References

One. The Squareness of the Earth

1. Captain Hiram Cox, "On the Burmha Game of Chess," *Asiatic Researches,* VII (1799).

2. Duncan Forbes, *History of Chess* (London, 1860).

3. H.J.R. Murray, *A History of Chess* (Oxford, 1969), pp. 48–49.

4. Different versions of the rules of this game may be found in R.C. Bell, *Board and Table Games from Many Civilizations* (New York, 1979), and Edward Falkener, *Games Ancient and Oriental and How to Play Them* (New York, 1961).

5. Giorgio de Santillana and Hertha von Dechend, *Hamlet's Mill: An Essay on Myth and the Frame of Time* (Boston, 1969), pp. 4, 150.

6. Ibid., p. 161.

7. Helena Petrova Blavatsky, *The Secret Doctrine: The Synthesis of Science, Religion and Philosophy* (Pasadena, 1963).

8. H.P. Blavatsky, *Two Books of the Stanzas of Dzyan* (Madras, 1956).

9. G. de Purucker, *Occult Glossary: A Compendium of Oriental and Theosophical Terms* (Pasadena, 1956), pp. 38–39.

10. Thomas Heath, *Aristarchus of Samos: The Ancient Copernicus* (New York, 1981), pp. 26–27.

11. Blavatsky (1963), op cit., I, 118–128, and Blavatsky (1956), op. cit., pp. 93–94.

12. Flavius Josephus, *Antiquities of the Jews* (Cincinnati, 1840), Book VIII, Chapter III, sections 5 & 6.

13. Richard Hinckley Allen, *Star-Names: Their Lore and Meaning* (New York, 1963), p. 362. Allen cites Sir William Drummond to the effect that Scorpio was the Eagle in the zodiac known to Abraham. See also Godfrey Higgins, *Anacalypsis. . .* (New Hyde Park, N.Y., 1965), II, 105.

14. Otto Neugebauer, *The Exact Sciences in Antiquity* (New York, 1969), pp. 9–11. See also Higgins, op. cit., I, 10.

15. Ibid., pp. 29–52.

16. Richard Wilhelm, trans. *The I Ching or Book of Changes,* rendered into English by Cary F. Baynes (Princeton, 1967), pp. lviii–lxi.

17. James Legge, trans. *The I Ching* in *The Sacred Books of the East* (New York, 1963), after p. 55.

18. Wilhelm, op. cit., pp. 3, 48, 52, 79, 82, 94, 97, 129, 133, 166, 170, 369, 386.

19. Ibid., p. xviii.

20. Ibid., pp. 82, 97, 134, 170.

21. Stephen Skinner, *The Living Earth Manual of Feng-Shui: Chinese Geomancy* (Boston, 1982), pp. 81–84.

22. De Santillana, op. cit., pp. 58–59.

23. Ibid., following p. 272.

24. Yang Hsiung, *The T'ai Hsuan Ching: The Hidden Classic,* trans. Derek Walters (Wellingborough, England, 1983), p. 68.

25. The nakshatras are enumerated along with their Chinese and Arabic counterparts in Ebenezer Burgess, "Translation of the Surya-Siddhanta, a Text-Book of Hindu Astronomy," *Journal of the American Oriental Society,* Volume VI, reprinted as *Surya Siddhanta* in *Secret Doctrine Reference Series* (Minneapolis, 1978), p. 468.

26. Joseph Needham, *The Shorter Science and Civilization in China,* ed. Colin A. Ronan (Cambridge, England, 1981), II, 263.

27. Ibid., II, 96–99.

Two. The Cross and Circle

1. Bell, op. cit., p. 51.

2. Stewart Culin, *Chess and Playing Cards* (Washington, D.C., 1898), p. 858.

3. Michael Dummett, in *Twelve Tarot Games* (London, 1980), pp. 1–10, takes the most extreme position in this regard, stating point blank the country of origin (Italy) and probable decade (1430s) of the "invention" of the Tarot deck. He then makes a grand distinction between the Tarot and ordinary "playing cards" which he admits probably entered Europe from the Arab world during the 14th century. J.E. Cirlot, in *A Dictionary of Symbols,* trans. Jack Sage (New York, 1971), pp. 328–330, leaning heavily on Oswald Wirth, makes the inverse statement that "playing cards" developed in Italy, then cites a representation of the trumps dated 1392.

