



# **THE DIONYSIAN ARTIFICERS**

**HIPPOLYTO JOSEPH DA COSTA**

Global Grey ebooks

# **THE DIONYSIAN ARTIFICERS**

**BY**

**HIPPOLYTO JOSEPH DA COSTA**

The Dionysian Artificers by Hippolyto Joseph Da Costa.

This edition was created and published by Global Grey

©GlobalGrey 2018



[globalgreeyebooks.com](http://globalgreeyebooks.com)

# CONTENTS

Note

The Dionysian Artificers





































about them, was supposed even indecorous; of this we find a very conspicuous; instance in Plutarch.<sup>56</sup>

Out of respect for this custom the scholars were, in general, only instructed in the *exoteric* doctrines.<sup>57</sup> The *acroamatic* doctrines were taught only to the few select, by private communication and *viva voce*.

Rut when the ignorance of the very teachers of those mysteries caused their forms only to be attended to, the essence was lost, the shadow only remained; and, then, even those forms and ceremonies were frequented by persons, ignorant of their import, and wicked enough to turn them to their private interests, as a machine employed in deceiving the people, and to occasions of debauchery and depravity. We shall give an example of this,

The mysteries of Eleusis, or the Sun, were united or analogous to those of Dionysius or Bacchus; because, according to the Orphic theology, the intellect of every planet was denominated Bacchus: so when the sun was considered as the spiritual intelligence, who moved or caused this planet to move, in its annual circle, he was denominated Trietericus Bacchus.<sup>58</sup>

The ceremonies, therefore, of Bacchus, were attended with rejoicings, as the triumph of the spirit over matter; but this circumstance, so intimately connected with the sublime notions of the Eleusinian mysteries, was completely turned into a mere banqueting, and processions of drunken people, who of the ceremonies knew nothing else, than to carry branches of trees in their hands.<sup>59</sup>

<sup>56</sup> "Alexander gained from him (Aristotle) not only moral and political knowledge, but was also instructed in those more secret and profound branches of science, p. 25 which they call *epoptic* and *acroamatic*; and which they did not communicate to every common scholar. For when Alexander was in Asia, and received information that Aristotle had published some books, in which those points were discussed, he wrote to him a letter, in behalf of Philosophy, in which he blamed the course he had taken. The following is a copy of it."

"Alexander to Aristotle, prosperity.--You did wrong in publishing the *acroamatic* parts of science. In what shall we differ from others, if the sublimer knowledge, which we gained from you, be made common to all the world? For my part, I had rather excel the bulk of mankind in the superior parts of learning, than in the extent of power and dominion. Farewell." Plutarch, in vit. Alex.

<sup>57</sup> Aulus Gellius. Lib. XX. cap. 5.

<sup>58</sup> "He is called Dionysius, because he is carried with a circular motion through the immensely extended heavens." Orphic vers. apud.

<sup>59</sup> "Indeed there are, as the saying is, many, who go into the mysteries: a multitude certainly of branch bearers (Thyrsirii) but very few Bacchians." Socrates, in Plato; apud. Clemens Strom. Lib. I. p. 372.

More, still: a depraved priest introduced those Bacchanalian mysteries into Rome, for the very worst of purposes, which alarming the Senate, the most severe punishment was inflicted on him and his followers.<sup>60</sup>

In consequence of those abuses, it was, that Socrates refused to be initiated,<sup>61</sup> and the same did Diogenes, alledging that Patæcion, a notorious robber, had obtained initiation:<sup>62</sup> Epaminondas, also, and Agesilaus never desired it.<sup>63</sup>

But if those who were desirous of being licentious clothed themselves with those mysteries, this has nothing to do with the original tenets of the institution. For the purity of its votaries was carried, according to the primitive mysteries, to the most delicate and scrupulous point.<sup>64</sup>

After such respectable authorities, as we have referred to, we must reject, as impudent calumnies, the assertion of Tertullian, who says, that the natural parts of a man were enclosed in the ark carried about in the processions of those mysteries: Theodoret and Arnobius say, they were the parts of a woman: such assertors had no means of ascertaining what was not known to any one, out of the precincts of those most recondite mysteries.<sup>65</sup>

<sup>60</sup> Livii. Lib. XXXIX. cap. 8 and 18.

<sup>61</sup> Lucian, in Demonat. tom. 2. p. 308.

<sup>62</sup> Plutarch. De aud. Poet. tom. 2. p. 21.

<sup>63</sup> Diogen. Lært. Lib. VI. § 39.

<sup>64</sup> "A woman asked, how many days ought to pass, after she had congress with her husband, before she could attend the mysteries of Ceres. The answer was, with your husband immediately, with a strange man never." Clemens, Strom. Lib. IV. p. 619.

<sup>65</sup> As a proof of the sublime ideas of God, entertained by the Egyptian sages, in contradiction to these gross accusations., we copy the following passages, from the very Mercurius Trimegistus, as related by Pimandrus.

