

HENRY STONOR ESQ.<sup>R</sup>



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Jas. Magrath's Papers

June the 8. 1792 two

June 22 - 1791

June 21. 1792

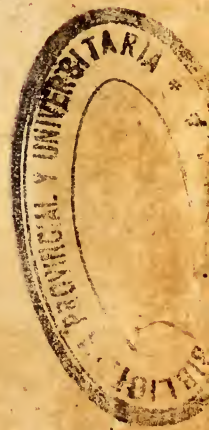
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James O. Magrath

Book June 28

T. O. H.

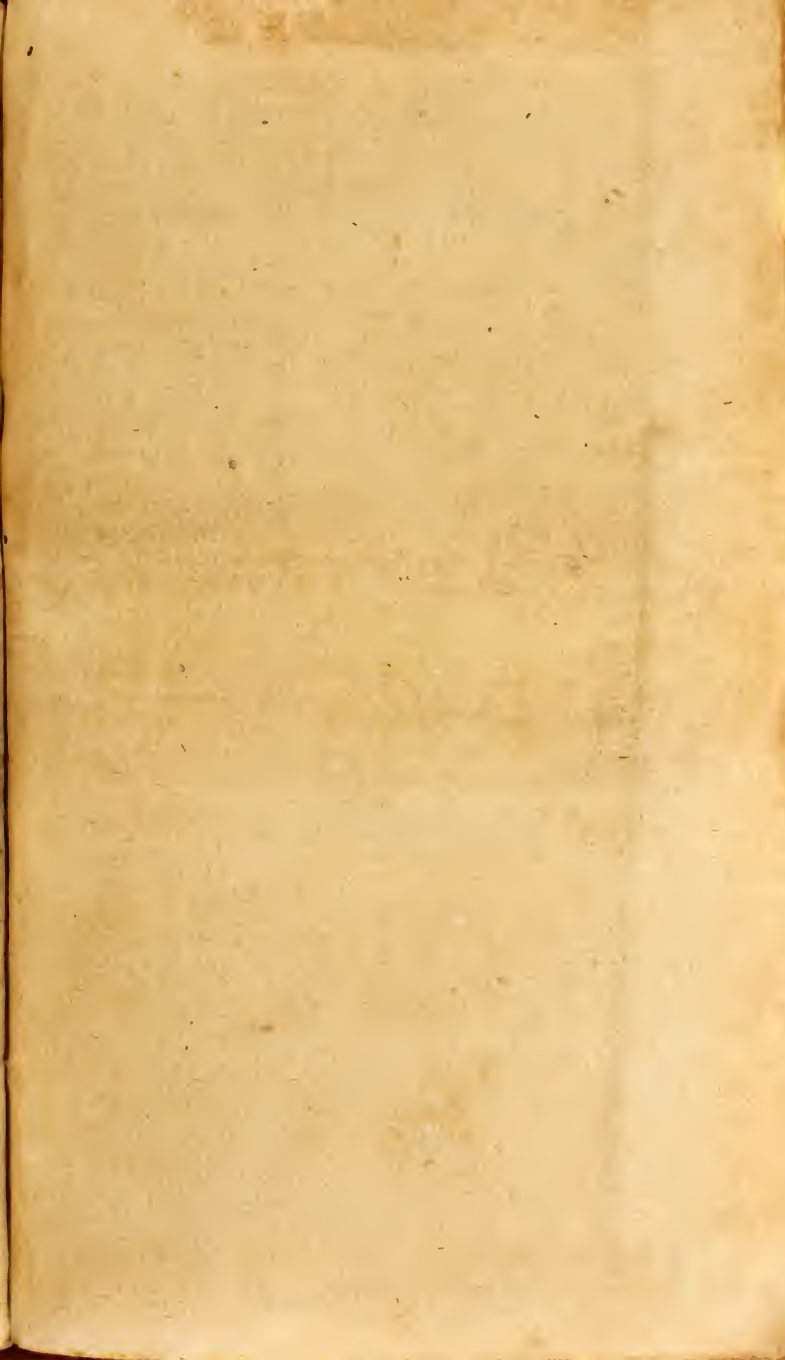
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*The Pantheon was built by M<sup>o</sup> AGIPPA Son in law to Augustus  
 Ceesars according to y<sup>e</sup> Signification of its name dedicated to  
 y<sup>e</sup> Honour of all y<sup>e</sup> Gods every of whose Images were placid in  
 severall Niches round y<sup>e</sup> same The Building w<sup>th</sup> some diminution  
 continues to this day only Pope BONIFACE IV reconsecrated it to  
 y<sup>e</sup> worship of y<sup>e</sup> Virgin Mary & all y<sup>e</sup> S<sup>ts</sup> Male & Female it is  
 now callid y<sup>e</sup> Church of S<sup>t</sup> Maria Rotonda*



R. 11. 361

*James Magrath June 28-1798*

*J. 7 11* THE NEW  
**PANTHEON:**

OR,  
FABULOUS HISTORY  
OF THE *Magrath*  
**HEATHEN GODS,**

*James* GODDESSES, HEROES, &c.

*James* Explained in a Manner entirely New; *Magrath*

And rendered much more useful than any hitherto published.

ADORNED WITH

Figures from ancient Paintings, Medals and Gems, for the Use of those who would understand History, Poetry, Painting, Statuary, Coins, Medals, &c.

WITH

An Explanation of the Mythology of the Ancients from the Writings of Moses; the Egyptian, Grecian, Roman, and Eastern Historians, Philosophers, Poets, &c.

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BY SAMUEL BOYSE, A. M.

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THE SIXTH EDITION,

Revised and Corrected, with large Additions, and a Dissertation on the Theology of the Heathens.

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By WILLIAM COOKE, M. A.

Rector of Oldbury and Didmarton in Gloucestershire, Vicar of Enford in Wiltshire, and Chaplain to the Right Honourable the Earl of Suffolk.

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Towhich is subjoined.

AN APPENDIX,

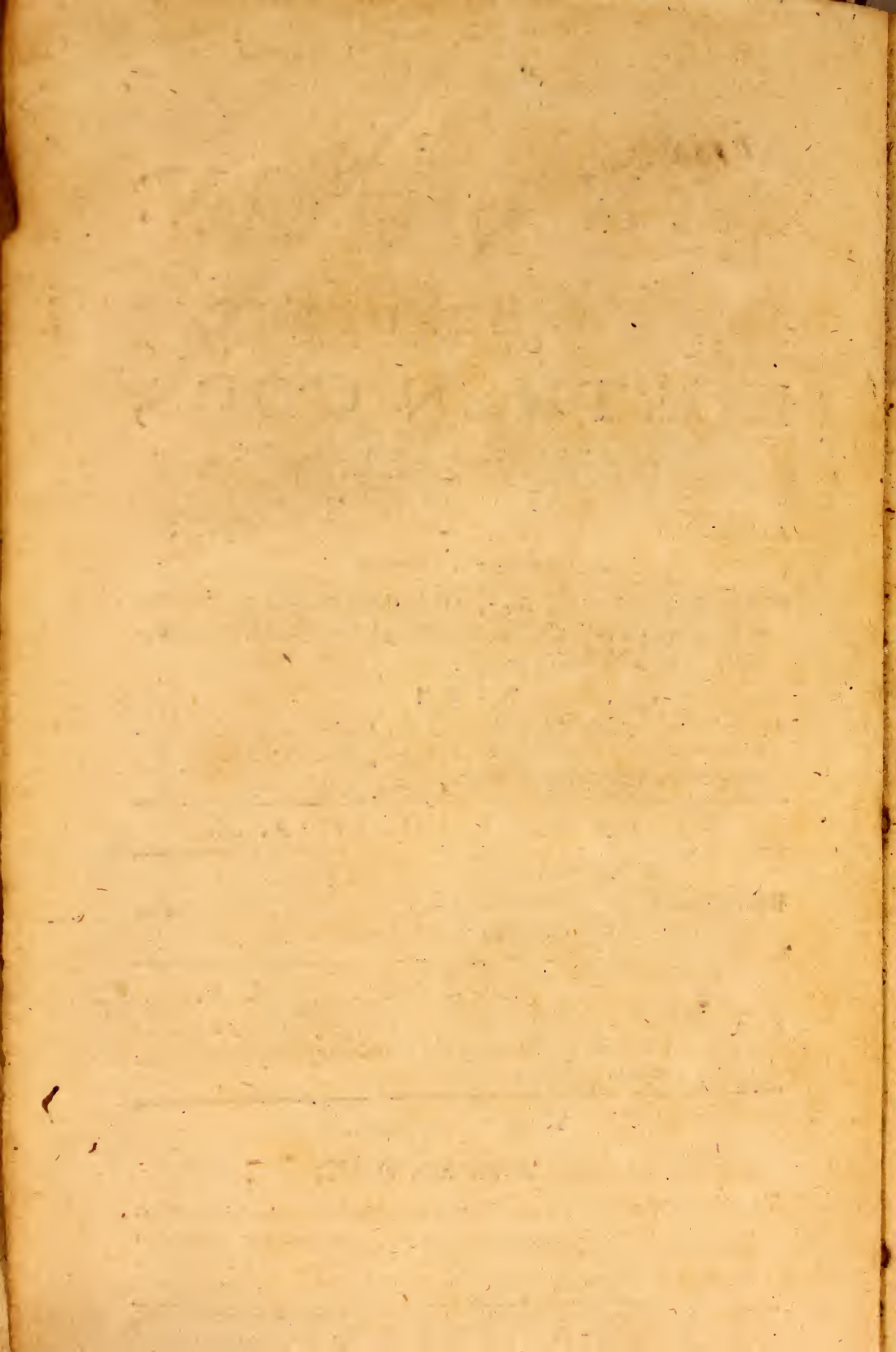
Treating of their Astrology, Prodigies, Auguries, Auspices, Oracles, &c. in which the Origin of each is pointed out: And an Historical Account of the Rise of Altars, Sacred Groves, Priests and Temples.

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WATERFORD:

Printed by H. and J. RAMSEY, Printers and Book-sellers on the Quay.

M, DCC, LXXII,





TO HIS GRACE  
HENRY  
DUKE of BEAUFORT.

*May it Please your GRACE,*

**I**T has been long objected to the modern Method of Education, that so great and valuable a part of Youth is spent amidst the Ruins of Idolatry; whence an early Taint and Corruption (hard to be got over) both in Principles and Morals has sometimes ensued. Indeed the Heathen Theology is so interwoven with the Writings of the Ancients, and makes so large a Part of Classical Learning especially, as to be utterly inseparable from it. He therefore, who shall effectually divest it of the Marvellous, leaving it rational and accountable and at the same Time make the Whole subservient to the Cause of Virtue and true Religion, will be allowed to have rendered an acceptable Service to Mankind.

Such was the Attempt of the ingenious Author of this Work. It must be admitted that he has in great Part succeeded. Had he lived to revise it carefully, and to prepare it for another Edition, all foreign Assistance had probably been needless. As it is, what seemed wanting, or the Effect of Inadvertency

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## DEDICATION.

tency and Error, I have endeavoured to supply and amend.

Having thus done what I could for this adopted Offspring ; it is time that I recommend it to a better and more able Benefactor whose further support may be of use towards its settlement in the World.

Your GRACE's Name will bring it to the public Test ; and if it shall appear in some sort to answer the Intent, and be possessed of intrinsic Worth enough to save it, I shall find my great and leading Expectation answered in the same Degree ; which was, that it might be improved into something agreeable and useful to your GRACE ; an End, which will ever principally command the Attention of

*May it please your GRACE,*

*Your GRACE's most dutiful*

*And devoted humble Servant,*

WILLIAM COOKE.

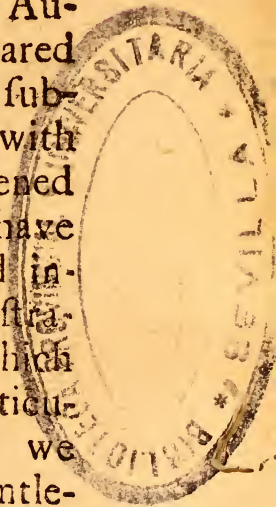


T H E

# P R E F A C E.

WE have here no Design to raise the Reputation of this Work, by depreciating the many others that have already been published on this subject; it is sufficient for us to say, that we have followed a Plan entirely new, and at the same time such another as appeared to us much more useful, more rational, and less dry than any that has gone before it.

As all works of this kind must necessarily consist of Materials collected from other Authors, no expence, no labour has been spared the most celebrated Works on this subject have been consulted and compared with each other, and it has frequently happened that scattered hints, widely dispersed, have served to clear up the most difficult and intricate meanings, to a degree of demonstration; but amongst all the Authors to which we have had Recourse, we must here particularly acknowledge the great advantage we have received from that ingenious Gentleman the Abbe Pluche, in his History of the Heavens. But as that learned and valuable Writer seems now and then to have carried matters a little too far; the Reader will find less use made of him, than in the former Edition.



dition. We have been careful to allow all things to evidence and reason; but as little as might be to conjecture. We have also received some useful hints from the Abbe Bannier's Mythology. But it behoves us especially; to acknowledge the great service which we have received from the Writings of the learned Bochart, Pignorius, Casalius, Kircher, Lipsius, Montfaucon and others, who have professed to treat of the Phœnician, Egyptian, Greek and Roman Antiquities.

Some acquaintance with the Heathen Gods and the ancient Fables, is a necessary Branch of polite Learning, as without this it is impossible to obtain a competent knowledge of the classics, impossible to form a Judgment of Antique Medals, Statues or Paintings or even to understand the Performances of the Moderns in these polite Arts.

Hence these Studies have been generally esteemed necessary for the improvement of Youth; but in works of this kind, sufficient care has not been taken, to unfold the Origin of the Heathen Gods, which has generally been mistaken. Some imagining that they had been Kings and Princes; others, that they were the various parts of Nature. And others that they were the Patriarchs and Heroes of the Jewish Nation. But each of these have been found equally contrary to Truth, when applied to the Pagan Theology, tho' some of their Fables have been embellished with many Circumstances related



ted in the Mosaic History. In Works of this kind, no care has hitherto been taken to give the least intimation of Abundance of Circumstances necessary to be known; and a person reads the History of the Gods without finding any thing added, that can help him to unravel the Mysteries he meets with in every Page, or to entertain the least Idea of the Religion of their Worshippers.

The Greeks were entirely ignorant as to the Origin of their Gods, and incapable of transmitting their History to Posterity. Herodotus informs us, that the Gods of the Greeks were originally brought from Egypt and Phœnicia, where they had been the Objects of religious Worship before any Colonies from these Countries settled in Greece. We ought then to search in Egypt and Phœnicia for the Origin of the Gods; for the Gods whose Worship was chiefly promoted by the Egyptians, and carried by the Phœnicians over all the Coasts of the World then known. The first Egyptians, unacquainted with Letters, gave all the Informations to the People, all the Rules of their conduct, by erecting Figures, easily understood, and which served as Rules and Orders necessary to regulate their Behaviour, and as Advertisements to provide for their own safety. A very few Figures diversified by what they held in their Hands, or carried on their Heads, were sufficient for this purpose. These were ingenious Contrivances, and

and such as were absolutely necessary in a Country where the least mistake in Point of Time was sufficient to ruin all their affairs.

But these Egyptian Symbols, giving Way to the easy method of reaping Instruction from the use of Letters, which were afterwards introduced, soon became obsolete, and the Memory of some particular Virtues still remaining, they were revered as the Images or Representations of superior and friendly Beings, who had frequently delivered them from impending Dangers, and soon were worshipped as the Gods of their Fathers.— Their Histories were wrote in Verse and embellished with Fictions founded on ancient Traditions. The Priests of different Countries increased the Delusion; they had read the Mosaic History, or at least had heard that the Sons of God had conversation with the daughters of men; and from hence, influenced by Lust or Avarice, cloaked their own Debaucheries, and sometimes those of Princes and great men under those of a God, and the Poets, whenever a Princess failed in point of Modesty, had recourse to the same method, in order to shelter her Reptutation from vulgar Censure. By this means the Deities in after times were said to live in various Countries, and even in far distant Ages. Thus there became three hundred Jupiters, an opinion derived from there being a number of places in which, in different ages, Jupiter was said to have lived, reigned, and performed some extraordinary actions, which anti-  
ent



ent Fables, the fictions of the Poets, and the artifices of Priests had rendered famous.— But notwithstanding all these Fables, Jupiter was always acknowledged by the wisest Heathens to be impeccable, immortal, the Author of life, the universal Creator, and the Fountain of Goodness.

This scheme is here carried on and explained with respect to each Heathen Deity, and added to the common Histories and Fables of the Gods and Goddeses.

In the short Dissertation on the Theology of the Antients, we have shewn the Rise of Idolatry, and its Connection with the ancient Symbols. We have there exhibited the Sentiments of the Pagans with regard to the Unity of the Deity, and the Perfections they ascribe to him, from the concurrent Testimony of the Philosophers in various Ages, amongst the Egyptians, Greeks and Romans. And the whole is concluded with a short account of the Progress of Idolatry.

In the Dissertation on the Mythology of the Antients, we have endeavoured to account for the Rise of a variety of Fables from the Licence of Poetry, imbellishing the common Incidents of Life by personating inanimate Beings, introducing fictitious Characters, and supernatural Agents. We have given the History of the creation of the world, the state of innocence, the fall of man, the universal Deluge, &c. according to the Traditions of different Nations, and the Opini-

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ons of the Poets and most eminent Philosophers, and compared them with the account given by Moses. In short, we have here given a view of their religious, as well as moral sentiments.

To the Whole is added, by Way of Appendix, a rational Account of the various superstitious Observances of Astrology, and the Manner by which influences and Powers became ascribed to the signs and planets; of Prodigies, Auguries, the Auruspices and Oracles, of Altars, sacred Groves and Sacrifices; of Priests and Temples, &c. In which the Origin of each is pointed out, and the whole interspersed with such moral Reflections, as have a Tendency to preserve the minds of Youth from the Infection of superstitious Follies, and to give them such fundamental Principles, as may be of the greatest service in helping them to form just Ideas of the Manners, Principles, and Conduct of the Heathen Nations.





THE LARES



PAMONA

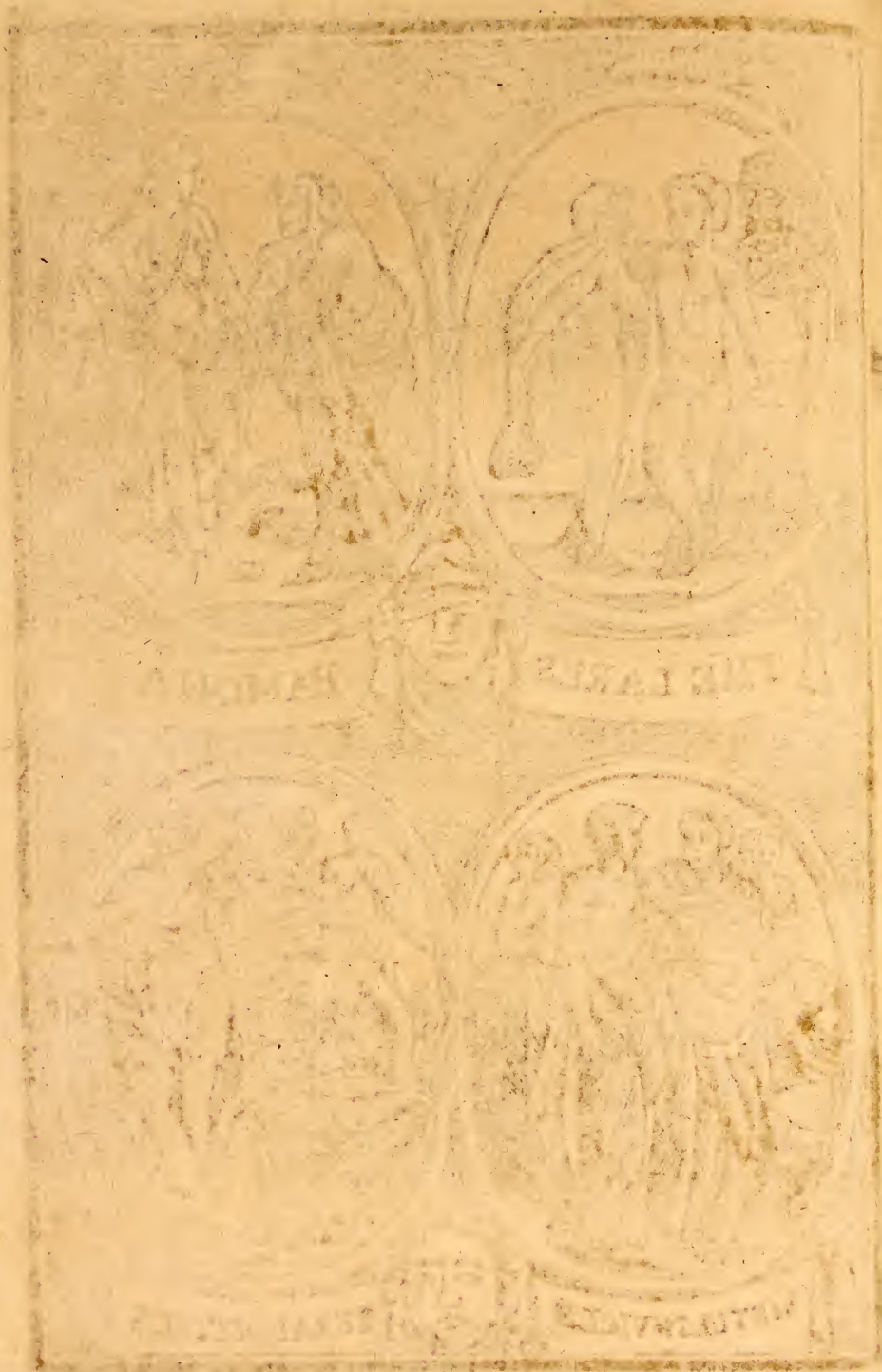


VIRTUES & VICES



RURAL DEITIES





THE FIRST

THE SECOND

THE THIRD

THE FOURTH

5







LIBERTY



JUSTICE



WISDOM



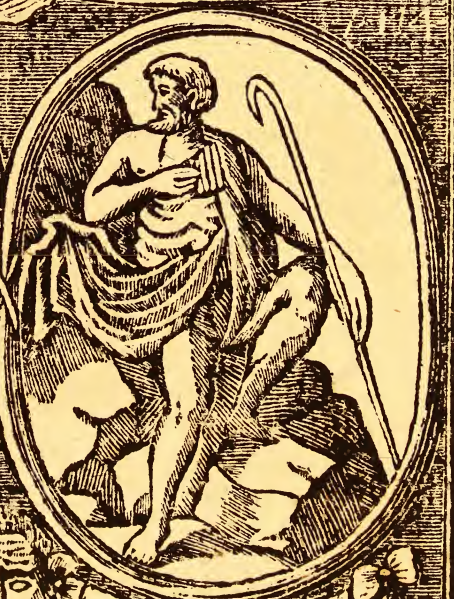
TRUTH





PAN

FLORA

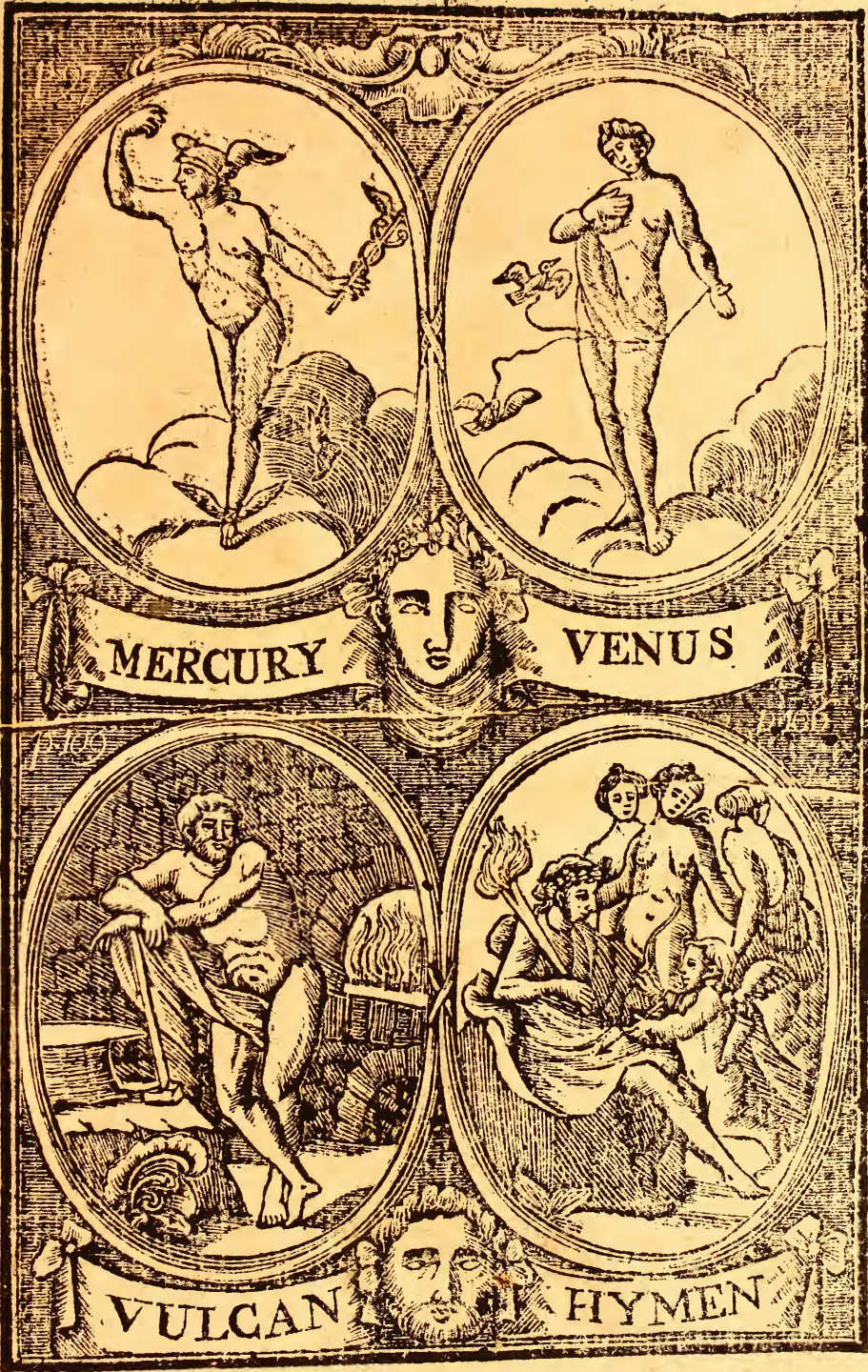


HEBE

POLYPHEMUS







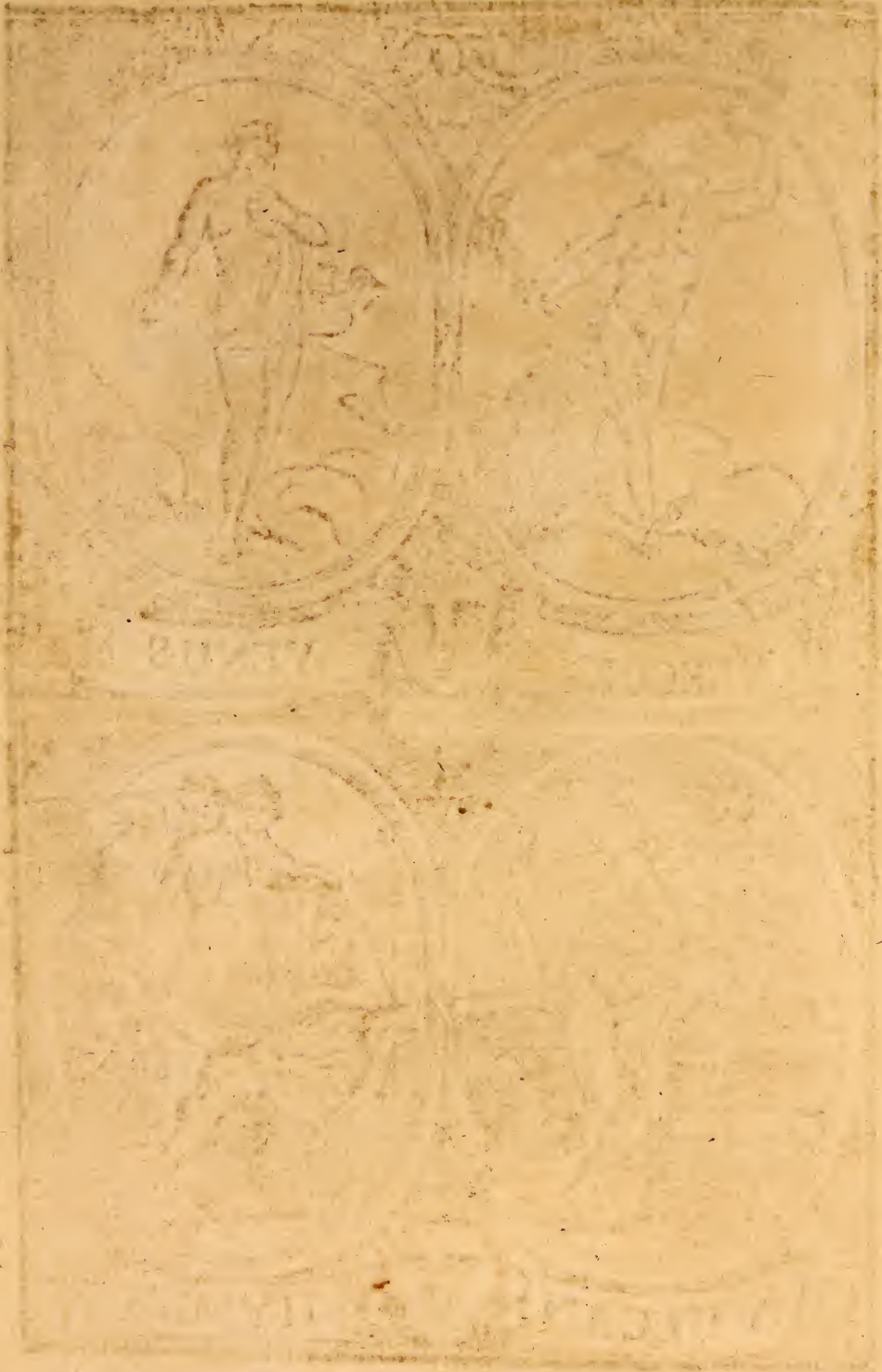
MERCURY

VENUS

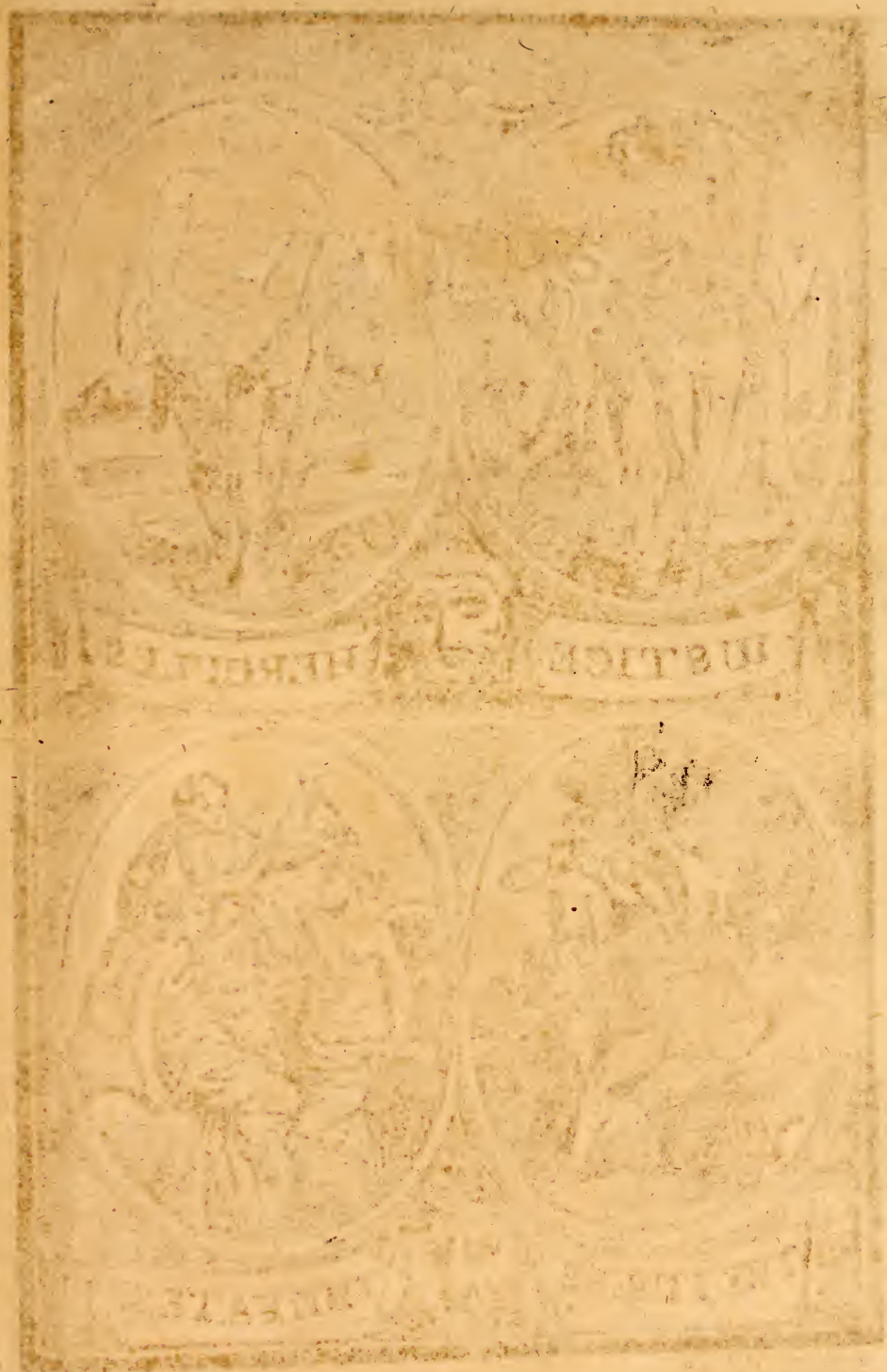
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HYMEN

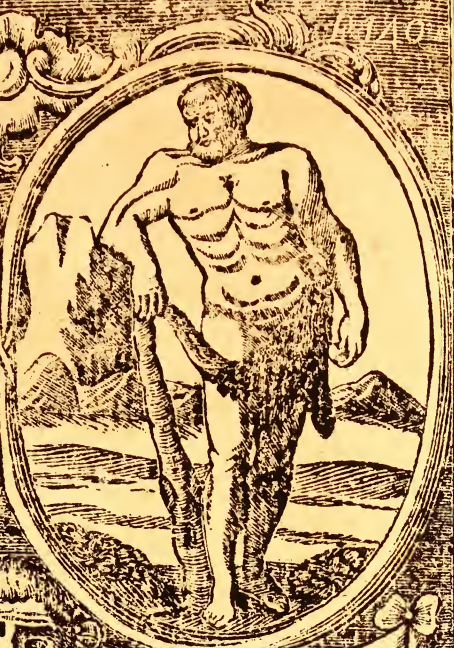












JUSTICE

HERCULES



THE FURIES

THE FATES







MINERVA

APOLLO

CERES

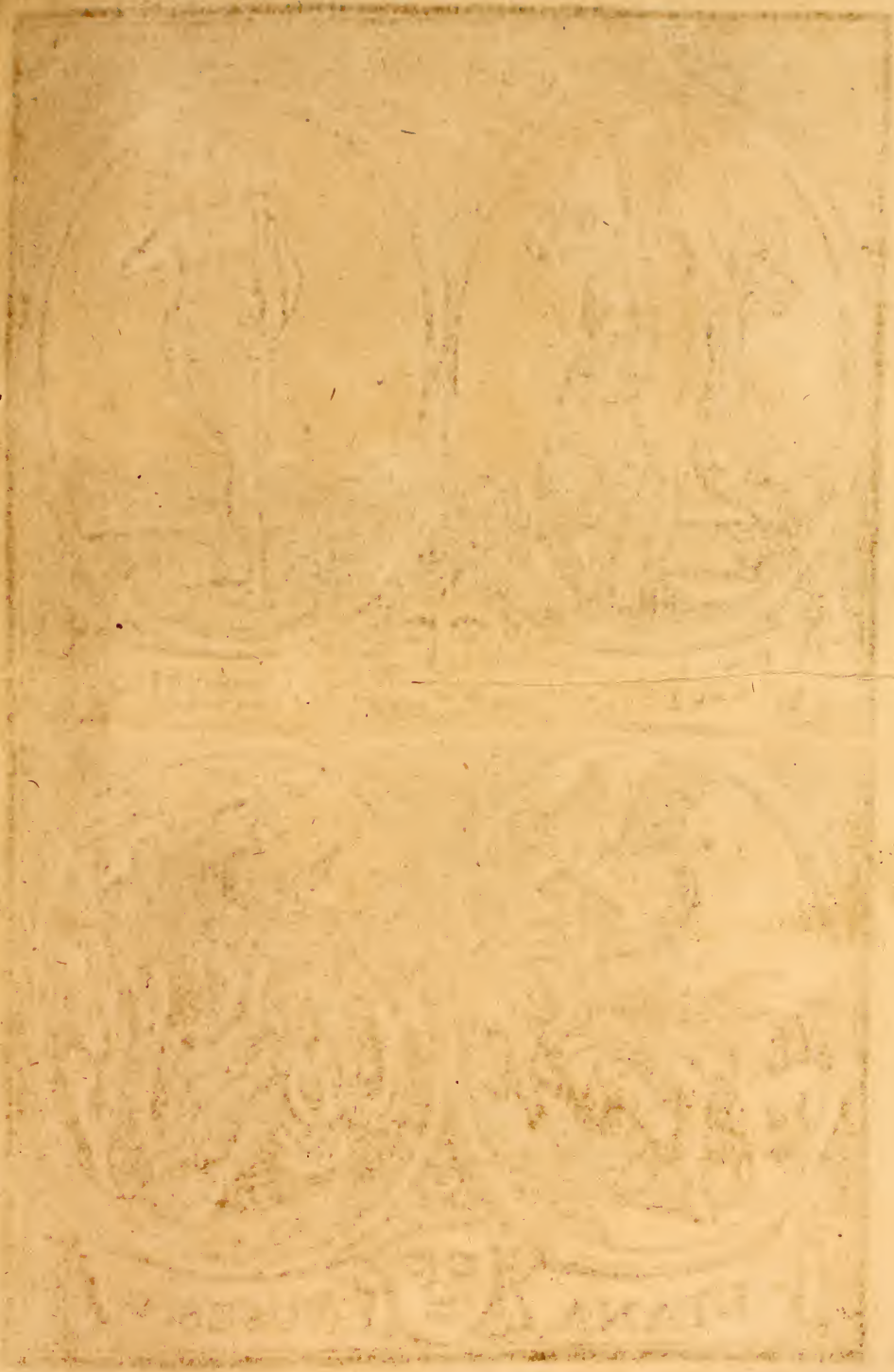
MARS



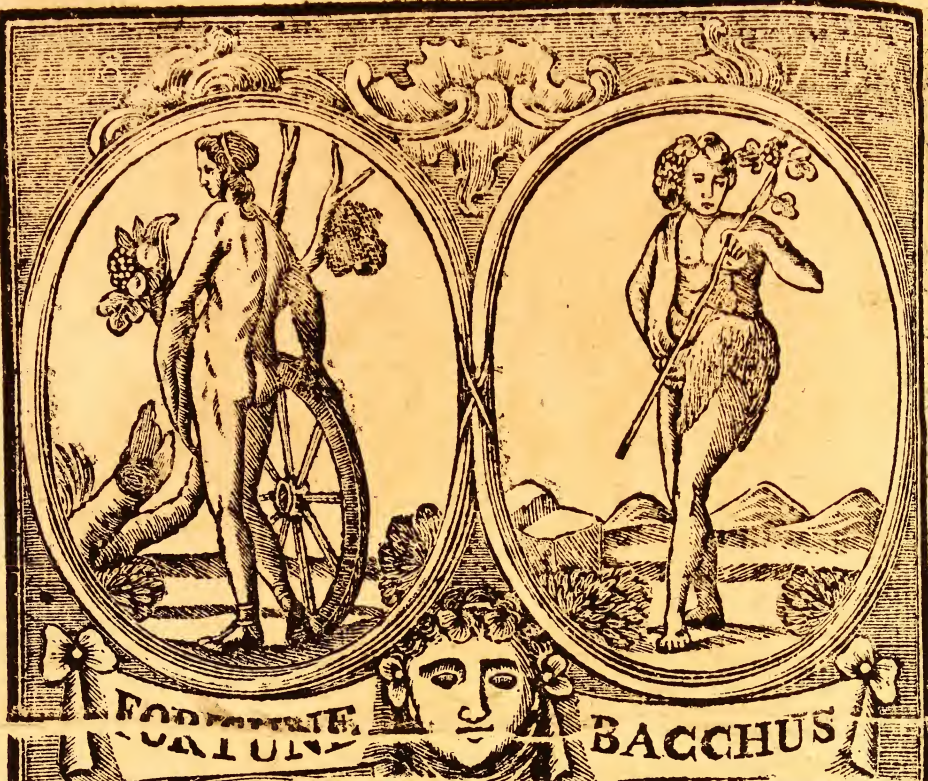




A.







FORTUNE  
FORTUNE

BACCHUS



DIANA

MUSES. &





PERSEUS



CASTOR & POLLUX



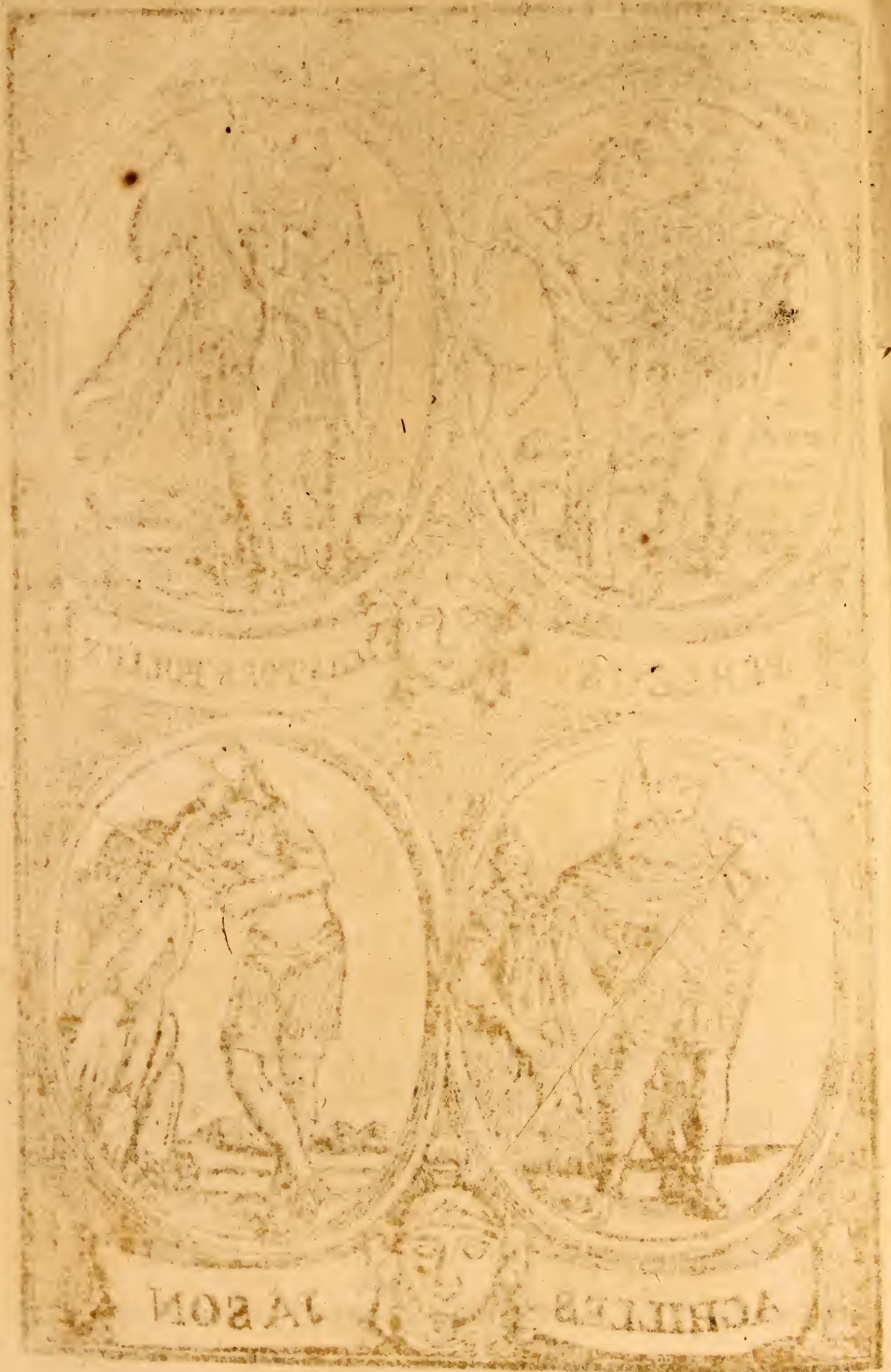
ACHILLES



JASON







PHILOSOPHY

PHILOSOPHY

JASON

ACHILLES



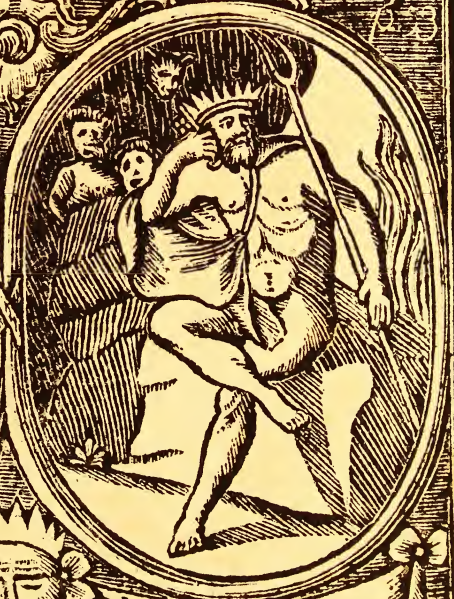






NEPTUNE

IUNO



PROSERPINE

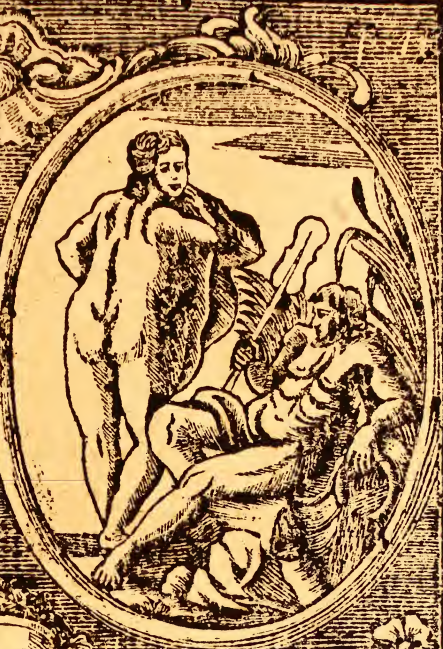
PLUTO







AURORA



OCEANUS



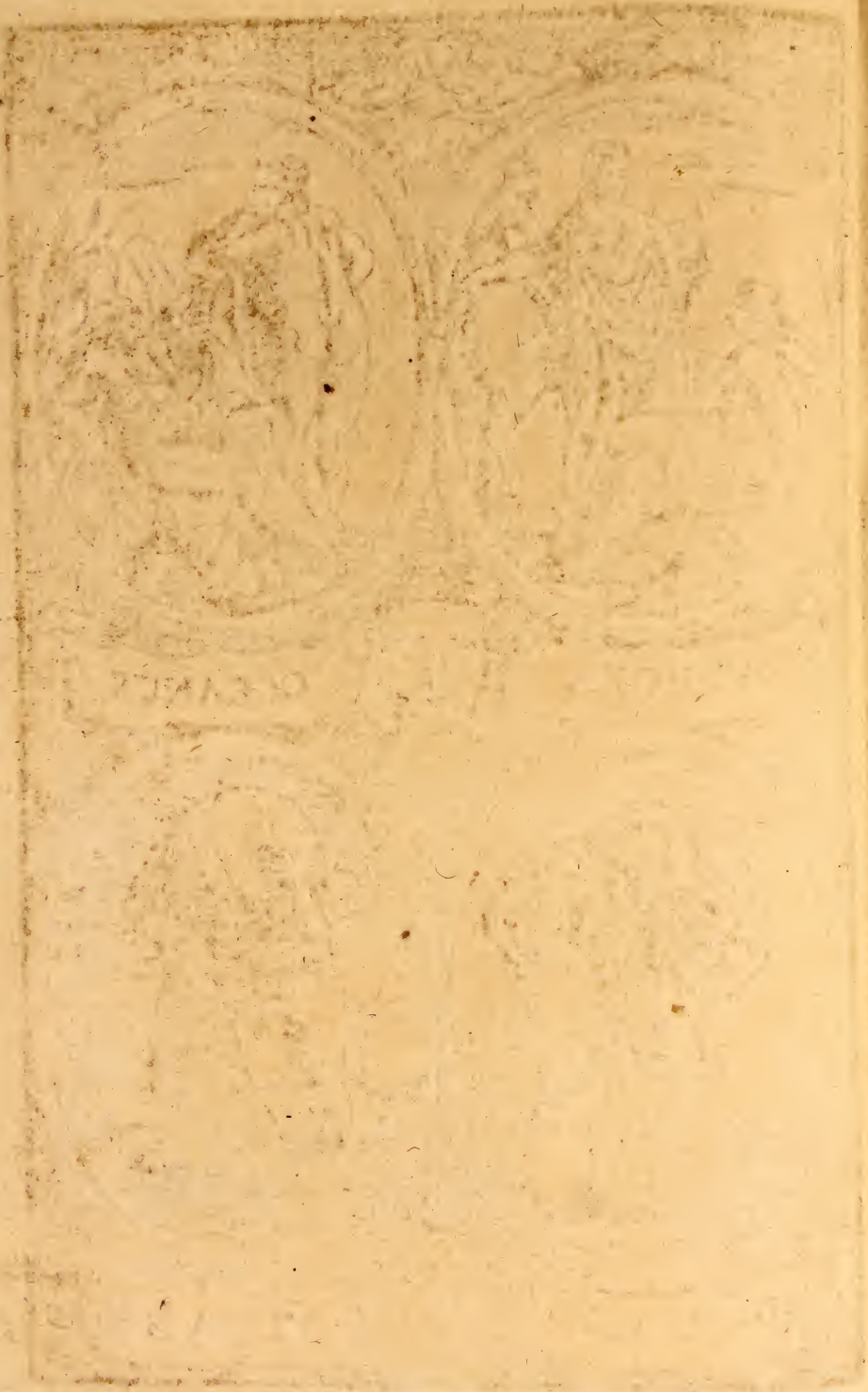
DEUCALION



ATLAS











ADAMUS

EDITH



EDITH

ADAMUS



ÆOLUS

CADMUS



ORION

MOMUS







IANUS

SATURN

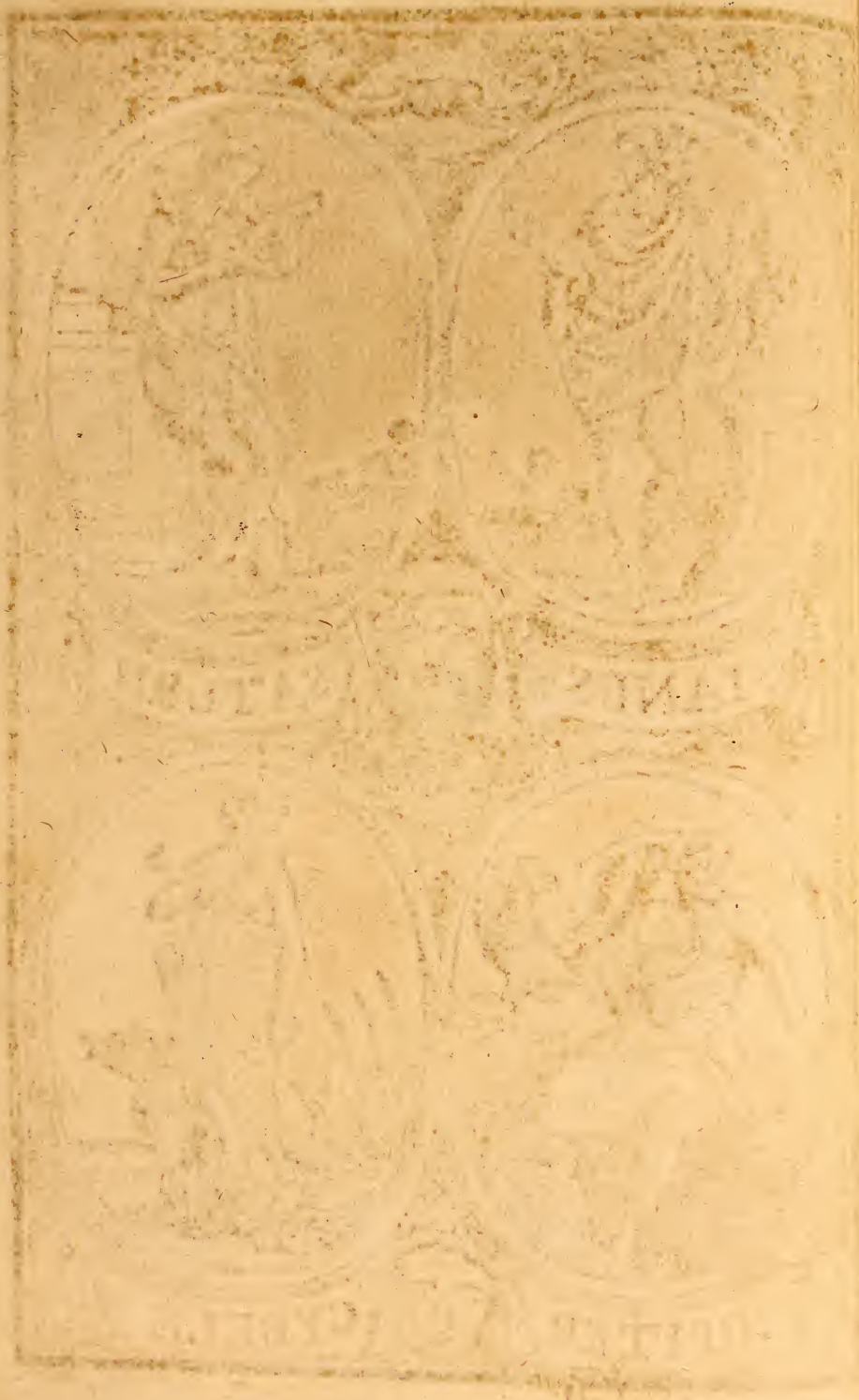


IUPITER

CYBELE















ELYSIUM



NIGHT.

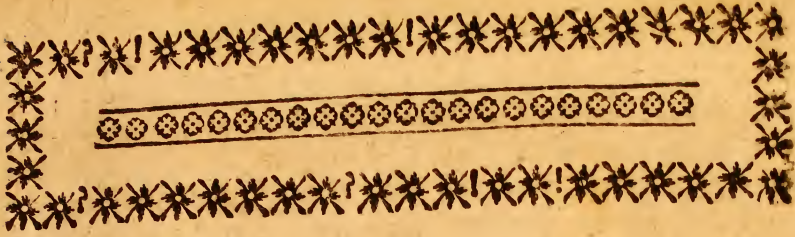


CHARON



HARPYES





*James* THE *Magrath*

THEOLOGY and HISTORY,

OF THE

HEATHENS,

Explained and Illustrated.

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CHAP. I. Of CHAOS.

**H**ESIOD, the first Author of the fabulous System of the Creation, begins his Genealogy of the Gods with Chaos. Incapable of conceiving how something could be produced from nothing, he asserted the Eternity of Matter, and imagined to himself a confused Mass lying in the Womb of Nature, which contained the Principles of all Beings, and which afterwards rising by degrees into order and Harmony, at length produced the Universe. Thus the Heathen Poets endeavoured to account for the Origin of the World; of which they knew so little, that it is no wonder they disguised rather than illustrated the Subject in their Writings. We find Virgil representing Chaos as one of the infernal Deities, and Ovid, at his first setting out in the Metamorphosis, or Transformation of the Gods, giving a very poetical Picture of that disorderly State in which all the Elements

ments lay blended without Order or Distinction. It is easy to see, under all this Confusion and Perplexity the Remains of Truth: The ancient Tradition of the Creation being obscured with a multiplicity of Images and Allegories became an inexhaustible Fund for Fiction to improve upon, and swelled the Heathen Theology into an unmeasurable Compass; so that in this Sense Chaos may indeed be properly styled the Father of the Gods.

- Though it does not seem easy to give a Picture, or graphical representation of Chaos, a modern Painter (a) has been so bold to attempt it. Beyond the clouds which compose the Body of his Piece, he has represented an immense Abyis of Darkness, and in the Clouds an odd Medley of Water, Earth, Fire, Smoke, Winds, &c. But he has unluckily thrown the Signs of the Zodiack into his Work, and thereby spoiled his whole design.

Our great Milton in a noble and masterly Manner has painted the State in which Matter lay before the Creation.

On heavenly Ground they stood, and from the shore  
They view'd the vast unmeasurable Abyis  
Outrageous as a Sea, dark, wasteful, wild:  
Up from the Bottom turn'd by furious Winds  
And surging Waves, as Mountains, to assault  
Heav'n's Height, and with the Centre mix the Pole.

Book VII. l. 215.

## CHAP. II. Of CÆLUS and TERRA:

CÆLUS, or Uranus, as he was called by the Greeks, is said to be the Offspring of Gaia or

(a) The Painter's Name was Abraham Diepenbeke. He was born at Bois le Duc, and for some Time studied under Peter-Paul Rubens. M. Méyffens in his Book entitled *Des Images des Peintres*, gives him the Character of a great Artist, especially in painting on Glass. The Piece above-mentioned has been considered by most People as a very ingenious Jumble, and 'tis plain the Painter himself was fond of it; for he wrote his Name in the Mass to complete the Confusion.



Terra. This Goddess had given him Birth, that she might be surrounded and covered by him, and that he might afford a Mansion for the Gods. She next bore Ourea, or the Mountains, the Residence of the Wood Nymphs; and lastly, she became the Mother of Pelagus or the Ocean. After this she married her Son Uranus, and had by him a numerous Offspring, among whom were Oceanus, Cæus, Creus, Hyperion, Japhet, Theia, Rhea Themis, Mnemosyne, Phæbe, Tethys, Saturn, the three Cyclops, viz. Brontes, Steropes, and Arges; and the Giants, Cottus, Gyges, and Briareus. Terra, however, was not strictly bound by her conjugal Vow, for by Tartarus she had Typhæus, or Typhon, the great Enemy of Jupiter. Cælus, having for some Offence imprisoned the Cyclops, his wife, to revenge herself, incited her Son Saturn, who by her assistance took the Opportunity to castrate his Father with an instrument she furnished him with. The Blood of the Wound produced the three Furies, the Giants, and the Wood Nymphs. The Genital Parts, which fell into the Sea, impregnating the Waters, formed Venus, the most potent and charming of the Goddesses.

According to Lactantius, Cælus was an ambitious and mighty Prince, who affecting Grandeur called himself the Son of the Sky, which Title his Son Saturn also assumed in his turn. But Diodorus makes Uranus the first Monarch of the Atlantides, a Nation inhabiting the Western Coast of Africa, and famous for Commerce and Hospitality. From his Skill in Astronomy, the starry Heavens were called by his Name, and for his Equity and Beneficence he was denominated King of the Universe. Nor was his Queen Titea less esteemed for her Wisdom and Goodness, which after her Death procured her the Honour of being deified by the Name of Terra. She is represented in the same Manner as Vesta, of whom we shall have occasion to speak more particularly.

## CHAP. III. Of HYPERION and THEIA.

**T**HEIA, or Basilea, succeeded her Parents Cælus and Terra, in the Throne; she was remarkable for her Modesty and Chastity; but being desirous of Heirs, she married Hyperion her Brother, to whom she bore Helios and Selene (the Sun and Moon,) as also a second Daughter, called Aurora (or the Morning) but the Brothers of Theia, conspiring against her Husband caused him to be assassinated and drowned her Son Helios in the River Eridanus. (a) Selene, who was extremely fond of her Brother, on hearing his fate precipitated herself from a high tower. They were both raised to the Skies, and Theia after wandering distracted, at last disappeared in a storm of Thunder and Lightning. After her death the conspirators divided the Kingdom.

Historians say, that Hyperion was a famous Astronomer, who, on Account of his discovering the Motions of the celestial Bodies, and particularly the two great Luminaries of Heaven, was called the Father of those Planets.

## CHAP. IV. Of OCEANUS and TETHYS.

**O**CEANUS was one of the eldest Sons of Cælus and Terra, and married his Sister Tethys; besides whom he had several other Wives. Each of them possessed a hundred Woods, and as many Rivers. By Tethys he had Ephyre, who was matched to Epimetheus, and Pleione the wife of Atlas. He had several other Daughters and Sons, whose Names it would be endless to enumerate, and indeed they are only those of the principal Rivers of the World.

Two of the Wives of Oceanus were Pamphyloge and Parthenope. By the first he had two Daughters; Asia and Lybia; and by the last, two more, called

(a) This seems copied from the Story of Phaeton.



Europa and Thracia, who gave their Names to the Countries so denominated. He had also a Daughter, called Cephyra who educated Neptune and three Sons, viz. Triptolemus; the Favourite of Ceres, Nereus, who presided over Salt-Waters, and Achelous, the Deity of Fountains and Rivers.

The Ancients regarded Oceanus as the Father of Gods and Men, on Account of the Ocean's encompassing the Earth with his Waves, and because he was the Principle of that radical Moisture diffused through universal Matter, without which, according to Thales, nothing could either be produced or subsist.

Homer makes Juno visit him at the remotest Limits of the Earth, and acknowledge him and Tethys as the Parents of the Gods, adding that she herself had been brought up under their Tuition.

Oceanus was depicted with a Bull's-Head, to represent the Rage and Bellowing of the Ocean when agitated by Storms.

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CHAP. V. Of AURORA and TITHONUS;

WE have already observed, that this Goddess was the youngest Daughter of Hyperion and Theia. By the Greeks she was styled Eos; and by the Latins Aurora, on account of her bright or golden Colour, and the Dew which attends her. Orpheus calls her the Harbinger of Titan, because the Dawn bespeaks the Approach of the Sun; others make her the Daughter of Titan and the Earth. She fell in Love with a beautiful Youth named Cephalus (whom some suppose to be the same with the Sun,) by whom she had Phaeton. She had also an Amour with Orion, whom she first saw Hunting in the Woods, and carried him with her to Delos. By Astræus her husband, one of the Titans, she had the Stars, and the four Winds, Argestes, Zephyrus, Boreas, and Notus. But her greatest Favourite was Tithonus, to whom she bore Æmation and Memnon. This young Prince she transported to

Delos, thence to Æthiopia, and last into Heaven where she obtained for him from the Destinies, the Gift of Immortality; but at the same Time forgot to add Youth, which alone could render the Present valuable. Tithonus grew old, and so decrepid as to be rocked to sleep like an infant. His Mistress not being able to procure Death, to end his Misery, changed him into a Grasshopper; an Insect which by casting its skin renews its Youth, and in its chirping still retains the Loquacity of old Age.

The Historians say that Tithonus was a great Improver of Astronomy, and used to rise before morning to make his Observations. They add, that his Vigilance and Temperance were rewarded with a long Life; but when the Infirmities of old Age came on at last Aurora by the help of oriental Drugs, restored him to Health and Vigour. Thus have they done Justice to the Salubrity of the Morning. This Prince is said to have reigned in Media, where he founded the City of Susa on the River Choaspes, which became afterwards the Seat of the Persian Empire.

The Story of Cephalus is related differently. He was the Nephew of Æleus, and had married Procris Daughter of Erichtheus King of Athens. Aurora seeing him often early in the Woods, intent on his sport, conceived a violent Passion for him, and carried him with her to Heaven, where she in vain used all her Arts to engage him to violate his conjugal Vow. The Prince, as fond of his Wife as the Goddess was of him, remained inexorably faithful. Aurora, therefore, to undeceive him, sent him to Procris in the Disguise of a Merchant, to tempt her constancy by large Presents: This Artifice succeeded, and just when his Spouse was on the point of yielding, the unhappy Husband discovered himself, and Procris fled to the Woods to hide her shame. But being afterwards reconciled, she made Cephalus a present of an unnerving Dart. A Present like this increased his Inclination to Hunting, and proved doubly fatal to the Donor. It happened the young Prince one day wearied with his Toil, sat down in the Woods and called for Aurora,



or the gentle Breeze to cool him (e); this being overheard was carried to Procris, who though inconstant, was Woman enough to be jealous; influenced by this Passion she followed her Husband, and concealed herself in a Thicket, where she could observe his Motions. Unluckily the Noise she made alarmed her Husband, who thinking some wild Beast lay concealed, discharged the the unerring Arrow, and pierced her to the Heart.

Mr. Pope in some Lines upon a Lady's Fan of his own Design, painted with this Story, has with his wonted Delicacy and Judgment applied it.

Come gentle Air! th' Æolian Shepherd said,  
 While Procris painted in the secret shade;  
 Come, gentle Air, the fairer Delia cries,  
 While at her feet her Swain expiring lies.  
 Lothe glad Gales o'er all her Beauties stray;  
 Breath on her Lips, and in her Bosom play!  
 In Delia's Hand this Toy is fatal found,  
 Nor cou'd that fabled Dart more surely Wound.  
 Both Gifts destructive to the Givers prove;  
 Alike both Lovers fall by those they love.  
 Yet guiltless too this bright Destroyer lives,  
 At random wounds, nor knows the Wounds she  
 gives.  
 She views the Story with attentive Eyes.  
 And pities Procris while her Lover dies.

There is no Goddess of whom we have so many beautiful descriptions in the Poets as Aurora. Indeed it is no Wonder they are luxuriant on this Subject, as there is perhaps no Thame in Nature, which affords such an extensive Field for Poetry or Painting, as the varied Beauties of the Morning, whose approach seems to exhilarate and enliven the whole inanimate Creation.

(e) In a capital Picture near the Hague, the Goddess is represented in a golden Chariot drawn by white Horses winged; on her Head is the Morning Star, and she is attended by Phœbus and the Dawn.

## CHAP. VI. Of ATLAS.

**A**TLAS was the son of Japetus and Clymene; and the Brother of Prometheus. In the Division of his Father's Dominions, Mauritania fell to his share, where he gave his own Name to that Mountain, which still bears it. As he was greatly skilled in Astronomy, he became the first Inventer of the Sphere which gave Rise to the Fable, of his supporting the Heavens on his Shoulders. He had many Children, Of his sons the most famous was Hesperus. Tooke calls him his Brother, p. 325, who reigned some time in Italy, which from him was called Hesperia. It is said, this Prince being on Mount Atlas to observe the motion of the Stars, was carried away by a Tempest, and in Honour to his Memory the Morning Star was afterwards called by his Name. He left three Daughters, Ægle, Arethusa, and Hesperithusa, who went by the general Appellation of Hesperides, and were possessed of those famous Gardens which bore golden Fruit, and were guarded by the Vigilance of a formidable Dragon.