Maybe the *trumps* came from the Arabs: Catherine Perry Hargrave, in *A History of Playing Cards* (New York, 1966), pp. 20 & 31, cites a belief that the trumps were "brought from the East by fortune-telling gypsies, outcast tribes of India who made their way through Persia and Arabia and Egypt into Italy," then mentions the theory that they were "taken from an Egyptian book of hieroglyphics containing the principles of an ancient mystic philosophy in a series of emblems and symbolic figures." Bill Butler, in *Dictionary of the Tarot* (New York, 1977), pp. 3–4, also insists on believing in the "invention" of the deck, but cites references to "cards" in 1332 and 1377. We are creeping dangerously near to the 13th century and we haven't even left Europe yet!

4. See for example G.H. Frater S.R.M.D., "Upon the Rosicrucian Ritual of the Relation Between Chess and Tarot," *The Complete Golden Dawn System of Magic,* X, 111 ff. No attempt has been made to analyze the origins of the idea that Tarot cards derive from ancient chessmen. We may assume that it has been kicking around for some time since it is such an obvious, though incorrect, assumption.

5. According to Hargrave, loc. cit., the chess game brought back to

France by Godfrey of Bouillon after the First Crusade may well have been played with round lacquered cards of cotton fiber, wood or ivory. This would account for the origin of the tablemen used to play draughts in southern France around A.D. 1100 (Bell, op, cit., I, 71). These *ferses* carried the same name as the queens of medieval chess. Whatever other implications may be drawn, the theory places cards in western Europe as early as the 11th century. De Bouillon died in 1100.

 6. Murray (1969), op cit., p. 125.

 7. The question of the rivers is not as simple as it may at first appear. Upon careful examination of the available data one is drawn toward the remarkable conclusion that there are in fact two separate and independent sets of four rivers. One of these is directly traceable to the Milky Way, the plane of our own galaxy, which appears as a white band of stars crossing the ecliptic on opposite sides of the zodiac and may be thought of as two branches flowing downward from the north. The other two streams in what we will call set "A" are then strictly hypothetical constructions, fulfilling some astrological or numerological need for quaternity. Set "A" is represented on the Burmese chessboard by a large X-shaped cross which connects the four corners of the board. Referring to Figure 1, it may be seen that the four ships of *chaturanga,* whose moves roughly approximate those of the modern bishop, begin the game at the ends of these four rivers. The argument is strengthened when we realize that the intersections of the Milky Way with the ecliptic fall almost precisely halfway between asterisms 18 & 25, and 4 & 11 of the Chinese zodiac noted at the end of the previous chapter.

 What then are we to make of the river running horizontally across the center of the Chinese chessboard, which H.J.R. Murray, op. cit., p. 125, assures us is sometimes known as the Milky Way? This could be assumed to be an aberration in the development of Chinese chess if it were not for the illustration in Godfrey Higgins, op. cit., II, 538, which shows the four rivers Bhadra, Ganga, Sita and Chaishu of the Hindus clearly flowing north, south, east and west respectively. The conflict between the two orientations remains obscure until we notice a remark by Madame Blavatsky, op. cit., II, 551, which sheds some light on the subject. According to Blavatsky the astronomer Madler believed that the stars of the Pleiades were at the center of the Milky Way. This was an old idea. Allen, op. cit., p. 400, assigns a similar view to Wright, as well as the Arabs and other inhabitants of North Africa. The implication is plain. The concept of rivers followed the vernal and autumnal equinoxes as they precessed. This, of course, would drive the entire system back to the intersection of Taurus and Gemini, roughly 4300 B.C. This is in line with the theory presented in *Hamlet's Mill* but is outside the time span dealt with in the present work.