"The Artificer fabricated the whole universe with his word, not with his hands. He however has it always present in his mind, acting all, one only God, constituting every thing with his will; this is his body, not tangible, not visible, nor similar to any other: for he is not fire, not water, not air, not even spirit; but from him depend every thing good; however, such he is, as every thing belongs to him." Again, "But that you should not want the principal name of God, nor you should be ignorant of what is clear, and seems concealed from many; for, if it never appears, it is nowhere. Whatever appears only to your sight is created; what is concealed is all eternal; nor is it a reason why it should appear, as it never ends; he puts every thing before our eyes, but he remains concealed; because he enjoys an all eternal life: clearly he brings every thing to light, but he delights in the *adytum*; one, and uncreated, incomprehensible to our imagination (*phantasia*); but as every thing is enlightened by him, he shines in all and through all things; and yet appears chiefly to those, to whom he is pleased to communicate his name." Again, "There is nothing in nature that is not him; he is all that exists; he is even what is not; and what is, he brought into light. And as nothing can be made without a maker, so you must think that unless God is always acting, it is impossible

We should rather guess, that in the ark, carried in the procession, and said to enclose the body of Osiris, spheres were deposited, representing our solar system.<sup>66</sup>

In regard to these accusations, found in some of the ecclesiastical writers, we must also observe, that many of them, led by a mistaken zeal for the Christian religion, disfigured in a most reprehensible degree, the ancient historical monuments: taking, for instance, the manner in which the history of Egypt as written by Manethon, was transmitted to us by those ecclesiastical writers:<sup>67</sup> others; of such writers, in fact, knew nothing of the Egyptian mysteries.<sup>68</sup>

The conclusion, therefore, is, that the motives of those institutions were good and pure, as tending to the study of science, and practice of morality, though the same institutions afterwards degenerated;<sup>69</sup> and their

for any thing to exist in heaven, air, earth, sea, in all the world, in any particle of the world, in what is as well as in what is not. This is with the best name, God; this, again, is the most powerful of all things; this, conspicuous in mind; this, present with eyes; this, incorporeal; this, as it were, multi-corporeal, for nothing is in the bodies that is not in him; because, he alone exists in all; he has all names; because he is the only father; so it has no name because he is the father of all."

Apud Kirker, Vol. II. p. 504.

<sup>66</sup> Synesius, speaking of the Egyptian hierophant; observes thus; "they have  $\chi\omega\mu\alpha\sigma\tau\eta\`{\rho}\iota\alpha$  {Greek  $xw\mu\alpha\sigma t h`{\rho} i a$ }, which are arks, concealing, they say, the spheres." See Plutar. De Iside and Orsiride.

<sup>67</sup> Julius Africanus, a Christian Priest, by birth a Jew, made a short compendium of the history of Manethon, that the author himself might be dispensed with: this was about the year 230 of the Christian era. Finding that the Egyptian Chronology represented the world some thousands of years older than the chronology of the Bible, he so disfigured the dates of Manethon as to make him agree with the Bible.

Moreover, this work of Africanus is also lost, and we have only extracts of it, preserved in the work of a monk, generally known by the name of Syncellus, who confesses that he mutilated and altered Africanus. Now this individual not even had the original Bible, but only the Greek translation, which avowedly has the chronology vitiated; and yet Manethon's data were to be disfigured and interpolated, to make it square with the incorrect Greek translation of the Bible.

<sup>68</sup> "Celsus seems to me, here, to do just as if a man, travelling into Egypt, where the wise men of the Egyptians, according to their country learning, philosophize much, about those things that are accounted by them divine, whilst the ideots, in the mean time, hearing only certain fables, which they know not the meaning of, are very much pleased therewith: Celsus, I say, does as if such sojourner in Egypt, p. 29 who had conversed only with those ideots, and not been at all instructed by any of the priests, in their arcane and recondite mysteries, should boast that he knew all that belonged to the Egyptian theology." Origines, contra Celsum, Lib. I. p. 11. "When amongst the Egyptians there is a king chosen out of the military order, he is forthwith brought to the priests, and by them instructed in that arcane theology which conceals mysterious truths under obscure fables and allegories." Plutarch. De Iside, p. 354.

<sup>69</sup> We will content ourselves, here with the authority of Kircher, one of the most learned antiquarians in Egyptian matters. "Therefore, Hermes, that great author of the hieroglyphic doctrine, elucidating many things, chiefly about God, and his perfections, also of the creation of the world, and its preservation, of the administration of the same world and its parts, both by himself, and through his angels, as he heard of the Patriarchs about the government of the world, endeavoured seriously to penetrate these things: hence sprang a new philosophy in which as he treated of more sublime things than the ignorant could

degeneration was followed by the ruin of the state, as predicted by Trimegistus himself, who in this prediction proved how great a philosopher and politician he was.<sup>70</sup>

Having thus established what was the meaning and import of the Eleusinian or Dionysian mysteries amongst the ancient Greeks, who transmitted to us the knowledge of them; and having shown that the ceremonies were not intended in their origin as a worship of the sun, considered as a Deity, we shall proceed to examine how those mysteries were communicated to other nations by the Greeks.

