

THE COSMIC FIVE, SEVEN AND TWELVE

III

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S LIGHTLY varied catalogs of the twelve Apostles appear in the three synoptic Gospels and Acts; but they are so evidently interpolations of a clumsy sort that it is quite improbable that the original catalog was found in the original Gospel (Proto-Mark). The probability is that the original catalog was compiled, with the four brothers of Jesus as a basis, sometime after the synoptics and Acts were written, being interpolated in these works, together with all references to "the twelve." In Acts, the Twelve appear only in the catalog and the (interpolated) context following in Chap. i. They are never mentioned in the Epistles of Paul (or in the other New Testament Epistles) except in 1 Cor. xv. 5, where we have interpolation upon interpolation.

Old Testament types of the twelve Apostles were doubtless recognized in the twelve sons of Jacob-Israel; but a more direct suggestion for the Apostolic group is probably found in the twelve priests (with the presiding priest) who daily officiated in a sacrificial ritual in the Temple; the presiding priest being the highpriest before the final destruction of the Temple, and the patriarch thereafter (see Robertson, *Christianity and Mythology*, p. 344; *Pagan Christs*, p. 179; *Jesus Problem*, pp. 82, 128, 134—citing Maimonides, Basnage, Milman, Mosheim, etc.).⁷ In such a group, the presiding priest presumably typified the sun-god, while the other priests typified the zodiac signs or the months. At the beginning of the Christian era the private passover meal was eaten by not less than twelve nor more than twenty men (Josephus, *Bel. Jud.* vi. 9, 3, etc.). A

⁷ Robertson supposes the Jewish portion of the *Teaching of the Twelve Apostles* (Chaps. I-VI) to have been a manual for the use of the "apostles" of the highpriest or patriarch (*C. and M.*, pp. 344, 345, etc.); but it is far more likely that the extant titles of the work together with its Christian appendix were supplied by Christians, as there is no reference to a group of twelve anywhere in the work. Robertson also believes that there were twelve "elders" who ate bread with Aaron in Ex. xviii. 12; but this certainly can not be accepted.

delegation of twelve laymen take part in the public passover festival of the modern Samaritan Jews (Peterman, *Reisen.*, I, p. 225), which custom is probably of ancient origin and possibly the direct suggestion for the Gospel account of the twelve Apostles with Jesus at the passover or "last supper" (Mark xiv. 17-31 and parallels). A similar group of early Jewish Christian converts or disciples was found by Paul at Ephesus, being "in all about twelve men" (Acts xix. 7). Buddha is credited with saying that "only in my religion can be found the twelve great disciples" (*Burmese Life of Buddha*, Bigandet, p. 301); but it is not improbable that this was derived from Christianity, as Buddha generally has the planetary group of five chief disciples.

It is probable that the ordained twelve Apostles were conceived by some as having been chosen from eighty-four disciples (see above), and like the four first called, distinguished from the "kinsmen" of Jesus, who include his brothers (see Mark iii. 14-22; cf. Luke vi. 11-17). The Twelve are sent forth some time after their ordination, and the account of their return together follows immediately—the two events being separated only by the story of the execution of John the Baptist, clumsily introduced (Mark vi. 7-13, 30; Luke ix. 1-6, 10, with nothing of the return in Matt.). In Mark alone the Apostles are sent forth "two by two" (Luke substituting the sending forth of the seventy-two disciples "two by two"); but the same Apostles are found in couples in the catalogs of Luke and Matt., as they probably were in the original catalog. This coupling agrees not only with the custom of the Jewish charity workers to travel by twos (*Talmud, Baba Batra*, fol. 8b), as did the Essenes (Josephus, *Bell. Jud.* ii. 3, 4) and the Buddhist mendicant monks (Lillie, *Bud. in Christ.*, p. 76), but also with the pairing of the months in some ancient calendars. Thus, each pair of months has the names of a god and goddess, husband and wife, in the ancient Hindu system followed in the *Vedas* and fully set forth in the *Vishnu Purana* (II, 8); and relics of a similar system are found in the Syrian 1st and 2d Thisri and 1st and 2d Canun, as well as in the 1st and 2d Rabi and 1st and 2d Giamadi of the Arabian calendar (Kircher, *Oed. Aegypt.*, Vol. II, Part I, p. 277); while the astrologers considered the signs of the zodiac as alternately masculine and feminine. An ancient Persian monument shows twelve animals above, probably for the signs, while on either side below are six compartments, each containing two bearded men, probably for the months (Ouseley, *Travels*, II, Plate XLI; Montfaucon, *L'Antiq. Expl.*, I, Plate CCXVII, No. 1). In a mosaic pavement from Tyre,

belonging to the fourth century A.D., the Syro-Macedonian months are represented by twelve busts in three groups of four each, for the months in the four seasons (*Ann. Archaeol.* XXIII, p. 278; XXIV, pp. 205, 209); and the heads of the twelve Apostles are somewhat similarly arranged, but in three rows of four each, in a mosaic from Ravenna (Garucci, *Storia della Arte Christiana*, IV, Plate 224; cf. Plate 259 for another similar mosaic with the Apostle's heads not so symmetrically arranged).

In some of the earliest representations from the Roman catacombs and elsewhere, the Apostles are symbolized by twelve lambs, or twelve doves, or the initial A repeated twelve times; but they are also represented by twelve human heads, in a circle around the head of Jesus or his monogram, on very early terra cotta lamps from the catacombs (Martigny, *Dict. Antiq. Chrét.*, s. v. Apôtres; Garucci, *Storia*, VI, Plate 473, Nos. 1, 2, 5). On such lamps, Jesus is obviously John's "light of the world" (and the sun-god) and the lamb which is figuratively the lamp or light in Rev. xxi. 23. Clement of Alexandria says that the Jewish candlestick or lamp, with seven branches for the planets, was a symbol of Christ (*Strom.* V. 6), and one of the lamps from the catacombs has the temple candlestick at its center (Garucci, *op. cit.*, Plate 491, No. 10). The sun, or moon, or seven planets, appear on several Roman lamps of the same type (Montfaucon, *L'Antiq. Expl.*, Suppl. V, Pt. II, Plates CLXII-CLXIV, etc.), just as the sun is sometimes figured at the center of Greek and Roman zodiacs.