 8. De Santillana, op. cit., pp. 162, 230–241.

 9. Lawrence A. Babb, *The Divine Hierarchy: Popular Hinduism in Central India* (New York, 1975), p. 251. See also De Purucker, op. cit., pp. 100–102.

 10. Murray (1978), op. cit., pp. 13–18.

 11. Falkener, op. cit., p. 18.

 12. The board actually consists of 20 squares in three rows of 4, 12 and 4 squares each, forming a kind of sideways "T" which could conceivably account for the name *tau.* A more interesting possibility arises if we consider *senat* and *tau* to be variations of the same game. *Tau (taw* in Hebrew) is the Greek letter

"T," which does not appear significant until we realize that its original form was that of a cross or plus sign, the very shape of the *pachisi* board. Could "Tarot" be a result of the corrupting influence of time upon the name of a Greek forerunner of the Cypriot game of *tau?* We will return to this subject when we deal with the question of the word "Tarot."

13. Murray (1978), loc. cit.

14. Bell, op. cit., pp. 25–27.

15. Falkener, op. cit., pp. 30–32, 94–96; Murray (1978), loc. cit.; Bell, loc. cit.

16. Falkener, op. cit., pp. 52–53.

17. Butler, op. cit., pp. 153–154.

18. Ibid., pp. 7–13.

19. Robert Graves, *The White Goddess* (New York, 1966), pp. 224, 227.

20. Higgins, op. cit., I, 269, II, 164; de Santillana, op. cit., pp. 271, 282, 348.

21. Blavatsky (1963), op. cit., II, 546.

22. It is necessary to distinguish between signs and constellations. Though Aries was originally the constellation or actual stars of that name, astrology has degenerated to such an extent that it is now simply the first third of the spring season. Thus, due to the precession of the equinoxes, what is now called the sign of Aries is almost exactly coterminous with the constellation Pisces. It may be concluded that what now passes for astrology was invented when the vernal equinox actually fell at the beginning of the constellation of Aries, around the beginning of the common era.

23. Hugh Anderson Moran, *The Alphabet and the Ancient Calendar Signs,* with David H. Kelley (Palo Alto, 1969), p. 44.

24. Ibid., pp. 70, 131.

25. Robert Graves, *The Greek Myths* (New York, 1955), I, 65.

26. Graves (1966), op. cit., p. 331.

27. Graves (1955), loc. cit.

28. Graves (1966), loc. cit.

29. Graves (1955), op. cit., I, 279.

30. Ibid., p. 226.

31. Richard Hinckley Allen, *Star Names: Their Lore and Meaning* (New York, 1963), pp. 75–76.

32. Robert Graves (1955), op. cit., I, 101.

33. Ibid., I, 103.

34. Graves (1966), op. cit., p. 355.

35. Graves (1955), op. cit., I, 68.

36. Ibid., p. 73.

37. Allen, loc. cit.

38. Graves (1955), op. cit., I, 64–65.

Three. Testing the Theory

1. Allen, op. cit., p. 256.

2. Ibid., p. 345.

3. Ibid., p. 389.

4. Ibid., p. 257.

5. Ibid., p. 365.

6. Ibid., pp. 255–257.

7. Ibid., p. 405.

8. Ibid., pp. 383, 392–393.

9. Dante Alighieri, *Il Purgatorio*, 19th canto.

10. Allen, op. cit., p. 48. See also E.A. Wallis Budge, *Amulets and Superstitions* (New York, 1978), pp. 460–463.

11. Allen, op. cit., p. 52.

12. Ibid., p. 367.

13. Franz Cumont, *The Mysteries of Mithra* (New York, 1956), p. 2.

14. Ibid., pp. 116–118.

15. William Dwight Whitney was a member of the Committee of Publication which assisted Ebenezer Burgess with the *Surya Siddhanta.*