About fifty years<sup>71</sup> before the building of the Temple of Solomon in Jerusalem, a colony of Grecians, chiefly Ionians, complaining of the narrow limits of their country, in an increased population, emigrated; and having been settled in Asia Minor, gave to that country the name of Ionia.<sup>72</sup>

understand, he veiled under a new art, afterwards called hieroglyphic, which was hidden from rude understandings, not in wooden monuments, but in mystic figures, engraved in hard stones, for an eternal memorial with posterity; as a sublime science of things deserving eternal veneration, and worthy of being recommended to all; and in imitation of the great eternal Artificer, in the administration of the world, he so constituted his system, that it was communicated only to the select hieromists, priests, stolist, and hierogramatists, men of great genius, wise for the government of the state, according to the rules of administration, prescribed in the obelisks, and men who had shown ability and aptitude, and were moreover restricted, by oath, to keep it secret. By these means the priests, being looked upon by all with admiration, in consequence of their science in those new things, expressed in the symbols, were honoured by the multitude almost as half gods. But to increase this veneration they told the people many things about the apparitions of the gods, their answers, and how they were to be worshipped to sooth them and make them propitious: to this we must add the great profit they had by their machines and mechanical inventions and their skill in mathematics; and their making statues that moved their eyes and head, to express approbation or disapprobation: and that the miserable multitude was deceived and beguiled, paying always to obtain a favor from the gods, or to avert their anger. Hence it came, that in the course of time, that religion conceived by Trimegistus in a sincere sense, was by degrees degenerated into open and declared idolatry." Kircher, vol. IV. p. 82.

<sup>70</sup> "O Egypt, Egypt, of thy religion only the fables remain, and those incredible to thy posterity."

Trimegistus, in Asclepio.

<sup>71</sup> The emigration of the Ionians to Asia Minor is mentioned by Herodotus, and others, but the epoch is fixed by various authors differently:

By Playfair in the year B. C	1044
Gillies	1055
Barthelemy. Anacharsis	1076

<sup>72</sup> "It is said, that the chief of the Ionian colony was Androclus, a legitimate son of Codrus, the king of Athens; so it is related, that the Ionians established their royalty; and those descending from that race, even now, are called kings, and enjoy their boners, that is to say, a place where they attend the spectacles and the public games, wearing the royal purple, and a staff instead of the sceptre, and the Eleusinian rites."



No doubt that people carried with them their manners, sciences, and religion; and the mysteries of Eleusis<sup>73</sup> among the rest. Accordingly we find that one of their cities, Byblos, was famed for the worship of Apollo, as Apollonia had been with their ancestors.<sup>74</sup>

These Ionians, participating in the improved state of civilization in which their mother country, Greece, then was, cultivated the sciences, and useful arts; but made themselves most conspicuous in architecture, and invented or improved the order called by their own name Ionian.

These Ionians formed a society, whose purpose was to employ themselves in erecting buildings. The general assembly of the society, was first held at Theos; but afterwards, in consequence of some civil commotions, passed to Lebedos.<sup>75</sup>

This sect or society was now called the Dionysian Artificers, as Bacchus was supposed to be the inventor of building theatres; and they performed the Dionysian festivities.<sup>76</sup> They afterwards extended themselves to Syria, Persia, and India.<sup>77</sup>

From this period, the Science of Astronomy which had given rise to the symbols of the Dionysian rites, became connected with types taken from the art of building.<sup>78</sup>

Strabo, Lib. XIV. p. 907.

This emigration is also mentioned by Herodotus, Lib. I. cap. 142, and 148; Aelianus, Lib. VIII. Pausanias, in Achaicis; Plutarchus, in Homero, Veleius Paternus, in Chronico. Clemens, Lib. I. Strom.

<sup>73</sup> Vide Strabo, above.

<sup>74</sup> "Byblos was capital of Cinera, and there was a temple of Apollo, situated on an elevated spot, not far from the sea. Afterwards is the river called Adonis." Strabo, Lib. XVI. p. 1074.

<sup>75</sup> "Lebedos, was the seat and assembly of the Dionysian Artificers, who inhabit from Ionia to the Hellespont; there they had annually their solemn meetings and festivities in honor of Bacchus. Their first seat was Theo.

Strabo, Lib. XIV. p. 921.

The Latin translator of Strabo renders the Dionysian Artificers ( Διονυσιοι τεχνε {Greek *Dionusios texne*}) *scenicos artificers*; because Bacchus or Dionysus was supposed to be the inventor of theatres and *scena*, derived from the Heb. שָׁכַר {Hebrew *ShKZ*}, to inhabit.

<sup>76</sup> Polydor. Virg. de Rer. Invent, l. 3. c. 13.

<sup>77</sup> Strabo, p. 471.

<sup>78</sup> From the application of instruments of architecture to morality, the Platonic and Pythagorean philosophers took not only types but words to explain our moral ideas.

For instance, a *right* man (*rectus*); *obligation*, from ligament (*ligare*) and from the same law (*lex a ligare*); to *square* our actions (*quadrare*) *Justum aequum*, etc. *Rude* mind, *polished* mind; from *rude* stone, and *polished* stone, etc.

