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# FOR THE THELEMITES

ROSE AND ALEISTER CROWLEY'S STAY IN EGYPT IN 1904  
A STUDY OF THE CAIRO WORKING  
AND WHAT IT LED TO

BY  
PERDURABO ST



*FRATER PERDURABO, to whom this revelation was made with so many signs and wonders, was himself unconvinced. He struggled against it for years. Not until the completion of His own initiation at the end of 1909 did He understand how perfectly He was bound to carry out this work. (Indeed, it was not until his word became conterminous with Himself and His Universe that all alien ideas lost their meaning for him). Again and again He turned away from it, took it up for a few days or hours, then laid it aside. He even attempted to destroy its value, to nullify the result. Again and again the unsleeping might of the Watchers drove Him back to the work; and it was at the very moment when He thought Himself to have escaped that He found Himself fixed for ever with no possibility of again turning aside for the fraction of a second from the path.*

*The history of this must one day be told by a more vivid voice. Properly considered, it is a history of continuous miracle.*

THE EQUINOX OF THE GODS, 1936 E.V.

Being mindful of the multiethnic “Chio Khan”<sup>4022</sup> of the streets of Cairo and Helwan we find Aleister Crowley in *The Sword of Song. Called by Christians The Book of the Beast*, published in 1904 E.V., give what appears to be the first published identification of Himself as “The Beast”:

Yet by-and-by I hope to weave  
A song of Anti-Christmas Eve  
And First- and Second-Beast-er Day.  
There's one who loves me dearly (*vrai!*)  
Who yet believes me sprung from Tophet,  
Either the Beast or the False Prophet;  
And by all sorts of monkey tricks  
Adds up my name to Six Six Six.  
Retire, good Gallup! In such strife her  
Superior skill makes you a cipher!  
Ho! I adopt the number. Look  
At the quaint wrapper of this book!  
I will deserve it if I can:  
It is the number of a Man.<sup>4023</sup>

In *Confessions* he says concerning this:

*I have never lost sight of the fact that I was in some sense or other The Beast 666. There is a mocking reference to it in 'Ascension Day', lines 98 to 111. The Sword of Song bears the sub-title 'called by Christians the Book of the Beast'.*<sup>4024</sup>

In MTP he wrote:

*Before I touched my teens, I was already aware that I was THE BEAST whose number is 666. I did not understand in the least what that implied; it was a passionately ecstatic sense of identity.*<sup>4025</sup>

I also notice that Crowley had written in his diary in August 1906 E.V.:

*The Golden Rule "The most spiritual meaning is the right one", so that even if John wrote of Nero and Rome, you turn his dross into gold...*<sup>4026</sup>

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<sup>4022</sup> See note<sup>246</sup> and note<sup>1300</sup> above.

<sup>4023</sup> Aleister Crowley. *The Sword of Song. Called by Christians The Book of the Beast*. Benares [Actually Paris]: Society or the Propagation of Religious Truth, 1904, *Ascension Day*, Verses 98-111. ♦ Aleister Crowley. *The Collected Works of Aleister Crowley*. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume II, 1906, pp. 146-7. (*The Sword of Song. Ascension Day*) ♦ The book's title was on the wrapper written as “Y<sup>e</sup> SWORD OF SONG” (For this, see later in this chapter) ♦ “Tophet” (Hebrew תַּפֶּת) is the place of eternal fire, hell, Gehenna. ♦ On the writing of the book see: *Ibid.*, 200-1 (Note<sup>71</sup>). ♦ For “Six Six Six.”, see note<sup>4211</sup> below.

<sup>4024</sup> *Confessions*, p. 387.

<sup>4025</sup> MTP, Section 1 [Vol. 1.], pp. XI-XII. (Introduction, pp. IX-XXV.) ♦ See also note<sup>1384</sup> above.

<sup>4026</sup> Aleister Crowley and Marcelo Motta. *Sex and Religion*. The Equinox. Vol. V, No. 4. March MCMLXXXI o.s. Nashville, TE: Thelema Publishing Company, 1981 E.V., p. 93. (“August 14th” [1906 E.V.]) (*The 1906 E.V. Diary*, pp. 71-105.)

A note to “*Ascension Day*” tells us that the “one\* who loves me dearly (*vrai!*)” is “\* Crowley’s mother”, Emily Bertha Crowley, who in this way is being mentioned as a practitioner of some sort of Gematria by means of which she “by all sorts of monkey tricks” adds up her son’s name to Six Six Six!<sup>4027</sup> Crowley is then addressing a certain “Gallup” – evidently one well versed in similar tricks – by the words: “*Retire, good Gallup! In such strife her | Superior skill makes you a cipher!*”, thus making quite clear that the person is chanceless in these matters in comparison with his mother. This “Gallup” was Elizabeth Wells Gallup (1848-1934), an American educator who believed that the English statesman, essayist, and philosopher Francis Bacon (1561-1626), was the true author of Shakespeare’s works. Bacon had invented a cipher, the so-called ‘Biliteral Cipher’, and published it in 1623 in ‘*De Augmentis Scientiarum*’ (called in English “*Of the Dignity and Advancement of Learning*”).<sup>4028</sup> He wrote that it was a cipher that he had devised in Paris in his early youth [he stayed in France 1576-9] – a cipher based on mixing two type fonts: A = Aaaaa.; B = aaaab.; C = aaaba.; D = aaabb.; etc.<sup>4029</sup> Mrs. Gallup believed that the cipher was hidden in the italic words in Shakespeare’s plays and deciphered passages that revealed Bacon’s authorship together with his hidden life story. Elizabeth Wells Gallup had in 1899 published her theory and deciphering in a book which at the time of Crowley’s writing of *The Sword of Song* was the subject of a debate in newspapers, journals and books.<sup>4030</sup> Later it turned out that she frequently had omitted or added letters in order to make her cipher work.<sup>4031</sup> Crowley also has a note to her name saying: “*For information apply to Mr. Sidney Lee.*”<sup>4032</sup> Sidney Lee (1859-1926), whose name originally was Solomon Lazarus Lee, was a Shakespearean scholar and second editor of the *Dictionary of National Biography* (DNB) who had been educated at Oxford.<sup>4033</sup> He was well known as an expert on Elizabethan culture and especially on the life of William Shakespeare. He wrote extensively and often controversially about Shakespeare and in 1898 he published *A Life of William Shakespeare*, which

<sup>4027</sup> For the note to *Ascension Day*, see: *Aleister Crowley. The Collected Works of Aleister Crowley*. 3 vols. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, 1905-7. ♦ Vol. II, 1906, p. 146, line 111, note\*. (*The Sword of Song. Ascension Day*, pp. 144-63.) ♦ For Crowley’s mother, see: EG, p. 41, and *Confessions*, p. 35. ♦ On her naming of her son as “the Beast”, see also note<sup>4285</sup> below. ♦ For the birth, marriage, and death of Emily Bertha Crowley, née Bishop, see note<sup>2677</sup>, note<sup>2678</sup>, and note<sup>2679</sup> above.

<sup>4028</sup> *Francis Bacon. Opera Francisci Baronis de Verulamio: vice-comitis Sancti Albani, tomus primus: qui continet De dignitate & augmentis scientiarum libros IX. Londini: In Officina Ioannis Haviland, MDCXXIII (1623), p. 279. (“Exemplum Alphabeti Biliterarij.”)(LIBER SEXTVS. AD REGEM SVVM; CAPVT I, pp. 269-84.)*

<sup>4029</sup> *Ibid.*, pp. 278-9.

<sup>4030</sup> *Elizabeth Wells Gallup. The Bi-literal Cypher of Sir Francis Bacon Discovered in His Works and Deciphered by Mrs. Elizabeth Wells Gallup*. Detroit, Michigan: Howard Publishing Company and London, UK: Gay & Bird, 1899.

<sup>4031</sup> See: *William F. Friedman and Elizebeth S. Friedman. The Shakespearean Ciphers Examined: An Analysis of Cryptographic Systems Used as Evidence that Some Author other than William Shakespeare Wrote the Plays Commonly Attributed to him*. Cambridge, UK: Cambridge University Press, 1957, pp. 188-204. (XIII – *The Biliteral Cipher and Elizabeth Wells Gallup*, pp. 188-204.)

<sup>4032</sup> *Aleister Crowley. The Collected Works of Aleister Crowley*. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume II, 1906, p. 195. (“106. Gallup.<sup>329</sup>”)(*The Sword of Song. Notes to Ascension Day*).

<sup>4033</sup> (Sir) Sidney Lee, formerly Solomon Lazarus Lee (or Simon Lazarus Levi), (1859-1926). Shakespearean scholar and second editor of the *Dictionary of National Biography* (1891-1917 E.V.) From 1913-24 E.V. he was Professor of English Language and Literature at East End College, London and dean of the faculty of Arts of the University of London, 1918-22 E.V. Lee was born into a Jewish family in London but following his Bar mitzvah he drifted from Judaism. Knighted in 1911 E.V. ♦ For him, see: *The Times*. London, UK: The Times Publishing Company Ltd. ♦ Thursday, March 4, 1926, p. 9. (*Obituary – Sir Sidney Lee*, p. 9) ♦ For his name, see: *Richard Halpern. Shakespeare Among the Moderns*. Ithaca, NY: Cornell University Press, 1997, p. 174.



Exemplum Alphabeti Biliterarij.

A B C D E F  
 Aaaaa. aaaab. aaaba. aaabb. aabaa. acbab.  
 G H I K L M  
 aabba. aabbb. abaaa. abaab. ababa. ababb.  
 N O P Q R S  
 abbaa. abbab. abbbba. abbbb. baaaa. baaab.  
 T V W X Y Z.  
 baaba. baabb. babaa. babab. babba. babbb.

Neque leue quiddam obiter hoc modo perfectum est. Etenim ex hoc ipso patet Modus, quo ad omnem Loci Distantiam, per Obiecta, quæ vel Visui, vel Auditui subijci possint, Sensus Animi proferre, & significare liceat; si modò Obiecta illa, duplicis tantum Differentiæ capacia sunt; veluti per Campanas, per Buccinas, per Flammeos, per Sonitus Tormentorum, & alia quæcunque. Verùm ut Inceptum persequamur, cum ad Scribendum accingeris, Epistolam Internam in Alphabetum hoc Biliterarium solues. Sit Epistola interior;

Fuge.

was regarded for a number of years as a definitive work.<sup>4034</sup> Crowley was clearly aware of that Sidney Lee in a letter published in the London *Times* on December 20, 1901, had spoken of the Baconian Theory as “madhouse chatter”, “morbid psychology” and “foolish craze”:

[...] *The fantastic effort is irresponsible folly. Put briefly, the reason why it is impossible to extract legitimately a cipher from Shakespeare folio is because none is there.*<sup>4035</sup>

Several letters to the editor of *The Times* from persons for and against Gallup's theory, together with a full page article dealing with the matter, had appeared in *The Times* in December 1901 and January 1902.<sup>4036</sup> Even the author of Crowley's favourite English etymological dictionary the English philologist and linguist Walter William Skeat (1835-1912), wrote a letter arguing that according to Mrs. Gallup's new discovery Bacon in one instance (by using the word “heading” in the sense of “title or inscription at the head of a page, chapter, or other division of a book”, which first was attested in English in 1849) seemed to have employed 19th century English.<sup>4037</sup> Another letter writer was the English author and theosophist Alfred Percy Sinnett (1840-1921), who spoke in favour of Gallup's work:

*Mr. Sidney Lee in his polite way calls the patient and devoted Mrs. Gallup's work “a clumsy concoction of demonstrable falsehoods,” not knowing that it has been already fortified by a “demonstration” of its truth. More fashionable demonstrations will follow later on, and Baconians await them with amusement rather than with impatience as they watch the intervening discussion, in the course of which so many devotees of the ancient faith exert themselves to show that for one reason or another the Baconian authorship is improbable.*<sup>4038</sup>

Crowley later mentioned the Biliteral Cipher in *Magick without Tears* in a chapter on prophecy:

*Compare this with the chaotic Devices of the “bilateral-cipher” [sic] maniacs, by application of which it is easy to prove that Bernard Shaw wrote Rudyard Kipling. Or anything else! you pay your money, and you take your choice.*<sup>4039</sup>

<sup>4034</sup> Sidney Lee. *A Life of William Shakespeare*. London, UK: Smith, Elder & Co., 1898.

<sup>4035</sup> The Times. London, UK: Published by George Edward Wright at the Times Office. ♦ Friday, December 20, 1901, p. 6. (“BACON-SHAKESPEARE. TO THE EDITOR OF THE TIMES.” Signed “SIDNEY LEE”, p. 6.)

<sup>4036</sup> The matter ended in *The Times* with a full page article, January 6, 1902, headed “THE BI-LITERAL CIPHER OF FRANCIS BACON” and written by an anonymous correspondent, which in details explained the matter. ♦ Ibid. ♦ Monday, January 6, 1902, p. 9. (THE BI-LITERAL CIPHER OF FRANCIS BACON; (FROM A CORRESPONDENT.), p. 9.)

<sup>4037</sup> Ibid. ♦ Monday, December 30, 1901, p. 9. (“BACON-SHAKESPEARE. TO THE EDITOR OF THE TIMES”, signed “WALTER W. SKEAT.”, p. 9.) ♦ For instance, Crowley's *Magick Without Tears* contained many references to “Skeat” and his etymological dictionary, which originally was published in four parts between 1879 and 1882. ♦ Walter W. Skeat. *An Etymological Dictionary of the English Language*. Oxford, UK: At the Clarendon Press, (1879)-1882, 1884, 1887.

<sup>4038</sup> The Times. London, UK: Published by George Edward Wright at the Times Office. ♦ Saturday, January 4, 1902, p. 12. (“BACON – SHAKESPEARE. TO THE EDITOR OF THE TIMES.” Signed “A. P. SINNETT.”, p. 12.) ♦ Also: Ibid. ♦ Friday, December 27, 1901, p. 6. (“BACON – SHAKESPEARE. TO THE EDITOR OF THE TIMES.” Signed “A. P. SINNETT.”, p. 6.)

<sup>4039</sup> Aleister Crowley. *Magick Without Tears*. Ed. Karl J. Germer. Hampton, NJ: Thelema Publishing Co., 1954, p. 179. (CHAPTER XXXIX: Prophecy) ♦ Also as: Aleister Crowley. *Magick Without Tears*. Abridge Edition. Edited by Israel

A note to the above lines from 'Ascension Day' tells concerning *The Sword of Song's* wrapper:

*It had a design of 666 and Crowley's name in Hebrew (which, like most names, adds up to that figure) on the reverse.*<sup>4040</sup>

These words show us – as briefly mentioned already – that Fra. P. is aware of the fact that many names in history have been manipulated in order to fit the number 666, but at that time nobody knew that the number found in the earliest manuscript of the New Testament's Apocalypse known to us today is 616 (ϠΙϚ') and not 666 (ϠϠϠ)! When this is said one must remember that the number "666" not is found directly in *Liber L vel Legis* and that the Queen of Heaven styles Fra. P. "the prince-priest the Beast"<sup>4041</sup>, clearly of some specific reason as I shall discuss later on. And further, that it is the true number of the Sun and that it was the number attached to the stele of Ankh-af-na-khonsu, the "stéle of revealing", when W. and P. discovered it in Cairo. Later it was also aimed at by 'The Prophet of the lovely Star' through the construction of TO MEΓA ΘHPION<sup>4042</sup> primarily since it was the number of our Father, The Sun! The mentioned earliest manuscript of the Apocalypse known to us today is P. Oxy. 4499 (P<sup>115</sup>), referring to *Papyrus Oxyrynchus* which was found in Egypt by the two English archaeologists Bernard Pyne Grenfell (1869-1926), and Arthur Surridge Hunt (1871-1934).<sup>4043</sup> The many discovered papyrus fragments of this MS. were finds from excavations which took place from 1896 to 1906 E.V. It was not deciphered or published until the end of the twentieth century. P. Oxy. 4499 dates from around 225-275 A.D. and is today at the Ashmolean Museum in Oxford, England. It gives the number (Rev. 13.18) as ϠΙϚ (i.e. ϠΙϚ'), 616, chi (600) + iota (10) + stigma (6) = 616.<sup>4044</sup> This follows what is found in the fifth-century Codex Ephraemi Syri

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Regardie. St. Paul, MN: Llewellyn Publications, 1973, p. 258. (39. *Prophecy*)

<sup>4040</sup> Aleister Crowley. *The Collected Works of Aleister Crowley*. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume II, 1906, p. 147. (Note to v. 109.) (*The Sword of Song. Ascension Day*) • These sixteen Hebrew characters were written four by four in a square as אלהי סטער הכרע ולחי. As discussed below Crowley later in *Confessions* describes it as "a (very clumsy) transliteration". (See note<sup>4231</sup> below.) In Sepher Sephiroth we find two constructions: Aleister E. Crowley, אלהי סטער הכרע ולחי (=666); Aleister Crowley [Rabbi Battiscombe Gunn's v.l.], אלהי סטער הכרע ולחי (=666). Sepher Sephiroth. SVB FIGVRA D, in Aleister Crowley, et al. *The Equinox*. Vol. I., No. VIII. London: Wieland & Co., September MCMXII o.s. [1912 E.V.], p. 57. (in a special supplement.) • For "[Rabbi Battiscombe Gunn's v.l.]", see note<sup>935</sup> above. • For "Aleister E. Crowley", see also note<sup>4354</sup> below.

<sup>4041</sup> *Liber L vel Legis*, I, [15].

<sup>4042</sup> The word TO MEΓA ΘHPION has a numerical value of 666: T(300) + O(70) + M(40) + E(5) + I(3) + 1(A) + Θ(9) + H(8) + P(100) + I(10) + O(70) + N(50) = 666. Later it was revealed that ΘHPION, *Therion*, could be written in Hebrew characters as תריון (ThRION) = 666. • For TO MEΓA ΘHPION, see also note<sup>4295</sup> below. • For תריון, ThRION, see: *The Master Therion [Aleister Crowley]*. *Magick in Theory and Practice* (Being Part III of Book 4); By The Master Therion. 4 vols. (Sections). Printed: Paris, France: Privately printed at The Lecram Press, nd [1929/30]. Distributed in wrappers: [London, UK: Mandrake Press Ltd., 1930]. ♦ Section 3 [Vol. 3.], p. 259. (*Appendix III. Notes on the nature of the "Astral Plane"*, pp. 245-64.)

<sup>4043</sup> See: *The Oxyrhynchus Papyri*. Vol. LXVI. Ed. N. Gonis, et al. London, UK: British Academy for The Egypt Exploration Society, 1999, pp. 10-35. (*P. Oxy. 4499*, edited by J. Chapa) • Photos of P. Oxy. 4499 can be found online at <http://www.papyrology.ox.ac.uk/>

<sup>4044</sup> See: *The Text of the Earliest New Testament Greek Manuscripts. A Corrected, Enlarged Edition of The Complete Text of the Earliest New Testament Manuscripts*. Edited by Philip W. Comfort and David P. Barrett. Wheaton, IL: Tyndale House Publishers, Inc., 2001, p. 675. (Revelation, 13,18)(**P115 (P. Oxy. 4499)**, pp. 665-77.) • A photo of the fragment showing the number can be found online at <http://www.papyrology.ox.ac.uk/POxy/beast/beast616.html>

Rescriptus (C).<sup>4045</sup> And a Latin MS. in Düsseldorf (Düsseldorf Universitätsbibliothek, MS. B 3), copied in Corbie in northern France in the ninth century, has "sescenti sedecim" (DCXVI, 616).<sup>4046</sup> Tyconius, or, Ticonius, a Carthaginian Donatist who flourished around 370-380 A.D., also mentioned the number of the Beast as "sexcenti sexdecim" in his Latin Commentary on the Apocalypse, and he did not mention the number 666.<sup>4047</sup> When St. Jerome's Latin translation of the Bible, the *Vulgate* (editio vulgata, 'common version'), dating from the 4th century AD, in 1592 became the Roman Catholic Church's officially promulgated Latin version of the Bible, it stated that the number was "*fexcenti sexaginta sex*", *sexcenti sexaginta sex*, six hundred and sixty six.<sup>4048</sup>

There have been constantly recurring attempts to solve the riddle of the number(s) given in the Book of Revelation (13:18) using mainly the Greek alphabet but also the Hebrew alphabet. As early as the 2nd century A.D. the Greek church father St. Irenaeus, bishop of today's Lyons in France<sup>4049</sup>, gives three Greek solutions in his *On the Detection and Overthrow of the So-Called Gnosis* in form of the name Εὐανθας, 'Evanthas', which is of no account but which according to some is a name that in Latin means floridus, 'blooming'<sup>4050</sup>; Λατεινος, Lateinos, signifying 'the man of Latium', 'the man of Rome'; 'the Latin state'; and Τειταν, 'Titan', all adding up to 666.<sup>4051</sup> He knew of the existence of the number 616 but meant that it was due to the fault of the copyists and rejected it.<sup>4052</sup> Irenaeus had been instructed by St. Polycarp<sup>4053</sup>, bishop of Smyrna, who had been a disciple of St. John the Evangelist. The Greek bishop Andreas of Caesarea (vi-vii century A.D.) gave the following words/word pairs, each of them with a numerical value of 666, in his commentary to the Apocalypse: "Λαμπετις [a daughter of Helios]; Τειταν; Λατεινος; Βενεδικτος [Pope Benedict IX]<sup>4054</sup>, original name Teofilatto (died 1055/56); παλαι βασκανος [ancient sorcerer]; κακος οδηγος

<sup>4045</sup> See: H. C. Hoskier. Concerning the Text of the Apocalypse; Collations of All Existing Available Greek Documents; With the Standard Text of Stephen's Third Edition. 2 vols. London, UK: Bernard Quaritch, Ltd. 1929. ♦ Vol. II., p. 364. ("εξακοσiai δεκα εξ [Codex C])(COLLATIONS OF THE APOCALYPSE. APOC. XIII, pp. 333-65.) • See also note<sup>4117</sup> below.

<sup>4046</sup> H. A. G. Houghton. The Latin New Testament; A Guide to its Early Historie, Texts, and Manuscripts. Oxford, UK: Oxford University Press, 2016, p. 183. (PART II: TEXTS; 8 The Text of the Early Latin New Testament; (E) Revelation (Apocalypse, pp. 181-3.)

<sup>4047</sup> See: PATROLOGIÆ LATINÆ TOMUS XXXV. Sancti Aurelii Augustini, Hipponensis Episcopi, Opera Omnia. Tomus Tertius. Pars Altera. Parisiis: Apud Garnier Fratres Editores, et J.-P. Migne, Successores, 1902, p. 2444 B. ("Numerus, inquit, ejus est sexcenti sexdecim.") (Appendix tertii tomi: ADMONITIO DE SUBSEQUENTI EXPOSITIONE IN APOCALYPSIM. EXPOSITIO IN APOCALYPSIM B. JOANNIS. HOMILIA X.)

<sup>4048</sup> BIBLIA SACRA, VVLGATÆ EDITIONIS. SIXTI V. PONT. MAX. IVSSV RECOGNITA, ET CLEMENTIS VIII. auctoritate edita. Editio nova Verficulis distincta. Lugduni, Sumptibus Antonii Molin, MDCLXXXV (1685), Apocalypsis, Caput XIII, v. 17, on p. 892. (APOCALYPSIS BEATI IOANNIS APOSTOLI; CAPVT XIII, pp. 881- 2.)

<sup>4049</sup> Irenaeus Lugdunensis (Ob. c. 202 A.D.). Bishop of Lugdunum in Gaul, today's Lyons in France.

<sup>4050</sup> See: Augustyn Calmet. OUTHEDEN VAN HET NIEUWE VERBONDT, bestaande in redenvoeringen zoo over de H. Schryvers zelfs, als over de merkwaardigste zaken in hunne schriften vervat. 4 vols. Te Rotterdam, By Johannes Hofhout, MDCCXXV-MDCCXXXIX. Vol. II (1726), p. 297. (III. AFDEELING. Naam, of Merkteken van den Antikrift, pp. 295-300.)

<sup>4051</sup> Irenaeus Lugdunensis. Adversus Haereses, Book V, Chapter 30, (3.) • The book was written in five volumes in Greek with the title 'On the Detection and Overthrow of the So-Called Gnosis' but is normally referred to by its Latin title, *Adversus Haereses*, 'Against Heresies'.

<sup>4052</sup> Ibid., Book V, Chapter 30, (1.)

<sup>4053</sup> Polycarpus Smyrnensis (ob. 156 A.D.)

<sup>4054</sup> See: Wilhelm Martin Leberech de Wette. Kurzgefasstes exegetisches Handbuch zum Neuen Testament. Von Dr. W. M. L. de Wette. Kurze Erklärung der Offenbarung Johannis. Dritten Bandes zweiter Theil. Zweite Auflage. Mit einer Vorrede von Dr. Fr. Lücke. Leipzig: Verlag von S. Hirzel, 1854, p. 131. (A. Cap. XII - XIV. Zwischenscenen. I. Cap. XII. XIII. Die Feinde Christi und seines Reiches. Cap. XIII, 18, pp. 130-3.)



