications), found in the Book of Tobit among the Old Testament Apocrypha. Tobit (for the old sun), whose wife was Anna (for the heaven or the moon), being unclean for seven days after burying a man at Nineveh, lay at night in the open air, and certain small birds "muted warm dung" into his open eyes, thus blinding him (Tobit ii. 10.—They are swallows in the Vulg., but swallows do not fly at night. It is quite probable that they represent the constellated Stymphalian birds, the Eagle, Swan, and Vulture—our Lyra—above Capricorn: in which sign the solar Tobit would therefore appear to have been blinded at the winter solstice). The young Tobias went on a journey accompanied by the archangel Raphael (*ibid.* iv, v), and when they reached the Tigris (apparently for the celestial Eridanus as perhaps connected with the Stream from Aquarius) a great fish leapt out of the water and would have devoured Tobias had it not been overcome by him. (It is probably Cetus, the constellated sea-monster of winter and night that swallowed Jonah.) The fish was eaten with the exception of the heart, liver, and gall; Raphael explaining that the gall cured blindness (*ibid.* vi. 1-8,—as was anciently believed of the galls of fishes and various animals—Pliny. *H. N.*, XXIX, 38; XXXII, 24; etc.). Proceeding to Ecbatana, Tobias married his kinswoman Sara (apparently for the earth-mother), who was loved by the demon Asmodeus (the Persian Aeschma deva, "the div of concupiscense,"—*Avesta*, "Vend." XI, 26; etc.—apparently here as a figure of winter). This demon had killed Sara's seven former husbands (Tobit vi. 13, 14, etc.—who perhaps represent the seven summer months of the Iranian *Bundahish*, XXV, 7); but Tobias burned the heart and liver of the fish in the marriage chamber and drove the demon into Egypt, where he was bound (Tobit viii. 3—Egypt being a common type of the night and underworld). Tobias finally returns to

Nineveh and sprinkles the gall of the fish on the eyes of Tobit, whereupon the white scales fall off (cf. Acts ix. 18) and his sight is restored (Tobit xi. 1-14,—probably at the spring equinox in Aries). The allusion to the white scales suggests that the disease known to the Greeks as *leukomata* (= whiteness, our cataract) was confused with the scaly *albugo*, for the cure of which latter the dung of hawks and doves was employed by the Greeks (Pliny, *H. N.*, XXIX, 38). In the "Epistle of Jeremias" (in Baruch vi. 37) it is said that the idols of the heathen cannot restore sight to a blind man (implying that only Jehovah can do so).

The one great Old Testament prophecy of miraculous cures that are to signalize the Messianic kingdom—including the restoration of the blind, lame, deaf, and dumb—is that of Isaiah xxxv (cf. xlii. 7, 16, 18-20, where opening blind eyes is given a figurative sense, as often elsewhere). The literal cure of the blind was certainly one of the miracles expected of the Messiah, in accordance with Isaiah xxxv. 5. Thus the Emperor Vespasian, who was recognized by some as the Messiah expected in his time (Tacitus, *Hist.*, V, 12; Suetonius, *Vesp.*, 4; Josephus, *Bell. Jud.*, VI, 5, 4), is said to have cured a blind man at Alexandria by sprinkling some of his saliva (i. e., spitting) on the latter's eyeballs in compliance with an admonition of the Egyptian Serapis, a god of miraculous cures (Tacit., *Hist.*, IV, 81; Sueton., *Vesp.*, 7). Human spittle, especially that of a fasting person, was anciently held efficacious in various diseases, chiefly those of the eyes (Pliny, *H. N.*, XXVIII, 7 and 22; *Bab. Talmud*, "Sanhed.," f. 101, 102, etc.; "Vajikra Rabba," f. 175, 2, etc.); and in the nature mythos, as we have already seen from several texts, spittle represents rain and dew.