16. Allen, op. cit., p. 368.

17. Moran, op. cit., p. 150.

Four. The Aubrey Holes at Stonehenge

1. Christopher Chippindale, *Stonehenge Complete* (New York, 1983), p. 10.

2. Ibid., p. 20.

3. Ibid., p. 33.

4. Gerald S. Hawkins, *Stonehenge Decoded* (New York, 1965), p. 2.

5. De Santillana, op. cit., after page 272.

6. John Edwin Wood, *Sun, Moon and Standing Stones* (London, 1978), p. 5.

7. Chippindale, op. cit., p. 66–69.

8. Hawkins (1965), op. cit., p. 45.

9. Gerald S. Hawkins, *Beyond Stonehenge* (New York, 1973), p. 15.

10. Wood, op. cit., pp. 161–162.

11. Ibid., p. 13.

12. Ibid., p. 75.

13. Ibid., p. 16.

14. Ibid., pp. 75–76.

15. Murray (1978), op. cit., p. 142. Stewart Culin actually derives *all* board games from one similar to the Korean *nyout,* which belongs to the same class.

16. Derek Walters, trans. *The T'ai Hsuan Ching: The Hidden Classic,* by Yang Hsiung (Wellingborough, England, 1983), pp. 7, 36.

17. Bell, op. cit., II, 33, derives Japanese chess, which uses a 9×9 board, from Chinese and Korean Chess, which uses an 8×9 board. I can only assume, therefore, that originally Chinese chess was also played on a 9×9 board. Chao Wu King (970–1127 *sic*) claims to have invented the 18×18 *wei-ch'i* (Japanese *go*) board by dividing the squares of the chessboard in half (Murray [1978], op. cit., pp. 89–90), though the origins of *wei-ch'i* are clouded by its similarity to the game of *tafl,* mentioned earlier in connection with *chaturanga,* which was known in Scandinavia by A.D. 400 (ibid., p. 56). *Tafl,* in its 18×18 version, was sometimes played on the intersections rather than the cells of the board, as is Chinese chess. In its 7-, 9-, 11- and 13-squared varieties, it was played on the cells of the board (ibid., p. 55).

18. Walters, op. cit., pp. 33–37.
19. Ibid.
20. *Rev.* 3:6–9.
21. Ibid., 6:12.
22. Graves (1966), op. cit., pp. 94–95.
23. Ibid., pp. 166–167.
24. John Brady, *Clavis Calendaria* (London, 1812), p. 160.
25. Frank Parise, ed. *The Book of Calendars* (New York, 1982), p. 293.
26. R.H. Charles, trans. *The Book of Enoch* or *1 Enoch* (Oxford, 1912), p. xi.
27. Ibid., LXXII.
28. Ibid., p. 150.
29. Ibid., p. 153.
30. Graves (1966), op. cit., p. 95.
31. Charles, op. cit., p. 177.
32. Ibid., LXXXII:13.
33. Alban Wall, "The Aubrey Holes of Stonehenge," *Kronos*, IV, 1 (1978), 28–44 and IV, 2, 80–98.
34. Joseph Needham, *The Shorter Science and Civilisation in China*, ed. Colin A. Ronan (Cambridge, England, 1978), I, 59.
35. Ibid., I, 58, 122.