Atlas had seven daughters, called after his own Name Atlantides, viz. Maia, Electra, Taygete, Asterope, Merope, Halcyone and Celano. All these were matched either to Gods or Heroes, by whom they left a numerous Posterity. These from their Mother Pleione, were also stiled Pleiades. (a) Busiris King of Egypt carried them off by violence, but Hercules travelling thro' Atrica conquered him, and delivering the Princesses restored them to their Father, who to requite his kindness taught him Astronomy, whence arose the Fable of that Heroes supporting the Heavens for a Day to ease Atlas of his Toil. The Pleiades, however, endured a new Persecution from Orion, who pursued them five Years, till Jove prevailed on by their Prayers took them up into the Hea-

(a) So called from a Greek Word, which signifies Sailing: because they were reckoned favourable to Navigation.



vens, where they form the Constellation, which bears their Name.

By Æthra, Atlas was the Father of seven Daughters, called Ambrosia, Endora, Pasithoe, Coronis, Plexaris, Pytho, and Tyche, who bore one common Appellation of the Hyades (b) These Virgins grieved so immoderately for the Death of their Brother Hyas, devoured by a Lion, that Jupiter, out of Compassion, changed them into Stars; and placed them in the Head of Taurus, where they still retain their Grief, their Rising and Setting being attended with extraordinary Ruin. Others make these last the Daughter of Lycurgus, born in the Isle of Naxas and translated to the Skies, for their care in the Education of Bacchus, probably because these showers are of great benefit in forwarding the Vintage.

According to Hyginus, Atlas having assisted the Giants in their War against Jupiter, was by the victorious God doomed as a punishment, to sustain the Weight of the Heavens.

Ovid gives a very different account of Atlas, who, as he says, was the Son of Japetus, and Asia. He represents him as a powerful and wealthy Monarch, Proprietor of the Gardens which bore golden Fruit; but tells us, that being warned by the Oracle of Themis, that he should suffer some great Injury from a Son of Jupiter, he strictly forbid all Foreigners Access to his Court or presence. Perseus, however, had the courage to appear before him but was ordered to retire with strong Menaces in case of disobedience. But the Hero presenting his Shield with the dreadful Head of Medusa to him, turned him into the Mountain which still Bears his Name.

The Abbe La Pluche has given a very clear and ingenious Explication of this Fable. Of all Nations the Egyptians had with the greatest Assiduity cultivated Astronomy. To point out the Difficulties which at-

(b) From the Greek Verb to Rain, the Latins called them Succæ, from the Greek Word HUES, or Swine, because they seemed to delight in wet and dirty Weather.

tend the Study of this Science, they represented it by an Image, bearing a Globe or Sphere on its Back, and which they called Atlas, a Word signifying (c) great Toil or Labour. But the Word also signifying support (d), the Phœnicians, led by the Representation, took it in this last Sense; and in their Voyages to Mauritania, seeing the high Mountains of that Country covered with snow, and loosing their Tops in the Clouds, gave them the Name of Atlas, and so produced the Fable, by which the Symbol of Astronomy used among the Egyptians became a Mauritanian King, transformed into a Mountain, whose Head supports the Heavens.

The rest of the Fable is equally easy to account for. The annual Inundations of the Nile obliged that People, to be very exact in observing the Motions of the heavenly Bodies. The Hyades or Huades, took their Name from the figure V which they form in the Head of Taurus. The Pleiades were a remarkable Constellation, and of great Use to the Egyptians in regulating the Seasons. Hence they became the Daughters of Atlas: And Orion, who rises just as they set, was called their Lover. By the golden Apples which grew in the Gardens of the Hesperides, the Phœnicians expressed the rich and beneficial Commerce they had in the Mediterranean; which being carried on during three Months of the year only, gave Rise to the Fable of the Hesperian Sisters (e).

(c) From Thelazh, to strive, comes Atlah Toil; whence the Greeks derived their AETLOS, or Labour, and the Romans extantlo to surmount great Difficulties.

(d) From Telah, to suspend, is derived, Atlah, [Support whence the Greek Word ETEL for Column or Pillar.

(e) From Esper, the good Share, or the best Lot.



CHAP. VII. Of JAPETUS, and his Sons EPIMETHEUS and PROMETHEUS: of PANDORA'S BOX, and the Story of DEUCALION and TYRRA.

JAPETUS was the Offspring of Coelus and Terra, and one of the Giants who revolted against Jupiter. He was a powerful and haughty Prince, who lived so long, that his age became a Proverb. Before the War he had a Daughter, called Anchiale, who founded a City of her own Name in Cilicia. He had several Sons; the chief of whom were Atlas, (mentioned in the preceding Chapter) Buphagus, Prometheus, (f) and Epimetheus. Of these Prometheus became remarkable, by being the object of Jupiter's Resentment. The Occasion is related thus; Having sacrificed two Bulls to that Deity, he put all the Flesh of both in one skin, and the Bones in the other, and gave the God his choice, whose wisdom for once failed him so that he pitched upon the worst Lot. Jupiter incensed at the Trick put upon him, took away Fire from the Earth, 'till Prometheus, by the Assistance of Minerva, stole into Heaven, and lighting a stick at the Chariot of the Sun, recovered the Blessing and brought it down again to Mankind. Others say the cause of Jupiter's Anger was different; Prometheus being a great Artist, had formed a man of Clay of such exquisite Workmanship, that Pallas, charmed with his ingenuity, offered him whatever in Heaven could contribute to finish his Design; For this End she took him up with her to the celestial Mansions, where, in a Ferula, he hid some of the Fire of the Sun's Chariot Wheel, and used it to animate his Image (g). Jupiter, either to revenge his Theft, or the former Affront, commanded Vulcan to make a Woman, which, when he had done, she was introduced into the Assembly of the Gods, each of whom

[f] So called from Tes Prometheus or Providence, that is, his Skill in Divination

[g] Some say his Crime was not the enlivening a Man of Clay; but the Formation of a Woman.

bestowed on her some Additional Charm or Perfection. Venus gave her Beauty, Pallas Wisdom, Juno Riches, Mercury taught her Eloquence and Apollo Musick: From all these Accomplishments, she was stiled Pandora [h], and was the first of her Sex. Jupiter, to complete his designs, presented her a Box, in which he had enclosed Age, Diseases, War, Famine, Pestilence, Discord, Envy, Calumny, and in short, all the Evils and Vices which he intended to afflict the World with. Thus equipped, she was sent down to Prometheus, who wisely was on his Guard against the Mischief designed him. Epimetheus his Brother, though forewarned of the danger, had less Resolution; for enamoured with the Beauty of Pandora [i], he married her and opened the fatal Box, the Contents of which soon overspread the World. Hope alone rested at the Bottom. But Jupiter, not yet satisfied, dispatched Mercury and Vulcan to seize Prometheus, whom they carried to Mount Caucasus, where they chained him to a Rock, and an Eagle or Vulture was commissioned to prey on his Liver, which every Night was renewed in proportion as it was consumed by Day. But Hercules soon after killed the Vulture and delivered him. Others say, Jupiter restored his Freedom for discovering his Father Saturn's Conspiracy, [k] and dissuading his intended marriage with Thetis. Nicander to this Fable of Prometheus, lends an additional Circumstance. He tells us some ungrateful Men discovered the Theft of Prometheus first to Jupiter, who rewarded them with perpetual youth: This present they loaded on the back of an Ass, who stopping at a Fountain to quench his thirst, was hindered by a Water Snake, who would not let him

[h] So called from Pan Doron i. e. loaded with Gifts, or Accomplishments. Hesiod has given a fine Description of her in his Theology, Cooke, p 770

[i] Others say Pandora only gave the Box to the Wife of Epimetheus, who opened it from a Curiosity natural to her Sex.

[k] Lucian has a very fine Dialogue between Prometheus and Jupiter on this Subject.



drink 'till he gave him the Burthen he carried. Hence the Serpent renews his Youth upon changing his Skin.

Prometheus had an Altar in the Academy at Athens in common with Vulcan and Pallas. His Statues are represented with a Sceptre in the Hand.

There is a very ingenious Explanation of this Fable; it is said Prometheus was a wise Prince, who reclaiming his Subjects from a savage to a social Life, was said to have animated Men out of clay: He first instituted Sacrifices (according to (a) Pliny) which gave Rise to the Story of the two Oxen. Being expelled his Dominions by Jupiter, he fled to Scythia, where he retired to Mount Caucasus, either to make Astronomical Observations, or to indulge his Melancholy for the loss of his Dominions. This occasioned the Fable of the Vulture feeding upon his Liver. As he was also the first Inventor of forging Metals by Fire, he was said to have stole the Element from Heaven. In short as the first Knowledge of Agriculture, and even Navigation, is ascribed to him, it is no wonder if he was celebrated for forming a living man from an inanimated Substance.

Some Authors imagine Prometheus to be the same with Noah. The learned Bochart imagines him to be Magog. Each opinion is supported by Arguments which do not want a Shew of Probability.

The Story of Pandora affords very distinct Traces of the Tradition of the fall of our first Parents, and the Seduction of Adam by his Wife Eve.

CHAP. VIII. OF DEUCALION and PYRRHA.

**D**EUCALION was the Son of Prometheus, and had married his Cousin German Pyrrha the daughter of Epimetheus, who bore him a Son, called Helenes, who gave his Name to Greece. Deucalion reigned in Thessaly (e) which he governed with Equi-

(a) Pliny, Book 7. cap. 56.

(e) By the Arundelian Marbles, Deucalion ruled at Lyceres, in the Neighbourhood of Parnassus, about the Beginning of the Reign of Cecrops King of Athens.

ty and Justice; but his Country, for the Wickedness of the Inhabitants, being destroyed by a Flood, he and his Queen only escaped by saving themselves on Mount Parnassus. After the Decrease of the Waters, this illustrious Pair consulted the Oracle of Themis in their Distress. The Answer was in these Terms, 'Depart the Temple, veil your Hands and Faces, unloose your Girdles, and throw behind your Backs the Bones of your Grandmother.' Pyrrha was shocked at an advice, which her Piety made her regard with Horror. But Deucalion penetrating the mythical sense revived her, by telling her the Earth was their Grandmother, and that the Bones were only Stones. They immediately obey the Oracle, and behold its Effect. The stones which Deucalion threw, became living Men: Those cast by Pyrrha rose into Women. With these, returning into Thessaly, that Prince re-peopled his Kingdom, and was honoured as the Restorer of Mankind.

To explain this Fable it is necessary to observe, there were five Deluges, of which the one in Question was the Fourth, in order of Time, and lasted, according to Aristotle's Account the whole Winter. It is therefore needless to waste Time in drawing a Parallel between this story and the Mosaic Flood. The Circumstance of the Stones [1] seems occasioned by the same Word bearing two significations; so that these mysterious stones are only the Children of such as escaped the general Inundation.

#### CHAP. IX; Of SATURN;

**S**ATURN was the younger Son of Coelus and Terra, and married his sister Vesta. Under the Article of Coelus, we have taken Notice how he treated his Father. We find a new proof of his Ambition in his endeavouring, by the Assistance of his Mother, to

[1] The Phœnician Word Abon or Eben, signifies both a Stone and a Child; and the Laos Greek Word, denotes either a Stone or a People.



exclude his elder Brother Titan from the Throne, in which he so far succeeded, that this Prince was obliged to resign his Birthright, on these Terms, that Saturn should not bring up any Male Children, so that the succession might devolve to the right Male Line again.

Saturn, it is said, observed these Conditions so faithfully, that he devoured all the sons he had by his wife, as soon as born. But his Exactness in this point was at last frustrated by the Artifice of Vesta. Having brought forth the Twins, Jupiter and Juno, she presented the latter to her husband, and concealing the Boy, sent him to be nursed on Mount Ida in Crete, committing the care of him to the Curetes and Corybantes. Saturn, however, getting some intelligence of the Affair, demanded the Child, in whose stead his Wife gave him a stone swaddled up, which he swallowed. This stone had the name of Ab-addir [or the potent Father] and received divine Honours.

This Fiction of Saturn's devouring his sons, according to Mr Le Clerc [o], was founded upon a Custom which he had of banishing or confining his Children, for fear they should one Day rebel against him. As to the stone which Saturn is said to swallow this is another Fiction founded on the double Meaning of the word Eben, which signifies both a stone and a child, and means no more than, that Saturn was deceived by Rhea's substituting another Child in the Room of Jupiter.

Titan finding the mutual compact made between him and his Brother thus violated, took Arms to revenge the Injury, and not only defeated Saturn, but made him and his Wife Vesta Prisoners, whom he confined in Tartarus, a place, so dark and dismal, that it afterwards became one of the Apellations of the infernal Regions. In the mean Time Jupiter being grown up, raised an Army in Crete for his Father's Deliverance. He also hired the Cæcrops to aid him in this Expedition; but on their Refusal to join him af-

ter taking the Money, he turned them into Apes. After this he marched against the Titans, and obtained a complete victory. The Eagle which appeared before the Engagement, as an auspicious Omen, was ever after chosen to carry his Thunder. From the Blood of the Titans slain in the Battle, proceeded serpents, scorpions, and all venomous Reptiles. Having by this success freed his Parents, the young Prince caused all the Gods assembled to renew their Oath of Fidelity to Saturn, on an Altar, which on that account has been raised to a Constellation in the Heavens. Jupiter after this married Metis Daughter of Oceanus, who it is reported gave Saturn a Potion, which caused him to bring up Neptune and Pluto, with the rest of the Children he had formerly devoured [a].

The Merit of the son [as it often happens] only served to increase the Father's Jealousy, which received new strength from an antient Oracle or Tradition, that he should be dethroned by one of his sons. Jupiter therefore, secretly informed of the Measures taken to destroy him, suffered his Ambition to get the Ascendant over his Duty, and taking up Arms, deposed his Father, whom, by the advice of Prometheus, he bound in woollen Fetters, and threw into Tartarus with Japetus his Uncle. Here Saturn suffered the same barbarous Punishment of Castration he had inflicted on his Father Cœlus.

Macrobius searches into the Reason why this God was bound with Fetters of Wool, and adds from the Testimony of Apollidorus, that he broke these Cords once a year at the Celebration of the Saturnalia [b]. This he explains by saying that this Fable alluded to the Corn, which being shut up in the Earth, and detained by Chains, soft and easily broken, sprung forth and annually arrived at Maturity. The Abbe Banier says [c], that the Greeks looked upon the places situated to the East, as higher than those that lay westward; and from hence concludes, that by Tartarus or

[a] By this, Jupiter should be the youngest Son of Saturn.

[b] Sac. Lib. 1. c. 8. [c] Banier's Mythology, Vol. 2. 183.



Hell, they only meant Spain. As to the Castration of Saturn, Mr. Le Clerc conjectures [a], that it only means that Jupiter had corrupted his Father's Council, and prevailed upon the most considerable Persons of his Court to desert him.

The manner in which Saturn escaped from his Prison is not related. He fled to Italy, where he was kindly received by Janus then King of that Country, who associated him in the Government. From hence that Part of the World obtained the Name of Saturnia Tellus, as also that of Latium from Lateo to lie hid, because he found a Refuge here in his Distress. On this Account Money was coined with a Ship on one side to signify his Arrival, and a Janus with a double Head on the other, to denote his sharing the regal Authority.

The Reign of Saturn was so mild and happy, that the Poets have given it the Name of the GOLDEN AGE, and celebrated it with all the Pomp and Luxuriancy of Imagination [b]. According to Varro, this Deity from his instructing the People in Agriculture and Tillage, obtained his Name [c] of Saturn. The sickle which he used in reaping being cast into Sicily, gave that Island its antient Name of Drepanon, which in Greek signifies that Instrument.

The Historians give us a very different picture of Saturn. Diodorus represents him, as a tyrannical, covetous and cruel Prince, who reigned over Italy and Sicily, and enlarged his Dominions by Conquest: He adds, that he oppressed his subjects by severe taxes, and kept them in Awe by strong Garrisons. This Account agrees very well with those who make Saturn the first who instituted human sacrifices, which probably gave rise to the Fable of his devouring his own Children. Certain it is, that the Carthaginians [d] offered

[a] Remarks upon Hesiod

[b] The Reader will see more on this Head under the succeeding article.

[c] From Satus, that is, Sowing or Seed. Time.

[d] Mr. Seiden in his Treatise of the Syrian Gods, speaking of Moloch, imagines from the Cruelty of his Sacrifices, he was the same

offered young Children to this Deity; and amongst the Romans, his Priests were cloathed in Red, and at his Festivals, Gladiators were employed to kill each other.

The Feasts of this Deity were celebrated with great solemnity amongst the Romans about the Middle of December. They were first instituted by Tullus Hostilius, though Livy dates them from the Consulship of Manilius and Sempronius. They lasted but one Day till the time of Julius Caesar, who ordered them to be protracted to three Days; and in Process of Time they were extended to five. During these, all public Business was stopped, the Senate never assembled, no war could be proclaimed, or offender executed. Mutual Presents of all kinds, (particularly Wax Lights) were sent and received, Servants wore the Pileus or Cap of Liberty, and were waited on by their Masters at Table. All which was designed to shew the Equality and Happiness of Mankind under the Golden Age.

The Romans kept in the Temple of Saturn, the Libri Elephantini, or Rolls, containing the Names of the Roman Citizens, as also the public Treasure. This Custom they borrowed from the Egyptians, who in the Temple of Sudec, or Chrono, deposited their Genealogies of Families and the public Money.

Saturn like the other Heathen Deities, had his Amours. He fell in Love with the Nymph Phyllyra, the Daughter of Oceanus, and was by his Wife Rhea so near being surprized in her Company, that he was forced to assume the Form of a Horse. This sudden Transformation had such an effect on his Mistress, that she bore a Creature whose upper Part was like a Man, and the rest like a Horse. This son of Saturn became famous for his skill in Music and Surgery.

A modern Author, M. La Pluche, has very justly accounted for this fabulous History of Saturn, which

same as Saturn. In the Reign of Tiberius, that Prince crucified the Priests of Saturn for offering young Infants at his Altars.— This Idea of Saturn's Malignity is, perhaps, the Reason why the Planet, which bears this Name, was thought so inauspicious and unfriendly to Mankind.

certainly



certainly derived its Origin from Egypt. The annual Meeting of the Judges in that Country was notified by an Image with a long Beard, and a Scythe in his Hand. The first denoted the Age and Gravity of the Magistrates, and the latter pointed out the Season of their assembling, just before the first Hay-making or Harvest. This Figure they called by the Names of Sudec [a], Chrono [b], Chiun [c], and Saterin [d]; and in Company with it, always exposed another statue representing Isis, with several Breasts and surrounded with the Heads of Animals, which they called Rhæa [e], as these Images continued exposed till the Beginning of the new Solar Year, or the Return of Osiris [the Sun] so Saturn became regarded as the Father of Time: Upon other Occasions the Egyptians depicted him with Eyes before and behind, some of them open, others asleep; and with four Wings, two shut and two expanded [g]. The Greeks took these Pictures in the literal Sense, and turned into fabulous History, what was only allegorical.

Bochart, and some other learned Antiquaries, conceived Saturn to be the same with Noah, and drew a Parallel, in many Instances, which seem to favour their opinion.

Saturn was usually represented as an old Man, bare-headed and bald, with all the Marks of Age and Infirmitiy in his Face. In his Right-Hand they sometimes placed a sickle or scythe, at others a Key and a Serpent biting its own Tail, and circumflexed in his Left. He sometimes was pictured with six Wings, and Feet of Wool, to shew how insensibly and swiftly Time passes. The Scythe denoted his cutting down and impairing all Things, and the Serpent the Revolution of the Year: Quod in sese vol vitur Annus.

[a] From Tsadick, or Sudec, Justice, or the Just.

[b] From Keren, Splendor, the Name given to Moses on his De cent from the Mount; hence the Greek CHRONOS.

[c] From Cahen, a Priest, is derived Keunah, or the sacerdotal Office.

[d] From Seter, a Judge, is the Plural Seterim, or the Judges.

[e] From Rahah, to feed, comes Rehea, or Rhez, a Nurse.

[g] This Figure seems borrowed from the Cherubim of the Hebrews.

## CHAP. X. Of the GOLDEN AGE.

**D**IFFICULT as it is, to reconcile the Inconsistencies between the Poets and Historians in the preceding Account of Saturn, yet the Concurrent Testimony of the former in placing the Golden Age in his Time, seems to determine the Point in his Favour; and to prove that he was a Benefactor and Friend to Mankind, since they enjoyed such Felicity under his Administration. We can never sufficiently admire the masterly Description given by Virgil of these Halcyon Days, when Peace and Innocence adorned the World, and sweetened all the Blessings of untroubled Life. Ovid has yet heightened the Description with those Touches of Imagination peculiar to him. Amongst the Greek Poets, Hesiod has touched this Subject with that agreeable Simplicity which distinguishes all his Writings.

By the Golden Age might be figured out the Happiness of the primeval State before the first and universal Deluge, when the Earth remaining in the same Position in which it was first created, flourished with perpetual Spring, and the Air always temperate and serene, was neither discomposed by Storms, nor darkened by Clouds. The Reason of affixing this Time to the Reign of Saturn, was probably this; the Egyptians held the first annual Assembly of their Judges in the Month of February, and as the Decisions of these Sages were always attended with the highest Equity, so the People regarded that Season as a Time of general Joy and Happiness, rather as all nature with them was then in Bloom, and the whole Country looked like one enamelled Garden, or Carpet.

But after all it appears, that these Halcyon Times were but of a short Duration, since the Character Plato, Pythagoras, and others give of this Age can only relate to that state of perfect Innocence which ended with the Fall.



## CHAP. XI. Of the GIANTS

THE Giants were produced (as has been already observed) of the Blood which flowed from the Wound of Saturn, when castrated by his Son Jupiter. Proud of their own Strength, and fired with a daring Ambition, they entered into an Association to dethrone Jupiter, for which purpose they piled Rocks on Rocks, in order to scale the Skies. This Engagement is differently related by Authors, both as to the place where it happened, and the Circumstances which attended it: some Writers laying the Scene in Italy [h], others in Greece [i]. It seems the Father of the Gods was apprized of the danger as there was a prophetic Rumour amongst the Deities, that the Giants should not be overcome, unless a Mortal assisted in the War. For this Reason Jove, by the Advice of Pallas, called up Hercules, and being assisted by the rest of the Gods gained a complete Victory over the Rebels, most of whom perished in the Conflict. Hercules first slew Alcyon with an Arrow, but he still survived and grew stronger, till Minerva drew him out of the Moon's Orb, when he expired. This Goddess also cut off the Heads of Enceladus and Pallantes, and afterwards encountering Alcioneus at the Corinthian Isthmus, killed him in spite of his monstrous Bulk. Porphyris, about to ravish Juno, fell by the Hands of Jupiter and Hercules. Apollo and Hercules dispatched Ephialtes, and Hercules slew Eurytus, by darting an oak at him. Clytus was slain by Hecate, and Polybotes flying through the Sea, came to the Isle of Coos, where Neptune tearing off part of the Land, hurled it at him, and formed the Isle of Nisyros. Mercury slew Hypolitus, Gratian was vanquished by Diana, and the Parca claimed their share in the Victory, by the De-

[h] In the Phlegrean Plains, in Campania, near Mount Vesuvius, which abound with subterraneous Fire, and hot Mineral Springs.

[i] Where they set Mount Ossa on Pelion, in order to ascend the Skies.

struction of Agryus and Thoan. Even Silenus his Ass by his opportune Braying, contributed to put the Giants in Confusion, and complete their Ruin. During this War, of which Ovid has left us a short Description, Pallas distinguished herself by her Wisdom, Hercules by his Strength, Pan by his Trumpet, which struck a Terror in the Enemy, and Bacchus by his Activity and Courage. Indeed their Assistance was no more than seasonable; for when the Giants first made their audacious attempt, the Gods were so astonished, that they fled into Egypt, where they concealed themselves in various shapes.

But the most dreadful of these Monsters, and the most difficult to subdue, was Typhon or Typhaus; whom, when he had almost discomfited all the Gods, Jupiter pursued to Mount Caucasus, where he wounded him with his Thunder; but Typhon turning upon him took him prisoner, and after cutting with his own Sickle the Nerves of his Hands and Feet, threw him on his back, carried him into Cilicia, and imprisoned him in a Cave, whence he was delivered by Mercury, who restored him to his former Vigour. After this Jove had a second engagement with Typhon, who flying into Sicily, was overwhelmed by Mount Ætna.

The Giants are represented by the Poets as men of huge Stature and horrible Aspect, their lower parts being of a Serpentine Form. But above all, Typhon, or Typhaus, is described in the most shocking Manner. Hesiod has given him an hundred Heads of Dragons uttering dreadful sounds, and having Eyes that darted Fire. He makes him, by Echidna, the Father of the Dog Orthus, of Cerberus, Hydra, Chimæra, Sphinx the Nemean Lion, the Hesperian Dragon, and of Storms and Tempests.

Historians say Typhaus was the Brother of Osiris, King of Egypt, who, in the Absence of this Monarch, formed a Conspiracy to dethrone him at his Return, for which End he invited him to a Feast, at the conclusion of which, a Chest of exquisite Workmanship was brought in, and offered to him who lying down in it should be found to fit it best. Osiris not



not distrusting the Contrivance, had no sooner got in but the Lid was closed upon him, and the unhappy King thrown into the Nile. Isis his Queen, to revenge the Death of her beloved Husband, raised an Army, the Command of which she gave to her Son Orus, who after vanquishing the Usurper, put him to Death. Hence the Egyptians, who detested his Memory, painted him in their Hieroglyphic Characters in so frightful a Manner. The Length and Multiplicity of his Arms denoted his power: The Serpents which formed his Heads signified his Address and Cunning: The Crocodile Scales which covered his Body expressed his Cruelty and Dissimulation: and the flight of the Gods into Egypt, shewed the precautions taken by the great Men to shelter themselves from his Fury and Resentment.

It is easy in this Story of the Giants to trace the Mosaic History, which informs us how the Earth was afflicted with Men of uncommon stature and great wickedness. The Tradition of the Tower of Babel, and the Defeat of that impious Design, might naturally give Rise to the Attempt of these Monsters, to insult the skies and make War on the Gods.

But there is another Explication of this Fable which seems both more rational and curious. Amongst the Names of the Giants we find those of Briareus [a], Ræchus [b], Othus [c], Ephialtes [d], Porphyriion [e] Enceladus [f], and Mimas [g]. Now the literal Sig-

[a] From Beri Serenity; and Marcus, lost, to shew the Temperature of the Air destroyed.

[b] From Reuach the Winds.

[c] From Ouitta, or Othus, the Times, to signify the Vicissitude of Seasons.

[d] From Evi, or Ephi, Clouds; and Altah, Darkness, i. e. dark gloomy Clouds.

[e] From Phaur, to break, comes Pharpher, to separate minutely: To denote the general Dissolution of the Principal System.

[f] From Encelod, Violent Springs or Torrents.

[g] From Maim, great and heavy Rains. Now all these were Phenomenons new and unknown before the Flood, See LaPluchets History of the Heavens, Vol. 1, p. 60.

nification of these leads us to the sense of the Allegory, which was designed to point out the fatal consequences of the Flood and the considerable changes it introduced with Regard to the Face of Nature. This is further confirmed by their Tradition, that their Osiris vanquished the Giants, and that Orus his Son, in particular, stopped the pursuit of Ræchus, by appearing before him in the Form of a Lion. By which they meant, that, that industrious people had no Way of securing themselves against the bad effects of the vernal Winds, which brought on their annual inundation, but by exactly observing the Sun's Entrance into Leo, and then retiring to the high Grounds, to wait the going off of the Waters.

It may not be improper to add, that from the Blood of the Giants defeated by Jupiter, were produced Serpents and all kinds of venomous Creatures.

## C H A P. XII. Of JANUS

**T**HE Connection between Saturn and Janus, renders the Account of the Latter a proper supplement to the History of the Former. Writers vary as to the birth of this Deity, some making him the Son of Cœlus and Hecate; others the offspring of Apollo, by Creusa Daughter of Erictheus, King of Athens. Hesiod is silent about him in his Theogony, and indeed Janus was a God little known to the Greeks. According to Cato, he was a Scythian Prince, who at the Head of a victorious Army, subdued and depopulated Italy. But the most probable opinion is, that he was an Etrurian King, and one of the earliest Monarchs of that Country, which he governed with great Wisdom, according to the Testimony of Plutarch, who says, 'whatever he was, whether a King or a God, he was a great Politician, who tempered the manners of his Subjects, and taught them Civility, on which Account he was regarded as the God of Peace, and never invoked during the Time of War.' The Romans held him in peculiar Veneration.

From



From Fabius Pictor, one of the old Roman Historians, we learn, that the ancient Tuscans were first taught by this good King to improve the Vine, to sow Corn, and to make Bread, and that he first raised Temples and Altars to the Gods, who were before worshipped in Groves. We have already mentioned Saturn, as the Introducer of these Arts into Italy, where Janus admitted him into a share of his power. Some say he was married to the youngest Vesta, the Goddess of Fire: others make his Wife the Goddess Carna, or Carma [h].

It is certain that he early obtained divine Honours at Rome, where Numa Pompilius instituted an annual Festival to him in January, which was celebrated with many Exercises. Romulus and Tatius had before erected him a Temple upon Occasion of the Union of the Romans with the Sabines. Numa ordained it should be opened in time of War, and shut in time of Peace [i], which happened but thrice for several Centuries; 1. In the Reign of Numa, 2. In the consulate of Attilius Balbus, and Manlius Torquatus: and 3. By Augustus Cæsar, after the Death of Antony, and Reduction of Egypt.

Janus was the God who presided over all new Undertakings. Hence in all sacrifices the first Libations of Wine and Wheat were offered to him, as likewise all prayers were prefaced with a short Address to him: The peculiar offerings at his Festival were cakes of new Meal and salt, with new Wine and Frankincense [k]. Then all Artificers and Tradesmen began their Works, and the Roman Consuls for the New Year solemnly entered on their Office. All Quarrels were laid aside mutual presents were made, and the Day concluded with Joy and Mirth.

[h] Carna, or Carma, was a Goddess who presided over the vital Parts, and occasioned a healthy Constitution of Body.

[i] Hence Janus took the Names of Patuleius and Clusius.

[k] Tooke contradicts Ovid, and supposes Pliny to prove, that the Ancients did not use this Gum in their Sacrifice, but the Passage of that Author, only say it was not used in the Time of the Trojan War.

Janus was represented with two Faces, and called *Bifrons*, *Biceps*, and *Dicymaus*; as forming another Image of himself on the Disk of the Moon, and looking to the past and approaching year; with Keys, as opening and shutting up the Day [a]. He is said to have regulated the Months, the first of which is distinguished by his Name, as the first Day of every Month was also sacred to him. He was therefore seated in the Center of twelve Altars: and had on his Hands Figures to the amount of days in a year.— Sometimes his Image had four faces, to express the four Seasons of the year over which he presided.

Though Janus be properly a Roman Deity, yet it is amongst the Egyptians we must seek for the true Explanation of his History. That Nation represented the Opening of their Solar year by an Image, with a Key in its hand, and two Faces, one old and another young, to signify or mark the old and new year. King *Picus* with a Hawk's Head, who is usually drawn near Janus, leaves no doubt but that the Symbol of this Deity was borrowed from that People. The Reader after putting all this together, will reasonably conclude, that by this Figure could only be intended the Sun, the great Ruler of the Year.

### CHAP. XIII. Of the Elder VESTA or CYBELE the Wife of SATURN.

IT is highly necessary, in classing the Heathen Divinities, to distinguish between this Goddess, who is also called *Rhea* and *Ops*, from another *Vesta* their Daughter, because the Poets have been faulty in confounding them, and ascribing the Attributes and Actions of the one to the other.

The elder *Vesta*, commonly called *Estia* by the Greeks, was the Daughter of *Cœlus* and *Terra*, and married to her brother *Saturn*, to whom she bore a

[a] Quasi utriusque januæ cœlestis potentem; qui exoriens aperiat diem, occidens claudit. *Macrob. l. 1, c. 9.*



numerous offspring. She had a Multiplicity of names besides, of which the principal were Cybele, Magna Mater, or the great Mother of the Gods; and Bona Dea, or the good Goddess, &c. Under different Characters she had different Representations, and different Sacrifices.

Vesta is generally represented upon ancient Coins sitting, though sometimes standing with a lighted Torch in one Hand and a Sphere in the other.

Under the Character of Cybele she makes a more magnificent Appearance, being seated on a lofty chariot drawn by Lions, crowned with Towers, and having a key extended in her Hand.

Some indeed make the Phrygian Cybele a different Person from Vesta: They say she was the Daughter of Mœones an antient King of Phrygia and Dyndima, and that her Mother, for some Reasons, exposed her on Mount Cybelus, where she was nourished by Lions. Her Parents afterwards owned her, and she fell in love with Atys, by whom conceiving, her Father caused her Lover to be slain, and his Body thrown to the wild Beasts; Cybele upon this ran mad, and filled the Woods with her Lamentations. Soon after a Plague and Famine laying waste the Country, the Oracle was consulted, who advised them to bury Atys with great Pomp, and to worship Cybele as a Goddess. Accordingly they erected a Temple to her Honour at Pessinus, and placed Lions at her Feet, to denote her being educated by these Animals.

Ovid relates the Story a little more in the marvelous Way; Atys was a Boy so called by Cybele, whom she appointed but to preside in her Rites, enjoining him in violate Chastity; but the Youth happening to forget his Vow, in Resentment the Goddess deprived him of his senses: But at last pitying his Misery, she turned him into a Pine-Tree, which, as well as the Boy, was held sacred to her. The Animal commonly sacrificed to Cybele, was the Sow on Account of its Fecundity.

The Priests of this Deity were the Corybantes, Curetes, Idæi, Dactyli and Telchines, who in their myst-

tical Rites made great use of Cymbals and other Instruments of Brass, attended with extravagant Cries and Howlings. They sacrificed sitting on the Earth, and offered only the Hearts of the Victims.

The Goddess Cybele was unknown to the Romans till the Time of Hannibal, when consulting the Sybilline Oracles, they found that formidable Enemy could not be expelled till they sent for the Idæ Mother to Rome. Attalus then King of Phrygia, at the Request of their Ambassadors, sent her statue which was of stone. But the Vessel which carried it arriving in the Tyber, was miraculously stopped, till Claudia, one of the Vestal-Virgins, drew it ashore with her Girdle.

This Vestal, to whom the living Flame was sacred, is the same with the Egyptian Isis, and represented the pure Æther, inclosing, containing and pervading all Things. Their Expressions and Attributes are alike. She was considered as the cause of Generation and Motion; The Parent of all the Luminaries, and is confounded with Nature and the World. She obtained the Name of Estia, as being the Life or Essence of all things [a].

As to the Priests of Cybele, the Corybantes, Curetes, &c. they are of the same Original. Crete was a colony of the Egyptians, consisting of three classes of People, 1. The Corybantes or Priests [b]. 2. The Curetes, [c] or Husbandmen, and Inhabitants of Towns. 3. The Dactyli [d], or Artificers and labouring Poor. All which names are of Egyptian Derivation.

Cybele was honoured at Rome by the Title of *Bona Dea*, or good Goddess. But this Devotion was only paid her by the Matrons, and the Rites were celebrated in so secret a manner, that it was no less than

[a] Plato in Cratylus.

[b] From *Corban*, a Sacrifice or Oblation.

[c] From *Keret*, a City or Town, comes the Plural *Keretim*, to signify the Inhabitants.

[d] From *dac*, poor; and *tul* or *tyl*, a Migration: Hence our *ultima Thule*. The Greeks for the same Reason call the Fingers *Dactyli*, because they are the Instruments of Labour.



Death for any Man to be present at the Assembly [a] whence they were called Opertoria.

The Roman Farmers and Shepherds worshipped Cybele or Vesta, by the Title of Magna Pales, or the Goddess of Cattle and Pastures. Her Festival was in April at which time they purified their Flocks and Herds with the Fumes of Rosemary, Laurel, and Sulphur, offered sacrifices of Milk and Millet Cakes, and concluded the ceremony by dancing round straw-fires. These annual Feasts were called Pulilia, and were the same with the Thesmophoria of the Greeks, and probably of Phœnician or Egyptian Original.

The great Festival of Cybele called Megalesia, was always celebrated in April, and lasted eight Days at Rome.

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CHAP. XIV: Of VESTA, the younger.

**C**OLLECTED Fire is the Offspring of Æther. Hence we have another Vesta, said to be the Daughter of the other, by Saturn, or Time, and the sister of Cerus, Juno, Pluto, Neptune, and Jupiter; she was so fond of a single Life, that when her Brother Jupiter ascended the Throne, and offered to grant whatever she asked, she desired only the Preservation of her Virginity, and that she might have the first Oblation in all Sacrifices [b], which she obtained. According to Lactantius, the Chastity of Vesta is meant to express the Nature of Fire, which is incapable of mixture, producing nothing, but converting all Things into itself.

Numa Pompilius, the great Founder of Religion among the Romans, is said first to have restored the ancient Rites and Worship of this Goddess, to whom he erected a circular Temple, which in succeeding

[a] So we learn from Tibullus, Eclogue VI.

Sacra Bonæ maribus non adeunda Deæ.

[b] It is a Question if this Privilege did not rather belong to the Elder Vesta, in common with Janus.

Ageſ, was much embellished. He alſo appointed four Prieſteſſes to be choſen out of the nobleſt Families in Rome, and of ſpotleſs Character, whoſe Office was to attend the ſacred Fire kept continually burning near her Altar. Theſe Veſtal Virgins continued in their charge for thirty Years, and had very great Privileges annexed to their Dignity. This Fire was annually renewed, with great Ceremony, from the Rays of the Sun, on the Kalends of March. It was preſerved in Earthen Pots ſuſpended in the air, and eſteemed ſo ſacred, that if by any miſfortune it became extinguished, (as happened once) a Ceſſation enſued from all buſineſs, till they had expiated the Prodigy. If this Accident appeared owing to the neglect of the Veſtals they were ſeverely puniſhed; and if they violated their Vow of Chaſtity, they were interred alive.

As Veſta was the Goddeſs of Fire, the Romans had no Images in her Temple to repreſent her, the Reaſon of which we learn in Ovid [a]. Yet as ſhe was the Guardian of Houſes or Hearths, her Image was uſually placed in the porch or Entry, and a daily Sacrifice offered her [b].

It is certain nothing could be a ſtronger or more lively Symbol of the Supreme Being, than Fire. Accordingly we find this Emblem in early Uſe throughout all the Eaſt. The Perſians held it in Veneration long before Zoroaſter, who in the Reign of Darius Hiſtaſpes reduced the Worſhip of it to a certain plan. The Prytanei of the Greeks were perpetual and holy Fires. We find Æneas bringing with him to Italy his Penates (or houſhold Gods) the Palladium and the ſacred Fire. The Veſta of the Etrurians, Sabines, and Romans, was the ſame;

[a] His Words are theſe.

*Effigiem nullam Veſta nec Ignis habet. Faſti, Lib. VI.*

No Image Veſta's Semblance can expreſs,  
Fire is too ſubtile to admit of Dreſs.

[b] Hence the Word *Veſtibulum*, for a Porch or Entry; and the Romans called their round Tables *Veſtæ*, as the Greeks uſed the common Word *Εστία* to ſignify Chimneys and Altars.



## CHAP. XV. Of JUPITER.

WE come now to the great King, or Master of the Gods. This Deity was the son of Saturn and Rhea, or Vesta, at least this is that Jupiter to whom the Actions of all the others were chiefly ascribed. For there were so many Princes called by his Name, that it seems to have been a common Appellation in early Times for a powerful or victorious Prince [a]. The most considerable of these was certainly the Cretan Jove above-mentioned, of whose Education we have very various Accounts, as well as the Place of his Birth. The Messenians pretended to show in the Neighbourhood of their City a Fountain called Clepsydra, where Jupiter was educated by the Nymphs Ithome and Nedo; others say he was born at Thebes in Bœotia: but the most general and received Opinion is, that he was brought up near Mount Ida in Crete. Virgil tells us he was fed by the Bees, out of Gratitude for which he changed them from an Iron to a golden colour. Some say his Nurses were Amalthœa and Melissa, Daughters of Meïssus King of Crete, who gave his Goats Milk and Honey; others that Amalthœa was the Name of the goat that nursed him, whose Horn he presented to those Princesses with this Privilege annexed, that whoever possessed it should immediately have whatever they desired; whence it came to be called the Horn of Plenty. After this the Goat dying, Jupiter placed her amongst the Stars, and by the Advice of Themis covered his Shield with her skin to strike Terror in the Giants, whence it obtained the Name of Ægis. According to others, he and his Sister Juno sucked the Breasts of Fortune. Some alledge his Mother Vesta suckled him; some, that he was fed by wild Pigeons, who brought him Ambrosia from Oceanus, and by an Eagle, who carried Nectar in his Beak from a steep Rock; in recompense of

[a] Varre reckoned up 305 Jupiters, and each Nation seems to have had one peculiar to itself.

which

which Services, he made the Former the Fore-tellers of Winter and Summer, and gave the Latter the Reward of Immortality, and the office of bearing his Thunder. In short, the Nymphs and the Bears claim a share in the Honour of his Education, nor is it yet decided which has the best Title to it.

Let us now come to the Actions of Jupiter. The first, and indeed the most memorable of his Exploits, was his Expedition against the Titans for his Father's Deliverance and Restoration, of which we have already spoken under the Article of Saturn. After this he dethroned his Father, and having possessed himself of his Throne, was acknowledged by all the Gods in Quality of their supreme Apollo, himself crowned with Laurel, and robed with Purple, condescended to sing his Praises to his Lyre. Hercules, in order to perpetuate the Memory of his Triumphs, instituted the Olympic Games, where it is said that Phœbus carried off the first prize by overcoming Mercury at the Race. After this, Jupiter being fully settled, divided his Dominions with his Brothers Neptune and Pluto, as will be shewn in the Sequel.

Jupiter, however, is thought to use his power in a little too tyrannical a Manner, for which we find Juno, Neptune and Pallas conspired against, and actually seized, his Person. But the Giants Cottys, Gyges and Briareus, who were then his Guards, and whom Thetis called to his Assistance, set him at Liberty. How these Giants with others of their Race, afterwards revolted against him, and were overthrown, has been already mentioned in its place.

The Story of Lycaon is not the least distinguishing of his Actions. Hearing of the prevailing Wickedness of Mankind, Jove descended to Earth, and arriving at the Palace of this Monarch, King of Arcadia, declared who he was; on which the People prepared Sacrifices, and the other Honours due to him. But Lycaon, both impious and incredulous, killed one of his Domesticks, and served up the Flesh dressed at the Entertainment he gave the God, who detesting such horrid Inhumanity, immediately consumed the Palace with Lightning



ing and turned the Barbarian into a Wolf. Ovid has related this Story with his usual art.

But as Ambition, when arrived at the Height of its Wishes, seldom strictly adheres to the Rules of Moderation, so the Air of a Court is always in a peculiar Manner fatal to Virtue. If any Monarch deserved the Character of encouraging Gallantry by his Example, it was certainly Jupiter, whose Amours are as numberless as the Metamorphoses he assumed to accomplish them, and have afforded an extensive Field of Description to the Poets and Painters, both ancient and modern.

Jupiter had several Wives. Metis, or Prudence, his first, he is said to have devoured, when big with child, by which himself becoming pregnant, Minerva issued out of his Head adult and completely armed. His second was Themis, or Justice, by whom he had the Hours, meaning the Regulation of Time, Eunomia or Good Order, Diche or Law, Eirene or Peace and the Destinies. He also married Juno, his Sister, whom it is reported he deceived under the Form of a Cuckoo, who to shun the violence of a Storm, fled for Shelter to her Lap [a]. She bore to him Hebe, Mars, Lucina, and Vulcan. By Eurynome he had the three Graces; by Cerus, Proserpine; by Mnemosyne, the nine Muses, by Latona, Apollo and Diana; by Maia, Mercury.

Of his Intrigues we have a pretty curious Detail. One of his first Mistresses was Calisto the Daughter of Lycaon, one of the Nymphs of Diana. To Deceive her he assumed the Form of the Goddess of Chastity, and succeeded so far as to make the Virgin violate her Vow. But her disgrace being revealed as she was bathing with her patroness, the incensed Deity not only disgraced her, [b] but turned her into a Bear. Jove, in compassion to her Punishment and Sufferings, raised her to a Constellation in the Heavens [c]. Calisto, however, left a son called Arcas, who having instruc-

[a] At a Mountain near Corinth, thence called Coceyx.

[b] Some say it was Juno turned her into that Animal.

[c] Called Ursa Major by the Latins, and Helice by the Greeks

ted the Pelasgians in Tillage and the Social Arts, they from him took the Name of Arcadians, and after his Death he was by his Divine Father, allotted also [a] a seat in the Skies.

There is scarce any Form which Jupiter did not at some time or other assume to gratify his Desires. Under the Figure of a Satyr he violated Antiope the wife of Lycus King of Thebes, by whom he had two Sons, Zethus and Amphion. In the Resemblance of a Swan he corrupted Leda, the sponse of Tyndarus, King of Laconia. Under the Appearance of a white Bull he carried off Europa, Daughter of Agenor King of Phœnicia, into Crete, where he enjoyed her. In the Shape of an Eagle he surpris'd Asteria the Daughter of Cæus and bore her away in his Talons in spite of her Modesty. Aided by the same Disguise, he seized the beauteous Ganymede Son of Tros, as he was hunting on Mount Ida, and raised him to the joint Functions of his Cup bearer and Catamite.

It was indeed difficult to escape the pursuits of a God, who by his unlimited power made all Nature subservient to his purposes. Of this we have a remarkable Instance in Danae, whose Father, Acrisius, jealous of her Conduct, had secured her in a Brazen Tower; but Jupiter descending in a golden Shower, found means to elude all the Vigilance of her Keepers. He found Means to inflame Ægina the Daughter of Æsopus, King of Bœotia, in the similitude of a lambent Fire, and then carried her from Epidaurius to a desert Isle called OEnope, to which she gave her own Name [b]. Clytoris, a fair Virgin of Thessaly, he debauched in the Shape of an Ant; but to corrupt Alcmena, the Wife of Amphytrion, he was obliged to assume the Form of her Husband, under which the fair one being deceived, innocently yielded to his desires. By Thalia he had two Sons, called the Pallaci; and two by Protegena, viz. Æthlius the Father of Eudymion, and Epaphus the Founder of Memphis in E:

[a] The Ursa Minor of the Latins, and Cynosura of the Greeks

[b] The Isle of Ægina in the Archipelago.



gypt, and Father of Libya, who gave her Name to the Continent of Africk. Electra bore him Dardanus, Laodamia, Sarpedon, and Argus, Jodama Deucalion, with many others too tedious to enumerate, tho' mentioned by the Poets.

It is very evident that most, if not all the Stories relating to the Amours of the Gods, were invented by their respective Priests to cover their Corruption or Debauchery. Of which this of Danae seems at least a palpable Instance, and may serve to give some Idea of the rest: Acrisius was informed by an Oracle that his Grandson would one Day deprive him of his Crown and Life; on which he shut up his Daughter Danae in a Brazen Tower of the Temple of Apollo at Delphos, the Priests of which Oracle probably gave him this information with no other view but to forward their Scheme, which tended to gratify the Lust of Præteus the King's brother, who being let through the Roof pretending to be Jupiter, and throwing large Quantities of Gold amongst her Domesticks, obtained his Wishes.

Two particular Adventures of his are too remarkable to be passed in Silence. He had deluded by his Arts, Semele daughter of Cadmus, King of Thebes, who proved with Child. Juno hearing of it, and intent on Revenge, under the disguise of Beroe, Nurse to the Princess, was admitted to her presence, and artfully insinuating to her that she might not be deceived in her Lover, she advised her the next time he visited her, to request as a Proof of his Love, that she might see him in the same Majesty with which he embraced Juno. Jupiter granted, not without Reluctance a Favour he knew would be so fatal to his Mistress: The unhappy fair one unable to bear the dazzling Effulgence, perished in the Flames, and with her, her Offspring must have done so too, if the God had not taken it out and inclosed it in his Thigh, where it lay the full time, when he came into the World and was named Bacchus.

Jupiter next became enamoured of Io, the Daughter of Inachus, and, as some say, the Priests of Ju-

no : having one Day met the *Virginia* returning from her Father's Grotto, he endeavoured to seduce her to an adjacent Forest ; but the Nymph flying his embraces, he involved her in so thick a mist, that she lost her way, so that he easily undertook and enjoyed her. *Juno*, whose Jealousy always kept her watchful, missing her husband, and perceiving a thick Darkness on the Earth descended, dispelled the Cloud, and had certainly discovered the Intrigue, had not *Jupiter* suddenly transformed *Io* into a white Heifer. *Juno* pleased with the Beauty of the Animal begged her, and to allay her Jealousy, he was obliged to yield her up. The Goddess immediately gave her in charge to *Argus*, who had a hundred Eyes, two of which only slept at a time. Her Lover pitying the Misery of *Io* in so strict a Confinement, sent *Mercury* down disguised like a Shepherd, who with his Flute charmed *Argus* to sleep, sealed his Eyes with his Caduceus or Rod, and then cut off his Head. *Juno*, in regard to his Memory, placed his Eyes in the Tail of the Peacock, a Bird sacred to her, and then turning her Rage against *Io*, sent the Furies to pursue her wherever she went [a] ; so that the wretched Fugitive weary of Life implored *Jove* to end her Misery. Accordingly the God intreats his Spouse to shew her Compassion, swearing by *Styx* never to give her further Cause of Jealousy. *Juno* on this becomes appeased, and *Io* being restored to her former Shape, is worshipped in *Egypt* by the name of *Isis*.

The Fable of *Io* and *Argus* is certainly of Egyptian Birth, and the true Mythology is this : The Art of weaving first invented in *Egypt*, was by the Colonies of that Nation carried to *Greece* and *Chalcis* where it was practised with this Difference, that the Seasons for working were varied in each Country according to the

[a] *Dr. King* relates this Story a little differently. *Io* pursued by *Tisiphone*, (one of the Furies) fell into the Sea, and was carried first to the *Thracian Bosphorus*, and thence into *Egypt*, where the Monster still pursuing her was repelled by the Nile. After this she was Deified by *Jupiter*, and appointed to preside over Winds and Navigation. It is easy to see this agrees better with the Egyptian Mythology



Nature of the Climate. The Months of February, March, April and May they employed in Egypt in cultivating their Lands, whereas these being Winter Months with the Grecians, they kept the Looms busy. Now the Isis, which pointed out the Neomenia or Monthly Festivals in Egypt, was always attended with an Horus or Figure expressive of the Labour peculiar to the Season. Thus the Horus of the weaving Months was a little Figure stuck over with Eyes, to denote the many Lights necessary for working by Night: This Image was called Argus [b], to signify his intention. Now the vernal Isis being depicted with the Head of a Heifer, to exemplify the Fertility and Pleasantness of Egypt on the Sun's Entrance into Taurus, at the Approach of Winter she quitted this form, and so was said to be taken into Custody of Argus, from whom she was next Season delivered, by the Horus representing Anibus, (or Mercury) that is the rising of the Dog Star. The taking these Symbolical Representations, in a literal sense, gave Rise to the Fable.

It is no Wonder if the Number of Jupiter's Gallantries made him the Subject of Detestation among the primitive Christians, as well as the Ridicule of the wiser amongst the Heathens. Tertullian observes with Judgment, " That it was no way strange to see all Ranks so debauched, when they were encouraged in the most infamous Crimes by the Example of those they worshipped, and from whom they were to expect Rewards and Punishments." Lucian in his Dialogues introduces Momus pleasantly rallying Jove with regard to his amorous Metamorphoses. I have often trembled for you says he, " Left when you appeared like a Bull, they should have carried you to the Shambles, or clapped you in the Plough: had a Goldsmith met you when you visited Danae, he would have melted down your Godship in his Cru-

[b] From Argoth, or Argos, Weaver's Work; whence the Greeks borrowed their Ergon, Opus, or a Work. Hence the Isle of Amorgos, one of the Ægean Isles, derives its Name from Am, Mother; and Orgin, Weavers, or the Mother or Colony of Weavers being first planted from Egypt.

“cible. Or when you courted Leda like a Swan, what if her Father had put you on the spit?”

Jupiter had a multiplicity of Names, either from the Places where he was worshipped, or the Attributes ascribed to him. He had the Epithets of Xenius, or the Hospitable; Elicius on account of his Goodness and Clemency; and Dodonæus on Account of the oracular Grove or Dodona, consecrated to him, and famous thro' all Greece.

Amongst the Romans he had the Appellations of Optimus Maximus, on Account of his Beneficence and Power: Almus, from his cherishing all Things; Stabilitor from his supporting the world: Opitulatur from his helping the distressed: Stator from his suspending the Flight of the Romans at the Prayer of Romulus; and Prædator on account of the part of the Plunder being sacred to him in all Victories. From his Temple at the Capitol, on the Turpeian Rock he was called Capitulinus and Tarpeius. When a Roman King or General slew an Enemy of the same Quality, the Spoils were offered to him by the Name of Feretrius.

The Reign of Jupiter having not been so agreeable to his Subjects as that of Saturn, gave occasion to the Notion of the SILVER AGE; by which is meant an Age inferior in Happiness to that which preceded, tho' superior to those which followed.

This Father of Gods and Men is commonly figured as a Majestic Man with a Beard, enthron'd. In his left Hand he holds a Victory, and his Right-Hand grasps the Thunder. At his feet an Eagle with his Wings displayed. The Greeks called him Zena and Dia as the Cause of Life [c]. the Romans, Jupiter, i. e. juvan's pater, the assisting Father.

The Heathens had amongst their Deities different Representatives of the same Thing. What Vesta, or the Idean Mother, was to the Phrygians, and Isis to the Egyptians; the same was Jupiter to the Greeks and Romans, the great Symbol of Æther. So the Author of the Life of Homer, supposed to be the Elder



Dionysius of Halicarnassus, and the Poet himself [a].  
So Ennius, as quoted by Cicero [b],

Lo, the bright Heav'n, which all invoke as Jove!  
and Euripides [b].

— See the sublime Expanse,  
The boundless Æther, which enfolds this Ball,  
That hold for Jove, the God supreme o'er All  
To conclude with the Words of Orpheus; “ Jove  
“ is omnipotent, he is the First and the Last; the  
“ Head and the Middle. the Giver of all Things; the  
“ Foundation of the Earth and Starry Heavens: He  
“ is both Male and Female, and immortal. Jupiter  
“ is the Source of enlivening Fire, and the Spirit of  
“ all Things.”

CHAP. XVI. Of JUNO.

**J**UNO the Sister and Consort of Jupiter, was on  
that Account stiled the Queen of Heaven, and  
indeed we find her in the Poets supporting that Dignity  
with an Ambition and Pride suitable to the Rank  
she bore,

Though the Poetical Historians agree she came into  
the World at a Birth with her Husband, yet they dif-  
fer as to the Place, some placing her Nativity at Argos,  
others at Samos near the River Imbrabus. Some say  
she was nursed by Eubæa, Porfymna, and Aræa,  
Daughters of the River Asterion, others by the Nymphs  
of the Ocean. Otes, an antient Poet, tells us she was

[a] Zeus de o aither, toutestine purodes kai endermos oufia;  
Zeus d'elach, ouram non eorum en aitheri kai nephelesia.  
Opusc. Mytholog. p. 326 & 327.

[b] Aspice hoc sublime candens, quem invocant omnes Jovem.

[c] Vides sublime, fufum, immoderatum æthera,  
Qui tenero terram circumjectu amplectitur,  
Hunc summum habeto divum; hunc per hibeto Jovem.  
Cibero de Nat. Deorum, l. 2.

educated by the Horæ or Hours: and Homer assigns this Pest to Oceanus and Tethys themselves.

It is said that this Goddess, by bathing annually in the Fountain of Canatho near Argos, renewed her Virginitiy. The places where she was principally honoured were Sparta, Mycene, and Argos. At this Place the Sacrifice offered to her consisted of 100 Oxen

Juno in a peculiar Manner presided over Marriage and Child birth; on the first occasion, in sacrificing to her, the Gall of the Victim was always thrown behind the Altar, to denote no Spleen should subsist between married Persons. Women were peculiarly thought to be under her protection, of whom every one had her Juno, as every man had his Guardian Genius. Numa ordered, that if any unchaste Woman should approach her Temple, she should offer a female Lamb to expiate her offence.

The Lacedemonians styled her *Ægophaga*, from the Goat which Hercules sacrificed to her. At Elis she was called *Hoplomia*, her Statue being completely armed. At Corinth, she was termed *Bunœa*, from *Buno*, who erected a Temple to her there. She had another at *Eubœa*, to which the Emperor Adrian presented a magnificent Offering, consisting of a Crown of Gold, and a purple Mantle embroidered with the Marriage of Hercules and Hebe in Silver and a large Peacock whose body was Gold, and his Tail composed of precious Stones resembling the natural colours.

Amongst the Romans, who held her in high Veneration, she had a Multiplicity of Names. The Chief were *Lucina*, from her first shewing the Light to Infants; *Pronuba*, because no Marriage was lawful without previously invoking her; *Socigena* and *Juga* from her introducing the conjugal Yoke, and promoting matrimonial Union. *Domiduca* on account of her bringing home the Bride; *Unxia* from the anointing the Door Posts at that Ceremony. *Cinxia* from her unloosing the Virgin-Zone, or Girdle; *Perfeda*, because Marriage completes the Sexes; *Opigena* and *Obstetrix* from her assisting Women in Labour; *Populosa*, because Procreation peoples the World; and

*Sospita*



Solpita from her preserving the Female Sex. She was also named Quiritis or Curitis, from a Spear represented in her Statues and Medals; Kalendaris, because of the Sacrifices offered her the first Day of every Month; and Moneta from her being regarded as the Goddess of Riches and Wealth.

It is said when the Gods fled into Egypt, Juno disguised herself in the Form of a white Cow, which Animal was, on that account, thought to be acceptable to her in her Sacrifices.

Juno as the Queen of Heaven, preserved a good deal of State. Her usual Attendants were Terror and Boldness, Castor and Pollux, and fourteen Nymphs; but her most faithful and inseparable Companion was Iris the Daughter of Thaumas, who for her surprizing Beauty was represented with Wings borne upon her own Rainbow to denote her Swiftness. She was the Messenger of Juno, as Mercury was of Jove; and at Death separated the Souls of Women from their corporeal Chains.

This Goddess was not the most complaisant of Wives. We find in Homer, that Jupiter was sometimes obliged to make use of all his Authority to keep her in due subjection. When she entered into that famous conspiracy against him the same Author relates that by way of Punishment, she had two Anvils tied to her Feet, golden Manacles fastened to her Hands, and so was suspended in the Air or Sky, where she hovered on account of her Levity, while all the Deities looked on without a possibility of helping her. By this the Mythologists say is meant the Harmony and Connexion of the Air with the Earth, and the Inability of the Gods to relieve her signifies that no Force human or divine, can dissolve the Frame or Texture of the Universe. According to Pausanias, the Temple of Juno at Athens had neither Doors nor Roof, to denote that Juno being the Air in which we breathe can be inclosed in no certain Bounds.

The implacable and arrogant Temper of Juno once made her abandon her Throne in Heaven and fly into Eubœa. Jupiter in vain sought a Reconciliation, till he

He consulted Citheron King of the Platœans, then accounted the wisest of Men. By his Advice the God dressed up a magnificent Image, seated it in a Chariot, and gave out it was Platœa the Daughter of Æso-pus, whom he designed to make his Queen. Juno upon this resuming her antient Jealousy, attacked the mock Bride, and by tearing off its Ornaments found the Deceit, quieted her ill Humour, and was glad to make up the Matter with her Husband.

Though none ever felt her Resentment more sensibly than Hercules, he was indebted to her for his immortality; for Pallas brought him to Jupiter while an Infant, who, while Juno was asleep, put him to her breast. But the Goddess waking hastily, some of her Milk falling upon Heaven formed the Milky way. The rest dropped on the earth, where it made the Lilies white, which before were of a saffron colour.

Juno is represented by Homer as drawn in a Chariot adorned with precious Stones, the Wheels of Ebony nailed with silver, and drawn by Horses with Reins of Gold; but most commonly her Car is drawn by Peacocks, her favourite Bird. At Corinth she was depicted in her Temples as seated on a Throne, crowned with a Pomegranate in one hand, and in the other a sceptre with a Cuckoo at top. This statue was of Gold and Ivory. That at Hierapolis was supported by Lions, and so contrived as to participate of Minerva, Venus, Luna, Rhea, Diana, Nemesis, and the Destinies, according to the different Points in View. She held in one Hand a sceptre, in the other a Distaff. Her Head was crowned with Rays and a Tower; and she was girt with the Cestus of Venus.

As Jupiter is the Æther, Juno is the Atmosphere, she is Female on Account of its softness; and is called the wife and sister of the other, to import the intimate Conjunction between these two [a].

[a] Aer autem, ut Stoici disputant, inter mare & cœlum, Junonis nomine consecratur, quæ est soror & conjux Jovis, quod & similitudo est ætheris & cum eo summa conjunctio. Effeminarunt autem cum, Junonique tribuerant, quod nihil est eo mollius. Cicero de Nat. Deor. l. 2.



## CHAP. XVII. Of NEPTUNE.

**T**HIS remarkable Deity was the Son of Saturn and Vesta, or Ops and the Brother of Jupiter. Some say he was devoured by his Father. Others alledge his Mother gave him to some Shepherds to be brought up amongst the Lambs, and pretending to be delivered of a Foal, gave it instead of him to Saturn. Some say his Nurſe's Name was Arno: others that he was brought up by his Sister Juno.

His most remarkable Exploit was his assisting his Brother Jupiter in his Expeditions, for which that God when he arrived at the supreme Power, assigned him the Sea and the Islands for his Empire: Others imagine he was Admiral of Saturn's Fleet, or rather, according to Pamphus, Generalissimo of his Forces by Sea and Land.

The favourite Wife of Neptune was Amphitrite, whom he courted a long Time to no purpose, till he sent the Dolphin to intercede for him, who succeeding, the God in Acknowledgement placed him amidst the Stars. By her he had Triton. Neptune had two other Wives, the one called Salacia, from the Salt-Water, the other Venilia, from the Ebbing and Flowing of the Tides.

Neptune is said to be the first inventor of Horsemanship and Chariot-racing. Hence Mithridates King of Pontus threw Chariots drawn by four Horses into the Sea in Honour of him, and the Romans instituted Horse-races in the Circus during his Festival, at which Time all Horses left working, and the Mules were adorned with Wreaths of Flowers. Probably this Idea of Neptune arose from the famous controversy between him and Minerva, when they disputed who should give Name to Cecropia. The God by striking the Earth with his Trident, produced a Horse. Pallas raised an Olive-Tree, by which she gained the Victory, and the New City was from her called Athens. But the true meaning of this Fable is a Ship, not a Horse; for the Question really was, whether the Athenians should

should apply themselves to Navigation or Agriculture, and as they naturally inclined to the first, it was necessary to shew them their Mistake, by convincing them that Husbandry was preferable to Sailing. However, it is certain Neptune had some skill in the Management of Horses; for we find in Pamphus, the most ancient Writer of Divine Hymns, this Encomium of him, 'That he was the Benefactor of Mankind in bestowing on them Horses, and Ships with Decks resembling Towers.'

When Neptune was expelled Heaven for his Conspiracy against Jupiter, he fled with Apollo to Laomedon King of Troy; but he treated them differently, For having employed them in raising Walls round this City in which the Lyre of Apollo was highly serviceable, he paid that Deity divine honours, whereas he dismissed Neptune unrewarded, who in Revenge, sent a vast Sea Monster to lay waste the Country, to appease which Laomedon was forced to expose his Daughter Hesione.

On another Occasion this Deity had a Contest with Vulcan and Minerva in regard to their skill. The Goddess as a proof of her's made a House, Vulcan erected a Man, and Neptune a Bull; whence that Animal was used in the Sacrifices paid him, but it is probable, that as the Victim was to be black, the Design was to point out the raging Quality and Fury of the Sea, over which he presided.

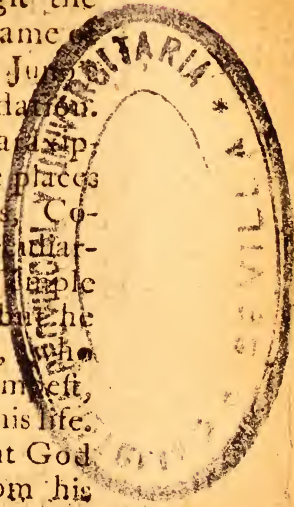
Neptune fell little short of his Brother Jupiter in point of Gallantry. Ovid in his Epistles has given a Catalogue of his Mistresses: By Venus he had a Son called Eryx. Nor did he assume less different shapes to succeed in his Amours. Ceres fled from him in the form of a Mare, he pursued in that of a Horse; but it is uncertain whether this Union produced the Centaur, called Orion, or a Daughter. Under the Resemblance of the River Enipeus, he debauched Tyro the Daughter of Salmonus, who bore him Pelius and Neleus. In the same Disguise he begot Othus and Ephialtes, by Ephimedia, wife of the Giant Aloccs. Melanthe Daughter of Proteus often diverting herself by riding on a Dolphin, Neptune in that Figure surpris'd and enjoyed her. He changed



changed Theopane, a beautiful Virgin, into an Ewe, and assuming the Form of a Ram, begot the Golden fleeced Ram, which carried Phryxus to Cholcis. In the Likeness of a Bird he had Pegasus by Medusa.

He was not only fond of his Power of transforming himself, but he took a pleasure in bestowing it on his Favourites; Proteus his Son possessed it in a high degree. He conferred it on Periclimenus the Brother of Nestor, who was at last killed by Hercules, as he watched him in the form of a Fly. He even obliged his Mistresses with it. We find an Instance of this in Metra the Daughter of Erifichton. Her Father for cutting down an Oak-Grove, consecrated to Ceres, was punished with such an insatiable Hunger, that to supply it he was forced to sell all he had. His Daughter upon this entreated of her Lover the Power of changing her form at Pleasure; so that becoming sometimes a Mare, a Cow, or a Sheep, her Father sold her to relieve his wants, while the Buyers were still cheated in their Purchase. Having ravished Canis, to appease her he promised her any satisfaction, on which she desired to be turned into a Man, that she might no more suffer the like Injury. Her Request was granted, and by the name of Canis she became a famous warrior.

Neptune was a considerable Deity amongst the Greeks. He had a Temple in Arcadia by the Name of Proclitus; or, the Over flower; because at Juno's Request he delivered the Country from an Inundation. He was called Hippius, Hippocourius, and Tarpippus, from his regulation of Horsemanship. The places most celebrated for his Worship were Tanarus, Corinth and Calabria, which last Country was peculiarly dedicated to him. He had also a celebrated Temple at Rome enriched with many naval Trophies; but he received a signal Affront from Augustus Cæsar, who pulled down his Statue in Resentment for a Tempest, which had dispersed his Fleet and endangered his life. Some think Neptune the same with the antient God Censurus worshipped at Rome, and so called from his advising Romulus to the Rape of the Sabines.