In a large number of early representations, generally with Paul instead of Matthias replacing Judas, the Apostles are figured full length in a horizontal row, six on either side of Jesus or his monogram, and sometimes with stars and clouds over their heads. Many of these are illustrated by Garucci, one having the apostolic names connected with the figures (exactly as in Luke's catalog, except that Matthew and Thomas are interchanged and Paul replaces Judas); the group beginning with Peter on the left of Jesus at the center, reading to the right for the first six, and also left to right on the other side of Jesus for the other six (*Storia*, VI, Plate 426, No. 2). A comparison of this representation with the many others in which the Apostles are not named shows that the order of the figures is generally from left to right, beginning at the left of Jesus at the center; which indicates an original circular arrangement in connection with which Jesus properly belongs at the center of the circle. In such representations the Apostles often appear in couples, once

at least in four groups of three each, as if for the seasons (*Ibid.*, VI, Plate 353).

The twelve Apostles, at first figured in a horizontal row, were later represented in a circle after the manner of the conventionalized Greek and Roman zodiacs. In one such representation, a beautiful mosaic from the Battistero Ursiano at Ravenna, the heads of the Apostles, including Paul and all named, are toward the center of the circle, like the zodiac figures as generally placed (*Ibid.*, IV, Plate 226; cf. 241 with the apostles unnamed); while in a similar mosaic from S. Agata in the suburbs of Rome, the feet of the Apostles, all named and including Paul, are toward the center (*Ibid.*, IV, Plate 240), like the zodiac of the Second Hermes in Kircher (*Ocd. Aegypt.*, Vol. II, Part II, p. 160). Again, in a Syrian Codex the Apostles are arranged in a circle, all standing vertically in the picture (Garucci, *op. cit.*, III, Plate 126, No. 2), while in other circular representations we find angels instead of Apostles (*Ibid.*, III, Plate 152; *Ann. Archaeol.* XLIV).⁸

All these representations are too late to be of much value as indications of the original allotment of the Apostles to the signs; but we have an early Christian zodiacal ring, an amulet, which does give some indication of that allotment (in Martigny, *Dict. Chrét.*, s. v. Zodiaque, where the ring is pictured upside down). On the outer surface of the ring are the symbols of the signs from Aries to Libra, reading right to left; while on its inner surface are those from Scorpio to Pisces, reading right to left, or from Pisces to Scorpio, reading left to right, as the Greeks and Romans read their script; and we shall find reasons for concluding that the first five Apostles of the catalogs were allotted to the signs from Pisces to Scorpio, which is opposite to the annual course of the sun through the signs but in accordance with its course in the great cycle of the

⁸ The Apostles are also represented in connection with the signs, planets, etc., among the 365 subjects painted by Giotto in the Great Hall at Padua. In the Abbey Church of Vezelay, France, the labors of the months and the twenty-eight lunar signs are figured in a circle around Jesus and eleven Apostles—without Judas (Viollet-le-Duc, *Dict. de l'Architèct.*, VII, p. 390; IX, p. 551). Julius Schiller (circ. 1625) constructed curious planispheres in which the astronomical figures are replaced by Apostles, saints, popes and other sacred personages; arbitrarily allotting Peter to Aries, Andrew to Taurus, etc. (*Coelum Stellatum Christianum*, followed by Philip Caesius, *Coelum Astronomico-Poeticum*, 1662, and reproduced by Flammarion, *Ast. Pop.*, pp. 704, 705, figs. 313, 314; cf. Postellus, *Signorum Coelestium*, 1556; Bartschius, *Planisphaerium Stellatum*, 1624, and the Venerable Bede, *De Tempore Ratione*, 16, circ. 700 A.D., with Old Testament and New Testament figures allotted to the signs. The Apostles appear in connection with the Patriarchs, Roman deities and the signs, on an Irish stone calendar which is assigned to the eighth century (see *The Builder*, July 28, 1900).

precession of the equinox, at about the beginning of the Christian era.

In various ancient representations the planets are figured within the circle of the signs without any connection with the latter. But in an astrological scheme that has come down to us through the Greeks and Romans, probably from the later Egyptians (see Brugsch, *Aegyptologie*, pp. 338, 339), the sun is allotted to Leo and the moon to Cancer, while each of the five planets in heliocentric order is duplicated, in two signs, one on either side of Leo and Cancer (Ptolemy, *Tetrabiblos*, I, 20; Macrobius, *Somn. Scip.* I, 21, 24; Sextus Empiricus, *Adv. Math.* V; Firmicus, II, 2; on medals of Antonius Pius struck in Egypt, *Memoires de l'Academie des Inscriptions*, XLI, p. 501, sq., and on a Roman monument, Clarac, *Musée*, II, Plate 130). With the dividing line thus between Leo and Cancer, this scheme properly belongs about 2000 B.C., when the summer solstice in the course of precession retrograded from the former to the latter sign—that solstice marking the beginning of the year in Egypt. But the scheme doubtless originated at a much later date, with the ancient division of the signs retained, just as astrologers still consider Aries the first sign although the sun retrograded into Pisces at the spring equinox about the beginning of the Christian era. In such an antique and conventional zodiac scheme, with the dividing line of the summer solstice between Leo and Cancer, the corresponding line of the spring equinox falls between Aries and Taurus, and as the Jews began their sacred year about the time of the spring equinox, the early Christians naturally would have employed a modification of the above-described (Egyptian) scheme, placing the dividing line between Aries and Taurus, with the moon allotted to the former sign and the sun to the latter. The astrological scheme as thus modified is set forth in the accompanying Table II, together with a restored original catalog of the Apostles as allotted to the planets and the circle of the zodiac signs.