Five. The Tarot of the Greeks

1. Thomas Heath, *Aristarchus of Samos: The Ancient Copernicus* (New York, 1981), pp. 46–51.
2. Ibid., pp. 101–102.
3. Higgins, op. cit., I, 156–158.
4. Ibid., I, 162, 803.
5. Charles William Heckethorn, *The Secret Societies of All Ages and Countries* (New Hyde Park, N.Y., 1965), I, 9.
6. Carl Gustav Jung, *The Archetypes and the Collective Unconscious,* trans. R.F.C. Hull (Princeton, 1968), p. 357.
7. Purucker, op. cit., pp. 100–102.
8. Mircea Eliade, *A History of Religious Ideas,* trans. Willard R. Trask (Chicago, 1978), I, 200–203.
9. Ibid., I, 217.
10. Allen, op. cit., pp. 395–296. See also pp. 399–400 where they are identified with a flock of chickens. "In Servia a Girl is added in charge of the brood, probably the star Alcyone, Maia appropriately taking her place as the Mother." This is the first explicit indication we have had of a connection between *maya* and the Great Mother, though it is not clear whether she is the mother of the Girl or the Chickens!
11. Ibid., p. 481.
12. Ibid., p. 475.
13. De Santillana, op. cit., p. 272.
14. Allen, op. cit., p. 123.
15. E.A. Wallis Budge, *Egyptian Language* (New York, 1973), pp. 139–140.

16. Jack H. Robinson, "The Solstice Eclipses of Stonehenge II," *Archaeoastronomy,* VI (1983), 126–127.

17. Ibid., p. 125.

18. David N. Talbott, *The Saturn Myth* (Garden City, N.Y., 1980), p. 30.

19. Robinson, op. cit., p. 131.

20. Talbott, op. cit., pp. 37–42.

21. Graves (1955), op. cit., I, 37–39.

22. Allen, op. cit., p. 255.

23. The historical side of Velikovsky's reconstruction is contained in *Ages in Chaos, Oedipus and Akhnaton, Peoples of the Sea* and *Ramses II and His Time.*

24. Higgins, op. cit., II, 138–140.

25. I should clarify here that I am speaking of a hypothetical forerunner of the Roman calendar and not any of the historical versions whose precise congruence with the constellations I have just denied in my discussion of the Saturnalia. As we will see shortly, this earlier calendar must have been *exactly* aligned with the zodiac.

26. Alfred de Grazia, *Chaos and Creation* (Princeton, 1981), pp. 78–79.

27. Talbott, op. cit., pp. 6–36.

28. Cumont, op. cit., p. 110.

29. Talbott, op. cit., pp. 42–59.

30. De Grazia, op. cit., pp. 86–108.

31. Graves (1966), op. cit., p. 172.

32. Jon D. Mikalson, *The Sacred and Civil Calendar of the Athenian Year* (Princeton, 1975), pp. 28, 187.

33. Kelley (Moran, op. cit., pp. 149, 193–194) notes that the signs of the Chinese lunar zodiac, though not all of equal size, tend to be arranged symmetrically so that a particular sign is opposite one of the same size. This would lend itself to the method just described as well as the next.

34. Alfred Douglas, *The Tarot: The Origins, Meaning and Uses of the Cards* (New York, 1973), after p. 112.

35. Graves (1955), op. cit., I, 131–134.

36. Allen, op. cit., p. 339.

37. Higgins, op. cit., II, 324.

38. Immanuel Velikovsky, *World in Collision* (New York, 1977), p. 98.

39. Bob Forrest, "A Guide to Velikovsky's Sources, Chapter 9. Typhon," *Stonehenge Viewpoint,* 68 (Nov.–Dec., 1985), pp. 24–28.

40. De Santillana, op. cit., pp. 62–63.

41. John Weir Perry, in *Lord of the Four Quarters* (New York, 1966), p. 124, gives the rulers of the eight directions as follows:

East	—Indra	West	—Varuna
North-East	—Soma	South-West	—Surya
North	—Kuvera	South	—Yama
North-West	—Vayu	South-East	—Agni