These Ionian societies divided themselves into different sections, or minor assemblies.<sup>79</sup> Some of those small or dependent associations; had also their distinguishing names.<sup>80</sup>

But they extended their moral views, in conjunction with the art of building, to many useful purposes, and to the practice of acts of benevolence.<sup>81</sup>

We find recorded, that these societies, and their utility, were many years afterwards inquired into, by Cambyses, king of Persia, who approved of them, and gave to them great marks of favour.<sup>82</sup>

It is essential to observe, that these societies; had significant words to distinguish their members;<sup>83</sup> and for the same purpose they used emblems taken from the art of building.<sup>84</sup>

Let us now notice the passage of the Dionysian Artificers to Judea. Solomon obtained from Hiram, king of Tyre, men skilful in the art of building, when the Temple was erected at Jerusalem.<sup>85</sup> Amongst the foreigners, who came on this occasion, we find men from Gabel, called Giblim;<sup>86</sup> that is to say, the

<sup>79</sup> The meetings or assemblies of the Dionysian Artificers went by various names, ( ας συνοικια {Greek *as sunoixia*}) *contubernium*, which was the place of their meeting. The society was called sometimes συναγωγή {Greek *sunagwgh*} (*collegium*); ἄρεσις {Greek *á?resis*}; (*secta*); συνοδος {Greek *sunodos*} (*congregatio*) χοινος {Greek *xoinos*}; (*communitas*). Aulus Gellius, Lib. cap. II.

<sup>80</sup> See Chiseul, *Antiquitates Asiaticæ*, p. 95.

<sup>81</sup> "This example imitated those Ionians who emigrated from Europe to the maritime countries of Caria (Asia Minor) and also the Dorians, their neighbours, building temples at a common expense. The Ionians built the temple of Diana at Ephesus, the Dorians that of Apollo at Triopii, where at a certain period they repaired with their wives and children, and there performed sacred rites, and had a market, likewise games, races, wrestlings, music-parties of different kinds, and made common offerings to the gods. When they had performed the spectacles and the business of the market, or fair, and fulfilled towards each other the duties of fellow creatures, if there was any litigation between the cities, they sat as judges to settle the dispute: moreover, in these assemblies they debated as to the war with the barbarians, and the means of keeping a mutual concord amongst the nations." Dionis. Halicarn. Lib. III p. 229. edit. 1691.

<sup>82</sup> "After this, the inhabitants of Ionia thought proper to apply to Cambyses, and having represented to him what was their business, the king ordered them into his presence, and asked who they were, and how they came to live in his dominions; and having examined and ascertained from whence they proceeded, he admired them, and chose rather that they should be erected into a society by himself, than to allow that he received such as coming from another country; for he thought it was not decorous to receive favours from others, who sojourned in his country, as if he would receive those services as pay for their habitations; and, therefore, to show this, dismissed them with presents, as marks of his munificence." Libanius in Orat. XI. Antiochus. Vol. II. p. 343.

<sup>83</sup> Robertson's Greece, p. 127.

<sup>84</sup> Eusebius de Prep. Evang. L. III. c. 12. p. 117.

<sup>85</sup> Kings, chap. v.

<sup>86</sup> The English translation of the Bible in I Kings c. v. v. 18 where the original Hebrew says Gibblim ( גִּבְלִים {Hebrew *GPLYM*}) or Gibblites, which means inhabitants of Gebbel, renders it, by the appellative, stone squares. The proof that this reading is not correct, is not only because of the different opinions of all other

Ionians settled in Asia Minor, for Gabbel, or Byblos, was that city where stood the temple of Apollo, where the Eleusinian rites or Dionysian mysteries were celebrated, as we have already stated.<sup>87</sup>

We could, in addition to this argument produce some authority; for Josephus says that the Grecian style of architecture was used at the temple of Jerusalem.<sup>88</sup>

After this we cannot be surprised to find that the ceremonies of Eleusis, or Thamuz, should be introduced into Judea, particularly, as Solomon himself, after having entered into the scientific allusions, in the construction of the temple, was not free from the accusation of the gross superstition of idolatry.<sup>89</sup>

So we find some years afterwards the prophet Ezekiel complaining that the Israelitish women were weeping for Thamuz at a certain period of the year, at the very gates of the temple.<sup>90</sup>

But it is natural to suppose that the Dionysian Artificers would not have attempted to introduce those rites amongst the religious Jews, as a mere matter of idolatry, for the worship of the sun. The ideas of the Israelites,

translations, which understand by this Gibblim the inhabitants of Gebbel; but that the same English p. 34 translation, in another part of the Bible, renders the same word by the ancients of *Gebbal*. (Ezek. ch. xxvii. v. 9.) Now that Gabbel was the same as Byblos is clear; because the Septuagint version always translates this Gebbel for Byblos, and though there were several cities of this name, yet this one seems to be that which is between Tripoli and Berite; and still called Gebail. In fact, Lucian, in his Treatise De Dea Syria, says expressly, that Gabala was Byblos, famous for the worship of Adonis.

<sup>87</sup> For we find in Ezekiel these words "And I saw the women sitting weeping for Thamuz," that is to say, Adonis. Such, however, was what was done by the inhabitants of those cities, in testimony of which, they sent letters to women who were at Byblos, when Adonis was found, and afterwards scaled and thrown into the sea, they say they were spontaneously carried to Byblos; and, when arrived there, women ceased to weep for Adonis."

