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*The Fountain of Youth. Second Paper.*—By E. WASHBURN HOPKINS, Professor in Yale University, New Haven, Conn.

THE interest shown by several correspondents in the legend of the Fountain (discussed in the first half of this volume) has taken the form of communications which add in some measure to the material already collected. For my own part, I have only one further legend to record. I found it in Félicien Challaye's *Au Japon et en extrême-Orient*, a book published this year and received after the printing of my former paper. In this work M. Challaye gives as a *conte japonais* a tale which, if genuine, will modify the note above, p. 28, at least to the extent of accepting a Japanese Fountain of Youth as a tale of fairy-land, the rejuvenated pair being inhabitants of the sacred island, Miya Jima. It is not at all certain, however, that the tale is indigenous. In this version, *La Fontaine de Jouvence* first rejuvenates an old man, who on drinking of the spring becomes, as it were, twenty years of age. The next morning his aged wife hastens to the same marvelous fountain; but, insatiate, she drinks too much and becomes an infant, *trop rajeunie!* The symbolism is apparent—to him who understands it. Various explanations are given, the last being, “Que ce conte est beau! et qu'il s'applique bien à l'amour!” I have no means of discovering whether the tale was invented by the author or actually heard in Japan, or whether, if heard, the version was a Japanese perversion of a borrowed theme. It may owe its peculiar flavor to a reminiscence of Aelian.

Professor Albert S. Cook has kindly drawn my attention to Lactantius (fourth century), who in his *Carmen de phœnice* describes the rejuvenation of the phœnix (verses 37–38):

ter quater illa pias immergit corpus in undas,  
ter quater e vivo gurgite libat aquam.

The triple plunge of the eagle is more stereotyped than the *ter quater* of the phœnix as here represented would indicate.

One of the most curious additions to the legendary eagle has been furnished me by my brother, Professor Arthur J. Hopkins of Amherst College. It is contained in Berthelot's *Collection des anciens alchimistes grecs*, vol. ii, p. 120 of the Greek text of Zosimos. Here it appears that the eagle is a brass eagle, symbolic of the copper-gold process of the alchemists. This brass eagle is alluded to elsewhere in the same work, so that the idea does not seem to be due to a later gloss. Zosimos refers to "the most ancient Ostanès," and the latter author in turn cites the Persian sage Sophar. Thus if Zosimos reverts to the fourth century the rejuvenation of the eagle must have been known in the East at a considerably earlier period. The text of Zosimos is as follows: ἔκεκεν ἐκείνων ὁ ἀρχαιότατος Ὀσάνης ὡς ἐν τοῖς ἑαυτοῦ καταπαραδείγμασιν · ἕτερος περὶ τινος Σωφάρ, κατὰ τὴν Περσίδα προαναφανέντος ἱστορεῖ. λέγει οὗτος ὁ θεῖος Σωφάρ · Ἔστι μὲν οὖν ἐν κίονι ἀετὸς χαλκοῦς, κατερχόμενος ἐν πηγῇ καθαρᾷ καὶ λουόμενος καθ' ἡμέραν, ἐντεῦθεν ἀνανεούμενος, ἐπέπερ φησὶν · ὁ ἀετὸς ἐτυμολογούμενος καθ' ἡμέραν λούεσθαι θέλει, κ. τ. α. "In regard to this matter the most ancient Ostanès (observes) in his demonstrations that some one tells as follows about a certain Sophar who formerly lived in Persia. This holy Sophar says: "There is upon a pillar a brass eagle; it descends to a pure fountain and bathes daily and is thus rejuvenated. Then he says: The eagle [thus] interpreted will be bathed daily," etc.