Let us now examine the mythological Sense of the Fable. The Egyptians to denote Navigation, and the annual Return of the Phœnician Fleet, which visited their coast, used the Figure of an Osiris carried on a winged Horse, or holding a three-forked Spear or Harpoon in his Hand. To this Image they gave the Names of Poseidon [a] or Neptune [b] which the Greeks and Romans afterwards adopted; but which sufficiently prove this Deity had his Birth here. Thus the Maritime Osiris of the Egyptians became a new Deity with those who knew not the Meaning of the symbol. But Herodotus, lib. 2. is positive that the Greeks received not their knowledge of Neptune from the Egyptians, but from the Lybians. The former received him not till afterwards; and even then however they might apply the Figure to civil purposes, paid him no divine Honors. However, according to Plutarch, they called the maritime Coast Nephthen. Borchart thinks that he has found the Origin of this God in the Person of Japhet: and has given Reasons which render the Opinion very probable.

Neptune represented as God of the Sea, makes a considerable Figure. He is described with black or dark Hair, his Garment of an Azure or Sea-Green Colour, seated in a large shell drawn by Whales or sea-horses, with his Trident in his Hand [c], attended by the Sea Gods Palæmon, Glaucus, and Phorcys; the Sea Goddesses, Thetis, Melita and Panopæa, and a long Train of Tritons and Sea Nymphs. In some ancient Gems he appears on shore; but always holding in his hand the three-forked Trident, the Emblem of his Power, as it is called by Homer and Virgil, who have given us a fine Contrast with regard to its Use.

[a] From Pash, Plenty, or Provisions, and Jedaim, the Sea-coast; or the Provision of the maritime Counties.

[b] From Nough to disturb or agitate; and Oni a Fleet, which forms Neptoni, the Arrival of the Fleet.

[c] Some by a far-fetched Allusion, imagine the triple Forks of the Trident represent the three-fold Power of Neptune in disturbing, moderating or calming the Seas. Others, his Power over salt Water, fresh Water, and that of Lakes or Pool



The antient Poets all make this Instrument of Brass;  
the modern Painters of silver.

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CHHP. XVIII. Of PLUTO.

**W**E now come to the Third Brother of Jupiter; and not the least formidable, if we consider his Power and Dominion. He was also the son of Saturn and Ops, and when his victorious Brother had established himself in the Throne, he was rewarded with a share in his Father's Dominions, which as some Authors say, was the Eastern Continent and lower Part of Asia. Others make his division lie in the West, and that he fixed his Residence in Spain, which being a fertile Country, and abounding in Mines, he was esteemed the God of Wealth [a].

Some imagine that his being regarded as the Ruler of the Dead, and King of the infernal Regions, proceeded from his first teaching Men to bury the Deceased, and inventing Funeral Rites to their Honour. Others say he was a King of the Molossians in Epirus called Aidonius or Orcus, that he stole Proserpina's Wife and kept a Dog called Cerberus, who devoured Pirithous, and would have served Theseus in the same Manner, if Hercules had not timely interposed to save him.

The Poets relate the Matter differently : They tell us that Pluto, chagrined to see himself childless and unmarried, while his two Brothers had large Families, mounted his Chariot, to visit the World, and arriving in Sicily, chanced to view Proserpine, with her Companions, gathering Flowers [b]. Urged by his Passion he forced her into his Chariot, and drove her to the River Chemarus, thro' which he opened himself a Passage back to the Realms of Night. Ceres discon-

[a] Some Poets confound Pluto the God of Hell with Plutus the God of Riches; whereas they are two very distinct Deities, and were always so considered by the Antients.

[b] In the Valley of AENNA near Mount AETNA.

solate for the Loss of her beloved Daughter lighted two Torches at the Flames of Mount *Ætna*, and wandered through the World in search of her; till hearing at last where she was, she carried her Complaint to Jupiter, who on her repeated Solicitations, promised that Proserpine should be restored to her provided she had not yet tasted any Thing in Hell. *Ceres* joyfully bore this Commission, and her Daughter was preparing to return, when *Ascalaphus* the Son of *Acheron* and *Gorgyra* gave Information, that he saw Proserpine eat some Grains of a Pomegranate she had gathered in *Pluto's* Orchard, so that her Return was immediately countermanded. *Ascalaphus* was for this malicious intelligence transformed into a Toad. But Jupiter in order to mitigate the Grief of *Ceres*, for her disappointment, granted that her Daughter should half the Year reside with her, and the other Half continue in Hell with her Husband. It is easy to see, that this Part of the Fable alludes to the Corn, which must remain all the Winter hid in the Ground, in order to sprout forth in the Spring and produce the Harvest.

*Pluto* was extremely revered both amongst the Greeks and Romans. He had a magnificent Temple at *Pylos* near which was a Mountain, that derived its Name from the Nymph *Menthe*, whom Proserpine, out of jealousy at *Pluto's* familiarity with her, changed into the Herb called Mint. Near the River *Corellus* in *Bœotia* this Deity had also an Altar in common with *Pallas*, for some myttical Reason. The Greeks called him *Angelestus*, because all Mirth and Laughter were banished his Dominions; as also *Hades*, on Account of the Gloominess of his Dominions. Among the Romans he had the Name of *Februs*, from the Lustrations used at Funerals, and *Summanus* because he was the chief of Ghosts, or rather the Prince of the infernal Deities. He was also called the Terrestrial or infernal Jupiter.

His chief Festival was in February, and called *Charistia*, because then Oblations were made for the Dead, at which Relations assisted, and all Quarrels were



were amicably adjusted. Black Bulls were the Victims offered up, and the Ceremonies were performed in the Night, it not being lawful to sacrifice to him in the Day time (a).

Pluto is usually represented in an Ebony Chariot; drawn by four Black Horses, whose Names the Poets have been careful to transmit (b) to us. Sometimes he holds a Sceptre to denote his Power, at others a wand with which he commands and drives the Ghosts. Homer speaks of his Helmet, as having the Quality of rendering the Wearer invisible; and tells us that Minerva borrowed it when she fought against the Trojans, to be concealed from Mars.

Let us now seek the Mythology of the Fable in that Country where it first sprung, and we shall find that the mysterious Symbols of Truth became, in the Sequel, through Abuse, the very Sources of Idolatry and Error. Pluto was indeed the Funeral Osiris of the Egyptians. These People (c) every Year, at an appointed Season, assembled to mourn over and offer Sacrifices for their Dead. The Image that was exposed to denote the Approach of this Solemnity, had the Name of Peloutah (d), or the Deliverance, because they regarded the Death of the Good, as a Deliverance from Evil. This Figure was represented with a radiant crown, his body being entwined with a serpent accompanied with the signs of the Zodiack, to signify the Duration of our Sun, or Solar Year.

CHAP. XIX. Of PROSERPINE.

**T**HIS Goldens was the Daughter of Jupiter and Ceres, and educated in Sicily, from whence she was stolen by Pluto, as is related in the preceding

- (a) On Account of his Aversion to the Light.
- (b) Orpheus, Aethon, Nycteus, and Alastor.
- (c) The Jews retained this Custom, as we find by the annual Lamentations of the Virgins over Jephthah's Daughter.
- (d) From Palat to free or deliver, comes Peloutah Deliverance, which is easily by Corruption made Pluto.

Chapter. Some say she was brought up by Minerva and Diana, and being extremely beautiful was courted both by Mars and Apollo, who could neither of them obtain her Mother's Consent. Jupiter, it is said, was more successful, and ravished her in the Form of a Dragon. The Phœnicians on the other Hand affirm with more Reason, that she was earlier known to them than to the Greeks or Romans; and that it was about 200 Years after the Time of Moses, that she was carried off by Aidoneus or Orcus King of the Molossians.

Jupiter, on her Marriage with Pluto, gave her the Isle of Sicily as a Dowry: but she had not been long in the infernal Regions, when the fame of her charms induced Theseus and Pirithous, to form an Association to carry her off. They descended by way of Tanarus, but sitting to rest themselves on a Rock in the infernal Regions, they could not rise again, but continued fix'd, till Hercules delivered Theseus, because his Crime consisted only in assisting his Friend, as bound by Oath [a]; but Pirithous was left in durand because he had endangered himself through his own Wilfulness and Rashness.

Others made Proserpine the same with Luna, Hecate, and Diana, the same Goddesses being called Luna in Heaven, Diana on Earth, and Hecate in Hell, when she had the Name of Triformis or Tergemina. The Greeks called her Despoina, or the Lady, on Account of her being Queen of the Dead. Dogs and barren Cows are the sacrifices usually offered to her.

She is represented under the Form of a beautiful Woman enthroned, having something stern and melancholy in her Aspect.

The mythological sense of the Fable is this. The Name of Proserpine or Prosephone, amongst the Egyptians, was used to denote the Change produced in the Earth by the Deluge [b], which destroyed its former

[a] They agreed to assist each other in gaining a Mistress, Pirithous had helped Theseus to get Helena, who in return attended him in his Expedition.

[b] From Peri, Fruit, and Patat, to perish, comes Perephatiah, or the Fruit lost: From Peri, Fruit, and Saphon, to hide comes Persephoech, or the Corn destroyed or hid.



Fertility, and rendered Tillage and Agriculture necessary to Mankind.

CHAP. XX. Of the INFERNAL REGIONS.

IT is evident that the Heathens had a Notion of future Punishments and Rewards, from the Descriptions their Poets have given of Tartarus and Elysium, though the whole is incumbered with Fiction.— According to Plato, Apollo and Ops brought certain brazen Tablets from the Hyperboreans to Delos, describing the Court of Pluto as little inferior to that of Jove; but that the Approach to it was exceeding difficult on Account of the Rivers Acheron, Cocytus, Styx and Phlegethon, which it was necessary to pass in order to reach these infernal Regions.

Acheron was, according to some, the son of Titan and Terra, or as others say, born of Cerus in a Cave; without a Father. The Reason assigned for his being sent to Hell is, that he furnished the Titans with Water, during their War with the Gods. This shews it was a River, not a Person; but the Place of it is not ascertained. Some fixing it amongst the Cimmerians near Mount Circe (a), and in the Neighbourhood of Cocytus; others making it that sulphureous and stinking Lake near Cape Misenum in the Bay of Naples (b) and not a few tracing its Rise from the Acherusian Fen in Epirus, near the City of Pandosia; from whence it flows till it falls into the Gulf of Ambracia.

The next River of the Plutonian Mansions is Styx; though whether the Daughter of Oceanus or Terra, is uncertain. She was married to Pallas or Piras, by whom she had Hydra. To Acheron she bore Victory, who having assisted Jupiter against the Giants, he rewarded her Mother (c) with this privilege, that the most solemn Oath amongst the Gods should be by her

(a) On the Coast of Naples.

(b) Near Cuma.

(c) Some say it was on her own Account, for discovering the Combination of the Giants against Jupiter.

Deity, viz. the River Styx; so that when any of them were suspected of Falshood, Iris was dispatched to bring the Stygian Water in a golden Cup, by which he swore; and if he afterwards proved perjured, he was deprived for a Year of his Nectar and Ambrosia, and for nine Years more, separated from the celestial Assembly. Some place Styx near the Lake of Avernus in Italy, others make it a Fountain near Nonacris in Arcadia, of so poisonous and cold a Nature, that it would dissolve all Metals (a), and could be contained in no Vessel.

Cocytus and Phlegethon are said to flow out of Styx by contrary Ways, and reunite to increase the vast Channel of Acheron. The Waters of Phlegethon were represented as Streams of Fire. probably on account of their hot and sulphureous Nature.

#### CHAP. XXI. Of the PARCÆ or DESTINIES.

**T**HESSE infernal Deities, who presided over human Life, were in Number Three, and had each their peculiar Province assigned, Clotho held the Distaff, Lachesis drew or spun off the Thread, and Atrapos stood ready with her Scissars to cut it asunder

These were three Sisters, the Daughters of Jupiter and Themis, and Sisters to the Horæ or Hours; according to others, the Children of Erebus and Nox.— They were Secretaries to the Gods, whose Decrees they wrote.

We are indebted to a late ingenious Writer for the true Mythology of these Characters. They were nothing more originally than the mystical Figures or Symbols which represented the Months of January, February and March amongst the Egyptians. They depicted these in Female Dresses, with the Instruments of Spinning and Weaving, which was the great Business carried on in that Season. These Images

(a) It is reported Alexander was poisoned with it at Babylon; and that it was carried for this Purpose in an Ass's Hoof.



they call'd [a] Parc, which signifies Linen Cloth to denote the Manufacture produced by this Industry. The Greeks, who knew nothing of the true Sense of these allegorical Figures gave them a turn suitable to their Genius, fertile in Fiction.

The Parææ were described or represented in Robes of white, bordered with Purple, and seated on Thrones, with Crowns on their Heads, composed of the Flowers of the Narcissus:

CHAP. XXII. Of the HARPYES;

THE next Group of Figures we meet in the shadowy Realms are the Harpyes, who were Three in Number, Celeno, Aello, and Ocypete, the Daughters of Oceanus, and Terra. They lived in Thrace, had the Faces of Virgins, the Ears of Bears, the Bodies of Vultures, with human Arms and Feet, and long Claws. Pheneus King of Arcadia, for revealing the Mysteries of Jupiter, was so tormented by them, that he was ready to perish for Hunger, they devouring whatever was set before him, till the Sons of Boreas, who attended Jason in his Expedition to Colchis, delivered the good old King, and drove these Monsters to the Islands called Echinades, compelling them to swear to return no more

This Fable is of the same Original with the former one. During the Months of April, May, and June, especially the two latter, Egypt was greatly subject to stormy Winds, which laid waste their Olive Grounds, and brought numerous swarms of Grasshoppers and other troublesome Insects from the shores of the Red Sea, which did infinite Damage to the Country. The Egyptians therefore gave Figures which proclaimed these three Months, a Female Face, with the Bodies and Claws of Birds, and called them Harop [b], a

[a] From Parc, or Paroket, a Cloth, Curtain or Sail.

[b] From Haroph, or Harop, a noxious Fly; or from Arbeh, a Locust.

Name which sufficiently denoted the true sense of the Symbol. All this the Greeks realized, and embellished in their Way.

CHAP. XXIII. Of CHARON and CERBERUS.

**C**HARON, according to Hesiod's Theology, was the Son of Erebus and Nox, the Parents of the greatest Part of the infernal Monsters. His Post was to ferry the Souls of the deceased over the Waters of Acheron. His Fare was never under one Halfpenny, nor exceeding Three, which were put in the Mouths of the Persons interred; for as to such Bodies who were denied Funeral Rites, their Ghosts were forced to wander an hundred Years on the Banks of the River, Virgil's Eneid VI. 330, before they could be admitted to a Passage. The Hermoniensis alone claimed a free Passage, because their Country lay so near Hell. Some mortal Heroes also, by the Favour of the Gods, were allowed to visit the infernal Regions, and return to Light; such as Hercules, Orpheus, Ulysses, Theseus and Æneas.

This venerable Boatman of the lower World, is represented as a fat squalid old Man, with a bushy grey Beard and rheumatick Eyes, his tattered Rags scarce covering his Nakedness. His Disposition is mentioned as rough and morose, treating all his passengers with the same impartial Rudeness, without Regard to Rank, Age, or Sex. We shall in the Sequel see that Charon was indeed a Real Person and justly merited this Character.

After crossing the Acheron, in a Den adjoining to the Entrance of Pluto's Palace, was placed Cerberus, or the three headed Dog, born of Typhon and Echidna, and the dreadful Mastiff, who guarded these gloomy Abodes. He fawned upon all who entered, but devoured all who attempted to get back; yet



Hercules once mastered him, and dragged him up to Earth, where in struggling, a Foam dropped from his Mouth, which produced the poisonous Herb, called Aconite or Wolf Bane.

Hesiod gives Cerberus fifty, and some a hundred Heads; but he is more commonly represented with Three. As to the rest he had the Tail of a Dragon, and instead of Hair, his Body was covered with Serpents of all kinds. The dreadfulnes of his Bark or Howl, Virgil's *Æneid* VI. 416, and the intolerable Stench of his Breath, heightened the Deformity of the Picture, which of itself was sufficiently disagreeable.

CHAP. XXIV. Of Nox and her Progeny,  
DEATH, SLEEP, &c.

**N**OX was the most antient of the Deities, and Orpheus ascribes to her the Generation of Gods and Men. She was even reckoned older than Chaos. She had a numerous Offspring of imaginary Children as Lyssa, or Madness, Erys, or Contention, Death, Sleep, and Dreams, all which she bore without a Father. From her Marriage with Erebus, proceeded Old Age, Labour, Love, Fear, Deceit, Emulation, Misery, Darkness, Complaint, Obtinacy, and Partiality, Want, Care, Disappointment, Disease, War and Hunger. In short, all the Evils which attend Life, and which wait round the Palace of Pluto receive his Commands.

Death brings down all Mortals to the infernal Ferry. It is said that her Mother, Nox, bestowed a peculiar care in her Education, and that Death had a great Affection for her Brother Somnus, or Sleep, of whose Palace Virgil has given us a fine Description, *Æneid* VI. 894. Somnus had several Children, of whom Morpheus was the most remarkable, for his satirical Humour, and excellent Talent in mimicking the Actions of Mankind.

Amongst the Eleans, the Goddess Nox, or Night, was represented by a Woman holding in each Hand a Boy asleep, with their Legs distorted; that in her Right was White, to signify Sleep, that in her Left Black, to figure or represent Death. The Sacrifice offered to her was a Cock, because of its Enmity to Darknes, and rejoicing at the Light. Somnus was usually represented with Wings to denote his universal Sway.

CHAP. XXV. Of the Infernal Judges, MINOS, RHADAMANTHUS, and ÆACUS.

**A**FTER entering the Infernal Regions, just at the Separation of the two Roads which lead to Tartarus and Elysium, is placed the Tribunal of the three inexorable Judges, who examine the Dead, and pass a final Sentence on departed Souls. The chief of these, was Minos the Son of Jupiter, by Europa, and Brother of Rhadamanthus and Sarpedon. After his Father's Death the Cretans would not admit him to succeed him in the Kingdom, till praying to Neptune to give him a Sign, that God caused a Horse to rise out of the Sea, on which he obtained the Kingdom. Some think that this alludes to his reducing these Islanders to Subjection, by Means of a powerful Fleet. It is added that Jove kept him nine Years concealed in a Cave, to teach him Laws, and the Art of Government.

Rhadamanthus his Brother was also a great Legislator. It is said, that having killed his Brother, he fled to Oechalia in Bœotia, where he married Alcmena, Widow of Amphytrion. His Province was to judge such as died impenitent.

Æacus was the Son of Jupiter, by Ægina. When the Isle of Ægina (so called from his Mother) was depopulated by a Plague, his Father, in Compassion to his Grief, changed all the Ants there into Men and Women. The Meaning of which Fable is, that when



to get out of the Labyrinth, which Fiction has contrived.

Though the Furies were implacable, they were susceptible of Love. We find an Instance of this in Tisiphone, who growing enamoured with Cytharon, an amiable Youth, and fearing to affright him by her Form, got a third Person to disclose her Flame. He was so unhappy as to reject her Suit, on which she threw one of her Snakes at him, which twining round his Body strangled him. All the Consolation he had in Death was to be changed into a Mountain, which still bears his Name.

These Goddesses were so terrible, that it was in some Degree sacrilegious to invoke their name. Yet however the Objects of Terror, they had their Temples, as at Athens near the Areopagus, at Casina in Arcadia, and at Carmia in the Peloponnesus. But their highest solemnities were at Telphusia in Arcadia, where their Priestesses went by the name of Hesychi-dæ, and the Sacrifices were performed at Midnight, amidst a profound silence, a black Ewe burnt whole being the Victim. No wine was used in the Libations, but only limpid Water, or a Liquor made of Honey; and the Wreaths used, were of the Flowers of the Narcissus and Crocus intermixed.

The Mythologists have assigned each of these Tormentresses their particular Department. Tisiphone is said to punish the sins arising from Hatred and Anger: Megara those occasioned by Envy; and Alecto the Crimes owing to Ambition and Lust. Some make but one Fury, called Adrastia, the daughter of Jupiter and Necessity, and the Avenger of all Vice.

The Furies are depicted with Hair composed of Snakes, and Eyes inflamed with Madness, carrying in one hand Whips and Iron Chains, and in the other flaming Torches, yielding a dismal Light. Their Robes are black, and their Feet of Brass to shew their pursuit, though slow, is steady and certain.

Is it possible to conceive, that after this solemn and horrid Representation, the Eumenides, or Furies, should be harmless Beings? And the very Deformities,

ascribed

when the Pyrates had depopulated the Country, and forced the People to fly to caves, Æacus encouraged them to come out, and by Commerce and Industry recover what they had lost. His Character for Justice was such, that in a Time of universal Drought, he was nominated by the Delphic Oracle to intercede for Greece, and his Prayer was answered.

Rhadamanthus and Æacus were only inferior Judges, the first of whom examined the Asiatics, the latter the Europeans, and bore only Rods as a Mark of their Office. But all difficult Cases were referred to Minos, who sat over them with a Sceptre of Gold. Their Court was held in a large Meadow, called the Field of Truth. Plato and Tully add Triptolimus to these as a Fourth Judge.

CHAP. XXVI. Of TARTARUS and the EUMENIDES OR FURIES.

**I**N the Recesses of the infernal Regions lay the seat or Abode of the wicked Souls, called Tartarus, represented by the Poets, as a vast deep pit, surrounded with Walls and Gates of Brass, and totally deprived of Light. This dreadful prison is surrounded by the Waters of Phlegethon, which emit continual Flames. The Custody of the unfortunate Wretches doomed to this place of Punishment, is given to the Eumenides or Furies, who are at once their Gaolers and Executioners.

The Names of these avengeful Sisters were Tisiphone, Alecto, and Megara; but they went by the general Appellation of the Furiæ, on account of the Rage and Distraction attending a guilty Conscience; of Erynniæ or Erynnyes, because of the Severity of their Punishment; and Eumenides, because though cruel they were capable of Supplication, as Orestes found by following the advice of Pallas. Their birth is so differently related, that it is impossible to fix their Genealogy or Parentage. Indeed the Theogony of the Greeks and Romans requires an uncommon Clue



bed to them the Symbols of national Joy and Repose. The Egyptians used these Figures to denote the three Months of Autumn. The Serpent was with that People, the Hieroglyphic of Life, Light and Happiness; the Torch was the public Indication of a Sacrifice, and they placed two Quails at the Feet of the Figure, to signify that the general Security was owing to the plenty of the Season. All this is elucidated by the Names of these visionary Beings, Tisiphone [a], Alecto [b], Megæra [c]; which are all derived from Circumstances relating to the Vintage.

CHAP. XXVII. Of the fabulous Persons punished in TARTARUS.

THE Poets in order to people this dismal Region, have placed here the Giants or Titans, who rebelled against Jupiter, and who are bound in everlasting Chains. They also mention several other notorious Criminals condemned to suffer here, the chief of whom follow.

Tityus was the Son of Jupiter and Elara, Daughter of the River Orchomenius in Thessaly. His Father apprehensive of Juno's Jealousy, it is said, concealed him in the Earth, where he grew to a monstrous Bulk. He resided in Panopœa, where he became formidable for Rapine and Cruelty till Apollo killed him for endeavouring to ravish Latona, though others say he was slain by Diana for an attempt on her Chastity. He was next sent to Tartarus, and chained down on his Back, his Body taking up such a compass as to cover nine Acres. In this Posture a Vulture continually preyed on his Liver, which still grew again as fast as it was consumed.

[a] From Tisaphon, to inclose or to hide, and Tseponch, the Time of putting the Wine into Pitchers.

[b] From Leket, to gather.

[c] From Migerah, the sinking of the Dregs, or the clarifying the Wine.

Phlegyas was the Son of Mars, and King of the Lapithæ, a people of Thessaly; Apollo having debauched his Daughter Coronis, to revenge the Injury he set fire to the Temple of Delphos, for which Sacrilege that God killed him with his Arrows, and thrust him into Tartarus, where he is sentenced to sit under a huge Rock, which hanging over his Head threatens him with perpetual Destruction.

Ixion was the Son of Mars and Pisidice, or as others say of Æthon and Pisione. Having married Dia the Daughter of Dioneus, he promised very considerable presents to her Father for his consent; but to elude the performance, he invited him to a Feast, and murdered him. Stung with Remorse for the Crime he ran mad, so that Jupiter in compassion not only forgave him, but took him into Heaven, where he had the Impiety to endeavour to corrupt Juno. Jupiter, to be the better assured of his Wickedness, formed a Cloud in the shape of his Wife, upon which Ixion begot the Centaurs. But boasting of his happiness, Jove hurled him down to Tartarus, where he lies fixed on a Wheel encompassed with Serpents, and which turns without ceasing.

Sisyphus was a descendant of Æolus, and married Merope, one of the Pleiades, who bore him Glaucus. His Residence was at Epira in Peloponnesus, and he was a crafty Man. The Reasons given for his punishment are various, though all the Poets agree as to its Nature, which was to roll a great stone to the Top of a hill, from whence it constantly fell down again, so that his Labour was incessantly renewed [d].

Tantalus a Phrygian Monarch, the Son of Jupiter and the Nymph Plota, had the impiety in an Entertainment he gave the Gods, to kill his Son Pelops and serve him up as one of the Dishes. All the Deities perceived the Fraud but Ceres, who eat one of his Shoulders, but in Compassion to his Fate, she restored

[d] Some make Sisyphus a Trojan Secretary, who was punished for discovering Secrets of State. Others say he was a notorious Robber killed by Theseus



him to Life by boiling him in a Cauldron, and gave him an Ivory Arm to supply the defect. The Crime of the Father did not pass unpunished. He was placed in Tartarus, where he was afflicted with eternal Thirst and Hunger, having Water and the most delicious Fruits still within his Reach; but not being able to taste either, because they vanquished before his touch. Ovid IV 445.

Salmeoneus, King of Elis, Virgil. *Æn.* VI. 585, had the presumption to personate Jupiter, by driving a Chariot over a Bridge of Brass, and casting flaming Torches amongst the Spectators, to imitate Thunder and Lightening. For this he was doomed to the Tortures of this infernal Dungeon.

The Belides complete this fabulous Catalogue.— They were the Daughters of Danaus the Son of Belus, who was cotemporary with Cecrops, King of Athens. This Prince, who came from Egypt into Greece, expelled Sthenelus King of the Argives out of his Kingdom, and by different Wives had these fifty Sisters. His Brother Egyptus, with whom he had some difference, proposed a Reconciliation, by marrying his fifty Sons with their fair Cousin Germans. The Wedding was agreed, but Danaus perfidiously directed each of his Daughters to murder their Husbands on the Marriage Night. Hypermetra alone suffered Lynceus to escape to Lyrcea near Argos [e]. The Belides, for this unnatural Crime, were condemned to draw Water out of a Well with Sieves, and pour it into a certain Vessel so that their Labour was without End or Success.

CHAP. XXVIII. Of the ELYSIAN FIELDS, and LETHE.

BY Way of Contrast to Tartarus, or the Prison of the Wicked, let us place the Elysian Fields, or the happy abodes of the Just and Good, of which

[e] He afterwards dethroned Danaus.

Virgil, of all the ancient Poets has given us the most agreeable Picture, Virgil's *Æneid* VI. 635. It were endless to give all the Variety of Descriptions, which a Subject of this Nature affords Room for. An eternal Spring of Flowers or Verdure, a Sky always serene, and fanned by ambrosial Breezes, an universal Harmony and uninterrupted Joy embalmed these delightful Regions. But at the end of a certain Period, the Souls placed here returned to the World to re animate new Bodies, before which they were obliged to drink at the River Lethe [f], whose Waters had the Virtue to create an Oblivion of all that had passed in the former part of their Lives.

To illustrate all this complexed Chaos of Fable, let us once more have recourse to the Egyptian Mythology, where we shall find the whole secret of Tartarus and the Elysian Fields unravelled. There was near each of the Egyptian Towns a certain Ground appointed for a common Burial place. That at Memphis, as described by Diodorus, lay on the other side of the Lake Acherusia [g] to the Shore of which the deceased person was brought, and set before a Tribunal of Judges appointed to examine into his Conduct. If he had not paid his Debts his Body was delivered to his Creditors, till his Relations released it, by collecting the Sums Due. If he had not faithfully observed the Laws, his Body was left unburied, or probably thrown into a kind of common Shore called Tartarus [h]. The same Historian informs us, that near Memphis there was a leaking Vessel into which they incessantly poured Nile Water, which Circumstance gives ground to imagine, that the Place where unburied bodies were cast out, was surrounded with Emblems expressive of Torture or Remorse, such as a Man tied on a Wheel always in Motion; another whose Heart was the Prey of a Vulture; and a Third

[f] Apo tes lethes, or Oblivion.

[g] From Acharei, after, and ish, Man, comes Achariis, or the last State of Man, or Acheron, that is the ultimate Condition.

[h] From the Chaldaick Tarah, Admonition, doubled, comes Tartarah, or Tartarus, that is, an extraordinary Warning.



rolling a Stone up a Hill with fruitless Toil. Hence the Fables of Ixion, Prometheus and Sisyphus.

When no Accuser appeared against the deceased, or the accuser was convicted of Falshood, they ceased to lament him, and his Panegyrick was made; after which he was delivered to a certain severe Ferryman, who by Order of the Judges, and never without it, received the Body into his Boat (a) and transported it across the Lake, to a plain embellished with Groves, Brooks, and other rural Ornaments. This place was called Elizout, [b] or the Habitation of Joy. At the Entrance of it, was placed the Figure of a Dog with three pair of jaws, which they called Cerberus [c]; and the Ceremony of Interment was ended by thrice [d] sprinkling Sand over the Aperture of the Vault, and thrice bidding the Deceased Adieu. All these wise Symbols addressed as so many Instructions to the People, became the Sources of endless Fiction, when transplanted to Greece and Rome. The Egyptians regarded Death as a Deliverance [e]. The Boat of Transportation they called Beris [f], or Tranquility: and the Waterman who was impartial in the just execution of his Office, they stiled Charon which signifies Inflexibility or Wrath.

[a] Sometimes the Judges denied even their Kings Funeral Rites on Account of their Misgovernment.

[b] From Elizout, full Satisfaction, or a Place of Repose and Joy.

[c] They placed this Image on Account of that Animal's known Fidelity to Man. The three Heads denoted the three Funeral Cries over the Corpse, which is the Meaning of the Name from Ceri, or Cri, an Exclamation; and from Ber the Grave or Vault, comes Cerber, or Cerberus, the Cries of the Grave.

[d] *Injeto ter pulvere* Horace, Book I. Ode 28.

[e] They call it Pelourah, Alleviation or Deliverance. Horace has the same thought.

*Levare functum pauperum Laboribus.* Carm. l. 2. Od. 18.

[f] From Beri, Quiet, Serenity; whence Diodorus Siculus calls Charon's Bark Baris.

## CHAP. XXIX. Of APOLLO.

**T**HIS Deity makes one of the most conspicuous Figures in the Heathen Theology, indeed not unjustly, from the glorious Attributes ascribed to him of being the God of Light, Medicine, Verse and Prophecy. Tully mentions four of this Name, the most antient of whom was the Son of Vulcan, and tutelary God of the Athenians; the Second a Son of Corybas, and born in Crete; the Third an Arcadian, called Nomion, from his being a great Legislator; and the last, to whom the greatest Honour is ascribed, the Son of Jupiter and Latona [a], whose Beauty having gained the Affection of the King of the Gods, Juno, on discovering her pregnancy, drove her out of Heaven, and commanded the Serpent Python to destroy her, from whose pursuit Latona fled to the Isle of Delos in the shape of a Quail [b], where she was delivered of Twins, called Diana and Apollo, the latter of whom soon after his Birth, destroyed the Monster Python with his Arrows [c], tho' some defer the time of this Victory till he came to riper Years. But Latona's Troubles did not end here, for flying into Lycia with her Children, she was denied the Water of the Fountain Mela, by the Shepherd Niocles and his Clowns, upon which she turned them into Frogs. After settling her Son Appollo in Lycia, she returned to Delos and Diana went to reside in Crete.

The Adventures of Apollo are pretty numerous. The most remarkable, are his Quarrels with Jupiter, on account of the Death of his Son Æsculapius, killed by that Deity on the Complaint of Pluto, that he decreased the Number of the dead by the Cures he performed. Apollo to revenge this Injury, killed the Cyclops, who forged Joves Thunderbolts, for which

[a] The Daughter of Cæus the Titan, and Phæbe.

[b] Whence the Isle was called Ortygia, tho' some say that Neptune raised it out of the Sea to give her Refuge.

[c] Some assert that Diana assisted him in this Flight.



he was banished Heaven, and endured great Sufferings on earth, being forced to hire himself as a Shepherd to [a] Admetus King of Theffaly, during his exercising which Office, he is said to have invented the Lyre or Lute; to sooth his Trouble. In this Retirement an odd incident happened to him: Mercury was born in the Morning, by Noon he had learned Musick, and composed the Testudo; and in the Evening coming to Apollo he so amused him with this new Instrument, that he found an Opportunity to Steal his Cattle. Apollo discovering the Theft, and insisting on Restitution, the sly Deity stole his Bow and Arrows; so that he was forced to change his Resentment into Laughter [b].

From Theffaly,, Apollo removed to Sparta, and settled near the River Euroras where he fell in Love with a fair Boy called Hyacinthus, with whom being at play, Zephirus thro Envy blew Apollo's Quoit at his Head, and killed him on the Spot. To preserve his Memory, the God from his Blood raised the Flower which bears his Name [c]. Though according to others, he only tinged with it the Violet (which was white before) into a Purple.

Cyparissus, a beautiful Boy, a Favourite of Apollo being excessively grieved for the Death of a Fawn or Deer he loved, was changed by him to a Cypress Tree which is since sacred to Funeral Rites.

Apollo next visited Laomedon King of Troy, where finding Neptune in the same Condition with himself, and exiled from Heaven, they agreed with that King to furnish Bricks to build the Walls of his Capital: He also assisted Alcahous in building a Labyrinth, in

[a] Some give this History another Turn, and tell us that Apollo being King of the Arcadians, and deposed for his Tyranny, fled to Admetus, who gave him the Command of the Country lying near the River Amphrysas, inhabited by Shepherds.

[b] Te boves olim, nisi reddidisset  
Per dolum amotas, puerum minaci  
Voce dum terret, Viduas Pharetra

Risit Apollo. Horat. Lib. I. Ode X. l. 10.

[c] The Hyacinth or Violet.

which was a stone whereon he used to deposit his Lyre, and which admitted an harmonious sound on the slightest Stroke.

Though Apollo was distinguished for his Excellence in Musick, yet he was extremely jealous of Rivalship on this Head. The Muses were under his immediate Protection, and the Grasshopper was consecrated to him by the Athenians on account of its Harmony [a]. We find Midas King of Phrygia being constituted Judge between him and Pan, who pretended to vie with him in Harmony, and giving Judgment for the Latter was rewarded with a Pair of Asses Ears, to point out his bad taste [b]. Ovid has described this Story in an agreeable Manner. Linus, who excelled all Mortals in Musick, presuming to sing with Apollo, was punished with Death; nor did Marsyas the Satyr escape much better, for having found a Flute or Pipe, which Minerva threw away [c] he had the Vanity to dispute the Prize with Apollo, who being decreed Victor, hung up his Antagonist on the next Pine Tree, and slayed him alive; but afterwards changed him into a River, which falls into the Meander

This Deity was so skilled in the Bow, that his Arrows were always fatal. Python and the Cyclops experienced their Force. When the Giant Tityus endeavoured to ravish Diana, he transfix'd and threw him into Hell, where the Vultures preyed on his Liver. Niobe the daughter of Tantalus, and Wife of Amphion, being happy in seven Sons and as many Daughters, was so foolish as to prefer herself to Latona. This so enraged Apollo and Diana, that the former slew her Sons with his Darts, and the latter killed her daughters in the Embraces of their Mother, whom

[a] The Grecian Poets celebrate the Grasshopper as a very musical Insect, that sings amongst the highest Branches of the Trees; so that it must have been a very different Creature from the Grasshopper known to us. See the Notes in Cookes Method.

[a] Ovid, Book XI. Fab. III. l. 90.

[c] Because as she blew it, seeing herself in a Fountain, she found it detormed her Face.



Jupiter, in compassion to her incessant Grief turned into a Stone, which still emits moisture instead of Tears [a].

The true meaning of the Fable of Niobe is this; it signified the Annual Innundation of Egypt. The Affront she offered to Latona was a Symbol, to denote the Necessity she laid that People under of retreating to the higher Grounds. The fourteen Children of Niobe are the fourten Cubits, that marked the increase of the Nile [b]. Apollo and Diana killing them with their arrows, represent Labour and Industry, with the assistance of the Sun's warm Influence, overcoming these Difficulties after the Retreat of the Flood. Niobe's being turned to a Stone, was owing to an Equivocation. The Continuance of Niobe was the Preservation of Egypt. But the word Selau, which signified Safety, by a small Alteration (Selaw) expressed a Stone. Thus Niobe became a real Person metamorphos'd to a Rock.

Apollo resembled his Father Jupiter, in his great Propensity to love. He spent some Time with Venus in the isle of Rhodes, and during their interview it is said the Sky rained Gold and the Earth was covered with Lillies and Roses. His most celebrated Amour was with Daphne (the Daughter of the River Peneus), a Virgin of Thessaly, who was herself preposessed in favour of Leucippus, a Youth of her own age. Apollo, to be revenged on his Rival, put it in his Head to disguise himself amongst the Virgins who went a Bathing, who discovering the Deceit, stabbed him. After this the God pursued Daphne, who flying to preserve her Chastity, was, on her Intreaties to the Gods, changed into a Laurel [c], whose Leaves Apollo immediately consecrated to bind his Temples, and made that Tree the Reward of Poetry.

[a] Ovid, Book VI. l. 310.

[b] The Statue of Nile in the Tuilleries at Paris, has fourteen Children placed by it, to denote these Cubits.

[c] Ovid, Book I. l. 556.

— grasping at empty Praise.

He snatch'd at Love, and fill'd his Arms with Bays. Waller.  
The

The Nymph Bolina rather than yield to his Suit threw herself into the Sea for which he rendered her immortal: Nor was he more successful in his Courtship of the Nymph Castalia, who vanished from him in the form of a Fountain, which was afterwards sacred to the Muses [a]. He debauched Leucothoe Daughter of Orchamus, King of Babylon, in the shape of her Mother Eurynome. Clytia her Sister, jealous of her Happiness, discovered the Amour to their Father, who ordered Leucothoe to be buried alive. Her Lover in Pity to her Fate, poured Nectar on her Grave, which turned the body into the Tree, which weeps the Gum called Frankincense. He then abandoned Clytia, who pined away continually looking on the Sun, till she became the Heliotrope or Sun Flower [b].

Of the Children of Apollo, we shall speak more at large in the following Section.

Apollo had a great Variety of Names, either taken from his principal Attributes, or the chief Places where he was worshipped. He was called the Healer, from his enlivening Warmth and cheering Influence, and Pæan [c], from the Pestilential Heats: to signify the Former, the Ancients placed the Graces in his Right Hand, and for the Latter a Bow and Arrows in his left: Nomius, or the Shepherd from his fertilizing the earth, and thence inslaining the Animal Creation; Delius [c] from his rendering all Things manifest; Pythius, from his Victory over Python, Lycius, Phœbus, and Phaneta, from his Purity and Splendor.

The principal places where he was worshipped were Chrysus, Tenedos, Smynta, Cylla, Cyrrha, Patræa, Claros, Cynthus, Abœa, a City in Lycia, at Miletus and amongst the Mæonians, from all which Places, he was denominated. He had an Oracle and Temple at Tegyra, near which were two remarkable Fountains,

[a] Thence called Castalian Sisters.

[b] Ovid, Book IV. 205.

[c] Apo tou paiein tas anias.

[d] Apo tou dela panta poiein.



soon after raised a most magnificent Temple to him on Mount Palatine in Rome, the whole of Parian Marble. The Gates were of Ivory exquisitely carved and over the Frontispiece was the Solar Chariot and Horses of massy Gold. The Portico contained a noble Library of the Greek and Latin Authors. Within, the place was decorated with noble Paintings, and a Statue of the God by the famous Scopas, attended by a gigantic Figure in Brass fifty Feet high. In the Area were four Brazen Cows, representing the Daughters of Prætus King of the Argives, who were changed into that form for presuming to rival Juno in Beauty. These Statues were wrought by Myron.

The usual Sacrifices to Apollo, were Lambs, Bulls, and Oxen. The Animals sacred to him were the Wolf, from his Acuteness of Sight; the Crow, from her Augury, or foretelling the Weather; the Swan, from its divining its own Death; the Hawk, from its boldness in Flight; and the Cock, from its foretelling its Rise. The Grasshopper, was also reckoned agreeable to him on account of his Musick. Of Trees, the Laurel, Palm, Olive and Juniper were most in esteem with him. All young Men when their Beards grew consecrated their Locks in his Temple, as the Virgins did theirs in the Temple of Diana.

The four great Attributes of Apollo were Divination, Healing, Musick, and Archery; all which manifestly refer to the Sun. Light dispelling Darkness is a strong Emblem of Truth dissipating Ignorance; what conduces more to Life and Health than the Solar Warmth, or can there be a juster Symbol of the Planetary Harmony than Apollo's [a] Lyre? As his Darts are said to have destroyed the Monster Python, so his Rays dry up the noxious moisture, which is pernicious to Vegetation and Fruitfulness.

The Persians, who had a high Veneration for this Planet, adored it, and the Light proceeding from it, by the Names of Mithra and Orasmanes; the Egypt

[a] The seven Strings of which are said to represent the seven Planets.

called the Palm and the Olive, on account of the Sweetness and Transparency of the Water. He had an oracle at Delos, for six Months in the Summer season, which for the Rest of the Year was removed to Patara in Lycia, and these Removals were made with great Solemnity. But his most celebrated Temple was at Delphos, the Original of which was thus: Apollo being instructed in the Art of Divination by Pan the Son of Jupiter, and the Nymph Thymbris, went to this Oracle, where at that Time Themis gave her Answers; but the Serpent Python hindering him from approaching the Oracle, he slew it, and so took possession of it. His Temple here, in Process of Time, became so frequented, that it was called the Oracle of the Earth, and all the Nations and Princes in the World vied with each other in their Munificence to it. Cræsus, King of Lydia, gave at one Time a thousand Talents of Gold to make an Altar there, besides Presents of immense value at other Times. Phalaris, the Tyrant of Agrigentum presented it a brazen Bull, a Master-piece of Art. The Responses here were delivered by a Virgin Priestess [a] called Pythia, or Phæbas, placed on a Tripas [b], or Stool with three Feet, called also Cortina, from the Skin of the Python with which it was covered. It is uncertain after what Manner these Oracles were delivered, though Cicero supposes the Pythoness was inspired, or rather intoxicated by certain Vapours which ascended from the Cave. In Italy, Apollo had a celebrated Shrine at Mount Soracte, where his Priests were so remarkable for Sanctity that they could walk on burning coals unhurt. The Romans erected to him many Temples. After the Battle of Actium, which decided the Fate of the World, and secured the Empire to Augustus, this Prince not only built him a Chapel on that Promontory, and renewed the solemn Games to him, but

[a] Some say that the Pythoness being once debauched, the Oracles were afterwards delivered by an old Woman in the Dress of a young Maid.

[b] Authors vary as to the Tripas, some making it a Vessel in which the Priestess bathed.



tians by those of Osiris and Orus: and from their Antiquities, let us now seek some illustration of the Birth and Adventures of Apollo.

The Isis, which pointed out the Neomenia or monthly Festival before their annual Inundation, was the symbolical Figure of a Creature with the upper part of a Woman, and the hinder of a Lizard placed in a reclining Posture. This they called Leto [d], and used it to signify to the people the Necessity of laying in the Provisions of Olives, parched Corn, and such other kinds of dry Food, for their subsistence, during the Flood. Now when the Waters of the Nile decreased time enough to allow them a Month before the Entrance of the Sun into Sagittarius, the Egyptian Farmer was sure of Leisure enough to survey and sow his Ground, and of remaining in absolute security till Harvest. This Conquest of the Nile was represented by an Orus, or Image, and armed with Arrows; and subduing the Monster Python. This they called Ores [e], or Apollo [f]. The Figure of Isis above-mentioned, they also stiled Deione, or Diana [g], and they put in her Hand the Quail, a Bird which with them was the Emblem of Security [h].

These Emblems carried by the Phœnicians into Greece, gave Rise to all the Fable of Latona persecuted by the Python, and flying to Delos in the form of a Quail, where she bore Orus and Dione, or Apollo and Diana. Thus (as on former Occasions) the Hieroglyphicks only designed to point out the regular Festivals, and to instruct the People in what they were to do, became in the End the Objects of a senseless and gross Idolatry.

When Tyre was besieged by Alexander, the Citizens bound the Statue of Apollo with Chains of Gold:

[d] From Leto, or Letoah, a Lizard.

[e] From Hores, the Destroyer or Waster.

[f] Apollo signifies the same.

[g] From Dei, sufficiency, comes Deione, Abundance,

[h] Selave in the Phœnician signifies Security, as also a Quail; hence they used the Quail to signify the Thing. The Latin words Salus and Salvo are derive from hence,

but when that Conqueror took the place, he released the Deity, who thence obtained the Name of Philaxandrus, or the Friend of Alexander. At Rhodes, where he was worshipped in a peculiar Manner, there was a Colossal Image of him at the Mouth of the Harbour seventy Cubits high [i].

Phœbus [k] was very differently represented in different Countries and Times, according to the Character he assumed. To depict the Solar Light, the Persians used a Figure with the Head of a Lion, covered with a Tiara, in the Persian Garb, and holding a mad Bull by the Horns, a Symbol plainly of Egyptian Original. The latter People expressed him sometimes by a Circle with Rays; at other Times by a Scepter with an Eye over it; But their great Emblem of the Solar Light, as distinguished from the Orb itself, was the golden Seraph, or fiery flying Serpent [a]. The Hycropolitans shewed him with a pointed Beard, thereby expressing the strong Emission of his Rays downward; over his Head was a basket of Gold, representing the æthereal Height: He had a Breast-Plate on, and in his Right Hand held a Spear, on the summit of which stood the Image of Victory (so that Mars is but one of his Attributes): this bespoke him irresistible and ruling all Things: In his Left hand was a Flower, intimating the vegetable Creation nourished, matured, and continued by his Beams: Around his Shoulders he wore a Vest depicted with Gorgons and Snakes; this takes in Minerva, and by it is expressed the Virtue and Vigour of the Solar Warmth, enlivening the Apprehension and promoting Wisdom; whence also he is with great Propriety the President of the Muses: Close by were the expanded Wings of the Eagle, representing the Æther, stretched out from him, as from its proper

[i] We shall speak of this hereafter.

[k] From Phœob, the Source, and ob, the overflowing, or the Source of the Inundation, the Egyptians expressing the annual Excess of the Nile by a Sun, with a River proceeding from its Mouth.

[a] Vide Macrob. Saturn. l. 1, c. 17.



Center: At his Feet were three female Figures encircled by a Seraph, that in the midst being the Emblem of the Earth rising in Beauty from the Midst of Nature and Confusion (the other two) by the Emanation of his Light, signified by the Seraph or Dragon.

Under the Character of the Sun, Apollo was depicted in a Chariot drawn by four Horses, whose Names the Poets have taken care to give us as well as those of Pluto. The Poets feigned each Night that he went to rest with Thetis in the Ocean, and that the next morning the Hours got ready his Horses for him to renew his Course (see Cramby's *Telemaque* for a Picture), and unbarred the Gates of Day. It is no Wonder they have been lavish on a Subject, which affords such extensive Room for the Imagination to display itself, as the Beauties of the Sun rising. When represented as *Liber Pater* [b]. he bore a Shield to shew his Protection of Mankind. At other times he was drawn as a beardless Youth, his Locks dishevelled, and crowned with Laurel, holding a Bow in his Right-hand with his Arrows, and the Lyre in his Left. The Palace of the Sun has been admirably described by Ovid, as well as his Car, in the second Book of his *Metamorphosis*.

CHAP. XXX. Of the Sons or Offspring of APOLLO, ÆSCULAPIUS, PHAETON; ORPHEUS, IDMON, ARISTÆUS, &c.

AS Apollo was a very gallant Deity, so he had a very numerous Issue of which it is necessary to give some Account, as they make a considerable Figure in poetical History. The first and most noted of his Sons was Æsculapius, whom he had by the Nymph Coronis. Some say that Apollo shot his Mother, when

[b] Virgil gives him this Name in his first *Georgic*.

— Vos, O clarissima Mundi  
Lumina, labentem cælo qui ducitis annum,  
Liber & alma Ceres.

big with Child of him, on Account of her Infidelity; but repenting the fact saved the Infant, and gave him to Chiron to be instructed [c] in Physick. Others report, that as King Phlegyas her Father was carrying her with him into Peloponnesus, her pains surprized her on the Confines of Epidauria, where to conceal her Shame she exposed the infant on a Mountain. However this be, under the Care of this new Master, he made such a Progress in the Medical Art, as gained him a high Reputation; so that he was even reported to Raise the Dead. His first Cures were wrought upon Ascles King of Epidaurus, and Aunes King of Daunia, which last was troubled with sore Eyes. In short, his success was so great, that Pluto, who saw the number of his Ghosts daily increate, complained to Jupiter, who killed him with his Thunderbolts.

Cicero reckons up three of his Name. The first the Son of Apollo worshipped in Arcadia, who invented the Probe and Bandages for Wounds; the second the Brother of Mercury, killed by Lightning: and the third the Son of Arsippus and Arsinoe, who first taught the Art of Tooth-drawing and Purgings. Others make Æsculapius, an Egyptian King of Memphis, antecedent by a thousand Years to the Æsculapius of the Greeks: The Romans numbered him amongst the Dii Adskititii, or such as were raised to Heaven by their Merit, as Hercules, Castor, and Pollux, &c.

The Greeks received their knowledge of Æsculapius from the Phœnicians and Egyptians. His Chief Temples were at Pergamus, Smyrna, at Trica, a City of Ionia, and the Isle of Coos; in all which, votive Tablets were hung up [d], shewing the Diseases cured by his Assistance; but his most famous Shrine was at Epidaurus, where every five Years in the Spring, solemn Games were instituted to him nine Days after the Isthmian Games at Corinth.

[c] Ovid, who relates the Story of Coronis, in his fanciful Way tells us that Corvus, or the Raven, who discovered her Amour, had, by Apollo, his Feathers changed from black to white.

[d] From these Tablets or votive Inscriptions, Hippocrates is said to have collected his Aphorisms. The



The Romans grew acquainted with him by an Accident; a Plague happening in Italy, the Oracle was consulted, and the Reply was, that they should bring the God Æsculapius from Epidaurus. An Embassy was appointed of ten Senators at the Head of whom was Q. Ogulnius. These Deputies on their Arrival, visiting the Temple of the God, a huge Serpent came from under the Altar, and crossing the City, went directly to their Ship and lay down in the Cabbin of Ogulnius, upon which they set sail immediately; and arriving in the Tiber, the Serpent quitted the Ship, and retired to a little Island opposite the City, where a temple was erected to the God, and the pestilence ceased.

The Animals sacrificed to Æsculapius were the Goats, some say on account of her nursing him; others, because this creature is unhealthy, as labouring under a perpetual Fever. The Dog and the Cock were sacred to him on account of their Fidelity and Vigilance. The Raven was also devoted to him for its Forecast, and being skilled in Divination. Authors are not agreed as to his being the inventor of Physick, some affirming he only perfected that Part which relates to the Regimen of the Sick.

Let us now seek for the Origin of this Fable. The public Sign or Symbol exposed by the Egyptians in their Assemblies, to warn the People to mark the Depth of the Inundation, in order to regulate the Ploughing accordingly, was the Figure of a Man with a Dog's Head carrying a Pole with Serpents twisted round it, to which they gave the Names of Anubis [a], Thaut [b], and Æsculapius [c]. In process of time they made Use of this Representation for a real King, who by the Study of Physick sought the Preservation of his Subjects. Thus the Dog and the Serpent became the Characteristicks of Æsculapius amongst the Romans and Greeks, who were entirely Strangers to the original meaning of these Hieroglyphicks.

[a] From Hannobeach, which in Phœnician signifies the Barker or Warner. Anubis.

[b] The Word Tayant, signifies the Dog.

[c] From Aish Man, and Caleph, Dog comes, Æscalaph the Man-Dog, or Æsculapius.

*Aesculapius* had, by his Wife *Epione*, two Sons; *Machaon* and *Podalirius*, both skilled in Surgery, and who are mentioned by *Homer* at the Siege of *Troy*, and were very serviceable to the Greeks. He had also two daughters, called *Hygiea* and *Jaso*.

This Deity is represented in different Attitudes. At *Epidaurus* his Statue was of Gold and Ivory [a], seated on a Throne of the same Materials, his Head crowned with Rays and a long Beard, having a knotty Stick in one Hand, the other entwined with a Serpent, and a Dog lying at his Feet. The *Phliasians* depicted him as beardless; and the Romans crowned him with Laurel, to denote his descent from *Apollo*. The Knots in his Staff signify the difficulties that occur in the Study of Medicine.

*Phaeton* was the Son of *Apollo*, and the Nymph *Clymene*. Having a dispute with *Epaphus*, the Son of *Jupiter* and *Io*, the latter upbraided him, that he was not really the son of his Father, and that his Mother only made use of that Pretence to cover her Infamy. The Youth, fired at this Reproach, by his Mother's Advice carried his complaint to his Father *Phœbus*, who received him with great Tenderneſs and to allay his disquietude, swore by *Styx* to grant him whatever he requested, as a mark of his acknowledging him for his Son. *Phaeton* boldly asked the direction of the Solar Chariot for one Day. The Father at once grieved and surprized at the Demand, used all Arguments in vain to dissuade him from the Attempt; but being by his Oath reduced to submit to his obstinacy, he gave him the Reins, with the best Directions he could how to use them. The Ambition of our young Adventurer was too fatal to himself. He lost his Judgment and way together; and *Jupiter*, to prevent the World being set on Fire was obliged with his Thunderbolts to hurl him from his seat into the River *Erianius* or *Po*. His sisters *Phaethusa*, *Lamætia* and *Phæbe* lamented his Loss so incessantly up-

[a] This Image was the Work of *Thrasymedes* the Son of *Arignotus*, a Native of *Paris*.



on the Banks that the Gods changed them into Black Poplar Trees whose juice produces the Electrum or amber. Cynus King of Liguria, no less grieved for his loss, was changed into a Swan, a Bird which became after sacred to Apollo. This Story makes a very considerable Figure in Ovid [a] who has out-done himself on this Subject.

A late Author offers an ingenious conjecture, with regard to this Fable [b]. Linen-Cloth was the great Manufacture of Egypt, and the bleaching of it consequently of great Importance. The Image exposed for directing this, was a Youth with Rays round his Head, and a Whip in his Hand, seated on an Orb, to which they gave the Name of Phaeton, [c], and Ben-Climmah, (d). Probably the months of May, June, and July, were the three sisters of Phaeton, because during these months they washed their linen white, of which Cygnus, or the Swan, the friend of Phaeton, is a further symbol. Now as the word Albanoth applied to these Months [e], signifies also Poplar Trees, it gave rise to this Metamorphosis.

Orpheus was the Son of Phœbus, by the Muse Calliope [g]. He was born in Thrace, and resided near Mount Rhodope, where he married Eurydice a Princess of that Country. Aristeus a neighbouring Prince, who fell in Love with her, attempted to surprize her and in her Flight, to escape his Violence, she was killed by the Bite of a Serpent. Her disconsolate Husband was so affected at his Loss, that he descended by the Way of Tœnarus to Hell, in order to recover her. As Music and Poetry were to him hereditary Talents he exerted them in so powerful a manner that

[a] Ovid Metamorph. Lib. II, in Principio.

[b] La Pluche Hist de Cieux.

[c] From Pha the Month, and Eton Linen, is made Phaeton; that is, the Indiction of the Linen Works.

[d] Ben-Climmah, the son of hot Weather. Hence the Story of Phaeton's burning the World.

[e] Albanoth, or Lebanoth, signifies the whitening Fields or Yards for Bleaching.

[g] Some make him the Son of Ocagrus and Calliope.

Pluto and Proserpine were so far touched, as to restore him his beloved Consort on one Condition that he should not look back on her, till they came to the Light of the World. His impatient Fondness made him break this Article, and he lost her for ever. Grieved at her Loss he retired to the Woods and Forests, which it is said were sensible of his Harmony [a]. But the Mœnades or Baccha, either incensed at his vowing a widowed Life, or as others say, instigated by Bacchus, whose Worship he neglected [b], tore him in Pieces, and scattered his Limbs about the Fields, which were collected and buried by the Muses His Head and Harp, which were cast into the Hebrus, were carried to Lesbos, and the former interred there. His Harp was transported to the Skies, where it forms one of the Constellations. He himself was changed into a Swan, and left a Son called Methon, who founded in Thrace a City of his own Name. Ovid has given this whole Story [c], but contrary to his usual Method, has broke the Thread of it, by interpersing it in different parts of his Work.

It is certain that Orpheus may be placed as the earliest Poet of Greece; where he first introduced Astronomy, Divinity, Musick, and Poetry, all which he had learned in Egypt. He wrote many Volumes in natural Philosophy and Antiquities [d]. of which only a few imperfect Fragments have escaped the Rage of Time. In his Book of Stones he says of himself,  
 ‘ He could understand the Flight and Language of  
 ‘ Birds, stop the Course of Rivers, overcome the poi-

[a] Ovid: *Metam.* Lib. XI. in Principio.

[b] Others say by Venus, on account of his despising her Rites and that the Nymphs excited by her, tore him in Pieces in struggling who should have him.

[c] In his Xth and XIth Books.

[d] He wrote a Book of Hymns and Treatises on the Generation of the Elements; on the Giants War; on the Rape of Proserpine; on the Labours of Hercules; of Stones, on the Rites and Mysteries of the Egyptians.



son of Serpents. and even penetrate the Thoughts of the Heart [i].

Let us seek the Origin of this Fable once more in Egypt, the Mother Country of Fiction. In July when the Sun entered Leo, the Nile overflowed all the Plains. To denote the publick Joy at seeing the Inundation rise to its due height, they exhibited a Youth playing on the Lyre or Sistrum, and sitting by a tame Lion. When the Waters did not increase as they should, this Horus was represented stretched on the back of a Lion as dead. This Symbol they called Oroph or Orpheus (k). to signify that Agriculture was then quite unseasonable and dormant. The Songs they amused themselves with at this dull Season, were called the Hymns of Orpheus; and as Husbandry revived immediately after, it gave Rise to the Fable of Orpheus returning from Hell. The Isis placed near this Horus they called Eurydice (a), and as the Greeks took all these figures in the literal and not the Emblematical Sense, they made Eurydice the Wife of Orpheus.

Idmon was the son of Apollo by Asteria, and attended the Argonauts in their Expedition to Colchis, being famed for his Skill in Augury; but wandering from his Companions, as they occasionally landed, he was killed by a wild Boar.

Another of the Children of Apollo was Linus, whom he had by the Nymph Terpsichore. He was born at Thebes, and eminent for Learning, if it be true that Thamyris, Orpheus, and Hercules were all his Scholars. Some say he was slain by the latter for ridiculing him; but if Orpheus (as others affirm) lived a hundred Years before Hercules, it is rather probable that Linus was the Disciple of Orpheus. However this be-

[i] This probably gave Rise to the Fable of his making Rocks and Forests move to his Lyre.

[k] From Oroph, Occiput, or back part of the Head.

[a] From Eri, a Lion; and Daca, tamed, is formed Eridica, Eurydice, or the Lion tamed, i. e. the Violence or Rage of the Inundation overcome.

Linus wrote on the Origin of the World, the courses of the Sun and Moon, and the production of Animals

After all, Linus was only a Symbol of the Egyptians, which the Greeks according to Custom, personated. At the end of Autumn or Harvest, the Egyptians fell to their night work of making Linen Cloth [a], and the figure then exposed was called Linus [b] and denoted the sitting up or watching during the Night.

Aristæus was the Son of Apollo, by Cyrene a virgin Nymph, who used to accompany him in Hunting, and whom he first fell in Love with on seeing her encounter a Lion. He was born in Lybia. He received his Education from the Nymphs, who taught him to extract Oil from Olives, and to make Honey, Cheese, and Butter; all which arts he communicated to Mankind. On this account he was regarded as a rural Deity. From Africa he passed into Sardinia and Sicily, from whence he travelled into Thrace, where Bacchus initiated him in his Mysteries. We have already mentioned how his Passion occasioned the Death of Eurydice, to revenge which the Wood-Nymphs destroyed his Bee-hives. Concerned at this Loss he advised with his Father, and was told by the Oracle, to sacrifice Bulls to appease her shade; and having followed this Advice, the Bees which issued from their Carcasses fully supplied the Damages he had sustained [c]. He died near mount Hæmus, and was deified on account of the Services he had done Mankind by his useful Inventions. He was also honoured in the Isle of Coos, for his calling the Etesian winds to relieve them at a time of excessive heat. Herodotus says that he appeared at Cyzicum after his death, and three hundred and forty years after, was seen in Italy at Metapontum, where he enjoined the

[a] This was their chief Manufacture.

[b] Linus, from Lyn, to watch, whence our Word Lines, that is, the work, for the time of doing it.

[c] Virgil hath introduced this Story with great Elegance and Propriety, in his IVth Georgick, l. 314.



Inhabitants to erect a Statue to him near that of Apollo; which on consulting the Oracle, they performed.

Circe was the Daughter of Phœbus, by Peris the Child of Oceanus, and a celebrated Sorceress. Her first Husband was a King of the Sarmatæ, whom she poisoned, for which she was expelled the Kingdom, and fled to a Promontory on the Coast of Tuscany, which afterwards took her Name. Here she fell in love with Glaucus one of the Sea Deities, who preferring Scylla to her she changed her into a Sea Monster. Picus, King of the Latins, her next Favourite, for rejecting her Addresses was metamorphosed into a Woodpecker.

The most remarkable of Circe's Adventures, was with Ulysses. This Prince returning from Troy, was cast away on her coast, and his Men by a drink she gave them, were transformed to Swine, and other Beasts. Ulysses was preserved by Mercury, who gave him the Herb Moly, to secure him from her enchantments, and instructed him, when she attempted to touch him with her wand, to draw his Sword, and make her swear by Styx, she would use him as a Friend, otherwise he would kill her. By this means, he procured the Liberty of his Companions, and continued a Year with Circe, who bore him two Children viz. Agrius and Latinus. Circe had a Sepulchre in one of the Isles, called Pharmacusæ, near Salamis.

Circe was no other than the Egyptian Isis whose Horus, or attending Image, every Month assuming some different Form, as a human Body, with the Heads of a Lion, Dog, Serpent, or Tortoise, gave Rise to the Fable of her changing Men by her Enchantments into these Animals. Hence the Egyptians gave her the Name of Circe, which signifies the Enigma.

Apollo had many other Children. Æthusa the daughter of Neptune bore him Elutherus. By Evadne he had Janus; by Atria, Miletus, Oaxes and Arabus, who gave his Name to Arabia; by Melia he had Ismenius

Ismenius, and Tanarus; by Aglaia, Thestor; by Manto, Mopsus; by Anathrippe, Chius; by Achalide, he had Delphus, and many others, too tedious to enumerate.

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CHAP. XXXI. Of the MUSES, and PEGASUS, the GRACES, and the SIRENS.

**T**HESE celebrated Goddesses, the Muses, were the Daughters of Jupiter and Mnemosyne, though some think them born of Cœlus. Their Number at first was only three or four [e], but Homer and Hesiod have fixed it at Nine [f], which it has never since exceeded. They were born on Mount Pierus, and educated by the Nymph Eupheme.

They had many Appellations common to them all, as Pierides from the place of their Birth; Heliconides, from Mount Helicon in Bœotia; Parnassides, from the Hill of Parnassus in Phocis; Citherides from Mount Citheron, a place they much frequented; Aonides, from Aonia; Hippocranides, Aganripides, and Castalides, from different Fountains consecrated to them, or to which they were supposed to resort.

In general they were the tutelar Goddesses of all sacred Festivals and Banquets, and the Patronesses of all polite and useful Arts. They supported Virtue in Distress, and preserved worthy Actions from Oblivion. Homer calls them the Mistresses and Correctresses of Manners [g]: With regard to the Sciences, these

[e] Mneme, Aede, Melete, that is, Memory, Singing, and Meditation, to which some add Thelxiope.

[f] Some assign as a Reason for this, that when the Citizens of Sicyon directed three skilful Statuaries, to make each three Statues of the three Mutes, they were all so well executed, that they did not know which to chuse, but erected all the Nine, and that Hesiod only gave them Names.

[g] Hence old Bards and Poets were in such High Esteem, that when Agamemnon went to the Siege of Troy, he left one with Clytemnestra, to keep her Faithful, and Egisthus could not corrupt her, till he had destroyed this Counsellor,



Sisters had each a particular Province or department, though Poetry seemed more immediately under their united Protection.

Calliope (so called from the Sweetness of her Voice) presided over Rhetorick, and was reckoned the first of the Nine Sisters.

Clio, the Second (a), was the Muse of History, and takes her Name from her immortalizing the Actions she records,

Erato (b), was the Patroness of elegiac, or amorous Poetry, and the Inventress of Dancing. To Thalia (c), belonged Comedy, and whatever was gay, amiable, and pleasant. Euterpe, (named from her Love of Harmony) had the care of Tragedy.

Melpomene, (so styled from the Dignity and Excellency of her song) was the Guardian Muse of Lyric and Epic Poetry (d).

Terpsichore was the Protectors of Musick, particularly the flute (e). The Chorus of the ancient Drama was her Province, to which some add Logick.

To Polyhymnia (g) belonged that Harmony of Voice and Gesture, which gives a Perfection to Oratory and Poetry, and which flows from just sentiments and a good memory.

Urania was the Muse whose Care extended to all divine or celestial Subjects such as the Hymns in Praise of the Gods, the Motions of the heavenly Bodies, and whatever regarded Philosophy or Astronomy (g).

The Muses, tho' said to be Virgins, were no Enemies to Love (h). We have already taken Notice of Calliope and Terpsichore yielding to the Addresses of

(a) From Kleos Glory (b), from Heros, Love (c), from Thalia, to flourish or revive (d), from Meios poiein, to make a Concert or Symphony.

(e) Terpein tois chorois, to delight in Choruses.

(g) From Polus and Mneia, a great Memory.

(h) From Ouranos, Heaven.

(i) The Virginitie or Chastity of the Muses, is a Point disputed by the Ancient Writers, though the Majority inclines in their Favour.

Apollo. If their complaisance, was solely owing to the Resentment of Venus, who inspired the Flames of Love, to revenge the Death of her favourite Adonis; it must be owned that the Muses have since been sufficiently devoted to her Service.