As already suggested, Judas Iscariot as the representative of the Jewish nation was probably the original first Apostle who was finally relegated to the end of the catalog. This, however, did not necessitate any alteration in the order of the Apostles as associated with the circle of the signs, for thus Judas simply became the twelfth instead of the first, while Simon-Peter became the first instead of the second, and so on with the others. Peter, Jacob and John, originally brothers of Jesus and fishermen as planetary figures, were naturally allotted to the three "watery signs" of the Western Asian Zodiac (see Manilius, *Astron.* II, 9); indeed, it is quite probable

TABLE II. THE TWELVE APOSTLES

| SIGNS (Planets) | RESTORED ORIGINAL | MATT. x. 2-4 | LUKE vi. 13-16 | MARK iii. 14-19 | ACTS i. 13, 26 | JOHN i. 35-52 |
|--------------------------|---|--|--|--|--|---|
| Pisces (Mercury) | Simon-Peter* (Son of Zebedee) | { Simon-Peter { Andrew { Jacob (son of Zebedee) | { Simon-Peter { Andrew { Jacob { John | Simon-Peter { Jacob (son of Zebedee) | { Peter Jacob | (John) { Andrew (son of Jona) |
| Aquarius (Venus) | { Jacob-Andrew (Son of Zeb.) { John (son of Zebedee) | { John (son of Zebedee) | { John | { John (son of Zebedee) | Jacob | { Simon-Peter- Kephias (son of Jona) |
| Capricornus (Mars) | { Philip | { Philip | { Philip | Andrew Philip | John { Andrew Philip | { Philip |
| Sagittarius (Jupiter) | { Nathaniel-Barth. | { Bartholomew | { Bartholomew | Bartholomew | { Thomas Bartholomew | { Nathaniel |
| Scorpio (Saturn) | { (Levi) Thomas Son of Alphaeus | { Thomas | { Matthew Bartholomew | Matthew | { Bartholomew Matthew | |
| Libra (Saturn) | Matthew Son of Alphaeus | Matthew the tax-gatherer | { Thomas | Thomas | | |
| Virgo (Jupiter) | { Thaddaeus-Leb- baeus (son of Alphaeus) | { Jacob (son of Alphaeus) Bartholomew | { Jacob (son of Alphaeus) Thaddaeus | Jacob (son of Alphaeus) Thaddaeus | | |
| Leo (Mars) | Jacob (son of Alphaeus) | { Lebbeaus- Thaddaeus | { Jacob (son of Alphaeus) | Thaddaeus | | |
| Cancer (Venus) | { Simon the Zealot (son of Alphaeus) | Simon the Kan- anite (= the Zealot) | { Simon the Zealot | Simon the Kananite | { Jacob (son of Alphaeus) Simon the Zealot | Names connected thus changed in relation to the Original Catalog. |
| Gemini (Mercury) | Judas (son of Alphaeus) | { Judas (brother) of Jacob | { Judas (brother) of Jacob | Judas Iskariote | Judas (brother) of Jacob | |
| Taurus (Sun) | Judas Iskariote* (son of Zebedee) | Judas Iskariote | { Judas Iskariote | Judas Iskariote | Matthias as replac- ing Judas Iskariote | |
| Aries (Moon) | | | | | | |

* Judas Iskariote, as the first Apostle, and Simon-Peter, as the second, were originally coupled.

that in the planetary identifications of the brothers of Jesus we have the primary suggestion for the whole scheme of the Apostles, planets and signs. With Peter, Jacob and John allotted to Pisces, Aquarius and Capricorn, and so on, the order of the whole group corresponds to that of the signs in the course of precession, reverse to the annual course of the Sun; while the first five Apostles are connected with the five planets in the more common heliocentric order, Mercury first and Saturn last.⁹ And as Pisces, the sign of Peter, in the course of precession became the first sign of the Western Asian zodiac about the beginning of the Christian era, this probably gave the appearance of a foreordained mystery to the advancement of Peter to the first place, and the relegation of Judas Iscariot to the last place. As associated with the duplicate planets, the second Judas, Simon and Jacob appear to be duplications of Judas Iscariot. Simon Peter and Jacob son of Zebedee, who represent Judas, Simon and Jacob among the brothers of Jesus—the Apostle John representing the remaining brother, Jesus, Joseph or Joannes. Andrew, therefore, has no place among the original four Apostles who were the brothers of Jesus.

A composite of the New Testament catalogs contains thirteen Apostles, and commentators have heretofore identified the second Judas with Thaddaeus—Lebbaeus, despite the way they are separated in the composite New Testament catalog. But in the restored catalog "Andrew" is a surname of the first Jacob, as was quite probably recognized by the writers of both Luke and John, the former of whom omits Andrew from the group of the first Apostles called, while the latter omits Jacob from his variant group, which includes Andrew. In Matthew and Mark the first four Apostles called (and the three in Luke) are in the same order as in the catalogs of Matthew and Luke; while in the catalogs of Mark and Acts, Andrew is placed after John, probably because of the insignificance of the former in the synoptic Gospels, where he is hardly more than a name.¹⁰

⁹ Strangely enough, the Chinese and Japanese zodiacs also read reversely to the sun's annual course, beginning with Aquarius—one extant Chinese example being at least as old as 1600 B.C. (Thoms, *Anc. Chinese Vases*, p. 63); and the zodiac symbols in the same reverse order are employed for the twelve-year cycle of the Tibetans and Tartars (Georgius, *Alphab. Tibet.*, p. 466), the Turks (*Ayeen Akberry* II, p. 267), the Persians (Hyde, *Hist. Rel. vet. Pers.*, p. 225), and the Siamese (with some variations—Loubere, *Siam*, II, p. 78).