[evil guide]; αληθης βλαβερος; αμνος αδικος [wrongdoing lamb]".<sup>4055</sup> Other words/word pairs discovered which had a numerical values of 666 were: ΑΡΝΟΥΜΕ [DENY, REFUSE]; ΠΕΡΣΑΙΟΣ; ΣΑΡΜΝΕΟΣ; ΕΥΙΝΑΣ; ΧΑΙΕΝ; ΠΑΛΑΙ ΒΑΣΚΑΝΟΣ; ΑΜΝΟΣ ΑΔΙΚΟΣ; Ο ΝΙΚΗΤΗΣ [THE CONQUEROR]; ΑΝΤΕΜΟΣ; ΓΕΝΣΗΠΙΚΟΣ; ΟΥΔΠΙΟΣ<sup>4056</sup>, also, as mentioned already, Μαομετις, Mahumed<sup>4057</sup>, but also in Hebrew מעקומית, Makometh<sup>4058</sup>, and furthermore in Hebrew, among others, רומיית, Romiit, Romans<sup>4059</sup>, and לולתר, Lulter, Luther.<sup>4060</sup>

Most scholars today link the Beast of the Apocalypse with the Roman Emperor Nero, Nero Claudius Caesar Drusus Germanicus (A.D. 37-68), son of Agrippina and Gnaeus Domitius Ahenobarbus, who reigned from A.D. 54 to A.D. 68.<sup>4061</sup> German scholars had in the 1830s constructed the Greek Νέρων Καίσαρ, Emperor Nero, in Hebrew letters with a total numerical value of 666 as קסר | גרון, and with a total numerical value of 616 as קסר | גרו.<sup>4062</sup> Nero was titled as νέος Ἡλιος, 'new Helios' – a few years later the emperor Titus was titled as νέος Απόλλων, 'new Apollon'. Nero murdered, among others, his own mother and his wife, and he also became infamous for persecutions of Christians (and Jews). In A.D. 64 there occurred the great fire of Rome, a fire which destroyed three quarters of the capital. Many Romans held Nero responsible for the fire. The Roman historian and senator Tacitus (c. A.D. 56-120), implied that Nero himself may have been responsible for the disaster, however, no proof was produced. Nero held the Christians responsible for the fire. After the fire Nero plunged into unprecedented extravagances, one of them the building of the 'Golden House', an immense palace planned to cover a third of the capital. Soon a revolt took place and a new emperor was proclaimed by the legions, and the Senate

<sup>4055</sup> See: J. P. Migne. Patrologiæ Græcæ. Tomus CVI. Paris: Excudebatur et venit apud J. P. Migne editorem, ..., 1863, p. 340. (ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ ΚΑΙ ΗΓΑΠΗΜΕΝΟΥ ΑΠΟΚΑΛΥΨΙΣ; ΚΕΦΑΛ. ΛΗ', p. 340.)

<sup>4056</sup> For these, see: JOANNIS HARDUINI; E SOCIETATE JESU. COMMENTARIUS IN NOVUM TESTAMENTUM. AMSTELODAMI, Apud HENRICUM DU SAUZET, MDCCXLI (1741), p. 766. (IN APOCALYPSIN; BEATI JOANNIS APOSTOLI; COMMENTARIUS, CAPUT XIII, pp. 764-6.) • Also: Henrico de Bukentop. TRACTATUS DE SENSIBUS S. SCRIPTURÆ ET CABALA JUDÆORUM; AUCTORE F. HENRICO DE BUKENTOP. Lovanii [London], Apud Ægidium Denique, 1704, p. 131 (53.) (TRACTATUS DE CABALA; ARTICULUS III. De fecundo genere Cabalæ, pp. 122-37.) • Father Henry de Bukentop (1654-1716) of Ordinis Fratrum Minorum (the Franciscan Order).

<sup>4057</sup> See note<sup>1560</sup> and note<sup>1561</sup> above. • See also note<sup>4072</sup> below.

<sup>4058</sup> Henrico de Bukentop. TRACTATUS DE SENSIBUS S. SCRIPTURÆ ET CABALA JUDÆORUM; AUCTORE F. HENRICO DE BUKENTOP. Lovanii [London], Apud Ægidium Denique, 1704, p. 130 (50.) (TRACTATUS DE CABALA; ARTICULUS III. De fecundo genere Cabalæ, pp. 122-37.) • See also note<sup>1560</sup> and note<sup>1561</sup> above. • For Mohamed, see note<sup>4072</sup> below.

<sup>4059</sup> JOANNIS HARDUINI; E SOCIETATE JESU. COMMENTARIUS IN NOVUM TESTAMENTUM. AMSTELODAMI, Apud HENRICUM DU SAUZET, MDCCXLI (1741), p. 766. ("Romiit. Romana.") (IN APOCALYPSIN; BEATI JOANNIS APOSTOLI; COMMENTARIUS, CAPUT XIII, pp. 764-6.)

<sup>4060</sup> See: Augustyn Calmet. OUTHEDEN VAN HET NIEUWE VERBONDT, bestaande in redenvoeringen zoo over de H. Schryvers zelfs, als over de merkwaardigste zaken in hunne schriften vervat. 4 vols. Te Rotterdam, By Johannes Hofhout, MDCCXXV-MDCCXXXIX. • Vol. II (1726), p. 297. (III. AFDEELING. Naam, of Merkten van den Antikrift, pp. 295-300.)

<sup>4061</sup> On the number of the Beast and Nero, see e.g.: Richard Bauckham. The Climax of Prophecy: Studies on the Book of Revelation. London, UK: T & T Clark, 1993, p. 384f. (11. Nero and the Beast, pp. 384-452.) • Ben Witherington III. Revelation. Cambridge, UK: Cambridge University Press, 2003, p. 176f. (A Closer Look – 666, Nero, and the Ancient Art of Gematria, pp. 176-86.) • Robert H. Mounce. The Book of Revelation. Revised ed. Grand Rapids, MI, and Cambridge, UK: Wm. B. Eerdmans Publishing Co., 1998, pp. 261-3.

<sup>4062</sup> See: Wilhelm Martin Leberech de Wette. Kurzgefasstes exegetisches Handbuch zum Neuen Testament. Von Dr. W. M. L. de Wette. Kurze Erklärung der Offenbarung Johannis. Dritten Bandes zweiter Theil. Zweite Auflage. Mit einer Vorrede von Dr. Fr. Lücke. Leipzig: Verlag von S. Hirzel, 1854, p. 131. (A. Cap. XII - XIV. Zwischenscenen. I. Cap. XII. XIII. Die Feinde Christi und seines Reiches. Cap. XIII, 18, pp. 130-3.)

condemned Nero to die a slave's death; on a cross and under the whip. He committed suicide in A.D. 68. However, many thought that Nero instead of committing suicide had fled to the East and would come to power again, and in A.D. 69 a false Nero was put to death in the island Cythnus.<sup>4063</sup> I notice that Νέρων Καίσαρ has a numerical value of 1337, which, among other things, is the numerical value of ἀνατρέπω, to overthrow, ruin<sup>4064</sup>, and I recall these detached words said by Solon (c. 630-560 BCE), one of the Seven Wise Men of Greece, to Croesus, King of Lydia, on showing Solon his enormous wealth, in the *History of Herodotus* where the word is used:

[...] oftentimes God gives men a gleam of happiness, and then plunges them into ruin.<sup>4065</sup>

Scholars of modern times have come up with several solutions to the riddle of the number(s) of the Beast of the Apocalypse, 13:18. Many of these had to do with Rome and Roman Emperors. Some scholars constructed, for instance, the Latin Cæsar Romæ, the Emperor of Rome, in Hebrew with the numerical value of 616 and 666 as קיסר | רום, Roman emperor, (616), and קסר | רומים, Roman emperor, (666)<sup>4066</sup>, and 'Gaius Cæsar', Emperor Gaius, Caligula (Gaius Cæsar)(A.D. 12-41), was found in Greek with the value of 616, as Γαῖος Καίσαρ. The name Trajan, the Roman emperor whose full name was Marcus Ulpius Trajanus (A.D. 53-117), was transliterated into Hebrew with a numerical value of 666. Trajan was first spelt as תרינו, but later as תריין, the same Hebraization as θηρίον, 'beast'.<sup>4067</sup> And the family name Ulpius was also tried written with Greek letters adding to 666. In the 1640's the Dutch jurist, theologian, and statesman Hugo Grotius (1583-1645), suggested the Greek naming of the Roman emperor's family name, ΟΥΛΠΙΟΣ, Ulpius, but written in the later form of ΟΥΛΠΙΟΣ with a lunate sigma (Ϟ), which he counted as 6 instead of 200. Hugo Grotius argued that the lunate sigma could be read as ζ, stigma; episemon, with the numerical value of 6, and thus giving the name a total numerical value of 666<sup>4068</sup>, something, which although still mentioned in the twentieth century by some scholars, is incorrect.<sup>4069</sup> The lunate sigma, or,

<sup>4063</sup> See: *Cornelius Tacitus*. *Historiae*, I. 2.; II. 8-9. • Cornelius Tacitus (c. A.D. 55 - c. 117), Roman historian.

<sup>4064</sup>  $N(50) + \acute{\epsilon}(5) + \rho(100) + \omega(800) + \nu(50) + K(20) + \alpha(1) + i(10) + \sigma(200) + \alpha(1) + \rho(100) = 1337 = \acute{\alpha}(1) + \nu(50) + \alpha(1) + \tau(300) + \rho(100) + \acute{\epsilon}(5) + \pi(80) + \omega(800)$

<sup>4065</sup> This translation is taken from: *History of Herodotus*. Rawlinson's Translation. Edited by E. H. Blakeney, M.A. 2 vols. (Everyman's Library) London, UK: J. M. Dent & Sons, Ltd., 1910. ♦ Vol. I, p. 17 (I.32. 'Legend of Solon'). (*The History of Herodotus; The First Book, Entitled Clio*, pp. 1-109.) • The form of the word found in I.32. is ἀντρέψε (3rd singular aorist indicative active).

<sup>4066</sup> See: *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde des Urchristentums*. Giessen: J. Ricker'sche Verlagsbuchhandlung (Alfred Töpelmann). ♦ 2. Jahrgang 1901, p. 114. (C. Clemen. *Die Zahl des Tieres Apc 13,18*, pp. 109-14.)

<sup>4067</sup> For the spelling of Trajan as תרינו, see: *Theologische Quartalschrift*. Tübingen: Verlag der H. Laupp'schen Buchhandlung. ♦ Vierundfünfzigster Jahrgang. Erstes Quartalheft, 1872, p. 144f. (*Ueber die Zahl 666 in der Apokalypse*. Von Prof. Dr. Aberle, pp. [139]-47.) • For the spelling of Trajan as תריין, see: *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde des Urchristentums*. Gießen: Alfred Töpelmann. ♦ 19. Jahrgang 1919/20, p. 25. ("תריין = 666 = Ουλπιος.") (W. Hadorn. *Die Zahl 666, ein Hinweis auf Trajan*, pp. 11-29.)

<sup>4068</sup>  $O(70) + Y(400) + \Lambda(30) + \Pi(80) + I(10) + O(70) + C(6) = 666$  • The correct numerical value of the word is 860 ♦  $O(70) + Y(400) + \Lambda(30) + \Pi(80) + I(10) + O(70) + C(200) = 860$ .

<sup>4069</sup> See: *Hugonis Grotii*. *Annotationes in Novum Testamentum*. Denuo Emendatius Editae. 9 vols. Groningae, Ex officina W. Zuidema, MDCCCXXVI-MDCCCXXXIV. ♦ Vol. VIII (1830), p. 368. ("[...] et numerus eius sexcenti sexaginta sex] ΟΥΛΠΙΟΣ est nomen Traiani notissimum.") (ANNOTATIONES AD APOCALYPSIN; CAPUT XIII, pp. 353-69.) • *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde des Urchristentums*. Gießen: Alfred Töpelmann. ♦ 19. Jahrgang 1919/20, pp. 24-5. ("תריין = 666 = Ουλπιος.") (W. Hadorn. *Die Zahl 666, ein Hinweis auf Trajan*, pp. 11-29.) • For an 1848 discussion of it being erroneous, see: *David Thom*. THE NUMBER AND NAMES OF THE

'Byzantine sigma', C, c, which was used in first-century MSS and documents, and which has a certain resemblance to the English letter C, was used in place of both  $\sigma$  and  $\varsigma$ , and with a numerical value of 200. Finally, 666 was also the numerical value of ἡ λατίνη βασιλεία, 'the Latin queen', and it was also written with a numerical value of 616 as ἡ ἰταλὴ βασιλεία, 'the Italian queen'<sup>4070</sup>, furthermore, it has also been noticed that the Hebrew תהום | קדמוניה, the chaos of primeval times, has a numerical value of 666.<sup>4071</sup> It was also stated that since Rome was built on seven hills it therefore symbolized the seven-headed beast whereon the Scarlet Woman sat:

*So he carried me away in the Spirit into the wilderness. And I saw a woman sitting on a scarlet beast which was full of names of blasphemy, having seven heads and ten horns. (Rev. 17,3.)*

And since Mohamed also added to 666, and Constantinople, like Rome, was built on seven hills and was known as the City on the Seven Hills, it also typified the seven-headed beast.<sup>4072</sup>

It shall also be mentioned that the feminine התורה, ha-Torah, the Torah, the Law, has a numerical value of 616.<sup>4073</sup>

The Apocalypse is written in Greek but nobody says that the answer necessarily has to be a Greek name or word spelt with Greek letters though an idea which immediately suggests itself. The reason for finding two numbers in the MSS – where 616 perhaps/probably is the original number – could be explained by an error in writing if not a deliberated falsification, or perhaps even a deliberated strengthening of the original message hidden in the number 616 disregarding the warning given in the text. By this I mean that the numerical difference between the two numbers is fifty and in Hebrew fifty happens to be the numerical value of ך, eem, the termination added to regular masculine singular nouns forming their plurals, and the dual termination for both the masculine and the feminine gender is ך, eem. However, as I shall return to later it turns out that the two numbers are connected in a very special way!

TO MEΓA ΘHPION while working as editor of *The International* in New York City in 1918 E.V. in a strange manner got the solution to a problem regarding his Greek name's transliteration into Hebrew letters from a letter sent to the magazine's office by one of its readers, Samuel Aiwaz Jacobs:

*Please inform your readers that I, Samuel bar Aiwaz bie Yackou de Sherabad, have counted the number of the Beast, and it is the number of a man.*

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APOCALYPTIC BEASTS: With an explanation and application. In two parts. Part I. The Number and Names. London: H. K. Lewis, MDCCCLVIII, p. 184-8. (SUBDIVISION SECOND. SOLUTIONS WHICH HAVE THEIR ORIGIN IN THE GREEK METHOD OF COMPUTATION. 1. – SOLUTIONS ON THE PRINCIPLES OF GEMATRIA; Ουλπιος, pp. 184-8.) • The latter book was a large work written by the Scottish-born Rev. Dr. David Thom (1795-1862). However, the second part of the work was never published. • For Rev. Dr. David Thom and the book, see: SERMONS Preached in Bold-Street, and Crown-Street Chapels, Liverpool, by the late Rev. David Thom, D.D., Ph.D. With a brief memoir of his life. London: H. K. Lewis, 1863, p. [i]f. (Brief Memoir of the Life of David Thom, D.D., Ph.D., pp. [i]-lxviii.)

<sup>4070</sup> Zeitschrift für die neutestamentliche Wissenschaft und die Kunde des Urchristentums. Giessen: J. Ricker'sche Verlagsbuchhandlung (Alfred Töpelmann). • 2. Jahrgang 1901, pp. 114. (C. Clemen. Die Zahl des Tieres Apc 13,18, pp. 109-14.)

<sup>4071</sup> See: Hermann Gunkel; Heinrich Zimmern. Schöpfung und Chaos in Urzeit und Endzeit. Eine religionsgeschichtliche Untersuchung über Gen 1 und Ap Joh 12. Göttingen: Vandenhoeck und Ruprecht, 1895, pp. 377-9. (4. Babylonische Stoffe im späteren Judentum, pp. 282-379.)

<sup>4072</sup> See note<sup>1560</sup> and note<sup>1561</sup> above. • See also note<sup>4057</sup> above.

<sup>4073</sup> (5)ה + (200)ר + (6)ו + (400)ת + (5)ה = 616 • תורה, instruction, direction, precept; law; mode, manner.





*Bestia septem capitum in Deum blasphemans ab incolis terræ adoratur.*

*Les habitans de la terre adorent la beste à sept testes qui blasphement contre Dieu Apoc. 13*

112.

The seven headed beast is worshipped by men of all nations, as told in the Book of Revelations. Engraving.  
Credit: Wellcome Collection.



	ת	ר	י	ו	ן
	Th	R	I	O	N
(Read from right to left)	400	200	10	6	50
	666 <sup>4074</sup>				

However, that the Greek word θηρίον, ‘beast’, could be written in Hebrew letters as תריין had in fact been suggested back in 1904 E.V. by the German-Dutch Theologian Daniel (Erhard) (Johannes) Völter (1855-1942), in his book *Die Offenbarung Johannis neu untersucht und erläutert*<sup>4075</sup>, something that Samuel Aiwaz Jacobs clearly not was aware of. It would have delighted Aleister Crowley that this had taken place in the year 1904 E.V.! Daniel Völter wrote in a new edition of the book in 1911 E.V.:

*Wie ist der Verfasser von Kap. 13 auf die Zahl 666 gekommen? Er hat, wie ich meine, das griechische Wort θηρίον [or θηρίον] (= Tier) mit hebräischen Buchstaben geschrieben: תריין. Der Zahlwert davon ist 400 + 200 + 10 + 6 + 50 = 666.*<sup>4076</sup>

Another thing regarding תריין that I notice is that in Samaritan Aramaic the word is a substantival form of the cardinal number תריין, two, which, for instance, is found several times in *The Samaritan Targum*, and first in Genesis, 9:23.<sup>4077</sup>

Samuel Aiwaz Jacobs (1890/91-1971), was a Persian born American typographer, type designer, book designer, and publisher.<sup>4078</sup> Jacobs, whom a graphic journal styled the “*Persian printer-philosopher*”, founded c. 1923 E.V. Golden Eagle Press, a fine printing press located in Mount

<sup>4074</sup> *The Master Therion* [Aleister Crowley]. *Magick in Theory and Practice* (Being Part III of Book 4); By The Master Therion. 4 vols. (Sections). Printed: Paris, France: Privately printed at The Lecram Press, nd [1929/30]. Distributed in wrappers: [London, UK: Mandrake Press Ltd., 1930]. ♦ Section 3 [Vol. 3.], p. 256, Note 3. (on pp. 257-60) (APPENDIX III. Notes on the nature of the “Astral Plane”, pp. 245-64.) ♦ For this, see also: Confessions, pp. 834-5. ♦ Aleister Crowley. *The Revival of Magick and other essays*. (Oriflamme 2). Tempe, AZ: New Falcon Publications in association with Ordo Templi Orientis International, 1998 E.V., pp. 156-8. (A Memorandum Regarding The Book of the Law, pp. 156-61.)

<sup>4075</sup> Daniel Völter. *Die Offenbarung Johannis neu untersucht und erläutert*. Strassburg: J. H. Ed. Heitz (Heitz & Mündel), 1904, pp. 134-5. (III. Der Redaktor unter Trajan im Jahr 114/115 p. Chr., pp. 129-48.)

<sup>4076</sup> Daniel Völter. *Die Offenbarung Johannis neu untersucht und erläutert*. Zweite, völlig umgearbeitete auflage. Strassburg: J. H. Ed. Heitz (Heitz & Mündel), 1911, p. 105. (III. Die Einschaltung des Cerinth aus der Zeit Vespasians, pp. 77-138.)

<sup>4077</sup> See: Das samaritanische Targum zum Pentateuch. Zum erstenmale in hebraeischer Quadratschrift, nebst einem Anhang textkritischen Inhaltes herausgegeben von Dr. Adolf Brüll. Frankfurt a. M.: Verlag von Wilhelm Erras, 1875, p. 9. (תריין) – *Liber Genesis; Cap. XI*. [sic, but IX.] ט, pp. 9-10.)

<sup>4078</sup> For a biographical article on Jacobs, see: The Publishers' Weekly. Ann Arbor, MI: R. R. Bowker Co. ♦ Vol. 152, No. 23, December 6, 1947, pp. 2562-8. (*The Golden Eagle Press: Its Flights Along Uncharted Ways*, by Paul McPharlin, pp. 2562-8.) ♦ For his obituary, see: The New York Times. New York, NY: The New York Times. ♦ Friday, September 17, 1971, p. 46. (SAMUEL A. JACOBS, DESIGNER OF BOOKS, p. 46.) ♦ The Publishers' Weekly. Ann Arbor, MI: R. R. Bowker Co. ♦ Vol. 200, No. 23, December 6, 1971, p. 39. (Obituaries; “Samuel Aiwaz Jacobs”, p. 39.) ♦ For Samuel Aiwaz Jacobs, see also: *Magick*. I-IV., Note 300 to page 508 on p. 761. ♦ Aleister Crowley. *The Revival of Magick and other essays*. (Oriflamme 2). Tempe, AZ: New Falcon Publications in association with Ordo Templi Orientis International, 1998 E.V., p. 211-2. (*Samuel Aiwaz Jacobs | Fragments*, pp. 211-2.) ♦ Richard Kaczynski. PERDURABO: THE LIFE OF ALEISTER CROWLEY. Berkeley, CA: North Atlantic Books, 2010, pp. 325-6. (CHAPTER THIRTEEN; *Amalantrah*, pp. 320-54.)

Vernon, NY, where he was working together with his wife Hilda, née Bosse.<sup>4079</sup> As to Jacobs name, I notice that in 1944 E.V. the couple had a son whom they named "*Samuel Aivaz Christophe-Marie Weber-Furlong Jacobs*", according to the front page of Mount Vernon's *The Daily Argus* "*one of the longest names on record*."<sup>4080</sup> Samuel Aiwaz Jacobs was born on February 12 either in 1890 or 1891, in Sherabad, Urmia in Persia, and he died on September 16, 1971 E.V., in Yonkers, NY, at the age of eighty. Jacobs was evidently not sure of his year of birth and in his younger years he stated that it was 1890 but later in life he gave it as 1891. On his WWI Draft Registration Card of June 1917 E.V. he gave his date of birth as February 12, 1890, and his age as 27<sup>4081</sup>, however, on his WWII Old Man's Draft Registration of April 1942 E.V. we find him stating his date of birth as February 12, 1891, and his age as 51.<sup>4082</sup> When he died in New York on September 16, 1971 E.V., the obituaries stated that he died at the age of eighty, and therefore born in the year of 1891<sup>4083</sup> – if he was born on February 12, 1891, his age was 80 years, 7 month, and 5 days on September 16, 1971 E.V. It must therefore be concluded that Jacobs ended up thinking that 1891 was his right year of birth.

As a boy Jacobs left Persia in order to get a proper education and went to Russia where he had relatives.<sup>4084</sup> Later he went to England, but after a couple of months there he decided to go America where he had relatives in Worcester, Massachusetts. In 1909 E.V. he went to New York City and started to work on a small weekly, the *Persian Courier*. He was engaged by the Mergenthaler Linotype Company, which had originated in Brooklyn, as a linguistic expert to design or revise exotic typefaces and prepare specimens of them to be printed. One of his accomplishments was to fit the 808 characters of Syriac to the 90 keys of the Linotype board. The Linotype typesetting machine which sets matter in slugs or solid lines had been invented by the German-born inventor Ottmar Mergenthaler (1854-1899), in the 1870s. Jacobs had learned his printing trade at Qalla, an American Presbyterian missionary boarding school for boys in Urmia in Persia. During the war Jacobs worked as a machinist at Remington Arms plant in Bridgeport, Connecticut, who produced arms under contract for several Allied powers as well as the U.S. Army.<sup>4085</sup> Later he became press agent and personal type setter (beginning in 1923 E.V.) for the American poet, painter and playwright Edward Estlin Cummings (1894-1962), who in his books

<sup>4079</sup> For the article on Jacobs, the "*Persian printer-philosopher*", see: Golden Eagle Press Is Shrine of Fine Printing and exotic editions – By P. K. Thomajan. ♦ Inland Printer, American Lithographer. Chicago, IL: Maclean-Hunter Publishing Co., Vol. 132, No. 1, March 1953, pp. 46-8.

<sup>4080</sup> The Daily Argus. Mount Vernon, NY: The Daily Argus. ♦ Friday, February 18, 1944, p. 1. (A GREAT BIG NAME FOR A VERY LITTLE FELLOW, p. 1.)

<sup>4081</sup> WWI Draft Registration Card – "*Samuel Aiwaz Jacobs, 244 Shelton [Street], Bridgeport, Connecticut.*" (June 5, 1917.)

<sup>4082</sup> [WWII Old Man's Draft] Registration Card – (Men born on or after April 28, 1877 and on or before February 16, 1897) – "*Samuel Aiwaz Jacobs*"; "*660 Locust St. Mt Vernon West N.Y.*" (April 27, 1942.)

<sup>4083</sup> The New York Times. New York, NY: The New York Times. ♦ Friday, September 17, 1971, p. 46. ("*He was 80 years old and had lived at the Sans Souci Nursing Home in Yonkers [New York].*") (SAMUEL A. JACOBS, DESIGNER OF BOOKS, p. 46.) ♦ The Publishers' Weekly. Ann Arbor, MI: R. R. Bowker Co. ♦ Vol. 200, No. 23, December 6, 1971, p. 39. ("*He was 80 years old, and had retired from business about five years ago.*") (Obituaries; "*Samuel Aiwaz Jacobs*", p. 39.)

<sup>4084</sup> The Publishers' Weekly. Ann Arbor, MI: R. R. Bowker Co. ♦ Vol. 152, No. 23, December 6, 1947, p. 2562. (*The Golden Eagle Press: Its Flights Along Uncharted Ways*, by Paul McPharlin, pp. 2562-8.) ♦ For his relatives in Russia, see note<sup>4102</sup> below.

<sup>4085</sup> WWI Draft Registration Card – "*Samuel Aiwaz Jacobs, 244 Shelton [Street], Bridgeport, Connecticut.*" (June 5, 1917.)

wrote his name in lowercase letters without punctuation, “e e cummings”.<sup>4086</sup> As a type designer Jacobs created, among others, the fonts Anacreon and Charter.