The rest of the passage is to show that as this eagle bathed daily so at the hands of the alchemist must the "brass eagle" of alchemy be washed and rejuvenated every day of the year, δι' ὅλων τῶν τριακοσίων ἐξήκοντα πέντε ἡμερῶν λούειν τὸν χάλκεον ἀετὸν καὶ ἀνανεοῦν. M. Berthelot's note on the meaning of eagle at this place is as follows: "Le sens du mot aigle dans ce passage est obscur. Au moyen âge, on traduisait "aigle" par sublimation naturelle. Mais ce sens ne paraît pas être celui d'Ostanès." But in the *fragments mystiques* of Berthelot's *La Chimie au moyen Âge*, ii. 312, there is a passage on this Sophar, which states that he, "le mage et le philosophe des Perses, erected an eagle, which seized a chicken and ate it; he wrote before its claws, which held . . . [?] . . . the chicken: *take some water and drench the eagle*. Eagle signifies year [on the margin, *Great mystery*]. He commanded the Magi of Persia to render divine honours to [the eagle placed upon] a column [?] doubtful." Here the

'eagle' is a mere symbol, and as the next sentence states that there was a Roman cult established by the same Sophar, one is almost tempted to believe that the mystic eagle was confused by later writers with the Roman symbol of power.

A query in regard to the source of the manna-story referred to on p. 7, note 1, revealed that for Strabo, xv. 7 in that note should be read Aelian, xv. 7. Another error, involving an emendation of the Sanskrit text on p. 60 [(9) 127], has been pointed out by Dr. Caland, who proposes what is undoubtedly the better reading, tad indro 'nvabudhyata pra hā' bhām avocad iti. Dr. Caland suggests that gr̥ṇan, with augment omitted, is a corruption. I marked gr̥ṇan on p. 63, note 1, as "rather exceptional," but did not venture to insert the augment when lacking in the MS., here and in *sampīban* (159, p. 64).

In the text published by me, for (sā yad) eti (4. 121 ad fin., p. 59), the MS. has iti (perhaps iti). Query, can the weak stem be used for the strong? In Mbh. xii. 11. 14, ātmānam dṛḍhavādī 'ti, tathā siddhir ihe'syate, Nilakanṭha says, dṛḍhavādī dṛḍhaniścayaḥ, pumān yathā' tmānam iti, eti, guṇā 'bhāva ārṣaḥ!

An omission in the literature cited has been supplied by Dr. Willy Foy, who refers to Tylor's *Researches into the Early History of Mankind*, 3d ed., London, 1878, p. 363 f., a passage that had escaped my notice. The sunset-explanation of the fountain here given by Tylor does not convince me. The author in his exposition makes no distinction between the Fountain of Youth and the Water of Life. As I said in my previous paper, these two notions pass into each other, yet the Semitic water of life includes only as a side issue the rejuvenation of the mortal who essays to be immortal.

A word more on this point. If any naturalistic interpretation be given to this myth, which is involved in the mission of Istar and reappears as a loan in Greece, it is not that of a decadent sun but of decadent vegetation refreshed by water. The interpretation of the Adonis myth given by Charles Vellay, *Le Culte et les Fêtes d'Adonis-Thammouz dans l'Orient antique* (Musée Guimet, 1904), reverts to the opinion held by many ancient writers. On p. 89, for example ("Le soleil renaît, comme le phénix. Il est ressuscité l'Adonis aus beautés puissantes et fécondes, et il déploie sur le monde le nouvel éclat de sa gloire"), the explanation is one with the view of Macro-

bius, *Saturn.*, i. 21. As an ultimate explanation this is a retrogression in view of all that has been written in regard to the interpretation of the myth in the last decade. What fades and is revived by water is not the sun but corn and grass. Through the whole Tammuz myth the same idea prevails. Tammuz is identified with the lord of Girshu as Shulgur in his capacity as 'god of corn-heaps' (Jastrow, *Religion of the Babylonians*, p. 58); as such, in the lament of Tammuz, he is called "husband of Ištar, shepherd, seed corn that drank no water in the garden" (Saussaye, i. 191-193); and as such, even to the tenth century, Tâ-uz is lamented in Syria as *corn* (Frazer, *Golden Bough*, ii. p. 119: "The women bewail him because his lord slew him so cruelly, ground his bones in a mill and then scattered them to the wind"). M. Vellay's interpretation is valid only as affecting the Syrian cult, not the primitive meaning; but even then it implies that the darling of Byblos was a greater god than a review of the data would warrant.