Procopius in Isaiah c. xviii.

<sup>88</sup> Josephus Antiquit. Lib. VIII. c. 5.

<sup>89</sup> I Kings chap. xi. v. 5, and 6.

<sup>90</sup> Ezek. c. viii. v. 14. Thamuz signifies the name of a month, and likewise the name of an idol or divinity, which even in the opinion of St. Jerome is the same as Adonis. Plutarch says that the Egyptians called Osiris Ammuz, and from thence was corruptly derived the name of Jupiter Ammon. Robertson (Thesaurus Linguæ Sanctæ) says that the word Ammuz (read Ammoum) used by Herodotus and Plutarch, were corruptions from the Hebrew Thamuz (Hebrew תַּמְזַר {Hebrew TMWZ}). I would rather say that the word was originally Egyptian, and made Hebrew by the addition of the formative ת {Hebrew T}); and the more so, as Ammuz in the Egyptian language signifies (by the explanation of Manetho in Plutarch) something abstruse or concealed; which has an evident allusion to the concealment or symbolical death of Osiris or Adonis.

concerning the unity of God, would have revolted at anything, inducing a belief of the polytheism of the Gentiles.

The symbol, therefore, in these mysteries, must have been explained to the Jews, to mean only the sun, in the true and original sense of those mysteries; that is to say, as an emblem of God's goodness to man; and the apparent motions of that luminary, first as the guide for fixing the seasons; next as types or remembrances of the immortality of the soul: for this dogma does not appear either clear in the books of the Jews before that period, or universally admitted amongst them at a much later date.<sup>91</sup>

To avoid, therefore, any allusion to idolatry in these ceremonies and symbols, another personage or another name must have been substituted for Adonis or Osiris; and as a symbolical death and resurrection was essential, in the allegory of the system, the history of the death of another individual must have been substituted . . . . .

However, in framing this new symbolical history, such circumstances were to be related, connected with the death of that personage, as to typify and account for the whole of the Eleusinian mysteries, or the passage of the sun from the upper to the lower hemisphere, and its return up again.<sup>92</sup>

In the formation of this new system, or rather new allegory to the same system, though the name of the hero was changed, the circumstances must have been preserved, as far as consistent with new names . . . . .

The whole fabric of the temple would favor an allusion of this sort.

The foundation stone was laid on the second day of the second month;<sup>93</sup> which corresponds upon an average to the 20th of April; reckoning the sacred year, upon the fixed zodiac.

Now if you rectify your globe to the latitude of Jerusalem (31.° 30') at that period of the year, you will have the sun in Aries, or the sun represented by a

<sup>91</sup> Mark. chap. xii. v. 18.

<sup>92</sup> Thus in the numbers, 3, 5, 7, 12, 15 must have been preserved as essential. In the ceremonies, the symbol of death and resurrection; the crossing of the equinoxial twice, etc. In the time, the season of the year, when the sun arrives at the two tropics, the rising, the southing, the setting, etc.

<sup>93</sup> Chron. chap. iii. v. 2.

ram or sheep, or a man in a sheep's skin; as the hierophant was represented, in the mysteries of Eleusis.<sup>94</sup>

Therefore, the very period of the year in which the foundation stone of the temple was laid, would afford an opportunity of establishing upon it a new allegorical system, to explain the ancient mystery.

If we suppose the globe to represent the world in the position above described, the aspirant being in the west facing the hierophant, who in the east represents; the rising sun, the candidate will find himself between the two tropics, represented by the two columns<sup>95</sup> which were placed on the west entrance of that temple . . . . .

The better to understand the facility with which the ancient system could be adapted to the circumstances of the temple of Jerusalem, we must consider its typic emblems, according to the notions of the Jews, and some of the Christian fathers.

The temples built in honor of the several gods, were so shaped, as to have allusion to the supposed attributes of such gods.<sup>96</sup> But the universe was supposed by the Platonists to be the true temple of the true and only God.<sup>97</sup> The temple, therefore, dedicated to the true God, was to be a type of the universe.

Thus we find that the temple of Jerusalem was situated east and west, and with dimensions and types all adapted to represent the universal system of nature.<sup>98</sup>

<sup>94</sup> See note page 10.

<sup>95</sup> πετρωμα {Greek petrōma}

<sup>96</sup> Vitruvius Lib. IV. c. 5.

<sup>97</sup> "Justly, therefore, Plato knowing the world to be the temple of God, showed a place in the city where the symbols should answer." Clemens, Strom. Lib. V. p. 691.

<sup>98</sup> We shall here first quote the authority of the Jews on this point.

"Now let us consider what may be subindicated by the cherubim and flaming sword turning every way. What if this ought to be thought the circumvolution of the whole heavens?"

"But of the flaming sword turning every way, it may thus be understood to signify the perpetual motion of these (Cherubim) and of the whole heavens. But what if it be taken otherwise? So that the two cherubim signify both hemispheres."

Philo Judeus, p. 111, & 112.

"The tunic of the high priest since it was of linen, represents the earth; but the blue, the pole of heaven; the lightnings were indicated by the pomegranates; the thunders by the sound of the bells, &c. . . ."

