

goddess was thus represented as the Dove with the olive branch, there can be no doubt that the symbol had partly reference to the story of the flood; but there was much more in the symbol than a mere memorial of that great event. "A branch," as has been already proved, was the symbol of the deified son, and when the deified mother was represented as a Dove, what could the meaning of this representation be but just to identify her with the Spirit of all grace, that brooded, dove-like, over the deep at the creation; for in the sculptures at Nineveh, as we have seen, the wings and tail of the dove represented the third member of the idolatrous Assyrian trinity. In confirmation of this view, it must be stated that the Assyrian "Juno," or "The Virgin Venus," as she was called, was identified with the air. Thus Julius Firmicus says: "The Assyrians and part of the Africans wish the air to have the supremacy of the elements, for they have consecrated this same [element] under the name of Juno, or the Virgin Venus."²⁶⁷ Why was air thus identified with Juno, whose symbol was that of the third person of the Assyrian trinity? Why, but because in Chaldee the same word

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