On p. 27 of my former paper I have suggested that the Polynesian *vai ora*, water of life, is not really comparable with the earthly Fountain of Youth, its function being "to remove sickness and weakness and make immortal in an unearthly paradise." That this is the case will become clear if one compares what Dr. George Turner in his *Samoa*, p. 258, says of the *vai ola*, evidently identical with *vai ora*. Dr. Turner is describing the Samoan "hollow pit down which the spirits of the dead were supposed to descend on the death of the body," and he says: "Those who have died of various diseases . . . all drifted along together [on the stream at the bottom of the pit]. They were, however, little more than alive, and this semi-conscious state continued until they reached the hades of Puluotu, where there was a bathing place called Vaiola, or "water of life." Whenever they bathed here all became lively and bright and vigorous. Infirmary of every kind flew away, and even the aged became young again."

In the *Am. Anthropologist*, July-Sept. 1905, vol. vii, p. 572, to which Professor Bourne has called my attention, Mr. W. R. Gerard says that, according to Martin's *Beiträge zur Ethnographie Amerikas*, ii, p. 319, Bimini is an Arawak compound, equivalent to 'life-font'. In the list referred to, Martin gives to each of the elements of the word Bimini an independent mean-

ing, but I think it probable that the meaning of the parts is here extracted from the hypothetical meaning of the whole. Mr. Gerard himself says that to his knowledge there is no passage in the Spanish historians which would "give countenance to such a supposition," as that *bimini* was the verbal equivalent of 'life-font.' Till shown to be otherwise, I should regard Martin's vocabulary as probably based on an analysis of *bimini* itself. It is surely not to be expected that, had the native word been an exact equivalent of 'life-font,' the point would have been passed over in silence by earlier writers.

Professor Henry R. Lang, to whom my first paper owed references to early French and Spanish literature, has since favored me with several fresh references to sacred fountains mentioned by Spanish and Portuguese writers. Thus in the *De Correctione Rusticorum* of Martinus Bracarenensis, p. 31, ed. Caspari, "panem in fontem mittere," is a popular superstition, perhaps implying the hope of rejuvenation as reward of worship. A fountain called *La fuente de las virtudes* is mentioned in Florez, *España Sagrada*, vol. xxi., pp. 264-265; but its virtues are not specified. Marsi, *Collect. Concil.*, vol. xi., p. 1037 (A.D. 681), says: Sed cultores idolorum, veneratores lapidum, accensores facularum, et excolentes sacra fontium vel arborum admonemus ut agnoscant quod ipsi se spontaneae morti subiiciunt. In Galicia, near El Padrón (Margadon) there was a magic fountain celebrated by Ambrosio de Morales (*Corónica general de España*, vol. ix-x.). See Fita y Guerra, *Santiago de Galicia*, p. 36 (*Recuadros de un Viaje á Santiago de Galicia*, Madrid, 1880). Finally may be mentioned the *agua de Má Martha*, Braga, O Povo Portuguez, vol. ii., p. 130; the *Fonte de leite* (to procure lactation), p. 237; *Rio Sousa*, p. 314; d. S. Bartholomeu de Cabez (to cure all kinds of ills), p. 316. Compare also *ibid.*, p. 57, where it is stated that the cult of fountains was prohibited by a council held in the year 743; and p. 119, where the cult is briefly described. None of these fountains is expressly a Fountain of Youth, but, as in the case of the milk-fountain, vigor is regained, and, as in the Bartholomeu fount, maladies are cured, and it is quite possible that some were actually fountains of youth. For Hafiz and the minnesingers, who find the Fountain in a kiss, it suffices to refer to Nyrop, *The Kiss and its History* (p. 37 of Harvey's translation).