42. Graves (1966), op. cit., p. 59.

43. Allen, op. cit., p. 362.

44. Heckethorn, op. cit., I, 13–14.

45. Merlin Stone, *When God Was a Woman* (New York, 1978), pp. 214–216.

46. Ibid., pp. 216–223.

47. Higgins, op. cit., II, 170.

48. Graves (1955), op. cit., I, 131.

49. Franz Cumont, *Astrology and Religion Among the Greeks and Romans* (New York, 1960), p. 27.

50. Graves (1955), op. cit., I, 32.

51. E.A. Wallis Budge, *Egyptian Language* (New York, 1973), pp. 139–140.

52. Heath, op. cit., pp. 66–68.

53. Ibid., pp. 148–157.

54. Moran, op. cit., pp. 186–187.

55. Burgess, op. cit., p. 340.

56. Graves (1955), op. cit., I, 125–126.

57. Graves (1966), op. cit., p. 255.

58. Graves (1955), op. cit., II, 103–107.

59. Graves ([1966], op. cit., p. 259) refers to the list of Aristotle where Hercules is given as an "alternative" to Ares. To the complaint that this is not, technically, a replacement I would answer that the alternate function of Hercules was, according to Graves, the result of his status as a "deity of better omen." Are we to believe that the two gods alternated depending on whose fortune was being told?

60. V.S. Tuman, "The Tomb of Antiochus Revisited: Planetary Alignments and the Deification of the King," *Archaeoastronomy,* VII (1984), 56–69.

61. Allen, op. cit., p. 321.

62. De Santillana, op. cit., pp. 175–176.

Six. Red King, Yellow King, Green King, Black

1. As Falkener (op. cit., pp. 139–142) suggests, Abu-Raihan Muhammad (al-Beruni) (A.D. 973–1048), resident of Hyrcania on the Caspian Sea and author of *India,* "evidently . . . was not a chessplayer." His "account is interesting from being the only other description of the game handed down to us, but it is wholly unintelligible. . . . But whether he saw the game played, or whether it was described to him by somebody who played the game, the description he has given us shows if such were the case, that about the year 1000 A.D. the moves were directed by dice, and the game was played for money; unless indeed, as is more probable, he borrowed the account from the Purana, but did not thoroughly understand it." The latter would account not only for misplacement of the colors but for the counterclockwise rather than clockwise orientation of the armies. I have, in fact, seen a reference to a work on chess that reverses al-Beruni's orientation, though I am at a loss to recall where I saw it.

2. Falkener (op. cit., pp. 125–128) gives his own rendering of the German translation of the "eminent Sanscrit scholar of Berlin, Dr. Weber."

3. Burgess, op. cit., p. 304.

4. The word "orient," literally to face east, survives even in English as a reminder of the original personal nature of the directional terms.

5. As for the actual geographical orientation of the Tarot board, Alban Wall (loc. cit.) points out that a line drawn from the center of Stonehenge through trilithon 53-54 points due south and intersects the local meridian. The Hanged Man bears the same relationship to The Emperor, which we have

already identified with Regulus, as trilithon 53-54 bears to the Heel Stone, over which Regulus rose heliacally. As if this were not enough, a woodcut appears in *Hamlet's Mill* (after p. 272) of a shepherd using a gallows-like device to observe the transit of stars "through the meridian." The illustration bears a striking resemblance to the earliest versions of The Hanged Man — a plumb bob has been substituted for the man.

6. Walters, op. cit., p. 6.

7. De Santillana, op. cit., p. 135.

8. Donald A. Mackenzie, *Indian Myth and Legend* (London, 1913), pp. 68, 251.

9. Robert P. Goldman, *Gods, Priests and Warriors: The Bhrgus of the Mahabharata* (New York, 1977), p. 61.

10. Robert Ernest Hume, trans. *The Thirteen Principle Upanishads* (London, 1931), p. 210.

11. Mackenzie, op. cit., p. 38.

12. Ibid., p. 42.

13. Ibid., p. 31.

14. Alfred Douglas, *The Tarot: The Origins, Meaning and Uses of the Cards* (New York, 1973), p. 17.

15. Higgins, op. cit., I, 651–652.

16. Mackenzie, op. cit., p. 31.

17. Ibid., p. 65.

18. Wall, op. cit., IV, 1, 38.

19. Hugh J. Schonfield, *The Passover Plot* (New York, 1967), p. 120.

20. Higgins, op. cit., I, 647.

21. James George Frazer, *Adonis, Attis, Osiris: Studies in the History of Oriental Religion* (New Hyde Park, N.Y., 1961), I, 306–309.