Crowley was at the time of Jacobs’s letter in communication with the Wizard Amalantrah, a contact established through the visions of the Camel, an American Ph.D. (Pharmacy), Roddie Minor (1884-1979), which gave birth to “*The Amalantrah Working*”.<sup>4087</sup> Here follows Crowley’s account from *Confessions* describing what took place in his communication with the Wizard just before Jacobs’s letter arrived at the office of *The International*:

*Besides this regular visit to the place where the Wizard lives, it was my custom to ask his aid in the solution of any problems which occurred in the course of my regular working. On the night of [Sunday] February 24th, [1918 E.V.] I happened to want to know whether I could use my name in the Great Order, TO MEFA ΘHPION, in conjunction with Hebrew letters. The Wizard replied, ‘Yes.’ I asked, ‘Shall I use the whole name or ΘHPION alone?’ He answered, ‘ΘHPION alone.’ I then spent some hours in trying to transliterate ΘHPION into Hebrew in such a way as to give a number which would mean something in my general Cabbalistic scheme. I failed completely! This is very remarkable in itself, I having had twenty years’ experience of the art, and the possible spellings being very numerous. Ingenuity can nearly always find a more or less satisfactory orthography for any given combination of letters. However, I was completely baffled. I gave it up as a bad job, cursing Amalantrah heartily for having made me waste my time.*

*On Monday morning I went to the office of The International. It was a ‘workless Monday’, Dr Garwood having ordered that no office buildings should be heated on Monday for five weeks, on account of the coal famine. I stayed only a few minutes to look over my mail. On Tuesday I returned to the office, and found on my desk a letter addressed to Viereck and transferred by him to me to be answered. This letter had therefore arrived the day before and had been written in Bridgeport, Connecticut, on Saturday evening at the identical hour at which Amalantrah had told me that I could use a Hebrew spelling of ΘHPION in my work. The writer of the letter was one Samuel A. Jacob [sic], a designer of Syrise and similar founts of type. He was an entire stranger to anyone in the office, as to myself. His letter concluded, ‘Please inform your readers that I, Shmuel bar Aiwaz bie Yackou de Sherabad, have counted the number of The Beast; and it is the number of a man: Th = 400 R = 200 I = 10 V = 6 N = 50,’ giving the spelling ThRIVN [תריון] = 666. At the exact time, therefore, when the Wizard had told me that this could be done, a stranger in a distant town was actually writing the solution which baffled me. Observe that the preparation of this was the problem in my article ‘The Revival of Magick’ published three months earlier!*

*This incident in itself is sufficiently startling. On the theory that Amalantrah is what he claims to be it is quite natural and simple. Any other theory, such as coincidence, or telepathy outrages reason. But this was not all.*

*Besides his Americanized signature ‘Samuel A. Jacob [sic]’, he gave his true name: ‘SHMUEL Bar AIWAZ bie YACKOU de SHERABAD’. I could hardly believe my eyes. Till that moment I had no idea that Aiwass was anything but an artificial name, like Ahitha. I had tried to find a spelling for it, having never seen it written except in the English in The Book of the Law, but only heard it. I had decided on AIVAS [איזאס] = 78, the number of Mezla [מזלז], the influence from the highest unity, and therefore suitable enough as the title of a messenger from Him. I wrote to Mr Jacob [sic] for the Hebrew spelling, which he*

<sup>4086</sup> An article on Cummings, “Poet & p( aiNT )er”, in the newsmagazine *TIME* in December 1931 E.V., said about Jacobs: “Pressagent Jacobs is loth to give his full name in Persian, admits that part of it is Samuel Yakob [sic] Airvaz [sic] Sheraabode Azerbajode Muradkhan.” • *TIME*: The Weekly Newsmagazine. New York City, NY. Vol. XVIII, No. 24, Monday, December 14, 1931, p. 29. (Poet & p( aiNT )er, p. 29.)

<sup>4087</sup> For *The Amalantrah Working*, see note<sup>1221</sup> above.

gave as OIVZ [עיוז], whose value is 93. The import of this discovery was terrific; 93 is the value of ΘΕΛΗΜΑ, the Word of the Law proclaimed by Aiwass, and of ΑΓΑΠΗ, Love, part of the interpretation of ΘΕΛΗΜΑ. It was also that of the Lost Word of freemasonry, which I had re-discovered, thus linking up the mysteries of the O.T.O. with those of the A.:A.: 93 is also the number of the Secret Word of the Neophyte of A.:A.:, a word indicating symbolically the whole course of existence. It is in fact a completion of the ideas contained in the Sacred Word of the Hindus, AUM. It was to be discovered later that the Secret Key of The Book of the Law is the number 31,  $\frac{1}{3}$  of 93. These are three words, each of the value of 31 which represent perfectly the whole mystery of existence. That Aiwaz should have, so to speak, signed himself with His Law, was irrefutable proof of his existence.<sup>4088</sup>

Jacobs was at the time of his letter in his late twenties, unmarried, and was supporting his father and mother together with two siblings, and was, as mentioned, living in Bridgeport, Connecticut, where he was employed at Remington Arms.<sup>4089</sup>

"Sherabad" in Jacobs's name evidently refers to that his family came from Sherabad, a town in the former Emirate of Bokhara, or Bukhara, located on the Silk Road. The Emirate of Bokhara was a Central Asian state located North of Afghanistan from 1785-1920 E.V., a region that for a long period was a part of the Persian Empire. Today Sherabad is capital of the Bukhara Province of Uzbekistan. The Hebrew/Aramaic "Shmuel bar Aiwaz bie Yackou de Sherabad" seems to mean 'Samuel, son of Aiwaz, House of Jacob of Sherabad' – Crowley wrote also that he had deduced that his father's name was Aiwaz.<sup>4090</sup> Jacobs was out of a family of linguists and became himself a linguistic expert. On his arrival in New York City he made friends with the Persian born Dr. Abraham Yohannan (1853-1925), professor of Oriental languages at Columbia University, New York, and studied under his tutorship.<sup>4091</sup> It was on Yohannan's recommendation that he was engaged by the Mergenthaler Linotype Company as a linguistic expert. Dr. Yohannan, who was Christian, was born in Urmia in Persia. He was educated at Urmia College in 1870 and was in 1886 called to America in order to assist in the revision of the Scriptures in Modern Syriac under the auspices of the American Bible Society. In 1891 he became a priest in the Protestant Episcopal Church in the United States of America. He finished his education at Columbia University, receiving the degree of A.M. in 1895 and hereafter candidate for the degree of Doctor of Philosophy, his subjects being the Semitic and Indo-Iranian languages. As to Jacobs's "true name", an article in an issue of the *Saturday Review of Literature* in 1925 E.V. surprisingly said about his name:

<sup>4088</sup> Confessions, pp. 834-5. • For Crowley's description in *MTP* of what took place, see: *The Master Therion* [Aleister Crowley]. *Magick in Theory and Practice* (Being Part III of Book 4); By The Master Therion. 4 vols. (Sections). Printed: Paris, France: Privately printed at The Lecram Press, nd [1929/30]. Distributed in wrappers: [London, UK: Mandrake Press Ltd., 1930]. ♦ Section 3 [Vol. 3.], p. 256, Note 3. (on pp. 257-60)(APPENDIX III. Notes on the nature of the "Astral Plane", pp. 245-64.)

<sup>4089</sup> WWI Draft Registration Card – "Samuel Aiwaz Jacobs, 244 Shelton [Street], Bridgeport, Connecticut." (June 5, 1917.)

<sup>4090</sup> See: Aleister Crowley. *The Revival of Magick and other essays*. (Oriflamme 2). Tempe, AZ: New Falcon Publications in association with Ordo Templi Orientis International, 1998 E.V., p. 157. (A Memorandum Regarding The Book of the Law, pp. 156-61.)

<sup>4091</sup> See: The Publishers' Weekly. Ann Arbor, MI: R. R. Bowker Co. ♦ Vol. 152, No. 23, December 6, 1947, p. 2562. (*The Golden Eagle Press: Its Flights Along Uncharted Ways*, by Paul McPharlin, pp. 2562-8.) • For Dr. Yohannan, see: The International Blue Book; Who's Who In the World; 1912. Edited by H. L. Motter. New York, NY: The International Who's Who Publishing Co., 1911, pp. 1125-6.



*For a long time we have secreted in our desk, not willfully but because of the condition of our desk, a letter that now comes to light, a letter that passed between two prominent littérateurs in the fall of 1923 relative to the merits of a printer of remarkable quality, one Shmuel bar Aiwass [sic] bie Yaqubh Murad de Shirabode (Americanized to Samuel A. Jacobs). He is an Assyrian typographer who makes some very beautiful books.<sup>4092</sup>*

I think that this alternative spelling of Aiwaz as Aiwass had to do with his contact with Crowley! Jacobs established Polytype Press, located at 39 West 8th Street in Greenwich Village, New York City.<sup>4093</sup> He was working with his own Linotype machine providing high quality typesetting and printing, among others, also for his friend and mentor, Dr. Yohannan, printing one of his books in 1922 E.V.<sup>4094</sup> The same year Jacobs published the volume *Companions, An Anthology*, twenty-two poems compiled by himself and issued not under the imprint of Polytype Press but "Samuel A. Jacobs of 74 Greenwich Street". *The New York Evening News* mentioned the publication:

*K. M. thinks the most original poem he has seen lately is the following from *Companions*, an anthology published by Samuel A. Jacobs of 74 Greenwich Street:*

### **Companions**

*I have three perfectly clean shirts, just brought from  
the laundry;  
The first is without sleeves,  
The second has a collar that's worn out,  
The third – all of its front buttons have come off;  
– This is Poverty, indeed:  
To have three perfectly clean shirts,  
Yet none that's fit to wear!*

<sup>4092</sup> Saturday Review of Literature. New York, NY: Saturday Review Associates, Inc. ♦ Vol. I, No. 31, February 28, 1925, p. 562. (*Cursive and Discursive; By The Phoenician*, p. 562.) • Another article in *Saturday Review of Literature* in 1949 E.V. gave the same name: "Shmuel bar Aiwass [sic] bie Yaqubh Murad de Shirabode (which he had Americanized to Samuel A. Jacobs)" ♦ Ibid., Vol. XXXII, No. 32, August 6, 1949, p. 48. (*Remembering the Poets; A Reviewer's Vista; By William Rose Benét*, pp. 46-52.)

<sup>4093</sup> See: *Hart Crane. The Letters of Hart Crane, 1916-1932*. Edited by Brom Weber. New York, NY: Hermitage House, 1952, p. 202. (204: *To Thomas Seltzer, May 4th, '25*, pp. 202-3.) • Harold Hart Crane (1899-1932). American Poet.

<sup>4094</sup> *Abraham Yohannan. Կրթանա թամայա բարձրագույնի*. New York, NY: Polytype Press, 1922. ♦ A work in Syriac on Arithmetic.

*But you are a Raiment of Glory that covers my naked-  
ness:  
Your breast abreast with mine, and there is no need for  
a shirt bosom;  
Your head, bent over my head, overshadowing my neck,  
And there is no need for a collar;  
Your arms entwined with mine, and there is no need  
for any sleeves;  
And I am rich – with you.*

BAR-DAN SYRUS URMENEL<sup>4095</sup>

In 1925 E.V. Jacobs also published *Interludes* under the imprint of "Samuel A. Jacobs.", a volume of poetry by Lupton A. (Ilemon) Wilkinson, an American magazine writer, poet and essayist.<sup>4096</sup>

Regarding the name "Aiwass", very interestingly, a Victorian travel author and painter Mary Adelaide Walker, née Curtis (1820-1905)<sup>4097</sup>, who lived for many years in Constantinople, mentioned in a book in 1886, in a chapter on Turkish home life, a word transliterated as "äiwass" and with the meaning "servant":

*The äiwass is the general useful servant of the whole house; several are employed in large families: they carry the dinners, execute commissions, and do most of the hard work. Äiwass are frequently called upon to accompany parties of the woman and children who are not entitled to expect the escort of a lalla. These äiwass are mostly Armenians, free servants receiving wages; the same may be said of the greater number, if not all, the white male domestics and attendants, the blacks only being purchased slaves.*<sup>4098</sup>

– "äiwass" is also found spelt as "äiwass" in an 1844 travel book by the British author Colonel Charles White (1793-1861)<sup>4099</sup>, *Three Years in Constantinople*:

[...] *One or more äiwass (Armenian or Greek servants) have charge of this department.*<sup>4100</sup>

The above is interesting since Aiwass in *Liber L vel Legis* is called "the minister of Hoor-paar-kraat"<sup>4101</sup> and "minister" means 'servant' (from Latin minister, 'a servant'). However, it must be observed

<sup>4095</sup> The New York Evening News. New York, NY: New York Evening News. ♦ Friday, April 28, 1922, p. 7. (Review of "Companions, An Anthology published by Samuel A. Jacobs" signed "Christopher Morlet.") (*The Bowling Green*, p. 7.) ♦ Samuel Aiwaz Jacobs (Compiler). *Companions, An Anthology*. Decorations by Khalil Gerran. New York, NY: Samuel A. Jacobs, 1922.

<sup>4096</sup> Lupton A. Wilkinson. *Interludes*. New York, NY: Samuel A. Jacobs, 1925. ♦ Printed in a limited edition of 300 copies.

<sup>4097</sup> Mary Adelaide Walker's first book, *Through Macedonia to the Albanian Lakes*, was published in 1864. (London, UK: Chapman & Hall, 1864.) ♦ For Mary Adelaide Walker, see: The Gissing Journal. Idle, Bradford, England: The Gissing Journal. ♦ Vol. XLIII, No. 1, January 2007: "A crazy idea...All gone off in smoke": George Gissing and Miss Curtis; By Markus Neacey. Part Two; The Curtis Family, p. 4f. ("A crazy idea...All gone off in smoke": George Gissing and Miss Curtis; By Markus Neacey. Part Two; The Curtis Family, pp. [1]-22.)

<sup>4098</sup> Mary Adelaide Walker. *Eastern Life and Scenery With Excursions In Asia Minor, Mytilene, Crete, and Roumania*. 2 vols. London, UK: Chapman and Hall Ltd., 1886. ♦ Vol. II, p. 76. (*V. Turkish Home Life. Slavery*, pp. 60-76.)

<sup>4099</sup> Colonel Charles White, who was born in Shropshire, England, in 1793, wrote four novels and one travel book.

<sup>4100</sup> Charles White. *Three Years In Constantinople; or, Domestic Manners of the Turks in 1844*. 3 vols. London, UK: Henry Colburn Publisher, 1845. ♦ Vol. III, p. 138. (*Chapter IV. Braziers; Mineral Riches of Turkey; Engravers; Rings, Seals, and Talismans*, pp. 122-63.)



Samuel Aiwaz Jacobs (1890/91-1971)



The poems of *Companions, An Anthology*, were, in fact, all written by Jacobs himself, as found in the US Copyright Office's '*Catalog of Copyright Entries*' of 1922 E.V. – The book was illustrated by the Lebanese-American philosophical essayist, novelist, poet, and artist Kahlil Gibran (1883-1931).

that the small letter i with diaeresis, ï, in aïwass shows that the two vowels “a” and “i” not are pronounced together, but in separate syllables. It is almost forgotten today that Victorian Mrs. Walker was allowed access to the harems as a portrait painter and later described and painted them.

As to Jacobs's relatives in Russia, an article in 1884 in the American magazine *The Atlantic Monthly* about the Russian-born Armenian Academic painter Ivan Konstantinovich Aivazovsky (baptized as Hovhannes Aivazian) (1817-1900), who is considered one of the greatest marine artists in history, interestingly stated about Aivazovsky's family and its origin:

*His family was not Russian, but Armenian, descended from the ancient family of Aïvaz, or Haïvaz, which prior to its settlement in the Crimea had been established for more than two hundred years in Galicia [in north-western Spain]. The members of this family, however, with the tenacity of their Eastern race, had retained during the long exile all the instincts of their Asian origin.*<sup>4102</sup>

Note the dropping of the diaeresis of the original family name both in Russia and America. It is interesting to note that Crowley in the ‘New Comment’ to *Liber Legis*, which he wrote in Cefalù, mentions Jacobs as a “Brother” just as he had done with the sheik who had instructed him in Egypt in 1904 E.V.<sup>4103</sup>

Crowley had for several years kept the name and identity of Aiwass to himself and had thought of *Liber L vel Legis* as his secret, magical book. However, in the fifth number of *The Equinox* published in March 1911 E.V. he included in a special supplement the first publication of *The Vision and the Voice* and here the 17th Æthyr, TAN stated:

*And this is the fire of which it is written: “Hear thou the voice of fire!” And the voice of fire is the second chapter of the Book of the Law, that is revealed unto him that is a score and half a score and three that are scores, and six, by Aiwass, that is his Guardian, the mighty Angel that extendeth from the first unto the last, and maketh known the mysteries that are beyond.*<sup>4104</sup>

This is the first mention of Aiwass in a “public” work issued by Crowley, and after these words the wise knew that Aiwass both was Fra. P.’s Holy Guardian Angel and the one who gave him *The Book of the Law*, a book that still not had been given to “all” but which at that time was a “secret” holy book belonging to the syllabus of instructions of the A.:A.: In “*The Book of the Operation of the Sacred Magic of Abramelin the Mage* [1900]”, “*The Oath of the Beginning*.” stated:

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<sup>4101</sup> *Liber L vel Legis*, I, [7].

<sup>4102</sup> *The Atlantic Monthly: A Magazine of Literature, Science, Art, and Politics*. Boston, MA, and New York, NY: Houghton, Mifflin and Company. ♦ Vol. LIV, No. CCCXXV, November, 1884, p. 675. (AIVAZOVSKY. By William Jackson Armstrong, pp. 673-7.) ♦ William Jackson Armstrong (1841-1913). American lecturer, government official and author.

<sup>4103</sup> See: Aleister Crowley. *The Law is for All. The Authorized Popular Commentary on Liber AL vel Legis sub figura CCXX, The Book of the Law*. Edited by Louis Wilkinson and Hymenaeus Beta. Tempe, AZ: New Falcon Publications, 1996, pp. 23-4. ♦ For the sheik, see note<sup>[339]</sup> and note<sup>[338]</sup> above.

<sup>4104</sup> [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. V. London: Printed for Aleister Crowley and published by him at the office of the Equinox, March MCMXI O.S. (1911 E.V.) Special Supplement. Liber XXX AERVM VEL SAECVLI SVB FIGVRÂ CCCXVIII BEING OF THE ANGELS OF THE 30 AETHYRS – *The Vision and the Voice*, p. 58. (*Special Supplement. The Vision and the Voice. The Cry of the 17th Æthyr, which is called TAN*, pp. 56-60.)



*I, Perdurabo, Frater Ordinis Rosae Rubæ et Aureae Crucis, a Lord  
of the Paths in the Portal of the Vault of the Adepts, a 5° = 6° [sic, 5 = 6] of the  
Order of the Golden Dawn; and an humble servant of the Christ of God;  
do this day spiritually bind myself anew:  
[...]<sup>4105</sup>*

and in the fifth number of *The Equinox* in "A Comment Upon the Natures of the Aethyrs" we find the words:

26. [26th Aethyr] *The death of the past Aeon, that of Jehovah and Jesus; ends with adumbration of the new, the vision of the Stele of Ankh-f-n-khonsu, whose discovery brought about in a human consciousness the knowledge of the Equinox of the Gods, 21.3.04.*<sup>4106</sup>

I think this tells all (although he a few times later, for a second or two, questioned the facts)! The same number of *The Equinox* that published *The Vision and the Voice* also included in "The Temple of Solomon the King" the publication of "An Essay upon Number", and here Part I stated under the number 78:

78. MZLA [מזלָא], the influence from Kether. The number of the cards of the Tarot, and of the the [sic] 13 paths of the Beard of Macroprosopus. note 78 = 13 × 6. Also AIVAS [איוֹאס], the messenger. See Part II.<sup>4107</sup>

and Part II stated under the number 78:

*Most venerable because MZLA is shown as the influence from On High, whose key is the Tarot: and we possess the Tarot. The proper number of the name of the Messenger of the Most Exalted One. [The account of AIVAS follows in its proper place. – Ed.]*<sup>4108</sup>

This "proper place" was in No. VII, published the year after in March 1912 E.V., where Fra. P. in "The Temple of Solomon the King" wrote: "Now who, it may be asked, was Aiwass?"<sup>4109</sup>, and for the first time in a "public" work answered this essential question. איוֹאס (78) also turned up in "Sepher Sephiroth" in the next number of *The Equinox*, September 1912 E.V., as "Angel of Ra Hoor Khuit".<sup>4110</sup> Perhaps the

<sup>4105</sup> Confessions, p. 190. • In the GD the grade was written as 5 = 6 and not 5° = 6° • See also note<sup>4006</sup> above.

<sup>4106</sup> [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. V. London: Printed for Aleister Crowley and published by him at the office of the Equinox, March MCMXI O.S. (1911 E.V.) Special Supplement. Liber XXX AERVM VEL SAECVLI SVB FIGVRÂ CCCXVIII BEING OF THE ANGELS OF THE 30 AETHYRS – The Vision and the Voice, p. 173. (*A Comment upon the Natures of the Aethyrs*, pp. 173-6.) • Also: *Aleister Crowley with Victor B. Neuburg & Mary Desti. The Vision and the Voice and Other Papers. The Equinox IV (2). York Beach, ME: Weiser, 1998, p. 31. (Liber CDXVIII. The Vision and the Voice with Commentary, pp. 31-6.)*

<sup>4107</sup> [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. V. London: Printed for Aleister Crowley and published by him at the office of the Equinox, March MCMXI O.S. (1911 E.V.), p. 101. (*The Temple of Solomon the King – (Continued)*, "An Essay upon Number", Part I, pp. 97-108.)

<sup>4108</sup> Ibid., p. 115. (*The Temple of Solomon the King – (Continued)*, "An Essay upon Number", Part II, pp. 108-20.)

<sup>4109</sup> [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. VII. London: Wieland & Co., March MCMXII O.S. (1912 E.V.), p. 384. (*The Temple of Solomon the King, (Continued)*, THE PRIEST, pp. 355-400a.)

<sup>4110</sup> [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. VIII. London: Wieland & Co., September MCMXII O.S. [1912 E.V.],

transliteration of Aiwass into Hebrew characters as **איִוַּאס** was done in Cairo since it appears as part of the “name-coincidences of the Qabalah” given in TSK1912 of which Fra. P. wrote:

*Perhaps then [during the period March 23rd – April 8th, 1904 E.V.], perhaps later, he [Fra. P.] made out the “name-coincidences of the Qabalah” to which we must now direct the reader’s attention.*

*The MS. is a mere fragmentary sketch.*

[...]

*Aiwass AIVAS = 78, the influence or messenger, or the Book T.*

[...]

*So much we extract from volumes filled with minute calculations, of which the bulk is no longer intelligible even to Fra. P.<sup>411</sup>*

Later, after the discovery of the transliteration **עִיִּו**, Crowley considered **איִוַּאס** an error – however, a certain incident that took place in the 1910s for me proves that this has to be reconsidered, and in my opinion both transliterations with Hebrew characters are genuine. In 1923 E.V., five years after Jacobs’s letter, TO MEΓA ΘHPION finally discovered that the Greek spelling of Aiwass, **Αἰῶας**, added to 418, as he recounted in *Confessions*:

*I must add one cumulative proof which came to light only in 1923. The Book of the Law claims to express its ideas not by its literary meaning alone but by the actual letters of the manuscript. It had annoyed me – after the above demonstration [93 = **עִיִּו**; ΘΕΛΗΜΑ; ΑΓΑΠΗ] – that in the manuscript the name was spelt AIWASS, which does not add to 93. But this year, reflecting that The Book of the Law is connected more with the Greek Cabbala than with the Hebrew, I transliterated AIWASS into Greek off-hand [**Αἰῶας**]. Its value is 418! and this is the number of the Magical Formula of the Aeon. It represents the practice of the Book as 93 does the theory. It is now evident with what inconceivable ingenuity AIWAZ has arranged his expression. He is not content to give one spelling of his name, however potent; he gives two which taken together are not merely twice as significant as either alone, but more so, in a degree which is beyond me to calculate.*

*This incident with its many ramifications is perhaps the most remarkable thing that has ever happened to anybody. I was not only shown the knowledge and ingenuity required to choose a name for himself which will sum up my life and thought both in the past and in the future as also to include explanations of historical mysteries; but he seems able to arrange for people that I never heard of to exercise an intimate influence on my life at the exact moment when the effect will give the demonstration its highest possible dramatic value.<sup>412</sup>*

As to Aiwass’ true identity it is worth remembering that Crowley in April 1904 E.V. when he ‘caught a glimpse of him’ was only an Adeptus Major!

Back to the number of the Beast. I noticed that in 1986 E.V. the German scholar Michael Oberweis (1960-), drew attention to that if the number 616 is simply written in Hebrew letters then it is **תריי** (תר = 600; י = 10; ו = 6) and that **תריי** transliterates **θηρίου** (‘of a beast’), the genitive singular of **θηρίον** as found in the phrase (Rev. 13.18): **ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου**, Let

Sepher Sephiroth. SVB FIGVRÂ D. (Special Supplement) ♦ 78: “Angel of Ra Hoor Khuit **איִוַּאס**”, p. 12

<sup>411</sup> TSK1912, pp. 383-4. • In EG “Aiwass AIVAS = 78, the influence or messenger, or the Book T.” was followed by a note saying “(P.S. Note this error! Ed.)” ♦ EG, p. 85. (Chapter VI. The Great Revelation, pp. 61-93.)