The Muses were themselves not wholly free from Revenge, as appears in the story of *Thamyris*. This Person was the Son of *Pharammon*, and the Nymph *Agriopa*, and born at *Oderfœ*, once a famous City of *Thrace*. He became so excellent a proficient in Music that he had the Courage, or Vanity to contend (a) with the Muses; but being overcome, they not only punished him with the Loss of sight and Memory but caused *Jupiter* to cast him into Hell to expiate his Impiety.

The Muses were represented crowned with Flowers or Wreaths of Palm, each holding some Instrument or token of the Science or Art over which she presided. They were depicted as young, and the Bird sacred to them was the Swan [b].

To trace the Origin of these fabulous Deities, it is necessary to observe, that the nine emblematical Figures, which were exhibited among the Egyptians, to denote the nine Months, during which that Country was freed from the inundation, had each some instrument, or Symbol, peculiar to the Business of the Months, as a Pair of Compasses, a Flute, a Mask, a Trumpet, &c. All these Images were purely hieroglyphical, to point out to the People what they were to do, and to ascertain their Use, they were called the nine Muses [c]. The Greeks who adopted this Groupe of Emblems as so many real Divinities, took

[a] *Thamyris* wrote a Poem on the Wars of the Gods with the Titans, which exceeded every Thing that had appeared of the Kind before.

[b] Perhaps because it was consecrated to their master *Apollo*.

[c] From the Word *Mose*, that is, saved or disengaged from the Waters; whence the Name of *Moses* given to the Hebrew Lawgiver, so near did the Phœnician and Egyptian Languages agree, with some small Difference of Pronunciation only, made two distinct Tongues.



Care to give each a particular Name, suited to the Instruments they bore, and which threw a new Disguise over the Truth.

The Graces are also Attendants of the Muses, tho placed in the Train of Venus [a]: Some make them the Daughters of Jupiter and Eurynome, others of Bacchus and Venus. They were three, Aglaia, Thalia and Euphrosyne, Names relative to their Nature [b]. The Lacedemonians and Athenians knew but two, to whom they gave different Appellations [c]. Eteocles, King of the Orchomenians, was the first who erected a Temple to them.

Pegasus was a winged Horse produced by the Blood which fell from Medusa's Head, when she was killed by Perseus. He flew to Mount Helicon, the Seat of the Muses, where, with a stroke of his Hoof, he opened a fountain called Hippocrene, or the Horses Spring [d].

The unravelling these Figures, will convince us how justly they belong to this Article, as they complete its Illustration. Near the nine female Figures, which betokened the dry Season, were placed three others representing the three Months of Inundation, and were drawn sometimes swathed, as incapable of using their Hands and Feet. These were called Charitout (e), or the Diverce. The Resemblance of this word to the Greek Charites, which signifies Thanksgivings or Favours, gave Rise to the Fable of the Graces, or three Goddesses presiding over Benefits and outward Charms.

[a] I chuse to place them here on account of the Explanation of the Fable under one View.

[d] Aglaia, or Honesty, to shew that Benefits should be bestowed freely: Thalia, or flourishing, to denote that the Sense of Kindness ought never to die; and Euphrosyne, or Cheerfulness, to signify that Favours should be conferred and received with mutual Pleasure.

[c] The Spartan Graces were Clito and Phaena; those of Athens, Auro and Hegemo.

[d] Fons Caballinus. See Persius, Satyr I.

[e] From Charat, to divide, comes Charitout the Separation of Commerce.

Yet, as during the Inundation, all Parts could not be so fully supplied, but that some commerce was necessary they had recourse to small Barks, to sail from one City to the other. Now the emblematical Figure of a Ship or Vessel, in Egypt and Phœnicia, was a winged Horse (a) by which Name the Inhabitants of Cadiz, a Phœnician Colony, called their Vessels. Now if the Muses and Graces are the Goddesses which preside over Arts and Gratitude, this Emblem becomes unintelligible. But if we take the nine Muses for the three Months of Action and Industry, and the three Graces for the three months of inundation and rest, the winged horse, or Boat with sails, is a true picture of the End of Navigation, and the return of Rural Toils. To this Figure the Egyptians gave the name of Pegasus [b], expressive of its true meaning. All these images transplanted to Greece, became the Source of endless Confusion and Fable.

By the Latin and Greek Poets, the Graces are represented as beautiful young Virgins, naked, or but very slightly cloathed (c), and having Wings on their Feet. They are also joined Hand in Hand, to denote their Unity.

The Syrens were the Daughters of Achelous. Their lower Parts were like Fishes, and their upper like Women; but they were so skilled in Musick, that they insnared all who heard them to Destruction. Presuming to contend with the Muses, they were vanquished and stripped at once of their Feathers and Voices, as a punishment for their Folly.

The Egyptians sometimes represented the three Months of Inundation by Figures half Female and half Fish, to denote to the Inhabitants their living in the midst of the Waters. One of these Images bore

[a] Strabo Geograph. Lib. II. p. 99. Edit. Reg. Paris.

[b] From Pag to cease, and Sus a Ship, Pegasus, or the Cause of Navigation.

[c] Solutis Gratia Zonis. Ode xxx. 5.

Junctæque Nymphis Gratia decentes.

Alternoterram quatiant Pede. Horace, Lib. I. Ode iv. 5.



in her hand the Sistrum, or Egyptian Lyre, to shew the general Joy at the Floods arriving to its due Height, which was the Assurance of a succeeding Year of Plenty. To these Symbols they gave the Name of Syrens (a), expressive of their real Meaning. The Phœnicians, who carried them into Greece, represented them as real Persons, and the Greeks and Romans had too strong a taste for the Fabulous, not to embellish the story (b).

CHAP. XXXII. Of DIANA, LUNA, OR HECATE.

**H**AVING treated of the God of Wit and Harmony, with his Offspring and Train, let us now come to his Twin Sister Diana, the Goddess of Chastity, and the Daughter of Jupiter and Latona. Her Father, at her Request, granted her perpetual Virginity, bestowed on her a bow and Arrows, appointed her Queen of the Woods and Forests (c), and assigned her a Guard of Nymphs to attend her (d). She became the Patroness of Hunting thus; Britomartis a Huntress Nymph, being one Day entangled in her own Nets, while the wild Boar was approaching her; vowed a Temple to Dianna, and so was preserved. Hence Diana had the name of Dictynna. Others relate the story differently, and say that Britomartis, whom Diana favoured on account of her passion for the chase, flying from Minus her Lover, fell into the Sea, and was by her made a Goddess.

The adventures of Diana make a pretty considerable figure in poetical History, and serve to shew that the Virtue of this Goddess, if inviolable, was also very severe. Acteon experienced this Truth to his

[a] From Shur, a Hymn, and ranan to sing.

[b] Hence our imaginary Form of the Mermaid.

[c] Montium Custos nemorumque Virgo. Horat Lib. III.

[d] Sixty Nymphs, called Oceaninæ, and twenty of the Asiæ,

*Coſt.* He was a young Prince, the Son of Ariſtaeus and Autonoe, the daughter of Cadmus, King of Thebes. As he was paſſionately fond of that ſport, he had the Miſfortune one Day to diſcover Diana bathing with her Nymphs. The Goddeſs incenſed at the intruſion, changed him into a Stag; ſo that his own Dogs miſtaking him for their Game, purſued and tore him to pieces. Ovid has wrought up this ſcene with great Art and Imagination (a).

The Truth of this fable is ſaid to be as follows; Actæon was a Man of Arcadia, a great lover of Dogs and Hunting, and by keeping many Dogs, and ſpending his time in hunting on the mountains, he entirely neglected his domeſtic Affairs, and being brought to Ruin was generally called the wretched Actæon, who was devoured by his own Dogs.

Meleager was another unhappy Victim of her Reſentment, and the more ſo as his puniſhment was owing to no crime of his own. Oeneus his father, King of Ætolia, in offering ſacrifices to the Rural Deities, had forgot Diana. The Goddeſs was not of a character to put up with ſuch a Neglect. She ſent a huge wild Bear into the fields of Caledon, who laid every thing waſte before him. Meleager, with Theſeus and the virgin Atalanta, undertook to encounter it. The Virgin gave the monſter the firſt wound, and Meleager who killed it, preſented her the ſkin, which his Uncles took from her, for which he ſlew them. Althæa his mother, hearing her two brothers had periſhed in this quarrel, took an uncommon Revenge. She remembered at the Birth of her ſon, the fates had thrown a Billet into the Chamber, with an Affurance the boy would live as long as that remained unconſumed. The Mother had till now carefully ſaved a Pledge on which ſo much depended; but inſpired by her preſent fury ſhe threw it in the flames, and Meleager inſtantly ſeized with a conſuming Diſeaſe expired as ſoon as it was burnt. His Siſters,

[a] Ovid Lib. iii. 131.



who excessively mourned his Death, were turned into Hen Turkeys. Ovid has not forgot to embellish his Collection with this story (a).

Others relate the story of Meleager thus: Diana had, to avenge herself of Oeneus, raised a War between the Curetes and Ætolians. Meleager, who fought at the Head of his Father's Troops, had always the Advantage, till killing two of his Mother's Brothers, his Mother Althæa loaded him with such Imprecations, that he retired from the field. The Curetes upon this advanced, and attacked the Capital of Ætolia. In vain Oeneus presses his son to arm and repel the Foe; in vain his mother forgives and intreats him. He is inflexible till Cleopatra his wife falls at his feet, and Represents their mutual danger. Touched at this, he calls for his Armour, issues to the fight, and repels the Enemy.

Nor was Diana less rigorous to her own sex: Chione the daughter of Dædalion, being carested both by Apollo and Mercury, bore Twins, Philamon the son of Apollo, a famous Musician, and Autolicus the son of Mercury, a skilful Juggler or Cheat. The mother was so imprudent to boast of her shame, and prefer the Honour of being Mistress to two Deities, to the modesty of Diana, which she ascribed to her want of Beauty. For this the Goddess pierced her Tongue with an Arrow, and deprived her of the Power of future boasting or calumny.

The River Alpheus fell violently enamoured of Diana, and having no hopes of success, had Recourse to Force. The Goddess fled to the Letrini, where she amused herself with Dancing, and with some Art so disguised herself and her Nymphs, that Alpheus no longer knew them. For this these people erected a Temple to her.

During the Chase one Day, Diana accidentally shot Chenchrius, Son of the Nymph Pryene, who be-

[a] Ovid Lib. viii. 261.

wailed him so much that she was turned into a Fountain.

Diana had a great Variety of Names; she was called Cynthia and Delia, from the place of her Birth; Artemis, on account of her Honour and modesty. By the Arcadians, she was named Orrhosa, and by the Spartans, Orthia. Her Temples were many, both in Greece and Italy; but the most considerable was at Ephesus, where she was held in the highest Veneration. The plan of this magnificent Edifice was laid by Ctesiphon, and the structure of it employed for 220 Years, the ablest Architects and Statuaries in the World. It was set on Fire by Erostratus, on the day that Alexander the Great came into the World; but was soon rebuilt with equal Splendor under Democritus, who also built the City of Alexandria.

The Sacrifices offered to Diana, were the first fruits of the Earth, Oxen, Rams and white Hinds; human Victims were sometimes devoted to her in Greece, as we find in the case of Iphigenia. Her festival was on the Ides of August, after which time all hunting was prohibited.

Diana was represented of an uncommon high Stature, her hair dishevelled, a Bow in her hand, and a quiver at her back, a Deer skin fastened to her breast, and her purple Robe tucked up at the knees with Gold buckles or clasps, and attended by Nymphs in a Hunting-Dress with nets and hounds.

Diana was also called Dea Triformis, or Tergemina; on account of her triple character of Luna in Heaven, Diana on Earth, and Hecate in the infernal Regions; tho' the actions of the first and last are ascribed to her under the second Name (a).

Luna was thought to be the daughter of Hyperion and Theia. The Egyptians worshipped this Deity both as Male and Female, the men sacrificing to it as Luna, the Women as Lunus, and each Sex on these

[a] Hesiod makes Luna, Diana and Hecate, three distinct Goddesses.



Occasions, assuming the Dress of the other. Indeed this Goddess was no other than the Venus Urania, or Cœlestis of the Assyrians, whose Worship and Rites the Phœnicians introduced into Greece. Under this Character Diana was also called Lucina, (a Name she held in common with Juno) and had the protection of Women in Labour [d], though some make Lucina a distinct Goddess from either [e]. By this Name she was adored by the Ægeenes and Eleans.

If Diana was so rigid in point of Chastity on Earth, her Virtue grew a little more relaxed when she got to the Skies. She bore Jupiter a Daughter there, called Erfa, or the Dew, and Pan, who was not the most pleasing of the Gods, deceived her in the shape of a white Ram. But her most celebrated Amour was with Endymion [f] the Son of Æthlius, and Grandson of Jupiter who took him up into Heaven; where he had the insolence to solicit Juno, for which he was cast into a profound sleep. Luna had the Kindness to conceal him in a Cave of Mount Latmos in Caria, where she had fifty Daughters by him, and a Son called Ætolus, after which he was again exalted to the Skies.

The Fable of Endymion had its Origin in Egypt. These people in the Neomenia, or Feast, in which they celebrated the ancient state of Mankind, chose a Grove or some retired shady Grotto, where they placed an Isis, with her Crescent or Moon, and by her side an Horus asleep, to denote the security and repose which Mankind then enjoyed. This Figure they called Endymion [g], and these Symbolical Fi-

[d] It is said she assisted Latona her Mother at the Birth of Apollo; but was so terrified at the Pains that she vowed perpetual Virginity.

[e] Some make Lucina the Daughter of Jupiter and Juno, and born in Crete.

[f] Others affirm, that Endymion was a King of Elis, much given to Astronomy and Lunar Observations, for which he was said to be in Love with the Moon, and caressed by her.

[g] From En, a Grotto or Fountain; and Dimion, Resemblance, is made Endimion, or the Grotto of the Representation.

gures, like the rest, degenerated into Idolatry, and became the Materials for fabulous History.

As the Moon, Diana was represented with a Crescent on her head, in a silver Chariot drawn by white Hinds, with Gold Harness, which some change to Mules, because that Animal is barren [h]. Some make her Conductors a white and black Horse [i]; others Oxen on account of the lunar Horns.

Hecate was the Daughter of Jupiter and Ceres.— As to the Origin of the Name there is some Variation [k]. She was the Goddess of the infernal Regions, and on that account is often confounded with Proserpine. She presided over Streets and Highways; for which cause she was called Trivia, as also Propylæa, because the Doors of Houses were under her protection (a). The Appellation of Brimo was given her on account of her dreadful shrieks, when Mars, Apollo, and Mercury, meeting her in the Woods attempted to ravish her. She was also famous for Botany, especially in discovering baneful and poisonous Herbs and Roots; as also for her skill in Enchantments and magical Arts; in the practice of which her Name was constantly invoked (b). Hesiod has given a very pompous Description of the Extent of her Power (c). She was styled in Egypt, Buhastis.

As Hecate, Diana was represented of an excessive Height, her Head covered with frightful snakes, and her Feet of a serpentine Form, and surrounded with Dogs, an Animal sacred to her, and under whose

[h] To express that the Moon had no Light of her own, but what she borrowed from the Sun.

[i] To Express the Wane and Full of the Moon.

[k] Either from ekathen at a distance, because the Moon darts her Rays afar off; or from Hekaton a Hundred, because a Hecatomb was the usual Victim.

(a) At every New Moon the Athenians made a Supper for her in the open Street, which in the Night was eaten by the poor People.

(b) So Dido in Virgil, calls on

Tergeminam Hecaten, tria Virginis ora Dianæ. *Æn. IV.*

(c) Theogony, l. 411.



Form she was sometimes Represented. She was also esteemed the Goddess of inevitable Fate.

If we have Recourte to the Egyptian Key, we shall find this threefold Goddess the same symbol with the Juno and Cybele we have already treated of. The Greek Sculptors had too good a Taste to endure the Head of the Bull or Goat on their Deities, which they borrowed from that Country. They therefore altered these hieroglyphical Figures to their own mode; but took care to preserve the Attributes by disposing them in a more elegant manner. The Lunar symbol amongst the Egyptians was called Hecate, or [a] Achete, and by the Syrians, Achot. The latter also styled her Deio, or Deione [b], and Demeter. The Crescent and Full Moon over her Head at the Neomenige, made her mistaken for that Planet, and the time of the Interlunia, during which she remained invisible, she was supposed to take a Turn to the invisible World, and so got the Name of Hecate. Thus the tripartite Goddess arose. The Meaning of the antient symbols was confounded and forgot, and a senseless Jargon of Fable and superstition introduced in its place, a point which can never be too exactly attended to, on this occasion.

CHAP. XXXIII. OF MERCURY.

WE shall now give the History of a Deity neither famous for his Truth and Honesty, tho' he makes no inconsiderable Figure in the celestial catalogue. Mercury was the son of Jupiter and Maia, daughter of Atlas, and born on Mount Cyllene, in Arcadia. He was suckled by Juno, some of whose milk falling from his mouth on the Heavens, produced the Galaxy. He began to display early his Talent for

[a] Achate, the only or excellent or achet in [the Syriac] the Sister.

[b] Deio, or Deione, from Dei, sufficiency; or Demeter from Dei and Matar, Rain i. e. Plenty of Rain.

Theft, as we have observed under the article of Apollo. Being careffed, when an Infant in Vulcan's arms, he stole away his Tools. The same Day he defeated Cupid at wrestling, and while Venus praised him after his Victory, he found Means to convey away her Cetus. He pilfered Jupiter's Sceptre, and had done the same thing by his Thunderbolts, but they were too hot for his Fingers. His manner of treating Battus is worth relating. This man saw him stealing King Admetus's cows from Apollo his herdsman. To bribe him to silence he gave him a fine Cow, and the Clown promised to keep it secret. Mercury to try him, assumed another shape, and offering a higher Reward, the Fellow told all he knew, on which [a] the God turned him into a touch-stone.

Mercury had several appellations. He was called Hermes [b] and Cyllenius, from his Temple upon Mount Cyllene. Nor were his Employments less various. He was the Cupbearer to Jupiter till Gany-mede took his place. He was the messenger of the Gods, and the tutelar God of Roads and Cross ways [c], the inventor of Weights and Measures, and the Guardian of all merchandize and commerce, tho' this office, seems but ill to agree with the actions ascribed to him. He was in a peculiar manner the Protector of learning, being the first Discoverer of Letters, and the God of Rhetorick and Oratory. He was also famous for his skill in Musick, and so eloquent, that he was not only the Arbitrator of all Quarrels amongst the Gods, but in all leagues and Negotiations particular Regard was paid [d] to him.

[a] Ovid has given a fine Description of this Incident. *Metam. Lib. II. 680.*

[b] Hermes, the interpreter, because he imparted the minds of the Gods to men.

[c] Where the Greeks and Romans placed certain Figures called Hermæ, from him, being of Marble or Brass, with the Head of a Mercury, but downwards of a square Figure.

[d] As the Feciales, or Priests of Mars, proclaimed War; so the Caduceatores, or Priests of Mercury, were employed in all Embassies and Treaties of Peace.



Together with Tellus and Pluto, Mercury was invoked amongst the terrestrial Gods. In Conjunction with Hercules he presided over wrestling and the Gymnastick Exercises, to shew that Address on these Occasions should always be joined to force. He was also believed to preside over dreams, tho' Morpheus claims a share with him in this Department.

Annually in the middle of May a Festival was celebrated to his Honour at Rome; by the Merchants and Traders who sacrificed a Sow to him, intreating he would prosper their business, and forgive their Frauds. In all sacrifices offered to him, the tongues of the Victims were burnt which custom was borrowed from the Megarenses. Persons who escaped imminent Danger sacrificed to him a Calf with Milk and Honey. The Animals sacred to him were the Dog; the Goat and the Cock.

By his sister Venus he had a son called Hermophroditus, a great Hunter; a Wood Nymph, called Salmacis, fell in love with him, but had the mortification to be repulsed. Upon this, inflamed by her passion, she watched near a Fountain where he used to bathe, and when she saw him naked in the Water, rushed to embrace him: but the Youth still avoiding her, she pray'd the Gods their bodies might become one, which was immediately granted: and what was yet more wonderful, the Fountain retained the Virtue of making all those Hermophrodites who used its Waters [a]

A late Author gives this story another Turn. He says, the Fountain Salmacis [b] being inclosed with high Walls, very indecent scenes passed there; but that a certain Greek of that Colony building an Inn there for the entertainment of strangers, the Barbarians, who Resorted to it, by their intercourse with the Greeks, became softened and civilized; which gave Rise to the fable of their changing their sex.

[a] See Ovid's Description of this Adventure. Metam. Book IV.

[b] In Caria, near the City of Halicarnassus.

Mercury had other Children, particularly *Pas*, *Dolops*, *Echion*, *Caicus*, *Erix*, *Bunus*, *Phares*, and the *Lares*, with several others. Such was the Mercury of the Greeks and Romans.

But the Origin of this Deity must be looked for amongst the Phanicians; whose Image is the symbolical Figure of their great Ancestor and Founder, and the proper Arms of that People. By the Bag of Money which he held, was intimated, the Gains of Merchandize. By the wings with which his Head and Feet were furnished, was shadowed the shipping of that people, their extensive Commerce and Navigation. The Caduceus, with which [a] he was said to conduct the spirits of the Deceased to Hades, pointed out the great Principles of the Soul's Immortality, a state of [b] rewards and Punishments [c] after death, and a [d] Resuscitation of the Body. It is described as producing three leaves together; hence called by Homer the golden three leaved wand. The doctrine alluded to by this, was more distinctly taught by the Emblems adorning the Hermetic Wand: For to the Extremity of it was annexed the Ball or CIRCLE. TWO SERAPHS entwined the Rod; over which were EXPANDED WINGS, forming the compleat Hieroglyphic of THE MIGHTY ONES. The name of Mercury is a compound of the Celtic *Merc*, Merchandize [e]; and *Ur*, a man; and corresponds very exactly with the Hebrew Etymology, rendering the meaning of the Word *Cnaan* or *Canaan*, a Merchant or Trader.

This symbolical figure (like many others, which at first were very innocent) became in time the Object of idolatrous worship to most Nations. We are not to

[a] Virgaque levem coerces

— Aurea turbam.

[b] Tu pias lætis animas reponis

— Sedibus.

HORACE.

[c] Hac alias sub trista Tartara mittit.

[d] Dat somnos adimitque.

VIRGIL.

[e] From *Racal*, to trade, comes *Marcolet*, Merchandize.



Wonder that the Egyptians particularly, whose Country was the Land of Ham, the Father of Canaan, should do honour to this Figure, and apply it to their Purposes: For it is more than probable that, being so near at hand, he might be greatly assisting to his Brother Mizraim in the Settlement of that Country; besides the Consideration of their After-Obligations to his Descendant the Phœnician, who is also called the Egyptian, Hercules.

CHAP. XXXIV Of VENUS.

THE next Deity that offers, is that powerful Goddess whose influence is acknowledged by Gods and Men. Cicero mentions four of this Name [f]; but the Venus generally known is she who is fabled to have sprung from the Froth or Fermentation raised by the Genitals of Saturn, when cut off by his Son Jupiter, and thrown into the Sea. Hence she gained the Name of Aphrodite [g]. As soon as born she was laid in a beautiful Couch or Shell, embellished with Pearl, and by gentle Zephyrs waisted to the Isle of Cytus in the Egean sea, from whence she sailed to Cyprus which she reached in April. Here as soon as she landed, Flowers rose beneath her Feet, the Hours received her, and braided her hair with golden Fillets, after which she was by them waisted to Heaven. Her Charms appeared so attractive in the Assembly of the Gods, that scarce one of them but what desired her in Marriage. Vulcan, by the Advice of Jupiter, put Poppy in her Nectar, and, by intoxicating her gained Possession.

Few of the Deities have been so extensively worshipped, or under a greater variety of Names. She

[f] The 1st the Daughter of Cœlum; the 2d the Venus Aphrodita; the 3d born of Jupiter and Dion<sup>2</sup>, and the Wife of Vulcan, and the 4th Astarte, or the Syrian Venus, the Mistress of Adonis.

[g] From Aphris, Froth, tho' some derive it from aphraein to run mad, because all Love is Infatuation or Frenzy.

was called Cytherea, Paphia, Cypria, Erycina, Idalia, Acidalia, from the places where she was in a particular manner adored. Other Appellations were given her from her principal Attributes. She was styled *Victrix* [h], to denote her resistless sway over the Mind; *Amica*, from her being propitious to Lovers; *Apaturia*, from the Deceit and Inconstancy of her *Votaries*; *Ridens*, from her Love of Mirth and Laughter [i]; *Hortensis*, from her influencing the Vegetation of Plants and Flowers; *Marina*, from her being Born of the Sea; *Melanis*, from her delighting in nocturnal [k] Amours; *Meretrix*, from the Prostitution of her *Votaries*; and *Genetrix*, from her presiding over the Propagation of Mankind. The Epithet of *Migonitis*, was given her from her power in the Management of Love (a), and that of *Murcia* and *Myrtœa*, on account of the Myrtle consecrated to her. She was named *Verticordia*, from her power of changing the Heart; for which Reason the Greeks styled her *Epitrophia*. The Spartans called her *Venus Armata*, because when besieged by the Messenians, their Wives unknown to their Husbands, raised the Siege. The Romans also termed her *Barbata*, because when a disease had seized the Women, in which they lost all their Hair, on their Prayers to Venus it grew again. A Temple was dedicated to her by the Appellation of *Calva*; because when the Gauls invested the Capitol the Women offered their Hair to make Ropes for the Engines. She had also the Epithet of *Cluacida* (b), from her Image being erected in the place where the Peace was concluded between the Romans and Sabinians.

[h] Under this Character she is represented leaning on a Shield, and carrying Victory in her Right Hand, and a Scepter in her Left. At other Times with a Helmet, and the Apple of Paris in her Hand.

[i] Horace, Lib. I. Ode 2, *Sive tu mavis Erycina ridens*, Homer calls her *Phisomeides*, or the Laughter-loving Queen.

[k] From *melas*, black, because Lovers chuse the Night.

(a) From *mignumi*, to mix or mingle; so Virgil,

— *Mixta Deo Mulier*.

(b) From *Cluo* to fight.



Let us now enquire a little into the Actions ascribed to this Goddess. Her conjugal Behaviour we shall see under the Article Vulcan, and find it was none of the most edifying. Her Amours were numerous. Not to mention Apollo, Neptune, Mars and Mercury, who all boasted of her Favours [c]. She had Æneas [d] by Anchises, but her principal Favourite was Adonis, the Son of Cynaras, King of Cyprus and Myrrha, and a youth of incomparable beauty, unfortunately in Hunting, killed by a wild Boar. Venus who flew to his assistance, received a prick in her Foot with a Thorn, and the Blood which dropped from it produced the Damask Rose [e]; but coming too late to save him, she changed him into the Flower Anemone, which still retains a Crimson Colour [f]. After this she obtained of Proserpine, that Adonis should continue six Months with her on Earth, and six Months remain in the lower Regions.

The most remarkable Adventure of Venus, was her famous contest with Juno and Minerva for Beauty. At the Marriage of Peleus and Thetis, the Goddesses Discord resenting her not being invited, threw a golden Apple amongst the company with this Inscription, Let it be given to the fairest [g]. The Competitors for this prize, were the three Deities above-mentioned. Jupiter referred them to Paris, youngest Son to Priamus, King of Troy, who then kept his Father's Flocks on Mount Ida. Before him the Goddesses appeared, as most say, naked, Juno of-

[c] By Apollo she had Elestryon and five Sons; by Neptune, Eryx, and Meligunis a Daughter; by Mars, Timor, and Pallor; and by Mercury, Hermaphroditus.

[d] She immortalized Æneas, by purifying and anointing his Body with ambrosial Essence, and the Romans deified him by the Name of Indiges. We have several ancient Inscriptions, Dea Indigeti.

[e] Ovid, Lib X. 505.

[f] Some mythologized this Story, to signify by Adonis the Sun, who during the Summer Signs, resides with Venus on the Earth, and during the Winter with Proserpine. The Wild Boar which killed him is the Cold.

[g] Detur Pulchriori.

ferred him Empire or Power; Minerva Wisdom; and Venus endeavoured to bribe him with the Promise of the Fairest Woman in the World. Fatally for himself and Family, the Shepherd was more susceptible of Love, than of Ambition or Virtue, and decided the Point in favour of Venus. The Goddesses Rewarded him with Helen [a], whom he carried off from her Husband Menelaus, King of Sparta, and the Rape gave Rise to that formidable Association of the Greek Princes, which ended in the Destruction of his Family and the Ruin of Troy.

Venus, however propitious she was to Lovers, was very severe to such as offended her. She changed the Women of Amathus in Cyprus, into Oxen for their Cruelty. The Propætides, who denied her Divinity, grew so shamelessly impudent, that they were said to be hardened into stones [b]. Hippomenes and Atalanta, were another Instance of her Resentment; for after she had assisted him to gain the Virgin, on their neglect to pay her the due Offerings, she infatuated them so, that they lay together in the Temple of Cybele, who, for that Profanation, turned them into Lions [c].

Nor was she less favourable to her Votaries. Pygmalion a famous Statuary, from a Notion of the Inconveniencies of Marriage, Resolved to live single. He had, However, formed a beautiful Image of a Virgin, in Ivory, with which he fell so deeply enamoured, that he treated it as a real Mistress, and continually solicited Venus, by Prayers and Sacrifices, to animate his beloved statue. His wishes were granted, and by this enlivened Beauty he had a Son called Paphos, who gave his Name to the City of Paphos, in Cyprus [d].

[a] Such Helen was, and who can blame the Boy,  
Who in so bright a Flame consumed his Troy?

WALLER.

[b] See Ovid, Lib. X. l. 238.

[c] See the Article of Cybele, and Ovid, Lib. X. 560.

[d] Ovid, Lib. X. 245.



A Goddess so universally owned and adored could not fail of Temples. That of Paphos in Cyprus, was the principal. In that of Rome, dedicated to her by the Title of Venus Libitina, were sold all Things necessary for Funerals. She had also a magnificent Shrine built for her by her son Æneas, on Mount Eryx in Sicily. The sacrifices usually offered to her were white Goats and Swine, with Libations of Wine, Milk, and Honey. The Victims were crowned with flowers or Wreaths of Myrtle. The Birds sacred to her were the Swan, the Dove, and the Sparrow.

So far for the Venus Pandemos, or Popularis, the Goddess of wanton and effeminate Love; but the Antients had another Venus whom they stiled Urania and Celistis, (who was indeed no other than the Syrian Astarte) and to whom they ascribed no Attributes but such as were strictly chaste and virtuous. Of this Deity they admitted no corporeal Resemblance, but she was Represented by the Form of a Globe ending conically [a], and only pure Fire was burnt on her Altars. Her sacrifices were called Nephalia, on account of their sobriety, only honey and wine being offered; but no Animal Victims except the Heifer, nor was the Wood of Figs, Vines or Mulberries suffered to be used in them.

This Distinction of two Venuses, the chaste and the Impure one, leads us to the true Explication of the Fable. In the different Attributes of the Egyptian Isis, we see those contradictory Characters explained. The Isis crowned with the Crescent Star or some of the Zodiacal Signs, is the celestial Venus. The Isis with the terrestrial Symbols, such as the Heads of Animals, a Multitude of Breasts, or a Child in her Lap, became the Goddess of Fruitfulness and Generation, and consequently the Venus Pandemos. As the latter was regarded as a Divinity propitious to

[a] This Manner of Representation was borrowed from the Arabians and Syrians, who thought the Deity was not to be expressed by any corporeal Form.

Luxury and Pleasure, it is no Wonder if she soon gained the Ascendant over her Rival. In Phœnicia and Egypt, the young Girls [a] consecrated to the service of the terrestrial Isis, usually resided in a tent or Grove near the Temple, and were common prostitutes; whereas those devoted to the celestial Isis or Venus Urania, were strictly chaste. These Tabernacles were called the Pavillion of the Girls [b] and gave Rise to the Name of Venus, ascribed to the Goddess of Love. The Syrians also called the terrestrial Isis, Mylitta, or Illithye [c], and the Greeks and Romans adopted the same Name. Thus the symbolical Isis of Egypt, after producing the different Deities of Cybele, Rhea, Vesta, Juno, Diana, Luna, Hecate, and Proserpine, formed also the different Characters of the common and celestial Venus; so easily do Superstition and Invention multiply the Objects of Idolatry.

As Venus was the Goddess of Love and Pleasure, it is no Wonder if the Poets have been lavish in the Description of her Beauties. Homer and Virgil have [d] given us fine Pictures of this Kind. Nor were the antient Sculptors and Painters negligent on so interesting a Subject. Phidias formed her statue of Ivory and Gold, with one Foot on a Tortoise [e]. Scopas

[a] They were called Kistophoroi, or Basket-Bearers, because they carried the Offerings.

[b] Succoth Venoth, the tabernacle of the Girls. The Greeks and Romans, who could not pronounce the word Venoth, called it Venos or Venus, and hearing the Tents of Venus so often mentioned, took it for the Name of the Goddess herself.

[c] From jeled, to beget comes Illitta, Generation; which the Latins well expressed by Diva Genitrix, or Genitalis. See Horace, Carmen Seculare, l. 14.

[d] She said and turning round, her Neck she show'd,  
That with celestial Charms divinely glow'd;  
Her waving Locks immortal Fragrants shed,  
And breath'd ambrosial Sweets around her Head:  
' In flowing Pomp her radiant Robe was seen,  
' And all the Goddess sparkled in her Mien.'

PITT'S Virgil AENEID l. 402.

[e] This Statue was at Elis, and the Tortoise was designed to shew that Women should not go much abroad, but attend their domestic affairs.

represented



Represented her Riding on a He-Goat, and Praxiteles wrought her statue at Cnidos, of white Marble, half opening her lips and smiling. Apelles drew her as just emerged from the sea, and pressing the water out of her Hair, a piece that was reckoned inestimable. It were endless to mention the Variety of Attitudes in which she is represented in Antique Gems and Medals [a]; sometimes she is cloathed in Purple glittering with Gems, her Head crowned with Roses, and drawn in her Ivory Car, by Swans, Doves, or Sparrows. At others she is represented standing with the Graces attending her; but in all positions Cupid her son is her inseparable Companion. I shall only add that the statue called the Medicean Venus; is the best figure of her which time has preserved.

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CHAP. XXXV. Of the Attendants of VENUS, viz. CUPID, HYMEN, and the HORÆ, or Hours,

**B**EFORE we close the Article of Venus, it is necessary to give some Account of the Deities who were usually represented in her Train, and formed a Part of that State in which she usually appeared.

The first of these is Cupid. Some make him one of the most ancient of the Deities, and say he had no Parents; but succeeded immediately after Chaos. Others Report, that Nox, or Night, produced an Egg, which having hatched under her sable wings, brought forth Cupid, or Love, who with golden Pinions immediately flew through the whole World [b]. But the common Opinion is, that Cupid was the Son of

[a] See a great number of these in Mr. Ogle's Antiquities, illustrated by ancient Gems, a Work, which it is a great Loss to the Publick, that ingenious and worthy Gentleman did not live to finish.

[b] Others make him the Son of Porus the God of Counsel, who being drunk, begot him on Penia the Goddess of Poverty. Others the Son of Coelus and Terra, and some of Zephyrus and Flora.

Mars and Venus, and the Favourite Child of his Mother who without his Aid, as she confesses in Virgil, could do little execution. Indeed the Poets, when they invoke the Mother, seldom fail to make their joint Addresses to the Son (a). Perhaps this Consciousness of his own Importance, rendered this little Divinity so arrogant, that on many Occasions he forgets his filial Duty. This Cupid belonged to the Venus Paademos, or Popularis, and was called Anteros, or Lust.

But the Antients mention another Cupid, son of Jupiter and Venus, of a nobler Character, whose delight it was to raise refined Sentiments of Love and Virtue, whereas the other inspired base and Impure Desires. His Name was Eros, or true Love. Eros bore a golden Dart, which caused real Joy and Affection; Anteros a leaden Arrow, which raised a fleeting passion, ending in Satiety and disgust.

Cupid was Represented usually naked, to show that Love has nothing of its own. He is armed with a Bow and Quiver full of Darts, to shew his Power of the mind; and crowned with Roses, to shew the delightful but transitory Pleasures he bestows. Sometimes he is depicted blind, to denote that Love sees no

faults in the object beloved; at others he appears with a Rose in one hand and a Dolphin in the other; sometimes he is seen standing between Hercules and Mercury, to signify the Prevalence of Eloquence and Valour in Love; at others he is placed near Fortune, to express how much the Success of Lovers depends on that inconstant Goddess. He is always drawn with Wings, to typify, that nothing is more fleeting than the passion he excites.

The Egyptian Horus, which attended the terrestrial Isis, or the Venus Popularis, or Pandemos, was, according to the custom of the Neomeniæ, Represented with different attributes, sometimes with the wings of the Etesian wind, at others, with the club of Hercules [b], the Arrows of Apollo, sitting on a Lion,

[a] See Horace, Lib. I. Ode xxx. & Passim.

[b] There is a Gem in Mr. Ogle answering this Description.  
driving



Driving a Bull, tying a Ram, or having a large Fish in his Nets. These signs of the different seasons of the year gave Rise to as many fables. The empire of Eros or love, was made to extend to Heaven and Earth, and even to the depths of the Ocean; and this little, but powerful child, disarmed Gods and Men.

Hymen the second attendant of Venus, was the God of marriage, and the Son of Bacchus and that Goddess [a]. He is said to be born in Attica, where he made it his business to rescue Virgins carried off by robbers, and to restore them to their Parents. On this account all Maids newly married offered Sacrifices to him; as also to the Goddess of Concord. He was invoked in the nuptial ceremony [b] in a particular Manner.

This God was Represented of a fair Complexion, crowned with Amaranth, or the Herb Sweet Marjoram, and robed in a Veil of Saffron Colour (representative of the Bridal Blushes) with a Torch lighted in his hand, because the Bride was carried always home by a Torch Light.

Every one knows it was a constant Custom of the oriental Nations, on the Wedding-day, to attend the Bridegroom and Bride with Torches and Lamps. The Chorus on these Occasions was Hu! Humeneh! Here he comes! This is the Festival (c)! The Figure exhibited on this Occasion in Egyp<sup>t</sup>, was a young Man bearing a Lamp or Torch, placed near the female Figure, which denoted the day of the Month fixed for the Ceremony.

The Graces, who always attended Venus, have been already described with the Muses under the article of Apollo.

The Horæ, or Hours, were the Daughters of Jupiter and Themis, and the Harbingers of Apollo. They were also the Nurses of Venus, as well as her Dressers, and made a necessary part of her Train.

[a] Hymen is thought to be the Son of the Goddess Venus Urania or the Celestial Venus.

[b] They repeated often the words, O Hymen! O Hymenæ.

[c] From Hu, lo! or here he is, and Meneh the Feast or Sacrifice, comes Hymenæus

## CHAP XXXVI. Of VULCAN.

**T**HOUGH the Husband should usually precede the Wife, yet Vulcan was too unhappy in Wedlock to obtain this Distinction. There were several of the Name [a], but the principal who arrived at the Honour of being deified, was the son of Jupiter and Juno, or as others say, of Juno alone: However this be, he was so remarkably deformed, that his Father threw him down from Heaven to the Isle of Lemnos, and in the Fall he broke his Leg [b]. Others Report that Juno herself, disgusted at his sight hurled him into the sea, where he was nursed by Thetis [c].

The first Residence of Vulcan on earth, was the Isle of Lemnos [d], where he set up his Forge, and taught men how to soften and polish Brass and Iron. From thence he removed to the Liparean Isles near Sicily, where, with the Assistance of the Cyclops, he made Jupiter fresh Thunderbolts, as the old grew decayed. He also wrought an Helmet for Pluto, which Rendered him invisible, a Trident for Neptune that shakes both Land and Sea, and a Dog of Brass for Jupiter, which he animated so, as to perform [e] all the natural Functions of the Animal. Nor is this a wonder; when we consider that at the Desire of the same God, he formed Pandora, who was sent with the fatal Box to Prometheus. as has been related in its

[a] The 1st, said to be the Son of Coelus; the 2d, the son of Nilus, called Opas; the 3d, the Vulcan, son of Jupiter and Juno, mentioned above; and the 4th, the son of Mænalus, who resided in the Vulcanean or Liparean Isles.

[b] He was caught by the Leranians, or he had broke his Neck. It was added, he was a whole Day in falling.

[c] Others report he fell on the Land, and was nurse by Apes; and that Jupiter expelled him the Skies for attempting to rescue Juno, when she conspired against him.

[d] Because Lemnos abounds in Minerals and hot Springs.

[e] Jupiter gave this Dog to Europa, she to Procris, and by her it was given to Cephalus her Husband, and by Jupiter after turned to a Stone.



In short, Vulcan was the general Armourer of the Gods. He made Bacchus a golden Crown to present Ariadne, a chariot for the Sun, and another for Mars. At the Request of Thetis, he fabricated the divine Armour of Achilles, whose shield is so beautifully described by Homer [a]; as also the invincible Armour of Æneas, at the Intreaty of Venus. To conclude with an Instance of his Skill this way, in Revenge for his Mother Juno's Unkindness, he presented her a golden Chair managed by such unseen Springs, that when she sat down in it she was not able to move till she was forced to beg her Deliverance from him.

Vulcan like the rest of the Gods had several names or appellations: He was called Lemnius, from the isle of Lemnos, consecrated to him; Mulciber, or Mulcifer, from his art of softening Steel and Iron. By the Greeks, Hephaistos, from his delighting in Flames or Fire; and Ætneus and Lipareus, from the Places supposed to be his Forges [b]. As to his Worship, he had an Altar in common with Prometheus [c], and was one of the Gods who presided over Marriage, because he first introduced the Use of Torches at the Nuptial Rites. It was customary with many Nations, after Victory, to gather the Enemy's Arms in a heap, and offer them to Vulcan, His principal Temple was in a consecrated Grove at the foot of Mount Ætna, guarded by Dogs, who had the Discernment to distinguish his Votaries, to tear the Vicious and fawn upon the Virtuous.

The proper Sacrifice to this Deity was a Lion, to denote the resifless Fury of Fire. His Festivals were different: At those called Protervia (amongst the Romans) they ran about with lighted Torches. The Vulcania were celebrated by throwing living Animals into the Fire. The Lampadophoria were Races performed to his Honour, where the contention was to car-

[a] See Iliad, Lib. 18.

[b] On Account of the Volcanoes and fiery Eruptions there.

[c] Prometheus first invented Fire, Vulcan the Use of it, in making Arms and Utensils.

ry lighted torches to the goal; but whoever overtook the person before him, had the privilege of delivering him his torch to carry, and to retire with Honour.

Vulcan, however disagreeable his person was, was enſible of Love: His firſt Paſſion was for Minerva, and he had Jupiter's Conſent to make his Addreſſes to her, but his courtſhip was too ill-placed to be ſucceſſful. He was more fortunate in his Suit to Venus, tho' he had no great Reaſon to boaſt his Lot. The Goddeſs was too great a beauty to be conſtant, and Vulcan too disagreeable to be happy. She choſe Mars for her Gallant, and the Intrigue for ſome time went on ſwimmingly. As Apollo or the Sun, had a friendſhip for the Husband, Mars was particularly fearful of his diſcovering the Affair, and therefore ſet a Boy called Alectryon, or Gallus, to warn him and his fair Miſtreſs, of the Sun's Approach. The Centinel unluckily fell aſleep and the Sun ſaw them together, and let Vulcan preſently into the ſecret. The Black ſmith God to revenge the Injury, againſt their next meeting, contrived ſo fine and imperceptible a Net Work, that they were taken in their Guilt, and expoſed to the Ridicule of the Gods, till releaſed at the interceſſion of Neptune. Mars, to puniſh Alectryon for his neglect, changed him into a Cock, who to atone for his Fault, by his crowing, gives conſtant notice of the Sun riſe [a].

This Deity, as the God of Fire, was repreſented variously in different Nations. The Egyptians depicted him proceeding out of an Egg placed in the Mouth of Jupiter, to denote the radical or natural heat diffuſed through all created Beings. Some Hiſtorians make him one of the firſt Egyptian Kings, who for his goodneſs was deified; and, add, that King Menes erected a noble Temple to him at Thebes, with a Coloſſal Statue ſeventy-five Feet high. The Phœnicians adored him by the name of Crifor, and thought him the Author and Cause of Lightning, and all fiery Exhalations. Some Writers confound him

a] See Ovid, Lib. IV. 167.



with the Tubal Cain of Scripture. In ancient Gems and Medals of the Greeks and Romans, he is figured as a lame, deformed, and squalid Man, Working at the Anvil, and usually attended by his men, the Cyclops, or by some God or Goddess who comes to ask his Assistance.

To examine into the Ground of this Fable, we must have once more Recourse to the Egyptian Antiquities. The Horus of the Egyptians was the most mutable figure on Earth; for he assumed shapes suitable to all Seasons of Time, and Ranks of People: To direct the Husbandmen, he wore a rural Dress. By a change of Attributes, he became the Instructor of the Smiths and other Artificers; whose Instruments he appeared adorned with. This Horus of the Smiths had a short or lame Leg, to signify, that Agriculture or Husbandry halts without the Assistants of the Handicraft or mechanic Arts. In this Apparatus he was called Mulciber [a], Hephaistos [b], and Vulcan [c]; all which Names the Greeks and Romans adopted with the Figure, which as usual they converted from a Symbol to a God. Now as this Horus was removed from the side of the beautiful Isis (or the Venus Pandemos) to make Room for the martial Horus, exposed in time of War, it occasioned the Jest of the assistants, and gave Rise to the Fable of Vulcan's being supplanted in his Wife's Affections by the God of War.

[a] From Malac, to direct and manage; and Ber or Beer, a Cave, or Mine, comes Mulciber, the King of the Mines or Forges.

[b] From Aph, Father, and Esto Fire, is form'd Ephaisfo, or Hephestion the Father of Fire.

[c] From Woll, to work, and Canan, to hasten, comes Vulcan, or Work finished.

## CHAP. XXXVI. Of the Offspring of VULCAN.

**T**HOUGH Vulcan had no Issue by Venus, yet he had a pretty numerous Offspring. We have already mentioned his passion for Minerva: This Goddess coming one Day to bespeak some Armour of him, he attempted to ravish her, and in the struggle his seed fell on the Ground, and produced the Monster Erichthonius [a]. Minerva nourished him in her Thigh, and afterwards gave him to be nursed by Aglauros, Pandrosus and Herse, but with a strict caution not to look in the Cradle or Coffer which held him. The first and last neglecting this Advice ran mad, Erichthonius being born with deformed, or as some say Serpentine Legs, was the first inventor of Chariots to ride in. He was the 4th King of Athens, and a Prince of great Justice and Equity.

Cacus another son of Vulcan, was of a different Character. He was a notorious Robber, and received his Name from his consummate Villany [b]. He fixed himself on Mount Aventine, and from thence infested all Italy with his depredations; but having stolen some Oxen from Hercules, he dragged them backwards to his Cave [c], that the Robbery might not be discovered by the Track. Hercules, however passing that way, heard the lowing of his cattle, broke open the Doors, and seizing the Wretch put him to death.

A third son of Vulcan, Caculus [d], so called from his little Eyes, resembled his Brother Cacus, and lived by Prey. It is said his Mother sitting by the fire, a spark flew into her Lap, upon which she conceived. Others say some Shepherds found him in the fire as soon as born. He founded the City Præneste.

[a] Derived from Eridos and Cthonos, or Earth and contention.

[b] From Kakos, bad or wicked.

[c] Virgil has given a fine Description of this Cave, but he makes him but half a Man. See *AENEID* VIII. 194.

[d] It is thought the noble Roman Family of Cæcili derive their Name from him. See *Virgil*, *AENEID* X. 544, and *AENEID* VII. 680.



By his wife Aglaia, one of the Graces, Vulcan had several sons, as Ardalus, the Inventor of the Pipe called Tibia. Brotheus, who being deformed like his Father, destroyed himself in the Fire, to avoid the Reproaches he met with. Æthiops, who gave his Name to the Æthiopians, before called Æthereans, Olenus the Founder of a City of his own Name in Bœotia, Ægyptus from whom Egypt was called, Albion, Periphenus, Morgion, Acus and several others.

CHAP. XXXVIII. Of the Cyclops and Polyphemus.

THE Cyclops were the Sons of Neptune and Amphitrite. The principal were Brontes, Steropes, and Pyracmon, though their whole Number was above a hundred. They were the journeymen of Vulcan. It is said, as soon as they were born Jupiter threw them into Tartarus, but that they were delivered at the Intercession of Tellus, and so became the Assistants of our God. They had each but one Eye [a] placed in the middle of their Foreheads, and lived on such Fruits and Herbs as the Earth brought forth without Cultivation. They are Reported to have built the Walls of Mycenæ and Tyrinthe with such massy stones, that the smallest required two Yoke of Oxen to draw it. The Dealers in Mythology say, that the Cyclops signify the vapours raised in the air which occasion Thunder and Lightning.

With these we may class Polyphemus, though he was the son of Neptune, having like the Cyclops but one eye; but of so gigantick a Stature, that his very Aspect was terrible. His abode was in Sicily, where he surprized Ulysses and his Companions, of whom he devoured three; but Ulysses making him drunk, blinded him with a firebrand, and so escaped with the

[a] From Kuklos Circulus, and Ops Oculus, that is the one-eyed Man.

rest. Virgil hath given us a fine Description of this Scene [a].

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CHAP. XXXIX OF MINERVA OF PALLAS.

WE come next to Minerva or Pallas, one of the most distinguished of the Dii Majores, as being the Goddess of Sciences and Wisdom. Cicero mentions five [b] of this Name; but the most considerable was the Daughter of Jupiter, not by any infamous Amour, nor even by the conjugal Bed, but the Child of his Brain. It is said her Father seeing Juno barren through Grief, struck his Forehead, and three Months after came forth Minerva [c]. On the Day of her Nativity it rained Gold at Rhodes [d]. Her first Appearance on Earth was in Libya, where beholding her own Beauty in the Lake Triton, she from thence gained the Name of Tritonis [e].

[a] See Virgil Aeneid, Lib. III. 620, but the whole Description, tho' admirable, is too long to be copied here.

[b] The 1st the Mother of Apollo, or Latona; the 2d produced from the Nile, and worshipped at Sais in Egypt; the 3d the Child of Jupiter's Brain; the 4th the Daughter of Jupiter and Corypha, who invented Chariots with Four Wheels; and the 5th the Child of Pallas whom she killed, because he attempted her Chastity.

[c] It is said Vulcan was the Midwife, by cleaving his Skull with a Hatchet; but that seeing an armed Virago come out instead of a Child he ran away. Others report, that when Jupiter swallowed Metis, one of his Wives, he was with Child of Pallas.

[d] Hence the Rhodians were the first who worshipped her, as Claudian remarks.

*Auratas Rhodiis imbres, nascente Minerva  
Induxisse Jovem ferunt.*

Some say it was because she taught them the Art of making Colossal Statues.

[e] An annual Ceremony was performed at this Lake by the Virgins, who in distinct Bodies attacked each other with various Weapons. The first that fell was esteemed not a Maid, and thrown into the Lake; but she who received most Wounds was carried off in Triumph.



She had besides several other appellations amongst the Greeks and Romans. She was called Pallas from the brandishing her Spear in War. Athena, because she was born full grown, and never suckled; whence also she obtained the name of Ametross, or Motherless. The Epithet of Parthenis, or the Virgin, was given her on account of her perpetual Chastity; that of Ergatis, or the Workwoman, for her Excellency in Spinning and Weaving; Musica, from her inventing the Pipe; Pylotis, because her Image was set up in the Gates; and Glaucopis, or green-ey'd, because her eyes were of that cast [a], like those of the Owl.

Minerva was the Goddess of War, Wisdom and Arts, such as Weaving, the making Oil, Musick, especially the Pipe (b); of building Castles, over which she presided; and, in short, was the Patroness of all those Sciences, which render Men useful to Society and themselves, and intitle them to the Esteem of Posterity.

We have already had occasion to observe how this Goddess vowed a perpetual Virginity, and in what manner she rejected the addresses of Vulcan. She was indeed very delicate on this point, for she deprived Tiresias of his sight, because he accidentally saw her bathing in the fountain of Helicon; but at the intercession of his mother Charicle, she relented so far, that to compensate his loss, she endued him with the Gift of Prophecy (c). Nor was she less severe to Medusa, who being ravished by Neptune in her temple, she revenged the Sacrilege, by turning her Locks into Snakes, and causing all who beheld her after to be changed into stones.

She was equally jealous of her Superiority in the Arts she invented. Arachne, a Lybian Princess, the

[a] Yet Homer and all the Poets call her the blue-ey'd Maid. See Pope.

[b] It is said, seeing her Cheeks reflected in the Water as she played, she threw away the Pipe with this Expression; That Musick was too dear if purchased at the Expence of Beauty.

(c) Ovid relates the Story of Tiresias very differently; for which see Metamorp. Lib. III. 316.

Daughter of Idmon, had the presumption to challenge her at Spinning. The Folly cost her dear; for Minerva struck her with the Spindle on the Forehead, for which attempting to hang herself through Despair, the Goddess turned her into a Spider, in which shape she still exercises the Profession she so much boasted [a]. The Reader may consult Ovid, if he would see this Story set in a beautiful Light.

As Conduct is opposite in military Affairs, to brutal Valour, so Minerva is always by the Poets placed in Contrast to Mars. Thus we see Homer makes her side with the Greeks in the Trojan War, while the other Deity takes the part of the Enemy. The Success is answerable to this Disposition [b], and we see Prudence and Discipline victorious over Valour without Counsel, and Force under no direction.

One of the most remarkable of Minerva's Adventures, was her Contest with Neptune, of which Notice has been taken under the Article of that Deity. When Cecrops founded Athens, it was agreed, that whoever of these two Deities should produce the most beneficial Gift to Mankind, should give Name to the new City. Neptune with a stroke of his Trident formed a Horse; Pallas caused an Olive to spring from the Ground, and carried the Prize. The meaning of this Fable was to point out, that Agriculture was to a rising Colony of more importance than Navigation.

Minerva was highly honoured, and had several Temples both in Greece and Italy. The Athenians, who always had a particular Devotion to her, as the Patroness of their City, in the flourishing State of their Republick erected a magnificent Temple to her by the Name of Parthenis, or the Virgin Goddess, in which they placed her Statue of Gold and Ivory thirty-nine Feet high, wrought by the Hands of Phidias. She had a stately Temple at Rome on Mount Aventine, where her Festival called Minervalia or Quinquatria, was celebrated for five Days successively

[a] See Ovid, Lib. VI. 1.

[b] See the Preface to Mr. Pope's Homer.



in the month of March. She had sometimes her Altars in common with Vulcan, sometimes with Mercury. The usual victim offered her was a white Heifer never yoked. The Animals sacred to her were the Cock, the Owl, and the Basilisk.

We must not here omit the Palladium (a), or that sacred statue which fell down from Heaven, and was preserved in Troy, as a treasure on whose safety that of the City depended. Diomedes and Ulysses found means to steal it, and the City was soon after taken and destroyed [b]. However, it is certain that Æneas brought either this or another of the same Kind with him into Italy, and deposited it at Lavinum, from whence it was removed to Rome, and placed in the Temple of Vesta. When this Edifice was consumed by fire Metellus a noble Roman, rushed in and brought it off, though with the loss of his Eyes, in Recompence for which heroic Action, he had the Privilege of coming to the Senate in a Chariot, that the Honour might in some degree allay the sense of his misfortune. The Romans indeed, vain of their Trojan descent, regarded the Palladium in the same Light with their Ancestors, and thought, the Security and Duration of their Empire were annexed to the possession of this Guardian Image.

Come we next to enquire into the mythological Birth and Origin of this fabled Goddess, who is no other than the Egyptian Isis under a new Dress or Form, and the same with the Pales or Rural Goddess of the Sabines [d]. The Athenians, who were an Egyptian Colony from Sais, followed the Customs of

[a] Authors differ as to this Palladium, some making it of Wood, and adding, it could move its Eyes and shake its Spear. Others say it was composed of the Bones of Pelops, and sold by the Scythians to the Trojans.

[b] Some assert it was a Counterfeit Palladium the Greek Generals stole away, and that Æneas saved the true One. Others make two Palladiums.

[c] To whose Honour th Feasts called Palilia were celebrated Now this Word is manifestly of Egyptian Derivation, being taken from Pillel to govern the City; whence comes Pelilah, the publick Order

their ancestors, by particularly applying themselves to raising Flax for Linen Cloth, and the cultivation of the Olive (a). Now the figure worshipped at Sais, as presiding over these Arts, was a Female in complete Armour. This as Diodorus tells us, was because the Inhabitants of this Dynasty, were both the best Husbandmen and Soldiers in Egypt. In the Hand of this Image they placed a shield with a full Moon depicted on it surrounded by serpents, the Emblems of Life and Happiness. And at the Feet of this symbol they placed an Owl, to shew it was a nocturnal sacrifice. To this they gave the Name of Medusa, (b) expressive of what she was designed to represent. The Greeks who were ignorant of the true Meaning of all this, did not think fit to put such a favourable sense on the Head of Medusa, which seemed to them an Object of Horror, and opened a fine Field for poetical Imagination. The pressing of the Olives did indeed turn Fruit into stones, in a literal sense; hence they made the Ægis or shield of Minerva petrify all who beheld it.

To remind the People of the Importance of their Linen manufactory, the Egyptians exposed in their Festivals another Image, bearing in her Right Hand the Beam or Instrument round which the Weavers Rolled the Warp of their Cloth. This Image they called Minerva (c). Now there are antient Figures of Pallas extant which correspond with this Idea (d). What still heightens the Probability of this is, that the Name of Athene given to this Goddess, is the very Word in Egypt for the flaxen thread (e) used in their Looms. Near this Figure, which was to Warn the Inhabitants of the Approach of the Weaving, or Winter-season, they placed another of an Insect, whose

[a] The City of Sais derived its Name from this Tree, Zaiti or Sais signifying the Olive.

[b] From Dush, to press comes Medusha or Medusa the Pressing. See Isai. xxv. 10.

[c] From Minevra, a Weaver's Loom.

[d] In the Collection of Prints made by M. De Crozat.

[e] Atona, Linen Thread. See Prov. vii. 16.



Industry seems to have given rise to this Art, and to which they gave the Name of Arachne [a], to denote its Application. All these emblems transplanted to Greece, by the Genius of that People, fond of the marvellous were converted into real Objects, and indeed afforded Room enough for the Imagination of their Poets to invent the Fable of the Transformation of Arachne into a Spider.

Minerva, by the Poets and Sculptors, is usually Represented in a standing Attitude completely armed, with a composed but smiling countenance, bearing a golden Breast plate, a Spear, in her Right Hand, and her terrible Ægis in her Left, having on it the Head of Medusa entwined with snakes. Her Helmet was usually entwined with Olives, to denote Peace is the end of War, or rather because that Tree was sacred to her. See her Picture in Cambray's Telemaque. At her Feet is generally the Owl, or the Cock; the former being the Emblem of Wisdom, the latter of War.

CHAP. XXXIX. Of MARS and BELLONA.

MARS was the son of Juno alone, who being chagrined that Jupiter should bear Minerva without her help, to be even with him consulted Flora, who shewed her a flower in the Olenian fields, on touching of which she conceived, and became the Mother of this dreadful Deity (b). Thero, or Fierceness, was his Nurse, and he received his Education amongst the Scythians, the most barbarous nation in the World, amongst whom he was adored in a particular manner, though they acknowledged no other God.

This Deity had different appellations. The Greeks called him Ares (c), either from the Destruction he

(a) From Arach, to make Linen Cloth.

(b) Others make him the Son of Jupiter and Juno, or of Jupiter and Erys.

(c) Either from arein, to kill, or from areo to keep silence.

causes, or the silence and vigilance observed in War. He had the Name of Gradivus from his Majestick Port; of Quirinus, when on the defensive, or at rest. By the ancient Latins he was stiled Salisubfulus, or the Dancer, from the Uncertainty that attends all martial enterprizes.

Mars was the God of War, and in high Veneration with the Romans, both on account of his being the Father of Romulus their Founder, and because their own Genius always inclined to conquest. Numa though otherwise a pacific Prince, having implored the Gods, during a great Pestilence, received a small Brass Buckler, called Ancile, from Heaven, which the nymph Egeria advised him to keep with the utmost care, the Fate of the Roman People and Empire depending on its Conservation. To secure so valuable a Pledge, Numa caused eleven more shields of the same Form to be made, and intrusted to the Care of these to an Order of Priests he instituted, called Salii, or the Priests of Mars, in whose Temple the twelve Ancilia were deposited. The Number of these Priests was also twelve, chosen out of the noblest Families, who on the 1st of March annually, the Festival of Mars, carried the Ancilia with great ceremony round the City, clashing their Bucklers, and singing hymns to the Gods, in which they were joined by a chorus of Virgins chosen to assist on this occasion, and dressed like themselves. This Festival was concluded with a grand Supper [b]

Augustus erected a magnificent Temple to Mars at Rome, by the title of Ultor, which he vowed to him, when he implored his Assistance against the Murderers of Julius Caesar. The Victims sacrificed to him were the Wolf for its Fierceness, the horse on account of its usefulness in war, the Woodpecker and Vulture for their ravenousness; the Cock for his Vigilance. He was crowned with Grass, because it grows in Cities depopulated by war, and thickest in Places moistened with human Blood.

[b] Called *Cœna Salaria*.



The History of Mars furnishes new Adventures. We have already related his Amour with Venns, by whom he had Hermione, contracted to Orettes, and afterwards married to Pyrrhus King of Epirus.

By the Nymph Bistonis, Mars had Tereus, who reigned in Thrace, and married Progne the Daughter of Pandion, King of Athens. This Princess had a Sister called Philomela, a great Beauty; and being desirous to see her, she requested her Husband to go to Athens and bring her Sister, with her Father's Permission, to her. Tereus, by the Way, fell in Love with his Charge, and on her rejecting his Solicitations, ravished her, cut out her Tongue, and enclosed her in a strong Tower, pretending to his Wife she died in the Journey. In this condition the unhappy Princess found means to embroider her Story, and send it to her Sister, who transported with Rage, contrived how to revenge the injury. First she brought her Sister home privately; next she killed her Son Itys, and served up his Flesh to his Father for Supper: After he had eat it, she exposed the head and told him what she had done; Tereus, mad with Fury, pursued the Sisters, who in their Flight became transformed, Progne to a Swallow, and Philomela to a Nightingale. Itys was by the Gods changed to a Pheasant, and Tereus himself into a Lapwing. Ovid has [d] given us this Story with his usual embellishments.

Mars married a Wife called Nerio, or Nerione [e], which in the Sabine tongue signifies valour or strength. He had several Children the principal of whom were Bythis, who gave his Name to Bythinia; Thrax, from whom Thrace was so called; Ænomans, Alcalaphus, Biston, Chalybs, Strymón, Parthenopaus, Tmolus, Pylus, Euenus, Calydon, &c.

This Deity having killed Halirothus the Son of Neptune, was indicted before the Assembly of the Gods for the Murder as well as for the Crime of de-

[d] See Ovid. Lib. VI. 413.

[e] Hence the Claudian Family at Rome are said to derive the Surname of Nero.

baunching Alcippe, sister to the deceased. Twelve Gods were present, of whom six were for acquitting him, so that by the Custom of the Court, when the Voices were equal, the favourable side carrying it, he came off. Some say this Trial was in the famous Areopagus, or Hill of Mars, at Athens, a Court, which in succeeding Time gained the highest Reputation, for the Justice and Impartiality of its proceedings [a].

Mars was neither invulnerable nor invincible; for we find him in Homer both wounded and pursued by Diomedes, but then it must be considered that Homer was so good a Patriot, that he always affects to disgrace the Gods, who took the Trojan's Part.

Mars, whatever his appearance be, was of Egyptian Original. This Nation was divided into three classes, the Priests, the Husbandmen, and the Artificers; of these the first were by their Profession exempt from War, and the last reckoned too mean to be employed in Defence of the State; so that their Militia was wholly taken from the second Body. We have already observed, that in the Sacrifices which preceded their military Expeditions, their Isis appeared in a warlike Dress, and gave Rise to the Greek Pallas or Minerva. The Horus which accompanied this Figure, was also equipped with this Helmet and Buckler, and called by the Name of Harits [b], or the formidable. The Syrians softened this word to Hazis (c); the Greeks changed it to Ares; the Gauls pronounced it Hesus; and the Romans, and Sabines, Waretts or Mars. Thus the military Horus of the Egyptians became personified and made the God of Combats or War.

[a] These Judges were chosen out of Persons of the most blameless Characters. They suffered no verbal Pleadings before them, lest a false Eloquence might varnish a bad Cause; and all their Sentences were given in writing and delivered in the Dark.

[b] From Harits violent or enraged. See Job xv. 20.

[c] Hazis (Syr) the terrible in War. Palm xxiv. 8. The Syrians also called him Ab Gueroth, or the Father of Combats; whence the Romans borrowed their Gradivus Pater.



Mars is usually described in a Chariot drawn by furious Horses, compleatly armed, and extending his Spear with the one hand, while with the other Hand he grasps a sword embrued in blood. His Aspect is fierce and savage. Sometimes Discord is represented as preceding his Car, while Clamour, Fear, and Terror appear in his Train. Virgil has given a Description of this God pretty much agreeable to this Idea [a].

Bellona is usually reckoned the sister of Mars, tho' some call her both his sister and wife. As her Inclinations were equally cruel and savage, she took a pleasure in sharing his dangers, and is commonly depicted as driving his chariot with a bloody whip in her hand. Appius Claudius built her a Temple at Rome where in her Sacrifices called Bellonaria, her Priests used to slash themselves with Knives. Just opposite stood the Columna Bellica, a Pillar from whence the Herald threw a Spear, when War was proclaimed against any nation. She is said to be the Inventress of the needle [b], from whence she took her name.

This Goddess is represented sometimes holding a lighted Torch or Brands, at others with a trumpet, her Hair composed of Snakes clotted with Gore, and her Garments stained with Blood, in a furious and distracted Attitude.

CHAP. XL. OF CERES.

IT may not be improper now to pass to softer Pictures, whose agreeableness may serve as a contrast to the stronger Images just displayed. As plenty and abundance Repair the Waste and Havock of War, we shall next to Mars introduce Ceres, a Divinity friendly and beneficent to Mankind.

This Goddess was the daughter of Saturn and Rhea. Sicily, Attica, Crete, and Egypt, claim the Honour of her Birth, each Country producing its

[a] Virgil Æneid VIII. 700.

[b] From Belone, a Needle.

Reasons, though the first has the general suffrage. In her Youth she was so beautiful, that her Brother Jupiter fell in Love with her, by whom she had Proserpine. Neptune next enjoyed her, but the Fruit of this amour is controverted, some making it a daughter, called Hira, others a horse, called Arion. Indeed as this last Deity carested her in that Form, the latter Opinion seems best founded. However this be, she was so ashamed of this last Affair, that she put on mourning garments, and retired to a Cave, where she continued so long, that the World was in danger of perishing for want [a]. At last Pan discovered her Retreat, and informed Jupiter, who by the intercession of the Parcæ, or Fates, appeased her, and prevailed on her to Return to the World.