22. Schonfield, op. cit., pp. 255–258.

23. Jean Meeus, *Astronomical Tables of the Sun, Moon, and Planets* (Richmond, 1983), p. 3-3.

24. Ibid., pp. 7-4 to 7-5.

25. Frank Parise, ed. *The Book of Calendars* (New York, 1982), pp. 12–14.

26. Schonfield, loc. cit.

27. Ibid., p. 120.

28. Higgins, op. cit., I, 651–652.

29. Alban Wall (op. cit., IV, 1, 37) informs us that "the azimuth line that passes through the center of the circle (at Stonehenge) and trilithon #54" establishes "the local meridian." The position of this trilithon is roughly equivalent to that of The Hanged Man. There is a picture in de Santillana's *Hamlet's Mill* (op. cit., after p. 272) of a device used to determine when a star crossed the meridian that substituted a plumb bob for the man but is otherwise identical to the illustration used in the oldest surviving decks.

Seven. The Stairway to Heaven

1. De Santillana, op. cit., pp. 242–249.

2. Dr. E.C. Krupp, *Echoes of the Ancient Skies: The Astronomy of Lost Civilizations* (New York, 1983), pp. 303–307.

3. Ibid.

4. Cumont (1960), op. cit., pp. 27–28.

5. Higgins, op. cit., I, 779–782.

6. Ibid., II, 215, 404, 410. Despite Higgins' reference to "the circle" of 72 "constellations," Pliny's *Natural History* (Cambridge, Mass., 1979, I, 253 [II:XLI]) actually says *signa*, "signs," and clearly makes reference to the entire sky and not simply the zodiac. Allen (op. cit., p. 11) concurs with this conclusion.

7. Graves (1966), op. cit.', pp. 121–122, 236–239.

8. Ibid., p. 163.

9. Higgins, op. cit., I, 326–327.

10. Graves (1966), op. cit., p. 234.

11. Heath, op. cit., p. 208.

12. Ibid.

13. Ibid.

14. Otto Neugebauer, *The Exact Sciences in Antiquity* (New York, 1969), pp. 169–170.

15. Burgess, op. cit., pp. 175–178. Also see Babb, op. cit., pp. 109–115.

16. G.R.S. Mead, *Fragments of a Faith Forgotten* (New Hyde Park, N.Y., 1960), p. 373.

17. Heath, op. cit., p. 113.

18. Ibid., pp. 96–97.

19. Ibid.

20. Graves (1966), op. cit., pp. 340, 466.

21. The identification of the four kings of proto-chess with the four Sundays of the common law lunar month, an association that was here derived by analogy with the Tarot board, was placed on even firmer ground shortly after the completion of the manuscript of the present work with the publication of Derek Walters' comprehensive *Chinese Astrology* (Wellingborough, England, 1987). Walters reproduces the complete Chinese asterisms (pp. 101–137), indicated by their determinants only in our Table VI; their "astrological symbolism and portents," which include the planets and days of the week assigned to each *hsiu* (pp. 138–139); and a "Comparative Table of Animal Cycles" (p. 67) that aligns the 12, 28 and 36 sign zodiacs; all of which agree completely with the conclusions reached in the present work.

22. Bell, op. cit., I, 56.

23. Falkener, op. cit., p. 130. I have consistently used Bell's terminology to avoid confusion.

24. Godfrey Higgins, *Celtic Druids* (London, 1829), p. 244.

Eight. Names and Dates

1. Stuart R. Kaplan, *The Encyclopedia of Tarot* (New York, 1978), I, 24–34.

2. Falkener, op. cit., p. 140.

3. Isaac Taylor, *The Alphabet: An Account of the Origin and Development of Letters* (London, 1883), II, 9.

4. Ibid., II, 13.

5. Ibid., II, 17.

6. Ibid., II, 46.

7. Ibid., II, 17.

8. Ibid., II, 4.

9. Ibid., II, 69. Also see Graves (1966), op. cit., p. 225.

10. Graves (1966), op. cit., p. 234.

11. Walter Burkert, *Lore and Science in Ancient Pythagoreanism*, trans. Edwin L. Mina, Jr. (Cambridge, Mass., 1972), pp. 112n, 316.