If the temple of Solomon was a type of the universe, to symbolize that Jehovah was no local God, but the only God, Lord of the universe; tradition also tells us that the place of assembly of the Dionysian Artificers was allegorically described by its dimensions, as a symbol of the universe, in length, in breadth, in height, and in depth.

". . . . But the two sardonixes, with which the pontifical garment is clasped, denotes the sun and the moon, but if any one wish to refer the twelve stones to the twelve months, or to the same number of stars (constellations) in the circle, which the Greeks called the zodiac, he will not wander from the true meaning."

Josephus, Antiq. Lib. III.

Now for the Christian Fathers:

"It would be too long to follow the prophetic and legal (statements) which have been expressed by enigmas: almost the whole of the divine Scripture offer up these sort of oracles.

"He who reasons properly will find sufficient for the purpose, we shall give a few examples. So for instance what the ancients told of the temple, the seven enclosures, which also refer to other things in the history of the Hebrews, and what was inside by the apparatus of divers Symbols, referring to appearances, signify in their composition what refers, to heaven and earth. They signify, then, what to the nature of the elements imports the revelation of God. For the purple comes from the water, the linen ( Βυσσος {Greek Busos}) from the earth, the blue (hyacinthus) from the colour of the sky, as it is dark; the scarlet, the fire. In the middle, however, of the Temple was the veil, beyond which only the priests could go; there was the censer, symbol of the earth, which is this world, and from which exaltations takes place. But that place, which afterwards inside of the veil, where only the high priest had permission to enter, and that on certain days; the external court which was open to all Hebrews, they say was the medium between heaven and earth. Others say it was the symbol of the world, which is perceived by our intellectual senses. But the opening which separated the infidelity of the people, p. 39 was extended before five columns, and separated those who were in the court."

Clemens, Strom. L. V. p. 665.

This Christian Father explains these columns, by the following passage of Plato:

"Plato says we must contemplate these columns, and diligently see that no profane person dares to go there. Those are profane who believe that nothing exists, but what they can touch with their hands, but the actions and generations, and all those things, which we cannot see, in things which exist, are without number. Such are those who attend to nothing else beyond the five senses."

Clemens, Strom. Lib. V. "Now for the candlestick, which was placed on the south of the censer. By this was exemplified the motion of the seven planets, which have their motions in the south. For on each side of the candlestick were branches, and in them lamps; because, the sun also, as a lamp, is placed in the middle of the other errant (stars), and those which are above it, and those which are below it, by a certain divine harmony receive light from him."

Clemens, Strom. Lib. V. p. 666.

"Those things, however, told of the sacred ark, signify the world as perceived by the intellectual senses, which are occult and shut to the vulgar. Besides those golden images, each having six wings, they either signify the two bears, as some will have it; or, what seems more convenient, the two hemispheres. Indeed the name of cherubim signifies an extensive knowledge. But both have two wings, and thus signify the sensible world, and the time carried on by the circle of the zodiac."

Clemens, Strom. Lib. V. p. 667.

"But the 360 bells, pending from the long robe (of the priest) are the times of the year; for it is said, this is the year of the Lord, preaching and sounding the great arrival of the Saviour."

Clemens, Strom. Lib. V. p. 668.

"The two brilliant emerald stones, which are on the shoulder-piece, signify the sun and the moon, which are the helpers of nature. For it was supposed the shoulder to be the beginning of the hand. But those other twelve stones, which are disposed in four rows, describe to us the circle of the zodiac, and agreeing to the four seasons of the year." Clemens, Strom. Lib. V. p. 691.

The ancients represented the course of the stars, by the winding of a snake; but if this snake was so placed as to have the tail in her mouth, it then represented eternity.

Now if we consider the beginning of the civil year amongst the Hebrews, the month Tisri, which was in the winter equinox;<sup>99</sup> the sun, proceeding from thence, approaches the south, and touches the tropic of Capricorn; then retrocedes towards the north, crossing the equinoxal, and touching the tropic of Cancer; from whence retroceding again to the south, arrives at the equinoxal, finishing the year.

These points, in an extended map of the two hemispheres seem separate; but the emblem of the snake biting its tail, would represent the end of the year, meeting the beginning.<sup>100</sup>

<sup>99</sup> The first civil month of the Jews, called Tisri, (ירשית {Hebrew TYShRY}) was from the Egyptain Misri, changing only the formative ט {Hebrew I} into ת {Hebrew T}. And the word was derived from רםי {Hebrew YMR} (*rectum esse*), as then the sun was in the equinoxal: and the Rabbins, to this day, call the equinoxal ירשים {Hebrew MYShRY}. The Greeks spelling badly the name called this Egyptian month ημυςορυ {Greek *hmusoru*}.

<sup>100</sup> The number 12, which is that of the months of the year, and alluded to in so many types of the Temple, must have afforded also facilities to establish the system of the Dionysian Artificers; and therefore we shall give some idea of the heathen philosophy attached to this number, in the following extracts from Suidas: "The great Demiurgos, or architect of the universe, employed twelve thousand years, in the work he has produced, and divided in twelve times the twelve houses of the sun." Suidas, Art. Tyrrhenia.