<sup>412</sup> Confessions, pp. 835-6. • **A**(1) + **ι**(10) + **Ϝ**(6) + **α**(1) + **σ**(200) + **ζ**(200) = 418

him who has understanding calculate the number of the beast.<sup>4113</sup> However, what is most interesting here is that in Hebrew sixteen (ששה | עשר) is never written as יי but as טז owing to the Tetragrammaton (יהוה). Fourteen is יד, but fifteen is טו, and sixteen טז, but seventeen יז. So to write the number 616 as תריי is wrong and when done it is great blasphemy, a premeditated offense against the God of the Torah! The use of Hebrew letters as numerals is found back in the second century B.C. This system of notation logically follows the order of the twenty-two letters of the Hebrew alphabet and has only the two above-mentioned exceptions in the writing of the number 15 and the number 16. Perhaps the Romans for that same reason avoided writing the numeral 4 as IV since IV were the initials of IVPITER (Jupiter), their chief god, and instead wrote it as IIII.

There seems to be almost an infinite number of possibilities regarding the number(s) in St. John's Revelation and the idea crossed my mind if the number, which originally seems to have been 616 could conceal another number.

*Here is wisdom. Let him who has understanding calculate the number of the beast, for it is the number of a man: His number is 616. [Rev. 13,18.]*

The number of the Beast was presumably originally written with alphabetic numerals. That the number was written with alphabetic numerals implied the use of "understanding" in order to pronounce it and this "understanding" was the compound cardinals used in later versions of ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ, The Apocalypse of John.

ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου, ἀριθμὸς γὰρ ἀνθρώπου ἐστίν· καὶ ὁ ἀριθμὸς αὐτοῦ<sup>[4114]</sup> χιζ' [616].<sup>4115</sup>

– Let him who has understanding calculate the number of the beast, for it is the number of a man: His number is 616. – these words could be interpreted to mean that one has to calculate one's "understanding"! However, both χξζ' (666) and χιζ' (616) could be written in several ways. χξζ' is found written both as masculine and feminine numerals in the codices<sup>4116</sup>, and χιζ' can, for instance, be written as the masculine numeral ἑξακόσιοι δεκάεξ (or δεκα ἑξ), and the feminine numeral ἑξακόσιαι δεκάεξ (or δεκα ἑξ). The latter is what is found in the fifth-century Codex Ephraemi Syri Rescriptus, called Codex C, housed in the National Library of France in Paris.<sup>4117</sup> As

<sup>4113</sup> Michael Oberweis. Die Bedeutung der neutestamentlichen „Rätselzahlen“ 666 (Apk 13,18) und 153 (Joh 21,11). ♦ Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche (ZNW). Berlin: Walter de Gruyter GmbH Co. KG, Vol. 77, No. 3-4, 1986, p. 236. (Die Bedeutung der neutestamentlichen „Rätselzahlen“ 666 (Apk 13,18) und 153 (Joh 21,11), pp. 226-41.)

<sup>[4114]</sup> This Greek text is taken from: The New Testament In The Original Greek. The text revised by Brooke Foss Westcott, D.D.; Fenton John Anthony Hort, D.D. Revised American edition with an introduction by Philip Schaff, D.D., LL.D. New York, NY: Harper & Brothers, 1895, p. 524. (ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ, XIII,18)(ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ, pp. [503]-39.) ♦ The text in this work has 666 as a compound cardinal.

<sup>4115</sup> For a transcript of the text found in P. Oxy. 4499, see: The Text of the Earliest New Testament Greek Manuscripts. A Corrected, Enlarged Edition of The Complete Text of the Earliest New Testament Manuscripts. Edited by Philip W. Comfort and David P. Barrett. Wheaton, IL: Tyndale House Publishers, Inc., 2001, p. 675. (Revelation, 13,18) (P115 (P. Oxy. 4499), pp. 665-77.)

<sup>4116</sup> See the listing found in: H. C. Hoskier. Concerning the Text of the Apocalypse; Collations of All Existing Available Greek Documents; With the Standard Text of Stephen's Third Edition. 2 vols. London, UK: Bernard Quaritch, Ltd. 1929. ♦ Vol. II., p. 364. (COLLATIONS OF THE APOCALYPSE. APOC. XIII, pp. 333-65.)

<sup>4117</sup> Ibid., p. 364. ("ἑξακόσιαι δεκα εἰς [Codex C]") ♦ It has a numerical value of 472. ♦ ε(5) + ξ(60) + α(1) + κ(20) + ο(70)

stated, the feminine numeral ἑξακόσιναι δεκάεξ, six hundred sixteen, is found used in Codex C, however, I discover that its masculine counterpart ἑξακόσιοι δεκάεξ, six hundred sixteen, happens to have a numerical value of 541<sup>4118</sup> and that it is the same numerical value as Πρίαπος<sup>4119</sup>, Priapos, the Latin Priapus, in Greek mythology the son of Dionysus (or Hermes) and Aphrodite, a god of reproductive power and fertility represented by the phallus alone, or as a human deformity with enlarged genitals! Priapus was deformed in all his limbs and considered a monster by his mother. According to the poet Homer (fl. 9th or 8th century BC) Aphrodite was the daughter of Zeus and Dione, however, one of the main centres of her cult was Cyprus and she was on this Mediterranean island worshipped under the name of ΚΥΠΡΙΣ, Cypris<sup>4120</sup>, and the poet Hesiod (fl. c. 700 BC) tells a different story about her birth. Hesiod writes in his *Theogonia* that Aphrodite was born from the white foam of the ocean and washed ashore by the waves on the island of Cyprus – her name was from Hesiod on explained as "foam-born", deriving from ἀφρός, aphros, foam, the white foam [sperm] produced by the severed genitals of Uranus, 'heaven', which had been thrown into the sea by his son Cronus.<sup>4121</sup> The principal places of her worship were the islands of Cyprus and Cythera. As to the heaven, it is worth of note that the Greek considered it masculine, contrary to the Egyptians who considered it feminine.

Priapus has never been popular among Christians. In the 1690s appeared an English translation of the Latin work *Pantheum mythicum, seu fabulosa deorum historia* (The Mythological Pantheon; or, The Fabulous History of the Heathen Gods) published in 1659 by the French Jesuit father François Antoine Pomey (1618-1673).<sup>4122</sup> *The Pantheon*, as its English title was, was a moral book, characteristic of the period, on the history of the heathen gods and heroes, the mythological systems of the Greek and Romans, intended for the use of schools, and here were said about Priapus and his parents who were called "a Sot and a Whore":

*All agree that he was very deformed, and they say, that this was the Occasion of the deformity of this God. When Juno saw Venus was big with Child, she was jealous; and therefore, under Pretence of assisting her in her labour, she spitefully misused her, so that the young Child was spoiled, and deformed, and from his Deformity called Priapus, Phallus, and Fascinum; all which three Names favour of Obscenity, though by some he is called Bonus Dæmon, or Genius. Indeed Juno's Touch was not necessary to make the Child monstrous; for, can any beautiful Offspring be expected from a Sot and a Whore?*<sup>4123</sup> [Written with modern typography.]

+ σ(200) + ι(10) + α(1) + ι(10) + δ(4) + ε(5) + κ(20) + α(1) + ε(5) + ξ(60) = 472 ('Six hundred sixteen')

<sup>4118</sup> ε(5) + ξ(60) + α(1) + κ(20) + ο(70) + σ(200) + ι(10) + ο(70) + ι(10) + δ(4) + ε(5) + κ(20) + α(1) + ε(5) + ξ(60) = 541 ('Six hundred sixteen')

<sup>4119</sup> Π(80) + ρ(100) + ι(10) + α(1) + π(80) + ο(70) + ς(200) = 541 ('Priapus')

<sup>4120</sup> The name is found in Homer's *Iliad*, 5.330. and 5.458.

<sup>4121</sup> See: The Epics of Hesiod. With an English Commentary by F. A. Paley, M.A. London: Whittaker and Co. and George Bell, 1861, *THEOGONIA*, pp. [157]-252.

<sup>4122</sup> P. Francisco Pomey, Societ. Iesu. *Pantheum mythicum, seu fabulosa deorum historia: hoc primo, epitomes eruditioni volumine, breuiter dilucidéque comprehensa. Lugduni [Lyons], Sumptibus Antonii Molin, MDCLIX (1659).*

<sup>4123</sup> This quote is from: [François Pomey], Andrew Tooke. *The Pantheon, Representing The Fabulous Histories Of The Heathen Gods, And Most Illustrious Heroes; in a short, plain, and familiar Method, by way of dialogue.* London, UK: Printed for C. Bathurst; J. Rivington; &c., &c., MDCCCLXXVIII (1778), pp. 206-7. (*Chap. XVI. Priapus*, pp. 205-7.)

• P. Francisco Pomey, Societ. Iesu. *Pantheum mythicum, seu fabulosa deorum historia: hoc primo, epitomes eruditioni volumine, breuiter dilucidéque comprehensa. Lugduni [Lyons], Sumptibus Antonii Molin, MDCLIX (1659).* • (*Pars II. De Diis Terre/tribus. PRIAPUS*, pp. 205-6.)



The Jesuit father had intended to write a series of works on antiquity for use in education and *Pantheum mythicum* was the first volume. The basic theory of the book was that the Greek and Roman gods were real men, benefactors to mankind, whom the gratefulness of posterity had deified after death because of their superior strength and abilities – a historical theory known as Euhemerism, which had been founded by the Greek mythographer Euhemerus (fl. c. 300 B.C.), and described by him in what often is referred to as an utopian travel-book, *Ἱερά Ἀναγραφή*, *Hiera anagraphe* or The Sacred Inscription. Euhemerism is founded on an inscription in Egyptian hieroglyphs on a golden pillar, which Euhemerus claimed to have discovered in a temple on an island named Panchaia [Παγχαία] lying to the south of India, a golden engraving describing how the divinities originally were mortal men who had been deified after their death for their services to mankind.<sup>4124</sup> *Hiera anagraphe* led to his being accused of atheism and his name became a byword for falsehood. Later, however, many adopted the theory, a theory that also was adopted and used by some of the Church Fathers, and we find Clement of Alexandria (died before A.D. 215) in *Προτρεπτικός πρὸς Ἕλληνας*, The *Protreptikos* or Exhortation to the Greek, triumphantly crying:

Οἱ προσκυνοῦμενοι παρ' ὑμῖν ἄνθρωποι γενόμενοι πότε.

– Those to whom you bow were once men like yourselves.<sup>4125</sup> But what about the God-man Jesus Christ whom Clement of Alexandria himself worshipped? Contemporary with the earliest Church Fathers, the Apostolic Fathers, and also the Roman Emperor Nero, was the Greek biographer and philosopher Plutarch (born A.D. 46 – died after 119). Plutarch, who was some eight years old when Nero became Emperor in A.D. 54, served as a priest of Apollo at Delphi in the late 1st and early 2nd centuries A.D., and it is no matter for surprise that he maintained that the whole work of Euhemerus, with his voyage to Panchaia, was an impudent fiction.<sup>4126</sup> The London publisher Charles Harper had in 1694 issued an English translation of François Pomey's work done by an anonymous "J.A.B. M.A.", but four years later, in 1698, appeared the second edition wherein the whole translation was revised and much amended, and this work was to all appearances done by Andrew Tooke (1673-1732), a master of the English Charter House School, and late professor of Geometry.<sup>4127</sup> Soon François Pomey's name strangely enough disappeared from new editions of

<sup>4124</sup> For this, see, e.g.: R. P. C. Hanson. *The Christian Attitude to Pagan Religions up to the Time of Constantine the Great*. ♦ *Aufstieg und Niedergang der römischen Welt: Geschichte und Kultur Roms im Spiegel der neueren Forschung*. Band II. 23.2. Herausgegeben von Hildegard Temporini und Wolfgang Haase. Berlin: Walter de Gruyter & Co., 1980, p. 934f. (R. P. C. Hanson (Manchester). *The Christian Attitude to Pagan Religions up to the Time of Constantine the Great*, pp. 910-73.)

<sup>4125</sup> The Greek quote and its English translation are here quoted from: Jean Seznec; Barbara F. Sessions (Translator). *The Pagan Gods; The Mythological Tradition and Its Place in Renaissance Humanism and Art*. (Bollingen Series XXXVIII) Princeton, NJ: Princeton University Press, 1972, p. 12; note 7. (*Part One: The Concepts – I. The Historical Tradition*, pp. 12-36.) (Protrepticus sive cohortatio ad gentes. Migne: *Patrologia Graeca*, VIII, 152.)

<sup>4126</sup> See Plutarch's treatise *De Iside et Osiride*, 23.

<sup>4127</sup> François Pomey. *The Pantheon: Representing the Fabulous Histories of the Heathen Gods, in a Short, Plain and Familiar Method by Way of Dialogue*. Translated By J.A.B. M.A. London: Printed by Benj Motte for Robert Clavel and Charles Harper ..., MDCXCIV (1694). ♦ François Pomey, [Andrew Tooke]. *The Pantheon: Representing the Fabulous Histories of the Heathen Gods and and Most Illustrious Heroes, in a Short, Plain and Familiar Method by Way of Dialogue*. Written by Fra. Pomey, of the Society of Jesus, Author of the French and Latin Dictionary; for the Use of the Dauphin. The Second Edition: Wherein the Whole Translation is Revised, and Much Amended, and the Work is Illustrated and Adorned with Elegant Coppercuts of the Several Deities, &c. For the Use of Schools. London: Charles Harper, MDCXCVIII (1698).

the work, which became known as “*Tooke’s Pantheon of the Heathen Gods, and Illustrious Heroes*” and became the standard manual of mythology in Britain for more than a century. The influential book also appeared in French and Dutch. I notice that the Anglo-Irish poet and satirist Jonathan Swift (1667-1745), in a poem mentioned the book as “*that nasty Pantheon*”:

[...]  
No book for delight  
Must come in my sight:  
But, instead of new plays,  
Dull Bacon’s Essay’s,  
And pore ev’ry day on  
That nasty Pantheon.<sup>4128</sup>

[Written with modern typography.]

It is also worth mention that although *Pantheum mythicum* was published forty years after Johannes Meursius’s *Eleusinia* there was surprisingly no mention of ‘conx, ompax’!<sup>4129</sup> At the time when Jonathan Swift wrote the poem another English author Daniel Defoe (born Foe) (1660-1731), published *A SYSTEM OF MAGICK; Or, A History Of The Black Art. Being An Historical Account of Mankind’s most early Dealing with the Devil; and how the Acquaintance on both Sides first began.*<sup>4130</sup> Its title page also stated:

Our Magick, Now, commands the Troops of Hell,  
The Devil himself submits to Charm and Spell.  
The Conj’rer in his Circles and his Rounds  
Just whistles up his Spirits, as Men do Hounds.  
Th’ obsequious Devil, obeys the Sorcerer’s Skill,  
The Mill turns round the Horse, that first turns  
round the Mill.<sup>4131</sup>

[Written with modern typography.]

The title page gave no author, but advertisements for some later editions attributed it to Andrew Moreton, Esq, a pseudonym of Daniel Defoe. Defoe, who had a lifelong interest in the occult, had seven years before the publication of *A System of Magick* published *Robinson Crusoe* (1719)<sup>4132</sup>. In

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<sup>4128</sup> In “*My Lady’s Lamentation and Complaint against the Dean*”, a poem written in 1728 and published posthumous in 1765. • Jonathan Swift. *The Works of Dr. Jonathan Swift, Dean of St. Patrick’s, Dublin*. 20 vols. Dublin: Printed by George Faulkner, 1738-69. ♦ Vol. XIII. Collected and Revised by Dean Swift, Esq; Of Goodrich, in Herefordshire. MDCCCLXV (1765), p. 314. (*POEMS ON SEVERAL OCCASIONS; MY LADY’S LAMENTATION AND COMPLAINT AGAINST THE DEAN*, pp. 309-17.)

<sup>4129</sup> For *Eleusinia* and ‘conx, ompax’, see note<sup>1036</sup> above.

<sup>4130</sup> [Daniel Defoe.] *A SYSTEM OF MAGICK; Or, A History Of The Black Art. Being An Historical Account of Mankind’s most early Dealing with the Devil; and how the Acquaintance on both Sides first began*. London, Printed: And Sold by J. ROBERTS in Warwick-Lane. MDCCXXVII [but 1726].

<sup>4131</sup> Ibid., title page.

<sup>4132</sup> [Daniel Defoe.] *THE LIFE AND STRANGE SURPRIZING ADVENTURES OF ROBINSON CRUSOE, Of York, Mariner: Who lived Eight and Twenty Years, all alone in an un-inhabited Island on the Coast of America, near the Mouth of the Great River Oroonoke; Having been cast on Shore by Shipwreck, wherein all the Men perished but himself. With An*

1727, the year after the publication of *A System of Magick*, Defoe published anonymously the book *CONJUGAL LEWDNESS: Or, Matrimonial Whoredom* whose title page stated:

*Loose Thoughts, at first, like subterranean Fires  
Burn inward, smothering with unchast desires;  
But getting Vent, to Rage and Fury turn,  
Burst in Volcano's [sic, Volcanoes], and like Ætna burn;  
The Heat increases as the Flames aspire,  
And turns the solid Hills to liquid Fire.  
So sensual Flames, when raging in the Soul,  
First vitiate all the Parts, then fire the Whole;  
Burn up the Bright, the beauteous, the Sublime,  
And turn our lawful Pleasures into Crime.<sup>4133</sup>*  
[Written with modern typography.]

The same year the book was reissued but now with the title *A TREATISE CONCERNING THE USE AND ABUSE OF THE MARRIAGE BED* and followed by a very long subtitle together with the above printed poem.<sup>4134</sup> As to Priapus, I notice that Daniel Defoe in 1706 in *JURE DIVINO. A Satyr. In Twelve Books* had written:

*Priapus Deity I might rehearse  
But that his Life's too luscious for my Verse;  
And Crowds of Minor Gods in Heavenly State,  
I leave for Minor Poets to Create.<sup>4135</sup>*  
[Written with modern typography.]

Defoe was evidently well versed in Pomey's *Pantheon* and he quotes from it in two places in the book.<sup>4136</sup> Back in 1660 the English poet and philosopher of religion Henry More (1614-1687), had stated about Priapus in *An Explanation of the Grand Mystery of Godliness*, a book written at Christ College, Cambridge:

*Priapus, what a filthy Deity was he? His Image so obscene, as you may see in the Poets, that no chaste pen would describe it after them, though their description be but a testimony of the truth of that abomination.<sup>4137</sup>* [Written with modern typography.]

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Account how he was at last as strangely deliver'd by Pyrates. Written by Himself. London: Printed for W. TAYLOR at the Ship in Pater-Noster-Row. MDCCXIX (1719).

<sup>4133</sup> [Daniel Defoe.] *CONJUGAL LEWDNESS: Or, Matrimonial Whoredom*. London: Printed for T. WARNER, at the Black Boy in Pater-Noster-Row. MDCCXXVII (1727), title page.

<sup>4134</sup> [Daniel Defoe.] *A TREATISE CONCERNING THE USE and ABUSE OF THE Marriage Bed: Shewing, I. The Nature of Matrimony, its Sacred Original, and the true Meaning of its Institution. &c., &c., &c.* London; Printed for T. WARNER, at the Black Boy in Pater-Noster-Row. MDCCXXVII (1727).

<sup>4135</sup> [Daniel Defoe.] *JURE DIVINO: A Satyr. In Twelve Books*. By the Author of the True-Born-Englishman. London: Printed in the Year, MDCCVI (1706), p. 11. (*BOOK I*, pp. 1-23.)

<sup>4136</sup> *Ibid.*, p. 10, note (b); p. 11, note (a).

<sup>4137</sup> Henry More. *An Explanation of The grand Myftery of Godliness; Or, A True and Faithfull Representation of the Everlasting Gospel of our Lord and Saviour Jesus Christ, the Onely Begotten Son of God and Sovereign over Men*

The Greek historian Diodorus Siculus (i B.C.), a contemporary of Julius Caesar and Augustus, tells in *Bibliotheca historica* (Historical library) about Priapus (here in the translation of George Booth of Chester (1635-1719)):

*The Egyptians tell this story concerning Priapus: they say, that the Titans in ancient times treacherously assassinated Osiris, and divided his members into equal parts, and that every one privately carried away a part out of the palace, only his privy members they threw into the river, because none would meddle with them: but Isis (they say) after a diligent inquiry made concerning the murder of her husband, and having revenged his death upon the Titans, by conjoining his dismembered parts, reduced them to a human shape, and delivered the body to the priests to be buried, and commanded that Osiris should be adored as a god, and appointed the shape of his privy member (which only was wanting, and could not be found) to be set up as a sacred relict in the temple, and to be honoured likewise as a deity: and these are the things which the ancient Egyptians feign concerning the origin and divine worship of Priapus. Some call this god Ithyphallus, others Typhon. He is not only worshipped in the temples in the cities, but in the fields and villages, where he is reputed the guardian and keeper of their vineyards and orchards, and say that if any steal their goods, he inflicts punishment upon them for it. This god is not only honoured in the festivals of Bacchus, but in all other sacred solemnities, where, with sport and ridicule, his image is presented to the view of all.<sup>4138</sup>*

Priapus is in Kircher's *Obeliscus Pamphilius* said to correspond to "Phallosiris", obviously a form of the phallic Osiris, and to "Baalphegor" (Belphegor), the idol of the Moabites and Midianites, associated with licentious orgies, whom King Solomon erected an altar to upon Batn al-Hawa', the Mountain of Offence, in Jerusalem, so named from his idolatry.<sup>4139</sup> The Romans also had a phallic marriage deity with a huge penis called Mutuus (Mutunus Tutunus or Mutinus Titinus), which in some respects was equated with Priapus.<sup>4140</sup> The Roman grammarian Sextus Pompeius Festus (prob. later second century A.D.), says that frequently before the young married women were delivered to their husbands, they used to conduct them into one of Priapus's temples and make them sit on his lap [phallus].<sup>4141</sup> The Roman Stoic philosopher Lucius Annaeus Cornutus, who

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and Angels. By H. More, D.D. London, Printed by J. Flether, for W. Morden Bookeller in Cambridge, 1660, p. 80. (BOOK III. CHAP. XI.; 3. of Priapus, and the reason of sacrificing an Afs to him, p. 80.)

<sup>4138</sup> The Historical Library Of Diodorus The Sicilian, In Fifteen Books. Translated by G. Booth. 2 vols. London, UK: Printed by W. McDowall, For J. Davis, Military Chronicle Office, 1814. ♦ Vol. I, Book IV, Chap. I, p. 223. (*The story of Priapus*, pp. 222-3.) ♦ Greek version: ΔΙΟΔΩΡΟΥ ΒΙΒΛΙΟΘΗΚΗ ΙΣΤΟΡΙΚΗ; Diodori Bibliotheca Historica. Ex recensione et cum annotationibus Ludovici Dindorfii. 5 vols. Lipsiae [Leipzig], in aedibus B. G. Teubneri MDCCCLXVI (1866) - MDCCCLXVIII (1868). ♦ Vol I, Lib. IV, Cap. VI, 3, p. 342. (*ΒΙΒΛΙΟΣ ΤΕΤΑΡΤΗ, Lib. IV, Cap. VI [Priapus Bacchi et Veneris filius. Origines cultus vel a propagation generis humani vel ab Osiridis historia derivandae. Ithyphallus et Tychon sunt cognomina. Hermaphroditi ortus]*, 1-3, pp. 341-2.) ♦ Although only parts of *Bibliotheca historica* have survived its remains is the largest surviving corpus of any ancient Greek historian.

<sup>4139</sup> ATHANASII KIRCHERI [Athanasius Kircher]. OBELISCVS PAMPHILIVS, HOC EST, INTERPRETATIO Noua & hucusque intentata OBELISCI HIEROGLYPHICI. ROMÆ, Typis Ludouici Grignani, MDCL (1650), p. 254, *Parallela prædictor deorum repræsentatio. (Liber III, Caput XIII. Deos omnes ad unum Solem ad Lunam omnes Deas reuocari*, pp. 246-54.)

<sup>4140</sup> In *Adversus Nationes*, Against the Pegans, by the early Christian apologist Arnobius of Sicca (Died c. 330). ♦ See: Dr. Julius Rosenbaum. *The Plague of Lust, Being a Historie of Veneral Disease in Classical Antiquity*. Translated from the sixth (unabridged) German edition by an Oxford M.A. 2 vols. Paris, France: Charles Carrington, MDCCCLCI (1901). ♦ Vol. I, p. 25, note 1. (*First Section; The Cult of Venus, § 4.*, p. 25, note 1.)

<sup>4141</sup> See: Pierre d'Hancarville. *Veneres uti observantur in gemmis antiquis*. [Londini]: Lugd Batavorum [c. 1785], No. XII.





Offrande à Priape (The Offering to Priapus). Engraving (1771) by P. F. Basan (1723-1797), from painting (1720) by the French painter Jean Raoux (1677-1734).

flourished in the reign of Nero (54-68 A.D.), supposes in *De natura Deorum* (On the nature of the Gods) that Priapus is the same as Pan.<sup>4142</sup>



Amor and Priapus. (From: *Monumens du culte secret des dames romaines*, 1784.)