Jesus Christ is said to have cured many blind persons (Matt. xi. 5; xv. 30; xxi. 14; Luke vii. 21). Some have supposed that this was suggested by the Egyptian belief in the opening of the eyes of the deceased (and the restoration of the other parts of the body) in the world of the dead,—in which connection we may notice that it is Seb, the earth-god, who there opens the eyes of the deceased, etc.—according to the *Book of the Dead*, XXVI (both Recensions). But in the stories of individual cures of the blind by Jesus there are various elements more or less apparently belonging to the nature mythos. In the canonical Gospels there are six such stories, which in the extant texts might appear to relate to as many distinct cases, whereas in all probability there were but two original Gospel stories, of each of which we now have three variants; and there can be little

doubt that both original stories are found in Mark, now generally recognized as the original New Testament Gospel in a corrupt form.

In Mark viii. 22-26, Jesus leads a blind man out of Bethsaida, "and having spit upon his eyes (as in the cure by Vespasian), having laid his hands upon him, he asked him if anything he beholds. And having looked up he (the man) said, I behold the men, for as trees I see them walking"—i. e., indistinctly, somewhat as the blind man in the Buddhist parable at first saw trees when cured, and as the blind man cured by Æsculapius dreamed he saw them; these trees perhaps having belonged originally to the forest of night and winter, in which the blind man meets the lame man in one of the Russian tales already cited. "Then again he laid his hands upon his eyes, and made him look up, and he was restored, and looked upon all men clearly"—whereupon Jesus charged him to tell no one. This gradual restoration of sight, while the man looks up, corresponds to the waxing of the moon as it gradually faces the sun, so to speak; while Bethsaida (= Fishing-town) may have been suggested as the scene of the miracle because the moon belongs to the celestial sea,—or perhaps as a terrestrial representative of Pisces, the spring sign of the Fishes at the beginning of the Christian era, under which sign the birthday of the cosmic eyes may have been placed by some. In Matt. ix. 27-31, the story is widely varied; without definite localization; with nothing of the spittle, and with two men introduced as cured through their faith (probably for both sun and moon). Nevertheless the touching of the eyes by Jesus, and his charge to tell no one, are retained as in Mark. In John ix. 1-14, where the scene is laid at Jerusalem, we again have only one blind man, blind from birth (like the new moon,—and the afflicted one in the Buddhist parable; some of those cured by Æsculapius, etc.). He is a beggar (probably as belonging to winter, the season of nature's poverty), who is cured by Jesus with his spittle. But here Jesus "spat on the ground and made clay of the spittle, and applied the clay to the eyes of the blind man," and was asked "who sinned, this man (in a former life) or his parents, that he should be born blind?" (obviously referring to a reincarnation doctrine like that of the Hindus and Buddhists, already considered). John's blind man does not recover his sight until he has gone by command of Jesus and washed in the pool of Siloam, "which is interpreted Sent" (but probably signifies "flowing"). It appears to represent the eastern ocean in which the solar and lunar eyes are washed before rising,—the water in which Ra purifies himself to be in

possession of his strength in the eastern part of the heaven" (*Book of the Dead*, CXLV, 3, Saïte).

In Mark x. 46, 52, Jesus is on his way out of Jericho when he finds a blind beggar sitting by the roadside—like the blind Horus, inactive,—primarily for the sun of winter and night, secondarily for the moon). He was "a son of Timæus, Bartimæus" (Greek Timaios = worthy; Chaldee Timmai, and Bar-Timmai = Son of Timmai). "And he, casting away his garment (for the darkness of night), having leaped up (v. r., 'risen up,' like the sun and moon), he came to Jesus," who finally says, "Go, thy faith has healed thee; and immediately he received sight and followed Jesus on the way" (as the moon follows the sun and vice versa). Jericho (= Place of Fragrance), one of the garden spots of Palestine, was famous for its balsam (Balm of Gilead), a remedy for diseases of the eyes "and dimness of sight" (Strabo, XVI, 2, 41); whence the town was naturally chosen as the scene of this cure, which belongs primarily to the solar eye in spring. Jericho was also famous for its roses, and the desert is to "blossom as a rose" when the blind are restored in the prophecy of Isaiah xxxv. In Luke xviii. 35-43, the story reappears in substantially the same form as in Mark, except that the cure through faith takes place while Jesus is on his way *into* Jericho, with the names of the blind man and his father omitted. In Matt. xx. 29-34, we evidently have the same story as in Mark, with the scene on the way *out of* Jericho; but with two unnamed blind men cured (as before in Matt.).