"In the first thousand, he made the heaven and earth. In the second thousand, the firmament (expansion) which he called coelum. In the third thousand, he made the sea, and the water that runs on the earth. In the fourth, he made two p. 41 great torches of nature. In the fifth, he made the quadrupeds, animals that live on the earth and in the waters. In the sixth, he made the man."

"The first six thousand years having preceded the formation of the human race, it seems it will not exist but during six thousand years, which are the others to complete the period of twelve thousand, at the end of which the world will finish."

Suidas lb.

Now if you take each sign of the zodiac for 24,000 years, you will explain the above mystery. When the sun comes out of Aries, or the spring sign, the world is said to be born; here the period of life begins. When the sun is in Cancer, or the summer, is the pleasure and delights of life. When in Libra, life has declined: after that all is winter of death; and from this arise the fables about the four ages of the world.

The books of the Persian Mythology explain to us the same meaning.

"Time is 12,000 years, it is said in the law, that the celestial people were three thousand years to exist, and then the enemy (Satan or Arhiman) was not in the world, which makes six thousand years . . ."

"The thousand of good appeared in the Lamb, the Bull, the Taurus, the Cancer, the Lion, and the Sheep, which make six thousand years. After the thousand of God, comes the Scale (Libra), Arhiman came into the world (that is to say the winter)."

Boun Dehesh; translation du Perron, p. 420.

"Orsmud, speaking in the law, says, 'I made the productions of the world in 365 days:' it is for this reason that the six *gahs gahambars* (months) are included in the year."

ib. p. 400.

Astronomically speaking, there is no period or cycle of 12,000 years. But Dupuis has solved the mystery, by saying, that the periods of the ancient Indians and Chaldeans, answered to the series 1, 2, 3, 4, or 4, 3, 2, 1. Thus the duration of the four ages of the world, according to the Ezour Vedan, were

1st age	4,000	years
2nd	3,000	
3rd	2,000	
4th	1,000	

Memoirs de l'Academie des Inscript. tom. 31. p. 254.  
The Baga Vedan counts thus, p. 41

1st age	4,800	years
2nd	3,600	
3rd	2,400	
4th	<u>1,200</u>	
Total	12,000	

The Indians figured this system by a cow with four legs; or the number twelve, taken successively four times.

Another Indian period establishes the duration of the world thus,

1st age	1,728,000	years
2nd	1,296,000	
3rd	864,000	
4th	<u>432,000</u>	
Total	4,320,000	

Now the smallest of these numbers (432,000) elevated to 2, 3, and 4, will give a sum total of 4,320,000.

The Indians say that the year of the gods is composed of 360 years of those of men; if you divide 4,320,000 for 360 you will have 12.

In the Chaldean period, as given by Berosus, we find the same numbers of 432,000, and to compose it, he follows the arithmetic order, thus:

1st degree	12,000
2nd	24,000
3rd	36,000
4th	48,000



Mr. Hutchinson has proved, that the globes, on the top of the two columns, at the portico of the temple, were orreries, or mechanical representations of the motions of the heavenly bodies.<sup>101</sup>

I think, that after those circumstances, which afforded so many facilities for the introduction of the system of the Dionysian Artificers in Judea, the continuance of the same, in subsequent periods, cannot be of difficult explanation. We find it stated, in the Book of the Maccabees,<sup>102</sup> that a society existed in those days in Judea, called the Assideans or Cassideans, whose business it was to take care of the repairs of the temple.

From these Cassideans proceeded the sect or society of the Essenians, which, according to Philo and Josephus, were the same as the Assideans; and probably, because they admitted no women in their assemblies, Pliny says<sup>103</sup> that they were propagated without wives. Josephus<sup>104</sup> mentions the first of the Essenians, in the time of Aristobulus, and Antigonus the son of

5th	60,000
6th	72,000
7th	84,000
8th	<u>96,000</u>
Total	432,000

<sup>101</sup> The columns or pillars were denominated זיכי {Hebrew YKYZ} and זעב {Hebrew B'Z} the first signifies establish, from זיכ {Hebrew KYZ} to establish or make firm; the second signifies in strength, from the proposition ב {Hebrew B} in, and the root זוע {Hebrew !WZ} strength.

<sup>102</sup> "Now the Assideans were the first amongst the children of Israel that sought peace of them." Maccab. vii. v. 13.

I should translate this passage differently, thus:

"And those, who amongst the sons of Israel were called Assideans, were the first of this assembly, and they wished to ask them peace."

According to this interpretation, by far more expressive of the text, it is seen, that the Assideans were a respectable body, for they were the first of that assembly.

In I Maccab. ii. v. 42, it is said, "Then came there unto him a company of Assideans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law."

The very word Assidean or Cassidean is supposed to be derived from the Hebrew *Cassidim*, which in Psalm 78. v. 2. is taken in the sense of men pious, holy, full of piety and mercy.

<sup>103</sup> "So for thousands of centuries, incredible to be said, this people is eternal, without any body being born amongst them."

Pliny, Lib. V. cap. 17.

<sup>104</sup> Josephus, Lib. 13. cap. 19.