12. Graves (1966), op. cit., p. 382.

13. Ibid., p. 378.

14. Ibid., p. 149.

15. J.A. Philip, *Pythagoras and Early Pythagoreanism* (Toronto, 1966), p. 188.

16. Rev. Robert Taylor, *The Diegesis. . .* (Boston, 1832), pp. 223–224.

17. Graves (1966), op. cit., p. 227.

18. Ibid., pp. 337–338.

19. Walter Scott, ed. *Hermetica: The Ancient Greek and Latin Writings Which Contain Religious or Philosophic Teachings Ascribed to Hermes Trismegistus* (Boston, 1985), I, 3.

20. Eric Partridge, *Origins: A Short Etymological Dictionary of the English Language* (New York, 1983), p. 695.

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26. Grainne McLaughlin of Oxford University Press, private communication; referring to "the dictionary of Old Irish published by the Royal Irish Academy."

27. Ibid.

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29. R.A.S. Macalister, *Tara: A Pagan Sanctuary of Ancient Ireland* (New York, 1931), p. 2.

30. Heath, op. cit., p. 46.

31. J.B. Bury, *A History of Greece to the Death of Alexander the Great* (New York, Random House edition), p. 303.

32. Burkert, op. cit., p. 116.

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Appendix

1. Hugh A. Moran and David H. Kelley, *The Alphabet and the Ancient Calendar Signs* (Palo Alto, 1969), pp. 11–12.

2. Ibid.

3. Ibid., pp. 13–15.

4. Ibid., pp. 17–18.

5. I have consistently used Richard Allen's numbering of the lunar man-

sions throughout the text, in order to avoid confusion and to accentuate the
critical importance of the Pleiades, whose significance is explained in note 7 of
Chapter Two.

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    8. Ibid., 46, 130–131.

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    10. Ibid., p. 381.

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of Hindu Astronomy," *Journal of the American Oriental Society,* Volume VI,
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pp. 319–364, 467–468.

    13. David Diringer, *The Alphabet: A Key to the History of Mankind* (New
York, 1968).

    14. Moran, op. cit., p. 120.

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    32. Diringer, op. cit., II, 161.

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    35. Ibid.

    36. Ehud Ben-Yehuda, *Ben-Yehuda's Pocket English-Hebrew, Hebrew-English
Dictionary* (New York, 1961), I, 161.

    37. Allen, loc. cit.

    38. Ibid.

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    40. Moran, op. cit., p. 64.

    41. Allen, op. cit., p. 54.

    42. Moran, op. cit., p. 119.

    43. Colin A. Ronan, *The Shorter Science and Civilisation in China: An Abridge-
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44. Allen, op. cit., p. 249.

45. Godfrey Higgins, *Anacalypsis: An Attempt to Draw Aside the Veil of the Saitic Isis*... (New Hyde Park, N.Y., 1965), I, 330.

46. Allen, op. cit., p. 52.

47. The sources consulted were Moran (M), Allen (A), and Burgess (B). The numbers used in the calculations are from Moran, op. cit., pp. 144–145, unless specifically noted below. The order used is: *Letter* (zodiac) source (M, A, or B) with page number, and **number of stars** mentioned. *Daleth* (Chinese) A231, **2.** *Waw* (Arabic) A257, **4.** *Waw* (Arabic) B468, **4.** *Waw* (Indian) B468, **6.** *Samekh* (Arabic) A367, **4.** *Sadhe* (Arabic) A355, **6.** *Taw* (Arabic) A52, **5.**