Rough, unsophisticated images of Priapus were in the Hellenistic and Roman periods carved from fig wood. Some of these wooden figures, often painted red, were used as scarecrows to keep birds and thieves from gardens. The Roman poet Ovid (Publius Ovidius Naso) (43 B.C. - 17 or 18 A.D.), mentioned him in his *Fasti*, a Latin poem on the Roman calendar, as:

*ruber, hortorum decus et tutela Priapus*<sup>4143</sup>

– ruddy Priapus, the glory and guardian of gardens. Since fig wood has low durability these images have not survived but they are mentioned in written sources – they served as the prototype of scarecrow of to-day. One may ask why they were made of such perishable material and the answer is perhaps that fig trees are very powerful trees that “erect” very fast and can rapidly grow to 6 to 9 metres and furthermore they give a good yield. It was also a tree sacred to Dionysus, who derived corpulency and strength from it. Regarding the fig, we must not forget the tradition in art etc of the fig leaf as the first covering of Adam in the Garden of Eden, although this tradition also has to do with that the Tree of Knowledge of Good and Evil sometimes is understood to be a fig tree – the ‘*Arbor cognitionis boni et mali*’, tree of knowledge of good and evil, is in Genesis not defined, but it has apart from a fig tree also been seen as a vine and an apple tree. I notice that the phallus also sometimes has been called “*Arbor vitæ*”, Tree of Life, as, for instance, in an English 1741 satirical erotic pseudo-travelogue *Voyage to Lethe* where the two shrubs, ‘*arbor vitæ*’, tree of life, and ‘*frutex vulvaria*’, flowering shrub, are chosen as botanical metaphors describing the human genitalia:

[...] *we passed to the temple of Lust, dedicated to Priapus, a naked, misshapen idol, bedecked with a shrub called arbor vitæ, to whom it is customary to offer another, called frutex vulvaria.*<sup>4144</sup>

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<sup>4142</sup> CORNVTI SIVE PHVRNVTI DE NATURA Deorum gentilium Commentarius, é græco in latinum conuerfus, per Conradum Clauserum Tigurinum. Basileæ: s.n. [?1543], pp. 62-3. (*DE PANE*, pp. 61-4.)

<sup>4143</sup> *Fasti*. Book I: January 9. (415) • Publius Ovidius Naso (43 B.C. – 17 or 18 A.D.)

<sup>4144</sup> *Samuel Cock* [pseud]. *A Voyage to Lethe by Capt. Samuel Cock; Sometime Commander of the Good Ship the Charming Sally; Dedicated To the Right Worshipful Adam Cock, Esq. Omne tulit Punctum qui miscuit Utile dulci.* London: Printed for J. Conybeare, 1741, p. 29. (*CHAPTER III*, pp. 16-30.) • The phrase “*Omne tulit Punctum qui*

Other statues of Priapus in gardens were perhaps made of durable cypress wood, as stated by the Roman epigrammatist Martial (Marcus Valerius Martialis) (A.D. 38 to 41 - c. A.D. 103), who wrote in an epigram about Priapus (the epigram is on a statue of him):

*Non sum de fragili dolatus ulmo,  
nec quae stat rigida supina vena  
de ligno mihi quolibet columna est,  
sed viva generata de cupressu,  
quae nec saecula centiens peracta  
nec longae cariem timet senectae.  
hanc tu, quisquis es o malus, timeto,  
nam si vel minimos manu rapaci  
hoc de palmite laeseris racemos,  
nascetur, licet hoc velis negare,  
inserta tibi ficus a cupressu.*<sup>4145</sup>

*Not hewn am I of fragile elm, nor is my column,  
which stands upright with rigid shaft, shaped of  
common wood; but it was born of the long-lived  
cypress, that dreads not cycles an hundred times  
accomplished, nor the decay of prolonged age.  
This fear thou, whoever thou art, O evil man! For  
if with robber hand thou shalt wound of yonder  
vine even its smallest shoots, there shall be born –  
though thou wouldst deny it – grafted on thee by  
this cypress-rod, a bunch of figs [i.e. a tumour].*<sup>4146</sup>

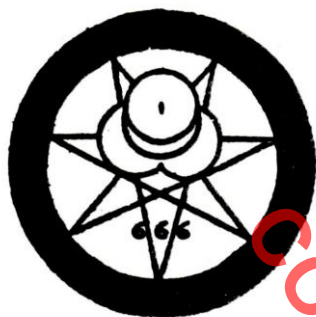
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*miscuit Utile dulci*", meaning 'He has won every vote who has blended profit and pleasure' is taken from *De Arte Poetica liber* (343) by the Roman lyric poet, Horace (Quintus Horatius Flaccus) (65-8 B.C.). • *A Voyage to Lethe* is not, as suggested in some places, a later publication which has been given the publication year of 1741. It is mentioned in *Biographia Dramatica, or, A Companion to the Playhouse*, 1782, which states: "130. HUDIBRASSO. *Burlesque Opera*, of two acts, performed at the Theatre Royal at Voluptuaria, 8vo. 1741. Printed in an indecent pamphlet, intituled, "A Voyage to Lethe, by Captain Samuel Cock, some time commander of the good ship the *Charming Sally*."" [Written with modern typography.] • *Biographia Dramatica, or, A Companion to the Playhouse: Containing Historical and Critical Memoirs, and Original Anecdotes, of British and Irish Dramatic Writers, from the Commencement of our Theatrical Exhibitions; amongst whom are some of the most celebrated Actors. &c. &c.* By David Erskine Baker, Esq. A new Edition: &c. 2 vols. London: Printed for Meff. Rivingtons, &c., T. Payne and Son, &c., T. Longman and G. Robinson, &c., J. Dodsley, &c., J. Nichols, &c., J. Debret, &c., and T. Evans, &c. MDCCLXXXII (1782). • Vol. II, p. 157. (130. HUDIBRASSO.)

<sup>4145</sup> MARTIAL; EPIGRAMS; With an English Translation by Walter C. A. Ker, M.A. 2 vols. London, UK: William Heinemann, MCMXIX (1919). • Vol. I, p. 388. (BOOK VI; [Epigram] XLIX, p. 388.)

<sup>4146</sup> *Ibid.*, p. 389.

Crowley in *The Book of Thoth* calls the staff carried by the Fool of the Tarot “the staff of Priapus”, and in “John St. John” Priapus is the “Lord of the oyster”.<sup>4147</sup> Everybody interested in Aleister Crowley will know that the phallus was chosen by him as a personal, magickal symbol, as seen in the Mark of the Beast (left) – a sigil apparently designed by him in Tunisia in 1923 E.V.<sup>4148</sup> – and in the phallus-shaped A of “Aleister” in his handwritten signature!



In 1909 E.V. appeared these lines in *Clouds without Water*:

With rotten fruit your belly is grown big  
– Thanks to the bastard god that cursed the fig!<sup>4149</sup>

and in a note to this found in the back of the volume:

Alas! no doubt that the reference is to our blessed Lord and Master, The barren fig-tree has been no doubt a stumbling-block to many weak souls. But the fig tree has here a deeper signification in its reference to certain loathsome forms of disease, and it is a symbol of lust. See Rosenbaum's “Plague of Lust”<sup>4150</sup>

Regarding disease, I stumbled on an Universal Etymological English Dictionary from 1731 which gave the following definition of the word “PRI’APISM”:

[...] a continual involuntary Erection of the Yard without Lust, so called from Priapus.<sup>4151</sup> [Written with modern typography.]

and concerning the word “YARD” the book stated:

[...] measure of three Foot in Length; a Man's privy Member.<sup>4152</sup> [Written with modern typography.]

<sup>4147</sup> *The Master Therion* [Aleister Crowley]. The Book of Thoth. A short Essay on the Tarot of the Egyptians. The Equinox. Volume III., No. V. London: O.T.O., 1944, p. 123. (APPENDIX. The Fool, pp. 120-8.) ♦ Reprinted, New York, NY: Samuel Weiser, Inc., 1969. • [Aleister Crowley, et al.] The Equinox. Vol. I., No. I. London: Simpkin, Marshall, Hamilton, Kent & Co., March MCMIX O.S. (1909 E.V.), Special Supplement, p. 25. (John St. John – The Record of the Magical Retirement of G. H. Frater, O. T. M., Special Supplement, pp. [1]-139.)

<sup>4148</sup> See: Aleister Crowley. The Magical Diaries of Aleister Crowley 1923. Ed. Stephen Skinner. Jersey, Channel Islands: Neville Spearman Ltd., 1979, p. 105. (“3 p.m. Yesterday I worked out The Mark of the Beast for regular wear.”) ([28 July Die Saturn] [1923 E.V.]) • The Mark of the Beast appeared on the title pages of *The Spirit of Solitude*, 1929 E.V. • Aleister Crowley. The Spirit of Solitude, An Autohagiography Subsequently re-Antichristened The Confessions of Aleister Crowley. 2 vols. London, UK: The Mandrake Press, 1929.

<sup>4149</sup> [Aleister Crowley]. *Clouds without Water*. Edited from a private MS. by Rev. C. Verey. London (but Paris, France): Privately Printed For Circulation Among Ministers of Religion, 1909, p. 120. (VIII; The Initiation, IV, pp. 120.)

<sup>4150</sup> Ibid., pp. 138-9, Notes; THE INITIATION, IV, 14. (Notes; THE INITIATION, pp. 138-[40].) • The mentioned work “Plague of Lust” is the 1901 English translation of the work *Geschichte der Lustseuche in Alterhume* by the German Privatdozent and medical historian Dr. Julius Rosenbaum (1807-1874) – one of the greatest medical historians of the 19th century • Dr. Julius Rosenbaum. The Plague of Lust, Being a Historie of Veneral Disease in Classical Antiquity. Translated from the sixth (unabridged) German edition by an Oxford M.A. 2 vols. Paris, France: Charles Carrington, MDCCCCI (1901).

<sup>4151</sup> Nathan Bailey. An Universal Etymological English Dictionary. The fifth Edition, with considerable Improvements. London: Printed for J. and J. Knapton, D. Midwinter and Ward; etc; etc, MDCCXXXI (1731), PRI’APISM (not paginated).



1786 appeared the book *An Account Of The Remains of The Worship Of Priapus, Lately Existing At Isernia, In The Kingdom Of Naples* by the English philologist, numismatist, and collector Richard Payne Knight (1751-1824). Payne Knight gained notoriety since the work depicted sexual symbolism in ancient societies and it was attacked as immoral. One of the plates in the book shows the engraved gem from the collection of the English scholar-collector Charles Townley (1737-1805), which Crowley as 'Baphomet' of the O.T.O. copied for his seal.<sup>4153</sup> Concerning this gem Payne Knight writes:



**Plate III. Fig. I., from  
*An Account of the Remains of  
the Worship of Priapus, 1786.***

*In a gem in the Museum of Charles Townley, Esq. the Head of the Greek Pan is joined to that of a Ram, on the body of a Cock, over whose head is the asterisc of the Sun, and below it the head of an aquatic Fowl, attached to the same body.\* [“\*Plate III. Fig. I.”] The Cock is the symbol of the Sun, probably from proclaiming his approach in the morning; and the aquatic Fowl is the emblem of Water; so that this composition, apparently so whimsical, represents the Universe between the two great prolific Elements, the one the active, and the other the passive cause of all things.<sup>4154</sup> [Written with modern typography.]*

Charles Townley's collection located in Westminster, London, was after his death in 1805 purchased by the British Museum.<sup>4155</sup> In 1865 Payne Knight's work was reprinted and published together with an essay on the worship of generative powers during the Middle Ages of Western Europe.<sup>4156</sup> As the preface to a reprint of the new edition published in 1894 stated so was the anonymous, supplementary essay written by the late English/Australian physician, collector, and banker Dr. George Witt (1804-1869), who also had organised the publication of the new edition.<sup>4157</sup> The book was also translated into French and published in a limited edition of 500 copies in 1883.<sup>4158</sup> The above described engraved gem

<sup>4152</sup> Ibid., YARD (not paginated).

<sup>4153</sup> For Crowley on 'Baphomet', see: *The Master Therion [Aleister Crowley]. The Book of Thoth. A short Essay on the Tarot of the Egyptians. The Equinox. Volume III., No. V. London: O.T.O., 1944, p. 67. (Part Two; The Atu (Key of Trumps), O. The Fool, pp. 53-69.)* Reprinted, New York, NY: Samuel Weiser, Inc., 1969. • Confessions, pp. 832-3.

<sup>4154</sup> *Richard Payne Knight; Sir William Hamilton; James Newton. An account of the remains of the worship of Priapus: lately existing at Isernia, in the kingdom of Naples: in two letters; one from Sir William Hamilton, K. B. His Majesty's Minister at the Court of Naples, to Sir Joseph Banks, Bart, President of the Royal Society; and the other from a person residing at Isernia: to which is added, a discourse on the worship of Priapus, And its Connexion with mystic Theology of the Ancients. London, UK: Privately printed for the author by T. Spilsbury, MDCCLXXXVI (1786), Plate III. Fig. 1. on p. 12; pp. 65-6. (A Letter From Sir William Hamilton, &c., pp. [3]-12.*

<sup>4155</sup> Purchased in 1805 from Charles Townley's cousin Peregrine Edward Towneley (1762-1846).

<sup>4156</sup> *Richard Payne Knight. A discourse on the worship of Priapus, and its connection with the mystic theology of the ancient. By Richard Payne Knight, Esq. (A New Edition). To which is added an essay on the worship of the generative powers during the Middle Ages of western Europe. London, UK: Privately Printed, 1865.*

<sup>4157</sup> *Richard Payne Knight. A discourse on the worship of Priapus, and its connection with the mystic theology of the ancient. By Richard Payne Knight, Esq. (A New Edition). To which is added an essay on the worship of the generative powers during the Middle Ages of western Europe. London, UK: Privately Printed, 1865 (Reprinted 1894), pp. ii-iii. (Preface to this Edition, pp. i-iii.)*

<sup>4158</sup> *Richard Payne Knight. Le culte de Priape et ses rapports avec la théologie mystique des anciens; suivi d'un essai*

from Townley's collection appeared as engraved gem № 2076 in the 1888 catalogue of Department of Greek and Roman Antiquities, British Museum – a catalogue that gave a new and interesting description of the item:

*2076. Gryllus, in form of cock; body composed of Silenus mask and head of ram; serpent issues from chin of mask; star in field. Bloodstone. Townley Coll.*<sup>4159</sup>

In 1926 E.V. a revised and enlarged edition of the catalogue appeared and now the gryllus got the number that is attached to it today, 2580.<sup>4160</sup> The current description of it in the museum's database states:

*Bloodstone gem engraved with a figure in form of a cock with addorsed griffin's wings; the body is composed of a Seilenos-mask and a ram's head; a serpent issues from the chin of the mask. In the field is a star; Length: 1.30 cm; Height: 1.60 cm; Period: Roman Imperial; Date: 1stC-3rdC*<sup>4161</sup>

The gryllus 2580 is actually mounted in a gold ring but the ring is not considered to be ancient. Furthermore, the illustration of the gryllus published by Payne Knight in 1786 was of a cast of the engraved gem and therefore is its orientation otherwise than the original where the gryllus is facing to the right.

Gryllus (pl. grylloi, grylli) means combination of animals or of animal and human form, sometimes with the addition of other elements, and the word derives, probably, from γρύλλος, comic figure, caricature, in painting.<sup>4162</sup> The mentioned Seilenos (Greek: Σεληνός) is in Greek mythology an aged satyr, son of Hermes or Pan and a nymph, a leader of the satyrs and the guardian and tutor of Dionysus, also called Bacchus, and usually intoxicated. His name possibly means literally 'inflated with wine'.<sup>4163</sup> Bloodstone, also called heliotrope and from ancient times linked with the sun, is a dark-green, opaque mineral containing bright-red inclusions generally believed to be jasper – Ἡλιοτρόπιον, Heliotropium, Heliotrope, means literally 'that which turns

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sur le culte des pouvoirs générateurs durant le Moyen Age; Traduits de l'anglais, par E. W. Bruxelles: Chez J. – J. Gay, 1883.)

<sup>4159</sup> Arthur Hamilton Smith. A Catalogue of Engraved Gems in the British Museum, (Department of Greek and Roman Antiquities). London, UK: Printed by order of the Trustees, 1888. ♦ № 2076, p. 208. (*Graeco-Roman Gems – Grylli, 2056-2085*; pp. 207-9.)

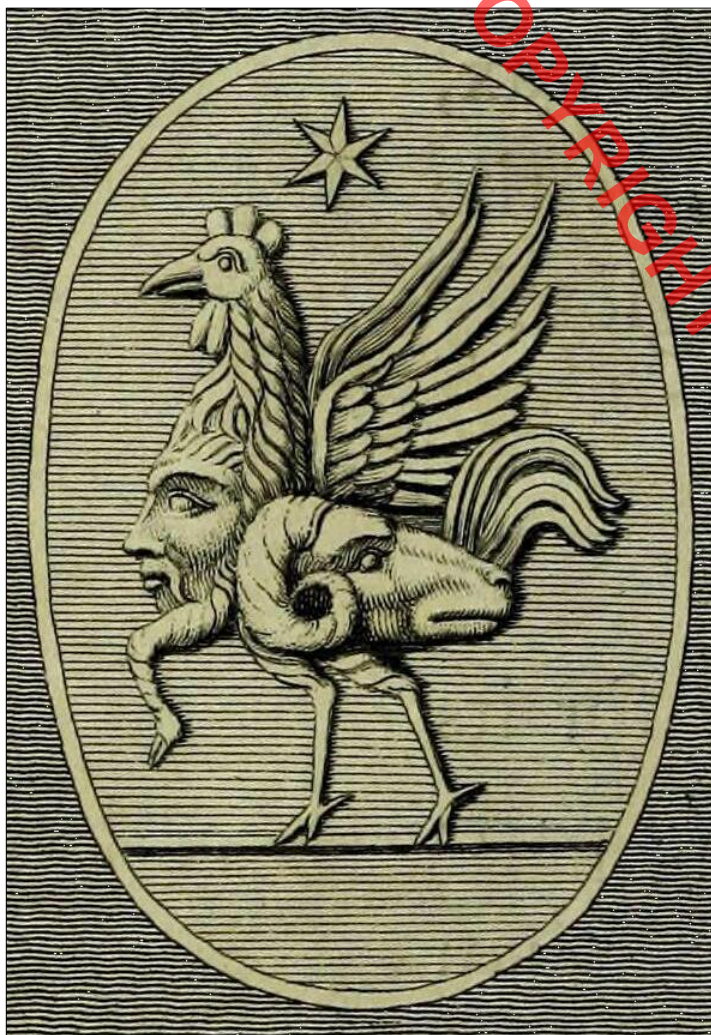
<sup>4160</sup> Arthur Hamilton Smith; Henry Beauchamp Walters. Catalogue of the Engraved Gems and Cameos, Greek, Etruscan and Roman in the British Museum; (Department of Greek and Roman Antiquities). London, UK: Printed by order of the Trustees, 1926, p. 254. ♦ "2580. Figure in form of cock with gryphon's wings addorsed; body composed of Seilenos-mask and head of ram; serpent issues from chin of mask; star in field. Bloodstone. 16 × 13. [2076.] Blanchet, p. 45. Towneley Coll." ♦ For some other grylloi in the British Museum, see: Simone Michel. Die magischen Gemmen im Britischen Museum. 2 Bde. London, UK: The British Museum Press, 2001. ♦ Bd. I, pp. 219-20. (IV. Dekanmelothese und astrologie – Gryllos (347-349), pp. 219-20.) ♦ Ibid., Bd. II, Farbtafel V (347); Tafel 51 (347-349).

<sup>4161</sup> The British Museum – Merlin Collections Database; G&R Standard Report. Registration No: 1814,0704.1462 (PRN: GAA34030).

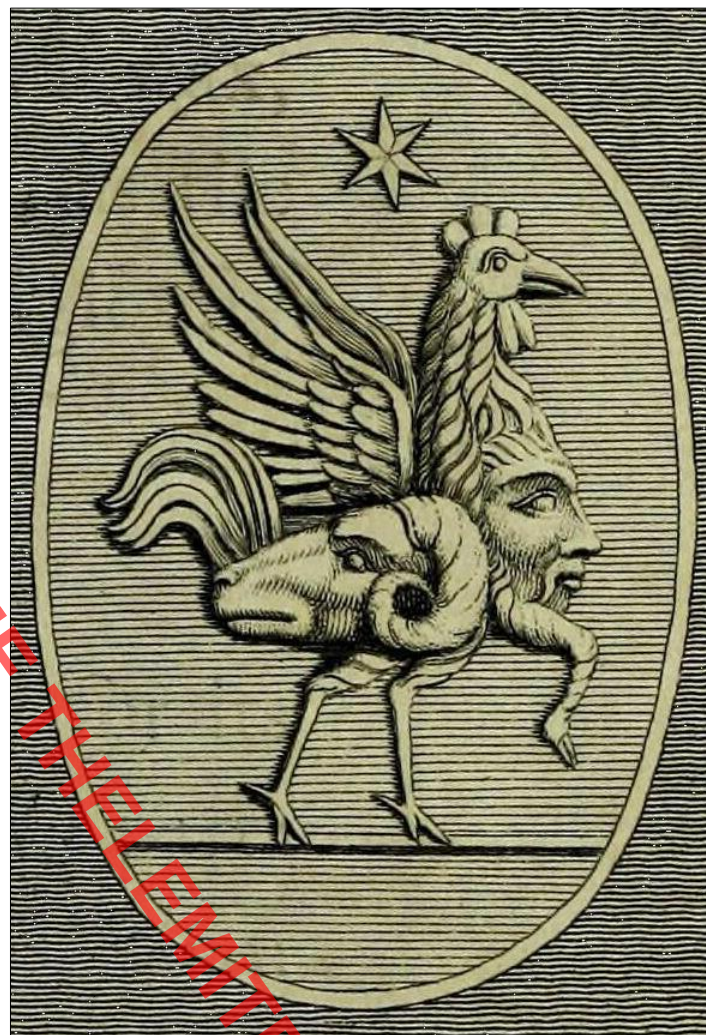
<sup>4162</sup> See: Pliny. Nat. Hist. XXXV, 144.

<sup>4163</sup> See: Dr. Ernest Klein. A Comprehensive Etymological Dictionary of the English Language. (First edition in one volume) Amsterdam: Elsevier Publishing Company, 1971, p. 684. (*Silenus*, p. 684.) ♦ Albert Joseph Carnoy. Dictionnaire étymologique de la mythologie gréco-romaine. Louvain: Editions Universitas, 1957, p. 184. (*Silēnos*, p. 184.)





Gryllus, cast.



Cast, mirror-inverted

towards the sun'. The Italian scholar, historian, and scientific encyclopaedist Gaius Plinius Secundus or Pliny the Elder (c. 23-79 A.D.), wrote in his *Natural History* about Heliotropium:

*Heliotropium is found in Æthiopia, Africa and Cyprus: it is of a leek-green colour, streaked with blood-red veins. It has been thus named[\*] [\*] "Turning under the sun."], from the circumstance that, if placed in a vessel of water and exposed to full light of the sun, it changes to a reflected colour like that of blood; this being the case with the stone of Æthiopia more particularly. Out of the water, too, it reflects the figure of the sun like a mirror, and it discovers eclipses of that luminary by showing the moon passing over its disk. In the use of this stone, also we have a most glaring illustration of the impudent effrontery of the adepts in magic, for they say that, if it is combined with the plant Heliotropium, and certain incantations are then repeated over it, it will render the person invisible who carries it about him.*<sup>4164</sup>

The mentioned plant, also called Heliotropium, which should be used in the magic, also has its story in Greek mythology. Clytie (Κλυτίη) was an ocean nymph who loved Apollo (often seen as sun-god). When her love was not returned, she pinned away gazing at the sun, and was metamorphosed into a sunflower, which, traditionally, still turns to the sun, following him through his daily course.<sup>4165</sup> The Italian poet Alighieri Dante (1265-1321), had, of course, read Pliny and in the *Divine Comedy* in Hell the stone is being mentioned:

*Nor hope had they of crevice where to hide,  
Or heliotrope to charm them out of view.*<sup>4166</sup>

Regarding the gryllus № 2580 in the British Museum, I find it probable that the bloodstone's complementary colouring is deliberately chosen and thus part of the engraved symbolism – 'the sun's light depends on the eye that beholds it'. A drawn version of the gryllus was printed by Crowley in the end of the *Liber CCXX* in *EG*.<sup>4167</sup>

As to Richard Payne Knight's work, one of the first pages had a large image of Priapus, which in fact had appeared, together with several other Priapus images, nearly one hundred years before, however, something not mentioned by Payne Knight. This work titled *Romanum Museum, Sive Thesaurus Eruditæ Antiquitatis*<sup>4168</sup> was published in 1690 and written by the French archaeologist, numismatist, collector, and diplomat Michel-Ange de La Chausse (c. 1655-1724)<sup>4169</sup>,

<sup>4164</sup> *Gaius Plinius Secundus*. The Natural History of Pliny. Translated With Copious Notes And Illustrations By The Late John Bostock, M.D., F.R.S., and H. T. Riley, Esq., B.A. 6 vols. London, UK: Henry G. Bohn, MDCCCLV (1855) - MDCCCLVII (1857), Vol. VI (1857), p. 450. (Vol. VI, Book XXXVII, Chap. 60, *Heliotropium*, p. 450.)

<sup>4165</sup> For her, see Ovid's *Metamorphoses*, Book IV.

<sup>4166</sup> The Vision; or Hell, Purgatory, and Paradise of Dante Alighieri. Translated by Henry Francis Cary. 3 vols. The Second Edition Corrected. London, UK: Printed for Taylor and Hessey, 1819, Vol. I, Canto XXIV, 91-2, p. 209. (*Hell*, pp. 1-303.)

<sup>4167</sup> *EG*, p. 38.

<sup>4168</sup> *Michel-Ange de La Chausse*. *Romanum Museum, Sive Thesaurus Eruditæ Antiquitatis*: In Quo Gemmæ, Idola, Insignia Sacerdotalia, Instrumenta sacrificijs infervientia, Lucernæ, Vasa, Bullæ, Armillæ, Fibulæ, Claves, Annuli, Tesseræ, Styli, Strigiles, Gutti, Phialæ lacrymatoriæ, Vota, Signa Militaria, &c. Romæ, Ex Typographia Joannis Jacobi Komàrek Boëmi, MDCXC (1690).