For some time she took up her Abode in Corcyra, from whence she removed to Sicily, where the Misfortune befel her of the Rape of Proserpine her daughter, by Pluto. The disconsolate Mother immediately carried her complaints to Jupiter, upbraiding him with his permitting such an injustice to be committed especially on the Person of his own Daughter. But obtaining little satisfaction, she lighted her Torches at Mount *Ætna*, and mounting her Car drawn by winged Dragons, set out in search of her beloved Daughter. As her Adventures in this Journey were pretty Remarkable, we shall mention them in their Order.

Her first stop was at Athens, where being hospitably received by *Celeus*, she in Return taught him to sow Corn, and nourished his Son *Triptolemus* with celestial Milk by day, at night covering him with fire, to Render him immortal. *Celeus* out of Curiosity discovering this last particular, was so affrighted, that he cried out and Revealed it himself, on which the Goddess killed him. As to his son, *Ceres* lent him her Chariot, and sent him thro' the World to instruct Mankind in the Art of Agriculture.

[a] Because during her Absence the Earth produced no Cereals or Fruits.



She was next entertained by Hypothoon and Meganira [a] his Wife, who set Wine before her, which she refused, as unsuitable to her mournful Condition; but she prepared herself a Drink from an Infusion of Meal or Corn, which she afterwards used. Iambe [a] an attendant of Meganira, used to divert the Goddess with stories and jests, which she repeated in a certain kind of Verse. It happened, during a sacrifice made her here, that Abas, son to Meganira, derided the ceremony, and used the Goddess with opprobrious Language, whereupon sprinkling him with a certain mixture she held in her Cup, he became a Newt or Water Lizard. Erisichton also for cutting down a Grove consecrated to her, was punished with such an insatiable hunger that nothing could satisfy him, but he was forced to gnaw his own flesh.

From thence Ceres passed into Lycia, where being thirsty and desiring to drink at a Spring, the Clowns not only hindered her, but sullied and disturbed the Water, reviling her for her Misfortunes, upon which she turned them into Frogs. These Frogs tho' already punished for affronting his sister, had the Folly to ask Jupiter to grant them a King. He sent them a Frog whom they rejected, and desired another, upon which the God sent them a Water Serpent, who devoured them, and effectually convinced them of their Weakness.

It is disputed, who first informed Ceres where her Daughter was; some ascribe the Intelligence to Trip- tolemus, and his Brother Eubuleus; but the most part agree in giving the Honour of it to the Nymph Ar- thusa (a Fountain in Sicily)[c], who flying in the pursuit of the River Alpheus, saw this Goddess in the Infernal Regions.

We have but one Amour of Ceres recorded. Find- ing Jason the son of Jupiter and Electra asleep in a

[a] Hypothoon was the son of Neptune and Alope.

[b] The Daughter of Pan and Echo, and the Inventress of I- ambic Verse.

[c] The Daughter of Norcus and Doris, and a Companion of Diana.

Field newly ploughed up, she acquainted him with her passion, and bore him Plutus the God<sup>s</sup> of Riches; but Jove incensed to see his son become his Rival, killed him with a Thunderbolt.

Ceres had several Names; she was called Magna Dea, or the Great Goddess, from her Bounty in supporting Mankind; Melaina, from her black Cloathing; Euchlæa, from her Verdure; Alma, Altrix, and Mammosa, from her nourishing and impregnating all Seeds and Vegetables, and being as it were the common Mother of the World. The Arcadians, by way of Excellence, styled her Despoina, or the Lady. She was also honoured with the peculiar Epithet of Thesmophoris, or the Legislatress, because Husbandry first taught the use of Land-marks, and the Value of Ground, the Source of all Property and Law.

It must be owned this Goddess was not undeserving the highest Titles given her, considered as the Deity who first taught Men to plow and sow, to reap and house their Corn, to yoke Oxen, to make Bread, to cultivate all sorts of Pulse and Garden stuff (except Beans) tho' some make Bacchus the first Inventor of Agriculture. She also instructed mankind to fix Limits or Boundaries, to ascertain their Possession.

There was none of the celestial Assembly, to whom more solemn Sacrifices were instituted than to Ceres: The place where she was principally worshipped, was at Eleusis, where her Rites were performed in the most solemn and mysterious Manner. They were celebrated only once in five Years; all the matrons initiated, were to vow a perpetual Chastity. At the Commencement of the Festival, a Feast was kept for several Days, during which, Wine was banished the Altars. After this the Procession began, which consisted in the Carriage of the sacred Baskets or Cannisters, in one of which was inclosed a Child with a golden Seraph, a Van, Grains, Cakes, &c. The Representation of the Mysteries, during which a profound Silence [a] was to be observed, concluded thus: Af-

[a] It was Death to speak, or to reveal what passed in these religious Rites.



ter a horrid Darknes; Thunder, Lightning, and whatever is most awful in Nature, succeeded a calm and bright Illumination, which discovered four persons splendidly habited. The first was called the Hierophant, or the Expounder of sacred Things, and represented the Demiurgus; or Supreme Being: The second bore a Torch, and signified Osiris; the Third stood near the Altar, and signified Isis; the Fourth, whom they called the Holy Messenger, personated Mercury [a]. To these Rites none were admitted but persons of the first Character; for Probity or Eminence. Only the Priests were suffered to see the Statue of the Goddess. All the Assembly used lighted Torches, and the solemnity concluded with Games, in which the Victors were crowned with Ears of Barley.

According to Herodotus, these Rites were brought from Egypt to Greece, by the daughters of Danaus. Others say that Eumolpus the son of Triptolemus and Driope, transferred them from Eleusis to Athens.

The Thesmophoria; or lesser Festivals of Ceres, were celebrated annually at Argos, and in many points resembled the Eleusinian mysteries, tho' they fell short of them very much in the Dignity and Grandeur of the Celebration.

Q: Memmius the Ædile first introduced these Rites into Rome by the Title of Cerealia [b]. None were admitted to the Sacrifices guilty of any Crime; so that when Nero attempted it, the Roman Matrons expressed their Resentment, by going into Mourning. This Festival was closed by a Banquet and publick Horse Races.

The Ambarvalia were Feasts celebrated by the Roman Husbandmen in Spring to render Ceres propiti-

[a] The whole Purport of this Representation, was designed to allegorize the desolate State of Mankind after the Flood, and shew the Benefits of Agriculture and Industry.

[b] This appears from a Medal of this Magistrate, on which is the Effigies of Ceres holding in one Hand three Ears of Corn; in the other a Torch, and with her left Foot treading on a Serpent.

ous, by lustrating their Fields. Each Master of a family furnished a Victim with an Oaken Wreath round its Neck, which he led thrice round his Ground followed by his Family singing Hymns, and dancing in Honour of the Goddesses. The Offerings used in the Lustration were Milk and new Wine. At the close of the Harvest there was a second Festival in which the Goddesses was presented with the first Fruits of the Season, and an Entertainment provided for the Relations and Neighbours.

The beginning of April the Gardeners sacrificed to Ceres, to obtain a plentiful produce of their Grounds which were under her Protection. Cicero mentions an ancient Temple of hers at Catanæ in Sicily, in which the Offices were performed by Matrons and Virgins only, no man being admitted. The usual sacrifices to this Goddess were a Sow with Pig, or a Ram. The Garlands used by her in her Sacrifices were of Myrtle or Rapeweed: But Flowers were prohibited, because Proserpine was lost as she gathered them. The Poppy alone was sacred to her, not only because it grows amongst Corn, but because in her Distress Jupiter gave it her to eat, that she might sleep and forget her troubles.

Let us now endeavour to find some Explanation of this History of Ceres. If we have Recourse to our former Key, we shall find the Ceres of Sicily and Eleusis, or of Rome and Greece, is no other than the Egyptian Isis, brought by the Phœnicians into those Countries. The very Name of Mystery [a] given to the Eleusinian Rites, shews they are of Egyptian Origin. The Isis which appeared at the Feast appointed for the Commemoration of the State of Mankind after the Flood, bore the Name of Ceres [b], suitable to her Intention. She was figured in Mourning, and with a Torch, to denote the Grief she felt for the Loss of Persephone [c] her favourite Daughter, and

[a] From *Mistor*, a Veil or Covering.

[b] From *Cerets*. Dissolution or Overthrow, Jer. xlv. 20.

[c] From *Peri*, Fruit or Corn, and *Saphan* lost, comes *Persephonech*, or the Corn lost.



the Pains she was at to recover her. The Poppies with which this Ius was crowned, signified the joy Men received at the first abundant crop [a]. Triptolemus was only the Attendant Horus [b], bearing in his hand the Handle of a Plough, and Celeus his father was no more than [c] the Name of the Tools used in forming this useful Instrument of Agriculture. Eumolpus expressed [d] the Regulation or Formation of the People to industry and tillage; and Proserpina or Persephone being found again, was a lively Symbol of the Recovery of Corn almost lost in the deluge, and its Cultivation with Success. Thus the Emblems, almost quite simple of the most important Event which ever happened in the World, became, when transplanted to Greece and Rome, the sources of the most ridiculous Fable and grossest Idolatry.

Ceres was usually represented of a tall Majestick Stature, fair Complexion, languishing Eyes, and yellow or flaxen Hair; her Head crowned with Poppies or Ears of Corn, her breasts full and swelling, holding in her Right Hand a bunch of the same Materials with her Garland, and in her Left a lighted Torch. When in a Car or Chariot, she is drawn by winged Dragons, or Lions.

CHAP. XLI. Of BACCHUS.

AS corn and wine are the noblest gifts of Nature; so it is no wonder, in the Progress of idolatry if they became deified, and had their Altars. It is therefore no unnatural Transition, if from Ceres we pass to Bacchus.

[a] Boho signified a double Crop, and is also the Name for the Poppy.

[b] From Tarap, to break, and Telem a Furrow, comes Triptolemus, or the act of Ploughing.

[c] Celeus. from Celi, a Tool or vessel.

Virgea præterea Celei vilisque supellex. Virg. Geo.

[d] From Wam, People, and Alap, to learn, is derived Eumolpus or Eumolpus, i. e. the People regulated or instructed.

This Deity was the Son of Jupiter and Semele (as has been observed in the article of Jupiter) and was born at Thebes. Cicero mentions five [a] of the Name. It is said the Nymphs took care of his Education, tho' some ascribe this Office to the Horæ or Hours: others to the Naiades. Mercury after this carried him into Eubæa, to Maeris, the Daughter of Aristeus (b), who anointed his lips with Honey; but Juno incensed at his finding Protection in a place sacred to her; banished him thence; so that Maeris fled with him into the country of the Phœnicians, and nourished him in a Cave. Others say, that Cadmus, Father to Semele, discovering her crime, put her and the child into a wooden ark, which by the tides was carried to Oreatæ a town of Laconia, where Semele being found dead, was buried with great Pomp, and the Infant nursed by Ino in a cave. During this Persecution, being tired in his flight, he fell asleep, and an Amphibena, or two-headed Serpent, of the most poisonous Kind, bit his Leg; but awaking he struck it with a Vine Twig, and that killed it.

In his infancy some Tyrrhenian Merchants found him asleep on the shore, and attempted to carry him away; but suddenly he transformed himself into monstrous shapes; at the same time their masts were encompassed with Vines, and their Oars with Ivy, and struck with Madness, they jumped into the Sea, where the God changed them into Dolphins. Homer has made this the subject of one of his Hymns.

Bacchus, during the Giants War, distinguished himself greatly by his Valour in the form of a Lion, while Jupiter, to encourage his son used the Word Euhoe, which became afterwards frequently used in his Sacrifices. Others say, that in this Rebellion the Titans cut our Deity to pieces; but that Pallas took his

[a] The first son of Jupiter and Proserpine; the 2d the Egyptian Bacchus the Son of Nile, who killed Nyta; the 3d the son of Caprius, who reigned in Asia; the 4th the Son of Jupiter and Luna; the 5th born of Nisus and Thione.

[b] Others say Mercury carried him to Nysa, a City of Arabia near Egypt.



Heart while yet panting, and carried it to her father, who collected the Limbs and re-animated the Body, after it had slept three Nights with Proserpine (a).

The most memorable Exploit of Bacchus was his Expedition to India, which employ'd him three years. He set out from Egypt, where he left Mercurius Trismegistus to assist his Wife in quality of Co-Regent and appointed Hercules his Viceroy. Busris he constituted President of Phœnicia, and Antæus of Lybia, after which he marched with a prodigious Army, carrying with him Triptolemus and Maro, to teach mankind the arts of Tillage and planting the Vine. His first Progress was Westward (b), and during his course he was joined by Pan and Lusus, who gave their Names to different Parts of Iberia. Altering his views he returned thro' Ethiopia, where the Satyrs and Muses increased his Army, and from thence crossing the Red Sea, he penetrated through Asia to the remotest parts of India, in the Mountains of which Country, near the Source of the Ganges, he erected two Pillars, to shew that he had visited the utmost Limits of the habitable World [c]. After this, returning Home with Glory, he made a triumphant entry into Thebes, offered part of his spoils to Jupiter, and sacrificed to him the richest spices of the East. He then applied himself solely to Affairs of Government, to reform Abuses, enact good Laws, and consult the happiness of his people, for which he not only obtained the Title of the Law-giver by way of excellence, but was deified after Death.

[a] The Mythologists say that this is to denote the cuttings of Wines will grow, but that they will be three Years before they come to bear.

[b] Pan gave his Name to Spain, or Hispaniola, Lusus to Lusitania, or Portugal.

[c] In his Return he built Nyssa, and other Cities, and passing the Hellespont he came into Thrace, where he left Mars, who founded the City Maronea. To Macedo he gave the Country from him called Macedonia, and left Triptolemus in Attica to instruct the People.

Juno having struck him with Madness, he had before this wandered through part of the World. Proteus, King of Egypt, was the first who received him kindly. He next went to Cybella in Phrygia, where being expiated by Rhea, he was initiated in the Mysteries of Cybele. Lycurgus, King of the Edoni, near the River Strymon, affronted him in this Journey, for which Bacchus deprived him of his Reason; so that when he thought to Prune his Vines, he cut off the Legs of his Son Dryas and his own. By Command of the Oracle, his Subjects imprisoned him, and he was torn in pieces by wild Horses. It is easy to see how inconsistent these Accounts of the same person are, and that the Actions of different Bacchuses are ascribed to one

We have two other Instances recorded of the Resentment of this Deity. Alcithoe a Theban Lady derided his Priestesses, and was transformed into a Bat; Pentheus the Son of Echion and Agave, for ridiculing his Solemnities (called Orgia), was torn in pieces by his own Mother and Sisters [a], who in their madness took him for a wild Boar.

The favourite Wife of Bacchus was Ariadne, whom he found in the isle of Naxos, abandoned by Theseus, he loved her so passionately, that he placed the Crown she wore as a Constellation in the Skies. By her he had Staphilus, Thyonæus, Hymenæus, &c.

Cissus, a Youth whom he greatly esteemed, sporting with the Satyrs was accidentally killed. Bacchus changed him into the Plant Ivy, which became in a peculiar manner consecrated to his Worship. Silenus another of his Favourites, wandering from his Master, came to Midas King of Phrygia, at whose Court he was well received. To requite this Favour, Bacchus promised to grant whatever he Requested. The Monarch, whose ruling passion was Avarice, desired all he touched might be turned to Gold; but he soon felt the Inconveniency of having his wish granted, when he found his Meat and Drink converted into

[a] Ovid Lib. II. 630.



Metal. He therefore prayed the God to recall his Bounty and releate him from his Misery. He was commanded to wash in the River Pactolus, which from that time had Golden Sands [a].

[b] Bacchus had a great variety of Names; he was called Dionysius [c], from his Father's Lameness, while he carry'd him in his Thigh: The Appellation of Biformis was given him, because he sometimes was represented as old, sometimes as young; that of Brisaus, from his inventing the Wine press [d]; that of Bromius, from the crackling of fire heard when Semele perished by the Lightning of Jupiter; that of Bimater, from his having two Mother's or being twice born. The Greeks styled him Bugenes, or born of an Ox, because he was drawn with Horns: and for the same Reason the Latins called him Tauriformis. He was named Dæmon bonus, because in all Feasts the last glass was drunk to his Honour. Evius, Evous, and Evan, were Names used by the Bacchanals in their wild Processions, as were those of Eleus, and Eleleus. He was styled Iacchus, from the Noise made [e] by his Votaries in their drunken Frolicks; Lenæus, because Wine assuages the Sorrows and Troubles of Life (f); Liber, and Liber Pater, because he sets Men free from Constraint, and puts them on an Equality; and on the same Account he was firnamed Lycæus, and Lycœus (g); Nyctilius was an Appellation given him, because his Sacrifices were often celebrated in the Night: from his Education on

[a] Ovid. Lib. xi. 86.

[b] From Bachein, to run mad, because Wine inflames, and deprives Men of their Reason.

[c] From Dios, God, and nufos, lame or crippled.

[d] Some derive it from Brisa, his Nurse; others from the Promontory, Brisa in the Isle of Lesbos, where he was chiefly worshipped.

[e] From iachno, to exclaim or roar. See Claudian's Rape of Proserpine.

[f] From Lenio, to soften; but Servius gives the Epithet a Greek Etymology, from lenos, a Wine-Press. The first Conjecture is best supported by the Poets.

Cura fugit multo diluiturque mero.

OVID.

[g] From luo, to unloose or set free.

Mount Nyfa, he gained the Epithet of Nisæus, as also that of Thyoneus, from Thyo, his Nurse; and that of Triumphus, from his being the first who instituted Triumphs.

The principal Festivals of Bacchus were the Osco-phoria, instituted by the Phœnicians. The Treiterica [h] celebrated in Remembrance of his three Years Expedition to India. The Epilænea were Games appointed at the Time of Vintage, in which they contended who should tread out most Must or Wine, and sung Hymns to the Deity. The Athenians observed a certain Feast called Apaturia; as also others called Ascolia and Ambrosia. These latter were celebrated in January, the Month sacred to Bacchus; the Romans called them Brumalia, and kept them in February and August [i]; but the most considerable of the Romans, with regard to this God were the Bacchanalia, Dionysia or Orgia, solemnized at Mid-day in February, by Women only at first; but afterwards by both Sexes. These Rites were attended with such abominable Excesses and Wickedness, that the Senate abolished them by a public Decree [k].

The Victims, agreeable to Bacchus, were the Goat and the Swine, because these Animals are destructive to the Vines; the Dragon and the Pye on Account of its chattering. The Trees and Plants used in his Garlands were the Ivy, the Fir, the Oak, and the Herb Rapeweed; as also the Flower Daffodil or Narcissus.

Bacchus was the God of Mirth, Wine, and good Cheer, and of such the Poets have not been sparing in his praises. On all Occasions of Pleasure and social Joy they never failed to invoke his presence, and to thank him for the Blessings he bestowed. To him they ascribed the forgetfulness of their Cares, and the soft Transports of mutual Friendship and chearful

[h] Virgil, *Æneid* IV. 303.

[i] See *Cœl. Rhodog. Lib.* XVII. cap. 5.

[k] See *Horace*, Book II. *Ode* XIX. wholly consecrated to his Praise.



Conversation. It would be endless to repeat the Compliments paid him by the Greek and Latin Poets who, for the most part, were hearty Devotees to his Worship.

Bacchus, by the Poets and Painters, is represented as a corpulent Youth (a) naked, with a ruddy Face, wanton Look, and effeminate Air. He is crowned with Ivy and Vine Leaves, and bears in his Hand a Thyrsus (b) encircled with the same. His Car is drawn sometimes by Lions, at others, by Tygers, Leopards, or Panthers, and surrounded by a Band of Satyrs and Mænades, or Wood-Nymphs, in frantick Postures; and, to close the mad Procession, appears, old Silenus riding on an Ass, which was scarcely able to carry so fat and jovial a Companion.

But on the great Sarcophagus of his Grace the Duke of Beaufort, at Badminton, he is expressed as a young Man mounted on a Tyger, and habited in a long Robe. He holds a Thyrsus in one Hand, and with the other pours wine into a Horn. His Foot rests upon a Basket. His Attendants are the seasons, properly represented and intermingled with Fauns, Genies, &c.

To arrive at the true Original of this fabled Deity, we must once more revisit Egypt, the Mother Country of the Gods, where he was indeed no other than the Osiris of that People. Whence sprung another Bacchus, distinguished from him, as will presently appear. We have already had sufficient Occasion to Remark how their Horus changed his Name and Attributes according to the Seasons, and the circumstances or Operations he was intended to direct. To commemorate the antient State of Mankind, he appeared under the Symbol of a Child, with a Seraph by his side, and assumed the Name of Ben Semele (c). This was

[a] Bacchus was sometimes depicted as an old Man with a Beard, as at Elis in Greece, and it was only then he had horns given him sometimes he was cloath'd with a Tyger's Skin.

[b] The Thyrsus was a wooden Javelin with an iron Head.

[c] Ben-Semele, or the Child of the Representation.

an Image of the Weakness and Imperfection of Husbandry after the Deluge. The Greeks, who knew nothing of the true Meaning of the Figure, called it the son of Semele, and to heighten its Honour, made Jupiter his Father, or according to the Eastern Style (a), produced him out of his Thigh. They even embellished the Story with all the marvellous circumstances of his Mother's death, and so effectually completed the Fable.

Let us add to this, that in all the antient Forms of Invocation to the Supreme Being, they used the Expressions afterwards appropriated to Bacchus, such as *io Terombe* (a)! *io Bacche* (b)! or *io Baccoth*! *Jehova*! *Hevan*, *Hevoe*, and *Eloah* (c)! and *Hu Esh*! *Atta Esh* (d). These exclamations were repeated in after-ages by the People, who had no longer any sense of their true signification, but applied them to the objects of their Idolatry. In their Huntings they used the Outcries of *io Saboi* (g), *io Nissi*, which with a little Alteration became the Titles of the Deity we are speaking of. The Romans or Latins, of all these, preferred the name of *Baccoth*, out of which they composed *Bacchus*. The more delicate Ear of the Greeks, chose the Word *io Nissi*, out of which they formed *Dionysius*. Hence it is plain that no real *Bacchus* ever existed, but that he was only a Masque or Figure of some concealed Truth. In short, whoever attentively reads *Horace's* inimitable Ode to *Bacchus* (h), will see that *Bacchus* meant no more than the improvement of the World, by the Cultivation of Agriculture, and the planting of the Vine.

[a] See *Genesis* xlv. 26, speaking of *Jacob's* Children, or who came out of his Thigh.

[b] *io Terombe*! Let us cry to the Lord! Hence *Dithyrambus*.

[c] *io Baccoth*! God see our Tears! whence *Bacchus*.

[d] *Jehovah*! *Hevan* or *Hevoe*, the Author of Existence; *Eloah* the mighty God! Hence *Evoe*, *Evous*, &c.

[e] *Hu Esh*! Thou art the Fire! *Atta Esh*! Thou art the Life! Hence *Attes* and *Ves*.

[g] *io Saboi*! Lord thou art an Host to me! *io Nissi*! Lord be my guide! Hence *Sabaius* and *Dionysius*, the Names of *Bacchus*.

[h] *Horace*, Lib. II. Ode xix.

C H A P.



CHAP. XLII. Of the Attendants of BACCHUS; SILENUS, SYLVANUS, and the MÆNADES, or BACCHÆ, the SATYRS, FAUNI and SILENI.

AS Bacchus was the God of Good-Humour and convivial Mirth, so none of the Deities appear with a more numerous or splendid Retinue.

Silenus, the principal person in his Train, had been his Preceptor, and a very suitable one for such a Deity; for the old Man had a very hearty Affection for his bottle; yet Silenus distinguished himself in the Giants War, by appearing on his Ass, whose braying put those daring Rebels into Confusion (a). Some say he was born at Malea a City of Sparta; others, at Nysa in Arabia; but the most probable Conjecture is, that he was a Prince of Caria, noted for his Equity and Wisdom [b]. However this be, he was a constant Attendant and Companion of his Pupil in all his Expeditions. Silenus was a notable good Moralist in his cups, as we find in Virgil, who has given us a beautiful Oration of his on the noblest subjects [c], in the fine Eclogue which bears his Name.

Silenus is depicted as a short corpulent old Man; bald headed; with a flat Nose, prominent Forehead, and big Ears. He is usually described as over-loaden with Wine, and seated on a saddle-back'd Ass, upon which he supports himself with a long staff; and in the other Hand carries a Cantharus or Jug, with the Handle worn out almost, by frequent use.

Sylvanus was a rural Deity, who often appears in the Train of Bacchus; some suppose him the son of Saturn; others, of Faunus. He was unknown to the Greeks, but the Latins received the Worship of

[a] For which it was raised to the Skies, and made a Constellation.

[b] On this Account arose the Fable of Midas lending him his Ears. It is said, that being once taken Prisoner, he purchased his Liberty with this remarkable Sentence, 'That it was best not to be Born; and next to that most eligible to die quickly.'

[c] Virgil, Eclogue VI. 14.

him from the Pelasgi, who upon their Migration into Italy, consecrated Groves to his Honour, and appointed solemn Festivals, in which Milk was offered to him. Indeed the Worship of this imaginary Deity seems wholly to have risen out of the ancient sacred Use of Woods and Groves.

The Mænades were the Priestesses and Nymphs who attended Bacchus, and were also called Thyades, from their Fury; Bacchæ, from their Intemperance; and Mimallones, from their Disposition to ape and mimic others, which is one of the Qualities of drunken People. These bore Thyrsuses bound with Ivy, and in their Processions shocked the ear and eye with their extravagant Cries and ridiculous and indecent contortions.

The Life Guards or Trained-Bands of Bacchus, were the Satyrs. It is uncertain whence these half Creatures sprung; but their usual Residence was in the Woods and Forests, and they were of a very wanton and lustful disposition; so that it was very dangerous for a stray Nymph to fall into their hands. Indeed it was natural for them to use compulsion, for their Form was none of the most inviting, having deformed Heads, armed with short Horns, crooked Hands, rough and hairy Bodies, Goats Feet and Legs and Tails as long as Horses.

We are now to seek some explanation of this Groupe of Figures, and to do this we must have Recourse to the Egyptian Key. As Idolatry improved, the Feasts or Representations of those People grew more pompous and solemn, show degenerated into Masquerade, and Religion into Farce or Frenzy. The Ben semele, or Child of Representation, mentioned in the Explanation of Bacchus, became a jolly Rosy Youth, who, to adorn the Pomp, was placed in a Chariot, drawn by Actors in Tigers or Leopards skins, while others dressed in those of Bucks, or Goats, surrounded him; and to shew the Dangers they had gone through in Hunting, they smeared their Faces with Dregs of Wine, or Juice of Mulberries, to imitate the blood of the beasts they killed. These As-

stants



sistants were called Satyrs (a), Fauns (b), and Thyades [c], and Menades (d), and Bassarides (e). To close the Procession, appeared an old Man on an Ass, offering Wine to the tired Youth, who had returned from a prosperous Chase, and inviting them to take some Rest. This Person they called Silen (g), or Sylvan, and his Dress was designed to shew that old men were exempt from those Toils of Youth, which by extirpating Beasts of Prey, secured the approaching harvest.

All these Symbols were by the Greeks and Romans adopted in their Way, and the Actors or Masks of Egypt, became the real Divinities of Nations, whose inclination to the marvellous made them greedily embrace whatever flattered that Prepossession.

CHAP. XLIII. OF HERCULES, and his Labours.

HAVING gone through the Dii Majores, or celestial Deities of the first Rank; we shall proceed to the Demi-Gods, who were either those Heroes whose eminent Actions and superior Virtues raised them to the Skies, or those terrestrial Divinities, who for their Bounty and Goodness to Mankind, were classed with the Gods.

To begin with the former, Hercules undoubtedly claims the foremost Place. There were several of this Name (h); but he to whom, amongst the Greeks, the greatest Glory is attributed, was the Son of Jupiter and Alcmena, Wife of Amphitryon, King of Thebes. This Monarch being gone on an Expedition

[a] From Satur, hidden or disguised.

[b] From Phanim, a Masque or false Face.

[c] From Thouah, to wander, or run about wildly.

[d] From Mainoma, to intoxicate or drive mad.

[e] From Bassar to gather the Grapes.

[g] From Selav, Society or Repose.

[h] The Egyptian Hercules is reckoned the eldest of these, who signalized himself in the Giants War, and was one of the principal Divinities of that Country.

gainst the Ætolians, Jove assumed his Form, and under that safe Disguise easily enjoyed his desires. It is said he was so enamoured, that he prolonged the Darknes for three Days and three Nights successively. Hercules was the Fruit of this extraordinary Amour, and at the same time Alcmena bore twins to her Husband, Laodamia, and Iphiclus, who was remarkable for his extraordinary Swiftness.

This Intrigue of Jupiter, as usual, soon came to the Ears of his jealous wife, who from that Moment meditated the Destruction of Hercules. A favourable Occasion offered to her Resentment. Archippe, the Wife of Sthenelus; King of Mycene, being pregnant at the same time with Alcmena; Jupiter had ordained, that the Child first born should have the superiority, or Command over the other. Juno caused Archippe to be delivered, at the end of seven months of a son, called Eurystheus; and to retard the Labour of Alcmena in the Form of an old Woman she sat at the Gate of Amphitrión's Palace, with her Legs across and her Fingers interwoven. By this secret Incantment, that Princess was seven Days and Nights in extreme Pains, till Galanthis one of her Attendants seeing Juno in this suspicious Posture, and conjecturing the cause ran hastily out with the news that her Mistress was delivered. The Goddess starting up at the News, Alcmena was that moment freed of her burthen; but Juno was so incensed at Galanthis, that she changed her into a Weasel.

During his Infancy Juno sent two Serpents to destroy him in his Cradle, but the undaunted Child strangled them both with his Hands. After this, as he grew up he discovered an uncommon Stature and Strength of Body [a], [as well as heroic Ardour of Mind. These great Qualities of Nature were improved by suitable Care, his education being intrusted

[a] Some say when he arrived at Manhood he wss four Cubits high and had three Rows of Teeth.



to the greatest Masters (a); so that it is no Wonder if, with such considerable Advantages, he made such a shining Figure in the World.

His extraordinary Virtues were early put to the Trial, and the Tasks imposed on him by Eurystheus, on account of the Danger and Difficulty which attended their Execution, received the Name of the Labours of Hercules, and are commonly reckoned to be twelve in Number.

1. The first Labour or Triumph of Hercules, was the death of the Nemean Lion. It is said that this furious Animal, by Juno's Direction, fell from the Orb of the Moon, and was invulnerable. It infested the Nemean Woods, between Philus and Cleone, and did infinite Mischief. The Hero attacked it both with his Arrows and Club, but in vain, till perceiving his Error, he first strangled and then tore it in pieces with his Hands. The Skin he preserved, and constantly wore as a token of his Victory.

2. His next enterprize was against a formidable Serpent, or Monster, which harboured in the Fens of Lerna, and infested the Region of Argos with his poisonous Exhalations. The Number of Heads assigned this Creature is various (b); but all Authors agree, that when one was cut off another succeeded in its place, unless the Wound was immediately cauterised. Hercules not discouraged, attacked this Dragon, and having caused Iolaus to cut down Wood sufficient for flaming Brands, as he cut off the Heads, applied them to the Wounds, and by that Means obtained the conquest, and destroyed the Hydra. Some explain this fable, by supposing Lerna a Marsh, much

(a) Linus the Son of Appollo instructed him in Philosophy; Eurytus taught him Archery; Eumolpus, Musick, particularly the Art of touching the Lyre; from Harpalycius the Son of Mercury, he learned Wrestling and the Gymnastick Exercises; Castor shewed him the Art of managing his Weapons; and to compleat all, Chiron, initiated him in the Principals of Astronomy and Medicine.

(b) Some make the Heads of the Lernaean Hydra to be Seven, others nine; others fifty.

infested with Snakes and other poisonous Animals; which Hercules and his companions destroyed, by setting Fire to the Reeds. Others imagine he only drained this Fen, which was before unpassable. Others make Lerna a Fort or Castle of Robbers, under a Leader called Hydra, whom Hercules extirpated. However this be, in Consideration of the Service of Iolans on this Occasion, when he grew decrepid with old Age, his Master, by his Prayers, obtained him a Renewal of his Youth.

3. The next Task imposed on him by Eurystheus, was to bring him alive a huge wild Boar, which ravaged the Forest of Erymanthus, and had been sent to Phocis by Diana, to punish Oeneus for neglecting her Sacrifice [a]. In his way he defeated the Centaurs who had provoked him, by insulting Pholus, his host. After this he seized the fierce Animal in a Thicket, surrounded with Snow, and, pursuant to his injunction, carried him bound to Eurystheus, who had like to have fainted at the Sight.

4. This Monarch after such Experience of the Force and Valour of Hercules, was resolved to try his Agility: For this end he was commanded to take a Hind which frequented Mount Manalus, and had brazen Feet and golden Horns. As she was sacred to Diana, Hercules durst not wound her, and it was not very easy to run her down: This Chase cost him a whole Year's Foot-Speed. At last, being tired out, the Hind took to the Recesses of Mount Artemesius, but was in her way overtaken, as she crossed the River Ladon, and brought to Mycene.

5. Near the Lake Stymphalus in Arcadia, harboured certain Birds of Prey, with Wings, Beaks, and Talons of Iron, who preyed on human Flesh, and devoured all who passed that way. These Eurystheus sent Hercules to destroy. Some say he killed them with his Arrows (b); others, that Pallas lent him

(a) This Story has a near Resemblance with the Boar of Calydon, mentioned in the Article of Diana.

(b) There is an antient Gem expressive of this. See Ogle's Antiquities.



Some brazen Rattles made by Vulcan, the sound of which frightened them to the Island of Aretia. Some suppose the birds called Stymphalides, a Gang of desperate Banditti, whose Haunts were near that Lake.

6. His next expedition was against the Cretan bull. Minos, King of that Island, being formidable at Sea, had forgot to pay Neptune, the worship due to him, and the Deity to punish his Neglect, sent a furious Bull, whose Nostrils breathed Fire, to destroy the Country. Hercules brought this terrible Animal, bound to Eurystheus, who, on account of his being sacred let him loose in the Territory of Marathon, where he was afterwards slain by Theseus. Some reduce the Story to this, that Hercules only was sent to Crete, to procure Eurystheus a Bull for breeding out of.

7. Diomede, King of Thrace the son of Mars and Cyrene, was a Tyrant possessed of a Stud of Horses, so wild and fierce, that they breathed Fire, and were constantly fed with human Flesh, their Master killing all Strangers he could meet with for Provender for his cattle. Hercules having vanquished him, gave him as a prey to them, and killing some, brought the rest to Eurystheus.

8. The next employment of Hercules, seems a little too mean for a Hero, but he was obliged to obey a severe Task-master, who was so sensible of his own Injustice in these injunctions, that he did not care to trust himself in the Power of the person who commanded [a]. Augeus, King of Elis, had a stable intolerable from the stench arising from the Dung and Filth it contained, which is not very surprising if it be true, that it sheltered three thousand Oxen, and had not been cleaned for thirty Years. This Place Eurystheus ordered Hercules to clear in one Day; and Augeus promised him, if he performed it, to give

[a] It is said Eurystheus never would suffer Hercules to enter Mycene, but notified his Commands to him over the Walls, by Capreas an Herald.

him a Tenth Part of the Cattle. Hercules, by turning the Course of the River Alpheus through it executed his design; which Augeas seeing, refused to stand by his Engagements. The Hero, to Reward his Perfidy, slew him with his Arrows, and gave his Kingdom to Phyleus his Son, who had shewed his Abhorrence of his Father's Treachery. Some add that, from the Spoils taken at Elis, Hercules instituted the Olympic Games to Jupiter, celebrated every fifth year, and which afterwards gave rise to the Grecian *Æra*.

9. Eurystheus desirous to present his Daughter Admeta with the Belt or Girdle worn by Hippolyte, Queen of the Amazons, Hercules was sent on this expedition; he was but slenderly provided, having but one ship; but Valour like his was never destitute of Resources in Distress. In his way he defeated and killed Mygdon and Amicus, two Brothers who opposed his passage, and subduing Bebrycia, gave it to Lycas, one of his Companions, who changed its Name to Heraclea, in Memory of his Benefactor. On his Approach to Themiscyra, he learnt that the Amazons had collected all their forces to meet him. The first Engagement was warm on both Sides, several of the bravest of these Viragoes were killed, and others made Prisoners. The Victory was followed by the total extermination of that female Nation, and Hippolyte, their Queen, was by the Conqueror given to Theseus as a Reward for his Valour. Her belt he brought to Eurystheus.

10. His succeeding exploit was against Geryon, King of Spain, who had three-bodies, and was the son of Chrysaoris and Calirrhoe. This Monarch had a Breed of Oxen, of a purple Colour, who devoured all Strangers cast to them, and were guarded by a Dog with two heads, a Dragon with seven, besides a very watchful and severe Keeper. Hercules killed both the Monarch and his Guards, and carried the Oxen to Gadir, or Cadiz, from whence he brought them to Eurystheus. It was during this expedition that the Greeks erected eternal Monuments of his Glory,



erected two Pillars at Calpe and Abyle, upon the utmost Limits of Africa and Europe. Some give a more simple Turn to the whole, by saying Geryon was a King of Spain, who governed by Means of three Sons famous for Valour and Prudence, and that Hercules having raised an Army of mercenary Troops in Crete, first overcame them, and subdued that Country.

11. The next task enjoined him by Eurystheus, was to fetch him the golden Apples of the Hesperides (a) which were guarded by a Dragon with an hundred Heads. The injunction was not easy, since Hercules was even ignorant of the place where they grew. The Nymphs of Eridanus, whom he consulted, advised him to go to Prometheus [b], who gave him the Information and Direction he wanted, after which he vanquished the Dragon, and brought the precious Fruit to his Master.

12. The last command of Eurystheus was for him to go down to Hell, and bring away Cerberus, Pluto's Mastiff. Hercules having sacrificed to the Gods, entered the infernal Regions, by a Cavity of mount Tanarus; and on the Banks of Acheron found a white Poplar-Tree, of which he made him a Wreath, and the Tree was ever after consecrated to him; passing that River he discovered Theseus and Pirithous chained to a Stone. The former he released, but left the latter confined. Mænetius, Pluto's Cow-herd, endeavouring to save his Master's Dog, was crushed to Death. Cerberus, for Refuge, fled beneath Pluto's Throne, from whence the Hero dragged him out, and brought him upon Earth by way of Trazene. At sight of the Day, the monster vomited a poisonous matter, from whence sprung the Herb Aconite, or Wolf's Bane; but being presented to Eurystheus,

(a) Juno, on her Marriage with Jupiter, gave him these trees, which bore golden Fruit, and were kept by the Nymphs Aegle, Arethusa, and Hesperethusa, Daughters of Hesperus, who were called the Hesperides.

(b) Or as others say, to Nereus, who eluded his Enquiry, by assuming various Shapes.

he ordered him to be dimiffed, and fuffered to Return to Hell.

It would be almoft endless to ennumerate all the Actions of this celebrated Hero of Antiquity, and therefore we fhall only touch on the principal. He delivered Creon, King of Thebes, from an unjuft Tribute impofed on him by Erginus and the Myriæ, for which Service that Prince gave him his Daughter Megara, by whom he had feveral fons; but Juno ftriking him with Frenzy, he flew thefe Children, and on recovering his fenfes, became fo fhocked at his Cruelty, that he abftained from all human Society for fome Time. In his Return from the expedition againft the Amazons, Laomedon, King of Troy, by the promife of fome fine Horfes, engaged him to deliver his daughter Hefione, expofed to a vaft Sea-monfter fent by Neptune; but when he had freed the Princefs, the deceitful monarch retracted his word. Upon this, Hercules took the City, killed Laomedon, and gave Hefione to Telamon, who firft fcaled the walls [a]. After this he flew Tmolus and Telegonos, the fons of Proceus, two celebrated wreflers, who put to Death all whom they overcame. He alfo killed Sarpedon, Son of Neptune, a notorious Pirate.

During his African expedition, he vanquifhed Cynus, King of Theffaly, the Son of Mars and Cleobulina, a favage Prince, who had vowed to erect his Father a Temple with the Heads or Sculls of the Strangers he deftroyed. In Lybia, he encountered the famous Antaus, the fon of Earth, a Giant of immense ftature, who forced all whom he met to wrefle with him, and fo ftrangled them. He challenged Hercules, who flung him thrice, and thought each Time he had killed him; but on his touching the Ground he renewed his Strength. Hercules being apprized of this, held him up in the Air, and fqueezed him in fuch a manner, that he foon expired (b). In his Progreff from Lybia to Egypt, Bufiris, a cru-

[a] This Princefs redeemed her Brother Priamus, who was afterwards King of Troy.

[b] This is finely expreffed in a double Atique Statue belonging to the Earl of Northmouth, at Hifbourne in Hampfhire.



Prince, laid an Ambuscade to surprize him but was himself, and his son Amphiadamus, sacrificed by the Victor on the Altars he had profaned. In Arabia, he beheaded Emathion, the son of Tithonus, for his want of hospitality; after which, crossing Mount Caucasus, he delivered Prometheus. In Calydon, he wrestled with Achelous, for no less a prize than Deianira, daughter to King Oeneus. The contest was long dubious, for his Antagonist had the Faculty of assuming all shapes; but as he took that of a Bull, Hercules tore off one of his horns, so that he was forced to submit, and to redeem it by giving the Conqueror the Horn of Amalthœa, the Daughter of Harmodius; which Hercules filled with a variety of Fruits, and consecrated to Jupiter. Some explain the Fable thus: Achelous is a winding River of Greece, whose stream was so rapid, that it overflowed the Banks, Roaring like a Bull. Hercules forced it into two Channels; that is, he broke off one of the Horns, and so Restored Plenty to the Country.

This Hero reduced the Isle of Coos, and put to Death Eurylus, King of it, with his sons, on account of their injustice and cruelty; but the Princess Chalciope, his Daughter, he married, by whom he had a son named Thessalus, who gave his Name to Thessaly. He subdued Pyracemos, King of Eubœa, who, had, without a Cause, made War on the Bœotians. In his way to the Hesperides, he was opposed by Alcion and Borgia, two Giants, who put him in great Hazard, his Arrows being spent. Jupiter, on his Prayer, overwhelmed them with a shower of Stones, whence the Place was called the stoney field. It lies in the Gallia Narbonensis. Hercules did great service in Gaul, by destroying Robbers, suppressing Tyrants and Oppressors, and other Actions truly worthy the Character of a Hero, after which, it is said, he built the City Alesia, and made it the capital of the Celtœ, or Gauls. He also opened his way through the Alps into Italy, and by the Coasts of Liguria and Tuscany, arrived on the Banks of the Tyber, and slew the furious Robber Cacus, who from his Den on Mount A-

ventine, infested that Country. Being denied the Rites of Hospitality, he killed Theodamas the Father of Hylas, but took the latter with him, and treated him kindly.

Hercules, however intent on Fame or Glory, was like other Heroes, but too susceptible of Love. We find an instance of this in Omphale, Queen of Lydia, who gained such an Ascendant over him, that he was not ashamed to assume a Female Dress, to spin amongst her Women, and submit to be corrected by her according to her caprice.

His favourite wife was Dejanira, before mentioned, and whose Jealousy was the fatal Occasion of his Death. Travelling with this Princess through Ætolia, they had Occasion to pass a River swelled by the sudden Rains. Nessus, the Centaur, offered Hercules his service to carry over his Consort, who accepting it, crossed over before them. The Monster, seeing the Opportunity favourable, offered violence to Dejanira, upon which her Husband, from the opposite Bank, pierced him with one of those dreadful Arrows, which being dipped in the Blood of the Lernaean Hydra, gave a Wound incurable by Art. Nessus expiring, gave the Princess his Garment, all bloody, as a sure Remedy to Recover her Husband, if ever he should prove unfaithful. Some Years after Hercules having subdued Oechalia, fell in Love with Iole, a fair Captive, whom he brought to Eubœa, where having erected an Altar to sacrifice to Jove for his victory, he dispatched Lycus to Dejanira, to carry her the News, and inform her of his approach. This Princess, from the Report of the messenger, suspecting her Husband's Fidelity, sent him as a present the coat of Nessus, which he no sooner put on, but he fell into a delirious Fever, attended with the most excruciating Torments. Unable to support his Pains he retired to Mount Oeta, and erecting a Pile of Wood, to which he set Fire, threw himself into the Flames, and was consumed (a). Lycus, his unhappy Friend

[a] There is at Wilton, the Seat of the Earl of Pembroke, amidst a Multitude of other valuable Curiousities, a small Marble



Friend and Companion, in his Agony, [he first hurled into the River Thermopolis, where he became a rock. his Arrows he bequeathed to Philoctetes, who buried his Remains in the River Dyra.

So perished this great Hero of Antiquity, the Terror of oppressors, the Friend of Liberty and Mankind, for whose Happiness (as Tully observes) he braved the greatest Dangers, and surmounted the most arduous toils, going through the whole earth with no other view than the establishing Peace, Justice, Concord and Freedom. Nothing can be added to heighten a Character so glorious as this.

Hercules left several Children: by Deianira he had an only Daughter, called Macaria; by Melita, who gave her Name to the Isle of Malia, he had Hylus, Afer, Lydus, and Scythes, his sons, who are said to have left their Appellation to Africa, Lydia, and Scythia. Besides which, he is said to have had fifty sons by the fifty Daughters of Thestius. However, his Offspring were so numerous, that above thirty of his Descendants bore his Name, whose Actions being all attributed to him, produce the Confusion we find in his History.

Eurystheus, after his Death, was so afraid of these Heraclidæ, that by his ill Usage he forced them to fly to Athens, and then sent an Embassy to that City to deliver them up, with menaces of a war in case of Refusal. Iolaus, the Friend of Hercules, who was then in the shades, was so concerned for his master's posterity, that he got Leave from Pluto to return to Earth, and kill the Tyrant, after which he willingly returned to Hell.

Hercules, who was also called Alcides, was, after his death, by his Father Jupiter, deified, and with great Solemnity married to Hebe, his half sister, the Goddess of Youth. At first sacrifices were only offered to him as a Hero; but Phœstius coming into

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ble Statue of Lycus, supporting the dying Hercules, of imitable workmanship, in which the Chissel appears to be infinitely superior to the Pencil.

Syconia altered that Method. Both the Greeks and Romans honour'd him as a God, and erected Temples to him in that Quality. His Victims were Bulls or Lambs, on account of his preseving the Flocks from Wolves, i. e. delivering Men from Tyrants and Robbers. He was called also Melius, from his taking the Hesperian Fruit, for which Reason Apples were used [a] in his Sacrifices. Melhercule, or by Hercules, was, amongst the Romans, an Oath only used by the Men.

Many Persons were fond of assuming this celebrated name. Hence Diodorus reckons up three; Cicero six; others to the Number of forty-three. But the Greeks ascribed to the Theban Hercules the Acts of all the rest. But the Foundation of all was laid in the Phœnician or Egyptian Hercules. For the Egyptians did not borrow the Name from the Grecians; but rather the Grecians, especially those who gave it to the Son of Amphitryon, from the Egyptians: principally because Amphitryon and Alcmena, the Parents of the Grecian Hercules, were both of Egyptian descent (b). The Name too is of Phœnician Extraction (c), a name given to the discoveries of new Countries, and the Planters of Colonies there; who frequently signalized themselves no less by civilizing the inhabitants, and freeing them from the wild Beasts that infested them than by the Commerce which they established; which (no doubt was the source of ancient Heroism and war (d). And however the Phœnician and Egyptian Hero of this name may have been distinguished by a multitude of Authors; I am fully persuaded, after the most diligent enquiry, that they were indeed one and the same person: Of whose history let us take a short Review.

About the year of the World 2131, the Person distinguished by the Name of Hercules Assis (e), suc-

[a] From melos, an Apple.

[b] Herodotus in Euterpe.

[c] Harokel, a Merchant.

[d] Banier's Mythology, Vol. 4. p. 72.

[e] Assis the valiant: So that Hercules Assis is the heroic merchant.



ceeded Janias, as King of Lower Egypt, being the last of the Hycfos, or Shepherd Kings from Canaan; who had held the Country 259 Years. He continued the War with the Kings of Upper Egypt 49 Years, and then by Agreement withdrew, with his Subjects, to the Number of 240,000. In his Retreat he is said to have founded first the City of Jerusalem [a]; and afterwards that of Tyre, where he was called Melcartus [b]. From Egypt he brought the Computation of 365 Days to the Year, and settled it in his own Kingdom, where it continued many Ages. In his Voyages he visited Africa, where he conquered Antœus, Italy, France, Spain, as far as Cadiz, where he slew Geryon; and proceeded thence even to the British Islands, settling Colonies and raising Pillars wherever he came, as the standing Monuments of himself and of the Patriarchal Religion which he planted: For Pillars placed on Eminences in circular Order, were the Temples of those early Times, and as yet we find no Footsteps of Idolatry, either in Egypt or Phœnicia. To his Arrival in these Islands (and not in Liguria) must be applied whatever is related of his Encounter with Albion and Bergion, and of his being assisted, when his Weapons were spent, by a Shower of Stones from Heaven. Albion is the Name given afterwards to this Country; and by the miraculous Shower of Stones no more is intended, than that the Inhabitants were at least reconciled to him on account of the divine Religion which he taught, and the great Number of these open Temples of Stones erected by him. He is said to have been attended by Apher, the Grandson of Abraham, whose Daughter he married, and by whom he had a Son named Dodorus [c]. To him the Phœnicians were indebted for the gainful Trade of Tin, which gave

[a] Manetho apud Josephum, l. i. contra Apion.

[b] Or King of the City, from Melek, King, and Cartha, City.

[c] Josephus, from Polyhistor and Cleodemus. Idem in Antiq. l. Shindler's Lexicon. See Stukely's Account of Abury and Stonehenge; and Cooke's Enquiry into the Patriarchal Religion.

Name to these Islands [a]. He found out also the Purple Dye, and seems to have been the first who applied the Loadstone to the Purposes of Navigation, thence called *Lapis Heraclius*. He is supposed to have been drowned at last, and became afterwards one of the first Objects of Idolatry amongst his Countrymen. The Solemnities were performed to him in the Night, as to one who after all his great Fatigues and Labours, had at length gained a Time and Place of Rest. *Manetho* calls him *Arces*.

*Hercules* is usually depicted in a standing Attitude, having the skin of the *Nemæan Lion* thrown over his Shoulders, and leaning on his Club, which is his inseparable Attribute. The Judgment of this Hero, or his preference of Virtue to Vice, who both solicit him to embrace their Party, makes one of the finest Pictures of Antiquity. The Choice he made does no Dishonour to his Memory.

It may not be amiss to add the Explanation of the Fable of the *Hesperides*, as given by a late ingenious Author [b], and which sufficiently shews how the most important and useful Truths, represented under the plainest Symbols, became disguised or disfigured by Error and Fiction. The *Phœnicians* were the first Navigators in the World, and their Trade to *Hesperia* and *Spain*, was one of the noblest Branches of their Commerce. From hence they brought back exquisite Wines, rich Ore of Gold and Silver, and that fine Wool to which they gave so precious a Purple Dye. From the Coast of *Mauritania* they drew the best Corn, and by the way of the *Red Sea*, they exchanged Iron Ware and Tools of small Value for *Ivory*, *Ebony*, and *Gold Dust*. But as the Voyage was long, the Adventurers were obliged to associate and get their Cargoes ready in Winter, so as to set out early in Spring. The publick Sign, exposed on these Occasions, was a Tree with golden Fruit to denote the Riches arising from this Commerce. The *Dragon*

[a] *Britannia* is from *Barat-anoc*, the Land of Tin.

[b] *Le Pluche's History of the Heavens*, Vol. II. 150.



which guarded the Tree, signified the Danger and Difficulty of the voyage. The Capricorn, or sometimes one Horn placed at the Root expressed the Month or Season; and the three Months of Winter, during which they prepared for the expedition, were Represented by three Nymphs, who were supposed to be the Proprietors of the tree, and had the Name of Hesperides (a); which fully shewed the meaning of this emblematical Groupe, from whence the Greeks mistaking its design and use, composed the Romance of the Hesperian Gardens.

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CHAP. XLIV. Of HEBE and GANYMEDE.

**H**EBE, the Goddess of Youth, was, according to Homer, the Daughter of Jupiter and Juno.— But the Generality of Writers relate her Birth thus: Juno being invited to an entertainment by Apollo, eat very eagerly some wild Lettuces, upon which she conceived, and instantly brought forth this Goddess.— Jove was so pleased with her beauty, that he made her his Cup bearer, in the discharge of which Office, she always appeared crowned with Flowers. Unluckily, at a Festival of the Gods in Ethiopia, Hebe being in waiting, slipped her Foot, and got so indecent a fall, that Jupiter was obliged to Remove her from her usual Attendance. To repair this Disgrace, as well as the Loss of her post, Jupiter, upon Hercules being advanced to the Skies, married him to Hebe, and their nuptials were celebrated with all the Pomp becoming a celestial Wedding. By this Union she had a Son named Anicetus, and a Daughter called Alexi-  
are.

Hebe was held in high veneration amongst the Sicyonians, who erected a Temple to her by the Name of Dia. She had another at Corinth, which was a

[a] From Esper, the good Share or best Lot. See 2 Samuel, vi. 19

Sanctuary for Fugitives; and the Athenians consecrated an Altar in common to her and Hercules.

Ganymede, who succeeded to her Office, was the Son of Tros, King of Phrygia or Troy, and a Prince of such Wisdom and personal Beauty, that Jupiter, by the Advice of the Gods, resolved to Remove him from earth to the Skies. The Eagle dispatched on this Commission, found him just leaving his Flock of Sheep, to hunt on Mount Ida, and seizing him in his Talons, brought him unhurt to the Heavens, where he entered on his new office of filling Nectar to Jupiter: tho' others say he was turned into that Constellation, or sign of the Zodiac, which goes by the name of Aquarius (a).

The Mythologists make Hebe signify that mild temperature of the Air, which awakens to Life the Trees, Plants and Flowers, and cloaths the earth in vegetable beauty; for which cause she is called the Goddess of perpetual Youth. But when she slips or falls, that is, when the flowers fade and the autumnal leaves drop, Ganymede, or the Winter, takes her place.

#### CHAP. LXV. Of CASTOR and BOLLUX.

WE have already, under the Article of Jupiter, mentioned his Amours with Leda the Wife of Tyndarus, King of Sparta, in the Form of a Swan, on which Account he placed that Figure amongst the Constellations. Leda brought forth two Eggs, each containing 'Twins, from that impregnated by Jupiter, proceeded Bollux and Helena; both immortal; from the other Castor and Clytemnestra, who being begot by Tyndarus, were both mortal. They went, however, all by the common name of Tyndaridæ, and were born and educated in Paphnus, an Island belonging to Lacædemon, tho' the Messinians disputed this Honour with the Spartans. The two Brothers, how-

[a] The Winter being attended with frequent Rains, it is a<sup>st</sup> improbable that Ganymede should be the Sign Aquarius.



ever differing in their nature and temper (a), had entered into an inviolable Friendship, which lasted for Life. Jove soon after sent Mercury to remove them to Pellene, for their further Improvement. As Jason was then preparing for his Expedition to Colchis in search of the Golden Fleece, and the noblest Youth of Greece crowded to become Adventurers with him, our two Brothers offered their services and behaved during the Voyage, with a Courage worthy of their Birth. Being obliged to water on the coast of Babrycia, Amycus, son to Neptune, King of that Country, challenged all the Argonauts to box with him; Pollux accepted the bravado, and killed him. After their Return from Colchis, the two brothers were very active in clearing the seas of Greece from Pirates. Theseus in the mean time had stolen their sister Helena, to Recover whom, they took Athens by Storm, but spared all the inhabitants, except Æthra, Mother to Theseus, whom they carried away Captive. For this Clemency they obtained the Title of Dioscuri (b); yet Love soon plunged them in the same Error they had sought to punish in the person of Theseus, Leucippus and Arsinoe had two beautiful Daughters called Phæbe and Talaya. These Virgins were contracted to Lynceus and Ida, the Sons of Aphareus. The two brothers without Regard to these Engagements, carried them off by force. Their Lovers flew to their Relief, and met their Ravishers with their Prize near mount Taygetus. A smart conflict ensued, in which Castor was killed by Lynceus, who in Return fell by the Hands of Bollux. This immortal brother had been wounded by Ida, if Jupiter had not struck him with his Thunder. Bollux, however, was so touched with his loss, that he earnestly begged of this Deity to make Castor immortal; but that Request being impossible to grant, he obtained Leave to share his own Im-

[a] This Particular we learn from Horace;  
 Castor gaudet Equis : Ovo prognatus eodem  
 Pugnis Quot capitum vivunt totidem Studiorum  
 millia. HERAT.

[b] The Sons of Jupiter?

mortality with his Brother ; ſo that they are ſaid to live and die alternately every day [a]. They were buried in the Country of Lacedemon, and forty years after their deceaſe tranſlated to the ſkies, where they form a Conſtellation called Gemini (one of the ſigns of the Zōdiac) one of which Stars riſes as the other ſets. A Dance of the martial kind [was invented to their Honour, called the Pyrhic or Caſtorean dance.

Caſtor and Pollux were eſteemed as Deities propitious to Navigation ; the Reaſon was this : When the Argonauts weighed from Sigæum (b), they were overtaken with a Tempeſt, during which, Orpheus offered Vows for the ſafety of the ſhip ; immediately two lambent Flames were diſcovered over the Heads of Caſtor and Pollux, which Appearance was ſucceeded with ſo great a calm, as gave the Crew a Notion of their divinity. In ſucceeding Times theſe Fires often ſeen by the Mariners were always taken as a good or favourable Omen, When one was ſeen alone it was reckoned to forbode ſome Evil, and was called Helena (c).

The Cephaleſes (or the Inhabitants of Cephalaria) placed theſe two Deities amongſt the Dii Magni. The Victims offered them were white Lambs. The Romans paid them particular Honours for their Aſſiſtance in an engagement with the Latins, in which they appeared on their ſide, mounted on white Horſes, and turned the ſcale of victory in their Favour. For this a Temple was erected to them in the Forum. Amongſt the Romans, Æcaſtor was an oath peculiar to the Women, but Ædepol was uſed indifferently by both Sexes.

Caſtor and Pollux were repreſented as two beautiful Youths, completely armed, and riding on white horſes with Stars over their Helmets. Theſe Deities were unknown to the Egyptians or Phœnicians.

[a] Virgil alludes to this ;

Si Fratrem Pollux alterna Morte redemit.

——— Il ne redit que viam.

VIRG. Æneid VI.

[b] This Cape lies near Troy.

[c] The ſiſt Helena carried off by Theſeus,



## CHAP. XLVI. Of PERSEUS, and BELLEROPHON.

**P**ERSEUS was the Son of Jupiter and Danaë, whose Amour has been already mentioned, and is inimitably described by Horace (a). Acrisius her Father, on hearing of his Daughter's disgrace, caused her and the Infant to be shut up in a Chest and cast into the Sea, which threw them on the isle of Seriphus, governed by King Polydectes, whose Brother Dictys being a fishing took them up, and used them kindly. When Perseus, for so he was called, was grown up, Polydectes, who was enamoured of his Mother, finding he would be an obstacle to their courtship, contrived to send him on an exploit, he judged would be fatal to him, this was to bring him the head of Medusa, one of the Gorgons. This inchantress lived near the Tritonian Lake, and turned all who beheld her into stone. Perseus in this Expedition was favoured by the Gods; Mercury equipped him with a Scimeter and the wings from his heels; Pallas lent him a shield, which reflected Objects like a Mirror; and Pluto granted him his Helmet, which gave him the Privilege of being invisible. In this manner he flew to Tartessus in Spain, where directed by his mirror, he cut off Medusa's head, and putting it in a Bag lent him by the Nymphs, brought it to Pallas. From the Blood arose the winged Horse Pegasus, and all Sorts of serpents. After this the Hero passed into Mauritania, where his interview with Atlas has been already spoken of under its proper article (b).

In his Return to Greece (others say, at his first setting out) he visited Ethiopia, and mounted on Pegasus, delivered Andromeda daughter of Cepheus, King of that Country, who was exposed to a sea Monster. After his death, this Princess and her Mother Cassiope, or Cassiopeia, were placed amongst the Celestial Constellations.

(a) Horat. Lib. III. Ode XVI.

(b) See the Article of Atlas.

Perseus was not only famous for Arms, but Literature, if it be true that he founded an Academy on Mount Helicon. Yet he had the misfortune inadvertently to commit the Crime of Parricide, for being reconciled to his Grandfather Acrisius, and playing with him at the Discus or Quoits, a game he had invented, his Quoit bruised the old King in the Foot, which turned to a mortification, and carried him off. Perseus interred him with great solemnity, at the gates of Argos. Perseus himself was buried in the way between Argos and Mycenæ, had divine Honours decreed him, and was placed amongst the Stars.

Bellerophon the son Glaucus, King of Ephyræ, and Grandson of Sisyphus, was born at Corinth. Happening accidentally to kill his Brother, he fled to Prætus, King of Argos, who gave him a hospitable Reception; but Sthenobæa his Queen, falling enamoured with the beautiful Stranger, whom no Intreaties could prevail on to injure his Benefactor, accused him to her husband, who unwilling to take violent Measures, sent him into Lycia, with Letters to Jobates, his Father-in-Law (a), desiring him to punish the Crime. This Prince, at the Receipt of the Order, was celebrating a Festival of nine Days, which prevented Bellerophon's Fate. In the mean time he sent him to subdue the Solymi and Amazons, which he performed with success, Jobates next employed him to destroy the Chimæra (b), a very uncommon Monster. Minerva or as others say Neptune, compassionating his Innocence exposed to such repeated dangers, furnished him with the Horse Pegasus, by whose Help he came off victorious. Jobates, on his Return, convinced of his Truth and Integrity, and charmed with his virtues gave him his daughter Philonoe, and associated him in his throne. Sthenobæa hearing how her malice was disappointed, put an end to her Life. But like other Princes, Bellerophon grew foolish with too

[a] King in his History makes Jobates his Son-in-Law.

[b] The Chimæra was a Monster with the Fore-part like a Lion, the middle like a Goat, and the Tail like a Serpent.



much Prosperity, and by the Assistance of Pegasus, resolved to ascend the skies; Jupiter, to check his Presumption, struck him blind in the flight, and he fell back to the Earth, where he wandered till his death in Misery and Contempt. Pegasus, however, made a shift to get into Heaven, where Jupiter placed him amongst the constellations.

Let us once more try to give some Explanation of these two Fables. The subjects of Cyrus, who before this time had been known by the name of Cuthceans and Elamites, thenceforward began to be distinguished by that of the Persians (a) or Horsemen. For it was he who first inured them to Equestrian Exercises; and even made it scandalous for one of them to be seen on foot. Perses, or Perseus, then is a Horseman, one who had learned the Art of Horsemanship from the Phoenicians, who attended Cadmos into Greece. The wings at his Heels, with which he is said to have been supplied by Mercury, were the spurs he wore; by the assistance of which he made such speed. The Pegasus was no more than a Reined Steed (b). His Rider, Bellerophon, is the Captain of the Archers or Lancemen (c). The Chimæra, having the Form of a Lion before, or of a Dragon behind, and a Goat between, is but the innocent Representative of three Captains of the Solymi (a Colony of the Phœnicians in Pisidia), whose names in the Language of that People, happened to signify these three Creatures (d). And the very place in the Country of the Argives, where Bellerophon mounted his Horse and set forward the Greeks called Kenthippe (e). From such trifling Grounds the industrious Greeks, according to their Custom, wove this wondrous Tale!

[a] Persian, Horsemen.

[b] From Pega, a Bridle, and Sus, a Horse.

[c] From Bsal, a Lord or Captain, and Harovia, Archer or Lancemen.

[d] Ary, a Lion; Tsofan, a Dragon; and Azal or Uzal, a Kid.

[e] From kenteo to stimulate or spur, and hippos an Horse. See Bochart's Hierozoicon, l. 2. c. 6. p. 99.

CHAP. XLVII. Of JASON and the GOLDEN FLEECE.

**T**HIS ancient Greek Hero was the Son of Æson, King of Theffaly and Alcimede; and by the Father's Side allied to Æolus. Pelias his Uncle, who was left his Guardian, sought to destroy him; but he was conveyed by his Father's Friends to a cave, where Chiron instructed him in physic; whence he took the name of Jason [a]. Arriving at Years of maturity, he returned to his Uncle, who, probably with no favourable intention to him, first inspired him with the notion of the Colchian expedition, and agreeably flattered his Ambition with the view of so tempting a prize as the Golden Fleece.

Athamas, King of Thebes, by his first wife had Helle and Phrixus. Ino his second, fell in Love with Phrixus her Son in Law, but being rejected in her advances, she took the opportunity of a great famine to indulge her Revenge, by persuading her Husband, that the Gods could not be appeased till he sacrificed his Son and Daughter. But as they stood at the Altar, Nephele their Mother [b], invisibly carried them off, giving them a Golden Ram she had got from Mercury to bear them through the Air. However, in passing the Streights, between Asia and Europe, Helle fell into the Sea, which from thence was called the Hellespont. Phryxus continued his course to Colchis, where Æta, King of that Country, entertained him hospitably; after which he offered up his Ram to Jupiter, [c], and consecrated the skin or hide in the Grove of Mars. It was called the Golden fleece from its colour [d], and guarded by bulls breathing Fire, and a watchful Dragon that never slept, as a pledge of the utmost importance.

[a] Or Healer, his former Name being Diomede.

[b] Nephele, in Greek signifies a Cloud.

[c] Who placed it amongst the Constellations.

[d] Some make the Fleece of a purple colour, others white.



Jason being determined on the Voyage, built a Vessel at Colchos in Theffaly, for the expedition [a]. The Fame of his design soon drew the bravest and most distinguished Youths of Greece, to become Adventurers with him, though Authors are not agreed as to the names or number of the Argonauts, for so they were called [b]. The first place which Jason touched at was the Isle of Lemnos, where he continued some time with Hipsipile the Queen, who bore him Twins. He next visited Phineus King of Paphlagonia, from whom, as he had the gift of Prophecy, he received some informations of service to him in his Enterprize. After this, safely passing the Cyanean rocks [c], he entered the Euxine, and landing on the banks of the Phasis, repaired to the Court of King Æta, and demanded the Golden Fleece. The Monarch granted his Request provided he could overcome the difficulties, which lay in his way [d], and which appeared not easily surmountable. Jason was more obliged to Love than Valour for his conquest. Medea daughter to Æta, by her enchantments laid the Dragon asleep, taught him to subdue the Bulls, and so by night he carried off the Prize, taking with him the Princess, to whose Aid he was chiefly indebted for his Success (e).

Æta enraged at the trick put upon him, pursued the Fugitives; and it is said, that to elude his Fury, Medea tore in pieces her young brother Absyrtes, and scattered the Limbs in his way, to stop his Pro-

[a] Argos a famous Shipwright was the Builder, whence she was called Argo.

[b] Some make the number Forty nine, others more. The principal were Ancæus, Idmon, Orpheus, Augias, Calais, Zethus, Castor, Pollux; Tiphys was their Pilot, and Lynceus remarkable for his quick sight, their look-out in case of danger. It is said Hercules was with them.