¹⁰ Strauss conjectures that the writer of the Gospel of John omitted the Apostle Jacob as being confused with the brother of Jesus, who was the traditional leader of the Judaizing Christians opposed in the Gospel of John (*New Life of Jesus*, 70). But even admitting the unlikely confusion of the two Jacobs of the New Testament, it is hardly possible that any Gospel writer would have omitted one of the best known of the Apostles for any such reason. Andrew is given some prominence in the Gospel of John, as we shall see; but

It is possible that Andrew was first made a separate Apostle to fill up the number of the twelve in some early catalog from which the dead Judas Iscariot was omitted, somewhat as the latter is omitted from the catalog in Acts, with Matthias elected in his place (I, 13-26). In John's group of the first five Apostles called, the writer who represents himself as John simply interchanges John and Peter, putting himself first. Reasons will be suggested as we proceed for the five interchanges of couples in the extant catalogs, as indicated in Table II.

IV

The following detailed consideration of the twelve Apostles in the restored catalog, as allotted to the zodiac (Table II), furnishes much fuller evidence of the association of the Apostles with the signs than with the connected planets, which was to be expected in view of the fact that the first four Apostles as brothers of Jesus had previously been identified with different planets (see above).

Simon surnamed Peter, a fisherman, is allotted to one of the "watery signs," Pisces (the Fishes), which ruled over mariners, sailors, fishermen and ship builders (Manilius. *Astron.* IV, 20). Simon is a Greek name adopted by the Jews as equivalent to the Hebrew Simeon, the proper Greek form of which, Symeon, is applied to the Apostle in Acts xv. 14 and 2 Pet. i. 1. Simeon is the second son of Jacob-Israel in Gen. and Ex., and Simon was originally the second Apostle. "Simeon" is understood to signify "Hearing" or "the Hearer" in Gen. xxix. 33, while Ibid. xxxiv. 25, 26, we find Simeon and Levi with swords (cf. xlix. 5; Heb., with "weapons of violence"; A. V., "swords"); and the Apostle Simon appears to be recognized as a counterpart of the Patriarch in the Gospel of John, where Simon Peter is the one who cuts off the high-priest's ear with a sword (xviii. 10; cf. 26, and see the present writer's "Cosmic Mouth, Ears and Nose," *Open Court*, XXXIII, p. 502). Moreover, swords belong properly enough to the Apostles Simon Peter and Simon the Zealot as duplicate counterparts of the Zealot Simon, son of Judas of Galilee, and also as counterparts of the Hasmonean Simon.

the early Fathers generally ignore him. Justin Martyr names only Peter, Jacob and John (*Tryph.* 100, 106), Clement of Alexander makes Peter, Jacob, John and Paul the leading disciples or Apostles (*Strom.* I, 2), while the Fathers of the first century generally couple Peter and Paul (Clement of Rome, 5; Ignatius, *Rom.* 4), and Paul often appears among the twelve Apostles on early monuments.

The Apostle Simon's surname, in the Greek New Testament, generally Petros (but Petre in Luke xxii. 34 and Acts x. 13; xi. 7), was not a current proper name at the beginning of the Christian era. In Greek, *petros* is a piece of rock, a stone, as distinguished from *petra*—a rock, represented by the Aramaic proper noun Kēpha, Graecized as Kēphas in the Pauline Epistles and John i. 43, where Kēphas "is interpreted Petros."¹¹ According to Matt. xvi. 18, Jesus said, "Thou art Petros, and on this rock (*petra*) I will build my church" (*ecclesia*, a word found elsewhere only in Matt. xviii. 7, both texts doubtless being interpolations); and in the following verse he adds that he will give to Peter "the keys of the kingdom of the heavens"—probably suggested by the fact that the Hebrew word for key, *maphteah*, has the primary significance of "opener" as taken in connection with a Jewish Christian identification of Petros or Petre with the Hebrew *peter* = opener, first-born (Ex. xiii. 12, etc.), from *pathah* = to open, radically the same as the Egyptian Ptah = Opener, as of the day by the sun. The Egyptians also had a god Petra, whose name is rendered Seer or Revealer (Budge, *Book of the Dead*, III, in voc.), and who is identified with the solar Temu or Tum in the *Book of the Underworld* (see Budge, *Gods*, I, pp. 252, 254). He is a cosmic opener in the *Book of the Dead*, where the deceased says: "The doors of heaven are opened for me; the doors of earth are opened for me . . . and the first temple (of the heaven) hath been unfastened for me by the god Petra. Behold, I was guarded and watched (but now) I am released; behold, his hands had tied cords around me . . ." (LXVIII, 1-3, Theban); while Matt. xvi. 19, reads: "And I will give to thee [Peter] the keys of the kingdom of the heavens; and whatsoever thou mayst bind on the earth shall be bound in the heavens; and whatsoever thou mayst loose on the earth shall be loosed in the heavens." (Cf. the key of hell in Rev. i. 18; ix. 1; xx. 1.)¹² It is not impossible that the Egyptian Petra is of Semetic origin: but, however this may be, there can be little doubt that Simon received

¹¹As Robertson says (*C. and M.*, p. 348): "Paul's Cephas is simply one of the apostles of a Judaic cult that preaches circumcision, not one of the pupils and companions of the crucified Jesus," as Simon Peter is represented to be in the Gospel story.

¹²In connection with this text it may be noticed that one of the meanings of the Hebrew *pathah* is to unbind, set free, while *pettah* is a gate or door—both from the same root PThH—to open. Again, *pathah* was sometimes applied to the opening of the ear, in the sense of revealing something (Isa. l. 5, etc.), which may have been the primary suggestion for the cutting off of the high-priest's ear by Peter. Still again, *pathar* signifies to interpret; Apollo was called Patareus (Horace, *Carm.* III. 4. 64, etc.), and Peter is generally the spokesman of the apostles, while according to tradition the Gospel of Mark was derived from his reminiscences.

the surname Petre or Petros when as the first Apostle he became identified with Pisces as the opener of the year at the spring equinox.