<sup>4169</sup> For his death in Rome in 1724, see: *Nicolas Lenglet Du Fresnoy*. *Tablettes chronologiques de l'histoire universelle, sacrée et profane, ecclésiastique et civile, depuis la création du monde jusqu'à l'an 1775: avec des réflexions sur l'ordre qu'on doit tenir, & les ouvrages nécessaires pour l'étude de l'histoire*. 2 vols. Paris: frères De Bure, MDCCCLXXVIII (1778). ♦ Tome Second, p. 802. ♦ For him, see: *Collection de l'École française de Rome*. Roma: École



who was French consul at Rome. The image in question is a bust of Priapus having a head of a cock whose face ends in a giant phallus, and with the inscription "ΣΩΤΗΡ ΚΟΣΜΟΥ", Sōtēr Kosmou, Saviour of the World, at its plinth.<sup>4170</sup> Richard Payne Knight stated about it:

*the celebrated bronze in the VATICAN has the male organs of generation placed upon the head of a Cock, the emblem of the Sun, supported by the neck and shoulders of a Man. In this composition they represented the generative power of the Ερως [Eros, the god of love], the OSIRIS, MITHRAS, or BACCHUS, whose center is the sun, incarnated in man. By the inscription on the pedestal, the attribute, thus personified, is styled The Saviour of the World, (Σωτηρ κοσμου [8, ligature of ου]); a title always venerable, under whatever image it be represented.*

[...]

*these mixed figures had a peculiar and proper meaning, like that of the Vatican Bronze;*<sup>4171</sup> [Written with modern typography.]

The illustration may appear monstrous and offensive to some, however, it is pure symbolism – an ancient language cast in bronze! The cock was clearly an animal/symbol associated with Priapus as seen on other objects, and linked with the concept of ‘dawn’ in several connections, fertility, as well as protection. The bust of Priapus somehow signals beginning, the dawn of existence, creation. Note that the bust stands on four, small, pillars, one in each corner, bringing, together with the epithet "ΣΩΤΗΡ ΚΟΣΜΟΥ", allusions to stability, the ‘pillars of the world’, the four directions. The cock became a highly important Christian symbol. It was a symbol of Saint Peter, the ἀλέκτωρ, alektōr, cock, of Matthew 26:34 – Saint Peter who according to tradition exercised the office of Bishop of Rome – together with a church talisman symbolizing repentance and wakefulness. *Romanum Museum* was apparently the first work to mention the bronze. Michel-Ange de La Chausse's work had six plates (seven in the 1707 edition) with very interesting objects

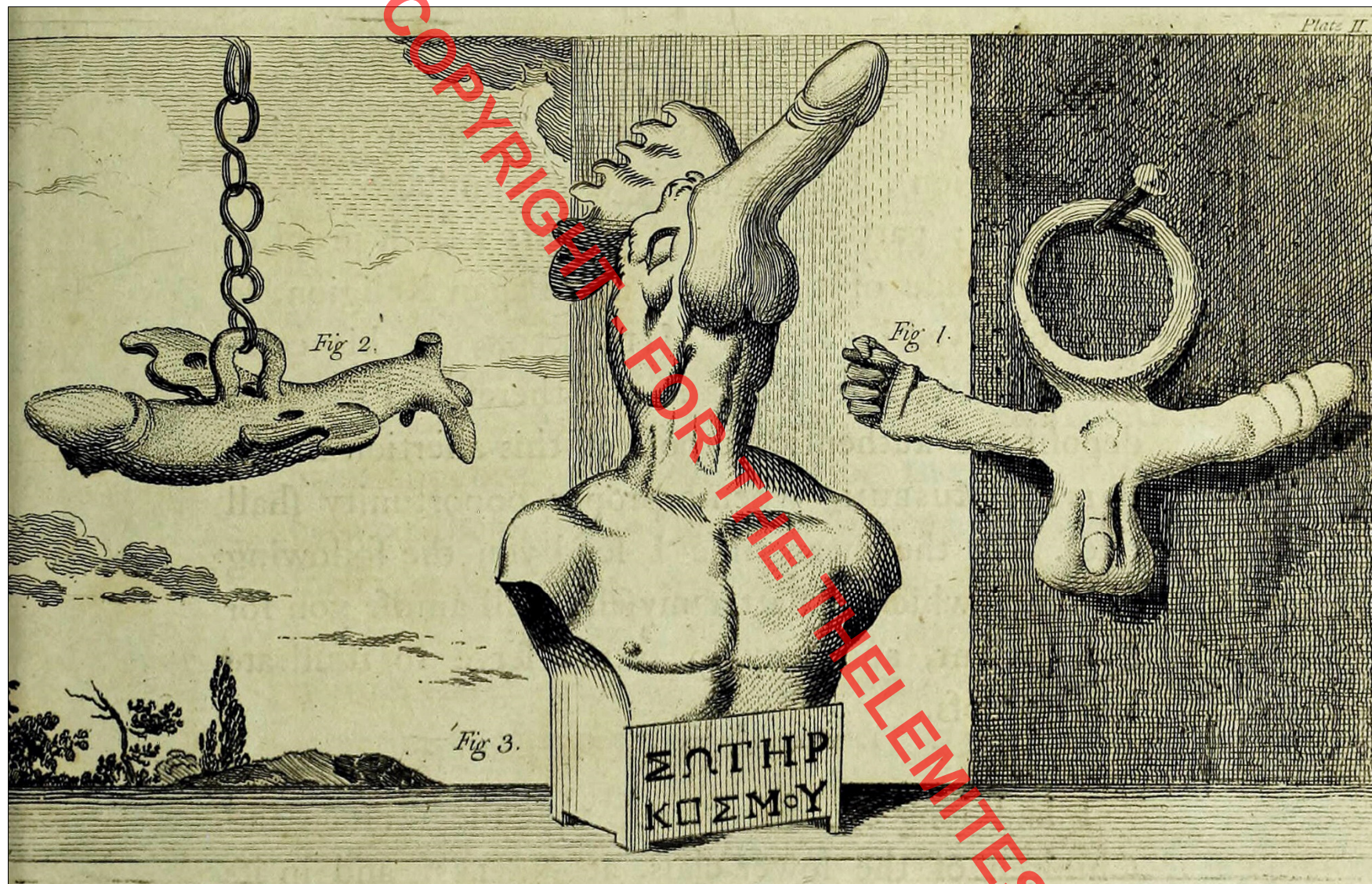
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française de Rome. ♦ Vol. 52, 1981: Les fondations dans la Rome pontificale. (Actes du colloque de Rome (16-19 mai 1978)), pp. [723]-47. (George Brunel: *Michel-Ange de La Chausse*, pp. 723-47.)

<sup>4170</sup> *Michel-Ange de La Chausse*. *Romanum Museum*, Sive Thesaurus Eruditæ Antiquitatis: In Quo Gemmæ, Idola, Insignia Sacerdotalia, Instrumenta sacrorum infervientia, Lucernæ, Vasa, Bullæ, Armillæ, Fibulæ, Claves, Annuli, Tesseræ, Styli, Strigiles, Guttæ, Phialæ lacrymatoriæ, Vota, Signa Militaria, &c. Romæ, Ex Typographia Joannis Jacobi Komàrek Boëmi, MDCXC (1690), [Tabula] "PRIAPVS 1", inserted after p. 127. (*Dissertatio De Mutini Simulacris*, pp. 121-7.) ♦ Michel-Ange de La Chausse translated "ΣΩΤΗΡ ΚΟΣΜΟΥ" into Latin as "CONSERVATOR MVNDI", Saviour of the World. ♦ Ibid., p. 125. (*DISSERTATIO DE MUTINI SIMULACRIS*, pp. 121-7.) ♦ *Richard Payne Knight; Sir William Hamilton; James Newton*. An account of the remains of the worship of Priapus: lately existing at Isernia, in the kingdom of Naples: in two letters; one from Sir William Hamilton, K. B. His Majesty's Minister at the Court of Naples, to Sir Joseph Banks, Bart, President of the Royal Society; and the other from a person residing at Isernia: to which is added, a discourse on the worship of Priapus, And its Connexion with mystic Theology of the Ancients. London, UK: Privately printed for the author by T. Spilsbury, MDCCCLXXXVI (1786), p. [3]. (A Letter From Sir William Hamilton, &c., pp. [3]-12.) ♦ *Richard Payne Knight*. A discourse on the worship of Priapus, and its connection with the mystic theology of the ancient. By Richard Payne Knight, Esq. (A New Edition). To which is added an essay on the worship of the generative powers during the Middle Ages of western Europe. London, UK: Privately Printed, 1865, Plate II., Fig. 3., facing p. 4. (A Letter From Sir William Hamilton, Etc., pp. [3]-8.)

<sup>4171</sup> *Richard Payne Knight; Sir William Hamilton; James Newton*. An account of the remains of the worship of Priapus: lately existing at Isernia, in the kingdom of Naples: in two letters; one from Sir William Hamilton, K. B. His Majesty's Minister at the Court of Naples, to Sir Joseph Banks, Bart, President of the Royal Society; and the other from a person residing at Isernia: to which is added, a discourse on the worship of Priapus, And its Connexion with mystic Theology of the Ancients. London, UK: Privately printed for the author by T. Spilsbury, MDCCCLXXXVI (1786), p. 54; 59. (*ON THE WORSHIP OF PRIAPUS*, pp. 21-195.)





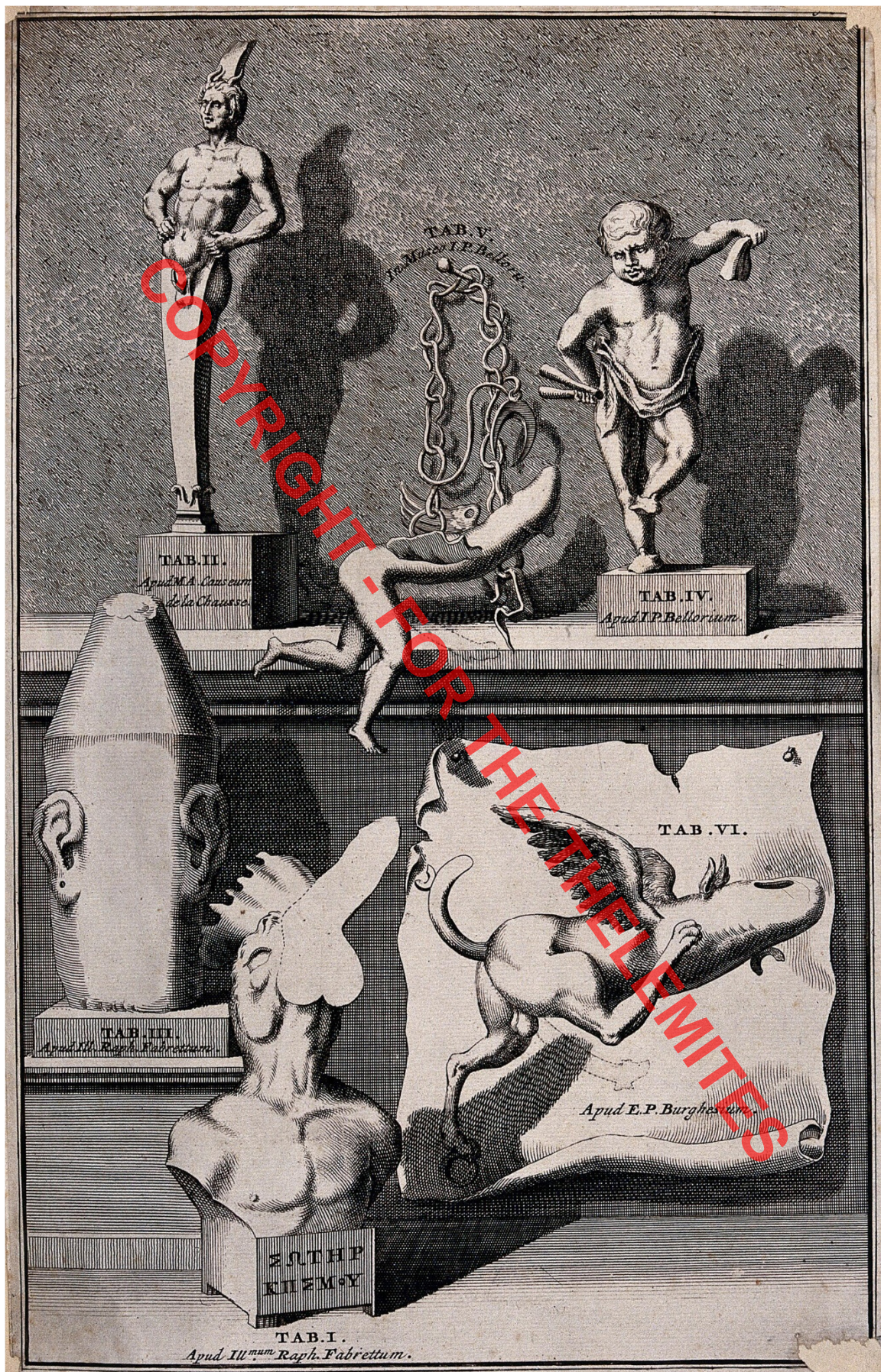
The engraving showing the bust of Priapus as ΣΩΤΗΡ ΚΟΣΜΟΥ from Richard Payne Knight's *An account of the remains of the worship of Priapus*, 1786.





Priapus, ΣΩΤΗΡ ΚΟΣΜΟΥ, Romanum Museum, 1690.





A collection of figures depicting phallic mortifs. Etching, 1699. (Michel Ange de La Chausse, [Leiden]: [P. Vander Aa], [1699].) Credit: Wellcome Collection.



relating to Priapus, however, unlike Payne Knight's work the book seems not to have created much commotion, and new editions were published both in 1707 and 1746, and the work appeared in French in 1706.<sup>4172</sup> The Greek and Latin ΣΩΤΗΡ ΚΟΣΜΟΥ / SALVATOR MVNDI (sometimes also translated as 'Servator Mundi' and 'Servator Orbis'), 'Saviour of the World', were also applied by Christians to Jesus Christ. And the Church Father Athanasius Alexandrinus, Archbishop of Alexandria (died 373 AD), wrote in *De Sancta Trinitate Dialogus*:

Χριστὸς δὲ Σωτὴρ κόσμου · | *Christus autem est Salvator mundi*<sup>4173</sup>

– Christ is the Saviour of the World. Payne Knight states that the bronze is in the Vatican, however, it is, to my knowledge, not included in any published catalog from the Vatican and must be stored away secretly in one of the Vatican's collections. In *Guide to the Public Collection of Classical Antiquities in Rome* by the German classical archaeologist Wolfgang Helbig (1839-1915), published by Karl Baedeker 1895-6, the only statue of Priapus mentioned in the Vatican Museum is a very chaste one in marble, dating from the mid-second century AD, which was found in the ruins of Castrum Novum, near the Torre della Chiaruccia, at Civita Vecchia, and placed in the Vatican under Pius VI who was pope from 1775-1799. Here a bearded and wreathed Priapus, clad in a long-sleeved chiton, and with a face that in a strange way reminds of Jesus, is shown holding a heap of fruit that hides most of his erected phallus.<sup>4174</sup> The bronze is sometimes referred to as the 'Priapus of the Cardinal Albani'. When the British architect, civil engineer, and writer on the arts James Elmes (1782-1862), in 1826 published *A General and Bibliographical Dictionary of the Fine Arts* he stated:

*The priapus of the Cardinal Albani with the inscription Salvatore mundi, and that of the Cabinet of Florence, have also obtained distinction. See Mr. Knight's work above referred to ["Mr. Knight, [...] An Account of the Remains of the Worship of Priapus, to which is added a Discourse thereon, as connected with the Mystic Theology of the Ancients, London, 1786, 4to."].*<sup>4175</sup>

<sup>4172</sup> Michel-Ange de La Chausse. *Romanum Museum, Sive Thesaurus Eruditæ Antiquitatis: In Quo Gemmæ, Idola, Infignia Sacerdotalia, Inftrumenta facrificijs infervientia, Lucernæ, Vafa, Bullæ, Armillæ, Fibulæ, Claves, Annuli, Telferæ, Styli, Strigiles, Gutti, Phialæ lacrymatoriæ, Vota, Signa Militaria, &c. Romæ, Ex Typographia Joannis Jacobi Komàrek Boëmi, MDCXC (1690), Tabula 1-6 inserted after p. 127. (Dissertatio De Mutini Simulacris, pp. 121-7.) • Ibid. [a few changes on the title page], Romæ: Typis Jo. Francisci Chracas, MDCCVII (1707). • Ibid. [a few changes on the title page], 2 vols., Romæ: Sumptibus Fausti Amidei, MDCCXVI (1746) • Michel Ange de La Chausse. *Le grand Cabinet romain, ou recueil d'antiquitez romaines, qui confitent en bas reliefs, statues des dieux & des hommes, inftruments sacerdotaux, lampes, urnes, seaux, brasselets, clefs, anneaux, & phioles lacrimales, que l'on trouve à Rome. Avec les explications de Michel Ange de La Chausse. A Amsterdam, Chez François L'Honore, & Zacharie Chastelain le Fils, MDCCVI (1706).**

<sup>4173</sup> J. P. Migne. *Patrologiæ Græcæ. Tomus XXVIII. S. Athanasius Alexandrinus Archiepiscopus. Paris: Excudebatur et venit apud J. P. Migne editorem, ..., 1857, pp. 1265-6. (De Sancta Trinitate Dialogus V,1.)*

<sup>4174</sup> Wolfgang Helbig. *Guide to the Public Collections of Classical Antiquities in Rome. Translated from the German by James F. and Finlay Muirhead. 2 vols. Leipsic: Karl Baedeker, 1895-6. ♦ Vol. I. The Sculptures at the Vatican. The Capitoline Museum; The Lateran Museum, pp. 88-9. (THE VATICAN MUSEUM. Museo Pio-Clementino. Cortile; Gabinette dell' Antinoo: 147 (56). Statue of Priapus, pp. 88-9.)*

<sup>4175</sup> James Elmes. *A General and Bibliographical Dictionary of the Fine Arts. Containing Explanations of the Principal Terms used in the Arts of Painting, Sculpture, Architecture, and Engraving, in all their various Branches; Historical Sketches of the rise and progress of their different schools; Descriptive accounts of the best books and treatises on the Fine Arts; And every useful Topic connected therewith. London: Printed for Thomas Tegg, 1826, "PRIAPUS" (not paginated). • For the two objects referred to by James Elmes, see: Richard Payne Knight; Sir William*

However, the only problem is that Payne Knight does not mention that the bronze belonged to Cardinal Albani and only refers to it as "*the celebrated bronze in the VATICAN*"<sup>4176</sup>; "*the Vatican Bronze*"<sup>4177</sup>, and I have not succeeded in finding any references in other older works in support of James Elmes's statement. The Italian Cardinal and leading antiquities collector Alessandro Albani (1692-1779), who was elevated to Cardinal in 1721, was appointed as Archivist of the Vatican Secret Archives on August 12, 1761, and the same date he was also appointed to Librarian of the Vatican Library.<sup>4178</sup> When Payne Knight published his work in 1786 Cardinal Albani had been death for some seven years and if the bronze had been part of his large, private collection of antiquities and ancient Roman sculpture, which was housed in his villa in Rome, Villa Albani, it should therefore at one time have been transferred to the Vatican. Unfortunately, Michel-Ange de La Chausse did not mention where the bronze was kept. However, there is, in fact, a witness who has seen the bronze in the Vatican Museum. The Italo-Greek Dominican theologian and historian of Christian antiquities Tommaso Maria Mamachi (1731-1792), mentioned in 1749 in the first volume of his unfinished work *Originum et Antiquitatum Christianarum. Libri XX* the bronze of Priapus as "*Salvator Mundi*" kept in the Vatican Museum, and he did not think that it was of Gnostic origin<sup>4179</sup> – however, it was later suggested that it is of Gnostic origin, which it probably is. So the bronze was in the Vatican in the end of the 1740s. Unfortunately, there was no depiction of the bronze in Mamachi's work. Mamachi's work appeared during Pope Benedict XIV, a great scholar who served as Pope from 1740 to 1758, and who laid the groundwork for the present Vatican Museum. It is worthy of note that the 'last Renaissance man', Athanasius Kircher, who had died in Rome in 1680, ten years before Michel-Ange de La Chausse's publication of *Romanum Museum*, not mentioned the existence of the bronze. I notice that in the book *Sex and Sex Worship* published in 1919 E.V. by the American physician Otto Augustus Wall (1846-1922), appeared a photo of a bronze figure of Priapus as "ΣΩΤΗΡ ΚΟΣΜΟΥ" which had several similarities to the bronze under discussion: "*The god Priapus as a cock, from a Greek temple*"; "*a bronze figure of Priapus which was found in an ancient Greek Temple*", however, it has no provenance and is probably a badly made 'modern' hoax.<sup>4180</sup>

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*Hamilton; James Newton.* An account of the remains of the worship of Priapus: lately existing at Isernia, in the kingdom of Naples: in two letters; one from Sir William Hamilton, K. B. His Majesty's Minister at the Court of Naples, to Sir Joseph Banks, Bart, President of the Royal Society; and the other from a person residing at Isernia: to which is added, a discourse on the worship of Priapus, And its Connexion with mystic Theology of the Ancients. London, UK: Privately printed for the author by T. Spilsbury, MDCCLXXXVI (1786), pp. 54, 59; 125-6. (*ON THE WORSHIP OF PRIAPUS*, pp. 21-195.)

<sup>4176</sup> Ibid., p. 54.

<sup>4177</sup> Ibid., p. 59.

<sup>4178</sup> See: <http://www.catholic-hierarchy.org/bishop/balbania.html>

<sup>4179</sup> "*Horum opinion, cum latius manavisset, effect, ut statuarum quoque artifices horribiles figuras conflaverint, quibus ludibrio Christianam religionem exponerent, quasi pudendis cultum adhiberi oportere præscriberet, putaretque ab ipsis inlatam fuisse in mundum salute. Nam, ut ceteras, quæ referri a scriptoribus solent, mittam, insignis est, quæ servatur in Musæo Vaticano (4), exhibetque gallum, qui rostri loco virilia, ita ut sculpta in Priapi statuvis visuntur, gerat. Addita est figuræ inscription, quæ sic habet: ΣΩΤΗΡ ΚΟΣΜΟΥ: Salvator Mundi.*" Note (4) reads: "*Non enim arbitror Gnosticorum hoc esse, quod etsi illi turpissimis moribus errant, tamen Salvatoris mundi loco habuisse cos rem adeo obscoenam, nusquam est a majoribus memoriæ commendatum.*" [Written with modern typography.] • *Fr. Thomæ Mariæ Mamachii.* Originum Et Antiquitatum Christianarum; Libri XX. 5 vols. Romæ MDCCXLIX-MDCCLV. ♦ Tomus Primus. Romæ: In Typographio Palladis; Excudebant Nicolaus et Marcus Palearini, MDCCXLIX (1749), p. 130, l.; Note (4). (*LIBER PRIMUS. CAPUT III, §. X. I. Calumnia de pudendorum cultu.*, p. 130.)

<sup>4180</sup> O. A. Wall. *Sex and Sex Worship (Phallic Worship); A Scientific Treatise on Sex, its Nature and Function, and its Influence on Art, Science, Architecture, and Religion – with Special Reference to Sex Worship and Symbolism.* By

Another statue of Priapus where the god is seen standing with a huge, erected phallus, holding in his right hand a purse, and in his left hand a bell, has a human head and face with cockscomb and wattles. This statue, which was in the collection of the Italian Cardinal Flavio Chigi (1631-1693), was mentioned by Michel-Ange de La Chausse in the first edition of *Romanum Museum, Sive Thesaurus Eruditæ Antiquitatis* in 1690<sup>4181</sup>, but an engraving of it appeared first in the second edition, 1707.<sup>4182</sup> However, an engraving of the statue was published in 1701 by the German librarian and scholar of classical art Lorenz Beger (1653-1705), in the third volume of his *Thesaurus Brandenburgicus Selectus*<sup>4183</sup> – this volume also shortly mentioned Michel-Ange de La Chausse's bronze and its inscription.<sup>4184</sup> Lorenz Beger became in 1693 librarian of the coin, art, and artefact collection of Frederick I of Prussia (1657-1713), the king who in 1707 established the Academy of Sciences in Berlin. Frederick I had with the help of Berger acquired the collection of the Italian painter and antiquarian Giovanni Pietro Bellori (1613-1696), and the king had also acquired the statue discussed. The 1701 and 1707 engravings of the statue vary a great deal in the details, and it is likely, I think, that one of the two engravers, if not both of them, not had seen the object, but only received a description of it, or perhaps a rude sketch. The great question is whether the engraver of the 'Σωτηρ Κοσμου' bronze has seen the object that he was engraving with his own eyes? Perhaps someday we will know! Payne Knight was in Italy in the last half of the 1760s, and again in the last half of the 1770s.<sup>4185</sup> He does not mention Michel-Ange de La Chausse's work in his book, however, he must, of course, have known it, and when comparing the image of the bronze in *An Account Of The Remains of The Worship Of Priapus* with that of *Romanum Museum* it is evident that the former is copied from the latter, and when he uses the wording "the celebrated bronze" he is clearly referring to its appearing in the magnificent *Romanum Museum*, a folio with some 160 plates of engravings. It is likely, I think, that the furore created by *An Account Of The Remains of The Worship Of Priapus* did that the bronze was removed from viewing.

As a curio, Pope Leo V (died September 903 AD), who was pope only from August to September 903 AD, is said to have been born in a 'Villa Priapi', once located in Ardea, Lazio, south

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O. A. Wall, M.D., Ph.G., Ph.M. St. Louis, MI: C. V. Mosby Company, 1919, pp. 437-8; Fig. 257. (*ANIMAL WORSHIP*, pp. 430-8.)