[c] Cyanean Rocks, called the Symplegades; were so called because they floated and often crushed ships together. The Argonauts escaped this Danger by sending out a Pidgeon, and lying by till they saw her fly through.

[d] Such as killing the brazen-footed Bulls and the Dragon.

[e] Ovid, Lib. VII. 159

gress (a). After this, Jason returned safely to Greece, and soon heard that Pelias had destroyed all his friends and made himself master of the kingdom. To revenge this Action, Medea sailed home before him, and introducing herself to the Daughters of Pelias, under the character of a Priestess of Diana, shewed them several surprizing instances of her magical Power. She proposed making their Father young again, and to convince them of the possibility of it she cut an old Ram in pieces, and seething it in a Cauldron, produced a young Lamb. The daughters serving Pelias in the same manner killed him (b), and fled the Country. Jason having notice of this, arrived in Thessaly, and took possession of the Kingdom; but afterwards, he generously restored it to Acastus son of Pelias, who had accompanied him in the Colchian expedition, and with Medea went and settled at Corinth.

Here Jason finding himself censured for cohabiting with a Sorceress, and a Stranger, quitted her and married Creusa, daughter to Creon, King of the Country. Medea seemingly approved the match, but meditated a severe Revenge. She first privately killed the 2 Children she had by him and then sent the Bride a present of a Robe and gold Crown tinged in Naptha, which set fire to her and the whole Palace. The Enchantress then ascending her Car (c) drawn by Dragons, escaped through the Air to Athens, where she married King Ægeus, by whom she had a Son named Medus. But attempting to poison Theseus his eldest Son, and the design being revealed, she with her son Medus fled to Asia, where he left his Name to Media (d).

[a] Others say that Aete, to obstruct their Return, stationed a Fleet at the Mouth of the Euxine Seas, and so obliged Jason to come Home by the West of Europe.

[b] Some Authors relate the Story differently, and say that this Experiment was tried by Medea on Æson, Jason's Father. See Ovid in the place cited.

[c] Given her by Phœbus, or the Sun.

[d] A Region of Persia.



Jason had several Temples erected to him, particularly one at Athens, by Parmenio, of polished Marble. The place where he was chiefly worshiped was at Abdera in Thrace.

If we seek for the real Truth of the Argonautic Expedition, we shall find it to be this: The Value of the Royal Treasury at Colchis had been greatly extolled; and the Pillage of it was the Thing aimed at by the Argonautic Expedition. The Word Gaza, in the Colchian Language (the same, according to Herodotus with the Egyptian), signifies a Fleece as well as a Treasure. This gave Occasion of the Circumstance of the Golden Fleece. The Word Sor is also a Wall and a Bull; Nacash, Brass and a Serpent. So this Treasure being secured by a double Wall and Brazen Doors, they formed hence the Romantic Story of its being a Golden Fleece guarded by two Bulls and a Dragon [a]. The Mariner's Compass is supposed [b] to have made Part of this Treasure (and if so, this was of itself a Curiosity of infinite Value); whence the Ships of Phrixus and Jason, which carried it, are said to have been oracular and to have given Responses.

CHAP. XLVIII. Of THESEUS and ACHILLES:

WITH these two great Men we shall close the Lists of the Demi-Gods or Heroes.

Theseus was Son to Ægeus, King of Athens and Æthra. In his Youth he had an early Passion for Glory; and proposed Hercules for his Model. Sciron, a notorious Robber, who infested the Roads between Megara and Corinth, was by him thrown down a Precipice, as he was accustomed to treat such as fell into his Hands. Procrustes, a famous Tyrant of Attica, he fastened to a bended Pine, which being loosed tore him asunder [c].

[a] Bochart in Phaleg. l. 4. c. 31. p. 289.

[b] Stukeley's Stonehenge.

[c] He was a Tyrant of Attica, who seized all Strangers, and measured them by his Bed; if they were too long for it, he cut them shorter; if too short, he stretched them till they died.

His first distinguishing Adventure, was the Destruction of the Cretan Minotaur. Minos King of that Island, had made War on Ægeus, because the Athenians had basely killed his Son, for carrying away the Prize from them. Being victorious, he imposed this severe Condition on the vanquished, that they should annually send seven of the noblest Youths, chosen by Lot, into Crete; to be devoured by the Minotaur [a]. The fourth Year of this Tribute, the choice fell on Theseus, Son to Ægeus, or as others say, he intreated to be sent himself. However this be, on the Arrival of Theseus at the Court of Minos, Ariadne his Daughter fell deeply in Love with him; and gave him a Clue, by which he got out of the Labyrinth. This done he sailed with his fair Deliverer for the Isle of Naxos, where he ungratefully left her [b], and where Bacchus found her and took her for his Mistress.

The Return of Theseus, through his own Neglect, became fatal to his Father. The good King at his Departure had charged him, as he sailed out with black Sails, to return with the same in case he miscarried, otherwise to change them to White. Impatiently he every Day went to the Top of a Rock that overlooked the Ocean, to see what ships appeared in View. At last his Son's Vessel is discovered, but with the sable Omens he dreaded; so that through Despair he threw himself into the Sea, which still retains his Name [c]. The Athenians decreed Ægeus divine Honours, and sacrificed to him as a Marine Deity, the adopted Son of Neptune.

Theseus performed after this several considerable Actions; he killed the Minotaur; he overcame the Centaurs; he subdued the Thebans, and defeated the

[a] Pasiphae, Wife to Minos King of Crete, and Daughter of the Sun, instigated by Venus, conceived a brutish Passion for a Bull. To gratify her, Dædalus contrived an artificial Cow, in which placing her, she had her desire. The Fruit of this Bestial Amour was the Minotaur, who was kept in a Labyrinth made by the same Dædalus, and fed with human Flesh.

[b] For this Story See the Article of Bacchus.

[c] The Ægean Sea.



Amazons. He assisted his friend Pirithous, in his enterprize to the infernal world, to carry off Proserpine; but in this Expedition he failed, being imprisoned and fettered by Pluto, till released by Hercules. No doubt was the Story of Theseus divested of the marvellous, it would make a very considerable figure (a).

Theseus had several Wives; his first was Helena Daughter of Tyndarus, whom he carried off; the second Hippolita, Queen of the Amazons, given him by Hercules; the last was Phædra, Sister to Ariadne, whose Lewdness sufficiently punished him for his infidelity to her sister. This Princess felt an incestuous flame for her son in law Hippolitus (b), a Youth of uncommon Virtue and Chastity. On his repulsing her Solicitations, her Love turned to Hatred, and she accused him to his Father for an attempt to ravish her. Theseus now grown old and uxorious, too easily gave ear to the Accusation. The Prince informed of his danger fled in his Chariot; but his Horses being frightened by the Phocæ, or Sea-Calves, threw him out of his seat, and his Feet being entangled, he was dragged thro' the Woods and torn in pieces (c). Phædra, tormented with Remorse, laid violent hands on herself; and soon after, Theseus being exiled from Athens, ended an illustrious Life in Obscurity.

To explain the Story of the Minotaur: It is said that Pasiphae fell in love with a young Nobleman of the Court, named Taurus: That Dædalus lent his House for the better carrying on of their Intrigue, during a long Illness of Minos; and that the Queen in due time was delivered of two children, one of which resembled Minos the other Taurus; whence the Minotaur: And the Athenians have aggravated the story, from their extreme Prejudice to Minos.

[a] He first walled Athens, and instituted Laws; together with that democratic Form of Government which lasted till the Time of Pisistratus.

[b] Son of Hippolita, Queen of the Amazons.

[c] Some say Aesculapius restored him to Life, and that he came into Italy, where he changed his Name to Virbint, i. e. twice a man.

But what became of the Athenian Youth, the tax of whom was three times paid? The Cretan King had instituted Funeral Games in Honour of Androgeos, wherein those unhappy Slaves were assigned as the Prize of the Conqueror. The first who bore away all the Prizes was Taurus, of an insolent and tyrannical disposition, and particularly severe to the Athenians delivered up to him; which contributed not a little to the Fable. These Wretches grew old in Servitude, and were obliged to earn their living in the most painful drudgery under Taurus, the subject of Minos; and may therefore with some propriety be said to be devoured by him. But it is certain they neither fought at those Games, nor were destroyed by the cruelty of a monster which never existed (a).

Of the same stamp is the tale of the Centaurs. The Thessalians pretty early distinguished themselves from the rest of Greece, who fought only on Foot or in Chariots, by their Application to Horsemanship. To acquire the more agility in this exercise, they went to fight with Bulls, which they pierced with Darts or Javelins; whence they obtained the Name of Centaurs (b) and Hippocentaurs (c). As these Horsemen became formidable by their Depredations, the Equivocation, which appeared in the Name made them to be accounted Monsters, compounded of two Natures. The Poets caught at this Idea, which gave the story the Air of the Marvellous: And they who made Oranges to pass for Golden Apples, Shepherdesses for Nymphs, Shepherds in disguise for Satyrs, and ships with sails for winged Dragons, would make no difficulty in calling Horsemen Centaurs (d).

Achilles was the offspring of a Goddess. Thetis bore him to Peleus (e), and was so fond of him, that she took herself the charge of his Education. By day

[a] Abbe Banier's Mythology, Vol. 3. p. 500.

[b] From Kenteo to prick or lance, and Tauros, a Bull.

[c] From Hippos, a Horse.

[d] See the Abbe Banier's Mythology, Vol. 3. p. 536.

[e] King of Thessaly.



She fed him with Ambrosia, and by Night she covered him with celestial Fire to render him immortal (a). She also dipped him in the Waters of Styx, by which his whole Body became invulnerable, except that part of his heel by which she held him. She afterwards intrusted him to the care of the Centaur Chiron (the Master of so many Heroes) who fed him with Honey and the marrow of Lions and wild Boars, to give him that Strength and Force necessary for martial toil.

When the Greeks undertook the siege of Troy; Chalcas the Priest of Apollo, foretold the City could never be taken, unless Achilles was present. Thetis his Mother, who knew what would be his Fate if he went there, had concealed him in a Female disguise in the Palace of Lycomedes, King of the Isle of Scyros. Ulysses, who had engaged to bring him to the Greek Camp having discovered the place of his Retreat, used the following Artifice. Under the Appearance of a Merchant, he is introduced to the daughters of Lycomedes, and while they were studiously intent on viewing his Toys, Achilles employed himself in examining an Helmet and some other Armour, which the cunning Politician had purposely thrown in his way. Thus was Achilles prevailed on to go to Troy, after Thetis had furnished him with a suit of impenetrable armour made by Vulcan (b). His actions before Troy; as well as his Character, are so finely described by Homer, that it would be doing them injustice to repeat them here. It is sufficient to say he could not escape his fate, being treacherously killed by Paris (c), who with an Arrow wounded him in the only part that was vulnerable. The Greeks after the cap-

[a] See the Story of Triptolemus, under the Article of Ceres Upon Peleus discovering this, Thetis parted from him.

(b) The description of his shield in Homer is one of that Poets Master pieces.

[c] The Case was thus; Achilles enamoured with Polyxena, desired her of Priam, who consented to the Match. The Nuptials were to be solemnized in the Temple of Apollo, where Paris had privately concealed himself, and took the Opportunity to kill Achilles.

ture of Troy, endeavoured to appease his Manes, by sacrificing Polyxena. The oracle at Dodona decreed him divine Honours, and ordered annual Victims to be offered at his Tomb. In pursuance of this the Thessalians brought thither yearly two Bulls, one Black, the other White, crowned with Wreaths of flowers, and water from the River Specchius.

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CHAP. XLIX. Of CADMUS, EUROPA, AMPHION, and ARION.

**A**GENOR, King of Phœnicia, by the Nymph Melia, had a Daughter called Europa, one of the most beautiful Princesses of her age. She could hardly then be supposed to escape the Notice of Jupiter, whose Gallantries extended to all Parts of the World. To seduce her, he assumed the Form of a white Bull, and appeared in the Meadows where she was walking with her Attendants. Pleased with the Beauty and Gentleness of the Animal, she ventured on his Back, and immediately the God triumphant, bore her off to Crete (a), where laying aside his Disguise, he made the Bull a Constellation in the Zodiac, and to honour his new mistress gave her name to the fourth part of the World.

In the mean Time, Agenor, disconsolate for his daughter's loss, sent his sons Cadmus and Thasus with different Fleets in Search of her (b). Thasus settled in an Island of the Ægean Sea, to which he gave his Name (c). Cadmus enquiring of the Delphic Oracle for a settlement, was answered, That he should follow the direction of a Cow, and build a City where she laid down. Arriving amongst the Phocenses, here one of Pelagon's Cows met him, and conducted him through Bœotia, to the Place where

[a] Ovid, Lib. II. p. 35.

[b] With an Injunction not to return without her under Pain of Banishment.

[c] It was before called Plate.



Thebes was afterwards built. As he was about to sacrifice his guide to Pallas, he sent two of his Company to the Fountain Dirce for Water, who were killed by a Dragon. Cadmus soon revenged their Death by slaying the Monster; but sowing his teeth, according to Pallas's advice, there sprung up a number of men armed, who assaulted him to Revenge their Father's Death. It seems the Goddess of Wisdom had only a Mind to frighten him; for on his casting a stone amongst them, these upstart Warriors turned their weapons on each other with such Animosity that only five survived the combat, who proved very useful to Cadmus in founding his new City. After this, to recompense his toils, the Gods gave Cadmus, Harmonia, or Hermione, the Daughter of Mars and Venus, and honoured his nuptials with peculiar Presents and marks of favour. But their posterity proving unfortunate, they quitted Thebes to Pentheus, and went to govern the Eclellenses, where in an advanced age, they were turned to Serpents (a), or as others say, sent to the Elysian fields in a Chariot drawn by serpents. The Sidonians decreed divine Honours to Europa, and coined Money in Memory of her, with the figure of a woman crossing the sea on a Bull.

The Greeks were indebted to Cadmus for the Invention of Brass, and the first use of Arms. In the Phœnician Tongue, the two words, which the Greeks translated Serpent's teeth, signified as well Spears of Brass (b). The Ambiguity of another Word helped on the fable (c), which from the difference of pronunciation signified either the number five, or one ready for Action: And so the same sentence which, with the Phœnicians, intended only that he commanded a disciplined Body of men armed with Spears of Brass, was rendered by these miracle-mongers, he made an army of five men out of the teeth of a Ser-

[a] Ovid, Lib. IV. 562.

[b] Shen Nacash.

[c] Chemish.

pent [a]. Cadmus being an Hivite, a name of near affinity with that of a Serpent, gave further occasion to that part of it, which says that his Men sprung from a Serpent, and that himself and his wife were changed into this Animal. Thus industrious were the Greeks to involve the most simple facts in the most mysterious confusion.

The Phœnicians with Cadmus, expelled their country by Joshua, first introduced amongst the Greeks the practice of consecrating statues to the Gods; and the use of letters; thence called Phœnician or Cadmœan letters. For the Greek characters are manifestly taken from the Samaritan or Phœnician Alphabet. Cadmus and Og, or Ogyges, are the same: Whence any thing very ancient was termed Ogygnian by the Thebans. The Gophyrœi, settled at Athens, were Phœnicians that came with him, and preserved the memory of him by the Name of Ogyges; as from his name Cadmus or Cadem [b], was their famous place of learning, and thence every other, named *Academia* [c].

Amphion, the Son of Jupiter and Antiope, was instructed in the Lyre by Mercury, and became so great a proficient, that he is reported to have raised the walls of Thebes by the Power of his Harmony. He married Niobe, whose insult to Diana occasioned the loss of their Children. The unhappy Father, in despair, attempted to destroy the Temple of Apollo, but was punished with the loss of sight and skill, and thrown into the infernal Regions.

Arion was a Native of Methymna, and both a skilful Musician and a good Dithyrambic Poet. He lived in the time of Periander, King of Corinth. After passing some time in Italy and Sicily, and acquiring an easy fortune by his profession, he sailed from Tarentum in a Corinthian vessel homeward-bound. When they were got to sea, the avaricious Crew agreed to

[a] Bochart de *Colonis Phœnicum*, cap. 19.

[b] Signifying the East. He was so called because he came hence.

[c] *Stillia fleet's Origines sacræ*.



throw Arion over-board, in order to share his money. Having in vain used all his eloquence to soften them, he played a farewell Air (called *Lex Orthia*) and crowned with a Garland, with his Harp in his hand, plunged into the Sea, where a Dolphin, charmed with his melody, received him and bore him safe to *Tænarus* near Corinth. Having informed *Periander* of his story, the King was incredulous, till the ship arrived, when the Mariners being seized and confronted with Arion, owned the Fact, and suffered the punishment due to their Perfidy. For this Action the Dolphin was made a Constellation.

CHAP. L. Of *ÆOLUS* and *BOREAS*.

IN the Multiplication of Fabulous Deities, the ancients not only assigned each Element, and part of Nature its tutelar God, but even idolized the passions. No wonder then if we see a God or chief of the Winds too, controuling all the rest. This Province was naturally assigned to that which was the most violent and uncontroulable itself. For this Imaginary Deity they borrowed a name from the Phœnicians, and called him *Æolus* [a] the son of *Jupiter*, by *Acasta* or *Sigesia* the daughter of *Hipprotus*. He reigned in the *Liparcean* isles near Sicily, from whence perhaps the fable took its original (b); but his Residence was at *Strongyle*, now called *Strombolo* [c]. Here he held these unruly Powers enchained in a vast Cave, to prevent their committing the like Devastation they had been guilty of before they were put under his direction [d].

[a] From *Aol* for *Alol* a storm, whirlwind or tempest.

[b] These Islands being greatly subject to winds and storms.

[c] Famous for its *Vulcano*, tho' some place his Residence at *Reggio* in *Calabria*.

[d] They had disjoined Italy from Sicily, and by disuniting Europe from Africa, opened a passage for the Ocean to form the *Mediterranean Sea*.

According to some Authors, the *Æolian* or *Liparaean* isles were uninhabited, till *Liparus* the son of *Aulon* settled a Colony here, and gave one of them his name. *Æolus* the son of *Hippotus*, who married his daughter, peopled the rest, and succeeded him in the Throne. He ruled his subjects with equity and mildness, was an hospitable good Prince, and being skilled in *Astronomy*, by means of the *Reflux* of the *Tides*, which is remarkable near those *Islands*, as well as by observing the nature of the *Volcanos* with which they abound, he was able to foretell the *Winds* that should blow from such a quarter [a].

We are indebted to *Virgil* for a fine poetical Description of this God, when *Juno* visits his cave to desire his assistance to destroy *Æneas* in his voyage to *Italy*.

*Boreas* was of uncertain Parentage; but his usual Residence was in *Thrace* (b). When *Xerxes*, King of *Persia*, crossed the *Hellespont* with his numerous Armada, to invade *Greece*, the *Athenians* invoked his assistance, and he scattered and destroyed the greatest part of their fleet. This Deity, notwithstanding his Rage, was not inflexible to love. He debauched *Chloris* the daughter of *Arcturus*, by whom he had *Hyrpace*, and carried her to *Mount Niphates*, (called the bed of *Boreas*) but since known by the Name of *Caucasus*: But his favourite mistress was *Orithya* the daughter of *Erictheus*, King of *Athens*. By this Princess he had two sons, *Zetes* and *Calais*, who attended *Jason* in the *Colchic* expedition, delivered *Phineus* from the *Harpies* [c]; and were afterwards killed by *Hercules*: as also four daughters, *Upis*, *Laxo*, *Hecaege*, and *Cleopatra*. Perhaps the North wind, or *Boreas* alone, was deified, because of the regular winds it is the most tempestuous and raging that blows.

[a] It is said that before a southerly wind blows, *Lipara* is covered with a thick Cloud, but when it changes to the North the *Volcano* emits clear Flames with a remarkable noise.

[b] Probably because this Country is much subject to cold Northerly winds.

[c] Some say out of Envy for their Swiftness; others, because their Father had by a Tempest destroyed the Isle of *Cos*.



## CHAP. LI. Of MOMUS and MORPHEUS:

**M**OMUS was the God of Pleasantry and Wit; or Rather the Jester of the celestial Assembly, for like other great Monarchs, it was but reasonable that Jupiter should have his fool. We have an instance of his sarcastic Humour in the contest between Neptune, Minerva, and Vulcan, for skill. The First had made a Bull; the Second a House; and the third a Man; Momus found Fault with them all; He disliked the Bull, because his Horns were not placed before his eyes, that he might give a surer blow; he condemned Minerva's House, because it was immovable, and so could not be taken away if placed in a bad Neighbourhood. With Regard to Vulcan's man he said he ought to have a window in his breast. Hesiod makes Momus (a) the son of Somnus and Nox.

Morpheus (b) was the God of Dreams, and the Son of Somnus, whom Ovid calls the most placid of all the Deities. Mr. Addison observes that he is still represented by the antient Statuaries under the figure of a Boy asleep, with a bundle of Poppy in his hand: And black Marble, from the Relation which it bears to night, has with great propriety been made use of.

## CHAP. LII. Of ORION:

**T**HE Original, or Birth of Orion, borders a little on the Marvellous. Hyricus, a Citizen of Tanagra, in Bœotia, was so hospitable to Strangers, that Jupiter, Neptune, and Mercury were resolved, under the character of benighted Travellers, to know the Truth. Their Entertainment was so agreeable, that discovering their Quality, they offered the old

[a] From Momos, cavilling or finding Fault

[b] From Morphe, a Form or vision.

Man whatever he should ask; his Request was a son [a]. The Gods to gratify his wish called for an Ox Hide, in which having deposited their Urine, they bid him keep it under ground for ten months, at the Expiration of which time, he found it produced a Boy, who was at first called Urion, to express his Origin; but after, for Decency's Sake, his name was changed to Orion.

He was a remarkable Hunter, and kept a fleet pack of Hounds. Neptune gave him the Power of walking on the surface of the Waters, with the same Speed that Iphiclus did (b) over the Ears of Corn.— This Faculty seemed needless, if it be true that Orion was so tall, that the deepest Seas could not cover his shoulders. As a proof of this, he crossed from the Continent of Greece to the Isle of Chios, where, attempting to vitiate *Ærope*, the Wife of King *Oenopion*, that Monarch deprived him of his Sight (c). From Chios he proceeded and found his way to *Lesbos*, where *Vulcan* received him kindly, and gave him a guide to the palace of the Sun, who restored him to sight. He then made war on *Oenopion*, who concealed himself under ground to escape his vengeance; so that frustrated of his design he went to *Crete* where he pursued his favourite exercise of Hunting. But having by some means offended *Diana* [d], that Goddess put him to death (e); but afterwards relenting, prevailed on *Jupiter* to raise him to the skies, where he forms a constellation (g) remarkable for predicting Rain and tempestuous Weather.

[a] His wife having left him childless, whom on her Death Bed, he promised never to marry again.

[b] Brother to *Hercules*. See the Article of that God.

[c] His Pursuit of the *Pleiades* has been mentioned under the Article of *Atlas*.

[d] Either for attempting her Chastity, or for boasting his superior Skill in the Chase; others say for endeavouring to debauch *Opis* one of her Nymphs.

[e] Either by her Arrows, or as others say, raising a Scorpion, which gave him a mortal wound.

[g] *Virgil* calls it *Nimbofus Orion*, on account of the showers which attend his Rising. *Æneid* l. 535 Lib. IV. 52.



CHAP. LIIL. Of the Marine Deities, OCEANUS, NEREUS, TRITON, INO, PALEMON, and GLAUCUS.

AS the antient Theogony took Care to people the Heavens and Air with Deities, so the Sea naturally came in for its Share, nor was it just to leave the extended Realms of water without Protection and Guardianship. Neptune, though Monarch of the deeps, could not be present every where, and it was proper to assign him Deputies, who might relieve him of some part of the weight of Government.

Nereus, son to Oceanus, settled himself in the Ægean Sea, and was regarded as a Prophet. He had the faculty of assuming what Form he pleased. By his wife Doris he had fifty Nymphs, called Nereids [a], who constantly attended on Neptune, and when he went abroad surrounded his Chariot.

Triton was the son of Neptune and Amphitrite (b), and was his Father's Herald. He sometimes delighted in mischief, for he carried off the Cattle from the Tanagrian Fields, and destroyed the small coasting Vessels; so that to appease his Resentment, those People offered him Libations of new wine. Of this he drank so freely that he fell asleep, and tumbling from an eminence, one of the natives cut off his head. He left a daughter called Tristia, by whom Mars had a son named Menalippus.

This God is represented of a human Form, from the waist upwards, with blue eyes, a large mouth and Hair matted like wild Parsley. His shoulders were covered with a Purple Skin, variegated with small Scales, his Feet resembling the fore Feet of a Horse, and his lower parts turned like a Dolphin with a forked tail. Sometimes he is drawn in a Car with

[a] By which are meant the Rivers which empty themselves in the Ocean.

[b] Some say of Neptune and Cœleno, others of Nereus or Oceanus.

Horses of a Sky Colour. His Trumpet is a large Couch, or Sea Shell. Ovid [a] has given two very beautiful Descriptions of him. There were indeed many Tritons, who composed the numerous Equipage of Neptune, and were reckoned as Deities propitious to Navigation.

Ino was the daughter of Cadmus and Harmonia; and married to Athamas King of Thebes. This Prince having the misfortune to lose his Senses killed his son Learchus in one of his mad Fits, upon which his Queen to save Melicertes, her remaining Boy, leaped with him from the Rock Molyris into the Sea. Neptune received them with open Arms, and gave them a Place amongst the marine Gods, only changing their Names, Ino being called Leucothea, and Melicertes Palæmon (b); for this we are indebted to the fertile invention of the Greeks, Melicertes being no other than the Melcarthus or Hercules of Tyre, who, from having been drowned in it, was called a God of the Sea, and from his many Voyages, the Guardian of Harbours.

Glaucus was a Fisherman, whose Deification happened in an odd Manner. His Parentage and Country [c] are variously reported; but he was an excellent Swimmer, and a skilful Fisherman. Having one Day taken a large Draught in his Nets, he observed with surprize, that the Fishes on tasting a certain Herb jumped into the sea again. Upon trying the experiment himself, he followed them, and became a Sea God. Some ascribe to Glaucus, the Gift of Prophecy. Ovid has not forgot his Transformation amongst his Metamorphoses (d). Virgil has given an elegant list of these Deities in his fifth Æneid (e)

[a] Ovid Metamorp. Lib. I.

[b] The Romans called him Portunus; and painted him with a Key in his hand, to denote him the Guardian of Harbours. To Ino they gave the Name of Matuta, being reputed the Goddess that ushers in the morning.

(c) Some make him the Son of Mercury, others of Neptune others of Authadon; on account of his skill in Swimming he was called Pontius.

[d] Ovid, Lib. XIII. 899.

[e] Æneid, Lib. V. 822.



CHAP. LIV. Of PROTEUS and PHORCYS, with the GRÆÆ and GORGONS, SCYLLA and CHARYBDIS.

**P**ROTEUS, the son of Neptune, by the Nymph Phænice, was by his Father appointed Keeper of the Phocæ, or Sea Calves. His Residence was at Alexandria, in Egypt, from whence in a Journey he made to Phlegra, [a], he married the Nymph Torone, who bore him Tmolus and Telegonus, both killed by Hercules for their cruelty to Strangers. Their Father Proteus, who left them on account of their inhospitable Temper, it is said, was not much concerned at their death. By Torone he had also three daughters, Cabera, Retia, and Idothea. Proteus had the art of assuming all Forms [b]; as also the gift of prophecy or divination; Orpheus calls him the universal Principle of Nature.

Historians make Proteus King of Carpathus [c]; who, on account of his great Character for Wisdom, and Equity, was chosen King of Egypt, and deified after his death. According to Herodotus, Paris and Helena in their flight from Sparta, were received at his Court, where Helen continued all the time of the Trojan Siege, after which he Restored her honourably to Menelaus.

Proteus is usually Represented in a chariot drawn by Horses, in the Form of Tritons.

His half Brother Phorcys or Phorcus, was the son of Neptune, by the Nymph Thesea [d]. He married his sister Ceto, by whom he had the Phorcydes and Gorgons, Thoosa [e] and Scylla. He was vanquished by Atlas, who threw him into the sea, where his Father raised him to the Rank of a Sea God.

[a] A Town in Campania.

[b] See Ovid Lib. VIII. 730.

[c] An Island in the AEgean Sea, between Rhodes and Crete now called Scarpanto.

[d] Others call him the son of Pontus and Terra.

[e] By whom Neptune had the Cyclops Polyphemus.

The Gorgons were in all four sisters, of whom Medusa was the Chief. They had hair like Snakes, Tusks like wild Boars, brazen hands, and golden wings. On the death of their sister, they pursued Perseus, who saved himself by putting on the Helmet lent him by Pluto, and which rendered him invisible.

The Graæ were their sisters, and are represented as three old Women, who lived in Scythia, and had but one Eye and Tooth in common amongst them, which they used as they had occasion, and afterwards laid it up in a coffer. For the Preservation of this valuable Legend we are indebted to Palæphatus.

Scylla (a), another daughter of Phorcys by her familiarity with Glaucus, excited the jealousy of Circe, daughter of the Sun, who by magick Spells, or Poison, so infected the Fountain in which she bathed, that she became a Monster (b), upon which thro' despair at the loss of her beauty, she threw herself into the sea, and was changed into a Rock [c], which became infamous for the multitude of Ship-wrecks it occasioned. Those who would see a beautiful description of Scylla will find it in Virgil [d].

Care must be taken not to confound this Scylla with another of the same name, and daughter of Nisus King of Megara. Minos had besieged this Monarch in his Capital, but the Oracle had pronounced Nisus invincible, while he preserved a Purple Lock of Hair which grew on his Head. Scylla, who was secretly in Love with Minos, betrayed both her Father and

[a] Some make her the daughter of Phoronis and Hecate, and say that her misfortune was owing to the jealousy of Amphitrite for her cohabiting with Neptune.

[b] Authors disagree as to her Form; some say she retained her beauty from the Neck downwards, but had six Dogs Heads; others maintain, that her upper parts continued entire, but that she had below the body of a Wolf, and the Tail of a Serpent.

[c] It lies between Sicily and Italy, and the noise of the waves beating on it, gave Rise to the Fable of the Barking of Dogs and Howling of Wolves, ascribed to the Monster.

[d] Virgil makes her changed to a Rock, which confounds her with the other Scylla. *Aeneid*, Lib. III. 424.



Country into his Hands, by cutting off the Lock ; but the Conqueror detesting her Treachery, banished her his sight. Unable to bear the Treatment she so justly merited, she cast herself into the Sea, and was changed into a Lark [a]. Her Father, transformed into an Hawk still pursues her for her ingratitude and Perfidy.

Charybdis was a female Robber, who it is said stole Hercules's Oxen, and was by Jupiter, on that account changed into a whirlpool [b], which is very dangerous, to Sailors, and lying opposite to the Rock Scylla, occasioned the Proverb, of running out of one danger to avoid another [c].

CHAP. LV. Of PAN and FAUNUS. Of the NYMPHS and the Goddeses, FERONIA and PALES.

**I**T is now time to revisit the Earth again, and see the numerous train of the inferior Deities, appropriated to the Forests, Woods, and those Recesses of Nature whose prospect fills the imagination with a kind of religious Awe or Dread.

Pan the principal of these, is said to be the son of Mercury and Penelope (d) the wife of Ulysses, whom while she kept her Father's flocks on mount Taygetus he deflowered in the Form of a white Goat. As soon as born, his Father carried him in a Goat Skin to Heaven, where he charmed all the Gods with his Pipe ; so that they associated him with Mercury in the post of their messenger. After this he was educated on Mount Mænalus, in Arcadia, by Sinoe and the other Nymphs, who, attracted by his Music, followed him as their Conductor.

Pan, though devoted to the Pleasures of a Rural

[a] Ovid, Lib. VIII. 142.

[b] An Eddy, or Whirlpool, on the Coast of Sicily, as you enter the Fare of Messina. . See Virgil, Aeneid III. 420.

[c] Incidit in Scyllam qui vult vitare Charybdim.

[d] Some say of Penelope and all her Lovers, whence he was called Pan.

Life, distinguished himself by his Valour. In the Giants War he entangled Typhon in his Nets, as we have already observed; he attended Bacchus in his Indian expedition with a body of Satyrs, who did good service. When the Gauls invaded Greece, and were about to pillage the Temple of Delphos, he struck them with such a sudden consternation by night, that they fled without any body to pursue them [c]. He also aided the Athenians in a sea fight gained by Miltiades over the Persian fleet, for which they dedicated a Grotto to his Honour under the Citadel.

This Deity was of a very amorous Constitution. In a contest with Cupid, being overcome, that little God punished him with a passion for the Nymph Syrinx, who treated him with disdain. But being closely pursued by him, and stopped in her flight by the River Ladon, she invoked the Naiades, who changed her into a tuft of Reeds, which the disappointed Lover grasped in his arms. Contemplating a transformation so unfavourable to his desires, he observed the Reeds tremble with the wind, and emit a murmuring sound. Improving this hint, he cut some of them, and formed the Pipe for which he became so famous. His other Amours were more successful. He charmed Luna, or the Moon, in the shape of a beautiful Ram. In the disguise of a Shepherd, he became a servant to the Father of Dryope [b] in order to gain access to his mistress. By the Nymph Echo [c] he had a daughter called Irynge, a famous Sorceress, who supplied Medea with her Philtrum; but Pan afterwards slighting her, she retired to the Recesses of the Hills, where she pined with grief till she dwindled to a shadow, and had nothing left but a voice [d], others ascribe the change of Echo to another cause.

Pan,

[a] Hence the expression of a Pannick, for a sudden Fear and Terror.

[b] Dryope rejected his Suit; but was afterwards changed into the Lotus Tree. See Ovid Met. Lib. IX. 325.

[c] Some say that Echo fell in Love with Narcissus, and was slighted by him.

[d] It is reported, that Juno punished Echo in this manner for her Loquacity, because when Jupiter was engaged in any new  
Amour



Pan was properly the God of Shepherds and Hunters, and as he was a Mountain Deity the Flocks and Herds were under his immediate Protection and Care. He was likewise honoured by the fishermen, especially those who inhabited the Promontories washed by the Sea.

He was chiefly esteemed in Arcadia, his Native Country, where the Shepherds offered him milk and honey in wooden Bowls. If successful in Hunting, they allotted him part of the Spoil; but if otherwise they whipped his Image heartily. At Molpeus, a town near the City Lycosura, he had a Temple by the title of Nomius, because he perfected the Harmony of his Pipe on the Nomian Mountains.

The Romans adopted him amongst their Deities by the Names of Lupercus and Lycæus. His Festivals called Lupercalia, and celebrated in February, were instituted by Evander, who being exiled Arcadia, fled for Refuge to Faunus King of the Latins, and was by him allowed to settle near Mount Palatine (a). Romulus made some Addition to these Ceremonies, in which the Luperci, or Priests of Pan, ran naked thro' the City, striking those they met with Things made of Goat Skins, particularly the Women, who fancied that it helped their easy conception, or speedy Delivery.

Pan is represented with a smiling ruddy Face, and thick Beard covering his Breasts, two Horns on his Head, a Star on his Breast, with the Nose, Feet, and Tail of a Goat. He is cloathed in a spotted Skin, having a Shepherd's crook in one Hand, and his pipe of unequal Reeds in the other, and is crowned with Pine, that Tree being consecrated to his service.

Pan, however, said to be the Offspring of Penelope, was indeed one of the most ancient, being of the first eight of the Egyptian Gods; and was looked upon as the symbol of Nature. His Horns, say the My-

Amour, he sent this Nymph to amuse his jealous Spouse with her Chat.

[a] Where he had a Temple built afterwards.

thologists, represent the Rays of the Sun, and the Vivacity and Ruddiness of his Complexion, the brightness of the Heavens; the Star on his Breast, the Firmament; and his Feet and Legs overgrown with hair, denote the inferior part of the World, the Earth, the Trees and Plants (a).

Faunus was the son of Picus, King of the Latins, who was cotemporary with Orpheus. He reigned in Italy at the time that Pandion ruled Athens, and introduced both Religion and Husbandry into Latium. He deified his Father, and his Wife Fauna or Fatua (b). He had the Gift of Prophecy. His Son Stercutius was also honoured on account of his shewing how to improve Land by dunging or manuring it. The Faunalia were kept in December, with Feasting and much mirth, and the Victims offered were Goats.

The Fauni, or Children of Faunus, were visionary Beings much like the Satyrs, and were usually crowned with Pine. Both Faunus and they were the only Deities regarded in Italy, and wholly unknown to the Greeks.

The Fauni were the Husbandmen, the Satyrs the Vine dressers, and the Sylvani those who cut Wood in the Forests, who as was usual in those early times, being dressed in the skins of beasts, gave rise to those fabulous Deities.

The Terrestrial Nymphs were divided into several Classes. The Heathen Theology took care that no part of Nature should remain uninformed or unprotected. The Oreades, or Oresteades, presided over the Mountains (c). Of these Diana had a Thousand ready to attend her at her pleasure. It is said they first reclaimed Men from eating or devouring each other, and taught the Use of vegetable Food

[a] Abbe Banier's Mythology, Vol. I. p. 540.

[b] Some add she was his Sister, and a Priestess. He whipped her to Death with Myrtle Rods for being drunk, and then made her a Goddess: for which Reason no Myrtle was used in her Temples; the Vessels were covered, and the Wine offered was called Milk.

[c] Some make them five only, and call them the Daughters of Hecataeus; but Homer styles them the offspring of Jupiter.



Melissa, one of these, was the Inventress of Honey [a]. The Napeæ were the tutelar Guardians of Vallies and Flowry Meads. The Dryades inhabited the Forests and Woods, residing in their particular Trees, with which they were thought to be coeval, as several Instances prove [b]. The Oak was generally their choice either from its Strength or Duration. Some were called Hamadryades, whose Existence was inseparably united to that of the Tree they animated. The Naiades were the Nymphs of the Brooks and Rivers; the Limniades frequented the Lakes; and the Ephydriades delighted in Springs and Fountains. Thus all the Face of Nature became enlivened by the Force of Imagination, and the Poets did not fail to improve so ample a field for description. The Mythologists destroy all this fine Landscape, by making the Nymphs only signify the universal Moisture which is diffused through all Nature.

There were also celestial Nymphs of a higher Rank, who attended the Dii Majores. Jupiter boasts of his in Ovid [c]. The Muses were the Nymphs or Attendants of Apollo, as the Bassarides, or Mænades, belonged to Bacchus. Juno had fourteen who waited on her [d] person; and Neptune had no less than fifty Nereides at his beck, on which account he was called Nymphagater, or the Captain of the Nymphs [e].

The usual Sacrifices to these Deities were Goats; but more commonly Milk, Oil, Honey, and Wine. The Nymphs were always represented as young and beautiful Virgins, and dressed in such a manner as was most suitable to the character ascribed to them.

To the Train of Pan we may join two rural Goddesses, of whom the first is Feronia, or the Goddess of Woods and Orchards [f]. The Lacedemonians first

[a] Whence the Bees are called Melissa.

[b] Arcas preserving a decayed Oak, by watering the Roots, was rewarded by marrying the Nymph who resided in it.

[c] Ovid Metam. Lib. I.

[d] Virgil, Æneid 175.

[e] See Hesiod and Pindor.

[f] From Fero, to bear or produce.

introduced her Worship into Italy under Evander; and built her a Temple in a Grove near Mount Soracte. This Edifice being set on Fire, and extinguished, the Neighbours resolved to remove her Statue, when the Grove became green of a sudden [a]. Strabo tells us, that her Priests or Votaries could walk barefoot over burning coals unhurt. Slaves received the Cap of Liberty in her Temple, on which Account they regarded her as their Patroness.

Pales was the protecting Deity of Shepherds and Pasturage. Her Festival was observed by the Country people in May, in the open fields, and the Offerings were Milk, and Cakes of Millet, in order to engage her to defend their Flocks from wild Beasts, and infectious Diseases. These Feasts were called Palilia. Some make Pales the same with Vesta or Cybele. This Goddess is represented as an Old Woman.

Both these Deities were peculiar to the Romans, and wholly unknown in Greece.

#### CHAP. LVI. Of PRIAPUS and TERMINUS.

**P**RIPUS was, as the Generality of Authors agree, the Son of Fauchus and Venus [b]. This Goddess meeting him in his Return from his India expedition, their amorous Congress produced this Child, who was born at Lampacus (c), but so deformed, that his Mother, ashamed of him, abandoned him (d). Being grown up, the inhabitants of that place banished him their Territory, on account of his Vices; but being visited with an epidemical Disease, upon consulting the Oracle of Dodona, he was recalled (e).

[a] This Miracle is ascribed to other Deities.

[b] Some make him the Son of Bacchus and Nais; others say Chione was his Mother.

[c] A City of Mysia at the Mouth of the Hellespont.

[d] Some say that Juno being called to assist at the Labour, out of Hatred to Bacchus the Son of her Rival Semele, spoil the Infant in the Birth.

[e] Others say, that the Women of Lampacus prevailed on their Husbands to recall him.



And Temples were erected to him as the tutelar Deity of Vineyards and Gardens, to defend them from Thieves and Birds destructive to the fruit.

Priapus had several Names. He was called Avistupor for the Reason just mentioned. The Title of Hellepontiacus was given him, because Lampfacus was seated on that Streight or Arm of the Sea. It is uncertain how he came by the Epithet of Bonus Deus ascribed to him by Phurnitius. Those of Phallus and Fascinum were assigned him on a very obscene account, and indeed his whole Figure conveyed such an idea of ugliness and lewdness, that the Poets generally treat him with great contempt (a). The Sacrifice offered him was the Ass, either because of the natural Uncomeliness of that Animal, and its strong propensity to venery, or because as some say, Priapus attempting the Chastity of Vesta when asleep, she was awakened by the braying of old Silenus his Ass, and so escaped the injury designed her.

This Deity is usually represented naked and obscene with a stern countenance, matted hair, and carrying a wooden sword (b), or sickle in his hand. His Body ended in a shapeless Trunk or Block of Timber.

Some of the Mythologists make his Birth allude to that radical Moisture, which supports all vegetable productions, and which is produced by Bacchus and Venus, that is the Solar Heat, and the water or liquid Matter, whence Venus is said to spring. The Worship of this infamous Deity was taken from the Syrians of Lampfacus.

With Priapus we may associate Terminus, a very antient Deity amongst the Romans, whose Worship was first instituted by Numa Pompilius, who erected him a Temple on the Tarpeian Hill (c). This Deity was thought to preside over the stones or landmarks, called Termini, which were held so sacred, that it was sacrilege to move them, and the Criminal becoming

(a) Horat, Satyr VIII.

[b] Virgil, Georg. IV.

[c] Which was open at Top.

devoted to the Gods, it was lawful for any Man to kill him.

The Feasts called Terminalia, were celebrated annually about the end of February, when the antient Termini, or Landmarks, were carefully visited and crowned with Garlands. At first the Sacrifices to these rural Deities were very simple, such as Wheat Cakes and the first fruits of the Field, with Milk (a); but in later times the Victims were Lambs, and Sows that gave suck, whose blood was sprinkled upon the stones.

The Roman Termini were square stones, or Posts, much resembling our Mile Stones [b].

#### CHAP. LVII. OF FLORA.

THE Poets make this Goddess the same with Chloris the Wife of Zephyrus (c), mentioned by Ovid; but the Historians agree that she was a celebrated Roman Courtezan, who having amassed a considerable Fortune by her profession, made the Roman People her Heirs, on Condition that certain Games, called Floralia, might be annually celebrated on her Birth Day. The Senate, to give a Gloss to so infamous a Prostitution of Religion, pretended this Festival was designed in honour of Flora, a certain Sabine Goddess, who presided over Flowers. These Sports were held in the Campus Martius, and proclaimed by Sound of Trumpet. No Women appeared at them, but the most immodest of the Sex [d]. Yet when Cato, during his Censorship, came to behold them, they suspended the ceremonies through shame, till he thought fit to withdraw; such an influence had the Virtue of one Man over a corrupt and dissolute Multitude.

[a] To shew that no force or violence should be used in settling mutual Boundaries.

[b] Ovid Fasti Lib II.

[c] Ovid Fasti.

[d] Juvenal, Sat. VI.



Flora's Image, in the Temple of Castor and Pollux was dressed in a close Habit, holding in her Hands the Flowers of Peas and Beans; for at the Celebration of her Rites the Ædiles scattered these and other Pulse amongst the People [a]. The modern Poets and Painters have set off her charms in a more lavish, Manner, and not without Reason, since no part of Nature affords such innocent and exquisite entertainment to the Sight and Smell, as the variety which adorns, and the Odours which embalm the floral World.

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CHAP. LVIII. Of POMONA and VERTUMNUS.]

THE Goddess Pomona was a Latian Nymph, whom that Nation honoured as a tutelar Deity of Orchards and Fruit Trees. Vertumnus (the Proteus of the Roman Ritual) [b] was the God of Tradesmen, and from the Power he had of assuming any shape, was believed to preside over the Thoughts of Mankind. His Festivals called Vertumnalia, were celebrated in October.

Vertumnus his courtship makes one of the most elegant and entertaining stories in Ovid [c]. Under the disguise of an old Woman he visited the Gardens of Pomona, whom he found employed in looking after her Plantations. He artfully praises the beauty of her Fruit, and commends the care which produced it. Thence from the view of the Vine, supported by the Elm, he insinuates to her the necessity and pleasure of a married Life. The Goddess heard all his eloquence with an indifferent Ear. Her Heart remained untouched till throwing off his disguise, the God assumed his youthful beauty, and by his Form soon gained the Goddess's consent.

[a] See Valerius Maximus, Lib. II.

[b] Because of the Turns or Fluctuations to which Trade is subject.

[c] Ovid, Lib. XIV. 622.

Some imagine Vertumnus an Emblem of the Year; which though it assumes different Dresses, according to the different Seasons, is at no time so agreeable as in Autumn, when the Harvest is crowned, and the richest Fruits appear in their full perfection and lustre. The Historians say, that this God was an antient Tuscan Prince, who first taught his subjects to plant Orchards, and to graft and prune fruit trees; whence he is said to have married Pomona.

Both these Deities are unknown to the Greeks, and are honoured only by the Romans.

### CHAP. LIX. Of the LARES and PENATES, and GENII.

**T**HE Lares were the Offspring of Mercury. The Nymph Lara having offended Jupiter, by disclosing some of his intrigues to Juno, that Deity ordered her tongue to be cut out, and banished her to the infernal mansions. Mercury, who was appointed to conduct her into exile, ravished her by the way, and she brought forth the Lares (a).

These Deities not only presided over the Highways and the Conservation of the publick safety, but also over private Houses, in most of which the Romans had a particular place called Lararium, where were deposited the Images of their domestic Gods, the statues of their Ancestors, and the Lares.

Their Festival, called Compitalia, was celebrated in January, in the open Streets and Roads. At first Boys were sacrificed to them, but that savage custom was soon disused, and Images of Wool and Straw (b), with the first Fruits of the Earth, Wine, Incense, and Garlands of Flowers were the Offerings. When the Roman Youth laid aside the Bulla, (an Ornament

[a] Ovid Fast. Lib. ii.

(b) They hung up as many Images as there were Persons of all Sexes and Ages in the Family, and a woollen Ball for every Servant.



they constantly wore (a) till fourteen Years of Age] they consecrated or hung it up to the Lares, who were regarded as infernal as well as domestic Deities.

The Antients supposed, (according to some Authors) that the Souls of Men after Death became a kind of Demons, called Lemures [b]. These they subdivided into classes, the one benevolent and friendly to Mankind, which they termed Lares; the other, who being wicked during Life, retained a malicious Disposition in their disembodied State, they styled Larvæ.

The Lares were represented as young Boys with Dogs Skins about their Bodies (c), and with their Heads covered, which was a sign of that Freedom and Liberty which men ought to enjoy in their own Houses. They had always the Image of a Dog near them, to denote their Fidelity in preserving the Places allotted to their charge, on which account this Animal was peculiarly consecrated to them. Some confound these with the Penates and Genii.

CHAP. LX. Of the PENATES.

**T**HE Penates (d) were the Deities who presided over new born Infants. The antient Hetrusci called them *Consentes*, or *Complices*, though others make of them four of the *Dii Majores* (e). But there were three Classes or Ranks of them: Those who presided over Empires and States (g); who had the

(a) The *Bulla* was a golden Ornament shaped like a Heart, but Hollow.

(b) So called from Romus, Brother of Romulus, whose Ghost haunted his Brother. The *Lemuralia* were celebrated in the middle of May, during which it was unlawful to Marry.

[c] Some say the Images were like Dogs.

[c] So called, from *Penus*, within, either because they preside over our Lives, or were placed in the innermost Parts of the House.

[e] Viz. Jupiter, Juno, Minerva and Vesta. Some drop Vesta: Others make them only Two, Neptune and Apollo: Others, *Coelum* and *Terra*

[g] Virgil, *Aeneid* III. 148.

Protection of Cities; who took the Care or Guardianship of private Families, and were called the lesser Penates [a].

These Domestic Gods were placed in the utmost Recess of the House, thence called Penetrals [b].— Dardanus brought them from Samothracia to Troy, whence, on the Destruction of that City, Æneas transported them to Italy. They were reckoned so sacred that the expression of driving a Man from his Penates [c] was used to signify his being proscribed or expelled his Country.

Dionysius of Halicarnassus, Lib. 1. says, that he had seen them at Rome under the Figure of two young men sitting, with Spears in their Hands.

#### CHAP. LXI. Of the GENII.

SOME do not distinguish between these and the Penates, or Lares; but they were very different. The Antients assigned to every Thing its Guardian or peculiar Genius; Cities, Groves, Fountains, Hills, were all provided with Keepers of this Kind, and to each Man they allotted no less than two, one Good, the other Bad (d), who attended him from the Cradle to the Grave. The Greeks called them Dæmons.— They were named Præstites, from their superintending human Affairs

The Sacrifices offered these Divinities were Wine (e) and Flowers, to which they joined incense, parched Wheat, and Salt. Sometimes the Victim was a Swine [g], though Animal offerings were not usual to them. The Genii were represented under various Figures, such as those of Boys, Girls, old Men, and

[a] *Æneid* VIII. 543.

[b] See *Horace*, Lib. IV. Ode 4. 26.

[c] *Virgil*; *Æneid* iv. 21.

[d] *Horace*, Lib. ii. *Epist.* 2.

[e] *Persius*, *Sat.* vi.

[g] Some assert no Blood was suffered to be spilt in their Sacrifices.



even Serpents. These Images were crowned with Plane-Tree Leaves, a Tree consecrated to the Genii.

By Genius is meant the active Power or Force of Nature; from whence the Nuptial Bed is stiled Genial, and the same Epithet given to all occasions wherein social Joys and Pleasures are felt. Hence also the Expressions of indulging our Genius, that is, living happily, or according to our inclinations, consulting our Genius, for examining how far our Capacity extends, and the Term of a great Genius for an exalted or comprehensive Mind. The later Romans in the degenerate Days of the State, introduced the servile Flattery of swearing by the Genii of their Emperors, and the Tyrant Caligula put several to death for refusing to take the Oath.

CHAP. LXII. Of ISIS, OSIRIS, and ORUS:

THESE Three have been much spoken of already, as having given Rise to almost all the different Divinities of Greece and Rome. Isis is said to have been the sister of Osiris [a], the Daughter of Saturn, and a Native of Egypt. She married her Brother, and shared his Throne. They governed with great Equity and Wisdom, civilizing their subjects, and instructing them in Husbandry and other useful Arts. These instructions were delivered in Verse, and were called the Poems of Isis [b].

Osiris, having conferred the greatest benefits on his own Subjects, made the necessary disposition of his Affairs, committing the Regency to Isis, and set out with a Body of Forces in order to civilize the rest of Mankind. This he performed more by the Power of Persuasion, and the soothing Arts of Musick and Poetry, than by the terror of his Arms. He marched first into Ethiopia; thence to Arabia and India. Having traversed Asia, he crossed the Hellespont, and spent

[a] Diodor. Sic. l. 1.

[b] Plato, de leg. Dialog. 2.

some time in Europe. Returning to Egypt, he was slain by his Brother Typhon; of whom we have spoken sufficiently in the Chapter of the Giants.

When the news of this reached Coptus, where Isis then was, she cut her Hair, and in deep Mourning went every where in search of the dead Body; which she found at length, and concealed it at Butus. But Typhon hunting by Moonlight found it there and tore it into many pieces, which he scattered abroad. Isis then traversed the Lakes and watery places, in a boat made of the Papyrus, seeking the mangled limbs of Osiris: Where she found one, there she buried it. Hence the many Tombs ascribed to Osiris. Thus Plutarch. But Diodorus Siculus says that she joined the Fragments, embalmed and buried them at Memphis; prevailing on the Egyptian Priests to promote his Deification, in consideration of a third part of the Kingdom given to them.

Isis afterwards, with the assistance of her Son Orus, vanquished Typhon; reigned happily over Egypt to her death, and was also buried at Memphis. At Butus a most superb Temple was raised to her. She was succeeded by her son Orus, who completed the Reign of the Gods and Demigods in Egypt.

To do the greater Honour to these their Favourites; the Egyptians made them to represent the objects of their idolatrous Worship. The Attributes of Isis indeed, when exposed as the public sign of their Feasts, differed according to the different Purposes to which they applied the Figure. But at other times this Goddess was represented with a flowing Veil, having the Earth under her Feet, her Head crowned with Towers (like the Phrygian Mother) the Emblem of Height and Stability; and sometimes with upright Horns, equally expressive of Dominion and Power; next to these the Crescent; then the Sun; and above all, expanded Wings. She has also Wings, and a Quiver on her shoulders. Her left Hand holds a Cornucopia, her right a throne charged with the cap and sceptre of Osiris, and sometimes a flaming Torch; and her Right Arm is entwined by a Serpent. The



Imagination of the Reader will presently conceive this to be the Symbol of the Æther, the natural Parent and Spirit of the Universe, comprehending and pervading the whole Creation. As such she is easily confounded with Nature, which is defined by Balbus in Cicero [a] to be "That which contains and sustains the whole World." In Herodotus, she is the same with Ceres; in Diodorus, with Luna, and Ceres and Juno; in Plutarch, with Minerva, Proserpine, Luna, Thetys. By Apuleius, she is called the Mother of the Gods, and is the same with Minerva, Venus, Diana, Proserpine, Ceres, Juno, Bellona, Hecate, Rhamnusia; hence termed sometimes *murionumos*, or "The Goddesses of a thousand Names." Being a female Figure, and thus principally honoured, she was denominated Isis [b].

So likewise in Herodotus, Osiris and Bacchus are the same; in Diodorus, Sol, Osiris, Serapis, Dionysius, Pluto, Ammon, Jupiter, Pan; in Plutarch, Sol, Osiris, Pluto, Bacchus, Serapis, Apis, Oceanus, Sirius. Hence we see him in Gems with a radiated Crown and a Basket on his Head, having the Horns of Ammon; and in his Hand a Trident entwined by a Serpent. He is the great Emblem of the Solar Body.

Orus is the Symbol of Light, as the Name imports [c]; and is generally figured as a winged Boy, standing between Osiris and Isis. He is the *Herws* of the Greeks, and the Cupid of the Romans: The Son of Osiris and Isis, whose passion for each other is said to have commenced in the Womb, where they embraced; and Orus was the Fruit of this early Conjunction. The whole containing this simple Truth, that Light, "has began to flow from the Body of the Sun, from its first Existence, thro' the Midst of Æther." But these themselves were, but natural Emblems. Plutarch therefore refers us higher: affirming, that Osiris signifies the active Principle, or the

[a] *Natura est quæ contineat mundum omnem eumque tueatur.* De Nat Deor. l. 2.

[b] Or Isha the Woman, *Kat' exochea*.

[c] From Aor, Light.

most Holy being; Isis the Wisdom or Rule of his Operation; Orus the first Production of his Power [a], the Model or Plan by which he produced every Thing, or the Archetype of the World [b].

## E X P L A N A T I O N

Of the three following Plates of Isis, Osiris, and Orus.

THESE three following Plates, viz. of Isis, Osiris, and Orus, were taken originally from the Bembine or Isiac Table in the Bodleian Library. This Table or Altar Plate is of Brass, full of Hieroglyphics inlaid in Silver and Enamel, which constitute an Epitome of the Egyptian Theology. It has been described, copied and elaborately explained by the learned Jesuit, Athanasius Kircher, in his *Oedipus Ægyptiacus*, vol. 3. p. 80, & seq. Romæ 1654. 7 Hor. Apoll.

In this of Isis, the Top Cornice over her abounds with Flames, diffused like rising Serpents, indicating Light and Life supernal and distant from the Contagion of gross Matter. In those underneath, is the Circle with expanded Wings, the emblem of Æther. The Architraves are supported by two Columns, with alternate square Divisions of black and white, crowned with the Head of Isis. At some distance on the Out-sides are two Pilasters, decorated with Flowers, from which rise two Asps, Symbols of Warmth and Moisture conjoined, the secondary Cause of Life. In the Midst of this magnificent Throne is the Goddess's feat-

[a] De Isid. and Osirid. p. 354. See Ramsay's Theology of the Pagans.

[b] The Bull Apis, was the Substitute of Osiris; the Name of the latter Sor, or Sur, signifying a Bull, and Apis, the most Mighty. But the Bull Apis had particular Marks; and they added, that the Apis was animated by the Soul of Osiris. The Greeks gave the Article and the Termination to the Word Osiris. So disguising it, that the Egyptians knew it not again.



ed, to denote stability and power. From the Navel to the Foot her Habit is composed of Wings, representing the Velocity and Sublimity of the Æther, diffusing itself universally. Thence upwards to the Breat, she is full of Paps, shewing the body of the World, or the universal Machine to be thence nourished and supported. The Collars round her Neck are the celestial Orbs. The great variety of created Beings, is aptly signified by the party coloured Feathers of the African Hen, which covers her Head, in a flying Attitude. The Basket on the Back of this Bird is the Emblem of Plenty, from which, on each side, springs a leaf of the Egyptian Peach; and two Horns, which point out the Crescent Moon, inclosing a Circle marked with the Figure of the Scarabæus, or Beetle, representing the Sun.

The Gesture of her Left-Hand is commanding and monitory; Her Right holds a sceptre of the flowering Lotus. Her seat is adorned with the Figure of a Dog sitting; to intimate her Dominion, according to Diosdorus, refulgent in the Dog-Star. Within the Table beneath the Throne, is the body of a Lion with the Head of an Hawk, at his Forefeet a Canopus, supporting upright wings; emblems of earth, fire, water, and air. Over the Back of the Lion Hawk is the Serpent, transmitted through a Circle, with expanded wings, explained in the Chapter of Mercury, page 98 of whose Caduceus these are the Attributes; and on his Head a Crescent, with the Sun over that. By the small hieroglyphic Characters near the Isis, she is said to be the spirit of the World, penetrating all things with the Eye of Divine Providence; and the Bond of the superior and inferior worlds.

#### Explanation of the Plate of Osiris.

Osiris is represented here seated on a tessellated Throne, to express Dominion and the Vicissitudes of Day and Night, which depend upon him. He has the Head of an Hawk, a Bird from his strength of Vision by which he is said to look steady on the Meridian

Sun, frequently depicted for the Symbol of the Solar Orb. He is crowned with a Mitre, full of small Ores, to intimate his Superiority over all the Globes. The Gourd upon the mitre implies his Action and Influence upon moisture, which, and the Nile particularly, was termed by the Egyptians the Efflux of Osiris. The lower part of his Habit is made of descending Rays, and his Body is surrounded with Orbs. His Right Hand is extended in a commanding Attitude, and his Left holds a Thyrsus or Staff of the Papyrus, pointing out the principle of Humidity, and the Fertility thence flowing under his Direction.

#### Explanation of the Figure of Orus.

The Figure of Orus, which is the Emblem of the Solar Efflux, is Juvenile, as perpetually renewed and renewing Youth and Vigour. He stands to denote the unabated Activity of Light: And is habited in a sort of network, composed of Globules of Light pushing and intersecting each other every way. He holds a Staff crossed, expressing his Power in the four Elements; and on it the Head of the Houop, a transient Bird, to represent the continual Change of Things which he produces by those Elements. This Staff, the Symbol of his Rule, is further adorned with a Gnomon and a Trumpet, indicating Season and Symmetry, Harmony and Order. At his Back is a Triangle, with a Globe fixed to it; shewing the regular Being of the world to depend upon him. The sides of the Portal, which he stands in are decorated with the celestial Bodies, and on the Top of it is the circle with expanded Wings. The Hieroglyphics engraven on the Base, call him, The Parent of vegetable Nature; the Guardian of Moisture; Protector of the Nile; Averter of Evils: Governor of the Worlds; the many figured God; the Author of Plenty.



CHAP. LXIII. Of the CABIRI.

**B**OCHART says, that the Cabiri were the Gods of the Phœnicians, and observes justly, that Cabir signifies, both in the Hebrew and Arabic tongues, Great or Mighty; So that Cabiri, in the Plural, are THE GREAT OR MIGHTY ONES. He that ministred in holy Things went by the Appellation of Cohes, a manifest Corruption of the Hebrew, Cohen, a Priest, or Intercessor.

They are spoken of by the Names of Axieros, Axiocherfos and Axiocherfa; as three distinct persons: And in them our Author thinks that he has found Ceres, Proserpine and Pluto; the Abbe Pluche, Osiris, Orus, and Isis; others, Jupiter, Ceres, and Bacchus. To these, the Scholiast upon Apollonius has added a Fourth Casmilus or Cadmilus; the same, says he, is Hermes or Mercury, whom Varro declares to be only a Minister Attendant on the Cabiri.

Several Authors have confined the Appellation of Cabiri to Jupiter, Minerva and Juno. Nor is it at all improbable that these should have been so called in After-Ages, when the World in general had forsaken the worship of the Creator for that of the creature, and understood by these Terms those Things which must indeed be allowed the most proper and significant emblems of the Divine Personalities [a]: The Solar Fire being meant by Jupiter [b]; by Minerva, darting from the head of him, the Light thence springing; and by Juno, the Æther, (including the Air) the natural Representative of the SACRED SPIRIT. — These are indeed the same with the Egyptian Osiris, Orus and Isis.

But in the earlier Times it was judged an act of irreverence to pronounce their Names; which was the Case of the Tetragrammaton with the Jews. They

[a] Sic Homines novere Deos, quos arduus Æther. Occulit, & colitur pro Jove formæ Jovis. OVID.

[b] Macrob. l. 1. c. 23. Plato in Phœd. Orpheus, &c.

were therefore only spoken of by the general Denomination of Dioscouroi, or sprung from Jove; a title afterwards conferred upon Castor and Pollux.

Even Children were initiated into these mysteries, and thought by their Parents to be afterwards secure from Dangers of any Kind. Such as were permitted to partake of the Ceremonies, were wont to assemble in a Wood or Grove, which was held sacred and became a sanctuary. By the Initiation men were believed to become more holy, just and pure: and it is said that none ever duly performed the ceremonies, without being amply rewarded for his Piety.

As to what is said of a Man's being sacrificed in these Mysteries upon some extraordinary occasion; I cannot find the Assertion to be well-grounded. Julius Firmicus intimates, that the Cabiri were three Brothers, one of whom was slain by the other Two, and then deified; and speaks of his Worshippers, as holding up their bloody Hands to the once bleeding; which may refer either to their Hands being embued in the blood of the ordinary Victims, or to the Warlike Disposition of that conquering People (Macedonians). But, if the Thing be Fact, it must have proceeded from an assurance, that such a Sacrifice was one Day or other to promote the Happiness of Mankind (c).

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CHAP. LXIV. Of the inferior DEITIES attending Mankind from their Birth to their Death.

**I**T would be a Task almost endless to enter into a minute Detail of the inferior Deities acknowledged by the Greeks and Romans. The Names of these visionary Beings occur so seldom in the Classic Authors, that it is sufficient barely to mark their Denominations.

[c] This was also the leading Opinion of the British Druids; *Pro Vita Hominis nisi Vita Hominis reddatur, non posse aliter Deorum immortalium numen placari arbitrantur.* Cæs Comm. l. 6. c. 15.



During Pregnancy, the tutelar Powers were the God Pilumnus (a), and the Goddesses Intercidonia (b), and Deverra (c). The signification of these names seems to point out the Necessity of Warmth and Cleanliness to Persons in this condition.

Besides the superior Goddesses Juno Lucina, Diana Ilythia and Latona, who all presided at the Birth, there were the Goddesses Egeria (d), Prosa (e), and Manageneta (g), who with the Dii Nixii (h), had all the care of Women in Labour.

To Children, Janus performed the Office of Door-keeper or Midwife, and in this quality was assisted by the Goddess Opis, or Ops (i); Cumia rocked the cradle, while Carmenta sung their Destiny; Levana lifted them from the Ground (k); and Vegitanus took care of them when they cried; Rumina [l] watched them while they suckled; Potina furnished them with Drink; and Educa with Food or Nourishment; Of-silago knit their Bones; and Carna (m) strengthened their Constitution; Nundina (n) was the Goddess of Children's Purification; Statilinus or Statanus, instructed them to walk, and kept them from falling Fabulinus learnt them to prattle; the Goddess Paven-

[a] Either from Pilum, a Pestle; or from Pello, to drive away, because he procured a safe Delivery.

[b] She taught the Art of cutting Wood with a Hatchet to make Fires.

[c] The Inventress of Brooms.

[d] From casting out the Birth.

[e] Aulus Gellius, cap. xix.

[g] AELIAN.

[h] From Enitor, to struggle. See Ausonius, Idyll. 12.

[i] Some make her the same with Rhea or Vesta.

[k] Amongst the Romans the Midwife always laid the Child on the Ground, and the Father, or Somebody he appointed, lifted it up; hence the Expression of tollere Liberos, to educate Children.

[l] This Goddess had a Temple at Rome, and her offerings were Milk.

[m] On the Kalends of June Sacrifices were offered to Carna, of Bacon and Bean-Flower Cakes; whence they were called Fabariae.

[n] Boys were named always on the 9th Day after their birth Girls on the 8th.

tia preserved them from Frights (a); and Camœna learnt them to sing.

Nor was the Infant, when grown to riper Years, left without his protectors; Juventus was the God of Youth; Agenoria excited men to action, and the Goddesses Stimula and Strenua inspired courage and Vivacity; Hortia (b) inspired the Love of Fame or Glory; and Sentia gave them sentiments of Probity and Justice; Quies was the Goddess of Repose or Ease [b]; and Indolena, or Laziness, was deify'd by the name of Murcia [d]; Vacuna protected the Idle; Adeona and Abeona secured People in going abroad and returning [e]; and Vibilia, if they wandered, was so kind to put them in the right Way again; Fesonia refreshed the Weary and Fatigued; and Meditina healed the sickly [g]; Vitula was the Patroness of mirth and frolick [h]; Volupta the Goddess who bestowed Pleasure [i]; Orbona was address'd, that Parents might not lose their Offspring; Pellonia averted Miichiefs and Dangers: and Numeria taught People to cast and keep Accounts; Angerona [k] cured the Anguish or Sorrows of the Mind; Hares-Martia secured Heirs the Estates they expected; and Stata, or Statua Mater secured the Forum, or Market Place, from Fire; even the Thieves had a Protectress in Laverna (l), Averruncus prevented sudden Misfortunes; and Confus was always disposed to give good advice to such as wanted it, Volumnus in-

[a] From Pavorem avertendo.