Various critics have suggested, and it cannot be doubted, that Matt. xvi. 19, gives Peter the character of the Roman Janus. Originally a solar figure, James is the key-bearing god, the Opener (*Patulcius*) and Closer (*Clusius*) as especially connected with New Year's day on the first of the month named from him, January.¹³ As the opener and closer of the day, he is the gate-keeper of the celestial palace, who looks simultaneously on the eastern and western quarters, whence he is represented double-headed, and he is also the god of gates and doors, to whom it is given to open and close, and bind and loose, all things in heaven, on earth and on the seas (Ovid., *Fasti* I, 117-140; Macrobus, *Sat.* I, 9). The Mithraic Supreme God, Kronos or Aion (= Boundless Time), is also the solar opener and closer of the day, sometimes figured with two keys (Cumont, *Textes et Monuments*, p. 196, fig. 21); and Peter is sometimes represented with two keys, one of gold for opening, and one of iron for closing, while in the Persian *Shah Namah* the sun itself is a golden key that is lost during the night (Goldziher, *Heb. Mythol.*, p. 98). Moreover, Proteus as the Greek counterpart of Janus, bears the keys of all things, and (like Peter) is considered first (Gr. *protos*—*Orphic Hymn*, XXV; cf. Robertson, *C. and M.*, p. 351).

But in his general character, Simon Peter is evidently enough a counterpart of the Greek Poseidon, the god of the sea, of sailors and fishermen, who is allotted to Pisces in the scheme of the twelve gods and the signs (see above), and who was called Petraios=Of-a-rock by the Thessalians as being fabled to have divided (or opened) the rock through which flows the river Peneios into the sea* (Pindar, *Pyth.* IV, 138, *et schol.*). Pisces is the sign of the (two) fishes and the ruler of fishermen; and according to the Gospel of John (i. 44), both Peter and his brother Andrew (and also Philip—see below) belonged to Bethsaida (in Galilee), which name is the Graecized form of Beth-Zeidah=Place of Fishing. Zeidah appears to be a variant of Zidon (in Gr. Sidon), anciently supposed to signify Fish-town (Justin. XVIII, 3); and in accordance with this etymology, *Poseidon* appears to have been derived from *Zidon* or *Sidon* by some—as by Sanchuniathon, according to whom the Phoenician Sidon was a female counterpart of Poseidon (in Eusebius, *Præp. Evang.* I, 10). In the astronomical view, Bethsaida is the residence

¹³ The oldest festival of Peter, on Jan. 18, coincided with the sun's entrance into Aquarius, with which sign Peter appears to have been arbitrarily associated by some.

of Simon Peter, Andrew (=Jacob) and John as the apostles of the "watery signs"; the author of the Gospel of John probably also referring Philip to that town through a confused recollection of the fact that the Bethsaida of Luke x. 10, was in the jurisdiction of Philip the Tetrarch (*cf.* Matt. xiv. 13). But according to the synoptics (Mark i. 21, 29 and parallels), the first four Apostles called were of Capernaum, the home city of Jesus—for they were originally brothers.

Simon Peter was the son of Jonas (in the Aramaic form, *Bar Jona*) according to Matt. xvi. 17 and the Textus Receptus of John i. 42, xxi. 15-17, some of the MMS of John having "son of Joannes"; and as Jonas is one of the several Greek variants of Joannes (John), it is probable that the extant readings in Matt. and John arose through a misunderstanding of the abbreviated phrase "Simon, of Joannes" for "brother of Joannes."

According to Mark (i. 29-33, *cf.* Luke iv. 38,39; Matt. viii. 14, 15), the first four Apostles, shortly after their call, went into the house of Simon and Andrew with Jesus, who cured Simon's mother-in-law of a fever (Mark) or a "great fever" (Luke). The mythic fever is primarily that of the earth-mother in midsummer (see "The Cosmic Madness, *Open Court*, XXXIII, pp. 629-633); and in the Greek and Roman scheme of the twelve gods and the signs, Poseidon (Neptune) is allotted to Pisces, and his female counterpart, Demeter (Ceres) is allotted to the opposite sign, Virgo—the heaven-father Kronos and earth-mother Rhea being the parents of both Poseidon and Demeter (Hesiod, *Theog.*, 452, etc.). The wife of Simon Peter of Pisces therefore corresponds to Demeter (Ceres) of Virgo, the only woman in the zodiac, while Peter is the only Apostle represented as married in the New Testament (see 1 Cor. ix. 15; *cf.* *Clementine Recognitions*, VII, 25; Clement of Alexandria, *Strom.* III, 6; VII, 11; Eusebius, *H. E.* III, 30); and Peter's mother-in-law corresponds to the earth-mother Rhea, whose fever is cured at the close of the hot season—Virgo having been a summer sign during the six thousand years preceding the Christian era.¹⁴

In all probability it is because Simon Peter was recognized as the Apostle of Pisces that he was given the most prominent place among the three apostles in Luke's story of the multitudinous draft of fishes, which is peculiar to that Evangelist (v. 1-11). Jesus saw two ships near the shore of the Sea of Galilee, one of which belonged

¹⁴According to tradition, Peter's wife was Perpetua or Concordia (Meyer, *De Petri Conjugio*) and his mother's name was Joanna (Coteler, *Ad Const. Apostol.* II, 63, etc.).