<sup>4181</sup> Michel-Ange de La Chausse. *Romanum Museum, Sive Thesaurus Eruditæ Antiquitatis*: In Quo Gemmæ, Idola, Insignia Sacerdotalia, Instrumenta sacrificijs infervientia, Lucernæ, Vasa, Bullæ, Armillæ, Fibulæ, Claves, Annuli, Tesseræ, Styli, Strigiles, Gutti, Phialæ lacrymatoriæ, Vota, Signa Militaria, &c. Romæ, Ex Typographia Joannis Jacobi Komàrek Boëmi, MDCXC (1690), p. 124. (*Dissertatio De Mutini Simulacris*, pp. 121-7.)

<sup>4182</sup> Michaelis Angeli Causei de La Chausse Parisini. *Romanum Museum, Sive Thesaurus Eruditæ Antiquitatis*: In Quo Gemmæ, Idola, Insignia Sacerdotalia, Instrumenta sacrificijs infervientia, Lucernæ, Vasa, Bullæ, Armillæ, Fibulæ, Claves, Annuli, Tesseræ, Styli, Strigiles, Gutti, Phialæ lacrymatoriæ, Vota, Signa Militaria, Marmora &c. Romæ: Typis Jo. Francisci Chracas, MDCCVII (1707), Tabula, "PRIAPVS 1 [sic]", inserted after p. 114. (*SECTIO SEPTIMA; De Mutini Simulacris; TABULA X*, pp. 107-14.)

<sup>4183</sup> Laurentio Berero. *Thesaurus Brandenburgicus Selectus*. 3 vols. Coloniae Marchicæ, Impreffit Ulricus Liebpertus, 1696; [c. 1696]; [1701]. ♦ Vol. 3. [1701]: *Thesauri Regii Et Electoralis Brandenburgici Volumen Tertium: Continens Antiquorum Numismatum Et Gemmarum, Quæ Cimeliarchio Regio-Electoralis Brandenburgico nuper accessere, Rariora: Ut & Supellectilem Antiquariam Uberrimam, id est Statuas, Thoraces, Clypeos, Imagines tam Deorum, quàm Regum & Illustrium: Item Vasa & Instrumenta varia, eaque inter, fibulas, Lampades, Urnas: quorum pleraque cum Museo Belloriano, quædam & aliunde coëmpta sunt, &c., &c.*, p. 266. (*PRIAPI SIMULACRUM*, pp. 266-8.)

<sup>4184</sup> Ibid., p. 267.

<sup>4185</sup> Dictionary of National Biography. Edited by Sidney Lee. London, UK: Smith, Elder, & Co., 1892, p. 259. (*KNIGHT, RICHARD PAYNE (1750-1824)*, pp. 259-61.)





Priapus from Lorenz Beger's *Thesaurus Brandenburgicus Selectus*, 1701.



of Rome.<sup>4186</sup> Leo V was deposed and imprisoned by the antipope Christopher, and was perhaps murdered by the latter or his successor.

The memory of Priapus in fact lives on in the Roman Catholic Church's daily life owing to St. Jerome's Latin translation of the bible, the *Vulgate*. The *Vulgate* appeared about 383 AD, a translation primarily done by St. Jerome or Eusebius Hieronymus (c. 347-419/420 AD), who besides being biblical translator also was monastic leader in Bethlehem. The translation which became the Roman Catholic Church's officially promulgated Latin version of the Bible, issued by Pope Clement VIII in 1592, rendered in The First Book of Kings, 15:13, that Maacha was the high priestess in the sacrifices of Priapus, although the name not was used in the Hebrew Bible nor in its Greek translation, LXX:

*Insuper et Maacham matrem suam amovit, ne esset princeps in sacris Priapi, et in luco ejus, quem consecraverat: subvertitque specum ejus, et confregit simulacrum turpissimum, et combussit in torrente Cedron.*<sup>4187</sup> [Written with abbreviations expanded to their full form and modern typography.]

Moreover he also removed his mother Maacha, from being the princess in the sacrifices of Priapus, and in the grove which she had consecrated to him. And he destroyed her den, and broke in pieces the filthy idol, and burnt it by the torrent Cedron.<sup>4188</sup>

– this is the English translation from the 1609 *Douay-Rheims Bible*, a translation made by members of the English College, Douai, in the service of the Catholic Church. Also The Second Book of the Chronicles, 15:16, mentioned the idol of Priapus – here also from *The Douay-Rheims Bible*:

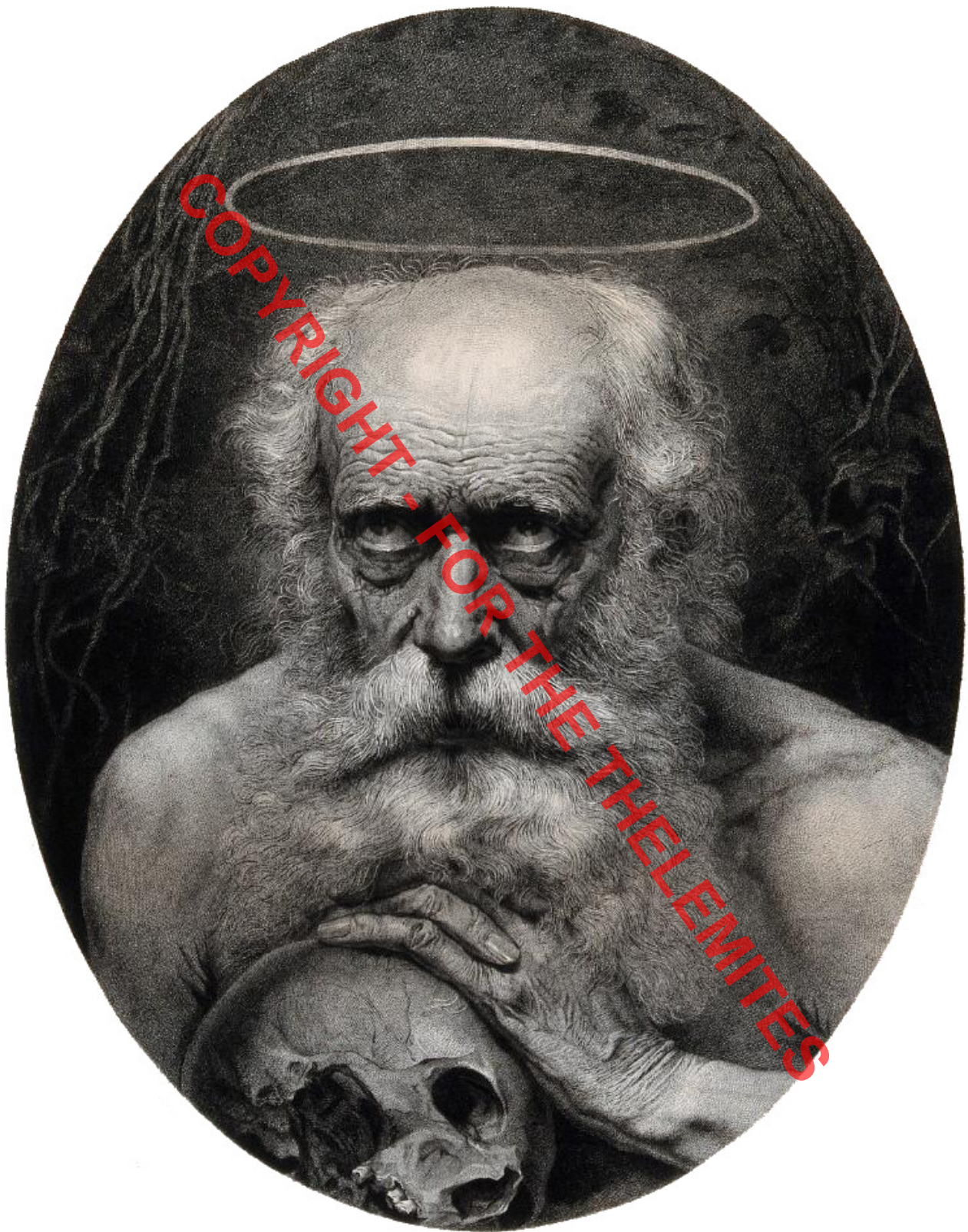
Moreover Maacha the mother of king Asa he deposed from the royal authority, because she had made in a grove an idol of Priapus. And he entirely destroyed it, and breaking it into pieces burnt it at the torrent Cedron.<sup>4189</sup>

<sup>4186</sup> *Guilielmo Burio*. ROMANORUM PONTIFICUM BREVIS NOTITIA; Ritus Ecclesiasticos à singulis institutos præcipuè declarans, Accedit Onomasticon Vocum obscuriorum, quæ in Missali, Breviario, Martyrologio Romano, & hac notitia continentur. Auctore Guilielmo Burio Bruxellensi, Eccles. Metrop. Mechlin. Canonico Zellariensi. Editio quarta. Augustæ-Vindel. Sumptibus Philippi, & Martini Veith, Fratrum, MDCCXXIV (1734), p. 107. ("LEO Quintus, Italus, natus in Villa Priapi, agri Ardeatini.") (121. LEO Quintus, p. 107.)

<sup>4187</sup> BIBLIA SACRA, VVLGATÆ EDITIONIS. SIXTI V. PONT. MAX. IVSSV RECOGNITA, ET CLEMENTIS VIII. auctoritate edita. Editio nova Verficulis diftincta. Lugduni, Sumptibus Antonii Molin, MDCLXXXV (1685), I. Reg., Caput XV, v. 13, on p. 235. (LIBER REGVM TERTIVS, SECUNDUM HEBRÆOS PRIMVS MALACHIM; CAPVT XV, pp. 235- 6.) • See also: *Thomas Stackhouse*. A History of The Holy Bible, From the Beginning of the World to the Establisment of Christianity; With numerous notes reconciling seeming contradictions, rectifying mis-translations, &c. By the Rev. Thomas Stackhouse, M.A., &c. Together with an introduction, additional notes, dissertations, and complete indexes. By Daniel Dewar, D.D., &c. Complete in one volume, illustrated with maps and plans. Glasgow: Blackie & Son, MDCCCXXXVIII (1838), p. 547, note "d". (THE HISTORY OF THE BIBLE. BOOK VI.; SECT. I., CHAP. I. – From the finishing of the temple, to the reign of Jehoshaphat. The History, pp. 535-50.)

<sup>4188</sup> The Holy Bible: Translated from the Latin Vulgate and diligently compared with other editions in divers Languages. (Douay, A. D. 1609; Rheims, A. D. 1582) Published as revised and annotated by authority. With a preface by the Cardinal Archbishop of Westminster. London, UK: Burns Oates and Washbourne Ltd., 1914, p. 485. (III Kings, Chapter XV, Verse 13.) • Note that in the *Douay-Rheims Bible*, 1 Kings, 15:13, appears, like in LXX, as 3 Kings, 15:13.

<sup>4189</sup> Ibid., p. 605. (II Paralipomenon, Chapter XV, Verse 16.) • BIBLIA SACRA, VVLGATÆ EDITIONIS. SIXTI V. PONT. MAX. IVSSV RECOGNITA, ET CLEMENTIS VIII. auctoritate edita. Editio nova Verficulis diftincta. Lugduni, Sumptibus Antonii Molin, MDCLXXXV (1685), *Liber II. Paralipomenon*, Caput XV, v. 16, on p. 296. (LIBER II. PARALIPOMENON,



Saint Jerome. Etching by the French Artist Jean Marie Raphael Leopold Massard (1812-1889)



The first English translation of the Latin *Vulgate*, *Wycliffe's Bible*, had in the first version, which was completed in 1382, not given the name of the idol, however, the second and improved version completed some years later had the name of Priapus in The Book of Kings<sup>4190</sup>, but it was omitted in The Book of the Chronicles.<sup>4191</sup> The *Tanakh* or *Hebrew Bible* gives the name of the idol as **אשרה**, Asherah, a Canaanite and Phoenician goddess of fortune and prosperity:

<sup>4192</sup>(for-the-Asherah) **לאשרה** (abominable-image) **מפלצת** (she-had-made) [←] עשתה

The word **מפלצת**, Mipletzeth, has been translated as “horrid thing (thing to shudder at)”<sup>4193</sup>; “fear, object of fear, used of images, idols”<sup>4194</sup>; “monster, monstrous figure”<sup>4195</sup>, and the translation used in 1 Kings, 15:13, in *The New King James Version of The Holy Bible*, is “an obscene image”. The name of the idol used in *The New King James Bible*, 2 Chron., 15:16, is Asherah, but in LXX we find in the same place the name **Ἀστάρτη**, Astarte, a Phoenician goddess, identical with the Greek Aphrodite, whom King Solomon worshipped – a translation from the Hebrew done by Jewish scholars in the 3rd century BCE.<sup>4196</sup> St. Jerome had thus instead of Asherah, as given in the Hebrew Bible, and Astarte in LXX, used the name of the Greek god Priapus! We find him in the preface to his translation of “The Books of Samuel and Kings” calling them “mine, I say, mine”:

*This preface to the Scriptures may serve as a “Helmeted” introduction to all the books which we turn from Hebrew into Latin, so that we may be assured that what is not found in our list must be placed amongst the Apocryphal writings. [...] First read, then, my Samuel and Kings; mine, I say, mine. For whatever by diligent translation and by anxious emendation we have learnt and made our own, is ours. And when you understand that whereof you were before ignorant, either, if you are grateful, reckon me a translator, or, if ungrateful, a paraphraser, albeit I am not in the least conscious of having deviated from the Hebrew original. At all events, if you are incredulous, read the Greek and Latin manuscripts and compare them with these poor efforts of mine, and wherever you see they disagree, ask some Hebrew (though you ought rather to place*

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HEBRAICE DIBRE HAIAMIM; CAPVT XV, pp. 286- 312.)

<sup>4190</sup> The Holy Bible, Containing The Old And New Testament, With The Apocryphal Books, In The Earliest English Versions Made From The Latin Vulgate By John Wycliffe And His Followers. 4 vols. Oxford: At the University Press, MDCCCL (1850). ♦ Vol. II, p. 209. (III. KINGS. CAP. XV, pp. 208-11.) ♦ John Wycliffe (c. 1331-1384), English theologian, philosopher, and church reformer. ♦ Note that in *Wycliffe's Bible*, 1 Kings, 15:13, appears, like in LXX and the *Douay-Rheims Bible*, as 3 Kings, 15:13.

<sup>4191</sup> Ibid., p. 418. (II. PARALIPOMENON. CAP. XV, pp. 416-8.)

<sup>4192</sup> Hebrew-English Interlinear ESV Old Testament: Biblia Hebraica Stuttgartensia (BHS) and English Standard Version (ESV). Edited by Thom Blair. Wheaton, IL: Crossway Books, 2013, p. 842. (1 KINGS 15:13.) ♦ תורה | נביאים | כתובים (א) ♦ Biblia Hebraica Stuttgartensia. Stuttgart: Deutsche Bibelstiftung, [1967/77], p. 598. (א) ♦ REGUM I, 15.13.)

<sup>4193</sup> William Gesenius; Edward Robinson; Francis Brown; S. R. Driver; Charles A. Briggs. A Hebrew and English Lexicon of the Old Testament; With an Appendix Containing the Biblical Aemaic. Based on the Lexicon of William Gesenius as Translated by Edward Robinson. Oxford, UK: Clarendon Press, 1906, p. 814. (פלץ)

<sup>4194</sup> Benjamin Davidson. The Analytical Hebrew and Chaldee Lexicon. Every Word and Inflection of the Hebrew Old Testament Arranged Alphabetically and With Grammatical Analyses. Second Edition. London, UK: Samuel Bagster & Sons, Ltd., 1850, p. 627. (פלץ)

<sup>4195</sup> Ernest Klein. A Comprehensive Etymological Dictionary of the Hebrew Language for Readers of English. New York, NY: Macmillan Publishing Company, 1987, p. 370. (מפלצת)

<sup>4196</sup> Septuaginta. Id est Vetus Testamentum Graece iuxta LXX interpretes edidit Alfred Rahlfs. 2 vols. Stuttgart: Württembergische Bibelanstalt Stuttgart, 1971. ♦ Vol. II, p. 833. (ΠΑΡΑΛΕΙΠΟΜΕΝΩΝ Β', 15:16.) ♦ The Hebrew Bible had in this place **אשרה**, Asherah, and not **עשתרת**, Ashteroth, Astarte, which we find in 1 Kings, 11:5: “For Solomon went after Ashteroth the goddess of the Sidonians” – also 2 King, 23:13.

confidence in me), and if he confirm our view, I suppose you will not think him a soothsayer and suppose that he and I have, in rendering the same passage, divined alike.<sup>4197</sup>

A transliterated form of the Greek name Πρίαπος, Priapos, is not found in any Hebrew Bible, nor is the proper noun found anywhere in the Septuagint – nevertheless, a Hebrew origin of Πρίαπος was once suggested as: “אֵל | פִּרְי | אֵל or אֵל | פִּרְי the fructifying form or father”.<sup>4198</sup>

Why did St. Jerome go as far as to change the Holy Scripture? The answer is perhaps simple and a very interesting one. However, let us first ask another question. Why was the bronze of Priapus as ‘Saviour of the World’ looked upon as a threat by the Church? The inscription “ΣΩΤΗΡ ΚΟΣΜΟΥ”, Sōtēr Kosmou, Saviour of the World, and its exposed phallus were probably not the main reasons, I think. No, the main threat was found in the symbolic language ‘written’ on the bronze. By making the phallus part of the mouth the symbolic language tells the viewer that Priapus was uttering the word of creation, that the word of creation was with him, that he was the Logos! To a Christian this was of course the worst kind of blasphemy – other ancient and classical gods were also said to have created the world, but here it was stated that Priapus did it by his mouth, by the word! And as the Gospel According to John states in its beginning:

[1:1] *In the beginning was the Word, and the Word was with God, and the Word was God. [1:2] He was in the beginning with God. [1:3] All things were made through Him, and without Him nothing was made that was made.*<sup>4199</sup>

This is probably the main reason why it was hidden away by the Church. However, Michel-Ange de La Chausse's publication of the bronze brought it into light and saved it for posterity! It has been suggested that it is of Gnostic origin which it probably is.

As to the question why St. Jerome changed the name of the idol to that of Priapus, I think that we have to go a little back in time to find a possible answer. The early Christians inveighed against Priapus as a source of dissolute behaviour since they saw him as the chief deity of lasciviousness and obscenity. But most surprisingly, a second-century Gnostic group founded by Justinus (or Justin) the Gnostic (Ιουστίνος) spoke of three principles, the first of which was the Good One and whom they in fact identified with Priapus:

*Now the Good One is Priapus, (and) he it is who antecedently caused the production of everything that exists. On this account he is styled Priapus, because he previously fashioned all things (according to his*

<sup>4197</sup> A Selected Library of Nicene and Post-Nicene Fathers of The Christian Church. Second Series. Translated into English with Prolegomena and Explanatory Notes under the Editorial Supervision of Philip Schaff, D.D., LL.D., and Henry Wace, D.D., in connection with a number of Patristic Scholars of Europe and America. 14 vols. New York, NY: The Christian Literature Company, &c., &c., 1890-1900. ♦ Vol. VI. (1893); St. Jerome: Letters and Select Works, p. 490. (*Prefaces to the Books of the Vulgate Version of the Old Testament; The Books of Samuel and Kings*, pp. 489-90.)

<sup>4198</sup> See: John Parkhurst. An Hebrew and English Lexicon, Without Points. In which the Hebrew and Chaldee words of The Old Testament are explained in their leading and derived Senses, the derivative words are ranged under their respective primitives, and the meaning assigned to each authorized by References to Passages of Scripture, and frequently illustrated and confirmed by Citations from Various Authors, ancient and modern, &c. The Fifth Edition, corrected and improved. London: Printed by T. Davison, Whitefriars, for J. Johnson; J. Walker; Cadell and Davies, &c., &c., 1807, p. 580. (פִּלְי, pp. 579-81.) ♦ John Parkhurst (1728-1797), English scholar and biblical lexicographer.

<sup>4199</sup> John, 1:1-3. The New King James Version.



own design). For this reason, he says, in every temple is placed his statue, which is revered by every creature; and (there are images of him) in the highways, carrying over his head ripened fruits, that is, the produce of the creation, of which he is the cause, having in the first instance formed, (according to his own design) the creation, when as yet it has no existence.<sup>4200</sup>

Is the worship of Priapus the key to the description of the Beast and its number in St. John's Revelation?<sup>4201</sup> Almost nothing is known about Justinus the Gnostic, but it has been suggested that he lived in Egypt and was a Christian Jew.<sup>4202</sup> The two other principles given by Justinus the Gnostic were Elohim, a lower god who at first was unaware of the Good One; and Edem, matter, in shape of a woman from the waist up and a serpent below. However, Jesus plays a central role in Justinus's system. Justinus gave the myth of creation and fall in a work entitled *Baruch* – Βαρούχ, 'The Blessed One', is the highest of twelve good angels in Justinus's cosmology – that survives in extensive quotation in a work by the church father Hippolytus Romanus (ob. 235), *Refutatio omnium haeresium sive philosophoumena* (The Refutation of all Heresies). It is no matter for surprise that Hippolytus wrote about Justinus that he had met with many heretics, but never a worse one than Justinus. Hippolytus was a pupil of the church father Irenaeus Lugdunensis (ob. c. 202), who was a disciple of the church father Polycarpus Smyrnensis (ob. 156), who was disciple of John the Apostle (ob. c. 100), the author of The Apocalypse of John. Hippolytus Romanus suffered martyrdom as a Bishop of Rome. Regarding St. Jerome, in 375 he became seriously ill, and during his illness he had a dream, which caused restriction and severely influenced his life and work. In the dream he was dragged before a tribunal of the Lord, accused of being a Ciceronian – a follower of the Roman statesman, scholar, philosopher, and writer Marcus Tullius Cicero (106-43 BCE) – rather than a Christian, and he was severely lashed, and therefore he vowed never again to read or possess pagan writings. He became a hermit for two years in the desert of Chalcis, south-west of Antioch in Syria, in the hopes of finding inner peace.

As a curio, in Greek we find the word Πριαπισταί, Priapistai, worshippers of Priapus, with a numerical value of 792, the same numerical value as the word βλασφημία, blasphemía, blasphemy – perhaps something spotted by early Christians.<sup>4203</sup> Furthermore, with allusion to the

<sup>4200</sup> Alexander Roberts and James Donaldson (Editors). The Ante-Nicene Fathers. Translation Of The Writings Of The Fathers Down To A.D. 325. American reprint of Edinburgh edition. 10 vols. Buffalo, NY: The Christian Literature Company, 1885-96. ♦ Vol. V. (Hippolytus, Cyprian, Caius, Novatian, Appendix) 1886, p. 72. (*The Refutation of All Heresies, Book V., Chap. XXI, Justinus' Triad Of Principles; His Angelography Founded On This Triad; His Explanation Of The Birth, Life, And Death Of Our Lord*, pp. 70-3.) ♦ For Priapus, see, e.g.: Gods, Goddesses, And Mythology. Editor C. Scott Littleton. 11 vols. Tarrytown, NY: Marshall Cavendish Corporation, 2005. ♦ Vol. 9., pp. 1168-70. (*James M. Redfield: Priapus*, pp. 1168-70.) ♦ For Justin the Gnostic etc, see: Edwin M. Yamauchi. Gnostic Ethics And Mandaean Origins. Piscataway, NJ: Gorgias Press, 2004, pp. 30; 52. [Originally published in *Harvard Theological Studies*, XXIV, 1970.] ♦ Dictionary of Gnosis & Western Esotericism. Edited by Wouter J. Hanegraaff et al. 2 vols. Leiden: Brill, 2005. ♦ Vol. II., pp. 656-8. (*Roelof van den Broek: Justin the Gnostic, 2nd cent.*, pp. 656-8.)

<sup>4201</sup> As I wrote above, there are many possibilities! One can always find something to built a theory on and as mentioned and demonstrated so can almost any name in any language be twisted in such a way that it fit the number in question. Some might even think that 616 should be written as a feminine numeral with the classical Greek/Septuagint ending ἑκκαίδεκα, sixteen, added since ἑξακόσiai ἑκκαίδεκα, six hundred and sixteen, has a numerical value of 463, the same as τό θέλημα, 'the will', or, τὸ θέλημα, 'the word θέλημα'.

<sup>4202</sup> See: Jacques-É. Ménard (Editor). Les Textes de Nag Hammadi. Colloque de Centre d'Histoire des Religions (Strasbourg, 23-25 octobre 1974). (Nag Hammadi Studies, VII, 7). Leiden: E. J. Brill, 1975, p. 97f. (*Jewish Gnosis and Mandaean Gnosticism; Some Reflections on the Writing Brontè; By Gilles Quispel*, pp. [82]-122.)