In Acts ix. 8-18, Paul is miraculously stricken with blindness and cured after three days; while *ibid.* xiii. 11, Barjesus the sorcerer is similarly blinded, "not seeing the sun for a season," as Paul foretold. In Luke xxii. 64, Jesus is blindfolded near the close of his career; while in John xi. 35, "Jesus shed tears" (ἐδάκρυσεν, a word nowhere else used in the New Testament), like the cosmic Ra as "the timid one who sheds tears," whose "form is that of the afflicted" (*Litany of Ra*, I, 29).

In the apocryphal *Infancy of the Saviour* (27, 28), a boy near death from a disease of the eyes was cured by being sprinkled with some of the water in which the infant Jesus had been washed; and another boy almost blind from the same disease was cured in the same way—both accounts probably having been suggested by the washing of the solar eye in the eastern ocean, in which, in another view, the sun-god himself is washed. In the *Gospel of Thomas*, those that censured the boy Jesus on account of his destructive miracles were stricken blind (first Greek and Latin forms, 5). In

the Acts of John, published by James in his *Apocrypha Anecdota*, it is said that Jesus, as seen by John, always had his eyes wide open, never at any time even winking,—evidently of solar or cosmic suggestion, like the eye or eyes of the Kabbalistic Macroprosopus and the Assyrian Merodach, already considered. The hare, a lunar symbol, was fabled to sleep with its eyes open (Plut., *Sym.*, IV, 5), and Horapollo says that the Egyptians indicated an opening by the picture of a hare because its eyes are always open (Horap., I, 26). The cat, another lunar symbol, is supposed to see in the dark and is sometimes said to sleep with one eye open. It was anciently believed that only the (solar) lion among quadrupeds was born with open eyes (Plut., *loc. cit.*), while the sharp-sighted animal *par excellence* was the lynx (personified as Lynkeus by the Greeks), of which wild fables were related (De Gubernatis, *Zoo. Myth.*, II, 54). On the other hand, Horapollo tells us that the Egyptians symbolized a blind man by a mole or shrew-mouse, which was supposed to be blind (Horap., II, 63; cf. Plut. *loc. cit.*). It was sacred to Buto (= Uatchit, the personified celestial eye), according to Herodotus (II, 67). In one Egyptian legend Uatchit took the form of a shrew-mouse to escape from Set (Typhon); but in another view the shrew-mouse was identified with the blind Horus (Budge, *Gods*, II, p. 370). As it burrows in the earth it is quite an appropriate symbol of the blind solar or lunar god in the underworld, etc.

MISCELLANEOUS.

BOOK REVIEWS AND NOTES.

THE MILLENNIAL HOPE: A Phase of War-Time Thinking. By Shirley Jackson Case, Professor of Early Church History and New Testament Interpretation in the University of Chicago. The University of Chicago Press, 1918. Pp. vii, 253. Price, cloth, \$1.25.

A book occasioned by the war, which, however, should not give us the impression that it is of passing interest only, for we may be assured that the world's ills which kindle the "millennial hope" again and again in the heart of man shall not come to an abrupt end with the close of the present struggle. The volume before us is a war book only inasmuch as war, like any time of great distress, is liable to revive, in wider circles, a peculiar kind of fears and hopes which in ordinary times remain confined to religious fanatics, the so-called doctrine of pre-millenarianism, usually identified with the tenets of the Adventists, but individually held and preached by many popular evangelists. To combat these notions, and the passive pessimism which they engender regarding the world we live in, will hardly cease to be worth while until—are we permitted to say, until the real millennium shall arrive, the day when all of us shall be ready to seek salvation for mankind, to use Professor Case's own words,