to Simon (and Andrew originally) while the other belonged to Jacob and John, and Jesus and Simon were in the ship of Simon when the latter made the miraculous draft with the assistance of Jacob and John in their ship. "And Jesus said to Simon, Fear not; from henceforth thou shalt be capturing men"—this metaphorical phrase for making converts doubtless appearing in the original form in Mark i. 17, where Jesus says to the first four apostles called, "Come after me, and I will make you to become fishers of men" (*cf.* Matt. iv. 19). In fact, it is probable that we have in this phrase the primary suggestion for the story of the multitudinous draft as developed in accordance with the nature mythos (*cf.* also Matt. xiii. 47, 48; Jern. xvi. 16, and see the present writer's "Cosmic Multiplications," *Open Court*, XXXIV, p. 111). In the variant story of this draft in the John appendix, Jesus stands on the shore during the taking of the fishes, and Simon Peter shortly casts himself into the sea and swims to Jesus, and afterwards draws the net to the land. In another fish story, peculiar to Matt. xvii. 24-27, Jesus tells Peter that he will find a stater in the mouth of the first fish he catches, so he can pay the tax due from both of them; the coin being a mere variant of the mythic finger-ring (for the sun) thrown into the sea and swallowed by a fish (for the underworld) from which it is shortly recovered (see "The Cosmic Mouth, Ears and Nose," *Open Court*, XXXIII, p. 485). Again the two fishes of Pisces appear in the Multiplication of the five loaves and two fishes in all the Gospels; but as Peter is not mentioned in this story, it was probably originated before he was recognized as the apostle of Pisces, perhaps having been suggested by an earlier recognition of Jesus as the Pisces or Fish incarnation. In Matthew's version of the story of Jesus as walking on the water, Peter also does so (xiv. 22-34); and Poseidon is frequently figured walking over the sea (Müller, *Ancient Art*, p. 432; *cf.* Homer, *Il.* XIII, 17 sq.), while the feet of the cosmic man and human beings were allotted to Pisces (see "The Cosmic Man and Homo Signorum," *Open Court*, XXXV, pp. 34-36. Any other apostle would have served as well as Peter if the original story had referred to the walking of a believer on the troubled waters of life, the generally received interpretation). As the Apostle of Pisces, Peter is the first to recognize Jesus as the Messiah, or Pisces incarnation (Mark viii. 29 and parallels). Pisces being the first sign of the Christian era to which belongs the annual rebirth or resurrection of the Sun, Jesus after his resurrection first appears to Peter and then to the other apostles (1 Cor. xv. 5), and Peter

was the first apostle to look into the empty sepulchre of Jesus (Mark xxiv. 12; cf. John xx. 1-10).¹⁵

Poseidon both causes storms and calms the sea (Homer, *Il.* XIII, 27; Virgil, *Aen.* V, 817), and thus is represented as sometimes angry with Zeus, attempting to intimidate his mighty brother, while again he is yielding and submissive to the latter (*Il.* VIII, 440; XV, 176, etc.). In the *Iliad*, Poseidon is also the opponent of the sun-god Apollo; and Peter is sometimes violent, sometimes calm and submissive to the solar Jesus. In Mark ix. 31-33 and Matt. xvi. 21-23, Peter rebukes Jesus and is in turn rebuked by the latter, who says, "Get thee behind me, Satan (=Adversary)," while in Luke xxii. 31, Jesus tells Peter that Satan desired to have him. He cravenly absents himself from the trial of Jesus, whom he falsely denies, cursing and swearing, till the cock crows (originally thrice), after which he weeps bitterly (Mark x. 66-72 and parallels); and according to Manilius, one born under Pisces had a hateful, prattling tongue, was always wrong and full of wild desire (*Astron.* IV, 25).¹⁶ Mythically, Peter weeps as a figure of Pisces, which had anciently been the last of the "watery signs" of the rainy season;¹⁷ while the crowing of the cock shortly before sunrise indicates that the Apostle was recognized as an opener of the day as well as of the year.

As the first Apostle, Peter was recognized as the leader of the Jewish Christian church (Gal. ii. 1-10, etc.), being represented in Acts as a miracle worker like Jesus.¹⁸ As Pisces was the sign of the feet, so Peter cures a man lame from birth (Acts iii. 1-11), and another, Aeneas, lame for eight years (ix. 32-35);¹⁹ and as Pisces

¹⁵ For detailed explanation of these mythic stories, see "The Cosmic Feet," *Open Court*, XXXIII, p. 362.

¹⁶ As the name of the first Apostle, the Hebrew original of Peter or Petrus is said to signify "the First" in the *Toledoth Jeschu* of Huldrich (Baring-Gould, *Lost and Host, Gospels*, p. 104); doubtless through a misunderstanding of the Hebrew *petter*=opener, first-born, rendered "firstling" in the A. V. of Ex. xiii. 12, etc.

¹⁷ According to Plutarch, the fish was a pictograph of hatred in Egypt, where the priests wrote up, "Hate fish" (*De Isid.*, 32). Horapollo makes it signify "anything unlawful" because eating fish was an abomination in the Egyptian sacred rites (*Hieroglyph.* I, 44; cf. *Laws of Manu*, V, 15, 16). The Greeks sometimes called a stupid fellow a fish, and some astrologers held that one born under Pisces was simple, talkative, passionate, etc. (Hippolytus, *Philosophumia*, IV, 26.)

¹⁸ In Navarre, prayers for rain were formerly said to Peter, and if rain did not fall immediately, his image was plunged in a river, in the belief that he could thus be compelled to send it (Frazer, *Golden Bough*, I, p. 111). Moreover, Peter of Pisces the "watery sign" is the only Apostle named in the story of the washing of the feet of Jesus (John xiii. 4-12), and the feet of the *Homo Signorum* have always been allotted to Pisces, originally when it was the last sign.