[b] She had a Temple at Rome, which always stood open.

[c] She had a Temple without the Walls.

[d] Murcia had her Temple on Mount Aventine.

[e] From Abeo to go away, and Adeo to come.

[g] The Festival of this Goddess was in September, when the Romans drank new Wine mixed with old by way of Physick.

[h] From Vitulo. to leap or dance.

[i] From Voluptas.

[k] In a great Murrain which destroyed their Cattle, the Romans invoked this Goddess, and she removed the Plague.

[l] The Image was a Head without a Body, Horace mentions her, Lib. I. Epist. XVI. 60. she had a Temple without the Walls, which gave name to the Porta Lavernalis.



pired Men with a Disposition to do well; and Honorius raised them to Preferment and Honours.

Nor was the Marriage State without its peculiar Defenders. Five Deities were esteemed so necessary, that no Marriages were solemnized without asking their Favours: these were Jupiter-perfectus, or the Adult, Juno, Venus, Suadela (a); and Diana

Jugatinus ty'd the Nuptial Knot, Domiducus ushered the Bride home, Domitius took Care to keep her there, and prevent her gadding abroad; Manturna preserved the conjugal Union entire; Virginensis (b) loosed the Bridal Zone or Girdle; Viriplaca was a propitious Goddess ready to reconcile the married Couple in Case of any accidental Differences; Matuta was the Patroness of Matrons, no Maid Servant being suffered to enter her Temple; Men and Februa (c) were the Goddesses who regulated the Female Katamenia; the Goddess Vaeuna (d) is mentioned by Horace (e) as having her Temple at Rome; the Rusticks celebrated her Festival in December, after the Harvest was got in (f);

The Antients assigned the particular Parts of the Body to peculiar Deities; the Head was sacred to Jupiter, the Breast to Neptune, the Waist to Mars, the Forehead to Genius, the Eyebrows to Juno, the Eyes to Cupid, the Ears to Memory, the Right Hand to Fides or Veritas, the Back to Pluto, the Reins to Venus, the Knees to Misericordia, or Mercy, the Legs to Mercury, the Feet to Thetis, and the Fingers to Minerva (g).

The

(a) The Goddess of Eloquence, or Persuasion, who had always a great Hand in the Success of Courtship.

(b) She was also called Cinxia Juno.

(c) From Februo, to purge.

(d) She was an old Sabine Deity. Some make her the same with Ceres; but Varro imagines her to be the Goddess of Victory, the Fruits of which are Ease and Repose.

(e) Horace, Lib. I. Epist. X. 49.

(f) Ovid Fast. Lib. VI.

(g) From this Distribution arose, perhaps, the Scheme of our modern Astrologers, who assign the different Parts of the Body

The Goddess who presided over Funerals was Libitina (a) in whose Temple at Rome, the Undertakers furnished all the Necessaries for the Interment of the Poor or Rich; all dead bodies were carried through the Porta Libitina, and the Rationes Libitinae, mentioned by Suctonius, very nearly answer our Bills of Mortality.

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C H A P. LXV. Of the inferior Rural DEITIES.

**T**HE Romans were not content with the great Variety of Gods, which filled their Ritual. They were daily inventing new Deities of an inferior Order, to answer the demands of Superstition and increase the Kalender. Rufina thus became the Name for a Goddess, who presided over the Country in general. Collina had the Charge of the Hills, and Vallona the Inspection of the Vallies; Hippona was the Guardian of Stables and Horses; and Bubona took Care of the Oxen; Seia, or Sogetia watched the Seed till it sprouted; and Runcina weeded the young Corn; Sarritor was the God of Sowing, and Occator of Harrowing; Robigus kept the Blights or Mildew away (b); Stercutius manured or dunged the Ground; Nodotus, or Nodosus took Care to strengthen and knit the stalks of the Corn; Volusia watched the Blade; Patelina unfolded the Ear; Lucucina filled it; and Matura brought it to due Ripeness; Hostilina produced a plentiful Crop; and Tutelina took Care to reap and get it safe in; Pilumnus kneaded the Bread;

to the celestial Constellations, or Signs of the Zodiac; as the Head to Aries, the Neck to Taurus, the Shoulders to Gemini, the Heart to Cancer, the Brest to Leo, the Belly to Virgo, the Reins to Libra, the Secets to Scorpio, the Thighs to Sagotarius, the Knees to Capricorn, the Legs to Aquarius, and the Feet to Pisces.

(a) Some confound this Goddess with Proserpine, others with Venus.

(b) His Festival called Robigalia, was celebrated in the beginning of May.



and Fornax [a] baked it: Mellona was the Goddess of Honey; but the Truth is, these fanciful Deities are so little mentioned in Authors, that we may call them the Refuse or Scum of the Gods.

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CHAP. LXVI. Of THEMIS, ASTREA, and NEMESIS.

**T**HEMIS was the Daughter of Cœlum and Terra, and the Goddess of Laws, Ceremonies and Oracles. Jupiter consulted her in the Giant's War, and afterwards espoused her; she instructed Deucalion how to re-people the World after the Deluge, and was rather indeed a moral than an historical Deity, as she signifies that Power which rewards Virtue and punishes Vice.

To Jupiter, Themis, besides a numerous Offspring already spoken of, bore the Goddess Astræa, who resided on Earth during the Golden Age, and inspired Mankind with the Principles of Justice and Equity; but as the World grew corrupted, she returned to Heaven [c] and become that Constellation in the Zodiac, which is called Virgo. This Goddess is represented with her eyes bound or blinded, having a Sword in one Hand, and in the other a pair of ballances equally poised.

Nemesis was the daughter of Jupiter and Necessity [c]. She had the Title of Adræsta, because Adrastus, King of Argos, first raised an Altar to her. She had a magnificent Temple at Rhamnus in Attica, with a Statue. She is represented with a stern Aspect, having in one Hand a Whip, in the other a Pair of Scales.

[a] Ovid Fasti, Lib. VI.

[b] Terras Astræa reliquit.

[c] Others say of Oceanus and Nox.

CHAP. XII. Of the Goddesses FORTUNA, OR FORTUNE, and the other VIRTUES and VICES deified by the Antients.

**F**ORTUNE was thought to have so great a share in human Affairs, that it is no Wonder the Romans made her a Goddess. Juvenal, however, is not a little severe upon his countrymen (a) for this choice; and Horace expresses, if not an absolute Contempt for (b), yet at best a very mean Opinion of this Deity. But whatever Sentiments the Philosophers or Poets might entertain of her, they did not lessen her in the Sight of the Vulgar, who paid her much Veneration.

This Goddess had a variety of Epithets; she was termed Regia, and Aurea, from an Image of her usually kept in the Apartment of the Cæsars. In the Capital she was worshipped by the Title of Bona, but her Temple at the Esquilia was consecrated by the Name of Mala. She was called Conservatrix, Matrens, and Felix, in antient Inscriptions, to denote the Happiness she bestows. Demitian consecrated her a Chapel by the Style of Redux, and in some antient monuments she is called Stata. The Names of Barabata and Pan were given her by Survius Tullius, who dedicated a shrine to her [c]: she was also termed Cæca, not unjustly, on Account of the injudicious distribution of her Favours. She was honoured at Rome by the Title of Fortuna Equestris (d). In a Temple she had near that of Venus, she bore the Appellations of Mascula and Virilis. At other Times she was named Mammosa (e), Primogenia (g), and

[a] Satyr X.

[b] Lib. I. Ode XXXIV. 14

[b] He also called her Obsequens, from her favouring his wishes Horace calls her Sæva on a quite contrary account.

[d] This Temple was erected in pursuance of a Vow of the Prætor Q. Fulvius Flaccus, for a Victory he obtained in Spain, by means of his Cavalry.

[e] Either from her having large Breasts, or the Plenty she supplies.

[g] From her giving Birth to the City and Empire.



Privata, or Propria (a). In the quality of Fortuna-Virgo, Coats of young Children were offered to her before they put them on; and she was stiled Viscata; or Viscosa (b), on account of her alluring or attracting people by her deceitful kindness.

The principal Temple of this Goddess was at Præneſte, whence she was called Præneſtina. She is usually represented blind, standing on a wheel in a moving Attitude, and holding a Cornucopia, from whence she pours Wealth and all the Emblems of Prosperity. Horace has given a very masterly Picture of her in an Ode to Mæneas (c).

She is sometimes figured in a flying Attitude, with broad Wings, sounding a Trumpet, and her flying Robe wrought over with Eyes, Ears and Tongues, to denote the Surprize, Attention, and Discourse she excites. Virgil (d) has given an inimitable Description of her, nor does Ovid fall much short of him (e).

Peace is a blessing so universally esteemed, that it is no wonder if she was deified. The Athenians (according to Plutarch) erected her an Altar with her Statue, attended by that of Pluto the God of Riches, to shew that she was the source of Plenty. At Rome she had a magnificent temple in the Forum (g), which was consumed by fire in the Reign of Commodus.

On Medals, this Goddess is represented before an Altar, setting Fire with a Torch in her left Hand to a Pile of Arms, and with the other holding an Olive branch. Behind her, on a Column, appears the Image of a naked Boy or Man extending his Arms in a rejoicing Posture (h). The Poets generally introduce her

[a] From her favouring particular Persons. These two last Appellations were given her by Servius Tullius, a very great Admirer of her Divinity.

[b] From Viscus, Birdlime. Hencs Seneca says, Beneficia sunt viscosa, Obligations are catching.

[c] Horace, Lib. III. Ode XXIX 49.

[d] Virgil Aeneid I.

[e] Ovid Met. XII. 42. 63.

[g] Begun by Claudius, and finished by Vespasian.

[h] The Legend of this Medal, which was struck by Vespasian

her in company with the most shining Virtues [a].— And Virgil represents her as the common Wish of Mankind [b]. Claudian has composed her Panegyrick in a very distinguished manner. Sometimes she appears like a Matron holding a bunch or ears of corn, and crowned with Olive, or Roses.

The Goddess Concordia or Concord, was another Divinity of the Romans. At the Request of his Mother Livia, Widow of Augustus, a Temple was dedicated to her by Tiberius at Rome. She had several other magnificent Temples; in one of these were deposited the rich spoils of the Temple of Jerusalem.

Virtue and Honour had their Temples at Rome. That to Virtue was erected by M. Marcellus (c), and was the only passage to the Temple of Honour, to shew that worthy actions were the true foundation of lasting fame. The sacrifices to Honour were performed by the Priests bare headed.

Virtue was represented like an elderly Matron sitting on a square stone; in antient Medals they appear jointly: However, upon some of Gordian and Numenian, she is found in the figure of an old Man with a Beard.

Fides, or Faith, had a Temple near the Capitol, founded by Numa Pompilius. No Animals were offered, or Blood spilt in her sacrifices; during the performance of her Rites, her Priests were cloathed in white Vestments, and their Heads and Hands covered with Linen Cloth; to shew that Fidelity ought to be secret. Her Symbol was a white Dog, and a Figure where two women are joining Hands, represents the Goddess.

Hope is another of the Passions deify'd by the Romans. She had a Temple in the Herb-Market, which was consumed by Lightening. On Medals she appears

seen on the Conquest of Judæa, is *Paci Orbis Terrarum*. On a Medal of his Son Titus, she is seen with a Palm in one Hand and a Sceptre in the other, the Inscription *Pax Aeterna*.

[a] Horace, *Carmen* See 57.

[b] *Aeneid* XI. 362.

[c] Son to Augustus



in a standing attitude, with her Left-Hand holding up lightly her loose Robes, and leaning on her Elbow; in her Right she has a Plate, on which is placed a Ciborium, or Cup, fashion'd like a Flower, with this inscription, Spes, P R. the Hope of the Roman People [a] In the modern Statues and Paintings, her Characteristick is a Golden Anchor.

Piety, or filial affection, had a Chapel at Rome, consecrated by the Duumvir Attilius, Glabrio, on a remarkable Occasion: "A man being sentenced to hard imprisonment, his Daughter, who was then a Nurse, daily visited him, and was strictly search'd by the Gaoler, to see she brought no Food to the Prisoner. At last a discovery was made, that she supported him with her Milk. This instance of Piety gained her Father's freedom. They were both afterwards supported at the publick expence, and the place was consecrated to this Goddes [b]."

Pudicitia, or Chastity, was honoured at Rome under two names. Into the Temple of Pudicitia Patricia none were admitted but Ladies of noble Birth. Virginia the Daughter of Aulus having married a Plebeian, so offended these, that they excluded her their assemblies: Upon which Virginia calling a meeting of the Plebeian Matrons dedicated a Chapel to this Goddes by the name of Pudicitia Plebeia (c). Her speech on this occasion was truly great. "I dedicate, says she, this Altar to Pudicitia Plebeia, and desire you will adore Chastity as much as the Men do Honour; and I wish that this Temple may be frequented by purer Votaries (if possible) than that of Pudicitia Patricia." In both these Temples no Matron was permitted to sacrifice unless she had an unblemish'd Character, and was but once married. In Medals this Deity is represented under the Figure of a Woman veiled, pointing with the Fore Finger of her Right-

[a] The Reverse is a Head of Adron.

[b] Pliny's Nat. Hist. Lib. VII cap. 36.

[c] All Matrons who married but once, were honoured with the Corona Pudicitia, or Crown of Chastity.

Hand to her Face, to signify that she had no Reason to blush.

Mercy, or Clemency had an Altar at Athens, erected by the Kindred of Hercules. At Rome was a Temple dedicated to the clemency of Cæsar (a). Both the Romans and Greeks gave the name of Asylum to the Temples each had erected to this Goddess.

Truth, according to Plutarch, was the Daughter of Saturn and Time, and the Mother of Virtue, and was represented as a beautiful young Virgin of a proper Stature, modestly clad in a Robe, whose Whiteness resembled that of Snow. Democritus, to give an idea of the difficulty of her being found, says that she is concealed in the bottom of a well.

Liberty was so much the delight of the Romans, that it was but natural for them to imagine her a Goddess, and to consecrate to her Temples and Altars.— She was represented in the Form of a Virgin clothed in White, holding a Sceptre in her Right-Hand, and a Cap in her Left.

Good Sense or Understanding, [Men] was honoured with an Altar in the Capitol, by M. Æmilius, and Atilius the Prætor erected her a Chapel.

Faustitas, or the publick Felicity and Welfare, had many Altars, and was adored both by the Greeks and Romans; the former honour'd this Goddess under the names of Endaimonia and Macaria. The Athenians consulting an Oracle on the success of a battle, were informed, that they should win the victory, if one of the Children of Hercules would submit to a voluntary death; on this Macaria, one of his daughters, kill'd herself, and the Athenians becoming victorious, paid her Adoration under the name of Felicity. She was represented in painting, as a Lady clothed in a purple Vestment trimmed with silver, sitting on an Imperial Throne, and holding in one hand a Caduceus, and in the other a Cornucopia.

Victory was honoured by several Nations as a Goddess. According to Hesiod, she was the daughter of

[a] This Temple was built by a Decree of the Senate, after the Death of Julius Cæsar.



Styx and Pallas; she was painted by the Ancients in the Form of a Woman clad in Cloth of Gold, and is represented on some Medals with Wings, flying thro' the Air holding a Palm in one hand, and a Lawrel-Crown in the other; in others she is to be seen standing upon a Globe, with the same Crown and Branch of Palm.

The Goddess Salus, or Health, had a Temple at Rome near the Gate, from thence called Porta Salutaris, and as the Blessings she bestows are known to all, so no doubt but she had a great number of Votaries. She was represented by a woman sitting on a Throne, and holding a Globe in her Hand. Near her stood an Altar, with a Snake entwined round it. In this Temple was performed the Augurium Salutis, a Ceremony which Augustus revived from Desuetude. It was a day set apart annually, for enquiring of the Gods by Divination, whether they would allow the People to pray for Peace? On this day the Roman Armies were forbid to march or engage. It is worthy of Remark, that the Priests of this Temple had arrogated to themselves the sole Privilege of offering supplications for the Health of every Individual, as well as for the State.

The Good Genius was ador'd by the Greeks, and, according to Pausanias, had a Temple in the Road leading to Mount Mænalus. At the close of Supper a Cup was always offered him of Wine and Water, and call'd the Grace-Cup.

Wealth has such an Influence on the affairs of Life, that it has in all Ages been the Object of publick Worship, or of secret Idolatry. Thus the Romans deified both Plutus and Pecunia, or Money. Menander wittily observes on this subject; "That if you can possess this Deity, you may ask and have what you please: Even the Gods themselves shall be at your devotion."

Silence was, amongst the Romans, both a Male and Female Deity, by the names of Harpocrates and Angerona; but the latter seems only to have been a Female Imitation of the former, whom they borrowed

from the Egyptians. He was the Son of Isis, begotten by Osiris after his Death, and on that Account said to have been a weakly Child. His Statue was placed at some small distance from those of Osiris, Orus and Isis, with his finger on his Mouth; intimating to the Worshippers, that not a Word was to be said that those Deities had once been mortal. The Greeks and Romans appropriated to themselves this Symbol of Silence, but in general were ignorant of its original Intention.

Nor were these the only visionary Deities erected by the Heathens. Fear, Hope, Diseases, Calamities and even Vices, were honoured with a view of averting their Visitation, or allaying their noxious influences. Thus Febris, or the Fever, had her Altars at Rome. Hostilius Tullus vowed a Temple to the Goddesses Terror and Paleness. M. Marcellinus, after escaping a storm near Sicily, built a Chapel to the God Tempestas, without the gate of Capena. And Poverty and Art were both deified by the people of Godora because necessity is the Mother of Invention. Envy was a Goddess whose person and abode are imitably described by Ovid (a).

Calumny had an Altar erected to her by the Athenians. We have a very remarkable Picture of this mischievous Goddess, as drawn by the hand of the great Apelles. Credulity, represented by a man with large open ears, invites this Deity to him, extending his Hand to receive her. Ignorance and Suspicion stand just behind him. Calumny (the principal Figure of the Piece) appears advancing, her Countenance ruffled with passion, holding in her left-hand a lighted torch, and with her right dragging along a Youth, who lifts up his hands supplicating the Gods. Just before her goes Envy pale and squinting. On her Right-Side are Fraud and Conspiracy. Behind her follows Repentance with her cloaths torn, and looking backwards on Truth, who slowly closes up the Rear [b]. Contumely and Impudence, were also

(a) *Metam.* Lib. II. 762.

(b) *Lucian.*



Honoured by the Athenians under the figure of Partridges, esteemed a very bold Bird. Discord is represented as a Goddess by Petronius Arbitr. whose Description of her is worthy so-masterly a Pencil: And Virgil has given us a Picture of Fury, a Deity much of the same stamp. It is now time to close the particular account, and to proceed to a Consideration at large of the Heathen Theology.



A

# DISSERTATION

ON THE

## THEOLOGY OF THE HEATHENS.

T

HE Religion of Mankind was at first One like the Object of it. But when the latter was changed, the Mode and Ceremonial of Worship continued still the same: For Idolatry, that Worst of things, was but in its Origin, the corruption of true Religion: which is the Best? We are not therefore to wonder if we see the same usage of Temples, Altars, Priests, Sacrifices, First-fruits &c. common to the Patriarchs and Unbelievers. We even behold, in these and many other instances, the same religious customs amongst the Heathens, which it pleased the divine Being to enforce the continuance of by the Mosaic Dispensation; a convincing argument that they must have been uncorrupt and innocent in their original.

Nor did Mankind in general lose sight of the original Object so soon, or so totally, as is commonly apprehended. Since we find amongst the Eastern Nations, and indeed amongst several of the Greeks and Romans, the most exalted notions of the Supreme Being, the Creator of Heaven and Earth.

According to the Egyptians (a), Eicton, or the first God, existed in his solitary Unity before all Beings. He is the fountain and original of every thing that either has Understanding, or is to be understood. He

[a] Jamblicus de Myst. Egypt, Ed. Lugd. 1552. p. 153. 4. 5.



is the first Principle of all Things, self sufficient, incomprehensible, and the Father of all Essences. Hermes say likewise, that this supreme God has constituted another God, called Emeph. to be Head over all Spirits, whether ethereal, empyrean, or celestial; and that this second God, whom he styles the Guide, is a Wisdom that transforms and converts into itself all spiritual Beings. He makes nothing Superior to this God Guide, except the first intelligent, and first Intelligible, who ought to be adored in Silence. He adds, that the Spirit which produceth all Things, has different Names, according to his different Properties and Operations; that he is called in the Egyptian Language Amoun, as he is wise; Ptha, as he is the Life of all Things, and Osiris, as he is the Author of all Good [a].

Let us proceed to the Greeks, amongst whom Orpheus claims the first place in Right of his Antiquity, and to whose theological Sentiments the Preference is always given by the early Writers in Favour of Christianity.

“ There is one unknown being, exalted above, and prior to, all Beings [b], the Author of all Things, even of the Æther, and of every Thing that is below the Æther; this exalted being is LIFE, LIGHT and WISDOM: which three Names express only One and the same Power, which drew all Beings, visible and invisible, out of nothing.”

Thus also the divine Plato; “ That which [c] gives Truth and Reality to Things known, and endues the Knower with the power of Understanding: This call thou the Idea of the GOOD ONE, the Source of Wisdom and Truth.” But GOD is every where distinguished throughout the Works of this illustrious Philosopher as the BEAUTIFUL, the GOOD, the JUST ONE.

[a] See Ramsay's Theology, annex'd to Cyrus, 4to Ed. p. 14 and 17.

[b] Suid do Orph. p. 352. & Cedrenus, p. 47.

[c] De Repub. lib. 6.

Would you see the Being and the Providence of God demonstrated from the Order and Administration of the World? You will no where find it more convincingly than the Reasoning of Balbus in Cicero; and from which Observations you must of Necessity draw the same Conclusion which he does, that [a] "All Things in the World are wonderfully directed by a divine Mind and Counsel, to the Safety and Conservation of the Whole."

These Sentiments are also the Result of Seneca's Enquiries. "By Jove, says he [b], the wise Men amongst the Ancients did not mean such a One as we see in the Capitol and other Temples, but the Guardian and Ruler of the Universe, a MIND and SPIRIT; the Master and Artificer of this Mundane Fabric, whom every Title suits. Would you call him Fate? you would not err: For he it is on whom all things depend the CAUSE of CAUSES. Would you call him Providence? You are in the Right: For by his Wisdom is the World directed; hence it moves unshaken, and performs its every Office. Wou'd you call him Nature? 'Tis not amiss: Since from him all Things proceed, and by his Spirit we live: Or the World? 'Tis well: For he is All in All, and existing by his own Power."

Innumerable are the Instances which might be brought from the Ancients to this purpose. But these may suffice. And from an attentive consideration of these it will appear, that the Philosophers endeavoured to establish a particular System with Relation to the Origin of Idolatry, which tends very much to lessen the supposed Absurdity of it. They maintained [c] that the Idea which the wise Men of Antiquity had formed to themselves of GOD, was that of a being superior to whatever exists; of a SPIRIT present in all the Bounds of the Universe, who animates all, who is the Principle of Generation and communicates Fer-

[a] Sic undique omni Ratione concluditur, Mente Consilioque Divino omnia in hoc Mundo ad salutem omnium conservari etque admirabiliter administrari. De Nat. Deor. l. 2. c. 53.

[b] Natural. Quæst. l. 2. c. 45.

[c] See Banier's Mythology, Vol. I. p. 171.



tility to every Being, . Of a FLAME, lively, pure, and always active : Of an INTELLIGENCE, infinitely wise; whose providence continually watches and extends over all : In a Word, an Idea of a Being to whom they had given different Names answering to his superior Excellence ; yet such as always bore the Stamp of that supreme Right of Possession, which is only inherent in the absolute Lord, and in him from whom all Things flow.

It is, however, too fatally true to be denied that, as the corruption of the Heart of Man dilated and enlarged itself, a Disrelish of Spiritual Things gradually came on, and the Mind grew more devoted to sensible Objects. Of all created Things within his Prospect, the Sun was the most glorious and the most likely to engage his Attention first, and next his Wonder and his Worship. Accordingly it had been considered from the Beginning as the great or primary Emblem of the Divinity, being not only the most beautiful of all Bodies in its appearance, but the most beneficent in its Effects ; the Regulator of the Seasons, and the natural Parent of Light and Fertility. Hence Plato [a] calls it the “ The Offspring of the GOOD ONE, which “ the GOOD ONE produced analogous to Himself ” it is termed by others [b] “ the Eye of Jove,” and “ The Mind of Jove, of Heaven, of the World ” In fine, whoever will be at the Pains to consult Macrobius, may see that the Figures of all the Heathen Deities were but so many different Expressions of the Qualities and Attributes of the Sun, or of the Seasons which depended on and were governed by him : to whom his Votaries ascribed Omnipotence, and whom in their Invocations they saluted as “ The Power, “ the Light, and the Spirit of the World [c].”

[a] De Repub. l. 6.

[b] Apuleius de Mundo, Macrobius Saturnal l. 1. cap. 17. usque ad finem cap. 23.

[c] Potentiam solis ad omnium potestatum summam referri indicant theologo; qui in sacris hoc brevissima precatioe demonstrant dicentes. Helie pantokrator kosmon preuma, kosmon du-bamen, kosmonphos. lb.d. c. 23.

The Solar Body, before Writing, could not more properly be represented than by the Figure of a Circle; a symbol so plain and inoffensive, that, one would think, it should not easily be perverted to the uses of Idolatry. It was accordingly substituted in Hieroglyphicks as the Artificial (its Principal the Sun being the great Natural) Emblem of the Divinity, and became the Figure of all the open Temples; the earliest Places of Religious Worship. These Circles or Discs are the Sun-Images mentioned in Scripture (a), and are at this Day the Symbols of Royalty, Glory and Divinity: And it may be worth while perhaps to remark that the word from which this is supplied (b), is used to signify Idolatry in general, from the near Relation which it bears to the original object of it (c), whose Derivative it is.

When religious Worship began to be transferr'd from the Divinity to his Emblem, from the Creator to the Creature; then that particular day of the Week which had ever been kept secret to the Creator of all Things, began likewise to be set apart and dedicated to the Honour of this Luminary, was thence termed Sunday, and continu'd to be had in especial Reverence above the rest. Hence celebrated by one of the most ancient Writers, as "An holy Day, because it was the Birth-Day of Apollo, or the Sun (d)" Which indeed was so far true, that it was the Commemoration of that day, on which the human Eye was first blessed with the prospect of that glorious Object. For it requires no extraordinary Sagacity, but only a little attention, however generally and unaccountably this point has been overlooked, to see and be convinced that the first Holy Seventh Day was the particular stated day of the Christian Sabbath. It appears from the original Account of it, that the work of the Creation took up Six Days, and that the last created Being was

[a] Haminchem, Sun-Images.

(b) Hamen, Idolatry.

[d] Hesiod.

[c] Hamah the Sun.



man; who was therefore in all probability formed on the evening of the Sixth Day. That which immediately succeeded was the First of Adam's Life, as well as the first Sabbath. It was the first day of his first Week, and Month and Year, i. e. the First in Man's Account of Time. On the Expiration of this first Sabbath, he began to Number his secular Days, as they advanced in Order, till he had told six. The next was again his Holy Seventh; yet the first Day of his second week, for his weeks were ascertained by the Return of the Sabbaths. Thus it obtained duly in all ordinary and civil Computations to be the First Day of the Week, at the same Time that it was distinguished with a Retrospect to the Work of the Creation, as an Holy Seventh Day. And it is remarkable that the most ancient of the Heathen Writers, while they speak of it as such, have rendered the very same Reason for it [a], which the Jewish Legislator had before given; namely, that "On it all things were ended or completed." This then being of ancient and Patriarchal Usage, was not confined to any particular nation or Set of Men, like the Jewish Sabbath, but extended to all mankind, and was universally observed as the Birth-Day of the World: But being at length abused and defecrated to the Purposes of Idolatry, it pleased the divine Being, when he delivered his People from the Bondage of the Egyptians, to consecrate another Day to his peculiar Worship. This was the self same Day in which he brought them forth with their Armies from the Land of Egypt. Which was therefore to be a Memorial of their Deliverance [b], as long as their State and Polity should

[a] Vide Clement. Alev. Strom. l. 5. p. 560. & Polit. Synops ad Genes. xi. 2.

[b] Deuteronom. c. v. 15.

last, and a Sign (a) and Covenant that the most high GOD was their GOD.

But to resume our Subject, from which, we hope, the Reader will excuse this little Digression, if such it be. Another Emblem of the Divinity, in a manner universally received, was the Seraph or fiery-flying Serpent, the *Salutis Draco* (b), the great Symbol of Light and Wisdom, of Life and Health. Why the Figure of this Animal was thus honoured, several Reasons may be assigned; as, the annual Renovation of its youth and beauty; its Sinuosity, which enabled it to put on various forms; the acuteness of vision, and extraordinary sagacity ascribed to it; and its colour, which is that of vivid Flame, or burnished Brass. Its name of Seraph particularly is so expressive (c) of that Blaze of Brightness which it seemed to furnish when reflecting the Splendor of the Sun-Beams; that it has been transferred to a superior Order of Angels; and is once made use of to denote even the glorious appearance of the Cherubim (d). This is the same symbol which was erected by Moses in the Wilderness. But this also was at length prostituted to abominable purposes, and made the attribute of all the Egyptian Deities (e).

Expanded Wings made a third emblem of the Divinity. This was the Hieroglyphic substituted for the *Æther*, which was considered as the natural symbol of the divine Spirit, and, as such, succeeded to a share of idolatrous worship (g). In some of the original open Temples, particularly in that wonderful  
One

[a] Ezekiel, c. xx. 10, 11, 12, 13.

[b] Macrobius.

[d] Isaiah vi.

[g] Platon. *Epinomis*.

[c] Seraph a Flame or Burning.

[e] Orus Apollo; ad initium.

Zeroni & reliquis fere Stoicis *Æther* videtur summus Deus, mente præditus, qua omnia regantur. Cicero Academ. Quæst. h. 4. c. 41.



One of Abury in Wiltshire, the complex Figure of the Circle, and Seraph with expanded Wings, was represented entire.

Such were the natural Emblems of the Divine Being; and so plain and simple their hieroglyphical Representations; the original intent of which is explained to us by Kircher [g] from a piece of Antiquity in the Phœnician Language; "Jove, says this Fragment, is a figured Circle; from it is produced a Serpent: The Circle shews the Divine Nature to be without beginning or end; the Serpent his Word, which animates the World and makes it prolific: his Wings the Spirit of God, which gives Motion to the whole System."

The Commencement of Idolatry, avowed and aiming at some Establishment, must bear date from the extraordinary Project set on foot at Babel. The design as appears from the original Account of it [h] was to build a City and a Tower, the Citadel or commanding part of which was to be erected to these Powers, which are there distinguished as the Shemin, or Heavens. The Supposition of its being to reach unto the Heavens is an Addition of the Translators. The confusion there spoken of, was the Confusion of the Lip; or religious Confession. The true Believers on this Occasion separated from the Idolaters, whom they left behind in Assyria to proceed in their mad enterprize; and dispersed themselves in the adjoining Countries, carrying with them the same Language and the same Patriarchal Religion, where we find both for a considerable Time after. The Confusion of Tongues, as it is called, was but the natural, and by no Means the immediate consequence of this Dispersion.

Cleanthes autem, qui Zenonem audivit, tum ultimum & altissimum atque undique circumfusum, & extremum omnia icongentem atque complexum ardorem, qui AETHER nominatur; certissimum Deum judicat. Id. de Nat. Deor. l. 1. c. 14. See Chap. 62. of Isis, Osiris and Orus.

[g] Obel. Pamph. p. 403.

[h] Gen. xi. 4. The Original runs strictly thus; "Let us erect to us a City and a Tower, and the chief Place of it to the Heavens."

Next we find the Solar Body and its natural Symbol, the Fire worshipped at Ur of the Chaldees, thence denominated. The same Symbol was held in especial Reverence afterwards by the Persians, but never worshipped, in the proper sense of the Expression. The Species of Idolatry relating to the Worship of the human Figure was not introduced till long after: Nor was the Temple, which Ninus is said to have built, erected to his Father Belus, as many have asserted, but to Bel or Baal Shemim, the Lord of the Heavens, meaning the Sun.

Thus Idolatry in Assyria was prior to the Time of Abraham [a]; but it was confined to that Country: For neither in his Time, nor for some Time after, do we find any Traces of it in Arabia, Phœnicia, or Egypt. We may rest assured that Ishmael, the Father of the Arabians, and his Brethern by Keturah, adored the God of their Father, and established his Worship in the East Country, whither they were sent (Gen. xviii. 19). In Phœnicia we find Abimelech, the King of the Philistines, believing in God, favoured with a divine Intercourse, and pleading to the heavenly Vision the Righteousness of his Nation. Their Behaviour with Isaac afterwards leaves no Room to doubt that they continued then in the same Faith [b]. God himself declares to Abraham, that his Children shall not possess that Land till the fourth Generation after him, because the Iniquity of its inhabitants was not yet full. Whence it is but rational to conclude, that till the fourth Generation after, or till about the Time of the Exodus, they had not, at least generally, swerved into Idolatry. Sir Isaac Newton [c] imagines that they continued in the true Religion till the Death of Melchizedeck; but that afterwards they began to embrace Idolatry spreading thitherward from Chaldaea. They could not, however, in any short Time after, have amongst them more than the Beginnings of Idolatry though I presume, they sunk into it apace after

[a] Joshua xxiv. 2. [b] Gen. xxvi. 28, 29. & seq.

[c] Chronology of ancient Kingdoms amended, p. 188.



the Departure of Joseph's Brethern with their Families into Egypt. When the Patriarch came into this last-mentioned Country also, GOD is said to have sent Judgments upon Pharaoh's Family, because of Abraham's Wife; and the King of Egypt seems to have been no Stranger to the true GOD, but to have had the Fear of him before his Eyes, and to have been influenced by it in all his actions [a]. Abraham was entertained by him without the Appearance of any indisposition towards him, or any the least sign of their having a different Religion. Even the Heathen writers give Hints, that the Egyptians were at first Worshipers of the true GOD. Plutarch testifies, that in upper Egypt, the Inhabitants paid no part of the Taxes raised for the idolatrous Worship; asserting themselves to own no mortal Being for GOD (b), but professing to worship their GOD CNEPH only. — Porphyry calls this Egyptian CNEPH ton Demi on, the Creator of the Universe.

I cannot persuade myself that Joseph, when long after this he flourished at the head of the Egyptian Ministry, had that People deserted the Worship of the true GOD, would have married into the family he did, or that the zealous Patriarch would have held so sacred and inviolable the Lands and Endowments of an idolatrous Priesthood. With Justice therefore has the great Grotius remarked [c] that in the age of Joseph no certain Footsteps of Idolatry are to be discerned in Egypt. I would give it to the Reader as a conjecture highly probable, that Idolatry was not established by Law in any part of that country till the disgrace of Moses at the court of Egypt, when he first retired to his Brethern in Goshen; about forty years before the Exodus. This is countenanced by a passage of scripture, where it is said of the children of Israel, that they sacrificed unto Devils, not to GOD.

[a] See Shuckford's Connection, Vol. 1. p. 281, and 312.

[b] De Iside & Osiride.

[c] Vide Poli Synopsin in Gen. 46. vers. ultim.

to Gods whom they knew not, to new Gods that came newly up whom their Fathers feared not [a].

So that Eusebius, Lactantius, Cassian, Lucian, with many of the Jewish Rabbies, as well as Vassius; the Abbe Banier, and the Moderns in general, appear to have been grossly mistaken, in making either Phœnicia or Egypt the Birth-place of Idolatry. But this symbolical and hieroglyphical Divinity, proceeded from Assyria thro' Phœnicia to Egypt. But it was the Phœnician commerce which spread it in the remotest Quarters of the World: And it is observed, that in all the Religions we know, even in the East and West Indies, there is not one of them, whose Theology is not full of the like Emblems.

It must be confess'd that the multiplication of symbols became at length an inexhaustible Fund of Idolatry. Those Characters which, before the knowledge of Letters were innocent and even necessary, being by that rendered in short time usefess, generally neglected understood by few, and at last grievously perverted, were the occasion of infinite errors. This may be well exemplified by a short account of the Zodiac [b].

The Crab, an Animal walking backwards or obliquely, seem'd a proper emblem of the Sun, who arriving at this sign begins his Retrogradation (c). The wild Goat on the contrary, whose Custom is to feed as he climbs, was chosen to denote the Sun, who on coming to this point of the Heavens, quits the lowest part of his Course to regain the highest. The Ram, the Bull and the two Kids gave name to the three celestial Houses, thro' which the Sun pass'es in Spring. This distinguish'd the different Kinds of young Cattle, produced in this season, as they naturally succeeded each other: The Lambs appearing first, the Calves next, and the Kids last. Two of these latter were chosen, on account of the peculiar Fruitfulness of the Goat which generally bears Twins. But these the Greeks

[a] Deuter. 32. 17.

[b] See Abbe Pluche's History of the Heavens, Vol. 1. p. 10.  
& cq.

[c] Macrob. Saturn. l. 1. c. 17.



displaced, substituting the Twin Brothers, Castor and Pollux. The Fury of the Lion justly expressed the Heat of the Sun, on his leaving Cancer. The Virgin crown'd with Ears of Corn, was an emblem of the Harvest, usually ending about that time. Nothing could better denote the equality of days and nights under the Autumnal Equinox, than the ballance Libra. The diseases, consequent upon the fall of the Leaf, were characterised by the Scorpion. The chase of wild Beasts, annually observed at that time, was not improperly distinguished by Sagittarius, a man on horse-back, armed with a Bow and Arrow. Aquarius represented the Rains of Winter: And the two Fishes bound together or inclosed in a Net, indicated the season for fishing, ever best at the approach of Spring. What could be more simple and useful than this Division of the Sun's annual course into twelve equal portions, expressed by so many visible signs, which served to regulate and describe the seasons and the business proper to each. These rude Delineations of the celestial Houses probably gave birth to painting. But then these Images presented to the mind a meaning very different from the Idea conveyed to the Eye. And when this meaning was lost, the Imagination was quickly at work to supply another more agreeable to its own Corruption.

The Kingdom of Egypt, on account of its peculiar situation, became the great school of this symbolical Learning; and thence, in process of time, the grand Mart of Idolatry. It is not improbable, that the Priests might endeavour to stem the torrent of superstition that ensued from it, till finding all their strength ineffectual, they submitted to the times, and from views of Avarice and Ambition became public Defenders of those errors, which secretly they condemned. For, it is certain, that while they thus complied with the popular Languages, they yet studied all they could collect of the ancient and real signification of the symbolical Figures, taking care to require a profound secrecy of all persons whom they instructed in this kind of knowledge. And for this reason Sphin-

ges were placed at the entrances of their Temples, intimating to those who approached, that they were to look for a further meaning in what they should see; for that all was mysterious there.

Such was the Origin of those Initiations so much sought after in Egypt, Asia, and afterwards in Greece. Indeed these Mysteries themselves were in the End most grossly abused; yet there is no question, but that in their primary institution they were intended to explain the natural and divine things couched under those Representations. For they did not only unfold the nature of Things, tho' this seems to have had (a) the greatest share in them; but inculcated also the immortality of the soul, a future state of [b] Rewards and Punishments, the consequent Necessity of Virtue, and the other great truths of Religion which had been handed down from the earliest ages.

Thus the antient Eastern Nations had a reserved Meaning in all their emblematical Figures; which it is frequently in our Power, even at this distance of time, to make out. Much of the Language spoken by them is still existing: By the means of which, matters of so remote antiquity may in a great measure be disengaged from the mysterious darkness in which the ignorance of some Ages and the Folly of others

[a] Omittit Eleusinam sanctam illam & angustam,  
Ubi initiantur gentes orarum ultima:  
Prætereo Samothraciam, eaque

— Quæ Lemni

Nocturno aditu occulta coluntur

Sylvestribus sepibus densa:

Quibus explicatis, ad rationemque revocatis, rerum magis  
Natura cognoscitur, quam Deorum. Cicero de Nat. Deor. l. 1.  
c. 42.

(b) Mibi cum multa eximia divinaque videntur Athenæ peperisse  
atque in vita hominum attulisse, tum nihil melius illis mysteriis,  
quibus ex agresti immanique vita ex culti ad humanitatem & mi-  
tigati sumus: initiisque, ut appellantur, ita re vera principia vite  
cognovimus; neque solum cum lætitia vivendi rationem accepimus,  
sed etiam cum spe meliore moriendi. Cicero de Legibus,  
l. 2. c. 14<sup>a</sup>



have involved them. I shall be easily understood to speak this of the Hebrew Tongue; so much of which I say, is yet remaining to us, as will easily by a comparison with other Languages, manifest it to be an Original: And all others, on examination, will discover how largely they have drank of this Fountain — The names of Animals, so intimately expressive of their properties, bespeak it to have been given by the great Author of Nature; and those of the first Men (a), so nicely applied to their respective conditions and circumstances, leave no Room to doubt that they were coæval with the person themselves. The Greeks borrowed their Idolatry from Phœnicia and Egypt, which indeed the innovating spirit of that people improved in the most extravagant manner: And it is not possible to explain their religious Antiquities without having Recourse to the Language of those Countries from which they were transplanted. When therefore this is done without force or constraint, proposing an Interpretation natural and easy; not to receive it, were to reject the only means (in many cases) of information, which remain to us at this immense distance of time. The Reader, will consider this as an Apology for the free use which is made of this tongue in the preceding Sheets; where he will find a great number of strange and otherwise unaccountable stories having their foundation solely in the different meanings of the same word. So that an account, in itself innocent and easy, by being perversely rendered, became frequently the source of idle wonder, and at length of idolatrous veneration. It is not from the fabulous Greeks themselves that we are to expect full Satisfaction in these matters. Very few of them gave themselves the trouble to enquire into the meaning of their own Ceremonies. Every thing that was but Egyptian was readily adopted: And the very names of the Gods they worshipped were originally taken upon Trust, For the Pelasgians, as Herodotus in:

[a] See Origin of Languages by Dr. Gregory Sharpe.

forms us, [a], had formerly sacrificed and prayed to Gods in general, without attributing either name or surname to any Deity, which in those times they had never heard of: But they called them Gods, because they disposed and governed all actions and countries. After a long time the names of the other Gods were brought among them from Egypt, and last of all that of Bacchus: Upon which they consulted the Oracle of Dodona, still accounted the most ancient, and then the only Oracle in Greece, and having enquired whether they should receive these names from the Barbarians, the Oracle answer'd, they should. So from that time they invoked the Gods in their sacrifices under distinct Names; and the same were afterwards received by the Greeks from these Pelasgians. This says my author, I had from the Priestesses of Dodona.

It is said to the Honour of Moses, that he was learned in all the wisdom of the Egyptians. Whence is it then that greater absurdities in Religion have been ascribed to this wise People; than have been met with amongst the most barbarous and unciviliz'd Nations? This could only proceed from the travelling Greeks who understood little of what they saw, and made the worst use of what they carried home; which by their Poets was afterwards enlarged and diversified with all the wantonness of a licentious imagination. Thus that Idolatry, which had its foundation in the vanity and corruption of the human heart, was chiefly indebted to its fabulous bulk amongst the Greeks to the warm and plastic imaginations of the Poets, and was still further improved by the boldness of the Pencil, the fine expression of the Chissel, and the Licence of the Stage.

When the human Figure was first made the object of idolatrous Veneration, may perhaps be difficult to determine. We read of Graven Images in the Land of Canaan in the time of Moses and Joshua. But these in all Probability were extremely rough and artificial, and perhaps nothing more than upright

[a] In Euterpe.



Stones or standing Pillars. Such as they were, however, Cadmus is said to have carried the Use of them into Greece. I should imagine that they were not worshipped in Egypt till long after; especially if that be true, which Clemens of Alexandria quotes Leo as affirming [b], in his Treatise of the Egyptian Gods, that their celebrated Isis lived not till the Time of Lynceus, in the eleventh Generation after Moses.

It has been generally allowed that the Persons, whose Memory was thus religiously preserved, were such as had been greatly distinguished for the Invention of useful Arts, and their Beneficence to Mankind [c]. But to make this Species of Idolatry go down with the People, something more than a pretended Deification seems to have been necessary; because in order to secure this extravagant Honour to their Favourites, we find the Egyptians arraying their Images with various Ensigns and Attributes; thus making them the Representatives of such natural Things as were adored already by the superstitious Herd. Thus we find Osiris adorned with the emblems of the Sun, Isis decked with those of the Æther, and the golden Seraph inseparable from Orus [d]. Granting therefore that there were such Persons in the World, as Jupiter, Apollo, Bacchus, Isis, &c: yet we must allow the Attributes given, and the Ceremonies paid to them; to be solely applicable to the Luminaries, or to the natural Causes and Effects, which, it is manifest, were represented by them.

Or it may be that Mankind were not altogether so eager and so hasty in their Corruptions: that the Consecration of eminent and virtuous Men was no more in the first place than a Sort of Canonization; and that the Worship paid to them was only considered as a public Testimony of their Belief, that such Persons

[b] Stromat. l. 1. p. 322.

[c] Sæcepit autem vite hominum, consuetudoque communis, ut beneficiis excellentes viros in cœlum fama ac voluntate tollerent.

Cicero de Nat. Deor. l. 2. c. 24.

[d] Infantemque vident, exporrectumque Draconem. OVID.

See Chap. 62. of Isis, Osiris, and Orus.

were received into the Abodes of the Blessed, and numbered among the Sons of God. This at least was the Opinion of Cicero (a). For that the Law commands those who were consecrated from amongst Men, to be worshipped; it shews indeed, says he, that the Souls of all Men are immortal; but that those of the Brave and the Good are divine.

May we not therefore conclude, with Regard to the ancient Egyptians particularly, that they were not ignorant of the ONE SUPREME BEING, who by his Knowledge conceived the World, before he formed it by his Will: But to comply with the growing Corruptions of Mankind, in which compliance they were extremely guilty, allow'd them to adore (and in this no Doubt they found their Account) the different Attributes of his Essence, and the different Effects of his Goodness under the Symbols of the heavenly Powers, of renowned Personages, and at last even of the terrestrial Bodies, as Plants and Animals; thus wilfully laying the Foundation of the grossest Superstition and Idolatry.

How little the besotted Greeks had to say for themselves on this Head, and how ignorant indeed they were of their own religious Rites, has been remarked already. As these took their Gods so fondly from the Egyptians, so did the Romans theirs chiefly from them. This appears at large in the preceding Sheets. It must be confess'd at the same Time, that as some of these last refer the whole Multitude of their Divinities to the Sun, the original Object of Idolatry, thence called the Universal One (b), so did others of them to the GREAT AUTHOR OF NATURE, affirming " Jupiter " to be the Soul of the World (c), who formed the

[a] Quod autem ex hominum genere consecratos, sicut Herculem & ceteros, coli lex jubet, indicat omnium quidem animos immortales esse, sed fortium bonorumque divinos. De Legibus l. 2. c. xi.

[b] Diversæ virtutes solis nomina Diis dederunt: unde eum pan sapinetum principes prodiderunt. Macrob. Saturn. l. 1. c.

[c] St. Augustin de Civitate Dei, c. 11. Tome 5. p. 42, 43



“ Universe of the four Elements, and fills and moves it thus compacted.” In the Æther he is Jupiter; in the air Juno; in the Sea Neptune; in the lower parts of the Sea, Salacia; in the Earth, Pluto; in Hell, Proserpine; in domestic Fires, Vesta; in the Working-Furnace, Vulcan; in the Heavenly Bodies, the Sun, Moon and Stars; amongst Diviners, Apollo in trade, Mercury; in Janus, the Beginner; in boundaries, the Terminator; in time, Saturn; in War, Mars and Bellona; Bacchus in the Vintage; Ceres in the Harvest; in the Woods, Diana; in the Sciences, Minerva; and is himself, in fine, the whole multitude of vulgar Gods and Goddeses. These are all the one Jupiter, whether they be considered, according to some, as Parts of Himself, or according to others as his Virtues and Attributes. This is exactly of a Piece with the Reasoning of Seneca; who asserts that GOD may have names in number equal to his Gifts (a).

Notwithstanding this, we find on some occasions, even among these, the monstrous absurdity of making new Gods arrived to such a Pitch, that Temples have been every now and then vowed and erected by Magistrates, and Commanders, even to Creatures of their own sudden imagination; such as the chance of war, or their own wishes or Fears had raised. So that Pliny's Observation (b), with some allowance for the Latitude of Expression, may seem to have been not ill founded; that the Extravagance of human Passions and Affections had made more Gods than there were men.

[a] Jovem illum optimum ac maximum rite dices & tonantem & statorem quod stant beneficia ejus omnia, stator stabilitorque est. Quæcunque voles illi nomina proprie aptabis, vim aliquam effectumque celestium rerum continentia. Tot appellationes ejus possant esse, quot munera. Hunc & Liberum Patrem & Herculem, ac Mercurium nostri putant. Quia omnium parens fit: Quia vis ejus invicta sit. Quia ratio penes illum est numerusque, & ordo, & Scientia, &c. De Benef. l. 4. c. 7. 8.


[b] Nat. Hist. Lib. ii. c. 7.

Yet upon the Whole, the History of Religion is not so darkened with Error, but that, thro' all these shades of Folly, an attentive Enquirer may still discern the dispensations of God, from the first Offence of man to this Day, to have been regular and uniform, and directed to one great End, namely, his own supreme Glory in the Happiness of his Creatures.

Let us therefore adore this ever gracious Being with humble sincerity. Let us acknowledge his infinite mercies with a due sense of our own Demerits: And beware, above all Things, that we attempt not to set up our own weak Reason in opposition to the declared Will and Commandments of God. This has been the great Stumbling Block in all Ages: And from such Demeanour, Confusion of every sort must necessarily ensue.







O F T H E

MYTHOLOGY *of the* HEATHENS.

HAVING considered the Theology of the  
Heathens, we shall next give some Account of their Mythology; a subject already touched upon in the History of the Deities themselves. We shall now enter into the Nature of the Pagan Fables, their religious sentiments, and the manner of their Worship. Here we shall find Truth blended with error, and obscured by fiction, which has wrapt in clouds the most important Doctrines, such as the Creation of the World, the fall of Man, the destruction of the human Race by an universal deluge, the change produced in nature by that great event, the Origin of natural and moral Evil, and the final Reformation of all things to their primitive Glory and Splendor. This will lead us to a short view of their moral sentiments, as well as the nature of their Worship.

Notwithstanding the great Corruption which had crept into the Worship of all nations, we have seen that the men of Learning and Reflection generally maintained honourable Notions of the Deity, and the most just and rational Ideas of the Obligations of moral Virtue. Philosophers frequently arose, and by their Instructions dispersed the Clouds of Darkness, if not from the minds of the Poor and Vulgar, at least from those who had Leisure and Opportunity to attend their Lectures, or to read their Works. By these morality was made a Science, and Ethics became the most valuable branch of Philosophy. As the Greeks and Romans had received their Divinities from

Egypt, and by mistaking the Manners, the Customs and Language of that Nation, had made Gods of the common Symbols which they employed to teach the People to honour one God, the Author of all Good, to live in Peace, to express the Times and Seasons for the Performance of the common Occurrences of Life, and to expect a better State to come; so their Religion became obscured by Fables, and a variety of fictions, which, while the Vulgar understood in a literal sense, their sages endeavoured to explain and reduce to ingenious Allegories, and thereby to render the Heathen Worship consistent with all the natural notions of a supreme Deity, the wise Governor of the World, and by accounting for the introduction of moral Evil, to vindicate the Rules of his Providence, and to justify the ways of God to Man.

Fables are indeed a very ancient Method of conveying Truth, and are therefore to be considered as Veils of so fine a Texture, as not wholly to conceal the Beauties that lie beneath them. Thus, says Origen; (a) "The Egyptian Philosophers have sublime Notions with regard to the divine Nature, which they keep secret, and never discover to the People, but under the veil of Fables, and Allegories. All the Eastern Nations, the Persians, the Indians, the Syrians, conceal secret mysteries under their religious Fables. The wise men of all Nations (b) see into the true sense and meaning of them, whilst the vulgar go no further than the exterior symbol, and see only the bark that covers them."

This was frequently the case when foreign and distant Nations adopted what they but imperfectly understood. Allegories became Objects of Faith.— Thus could any thing give a more lively Idea, of the

(a) Origen contra Celsum, Lib. I. p. 11.

(b) "Those who are acquainted with these Mysteries," says Isocrates, inspire to themselves very pleasing Hopes against the Hour of Death and which extend to a whole Eternity." These Mysteries," says Epictetus, "were established by the Ancients to regulate the Lives of Men, and to banish disorders from the World."



State of Retribution, and the Rewards or Punishments which follow upon a Life of Virtue or Vice, than the Ceremonies with which the Egyptians buried their dead. The Greeks and Romans struck with the ideas that were so strongly conveyed, took the type for the Reality: The Boat which was to convey the Body to the place of Burial, which was with the Egyptians an Emblem of Death, and was called *Tranquility*, because it carried over none but the just, was represented by the Greeks and Romans as a boat to carry souls. *Cerberus*, an Hieroglyphic, carved out of wood or Stone, to express the Lamentations bestowed on the Virtuous, became an animated Monster. The Lake of *Acherusia* became a visionary River of *Tartarus*, and was called *Acheron*. The Judges that decided the merit of the Deceased, were represented as consigning the spirit to final Happiness or Misery, and the flowery Field where the Righteous alone were buried, into that Place of Joy which the Elizout of the Egyptians was only designed as a faint Representation. Yet notwithstanding the fables into which these Mysteries were turned, this very important truth was still conveyed, that there would be a State of Judgment in which the Virtuous would be rewarded, and the Vicious punished, according to their Deserts. The very Prayer or form of Absolution, which was given by the Egyptian Priests to the Relations of the deceased, contained a useful Lesson to the Living, as it exhibited a concise System of those Morals which were to entitle them to the divine Favour, and to a decent Burial in the Plains, on the Confines of the Lake *Acherusia*. This Prayer was preserved by *Porphyry*, who copied it from *Euphantes*, whose Works are now lost, and is as follows: “ O Sun, thou first Divi-

“ nity! and ye celestial Gods, who gave life to man!

“ Vouchsafe to receive me this Day, into your holy

“ Tabernacles. I have endeavoured, to the best of

“ my Power, to render my Life agreeable to you;

“ I have behaved with the highest veneration towards

“ the Gods, with whom I was acquainted in my In-

“ fancy; I have never failed in my Duty to those

“ who



" who brought me into Being, nor in natural Affec-  
 " tion to the Womb that bore me. My Hands are  
 " pure from my Neighbour's Blood; I have main-  
 " tained an inviolable Regard to Truth and Fidelity  
 " and may I not appeal to the silence of Mankind,  
 " who have nothing to lay to my Charge, as a sure  
 " and certain Testimony of my Integrity? If, howe-  
 " ver, any personal and secret Fault has escaped me,  
 " and I have offended in eating or in drinking, let  
 " these Entrails bear all the blame." Here the En-  
 trails of the deceased were produced by the Relations  
 and immediately thrown into the Lake.

But however useful these Ceremonies might be, as  
 practised among the Egyptians, yet being considered  
 as Realities by the Greeks, and rendered more ridi-  
 culous by the Absurdity of their Fables, it is no won-  
 der that they lost their efficacy, and became, as Ju-  
 venal informs us, disbelieved even by their children.

But it is not at all strange, that this should be the  
 case with the Greeks, when the Egyptians themselves  
 were fallen into Idolatry, and those simple Emblems,  
 once so well known to this People, were become the  
 Medium of their Prayers and Adorations. Every  
 Thing had an Air of Mystery, and these Mysteries  
 were understood by none but the Priests, or those to  
 whom they were pleased to explain them, which was  
 always done under the Seal of Secresy. The Vulgar  
 were suffered to continue in their errors, since it might  
 have been dangerous even for their Priest to attempt  
 to open their eyes, and to reduce their worship to the  
 simplicity of the ancient Practice.

But here I cannot help observing, that notwith-  
 standing all that has been said to the contrary, there  
 is far from being sufficient Reason for our believing,  
 that they were so lost to Reason and common Sense,  
 as to pay adoration to the Ox, the Goat, the Croco-  
 dile, or the Produce of their Gardens; the passages  
 brought from Scripture to prove it, are far from be-  
 ing satisfactory, since they are capable of a very dif-  
 ferent interpretation. Would the Children of Israel  
 while in the Wilderness, have hankered after the O-  
 nions



nions of Egypt, if they had been there an object of Worship. It is as absurd to suppose it, as to imagine that the Egyptians could be guilty of so senseless a kind of Adoration. The Character that is given of this people in Holy Writ, seems strongly to contradict it, when it is mentioned to the Praise of Moïes, that he was learned in all the Wisdom of the Egyptians. They were indeed universally allowed to be the wisest nation on Earth, which they could not have been were they so stupid as to worship Beasts, Birds, Fishes, Reptiles, Insects, and Plants. However, their having these on their symbols, added to their dressing up a Ram with flowers, and having a Festival on the Sun's Entrance into Aries, and the same ceremony of dressing up a Bull at his entering Taurus, and so of the other signs, might give Room to Strangers to entertain this opinion; especially as these might be practised after the original meaning was forgot: But who, that has ever seen a Company of young Men and Women in the Country of England, dancing round a Maypole, adorned with green Bows and Garlands, could be so absurd as to imagine that this Diversion was performed in Honour of the Goddess Flora. The Absurdity of the supposition is not less in the former case than in the latter, since the Beast dressed up in honour of the sign into which the Sun was supposed to enter was not regarded as an object of Worship, though the Sun or the Stars might be adored as the Emblems, or the Residence of the Deity

Nothing has ever contributed more to disguise the Truth, and to corrupt the worship of the Greeks and Romans than the Multitude of Fictions introduced by their Poets. It is this that has principally occasioned that jumble of Images, that indecorum in characters, and that Absurdity in their Fictions, which are so justly condemned by their wisest Philosophers.

It is the Province of Poetry to change the Face of Nature, to give Life and Activity to inanimate Beings Substance and form to Thought; to deify the Passions, and to create a World of its own. The Poet

is not bound by the same Laws as other Men; he has a Power that enables him to create and destroy at Pleasure, and with the same ease he forms Gods [a], Heroes, Men and Monsters. He makes quick Transitions from Reality to Fiction; from Fiction to Reality, and from those which he believes to those of his own creating: and from hence arises a principal source of that confusion which has given such different interpretations to, and which renders it so difficult to explain the ancient Mythology. The Greek and Roman Poets have almost always preferred the marvellous and the sparkling, to the simplicity of naked Truth. A Princess died of Grief for the loss of her Husband or her Child, she was changed into a Rock or Mountain; instead of saying, that Cephalus rose with the Sun, Aurora must be in Love with the Youth, and force him abroad. To represent the long Life of Iolaus, the Goddess of Health must renew his Age. Instead of saying, that Endymion staid on the Mountains of Caria, the Course of the Moon, they tell us, that he had there an Interview, with Diana; and that her staying with her Gallant was the cause of Eclipses: But as these Amours could not last for ever, they were obliged to invent a new Fable, to account for them another way, and therefore they feigned that some Sorceress of Thessaly, by her Enchantment, drew down the Moon to the Earth. To account for the perpetual Verdure of the Laurel, they talked of the Amours of Apollo and [b] Daphne. To express the agility and swiftness of Pericles, they affirmed that he was able to assume all shapes, and at last turned himself into an Eagle. Amphion, by his Oratory, prevailed on a barbarous people to build a City, and to dwell in Society; he is therefore said to raise up the walls of Thebes by the sound of his Lyre, and Orpheus to charm the Lions and Tyger, and to move the Rocks and Trees by his

[a] The ancient Heroes were supposed to be a middle kind of Beings, that partook both of the Nature of Gods and Men.

[b] The Laurel was called by the Greeks, Daphne.



Harmony; because nothing could withstand his persuasion, or resist the force of his eloquence.

Who would imagine that by the wings of Dædalus and Icarus, were signified a ship under sail? That all the Changes of Achelous were only frequent Inundations? That by the combat of Hercules with the God of that River, was only meant a Bank that was raised to prevent its overflowing? That Hercules encountering the Hydra of Lerna, signified no more than a man's draining a marshy Country; or that Hercules separating with his Hands the two Mountains Calpe and Abyla, when the Ocean rushed in with violence, and found a passage into the Mediterranean, meant no more, perhaps, than that in the Time of one Hercules, the Ocean, by the assistance of an Earthquake broke a Neck of Land, and form'd the Straits of Gibraltar? Or that the Fable of Pasiphae contains nothing but an Intrigue of the Queen of Crete with a Captain named Taurus?

Who could believe that Scylla and Charybdis, those dreadful monsters that devoured all passengers, were only two dangerous Rocks near the Island of Sicily, rendered famous by their being frequently fatal to Mariners? That the frightful Monster which ravaged the plains of Troy, was the Inundations of the Sea; or that Hesiōne's being exposed to this Monster, meant no more than that she was to be given to him who put a stop to these inundations?

Thus, says the Abbe Banier, if we would distinguish truth from fiction, whenever a Poet brings a God upon the Stage, he ought to be set aside: What Homer and Virgil ascribe to Minerva, is to be attributed to prudence and good conduct. It is no longer the exhalations that produce Thunder, but Jupiter armed to affright mortals. If a Mariner perceives a rising storm, it is angry Neptune swelling the Waves. Echo ceases to be a mere sound, and becomes a Nymph bewailing the loss of her Narcissus.

Thus by the Cloud with which Minerva concealed Ulysses, is meant the darkness of the Night, which suffered him to enter the Town of the Phœnicians without

without being discovered: and when Priam is conducted by Mercury into the tent of Achilles, we are only to understand, that he set out to obtain Hector's Body in the Dark, with a Present to appease his Anger. If the delights of the Country of the Lotophagi detain the Companions of Ulysses, we are told by Homer, that the Fruits of that Island made those who tasted them lose all Remembrance of their Families, or their Native Country, This is an ingenious Fiction intended to convey this important truth, that the Love of Pleasure debauches the mind, and banishes from the Heart every laudable Affection. If they loiter at the Court of Circe, and abandon themselves to Riot and Debauchery, this pretended Sorceress, with great elegance and strength of expression is said to turn them into Swine. Thus he elegantly conveys this moral Sentiment, That as the principal Distinction between a Brute and a reasonable Creature consist in a power to exercise his Reason, when this is lost he is rather a Brute than a Man, and therefore instead of simply saying, that the Desires and Affections are become brutal, he mentions the Body as assuming that Form which best suits with the disposition of the mind. The Narration would be thought too simple and unadorned was he to say, that Ulysses was exposed to several storms; he must have Neptune's Resentment, who takes this method of reverging the death of his son Polyphemus. What an apparatus of fiction is introduced before Achilles can kill Hector! His Armour is made by Vulcan; his Mother, to render him invulnerable, had dipped him in the River Styx. Minerva assumes the form of Deiphobus, that Hector may be deceived by imagining that he had the assistance of his Brother; Jupiter takes the scales, weighs the Destinies of the two Heroes, and seeing Hector's sink, abandons him to his Fate, and then Achilles takes away his life. Homer, instead of informing us, that after the bloody battle fought on the banks of the Xanthus, that River being choaked up with dead bodies, overflowed the plain, till taking them out of the water, they kindled a funeral pile, and consumed them



them to Ashes: Instead of this, what a Variety of Machinery is employed! The River feeling himself oppressed, utters his Complaints to Achilles, but receiving no Satisfaction, swells against him, and pursues him with such Rapidity, that he would certainly have been drowned, if Neptune and Minerva had not been commissioned by Jupiter to moderate his Wrath, by promising him a speedy Satisfaction. When this great Poet would let us know, that after the Retreat of the Greeks an Inundation from the Sea destroyed the famous Wall they had built during the Siege of Troy, to protect them from the Enemy: He says, that Neptune enraged at the Greeks, begs of Jupiter to suffer him to beat it down with his Trident; and having prevailed on Apollo to give him his Assistance, they labour in Concert to perform this arduous Task. So when Turnus caused the Fleet of Æneas to be set on Fire, Virgil introduces Cybele, who instantly transforms the Vessels into Nymphs.

If the Poet, says Lactantius, found it for his Interest to flatter or console a Prince for the Loss of his Son, it was but giving him a place amongst the Stars. Shepherds were all Satyrs or Fauns, Shepherdesses, Nymphs or Naiads; Ships, flying Horses; Men on Horseback, Centaurs; every lewd Woman was a Syren or a Harpy; Oranges were Apples of Gold; and Arrows and Darts, Lightning and Bolts of Thunder.

The Rivers and Fountains had their tutelary Deities, and sometimes were represented as being Deities themselves; the uniting their Streams was called Marriage, and Brooks and Canals were stiled their Children. If they would speak of the Rainbow, that too must be a Goddess dressed in the richest Colours; and as they were at a Loss how to account for the Production of this seeming Phenomenon, it was called the Daughter of Thaumias, a poetical Personage, whose Name signifies Wonderful.

Sometimes a Concern for the Honour of the Ladies became a Source of Fables. If a Princess proved too frail to withstand the Attempts of her Lover, her Flatterer, to skreen her Reputation, immediately called

led in the Assistance of some enamoured God; this was easily believed by the ignorant Vulgar; for they could suppose none but a divine Person could presume to attempt one of her Rank, or could be able to thaw the Coldness of the insensible Fair. Thus her Reputation was unfulfilled, and instead of becoming infamous she was highly honoured, and the Husband himself instead of being offended, partook of her Glory. A great number of Fables were derived from this Source. Nor is the Story of Rhea Sylvia [a], the Mother of Rhemus and Romulus, and of Paulina [b], the only Instances to be found in History of the Credulity of Husbands and Parents. From this Source, and the Lewdness or Corruption of the Priests, were doubtless derived many of the Fables relating to the Amours of the Gods.

At other Times, the strangest Transformations sprung only from a Similitude of Names, and consisted in a Play of Words; thus Cygnus was transformed into a Swan; Picus, into a Wood pecker; Hierafe, into a Spar Hawk; the Cercopes, into Monkies; and Alo-pis, into a Fox.

Thus the ancient Poets gave Rise to innumerable Errors, and indeed the Painters and Statuaries have employed all their Skill to confirm and strengthen the Delusion. The Poets have spread an Air of Fiction

[a] Her Uncle Amulius, having found means to get into her Apartment, Numitor, her Father, spread a Report, that the Twins of which she was delivered, proceeded from the Embraces of the God of War. Dion. de Halic, Ant. Rom. Lib. I. Tit. Liv. Lib. I.