<sup>4203</sup> Π(80) + ρ(100) + ι(10) + α(1) + π(80) + ι(10) + σ(200) + τ(300) + α(1) + ι(10) = **792** = β(2) + λ(30) + α(1) + σ(200) +

description in The Apocalypse of John I also note that 541 is the value of τό ἄορ, 'the sword' and that 616 + 541 equals 1157 which is the value of the word μαχητής, warrior – and in Hebrew 541 is the value of ישראל, Israel, and also הממלכות, the kingdoms, and המצות, the commandments.<sup>4204</sup> Most interestingly, 541 was also the number given to the Seer Virakam against fear by Ab-ul-Diz in the Ab-ul-Diz Working in 1911 E.V.<sup>4205</sup>

Speaking of the Gnostics, it shall also be mentioned that "Θέλημα" (Thelema) was the name of an aeon produced by the unnameable Father in the system of the Barbeliotes, or Barbelognostics, a Gnostic sect in Iberia, and also an aeon in the Valentinian pleroma.<sup>4206</sup>

As stated above, the number of the Beast was presumably originally written with alphabetic numerals. If the number χις', 616, is read as χι; ὥτα; δίγαμμα, their numerical values add up to 1820: χ(600) + ι(10) + ι(10) + ὦ(800) + τ(300) + α(1) + δ(4) + ι(10) + γ(3) + α(1) + μ(40) + μ(40) + α(1) = 1820. I notice that 1820, is the numerical value of ἀνθρωποκτόνος, anthropoktonos, murdering men, homicide.<sup>4207</sup> I further notice that the masculine adjective ἀνθρωποκτόνος used as a masculine noun with the meaning of 'murderer' (lit. 'man-killer') is found in the Gospel According to John in Chapter 8, Verse 44<sup>4208</sup>, where it is used about the devil who according to the Christian tradition brought death into the world by tempting Adam and Eve. The rare word ἀνθρωποκτόνος, which is seldom found in classical Greek, is used three times in the New Testament<sup>4209</sup>, but is not found in the Septuagint. Furthermore, if the digamma instead is called ἐπίσημον, episemon, as used in the Byzantine era, the numerical value is 2184: χ(600) + ι(10) + ι(10) + ὦ(800) + τ(300) + α(1) + ε(5) + π(80) + ι(10) + σ(200) + η(8) + μ(40) + ο(70) + ν(50) = 2184. The Greek word ψυχόλεθρος, psycholethros, destroying the soul, deadly, has the same numerical value, 2184<sup>4210</sup>, however, a word first attested in writing in the third century A.D.

φ(500) + η(8) + μ(40) + ι(10) + α(1)

<sup>4204</sup> τ(300) + ὀ(70) + ἄ(1) + ο(70) + ρ(100) = **541** ('The sword') • μ(40) + α(1) + χ(600) + η(8) + τ(300) + ῥ(8) + ζ(200) = **1157** ('Warrior') • ('Israel') **541** = (30)ⲗ + (1)ⲁ + (200)ⲓⲣ + (300)ⲛⲓ + (10)ⲓⲥ • ('The kingdoms') **541** = (400)ⲛⲓ + (6)ⲓ + (20)ⲛⲓ + (30)ⲗ + (40)ⲛⲓ + (40)ⲛⲓ + (5)ⲛⲓ • ('The Commandments') **541** = (400)ⲛⲓ + (6)ⲓ + (90)ⲛⲓ + (40)ⲛⲓ + (5)ⲛⲓ

<sup>4205</sup> "S. banishes by 541 (a number given her against fear)." • Aleister Crowley, with Victor B. Neuburg & Mary Desti. The Vision and the Voice and Other Papers. The Equinox IV(2). York Beach, ME: Weiser, 1998, p. 308. (*Liber LX. The Ab-ul-Diz Working*, pp. 297-337.)

<sup>4206</sup> See: Ante-Nicene Christian Library: Translations of the Writings of the Fathers down to A.D. 325. Edited by Rev. Alexander Roberts D.D., and James Donaldson, LL.D.. 25 vols. Edinburgh, Scotland: T. & T. Clark, 1867-73. ♦ Vol. V. (MDCCCLXVIII). The Writings of Irenæus. Translated by Rev. Alexander Roberts, D.D., and Rev. W. H. Rambaut, A.B. Vol. I., Chapter XV, 1., pp. 101-2. (*Irenæus Against Heresies, Book I, Chapter XXIX. Doctrines of various other Gnostic sects, and especially of the Barbeliotes or Borborians*, pp., pp. 101-3 • Hippolytus Romanus. Refutatio omnium haeresium, Elenchos VI 38. ♦ Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte (GCS), Band 26 – HIPPOLYTUS WERKE, Bd. 3. Refutatio omnium haeresium. Hergestellt von D. Dr. Paul Wendland. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1916, pp. 168-70. (ΤΟΥ ΚΑΤΑ ΠΑΣΩΝ ΑΙΡΕΣΕΩΝ ΕΛΕΓΧΟΥ ΒΙΒΛΙΟΝ Σ', pp. 134-89.)([Greek text])

<sup>4207</sup> χ(600) + ι(10) + ι(10) + ὦ(800) + τ(300) + α(1) + δ(4) + ι(10) + γ(3) + α(1) + μ(40) + μ(40) + α(1) = **1820** = ἄ(1) + ν(50) + θ(9) + ρ(100) + ω(800) + π(80) + ο(70) + κ(20) + τ(300) + ὀ(70) + ν(50) + ο(70) + ζ(200)

<sup>4208</sup> "You are of your father the devil, and the desires of your father you want to do. He was a murderer [ἀνθρωποκτόνος] from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it." • The Holy Bible. The New King James Version, John 8,44. • For the Greek text, see: The New Testament In The Original Greek. The text revised by Brooke Foss Westcott, D.D.; Fenton John Anthony Hort, D.D. Revised American edition with an introduction by Philip Schaff, D.D., LL.D. New York, NY: Harper & Brothers, 1895, pp. 208-9. (ΚΑΤΑ ΙΩΑΝΗΝ, VIII,44)(ΚΑΤΑ ΙΩΑΝΗΝ, pp. [187]-240.)

<sup>4209</sup> The word is apart from John 8:44 used twice in 1 John 3:15.

<sup>4210</sup> ψ(700) + υ(400) + χ(600) + ὀ(70) + λ(30) + ε(5) + θ(9) + ρ(100) + ο(70) + ζ(200) = 2184

Recalling the lines from *The Sword of Song*:

*There's one who loves me dearly (vrai!)  
Who yet believes me sprung from Tophet,  
Either the Beast or the False Prophet;  
And by all sorts of monkey tricks  
Adds up my name to Six Six Six.<sup>4211</sup>*

To call the number 666 for "Six Six Six" is clearly a 'modern' interpretation and connected with the use of Hindu-Arabic figures. In Greek and Latin the number 666 would never have been spoken of in this way. The sixth letter of the oldest Greek alphabet, Ϝ, which was named ϜαϞ, and pronounced like the English w, had disappeared long time before the New Testament was written. As a numeral with a numerical value of 6 it survived under various names. As to the number six, a second century gnostic sect, the Colarbasians, stated that the ἐπίσημον, episemon, ϛ', six, was a symbol of Ἰησοῦς, Jesus (Christ), name of six letters, as mentioned by Irenaeus in *Adversus Haeresus*<sup>4212</sup>, and six was connected with man, created on the sixth day.

One important question remains to be answered. Why do we find two numbers, 616 and 666, in the MSS? The answer is perhaps simple and straightforward, and furthermore very interesting! If we turn to the First Book of Genesis in the Septuagint we read in Chapter 2, Verses 21 and 22, about the creation of the woman, whom Adam first called אִשָּׁה, eesh-shāh / Γυνή, Gyne, Woman (Gen. 2:23), but after the course called חַוָּה, 'Ghav-vāh' (Gen. 3:20; 4:1), and which in the Septuagint is translated both as Ζωή, Zoe (Gen. 3:20), and Εὐά, Eve (Gen. 4:1):

<sup>21</sup> καὶ ἐπέβαλεν ὁ θεὸς ἔκστασιν ἐπὶ τὸν Ἀδὰμ, καὶ ὑπνωσεν· καὶ ἔλαβεν μίαν τῶν πλευρῶν αὐτοῦ καὶ ἀνεπλήρωσεν σάρκα ἀντ' αὐτῆς. <sup>22</sup> καὶ ᾠκοδόμησεν κύριος ὁ θεὸς τὴν πλευράν, ἣν ἔλαβεν ἀπὸ τοῦ Ἀδὰμ, εἰς γυναῖκα καὶ ἦγαγεν αὐτὴν πρὸς τὸν Ἀδὰμ.<sup>4213</sup>

<sup>21</sup> And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. <sup>22</sup> Then the rib which the LORD God had taken from man He made into woman, and He brought her to the man. [Translation from The New King James Version.]

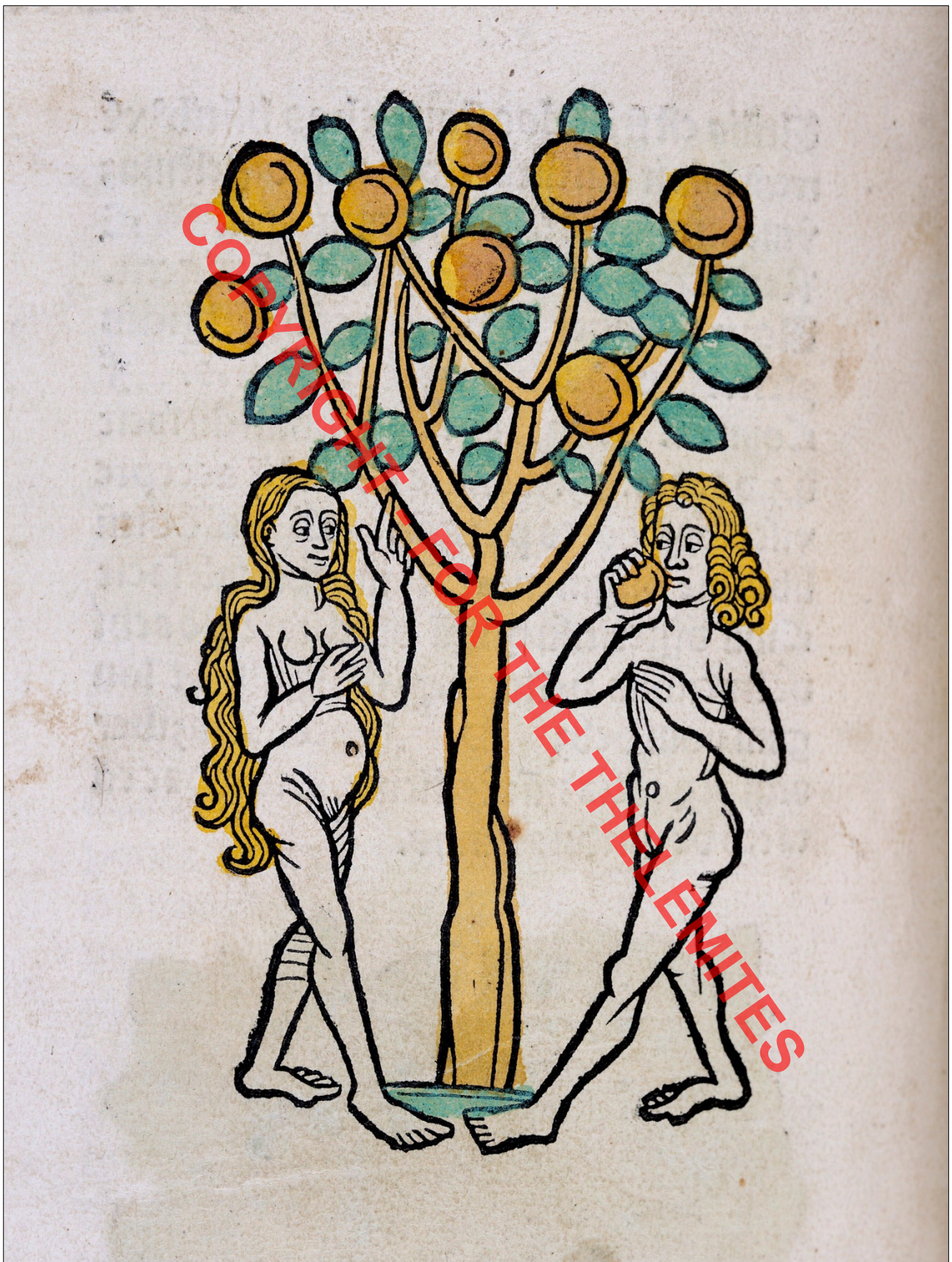
The wise will observe that the word for "rib" is the feminine noun πλευρά, pleura, which has a numerical value of **616**: π(80) + λ(30) + ε(5) + υ(400) + ρ(100) + ά(1) = **616**, and that the actual form of the noun used in verse 22 is πλευράν, pleuran, the accusative singular of the noun, and which has

<sup>4211</sup> Aleister Crowley. *The Sword of Song*. Called by Christians *The Book of the Beast*. Benares [Actually Paris]: Society or the Propagation of Religious Truth, 1904, Ascension Day, Verses 98-111. ♦ Aleister Crowley. *The Collected Works of Aleister Crowley*. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume II, 1906, pp. 146-7. (*The Sword of Song*. *Ascension Day*) ♦ See also note<sup>4023</sup> above.

<sup>4212</sup> See: Ante-Nicene Christian Library: Translations of the Writings of the Fathers down to A.D. 325. Edited by Rev. Alexander Roberts D.D., and James Donaldson, LL.D.. 25 vols. Edinburgh, Scotland: T. & T. Clark, 1867-73. ♦ Vol. V. (MDCCCLXVIII). *The Writings of Irenaeus*. Translated by Rev. Alexander Roberts, D.D., and Rev. W. H. Rambaut, A.B. Vol. I., Chapter XV, 2., pp. 65-6. (*Irenaeus Against Heresies, Book I, Chapter XV. Sige relates to Marcus the generation of the twenty-four elements and of Jesus. Exposure of these absurdities*, pp. 101-3.)

<sup>4213</sup> Septuaginta. Id est Vetus Testamentum Graece iuxta LXX interpretes edidit Alfred Rahlfs. 2 vols. Stuttgart: Württembergische Bibelanstalt Stuttgart, 1971. ♦ Vol. I, p. 4. (**ΓΕΝΕΣΙΣ**, 2:21-22.) ♦ The word for 'rib' used in the Latin translation of Gen. 2:22 is 'costam' (fem. noun 'costa').





Adam and Eve from *Ortus sanitatis*, 1491. Credit: Wellcome Collection.



a numerical value of 666:  $\pi(80) + \lambda(30) + \varepsilon(5) + \upsilon(400) + \varrho(100) + \acute{\alpha}(1) + \nu(50) = 666!$  Is this the explanation? Great tomes can be written about it, however, I have written almost what I wish to say here except for Adam's words in Verse 23:

<sup>23</sup> καὶ εἶπεν Ἀδὰμ Τοῦτο νῦν ὅστον ἐκ τῶν ὀστέων μου καὶ σὰρξ ἐκ τῆς σαρκός μου· αὕτη κληθήσεται γυνή, ὅτι ἐκ τοῦ ἀνδρὸς αὐτῆς ἐλήμφθη αὕτη.<sup>4214</sup>

<sup>23</sup> And Adam said:

"This is *now* bone of my bones  
And flesh of my flesh;  
She shall be called Woman,  
Because she was taken out of  
Man."

[Translation from The New King James Version.]


Note that in Adam's statement in the original Hebrew (Gen. 2:23.):



<sup>4215</sup> יקרא | אשה | כי | מאיש | לקחה- | זאת

– she-shall-be-called (יקרא) woman (אשה) because (כי) from-man (מאיש) she-was-taken (לקחה-) this (זאת) – מאיש, 'from-man', has the numerical value of 351, which is the numerical value of אדם, Adam, 45, added together with אשה, eesh-shāh, woman, 306!<sup>4216</sup> – in this verse "Adam" is both called אדם, adam, and איש, eesh, man, and "Woman" is אשה, eesh-shāh. The Hebrew word for rib, side, used in Genesis is צלע, tzela. As to its etymology the late Romanian-born Canadian linguist Dr. Ernest (David) Klein, OC (1899-1983), writes that it is related to:

Biblical Aramaic עלע, Jewish Palestinian Aramaic עלעא, Syriac אלעא (the change of the ע to א is due to dissimilation), Arabic ḍila', ḍil', Akkadian šēlu (= rib). The original meaning of these words was 'something curved'<sup>4217</sup>

Adding to this, I notice that there also is an ancient Egyptian word, , transliterated as *drw.w* and with the meaning of 'side' (of body; flank).<sup>4218</sup> Throughout history it has probably been observed that both human sexes have the same amount of ribs, namely twenty-four, or twelve

<sup>4214</sup> Ibid. ♦ Vol. I, p. 4. (GENESIS, 2:23.)

<sup>4215</sup> בראשית | וכתובים | נביאים | תורה Biblia Hebraica Stuttgartensia. Stuttgart: Deutsche Bibelstiftung, [1967/77], p. 4. (GENESIS, 2.23.)

<sup>4216</sup> ('from-man') 351 = (300)ש + (10)י + (1)א + (40)מ • ('Adam' + 'woman') 351 = (300)ש + (10)י + (1)א + (40)ב + (4)ד + (1)א • For the translation, see: Hebrew-English Interlinear ESV Old Testament: Biblia Hebraica Stuttgartensia (BHS) and English Standard Version (ESV). Edited by Thom Blair. Wheaton, IL: Crossway Books, 2013, p. 5. (GENESIS, 2.23.)

<sup>4217</sup> Ernest Klein. A Comprehensive Etymological Dictionary of the Hebrew Language for Readers of English. New York, NY: Macmillan Publishing Company, 1987, p. 549.

<sup>4218</sup> Adolf Erman und Hermann Grapow. Wörterbuch der Aegyptischen Sprache. 6 Bde. Leipzig: J. C. Hinrichs, 1926-50. ♦ Bd., V. (1931), 602.1-20.

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6	6	6
6	1	6
6	6	6

pairs. Perhaps therefore it has been stated by certain Jewish rabbis that Eve not was built from one of Adam's ribs as stated in Genesis. Both **רבא | בראשית | מדרש**, *Midrash Genesis Rabbah*<sup>4219</sup>, a work assigned by tradition to the rabbinic teacher R. Hoshai, who flourished in Palestine during the 3rd century A.D. (however, there were many later additions to the work), and *The Babylonian Talmud* mention that God built ('and he built', **ויבן**, Gen. 2:22.) Eve not from Adam's rib but from his tail.<sup>4220</sup> A stump of this tail, the coccyx, is present on the skeletons of both sexes today. A rabbi in the latter work also declared that the first Adam (i.e. **אדם | הראשון**, Adam ha-Rishon) had a dual head (another stated a dual face), and that the Lord simply divided him.<sup>4221</sup> If we look at the anatomy of mammals there is in fact a detail in the skeletons of several of them which is different in the males and females. I am thinking of the so-called penis bone, or, Baculum (Latin, a stick, staff, walking-stick; also a sceptre). This bone is found in the penis of many placental mammals, and nearly all primate species have small penis bones. Among the great apes, for instance: orang-utan, 14.6-15.0 mm; gorilla, 12.5 mm; chimpanzee, 6.0-7.8 mm.<sup>4222</sup> The sizes of the Baculum of some other mammals are: Raccoon, ab. 13 cm.; Polar Bear, ab. 22 cm.; American Black Bear, ab. 15 cm.; Domestic Dog, ab. 10 cm.; Red Fox, ab. 6.5 cm.; Sea Otter, ab. 12.5 cm.; Gray Seal, ab. 19.5 cm.<sup>4223</sup> However, the reason for mentioning the penis bone is that it is missing in the human male! Interesting, the Baculum is also called "os priapi", which in Latin literally means 'bone of Priapus' – a name found in written sources at least as far back as the first part of the seventeenth century.<sup>4224</sup> The ancient Egyptians had several words for 'phallus', however, in the Hebrew bible only one word meaning 'male member' is found one time in Deuteronomy, 23:2, **שפכה**, *shoph-ḥāh*, male member. Funnily enough, the numerical value of **שפכה** is 405, which happens to be the same numerical value as **הנשים**, *ha-nāh-sheem*, the women, the wives.<sup>4225</sup> Finally, consider also God's command to Abraham and his descendants in Genesis, 17:10-11, the sign of the covenant, the cutting away of the foreskin (of the male member) when the child is eight days old:

(10) "This is My covenant which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised;

(11) "and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you."<sup>4226</sup>

<sup>4219</sup> See: Julius Theodor. (Midrash) BERESCHIT RABBA (**רבא | בראשית | מדרש**) mit kritischem Apparat und Kommentar von J. Theodor. Parascha I-XLVII. Berlin: [s.n.][H. Itzkowski], 1912, p. 134. (**יד | פרשה**, pp. 126-34.)

<sup>4220</sup> See: New Edition of the Babylonian Talmud. Original Text, Edited, Corrected, Formulated, and Translated into English By Michael L. Rodkinson. 20 vols. New York, NY: New Amsterdam Book Co.; New Talmud Publishing Company, [1897] ♦ Vol. III. Section Moed (Festivals); Tract Erubin. New York, NY: New Talmud Publishing Company, n.d. [1897], p. 41. (CHAPTER II, REGULATIONS CONCERNING THE USE OF A WELL AND A GARDEN ON THE SABBATH, pp. 40-61.)

<sup>4221</sup> Ibid.

<sup>4222</sup> See: Alan F. Dixson. Primate Sexuality: Comparative Studies of the Prosimians, Monkeys, Apes, and Human Beings. Oxford, UK: Oxford University Press, 1998, Table 9.3. (**Table 9.3** Baculum length, glans penis length, and length of the erect penis in adult male primates.)

<sup>4223</sup> Ibid.

<sup>4224</sup> See: Aemylia Parisani Romani Philosophi, ac medici veneti Nobilium exercitationum de subtilitate pars altera de diaphragmate singularis certaminis Lapis Lydius ad Ioannem Riolanum Iuniorum anatomicum parisiensem medicum regium. Venetiis, Apud Marcum Antonium Brogiolum, MDCXXXV (1635), p. 111. ("[...] non sunt os priapi canis, vulpis, lupi, membrana vaginæ canis: [...]") (Pars Altera. Collatio Quarta, pp. 101-21.)

<sup>4225</sup> ('Male member') 405 = (5)ה + (20)כ + (80)פ + (300)ש • ('The women') 405 = (40)ם + (10)י + (300)ש + (50)נ + (5)ה

<sup>4226</sup> Genesis, 17:10-11.



Let us turn away from anatomy for a moment. Nobody says that the making of Eve and the second Adam took place in a 'physical' body, and that their 'physical' bodies not had to do with their expel from the Garden of Eden. One can therefore also argue that if the Hebrew word צֵלָע, tzela, rib, side, used in Genesis shall have a logical meaning it should perhaps be translated not as 'rib' but as 'side', a side/part of the first Adam's spiritual body, of his spiritual powers and soul. One can therefore also say about the second Adam that since the first Adam, or old Adam, lost this side, a completing part, in the building of the second Adam and his Woman, the second Adam could be termed the 'limping one', and the verb צָלַע, tzāla, in fact means to 'limp, halt'! As to the first Adam's 'sides', the *Mishnat ha-Zohar* (III, 19a) states:

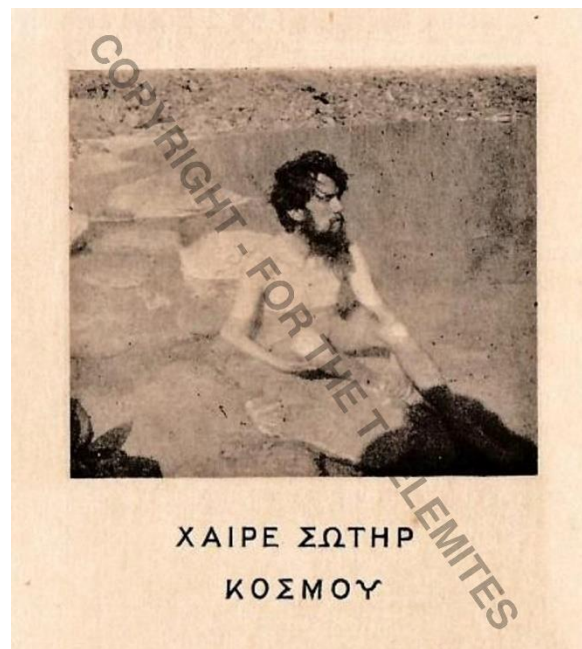
*When Adam arose his wife was fastened to his side, and the holy soul that was in him spread to this side and to that, and nourished both sides, because it was comprised of both. Subsequently, the Holy One, blessed be He, split Adam, and prepared his female. This is the meaning of "And the Lord God constructed the side . . ." (ibid, 2: 22) – "the side" we have explained before, as it is written "the side of the tabernacle" (Exodus 26: 20).<sup>4227</sup>*

Natural science and genetics have at present no room for the soul and the spirit, however, the spiritual worlds have room for natural science and genetics!

It is worth mention in relation to The Revelation of John that the artistic symbols for the four Gospels, and thus the symbols for the four Evangelists themselves, are beasts except for the first Gospel of St. Matthew whose symbol is a Man (although man in ancient times also was considered a beast): the second Gospel of St. Mark is a Lion; the third Gospel of St. Luke is an Ox; and the fourth Gospel of St. John an Eagle. And the four Evangelists were servants of another beast, the Lamb, Jesus Christ! The Revelation with its 'Beasts' was thus beheld "on the island that is called Patmos"<sup>4228</sup> by the Eagle, St. John, or was it by another man/beast named John on that island?

<sup>4227</sup> This English translation is from: *The Wisdom of the Zohar; An Anthology of Texts*. Systematically arranged and rendered into Hebrew by Fischell Lachower and Isaiah Tishby. With extensive introductions and explanations by Isaiah Tishby. English translation by David Goldstein. 3 vols. London, UK, and Washington, DC: The Littman Library of Jewish Civilization, 1989. ♦ Vol. II, pp. 539-40. (PART II THE OTHER SIDE. SECTION III. DEMONS AND SPIRITS; 6. LILITH IN THE CITIES OF THE SEA (*Zohar* III, 19a), pp. 539-40.)

<sup>4228</sup> The Revelation was beheld by a man named John on the small Greek island of Patmos, Πάτμος, in the Aegean Sea: "[1:9] I, John, both your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was on the island that is called Patmos for the word of God and for the testimony of Jesus Christ. [1:10] I was in the Spirit on the Lord's Day, [...]"



Photograph of Perdurabo titled "*ΧΑΙΡΕ ΣΩΤΗΡ ΚΟΣΜΟΥ*", Hail to the Saviour of the World, from *Book Four, Part One*, 1913 E.V. (Photographed by Jules Jacot-Guillarmod, 1902.)