¹⁹ In the Roman Catholic church, he is the first Father or Pope—Lat. Papa, Gr. Pappas, the child word for Pater=Father.

had become the first sign, to which belonged the annual rebirth or resurrection of the sun-god at the spring equinox, so Peter raises Tabitha from the dead (ix. 36-40). As an opener, he was miraculously delivered from prison on two occasions: first, together with the other Apostles, when an angel opened the prison doors (v. 19); second, alone at night, when guarded by four quaternions of soldiers and sleeping between two of them, an angel appearing, and a light (as if of the dawn) suddenly shining in the prison and the two chains on his wrists falling off—after which he was led out of the city through the iron gate (as if from the underworld), which opened of its own accord (xii. 3-11). The latter account is probably the earlier, and may well have been suggested by the rising of Pisces with the sun at the spring equinox; indeed, it is said that Herod (as a night figure) intended to keep Peter in prison until after Easter (xii. 4). The two chains correspond to the cord (or cords) that bind together the two Fishes of Pisces; and the Hebrew *pethah* signifies a gate or door, while *pathah* signifies to unbind, to set free—from chains in Jerm. xl. 40.²⁰ After his second escape, Peter went to the house of John Mark (supposed to be his son, as suggested by 1 Pet. v. 13), where he was first seen by a damsel named Rhode (Acts xii. 13), who was probably a daughter of Peter originally, for Rhode was one of the three children of Poseidon (Apollod. I. 4-4. In later tradition, Peter has a daughter Petronilla). Rhode or Rhoda=Rosy, is an appropriate name for the dawn (the wife or daughter of the solar opener), and it is supposed to be a Greek equivalent of the Phoenician Adamath (Andromeda), interpreted the Rosy-one (Brown, *Prim. Constcls.* I. p. 49), who was chained to a rock in the Greek myth, and who is constellated just above Pisces. She is one of the so-called family group of constellations, which includes the mother, Kassiopia (=Rosy-faced; Brown, *Ibid.*, p. 38) and the father, Kepheus (whose name as we have it is apparently from the Ph. *Keph*=a stone; but in its original form it quite probably signified Head in the sense of Leader or Chief, from the widely distributed root *kep* or *keph*, with the primary significance of "something rounded or curved"—Heb. KPH, cf. Sansc, *Kapala*, Gr. *Kephale*, Lat. *caput* for the top, head, chief, etc. According to tradition, Peter was a bald-headed old man—Nicephorus, *H. E.*, II. 37, etc.). It is not improbable that Peter=Kephias was iden-

²⁰ Miraculous escapes from prison are not uncommon in ancient legend; many of them relating to the rising of the sun god, who is represented on Babylonian seals as stepping through the eastern gate or door, the leaves of which have been swung back by the two warders (Savce, *Rel. Anc. Eg. and Bab.*, p. 79)

tified by some with Kepheus, who is figured up-side down, with his feet toward the pole of the earth, in the far north of the house of Pisces; and according to tradition, Peter was crucified head down at Rome (Origen in Eusebius, *H. E.*, III, 1; Euseb., *Dem. Evang.* III, p. 116c, etc. John xxi. 18, 19, has been recognized often but erroneously as a prophecy of the crucifixion of Peter). Moreover, Peter is the key-bearer, and the constellation Kassiepia was at one time known to the Greeks as the Lyconian Key, from the figure formed by its chief stars, while Aratos describes it as a door with a key (Allen, *Star Names*, p. 143).

Andrew, in Greek Andreas=Manly, is here recognized as having been originally a surname of Jacob (son of Zebedee) as the Apostle of Aquarius, the only man in the zodiac; and it is probably that Andrew first became a separate Apostle and brother of Simon Peter when the latter became the first Apostle, with Judas (Iscariot) relegated to the last place among the twelve—the twelfefold grouping being maintained by the omission of the duplicate Judas (in Mark and Matt.) or Thaddaeus-Lebbaeus (in Luke and Acts). In the New Testament, we are told practically nothing of Andrew; he is only a name in the synoptics and supernumerary in the original group of the first four Apostles, as we saw above. He is coupled with Peter in the catalogs of Matt. and Luke; in the call of the first four apostles in Matt. and Mark, and in the story of the cure of Peter's mother-in-law in Mark (probably by an interpolation); but he is omitted from Luke's call of the first apostles, and is placed after John in the catalogs of Mark and Acts, while we also find "Peter and Jacob and John and Andrew" in Mark xiii. 3. Elsewhere in the New Testament, Andrew is mentioned only in John—in the call of the first five apostles; where he is the brother of Peter; in vi. 8, the story of the multiplication of loaves and fishes (where we might expect to find Peter), and incidentally in xii. 22, in connection with Philip. The equation Jacob=Andrew is primarily indicated by the fact that Luke has Jacob but not Andrew among the first apostles called, while in the corresponding Joannine group we find Andrew but not Jacob (see above). Nevertheless, there is a remote possibility that Andrew was originally a separate but supernumerary Apostle, introduced as the twin brother of Simon Peter for the purpose of supplying figures for the two fishes of Pisces. There is no apparent reason for supposing that "Andrew" was ever a surname of Simon (Peter); but Andrew may have been taken by some for a counterpart of the Patriarch

Reuben, whose symbol was a man, and who has the first place in most of the Old Testament catalogs.

The martyrdom of Andrew by crucifixion, on a Greek or Andrew's cross (as suggested by the fact that his name is Greek) is related in the *Acts of Andrew*, where he is said to have been put to death in Petrae, a city of Achaea, by order of the proconsul Aegeas or Aegeates—as perhaps suggested by the story of the Athenian Aegeus who in one account had Androgeus (=son of Andros) murdered (Pausan. I, 27, 9; Diodor. IV, 60, etc.), December 30, was fixed as the date of Andrew's martyrdom, doubtless because that month was allotted to him by those who allotted January (the month of Janus) to Peter.