Hircanus; but Suidas<sup>105</sup> and others were of opinion that they were a branch of the Rechabites, who subsisted before the captivity.

Josephus, probably ignorant of the secret tenets of the Essenians, also accuses them of worshipping the sun, or saying prayers before the sun rising, as if to incite him to rise. But this very accusation, again, identifies them with the sect of the Dionysian Artificers, who, as appears by the reasons above stated, were supposed to adore the sun. Josephus relates many other particulars, by which, in a striking manner, he brings them to what we have related of the other societies which preceded them.<sup>106</sup> It also points out the conformity of their ideas with those of the Platonists and Dionysians, on the nature of the soul.<sup>107</sup> In short, they used symbols, allegories, and parables, after the manner of the ancients.<sup>108</sup>

The practices of those Essenians are represented by Philo<sup>109</sup> as the most pacific, and full of social virtues; and those amongst them who were most enthusiastic for their tenets, had their goods in common, as the Christians had in the first ages of Christianity.<sup>110</sup>

The Essenians had not their ceremonies and mysteries, recorded in history; but thus far we know, that they transmitted to posterity the doctrines which

<sup>105</sup> in προγονοι {Greek *progonoi*}.

<sup>106</sup> "Before they admit any one who desire it, into their sect, they put him to one year's probation, and inure him to the practice of their most uneasy exercises. After this term they admit him into the common refectory, and the place where they bathe; but not into the interior of the house, till after another trial of two years; then they are allowed to make a kind of profession, wherein they engage by horrible oaths, to observe the laws of piety, justice, and modesty; fidelity to God and their Prince; never to discover the secrets of their sect to strangers, and to preserve the books of their masters, and the names of angels with great care."

Josephus, loco citato.

<sup>107</sup> "They hold the soul to be immortal, and believe that souls descend from the highest air into the bodies animated by them, whither they are drawn by some natural attraction, which they cannot resist; and after death, they swiftly return to the place, from whence they came, as if freed from a long and melancholy captivity. In respect to the state of the soul after death, they have almost the same sentiments as the heathen, who place the souls of good men in the Elysian fields, and those of the wicked in Tartarus."

Josephus, loco citato.

<sup>108</sup> Philo, Lib. V. cap. 17.

<sup>109</sup> Some employ themselves in husbandry, others in trade and manufactures of such things only as are useful in time of peace, their designs being beneficial only to themselves and other men . . . ."

"You do not find an artificer among them, who would make an arrow, a dart, or sword, or helmet, or cuirass, or shield, or any sort of arms, machines, or warlike instruments." Philo, loco citato.

<sup>110</sup> "Their instructions run principally on holiness, equity, justice, economy, policy, the distinction between real good and real evil; of what is indifferent, what we ought to pursue or to avoid. The three fundamental maxims of their morality are, the love of God, of virtue, and of our neighbour."

Philo, loco citato.

they received from their ancestors;<sup>111</sup> they had also distinguishing signs;<sup>112</sup> and the festival banquets;<sup>113</sup> though it does not appear that they followed the profession of builders or architects exclusively.

Out of Judea we find also societies distinguished by the same characters as the Essenians, and with the same tenets of Plato; for, the Pythagoreans also employed the symbols from the art of building.<sup>114</sup> The Dionysian Artificers existed also in Syria, Persia, and India;<sup>115</sup> and the Eleusinian mysteries were preserved in Europe, even at Rome, until the eighth century of the Christian era.<sup>116</sup>

After this epoch, Europe was visited by the most barbarous nations who, persecuting every scientific research, scattered a general darkness, in which all the labours of the ancients, in favor of mankind, were nearly lost, in the general ignorance of their times.

Those very societies and sects, had also been in former periods much abused, and the ceremonies converted, as we have seen, for the worst of purposes: this was another powerful cause for their decline and ruin. Christianity was then in Europe, the only bond of morality, by which power could, in some measure, be controuled, or restrained. When the sciences began to revive, a general fanaticism prevailed, and a spirit of persecution appeared, which caused the ancient doctrines of philosophers, and the old systems of morality to be regarded only as offsprings of atheism, and practices of idolatry.

Under these circumstances, the Eleusinians, the Dionysian Artificers, Assideans or Essenians, sunk into such oblivion, that no mention is made of them in history.

<sup>111</sup> "the Essenians transmitted the doctrines they had received from their ancestors."

Philo. De vita contemplativa Apud opera, p. 691

<sup>112</sup> "They had distinguishing signs."

Ib.

<sup>113</sup> "I shall say something of their congregations and how often they celebrated their banquets, &c."Ib. p. 692.

<sup>114</sup> Vide Iamblicus, de Vita Pythagoræ, cap. 17. and Basnage, History of the Jews, B. II. cap. 13.

<sup>115</sup> Strabo, p. 471.

<sup>116</sup> Psellus, quoted by Clinch, Antologia Hibernica, for January, 1794.

In the tenth century, during the wars of the crusades, some societies were instituted in Palestine, and Europe, which adopted some regulations resembling those of the ancient fraternities. But it was in England, and chiefly in Scotland, where the remains of the old system, identified with that of the Dionysian Artificers, were discovered in modern times.

*Cætera desunt.*

---