Jacob²¹ and John. The allotment of Simon Peter to Pisces and Philip=Horse-lover to Sagittarius, the Man-horse, leaves Aquarius for Jacob (whence his surname Andrew) and Capricorn for John. Jacob and John are both fishermen; and Capricorn ruled over sailors (Manilius, IV, 25) while Aquarius ruled the sea and the waters in general (IV, 20). The Hasmonean counterpart of John (Joannes) was Joannes Gaddis (see above): and it is not impossible that this surname was referred by some to the Hebrew *gadi*=a young goat, or to the Syriac *gadio*=a goat, while Capricorn was generally known as the Goat or Sea-goat, although figured with a fish's tail (see Allen, *Star Names*, pp. 135-138). In the Acts of Philip, an early Christian work, John is called "son of Barga"; i. e., "son of the living water." Jacob and John are sons of Zebedee (Gr. Zebdaios; Syr. Zabdai, for Heb. Zabdi=Gift; i. e., Gift of God, Zabdiel, or Gift-of-Jehovah, Zebadiah), of whom nothing is related except that he was present when his sons were called by Jesus (Mark i. 20; Matt. iv. 21, but not Luke). It is not impossible that Zebedee was represented originally as the father of Jesus and his four brothers, before the latter were differentiated from the first four Apostles. Thus it is only in Matt. (and John) that we find Jonas as the father of Simon Peter, and the comparatively late introduction of Joseph as the father of Jesus has already been pointed out. In the Gospel accounts of the women at the cross of Jesus, Matthew's "mother of Zebedee's children" (xxvii. 56) equates with Mark's "Salome" (xv. 40; cf. xvi. 1) and Luke's "Joanna" (xxiv. 10); but there is no other evidence that either of these names belonged to the mother of Jacob and John—in fact, in Luke viii. 3, Joanna as one of the female followers

²¹ In the Greek and English of the Old Testament and New Testament, the Hebrew "Jacob" is always transliterated "Jacob"; while the Apostle is "Jakobos" in Greek, "Jacobus" in Latin, but "James" in English.

of Jesus is called the wife of "Chuza, Herod's steward" (see Table I).

According to the catalog of Mark (and there only), Jesus gave Jacob and John the surname of Boanerges, which is there interpreted "Sons of thunder"; for these Apostles were allotted to the storm signs Aquarius and Capricorn, and accordingly were conceived as bold and impetuous. In other words, they were zealous (like Peter), which is in accordance with the character of their Zealot and Hasmonean counterparts. Thus, in Mark ix. 38-40, they take it upon themselves to rebuke one who cast out devils in the name of Jesus; and are rebuked in turn by the latter (*cf.* Luke ix. 49-50); and in Luke ix. 54, they say to Jesus: "Lord, wilt thou that we should call down fire from heaven and consume them [certain unbelieving Samaritans] as also did Elijah?" (2 Kings i. 10-12—this fire representing lightning in the mythic view). It is not improbable that these two Apostles have the two swords in Luke xxii. 36-38.

Jacob and John requested of Jesus that one of them might sit at his right hand and the other at his left hand in the glory of his kingdom, and they declared themselves able to drink of the cup (of suffering) that he was to drink and to be baptized with the baptism (of blood) with which he was to be baptized; but Jesus told them that while they would drink of that cup and be baptized with that baptism (we know that the Zealot Jacob was crucified), it was not in his power to grant that they should have seats as requested, and he added that whoever among the Twelve desired to become great and first would be servant, and bondman to the rest—in other words, last (Mark x. 35-45, and Matt. xx. 20-27, in the latter text the request being put in the mouth of the mother of Zebedee's sons). A variant parallel to this account is found in the story of Buddha; two of his disciples, Upatishya and Maudgalyayana, being said to have prayed in a previous incarnation that they might sit respectively on his right hand and left hand when he appeared on earth, which prayer was finally granted (Bigandet, *Burmese Life*, p. 153; Lillie, *Influence of Buddhism*, p. 44). This appears to be the earlier and correct form of the mythic concept, the basic idea evidently being that two disciples are actually distinguished from the others as flanking figures in relation to the Master, which is denied in the Gospel account; and there can be little doubt that these flanking figures originally represented the sun and the moon, respectively on the right and the left of the cosmic god. In Egyptian mythology, the cosmic god had the sun for his right eye and the moon for his left eye, while the eastern solar flabellum was his right hand and

the western flabellum was his left hand (see previous articles on "The Cosmic Eyes" and "The Cosmic Hands"). In the Old Testament story of the birth of Jacob and his brother Esau (Gen. xxv. 26), Jacob (in his original lunar character) is born after Esau (=the Hairy, a solar figure), "his hand holding the heel of Esau, so his name was called Jacob" (as if 'one who takes hold by the heel,' from YKB=a heel); and while this means that the nation of Jacob (Israel) originated after that of Esau (Edom), nevertheless the lunar Jacob as the heel corresponds to the west and the cosmic left hand, while the solar Esau corresponds to the east and the right hand. In accordance with this, the Apostle Jacob belongs on the left hand of Jesus, and John on the right hand, the place of honor; in all probability John thus becoming the beloved disciple of the Gospel of John, just as Upatishya is Buddha's beloved disciple (and as the Apostle of the right hand, John may have been identified with the Patriarch Benjamin=Son of the right hand). But as Peter has the first place among the Apostles, Jesus is made to intimate that both Jacob and John will be in the lowest or last place (see above, and *cf.* Mark ix. 33-35; Matt. xx. 26, 27); and as allotted to Aquarius and Capricorn these Apostles have the last two places in the zodiac in relation to the annual course of the sun, with the first place belonging to Peter in Pisces.²² As flanked by Jacob and John for Aquarius and Capricorn, Jesus would be placed at the winter solstice about 2000 B.C., which in itself indicates a pre-Christian origin for the mythic concept.

[TO BE CONTINUED.]

²² Nevertheless, some appear to have given Jacob the first place, perhaps because his Old Testament counterpart was father of the twelve Patriarchs. Thus Jacob as the brother of Jesus was the first to see the latter after his resurrection, according to the interpolated 1 Cor. xv. 7; and Jacob the brother of John was the first martyr, executed with the sword, according to Acts xii. 2. Subsequent mentions of Jacob in Acts are evidently considered references to the brother of Jesus (xii. 17; xv. 13; xxi. 18).