[b] A young Roman Knight, called Mundus, falling in Love with Paulina, and finding all his Eudeavours to conquer her Virtue prove fruitless, corrupted the Priests of Anubis, who persuaded her to believe that the God was struck with her Beauty, on which she was that very Night led by her Husband to the Temple. A few days after, seeing Mundus, whom she happened accidentally to meet, he let her into the secret; Paulina, enraged and filled with indignation, carried her complaint before Tiberius, who ordered the Statue of Anubis to be thrown into the Tiber, his Priests to be burnt alive, and Mundus to be sent into Exile.



over serious Histories, disguised and altered Facts [a], and rendered the divinest Truths fabulous. This in nothing appears more evident, than in the Account they have left us of the Origin of the World, which seems partly composed of Traditions handed down from the Sons of Noah, partly of the Fictions and Ornaments introduced by the Poets, and partly from their endeavouring to reconcile confused and imperfect Traditions with popular Opinions, and the Corruptions introduced into religious Worship. This, it is proper for us particularly to examine, as it is an Enquiry absolutely necessary to explain many of the Pagan Fables, and to give us just Ideas of their religious Sentiments, which will be found much plainer expressed by their Philosophers than their Poets.

The ancient Opinion, that the World was formed from that Chaos, or a confused Concurrence of Matter which Hesiod calls the Father of the Gods, probably had its Rise from a literal Interpretation of the Beginning of that sublime Description, which Moses gives us of the Creation [b]; where, before the Formation of any part of the Universe, it is said, The Earth was without Form, and void, and Darkness was upon the Face of the Deep, as the latter Part of the Verse, where the Spirit of God is represented as moving or hovering over the Waters, might give the

[a] The Abbe Banier, from whom we have borrowed many of these Remarks, says, "That Homer of a faithless Prostitute, has made his chaste Penelope, and Virgil, of a Traitor to his Country, has given us the pious Hero, of a Renegado, who lost his Life in a Battle against Mezentius, he has made a Conqueror and a Demi-God. The same Poet has not yet even scrupled to reflect Dishonour on Dido, a Princess of strict Virtue and divested her of the Reputation she had acquired for Chastity and Courage, has represented her as indulging an infamous Passion, and a Cowardice capable of Despair. Almost all of them have conspired to make Tantalus pass for a Miser, and have set him in the Front of the Avaricious, in the Center of Hell: where he is represented as suffering a Punishment proportionable to his Guilt. Thus they have treated a Man, who, according to Pindar, was a religious and a generous Prince." Banier Vol. 1. Book 1; c. 4.

[b] Gen. i. 2.

Egyptians, the Phanicians, the Chaldeans, the Persians, and the Indians, the Idea which they mean to express when they talk of the Egg of the World.

But it was not sufficient for Hesiod to make a God of Chaos, to describe the Order that sprang from this Confusion; Chaos must have an Offspring, and therefore instead of saying like Moses, that Darkness was upon the Face of the Deep; he says, Chaos brought forth Gloominess and Night; and to continue the Genealogy, instead of saying with the inspired Writer, God divided the Light from the Darkness, he expresses something like the same Idea, by adding, that from Night sprang Air and Day. Moses says that God ordered the dry Land to appear, and created the Firmament which he called Heaven; Hesiod says, that the Earth begat Heaven, the high Mountains and the Caves. He then informs us of the Ocean, who was the Father of Springs and Rivers, of the Birth of the Sun and Moon, and several other Gods of the like Kind.

It is very evident, that this whole account is nothing more than an allegorical History of the Formation of all Things, in which the various parts of Nature are personated; but the Hand of the great Architect is wanting. Ovid treats this Subject in a more intelligible Manner, and with great Beauty introduces the Creator, whom he calls God, or Nature, forming the various Parts with the utmost Regularity and Order. But in nothing does he come so near to Moses, as in the Account he gives of the Formation of Man, which as well as Moses, he makes the last Work of the Creation, and introduces Prometheus, or Council, forming him of Clay, in the Image of the Gods.

A Creature of a more exalted Kind,  
Was wanting yet. and then was Man design'd,  
Conscious of Thought, of more capacious Breast,  
For Empire form'd, and fit to rule the rest[a].

[a] Ovid, Lib. I.



From this introduction it will not admit of a doubt but that Ovid understood the story of Prometheus in the literal Sense. And as to the circumstances which he omits, of his taking fire from Heaven to animate the lumpish Form; what is this, says a modern Author, but God's breathing into his NostriIs the breath of Life.

Father Liffiteau (a) gives us an account of a very whimsical opinion maintained by the Iroquois, one of the most considerable of all the Savage nations. They believe that in the beginning there were six men [b]; but as yet there being no Earth, these men were carried about in the Air at the Mercy of the Winds. As they had no Women they foresaw that their Race must soon come to an End; at last they learned that there was one in Heaven, on which it was agreed, that one whom they fixed upon should go and fetch her from thence; the attempt was dangerous, but it was accomplished by the assistance of the Birds, who waisted him thither on their Wings. Upon his Arrival he waited for the Woman's coming out to draw Water, and as soon as she appeared, he seduced her by offering her a present. The Lord of Heaven knowing what had passed, banished this Woman, and a Tortoise received her on its Back; when the Otter and the Fishes drawing up mud from the Bottom of the Water, formed of the body of the Tortoise a small Island, and this encreasing by Degrees was the original of the Earth. The Woman had at first two Sons, one of whom arming himself with offensive weapons, slew his Brother, and that after this she had several Children, from whom sprang the rest of Mankind.

Wild and extravagant as this Tradition is, yet it seems at least to be founded on a Remnant of the primitive History of the World, the banishment of Eve from the terrestrial Paradise, and the Murder of Abel

[a] Manners of the Savages, Vol. 1.

[b] The People of Peru and Brazil agrees upon the same number.

by Cain his Brother. Thus they altered the Tradition tho' part of it was still retained.

And here it cannot be improper to mention a Fable, which Plato puts into the Mouth of Aristophanes [a]; "The Gods, says he, formed man at first of a round figure, with two bodies, two faces, four legs four Feet, and both Sexes. These men were of such extraordinary Strength, that they Resolved to make War upon the Gods; Jupiter, incensed at this Enterprize, would have destroyed them as he had done the Giants; but seeing that by this means he must have destroyed the whole human Race, he contented himself with dividing them asunder? and at the same time ordered Apollo to stretch over the Breast, and other parts of the Body, the skin, as it is at present. These two parts of one body thus disjoined, want to be re-united; and this is the origin of Love."

Ovid mentions only the Formation of Man, without taking the least notice of Eve, in which he evidently copies the account given us by Moses, who omits mentioning this in his general History of the Creation. And the hint of this Fable was probably taken from this Circumstance, where the Scripture says (b), God created Man, and then adds, Male and Female created he them; and the circumstance of their being cut asunder, the closing up the Flesh, and the Reason given for conjugal Love, from Eve's being made of a Rib taken out of Adam's side, and his saying upon this, She is Bone of my Bone, and Flesh of my Flesh; therefore shall a man leave his Father and Mother, and cleave unto his Wife (c).

From hence it seems at least probable, that the Writings of Moses were not unknown to the Greeks, which makes it the more likely, that these Writings or a more antient Tradition, gave Rise to the different Representations the Pagans have given us of an original State of Innocence, which was an Object of

[a] Plato in his Banquet.

[b] Gen. ii. 21, 22, 23, 24.

[c] Gen. i. 27.



Faith amongst all civilized Nations: This has been painted in the most beautiful Colours, by the Heathen Poets, under the distinction of the golden Age, or the Reign of Saturn. This was the pre-existent state of Pythagoras, and of all the Eastern Nations; from whence it is easy to see that the Abbe Banier must be greatly mistaken, when he says (a), that the golden Age had only a Relation to the antient Inhabitants of Latium, after the arrival of Janus, who, according to him, softened the Ferocity of their Manners, gave them Laws, and brought them to live together in Cities and Villages. Plato, speaking of the Creator of the World, says (b), " This Architect had a Model, " by which he produced every thing, and this Model " is himself. The world was perfect in its constitution; " perfect in the various parts that compose it, and " was subject neither to the Diseases nor to the Decay " of Age. God was then the Prince, the common " Parent of all; he governed the World by himself, " as he governs it now by inferior Deities: Rage and " Cruelty did not then prevail upon Earth, War and " Sedition were entirely unknown, God himself took " care of the sustenance of Mankind, and was their " Guardian and Shepherd: There were no Magis- " trates, no civil Polity as now. In those happy " Days Men sprung from the bosom of the Earth, " which produced them of itself, as it produces " Flowers and Trees. The fertile Fields yielded " Corn and Fruit, without the Labour of Tillage.— " Mankind being troubled with no inclemency of the " Seasons, had no need of Raiment to cover their " Bodies; they took their Rest on Beds of ever ver- " dant Turf [c]; every Thing was beautiful, harmo- " nious and transparent; Fruits of an exquisite taste " grew spontaneously; and it was watered with Ri- " vers of Nectar; they there breathed the Light as " we breathe the Air, and drank Waters which were " purer than Air itself."

[a] Banier, Vol. ii. p. 271.

[b] Plato in *Timæus*, p. 1047.[c] Plato in *Timæus*, p. 537, 538.

These were the Sentiments not only of the Greeks and Romans, but of all the [a] East. The ancient Chinese Authors distinguish the two states of Man before and after the Fall, by the two Heavens, and describing the first; "All things say they, were then in  
 " an happy state, every thing was beautiful, every  
 " thing was good, all Beings were perfect in their  
 " Kind. In this happy age, Heaven and Earth employed all their virtues jointly to embellish Nature.  
 " There was no jarring in the Elements, no Inclemency in the Air; all things grew without Labour: an  
 " universal Fertility reigned. The active and passive  
 " Virtues conspired together to produce and perfect  
 " the Universe." And again, "Whilst the first state  
 " of Heaven lasted, a pure pleasure and perfect tranquillity reigned over all nature. There were neither  
 " labour nor pain, nor sorrow nor crimes (b)."

But as the Heathens could not believe that it was consistent with the Goodness of a wise and infinitely benevolent Being, to create a World in the disordered State in which this Earth is at present, so nothing perplexed them more than the difficulty of accounting for the Introduction of natural and moral evil. The Story of Pandora and her Box, though it seems to have some Relation to that of Eve, as she was created by the same Prometheus, was the first Woman, and the first who introduced misery and death into the World, yet could not give Satisfaction to any reasonable Mind. Hesiod had given it too much the air of a fiction, and indeed it seems only a fine Allegory, to shew the consequences of disobedience in things, to appearance, the most indifferent; that from hence spring

[a] The Bramins of India teach, "That Souls were originally created in a State of Purity; but having sinned, were  
 " thrown down into the Bodies of men or of beasts according to  
 " their respective Demerits; so that the Body where the Soul  
 " resides is a sort of Dungeon or Prison." Vide A. Rogers on the Religion of the Bramins.

[b] Duhalde's Hist. of China, in his Abstract of the Chinese Customs.



innumerable Evils; while Hope, which only can alleviate them, stays behind. It was doubtless in this light that this fable was considered by the men of sense and understanding. It could give no satisfaction to the penetrating genius of the Philosophers, and therefore Pythagoras adopted the notion of transmigration and of a pre-existent State which he learnt from the Egyptians, Opinions which Plato sometimes seems firmly to believe, and at others mentions only as an ingenious Allegory: However, with these sentiments each of these great men attacked the opinions of those, who on account of the introduction of Evil, denied a providence, by proving that the disorder of the World, and the Misery and Death to which man is subject, are only the consequences which Men have brought upon themselves by their crimes. "Our Alienation from God, says Pythagoras, [a], and the loss of the Wings which used to Raise us up to heavenly Things, have thrown us down into the Region of Death, which is over-run with all Manner of Evils; so the stripping ourselves of earthly affections, and the Revival of our Virtues, make our Wings grow again, and raise us up to the Mansions of Life, where true Good is to be found without any Mixture of Evil." This is more fully explained by Plato, who says, "That the etherial Earth, the ancient abode of Souls, is placed amongst the Stars in the pure Regions of Heaven; but that, as in the Sea, every thing is altered and disfigured by the Salts that abound in it; so in our present earth, every thing is deformed, corrupted, and in a Ruinous Condition, if compared with the primitive Earth." In other Places he endeavours to account for this imaginary Change in the Residence of Man; he represents the Universe, as filled with innumerable Worlds inhabited by free Spirits qualified to enjoy the double Felicity of contemplating the eivine Presence, and of admiring him in his works. But as the sight of the supreme

[a] Hierocli Comm. in aurea Car.m. p. 187,

Good must necessarily engage all the Love of his Creatures, the Will could never offend while the Soul had an immediate view of the divine essence; he therefore supposes, that at some certain Intervals these souls quitted the divine Presence, to survey the beauties of Nature, and to feed on the more proper Food of infinite beings, and that then it became possible for them to adhere to these, and to suffer themselves to be alienated from the Love of the Supreme, when they were thrown into some Planet fitted for their Reception, there to expiate their guilt in human bodies, till they are cured and recovered to Virtue by their sufferings; that Souls less degraded than others dwell in the bodies of Philosophers; and the most despicable of all animate the bodies of Tyrants; and that after Death they will be more or less happy, according as they have in this Life loved Virtue or Vice.

Though these Sentiments are not conformable to the Mosaic Account of the Fall, yet they are nevertheless very sublime and have a natural Tendency to promote that Love of God, that Resignation to the divine Will, and that Rectitude of Life, which was so strongly inculcated in the Old and New Testament.-- In several Things, however, both Moses and Heathen Philosophers agree; they equally assert, that Man was created in a state of Innocence, and consequently in a state of Happiness, but that debasing his Nature, and alienating himself from God, he became guilty, subject to pain, diseases and death, and to all those afflictions which are necessary to awaken his Mind, and to call him to his duty: That we are no Strangers here, that this is a State of Trial, and that it is as much our Interest as Duty, to fit ourselves by a Course of Virtue and Piety, for a nobler and more exalted State of Existence. The Egyptians [a] and Persians [b] had other Schemes, wherein the same important

[a] The Egyptians derive their Source of natural and moral Evil, from a wicked spirit whom they call Typhon.

[b] The Persians deduce the Origin of all the Disorder and Wicked-



important Truths were conveyed, tho' according to the genius of those Countries, they were wrapped up in Allegories. Plutarch has given us his sentiments on the same subject, and they are too just and rational to be omitted. "The World, at its Birth, says he (a) received from its Creator all that is good: Whatever it has at present, that can be called wicked or unhappy, is an indisposition foreign to its nature. God cannot be the cause of evil, because he is sovereignly good: Matter cannot be the Cause of Evil, because it has no active Force; but evil comes from a third principle, neither so perfect as God, nor so imperfect as matter."

The Indian and Chinese Authors are still more explicit in their account of the Fall of Man, than the Philosophers we have mentioned, and speak of this great Event in such Terms, as must raise the Admiration of every Reader. One of their Authors [b] speaking of the latter Heaven, or the World after the fall, says, "The Pillars of Heaven were broken, the Earth was shaken to its Foundation; the Heavens sunk lower towards the North; the Sun, the Moon and the Stars, changed their motions; the Earth fell to pieces; the waters enclosed within its bosom burst forth with violence, and overflowed it. Man rebelling against Heaven, the System of the Uni-

Wickedness in the World from evil Spirits, the chief of whom they call Abrim or Arimanius. Light, say they can produce nothing but Light, and can never be the Origin of Evil: It produced several Beings, all of them spiritual, luminous and powerful; but Arimanius their Chief had an evil Thought contrary to the Light: He doubted, and by that doubting became dark; and from hence proceeded whatever is contrary to the light. They also tell us that there will come a time when Arimanius shall be completely destroyed, when the Earth shall change its Form, and when all Mankind shall enjoy the same Life, Language and Government. See Dr. Hyde's ancient Religion of the Persians.

[a] Plutarch de Anim. form. p. 1015.

[b] The Philosopher Hoinantese. See an Account of his works in Dahald's Hist. of China.

“ verse was quite disordered.” Other Authors (a) still more ancient express themselves thus: “ The universal Fertility of Nature degenerated into an ugly Barrenness, the Plants faded, the Trees withered away, disconsolate Nature refused to distribute her usual Bounty. All Creatures declared War against one another; Miseries and Crimes overflowed the Face of the Earth. All these Evils arose from Man’s despising the Supreme Monarch of the Universe: He would needs dispute about Truth and Falshood, and these disputes banish’d the eternal Reason. He then fixed his looks on terrestrial Objects and loved them to excess; hence arose the Passions; he became gradually transform’d into the Objects he loved, and the celestial Reason entirely abandoned him.”

It was the Opinion of Socrates and Pluto, that the Soul only was the Man, and the the body nothing more than a prison, a dwelling place, or a garment; and consequently, that they had no necessary connection with each other since the Soul being entirely distinct from matter, might live, and think, and act, without the assistance of such gross organs, and would only begin to exert itself with its native Freedom, when the Clog of the Body was shaken off and destroyed. The mind then, in his Esteem, was the only part worthy of our care; and that our principal study should therefore be to raise and exalt its Faculties, to improve in Virtue and in Piety, and in all those Dispositions which will bring us to a nearer Resemblance to the supreme and only perfect mind.

And here it cannot be amiss to observe, that the Notion of good and bad Dæmons, which was almost universally believed, had a very near Relation to our Ideas of Angels and Devils, as they were a middle Class of Beings, superior to Men and inferior to the Gods; the one Species endeavoured to inspire Motives to Virtue, and to shield from

[a] Wentse and Licentse. See Duhalde.



Danger the other leading to Sin and Ruin. Plato and Jamblicus, who as well as Socrates, believed the Existence of these tutelary Deities, denied that wicked Spirits had any Influence on human Affairs. These Philosophers maintained the Liberty of the Will, and at the same Time endeavoured to prove the Necessity Man frequently stood in of being favoured with the divine Assistance, which they imagined they partook of by the intervention of these Beings. They believed that (a) " Every Man  
 " had one of these Genii, or Dæmons for his Guardian,  
 " who was to be the Witness, not only of his Actions,  
 " but of his very Thoughts; that at Death the Genius  
 " delivered up to Judgment the person who had been  
 " committed to his Charge; that he is to be a Wit-  
 " ness for or against him, and according to his Deci-  
 " sion his Doom is to be pronounced."

The Notion of Guardian Angels has been contended for by many Christians, who alledge several Passages of Scripture, that seem to favour this Doctrine, while others have turn'd all that has been said of these Genii into Allegory; and assert, that by the two Dæmons, the one good and the other bad, are meant the Influences of Conscience, and the Strength of Appetite.

It is very evident, however, that the Greeks had an Idea of these Beings, and that their Existence was generally believed. Hence according to Plutarch, came their Fables of the Titans and Giants, and the Engagements of Python against Apollo; which have so near a Resemblance to the Fictions of Osiris and Typhon. These were beings superior to Men, and yet composed of a spiritual and corporeal Nature; and consequently capable of animal Pleasures and Pains. The Fictions relating to the Giants, in Mr. Banier's Opinion [b], took their Rise from a Passage in Genesis; where it is

[a] Apuleius on the Dæmon of Socrates.

[b] Banier, Vol. I. 121. 122.

said, that the [a]Sons of God, whom the Ancients supposed to be the Guardian Angels, became enamoured with the Daughters of Men, and that their Children were mighty Men, or Giants, the Word in the Original signifying either Giants, or Men become monstrous by their Crimes; their Heads instead of their Guilt, were said to reach to the Clouds, while the Wickedness of their Lives might not improperly be termed fighting against God, and daring the Thunder of Heaven. But however this be, it will hardly be doubted, but that this Passage might give Rise to the Amours of the Gods and Goddesses, and their various Intrigues with Mortals. As the frequent appearance of real Angels to the Patriarchs, and the hospitable Reception they met with under the disguise of Travellers, might give Room for the Poets to Form, upon the same Plan, the Tales of Baucis and Philemon, and to contrast that beautiful Picture of humble Content, and of the Peace that blessed the homely Cottages of the innocent and good, with the Story of Lycaon, who wanting Humanity, and being of a savage inhospitable Temper, is, with great Propriety, said to change his Form into one more suitable to the Disposition of his Mind. The Moral of this Fable is, that Humanity is the Characteristick of Man; and that a Cruel Soul in a human Body is only a Wolf in disguise.

It is certain that the Traditions relating to the universal Deluge, have been found in almost all Nations; and though the Deluge of Deucalion should not appear to be the same as that of Noah, it cannot be doubted but that some Circumstances have been borrowed from Noah's History, and that these are the most striking Parts of the Description. Lucian, speaking of the ancient People of Syria, in the Country where the Deluge of Deucalion is supposed to have happened, says [b] that "The Greeks assert in their Fables, that the

[a] Gen. vi. 2. By the Sons of God, is here undoubtedly meant the Descendants of Seth, who had probably this Title given them, to distinguish them from the Descendants of Cain, who were called the Sons of Men.

[b] De Dea Syria.



“ first Men being of an insolent and cruel dispositio<sup>n</sup>,  
 “ inhuman, inhospitable, and regardless of their Faith  
 “ were all destroyed by a deluge; the Earth [a] pour-  
 “ ing forth vast streams of water, swelled the Rivers;  
 “ which together with the Rains; made the Sea rise  
 “ above its banks and overflow the land, so that all  
 “ was laid under Water, that Deucalion alone saved  
 “ himself and Family in an Ark, and two of each  
 “ kind of wild and tame Animals, who losing their a-  
 “ nimosity, entered into it of their own accord. That  
 “ thus Deucalion floated on the Waters till they be-  
 “ came assuaged, and then repaired the human  
 “ Race.”

We are also informed, that this Vessel rested on a  
 high Mountain; and Plutarch even mentions the  
 Dove, and Abydinus speaks of a certain Fowl being  
 let out of the Ark, which finding no place of Rest re-  
 turned twice into the vessel. We are told too that  
 Deucalion, a person of strict Piety and Virtue, offer-  
 ed Sacrifice to Jupiter the Saviour. Thus the sacred  
 Writings inform us, that Noah offered Sacrifices of  
 clean beasts in Token of gratitude to God, for having  
 graciously preserved both him and his Family.

The Chaldean Authors have also related a Tradi-  
 tion, which undoubtedly can only refer to this cele-  
 brated Event; and which, for its singularity, deserves  
 to be mentioned [b]. Chronus (or Saturn, say they)  
 appearing to Xifuthrus in a dream, informed him, that  
 on the Fifteenth of the Month Dæsius, a deluge would  
 destroy Mankind, at the same time enjoining him to  
 write down the Origin of the History, and end of all  
 Things, and then to conceal the Writing in the Earth  
 in the City of the Sun, called Sippara. He was next  
 enjoined to build a ship, to provide necessary Provisi-  
 ons, and to enter into it himself with his Friends and  
 Relations, and to shut in with them the Birds and  
 four footed beasts. Xifuthrus obeyed the Orders that  
 had been given him, and made a ship two furlongs in

(a) The same though it is expressed by Moses, who says, The  
 Fountains of the great Deep were broken up.

[b] See Syncell. Chronolog. p. 38.

breadth, and five in length; which he had no sooner entered than the Earth was overflowed.

Some time after, perceiving that the Waters were abated, he let out some Fowls, but finding neither Food nor Resting Place, they returned into the Vessel. In a few days more he sent out others, who returned with mud in their claws; but the third time he let them go they returned no more: From whence he concluded, that the Earth began to appear; He then made a window in the vessel, and finding that it had rested on a mountain, came forth with his Wife, his Daughter and the Pilot, and having paid Adoration to the Earth, raised an Altar and offered a Sacrifice to the Gods; when he and they who were with him instantly disappeared. The Persons in the ship finding they did not return, came out and sought for them in vain: At last they heard a Voice saying, "Xifuthrus, on account of his Piety is, with those who accompanied him, translated into Heaven and numbered among the Gods." They were then, by the same Voice, exhorted to be religious, to dig up the Writing that had been buried at Sippara, and then to repair to Babylon.

Thus it appears, that Idolatry and Fables being once set on Foot, the People, who still retained confused Ideas of some ancient Truths, or the most remarkable Particulars of some past Transactions, adapted them to the present mode of Thinking, or applied them to such Fables as seemed to have any Relation thereto. By this means truth and falsehood were blended together; and thus it happens that we frequently find some Traces of History intermingled with the most ridiculous Fictions, and remarkable Transactions sometimes pretty exactly related, though at the same time confounded with the grossest Absurdities.

It is very evident that the division of time into seven days could only be a Tradition constantly preserved and handed down from the most early Ages. This appears to be the most antient method of reckoning time, since it was very early observed by the Egyptians.



Egyptians. But of this we have said enough in the preceding Dissertation, to which it properly belongs.

We might here add a number of other Circumstances in which there seems to be some Resemblance between the sacred History and the Fictions of the Pagans; this indeed has opened so wide a field for the conjectures of men; that there is hardly a Person in the Old Testament, but on account of some Incident in his Life, has been thought to be the Model of a correspondent Character in the Heathen Poets.

But notwithstanding the difficulty of discovering the Origin of Fables, when some are founded on Tradition; others on History, others on the Strength of a warm and lively Imagination; and others, perhaps, on a mixture of all these together: Yet it must be confessed, that they are generally filled with the noblest Sentiments, and the Morals which the Poets intended to be conveyed, are frequently obvious to the meanest Capacities. Virtue is painted in the most beautiful Colours, and Vice in its native Deformity. All Methods are taken to render Villany hateful, and undissembled Goodness amiable in the Eyes of Men. Who can read the picture Ovid gives of Envy (a), without detesting the hateful Perversion of the Passions? The very Description of the Field must have a greater Force than all the Arguments of a long and laboured Discourse.

Livid and meagre were her Looks, her eye  
 In foul distorted Glances turn'd awry;  
 A hoard of Gall her inward Parts possess'd,  
 And spread a greenness o'er her canker'd breast:  
 Her teeth were brown with Rust, and from her  
 Tongue:

In daunting drops the stringy poison hung.  
 She never smiles, but when the wretched weep,  
 Nor lulls her malice with a moment's sleep.  
 Restless in spite, while watchful to destroy,  
 She pines and sickens at another's Joy,  
 Foe to herself. ———

ADDISON.

[a] Ovid Metam. l. 2.

It is easy to see the Advantage of such Portraits as these, where the Virtues and Vices are coloured with such Justice and strength of Fancy.

The Story of Deucalion and Pyrrha teaches, that Piety and Innocence will always insure the divine Protection.

That of Phaeton, that a too excessive Fondness in the Parent is Cruelty to the Child.

That of Narcissus, that an inordinate Self Love, which renders us cruel to others, is sure to be its own Tormentor.

That of Pentheus, that Enthusiasm is frequently more cruel than Atheism, and that an inordinate zeal destroys the effects it would produce.

That of Minos and Scylla, the Infamy of selling our Country; and that even they who reap Advantage from the Crime, detest the Criminal.

The Story of Cippus, is adapted to inspire that noble Magnanimity and true greatness of Soul, which made him prefer the Publick Welfare to his own private Grandeur, while with an exemplary generosity, he chose rather to live a private Freeman than to command Numbers of Slaves.

From the story of Tereus we learn, that he who is guilty of one Crime lays the Foundation of another and that he who begins with Lust may possibly end with Murder.

From the Avarice of Midas we learn that Covetousness is its own Punishment, and that nothing would prove more fatal to us than the Completion of our Wishes, and the Gratification of our fondest Desires.

As the Morals of the Greeks and Romans were generally founded on the Constitution of the human Frame, and our various Relations as animal, as rational, and unaccountable Beings, they came very near to the Morals or Christianity. They sprang from the Seeds of eternal Truth originally sown in the Mind, by the great Creator himself. They were founded in Nature, and consequently must so far as they were uncorrupted, be agreeable to every Revelation that could



could possibly proceed from the God of Nature: For the Dictates of unbiassed and unprejudiced Reason can never deviate far from the Truth. The Laws of Justice and Humanity are so level to the Understanding, and so conformable to the Impulses of the moral Sense, that a serious Enquirer can never be much mistaken, unless his Heart be corrupt. "According to the Opinions of the greatest and wisest Philosopher, says Cicero [b], the Law is not an an Invention of the human Mind, or the arbitrary Constitution of Men; but flows from the eternal Reason that governs the Universe, The Rape which Tarquin committed upon Lucretia, was not less criminal from there being at that Time no written Law at Rome against such Acts of Violence; the Tyrant was guilty of a breach of the eternal Law, whose Origin is as ancient as the divine Intellect; for the true, the primitive, and the supreme Law, is nothing else but the soveeign Reason of the great Jove." Can any thing be more just and more rational than this Sentiment!

The Philosophers, the Historians and the Poets, some few instances excepted, were unanimous in the Cause of Virtue. The Philosophers laid down the nicest Rules for the Regulation of the moral Conduct, for the exercise of Humanity, and the manner in which benefits ought to be conferred; they employed themselves in making good Laws, they inculcated a Love of the Gods, a Love of their Country, a Contempt for Luxury, and for the mean Gratifications of Sense. And these were enforced by the brightest Conjectures relating to a happy immortality. The Historians generally wrote of Virtue as if they felt it, and expressed a Love and Admiration of it by their Manner of describing great, generous, and good Actions; and those that were mean, selfish and cruel. The Honours of the first, and the Infamy of the last, they transmitted down to future Ages. The Poets have dressed up Piety and Virtue, in all the Instances of Life in the brightest and most lively Colours; here

[b] Cicero de leg. l. 2. p. 1194.

their Numbers flow with the softest, mildest, and most melodious Harmony, while all the Thunder of Poetry was employed to blast the false Joy of the Wicked.

Pindar writes in a Strain of exalted Piety, and endeavours to wipe off the Aspersions which ancient Fables had thrown on their Deities. Virtue and Religion are the Subjects of his Praises, and he speaks of the Rewards of the Just with a warm and lively Assurance.

Juvenal establishes the Distinctions of Good and Evil, and builds his Doctrines on the unmoveable Foundations of a supreme God, and an over ruling Providence: His Morals are suited to the Nature and Dignity of an immortal Soul, and like it derive their Original from Heaven.

He asserts [c], that the indulgence of a secret Inclination to Vice, though never ripened into Action, stains the Mind with Guilt, and justly exposes the Offender to the Punishment of Heaven. What a Scene of Horror does he lay open [d], when he exposes to our View the Wounds and Anguish of a guilty Conscience! With what Earnestness does he exhort his Reader [e] to prefer Conscience and Principle to Life itself, and not to be restrained from the Exercise of his Duty by the Threats of a Tyrant, or the Prospect of Death, in all the Circumstances of Cruelty and Terror! How justly does he expose the fatal Passion of Revenge [f], from the Ignorance and Littleness of the Mind that is carried away by it; from the Honour and Generosity of passing by Affronts, and forgiving Injuries; and from the Example of those who had been remarkable for their Wisdom and their Meekness, and especially from that of Socrates, who was so great a Proficient in the best Philosophy, that being sensible that his Persecutors could do him no Hurt, had not the least Wish to do them any: Who just before he was going to die, talked with that easy and chearful,

[c] Juv. Sat. 13. v. 208.

[d] Ib. v. 192, 210.

[e] Sat. 8. v. 79, 85.

[f] Sat. 13. v. 181.



Composure, as if he had been going to take possession of a Crown [a], and drank of the poisonous bowl, as a potion that was to help him forward to a happy immortality.

Thus did the Testimony of a good Conscience support the wise and virtuous of the Heathens in their last moments, while Guilt was sure to dwell upon the mind, and deprive it of all confidence in God. What Plato says to this purpose is admirably good (b).  
 " Know, Socrates, says he, that when any one is at  
 " the point of Death, he is filled with anxious doubts  
 " and Fears, from a Reflection on the Errors of his  
 " past Life; then it is that the Pains and Torments  
 " reserved in the other World for the guilty, which  
 " he had before ridiculed as so many idle Fables, be-  
 " gin to affect his soul, and to fill him with dreadful  
 " apprehensions lest they should prove real. Thus,  
 " whether it be that the mind is enfeebled with age,  
 " or that having death nearer at hand, he examines  
 " things with greater attention, his Soul is seized  
 " with Fear and Terror, and, if he has injured any  
 " one sinks into despair, while he, who has nothing  
 " to reproach himself with, feels the sweet Hope  
 " springing up in his Soul, which Pindar calls The  
 " Nurle of old Age."

Socrates traces all the Principal Duties to God and Man (a) in such a manner, as is most likely to engage and prevail upon the mind. He made as many Improvements in true Morality, as was possible to be made by the utmost Strength of human Reason, and in some places he seems as if enlightened by a Ray from Heaven. In one of Plato's dialogues he prophesies that a Divine Person, a true Friend and Lover of mankind, would come into the World, to instruct

[a] Socrates being asked by his Friends to give them the Reason of this serene Joy and noble intrepidity; 'I hope, he replied, " to be re-united to the good and perfect Gods, and to be associated with better men than those I leave upon the Earth." Plato's Dialogues, p. 48. 51.

[b] De Rep. 1. 5.

[c] Zenophon's memorable Things of Socrates.

them in the most acceptable Way of addressing their Prayers to the Majesty of Heaven, and describes him by the Great and Providential title of One that taketh Care of us.

These were the Sentiments of some of the most celebrated of the Pagan Philosophers, whence Christianity receives this Testimony of its Truth, that the Purity of its moral Precepts, is confirmed by the Dictates of the unprejudiced Reason, and unbiaſſed Judgments, of the wisest and best Men in all Ages. Can any thing be a greater Confirmation of its Divinity, than its bearing those Signatures of eternal Reason, which are stamped on all Hearts? And that while the Works of the Heathens, however excellent, are mingled with Uncertainty and Mistake, this alone has the most remarkable Credentials of that eternal Truth which is always consistent with itself, and at the greatest Distance from Error.

But here it may be asked, how are these sublime Conceptions consistent with Idolatry: with the Blindness of Men who paid Adoration to senseless Statues, who were continually adding to the Number of their Gods, and who were so stupid, as not only to build a Temple to Public Faith, to Virtue, and other Deities of the like Kind; but even to worship the Fever, and to build an Altar to Fear?

To reconcile these seeming Contradictions, it is necessary, in a few words, to throw what has already been said upon this Subject, in one point of View.

It appears from the Account we have given of the Theology of the Ancients, that the Egyptians, Greeks and Romans worshipped only one Almighty, independent Being, the Father of Gods and Men, with a supreme Adoration; and that the several superior Deities publicly worshipped, were only different Names, or Attributes, of the same God. This is asserted not only by several of the Pagans, but even by St. Austin. Whether this Distinction was maintained by the Bulk of the People amongst the Greeks and Romans, is not so easy to determine; it is probable, that they might imagine them distinct Beings subordinate to the Supreme



preme. However, there were others universally allowed to be of an inferior Class, and these were the national and tutelary Deities, among which last number we may reckon the good Dæmons, or household Gods, which the Romans upon conquering any nation or City, invited to take up their Residence amongst them. These were undoubtedly worshipped with an inferior Kind of Adoration. Since the Stoic and Epicurean Philosophers, who allowed their Existence, believed them to be mortal, and that they were to perish in the general conflagration, in which they imagined the world was to be consumed by fire. To this Pliny alludes, when describing the darkness and horror that attended the Eruption of Vesuvius, he says, that some were lifting up their hands to the Gods; but that the greater part imagined, that the last and eternal night was come, which was to destroy both the Gods and the World together.

This Distinction may be justified by the united Testimony of the ancients; and indeed it in a great measure removes the absurdity of their continually introducing what were called new Gods; that is, new mediators, and new methods or Ceremonials to be added, on particular occasions to the ancient Worship.

The Idolatry of the Pagans, did not consist in paying a direct Adoration to the Statues, but in making them the (n) Medium of Worship; and there-

[n] The Folly of representing the Infinite and Omnipresent Spirit, by a sensible Image, is obvious from a very small Degree of Reflection; and from hence arises the Crime of Idolatry, or representing him by the Works of Nature, or those of Mens Hands, as it is a Degradation of the Deity and an affront to the Being, whose glorious Essence is unlimited and unconfined; from hence proceeds that Exclamation of the Prophet, Whereunto shall ye LIKEN me, saith the Lord, &c.

When the Israelites made the Golden Calf, and cried out, This is the God that brought us out of the Land of Egypt, they must be supposed to mean, This represents the God that brought us out of the land of Egypt. They had lately left a Country fond of Symbols, where they had been used to see one Thing represented

therefore; whether the several Deities were reckoned to be inferior beings, or only different Names or Attributes of one Supreme, yet their Symbols, the Sun, Moon and Stars, or the Statues erected to the Honour of their Gods, were never (except amongst the lowest and most ignorant of People) acknowledged as the ultimate Objects of Worship. In these Statues, however, the Deity was supposed to reside in a peculiar Manner.

But even this was not always the Case: it is very evident, that the Statues erected to the Passions, the Virtues, and the Vices, were not of this Class. The Romans had particular Places for offering up particular Petitions; they offered up their prayers for Health in the Temple of Salus; they prayed for the Preservation of their Liberties before the Statue of Liberty, and offered their Sacrifices to the Supreme before a Figure expressive of their Wants. Fever, in the Opinion of the most stupid of the Vulgar, could never be considered as a God, yet at the Altar of Fever they besought the Supreme, to preserve them from being infected with this Disorder, or to cure their Friends who were already infected by it: And at the Altar of Fear, they put up their Supplications, that they might be preserved from the Influence of a shameful Panic in the day of Battle.

As this appears evidently to be the Case, it is no Wonder, that the Number of these Kind of Gods became very great. Some of these, by the Parade of Ceremonies that attended this Method of Devotion, were found to have a mighty Effect on the Minds of the Vulgar: So that when any Virtue began to lose

sent by another; and the Sun, the most glorious Image of the Deity, when he enters into Taurus, represented by a Bull. Had they been so stupid as to imagine this Calf which they had just made to be the God of their Fathers, the God that had wrought so many Miracles for them even before they had given him Existence; their Folly would be entirely inconsistent with the rational Nature of Man, and they must have been absolutely incapable both of Moral and Civil Government, and could only be accounted Idiots or Madmen.



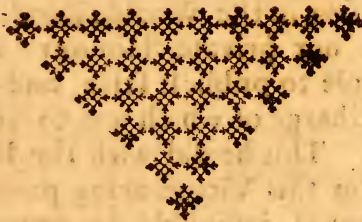
Ground, a Temple, or at least an Altar erected to its Honour, was sure to raise it from its declining state, and to re-instate its influence on the Heart of Man.

This appears to be a true Representation of the case, from the account which Dionysius of Halicarnassus gives (a) of the Reasons, which induced Numa Pompilius to introduce Faith into the number of the Roman Divinities, and which, doubtless, gave Rise to all the other Deities of the same kind, that were afterwards introduced. " To engage his People to mutual Faith and Fidelity, says he, Numa had recourse to a method hitherto unknown to the most celebrated Legislators ; publick contracts, he observed were seldom violated, from the regard paid to those who were Witnesses to any engagement, while those made in private though in their own Nature no less indispensable than the other, were not so strictly observed ; whence he concluded, that by deifying faith, these contracts would be still more binding : Besides, he thought it unreasonable, that while divine Honours were paid to Justice, Nemesis and Themis ; faith the most sacred and venerable Thing in the World, should receive neither publick nor private Honour ; he therefore built a Temple to publick faith, and instituted Sacrifices, the Charge of which was to be defrayed by the Publick. This he did with the Hope, that a Veneration for this Virtue being propagated thro' the City, would insensibly be communicated to each Individual. His Conjectures proved true, and faith became so revered, that she had more force than even Witnesses and Oaths ; so that it was the common method, in cases of intricacy, for Magistrates to refer the Decision to the faith of the contending Parties."


Thus it appears evident, that these kind of Gods, and the Temples erected to their Honour, were founded not only on political, but on virtuous Principles. This was undoubtedly the case, with respect to the

[a] Dion. Halic. l, 2. c. 75.

Greeks as well as the Romans : For a proposal being made at Athens, to introduce the Combats of the Gladiators; first throw down, cried out an Athenian Philosopher from the midst of the Assembly, throw down the Altar, erected by our Ancestors above a thousand years ago to Mercy Was not this to say that they had no need of an altar to inspire a Regard to mercy and compassion, when they wanted publick Spectacles to teach a Savage cruelty and hardness of Heart.







# A P P E N D I X.

## C O N T A I N I N G

An account of the various Methods of Divination by Astrology, Prodigies, Magic, Augury, the Aruspices and Oracles : with a short account of Altars, sacred Groves and Sacrifices, Priests and Temples.

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### I. O f A S T R O L O G Y.

**W**E shall now unfold the methods, by which the Names of the Heathen Gods laid the foundation of several pretended Sciences : and this we think the more necessary in this place, as it is a subject which has a close connection with the Origin of Idolatry. And here we must again turn our eyes to the Ancient Egyptians, who were not only the Inventors of Arts, but the Authors of the grossest Superstitions. We have already accounted for the Names given to the signs of the Zodiac, which, in their first Institution, had an expressive meaning, and which one would hardly imagine capable of producing the multitude of superstitious ceremonies, and extravagant opinions which resulted from them ; ceremonies and opinions diffused over the whole Earth, and propagated with success in almost every Nation.

Astrology was doubtless the first method of Divination, and probably prepared the mind of Man for the other no less absurd ways of searching into Futurity : And therefore a short view of the Rise of this pretended Science cannot be improper in this Place, especially as the History of these Absurdities is the best method of consulting them. And indeed as this

Treatise is chiefly designed for the Improvement of Youth, nothing can be of greater Service to them than to render them able to trace the Origin of those pretended sciences, some of which have even still an Influence on many weak and ignorant minds. But to proceed.

The Egyptians becoming ignorant of the Astronomical Hieroglyphics, by degrees looked upon the names the signs, as expressing certain Powers with which they were invested, and as Indications of their several offices. The Sun on account of its splendor and enlivening influence, was imagined to be the great mover of nature; the moon had the second Rank of Powers, and each sign and constellation a certain share in the government of the world; the Ram had a strong influence over the young of the flocks and herds; the Ballance could inspire nothing but inclinations to good order and justice; and the Scorpion excite only evil dispositions: And, in short, that each sign produced the good or evil intimated by its name. Thus, if the child happened to be born at the instant when the first Star of the Ram rose above the Horizon, (when in order to give this nonsense the air of a science, the star was supposed to have its greatest influence) he would be rich in Cattle: and that he who should enter the World under the crab, should meet with nothing but disappointment; and all his affairs should go backwards and downwards. The people were to be happy whose King entered the world under the sign Libra; but compleatly wretched if he should light under the horrid sign Scorpio: The Persons born under Capricorn, especially if the Sun at the same time ascended the Horizon, were sure to meet with success and to rise upwards like the wild Goat, and the Sun which then ascends for six months together, the Lion was to produce Heroes; and the Virgin with her ear of corn, to inspire chastity, and to unite virtue and abundance. Could any thing be more extravagant and ridiculous! “ This way of arguing, says an ingenious modern Author, is nearly like that of a man, who should imagine, that in order to have  
“ good



“ good Wine in his Cellar, he need do no more than  
 “ hang a good Cork at the Door.”

The Cate was exactly the same with respect to the Planets, whose Influence is only founded on the groundless supposition of their being the Habitation of the pretended Deities, whose Names they bear, and the Fabulous Characters the Poets have given them.

Thus to Saturn they imputed languid and even destructive influences; for no other Reason, but because they had been pleased to make this Planet the Residence of Saturn, who was painted with gray hairs and a Scythe.

To Jupiter they attributed the Power of bestowing Crowns, and distributing long Life, Wealth and Grandeur, meerly because it bears the Name of the Father of Life.

Mars was supposed to inspire a strong inclination for War; because it was believed to be the Residence of the God of War.

Venus had the power of rendering Men voluptuous and fond of pleasure, because they had been pleased to give it the Name of one, who, by some, was thought to be the Mother of Pleasure.

Mercury, though almost always invisible, would never have been thought to superintend the Prosperity of States, and the Affairs of Wit and Commerce, had not Men, without the least Reason, given it the Name of one who was supposed to be the inventor of civil Polity.

According to the Astrologers, the power of the ascending Planet is greatly increased by that of an ascending Sign; then the benign influences are all united, and fall together on the Head of all the happy Infants which at that Moment enter the World [b]; yet can

Y. 9.

any

[b] “ What compleats the Ridicule, says the Abbe La Pluche, to whom we are obliged for these judicious Observations is, that what Astronomers call the first Degree of the Ram, the Ballance, or of Sagitarus, is no longer the first Sign, which gives fruitfulness to the Flocks, inspires Men with a Love of Justice or forms the Hero. It has been found that all the celestial

any Thing be more contrary to Experience; which shews us that the Characters and Events produced by Persons born under the same Aspect of the Stars, are so far from being alike, that they are directly opposite.

Thus; it is evident, that Astrology is built upon no Principles, that it is founded on Fables, and on Influences void of Reality. Yet absurd as it is, and ever was, it obtained Credit, and the more it spread, the greater injury was done to the cause of Virtue. Instead of the exercise of Prudence and wise Precaution it substituted superstitious forms and childish Practices, it enervated the courage of the brave by apprehensions grounded on Puns and Quibbles, and encouraged the Wicked, by making them lay to the charge of a Planet, those evils which only proceeded from their own Depravity.

But not content with these absurdities, which destroyed the very idea of Liberty they asserted that these stars, which had not the least connection with Mankind, governed all the Parts of the human body [a], and ridiculously affirmed, that the Ram

“ lessial Signs have, by little and little, receded from the vernal  
 “ Equinox, and drawn back to the East: Notwithstanding this,  
 “ the point of the Zodiac that cuts the Equator is still called  
 “ the first degree of the Ram, tho’ the first Star of the Ram be  
 “ thirty degrees beyond it, and all the other signs in the same  
 “ Proportion. When therefore any one is said to be born under  
 “ the first Degree of the Ram, it was in Reality one of the De-  
 “ grees of Pisces that then came above the Horizon; and when  
 “ another is said to be born with a Royal Soul, and heroic dispo-  
 “ sitions, because at his Birth the Planet Jupiter ascended the  
 “ Horizon in Conjunction with the first Star of Sagitary; Jupi-  
 “ ter was indeed at that time in Conjunction with a Star thirty  
 “ Degrees eastward of Sagitary, and in good Truth it was the  
 “ pernicious Scorpion, that presided at the Birth of this happy,  
 “ this incomparable Child. Abbe Pluche’s Hist. of the Heavens  
 Vol. I. p. 255.

[a] Each hour of the Day had also one; the Number seven, being that of the Planets became of mighty consequence. The seven Days in the week, a period of time handed down by Tradition, happened to correspond with the Number of the Planets; and therefore they gave the Name of a Planet to each Day



presided over the Head; the Bull over the Gullet; the Twins over the Breast; the Scorpion over the Entrails; the Fishes over the Feet, &c. By this Means they pretended to account for the various Disorders of the Body; which was supposed to be in a good or bad disposition, according to the different Aspects of these Signs. To mention only one Instance; they pretended that great Caution ought to be used in taking a Medicine under Taurus, or the Bull, because as this Animal chews his Cud, the Person would not be able to keep it in his Stomach.

Nay, the Influences of the Planets were extended to the Bowels of the Earth, where they were supposed to produce Metals. From hence it appears, that when Superstition and Folly are once on Foot, there is no setting Bounds to their Progress. Gold; to be sure; must be the Production of the Sun; and the Conformity in Point of Colour, Brightness and Value was a sensible Proof of it. By the same Way of Reasoning the Moon produced all the Silver, to which it was related by Colour; Mars all the Iron, which ought to be the favourite Metal of the God of War; Venus presided over Copper, which she might well be supposed to produce, since it was found in Plenty in the Isle of Cyprus, which was supposed to be the favourite Residence of this Goddess. By the same fine Way of Reasoning, the other Planets presided over the other Metals. The languid Saturn was set over Mines of Lead; and Mercury, on Account of his Activity, had the Superintendency of Quicksilver; while it was the Province of Jupiter to preside over Tin, as this was the only Metal that was left him.

Day; and from thence some Days in the Week were considered as more fortunate or unlucky than the rest: And hence seven Times seven, called the climacterical Period of Hours, Days, or Years, were thought extremely dangerous, and to have a surprising Effect on private Persons, the Fortunes of Princes, and the Government of States. Thus the Mind of Man became distressed by Imaginary Evils, and the Approach of these Moments, in themselves, as Harmless as the rest of their Lives, has, by the Strength of Imagination, brought on the most fatal Effects.

From hence the Metals obtained the names of the Planets; and from this opinion, that each Planet engendered its own peculiar Metal, they at length conceived an opinion, that as one planet was more powerful than another, the metal produced by the weakest, was converted into another by the influence of a stronger Planet. Lead, though a real metal, and as perfect in its kind as any of the rest, was considered as only a half Metal, which through the languid influences of old Saturn, was left imperfect; and therefore under the aspect of Jupiter it was converted into tin; under that of Venus into Copper; and at last into Gold, under some particular aspects of the Sun. And from hence, at last, arose the extravagant opinions of the Alchymists, who with wonderful sagacity endeavoured to find out means for hastening these changes or transmutations, which, as they conceived, the Planets performed too slowly; but, at last, the World was convinced, that the Art of the Alchymist was as ineffectual as the Influences of the Planets, which, in a long Succession of Ages, had never been known to change a mine of Lead to that of Tin or any other Metal.

## II. Of PRODIGES.

WHOEVER reads the Roman Historians [a] must be surprized at the Number of Prodiges which are constantly recorded, and which frequently filled the People with the most dreadful Apprehensions. It must be confessed, that some of these seem altogether supernatural; while much the greater part only consist of some of the uncommon productions of Nature, which superstition always attributed to a superior Cause, and represented as the Prognostications of some impending Misfortunes.

Of this class may be reckoned the appearance of two Suns, the Nights illuminated by Rays of Light,

(p) Particularly Livy, Dionysius of Halicarnassus, Pliny, and Valerius Maximus.



the Views of fighting Armies, Swords and Spears darting thro' the air; showers of milk, of blood, of stones, of ashes, or of fire; and the birth of monsters, of children, or of beasts who had two heads, or of infants who had some features resembling those of the brute creation: These were all dreadful prodigies, which filled the People with inexpressible astonishment, and the whole Roman Empire with an extreme Perplexity; and whatever unhappy event followed upon these, was attributed to be either caused or predicted by them.

Yet nothing is more easy than to account for these Productions; which have no Relation to any Events that may happen to follow them: The appearance of two Suns has frequently happened in England, as well as in other Places, and is only caused by the Clouds being placed in such a situation, as to reflect the Image of that Luminary; nocturnal fires, inflamed spears, fighting armies, were no more than what we call the Aurora Borealis, northern Lights, or inflamed vapours floating in the air; showers of stones, of ashes, or of fire, were no more than the effects of the eruptions of some Volcano at a considerable distance; showers of milk were only caused by some quality in the air condensing, and giving a whitish colour to the water; and those of Blood are now well known to be only the red spots left upon the earth, on stones, and the leaves of trees, by the butterflies which hatch in hot or stormy weather (a).

### III. Of MAGIC.

**M**AGIC, or the pretended Art of producing by the assistance of words and ceremonies, such events as are above the natural Power of Man, was of several kinds, and chiefly consisted in invoking the good and benevolent, or the wicked and mischievous Spirits. The first, which was called Theur-

[a] This has been fully proved by M. Reamur, in his History of Insects.

gia, was adopted by the wisest of the Pagan World; who esteemed this as much as they despised the latter which they called Goetia. Theurgia was, by the Philosophers, accounted a divine art, which only served to raise the mind to higher perfection, and to exalt the soul to a greater Degree of Purity; and they who by means of this kind of magic, were imagined to arrive at what was called intuition, wherein they enjoyed an intimate intercourse with the Deity, were believed to be invested with their Powers: So that it was imagined, that nothing was impossible for them to perform.

All who made profession of this kind of Magic, aspired to this State of perfection. The Priest, who was of this Order, was to be a man of unblemished Morals, and all who joined with him were bound to a strict purity of Life; they were to abstain from women, and from animal Food; and were forbid to defile themselves by the touch of a dead Body. Nothing was to be forgot in their Rites and Ceremonies; the least Omission or the least mistake, rendered all their Art ineffectual. So that this was a constant excuse for their not performing all that was required of them, though as their sole employment, (after having arrived to a certain degree of perfection, by Fasting, Prayer, and the other methods of purification) was the study of Universal Nature; they might gain such an insight into physical causes, as might enable them to perform Actions, that might very well fill the ignorant Vulgar with Amazement. And it is hardly to be doubted but that this was all the knowledge that many of them ever aspired after. In this sort of magic, Hermes Trismegistus and Zoroaster excelled: And indeed it gained great Reputation amongst the Egyptians, Chaldeans, Persians, and Indians. In times of Ignorance, a Piece of Clock work, or some curious Machine, was sufficient to entitle the Inventor to the Works of Magick: And some have even asserted, that the Egyptian Magic, that has been rendered so famous by the Writings of the Antients, consisted only in Discoveries drawn from the Mathematicks



matics and natural Philosophy, since those Greek Philosophers, who travelled into Egypt, in order to obtain a knowledge of their Sciences, returned with only a knowledge of Nature and Religion, and some rational ideas of their ancient Symbols.

But it can hardly be doubted, but that magic in its grossest and most ridiculous sense was practised in Egypt, at least amongst some of the Vulgar, long before Pythagoras or Empedocles travelled into that Country

The Egyptians had been very early accustomed to vary the signification of their Symbols, by adding to them several plants, ears of Corn, or blades of grass, to express the different employments of Husbandry; but understanding no longer their meaning, nor the words that had been made use of on these Occasions, which were equally unintelligible, the Vulgar might mistake these for so many mysterious practices observed by their Fathers; and hence they might conceive the notion, that a conjunction of Plants, even without being made use of as a Remedy, might be of Efficacy to preserve or procure health. "Of these," says the Abbe Pluche, "they made a collection, and an Art by which they pretended to procure the blessings, and provide against the evils of Life." By the assistance of these, men even attempted to hurt their enemies, and indeed the Knowledge of poisonous or useful Simples, might on particular occasions, give sufficient weight to their empty Curses or Invocations. But these magic Incantations, so contrary to humanity, were detested and punished by almost all nations, nor could they be tolerated in any.

Pliny after mentioning an Herb, the throwing of which into an army, it was said, was sufficient to put it to the Rout, asks, where was this Herb when Rome was so distressed by the Cimbri and Teutones? Why did not the Persians make use of it when Lucullus cut their Troops in pieces?

But amongst all the Incantations of Magic, the most solemn, as well as the most frequent, was that of calling up the Spirits of the Dead, this indeed

was

was the Quintessence of their Art; and the Reader cannot be displeas'd to find this Mystery unravelled.

An Affection for the Body of a person, who in his Life time was beloved, induc'd the first nations to inter the Dead in a decent manner; and to add to this melancholy instance of their esteem, those wishes which had a particular Regard to their new State of Existence, the place of burial, conformable to the Custom of characterizing all beloved places or those distinguished by a memorable Event, was painted out by a large Stone or a Pillar rais'd upon it. To this place Families, and when the Concern was general, multitudes repaired every Year, where, upon this Stone, were made Libations of Wine, Oil, Honey and Flour; and here they sacrific'd and eat in common, having first made a Trench in which they burnt the Entrails of the Victim, and into which the Libation and the Blood was made to flow. They began with thanking God for having given them Life, and providing their necessary Food; and then praised him for the good Examples they had been favour'd with. From these melancholy Rites were banish'd all Licentiousness and Levity; and while other customs changed, these continued the same. They roasted the Flesh of the Victim they had offer'd, and eat it in common, discoursing on the Virtues of him they came to lament.

All other Feasts were distinguished by names suitable to the ceremonies that attended them. These Funeral Meetings were simply call'd the Manes, that is the Assembly. Thus the Manes and the dead were words that became synonymous. In these meetings, they imagin'd that they renew'd their Alliance with the deceased, who, they suppos'd, had still a Regard for the concerns of their Country and Family, and who, as affectionate Spirits, could do no less than inform them of whatever was necessary for them to know. Thus the Funerals of the Dead were at last convert'd into methods of Divination, and an innocent Institution, into one of the grossest pieces of Folly and Superstition.



But they did not stop here; they grew so extravagantly credulous, as to believe that the Phantom drank the Libations that had been poured forth, while the Relations were feasting on the rest of the Sacrifice round the Pit: And from hence became apprehensive lest the rest of the Dead should promiscuously throng about this spot to get a share in the Repast they were supposed to be so fond of, and leave nothing for the dear Spirit for whom the Feast was intended. They then made two pits or ditches, into one of which they put wine, honey, water and flour, to employ the generality of the dead; and in the other they poured the blood of the Victim; when sitting down on the brink, they kept off by the sight of their Swords, the Crowd of Dead who had no concern in their Affairs, while they called him by Name, whom they had a mind to cheer and consult, and desired him to draw near (a).

The Questions made by the Living were very intelligible; but the Answers of the Dead, as they consisted of silence, were not so easily understood, and therefore the Priests and Magicians made it their Business to explain them. They retired into deep Caves, where the darkness and silence resembled the state of death, and there fasted and lay upon the skins of the beasts they had sacrificed, and then gave for answer the dream which most affected them; or opened certain Books appointed for this purpose, and gave the first sentence that offered. At other Times the Priest or any person who came to consult, took Care at his going out of the Cave, to listen to the first Words he should hear and these were to be his answer. And tho' they had no relation to the business in hand, they were turned so many ways, and their sense so violently wrested, that they made them signify almost any

[a] Homer gives the same Account of these Ceremonies, when Ulysses raises the Soul of Tiresias; and the same Usages are found in the Poem of Silius Italicus. And to these Ceremonies the Scriptures frequently allude, when the Israelites are torbid to assemble upon high Places.

Thing they pleased. At other times they had Recourse to a number of Tickets, on which were some Words or Verses, and these being thrown into an Urn, the first that was taken out was delivered to the Family.

#### IV. OF AUGURY:

**T**HE superstitious Fondness of Mankind, for searching into Futurity, has given Rise to a vast Variety of Follies, all equally weak and extravagant. The Romans, in particular, found out almost innumerable Ways of Divination; all Nature had a Voice, and the most senseless Beings, and most trifling accidents, became Presages of future Events. This introduced Ceremonies, founded on a mistaken knowledge of Antiquity, that were the most childish and ridiculous, and which yet were performed with an Air of Solemnity. The Persons appointed to unravel the Decrees of Heaven, were those of the most respectable Characters, and the highest Stations, who received great Honour from the Privilege of exercising this Office.

Cicero, who was perfectly sensible of the Folly of these practices, relates a saying of Cato, who declared that one of the most surprizing Things to him was, how one Soothsayer could look another in the face without laughing: and indeed that Priest must have a surprizing command of himself who could avoid smiling whenever he saw his Colleagues walking with a grave and stately air, and holding up the augural staff, to determine the limits beyond which every thing ceased to be prophetic.

Birds, on account of their swiftness in Flying, were sometimes considered by the Egyptians as the symbols of the winds; and Figures of particular Species of Fowl, were set up to denote the time when the near approach of a periodical wind was expected. From hence, before they undertook any thing of consequence, as sowing, planting, or putting out to



See it was usual for them to say [a], Let us consult the Birds, meaning the Signs fixed up to give them the necessary Informations they then stood in need of. By doing this they knew how to regulate their conduct; and it frequently happened, that when this precaution was omitted, they had Reason to reproach themselves for their neglect. From hence, Mankind mistaking their meaning, and retaining the Phrase, Let us consult the Birds, and perhaps hearing old Stories repeated of the advantages such and such persons had received, by consulting them in a critical moment, when the periodical wind would have ruined their affairs, they began to conceive an opinion, that the Fowls, which skim thro' the air, were so many Messengers sent from the Gods, to inform them of future events, and to warn them against any disastrous undertaking. From hence they took notice of their Flight, and from their different manner of Flying, prognosticated good or bad Omens. The Birds were instantly grown wondrous wise, and an Owl who hates the Light could not pass by the Window of a sick person in the night, where he was offended by the Light of a Lamp or a Candle, but his Hooting must be considered as Prophecying, that the Life of the poor Man was nearly at an End.

The Place where these Auguries were taken, amongst the Romans, was commonly upon an eminence; they were prohibited after the month of August, because that was the time for the moulting of Birds, nor were they permitted on the Wane of the Moon, nor at any time in the afternoon, or when the air was the least disturbed by winds or clouds:

When all the previous Ceremonies were performed the Augur clothed in his Robe, and holding his augural staff in his Right Hand, sat down at the door of his tent, looked round him, then marked out the Divisions of the Heavens with his Staff, drew a Line from East to West, and another from North to South and then offered up his sacrifice. A short Prayer, the

[a] Abbe Pluche's Hist. of the Heavens Vol. I. p. 241.

Form of which may be sufficiently seen, in that offered to Jupiter, at the Election of Numa Pompilius, was as follows: " O Father Jupiter, if it be thy will  
 " that this Numa Pompilius, on whose Head I have  
 " laid my Hand, should be King of Rome, grant that  
 " there be clear and unerring signs, within the bounds  
 " I have described " The Prayer being thus ended, the Priest turned to the Right and Left, and to whatever point the Birds directed their flight, in order to determine from thence, whether the God approved or rejected the Choice

The Veneration which the Romans entertained for this Ceremonial of their Religion, made them attend the Result of the Augury with the most profound silence, and the affair was no sooner determined, than the Augur reported his Decision, by saying, The Birds approve, or the Birds disapprove it. However, notwithstanding the Augury might be favourable, the enterprize was sometimes deferred, till they fancied it confirmed by a new sign.

But of all the signs which happened in the air, the most infallible was that of thunder and lightning, especially if it happened to be fair weather. If it came on the Right Hand it was a bad Omen, but if on the left a good one, because, according to Donatus, all Appearances on that side were supposed to proceed from the Right Hand of the Gods.

Let us now take a view of the sacred Chickens; for an Examination into the Manner of their taking the Corn that was offered them, was the most common method of taking the Augury. And indeed the Romans had such Faith in the Mysteries contained in their manner of feeding, that they hardly ever undertook any important affair, without first advising with them. Generals sent for them to the field, and consulted them before they ventured to engage the Enemy, and if the Omen was unfavourable, they immediately desisted from their enterprize. The sacred Chickens were kept in a Coop or Penn, and entrusted to the care of a person who, on account of his office, was called Pullarius. The Augur, after having com-  
 manded



manded silence, ordered the Penn to be opened, and threw upon the ground a handful of Corn. If the Chickens instantly leaped out of the Penn, and pecked up the corn with such eagerness as to let some of it fall from their Beaks, the Augury was called Tripudium, or Tripudium Solitimum, from its striking the Earth, and was esteemed a most auspicious Omen; but if they did not immediately run to the corn, if they flew away, if they walked by it without minding it, or if they scattered it abroad with their wings, it portended danger and ill success. Thus the fate of the greatest undertakings, and even the fall of Cities and Kingdoms, was thought to depend on the appetite of a few Chickens.

Observations were also taken from the chattering, singing, or hooting of Crows, Pies, Owls, &c. and from the running of Beasts, as Heifers, Asses, Rams, Hares, Wolves, Foxes, Weasels and Mice, when these appeared in uncommon Places, crossed the way, or run to the Right or Left, &c. They also pretended to draw a good or bad Omen from the most common and trifling Actions or Occurrences of Life, as Sneezing, Stumbling, Startings, the Numbness, of the little Finger, the Tingling of the Ear, the spilling of Salt upon the Table, or Wine upon one's Cloaths, the accidental meeting of a Bitch with Whelp, &c. It was also the Business of the Augurs to interpret Dreams, Oracles, and Prodigies.

The College of Augurs, as first instituted at Rome, by Romulus, was only composed of three persons taken from the three Tribes, into which all the inhabitants of the City were divided; but several others were afterwards added, and at last, according to a Regulation of Scylla, this College consisted of fifteen persons, all of the first distinction, the eldest of whom was called the Master of the College; "It was a Priesthood for Life, of a character inviolable, which no crime or forfeiture could efface; it was necessary that every Candidate should be nominated to the people by two Augurs, who gave a solemn Testimony upon Oath, of his Dignity and

“Fitness for that office [a].” The greatest Precautions were indeed taken in this Election; for as they were invested with such extraordinary Privileges, none were qualified but persons of a blameless Life, and free from all personal Defects. The Senate could assemble in no place but what they had consecrated. They frequently occasioned the displacing of Magistrates, and the deferring of publick Assemblies: “But the Senate, at last, considering that such an unlimited power was capable of authorising a number of Abuses, decreed that they should not have it in their power to adjourn any Assembly that had been legally convened (b).”

Nothing can be more astonishing, than to find so wise a people as the Romans addicted to such childish Fooleries. Scipio, Augustus, and many others have, without any fatal consequence, despised the chickens and the other Arts of Divination: But when the Generals miscarried in any enterprize, the people laid the whole blame on the heedlessness with which they had been consulted, and if he had entirely neglected consulting them, all the blame was thrown upon him who had preferred his own Forecast to that of the Fowls, while those who made these kinds of Predictions a subject of Raillery, were accounted impious and prophane. Thus they construed, as a punishment from the Gods, the defeat of Claudius Pulcher, who when the sacred chickens refused to eat what was set before them, ordered them to be thrown into the sea; If they won't eat, said he, they shall drink.

#### V. Of the ARUSPICES.

**I**N the most early Ages of the World a Sense of Piety, and a Regard to Decency, had introduced a custom of never sacrificing to him, who gave them all their Blessings, any but the soundest, the fattest and most beautiful Victims. They were examined with

[a] Middleton's Life of Cicero.

[b] Banier's Mythology, Vol. I. p. 400.



the closest and most exact attention, that none might be offered but the most perfect. This Ceremonial, which doubtless sprang at first from Gratitude, and some natural ideas of fitness and propriety, at last degenerated into trifling Niceties and superstitious Ceremonies, which they conceived to be of the utmost importance, and even commanded by the Deity. And it having been once imagined, that nothing was to be expected from the Gods, when the Victim was imperfect, the Idea of Perfection was united with abundance of trivial circumstances; such a Deity was fond of white Victims, others of Black, and others of Red. — The Entrails were examined with peculiar Care, and the whole Ceremony was imagined to be entirely useless, if the least defect was discovered; but on the other Hand, if the whole was without Blemish, their Duties were fulfilled, and under an assurance that they had engaged the Gods to be on their side, they engaged in a war, and in the most hazardous undertakings, with such a confidence of Success, as had the greatest tendency to procure it.

The Idea of the necessity of this perfection naturally increased, as soon as it was believed to be an infallible means of satisfying the Gods, and procuring their assistance and protection; and this introduced their calling in the assistance of those who should aid the Priest in his office, and make it their business to study all the Rules necessary to be observed, to avoid the ill consequences that might attend the slightest mistake. These introduced all the observances that followed; the Rules were observed merely for the sake of the Prediction they were to draw from them; they had no longer any connection with the pious motives that had at first instituted them; and it became their grand principle, that the perfection or defects of the outward and inward parts was a mark of the consent or disapprobation of the Gods. All the motions of the Victim that was led to the Altar became so many Prophecies. If he advanced with an easy Air in a straight Line, and without offering

Resistance, if he made no extraordinary Bellowing when he received the Blow, if he did not get loose from the person that led him to the slaughter, it was a prognostick of an easy and flowing success.

The Victim was knocked down, but before its belly was ripped open, one of the Lobes of the Liver was allotted to those who offered the Sacrifice, and the others to the Enemies of the state, that which was neither blemished nor withered, of a bright Red, and neither larger nor smaller than it ought to be, prognosticated great prosperity to those for whom it was set apart; that which was livid, small, or corrupted, presaged the most fatal mischiefs.

The next thing to be considered was the Heart, which was also examined with the utmost care, as was the spleen, the gall, and the lungs; and if any of these were let fall, if they smelt Rank, or were bloated, livid or withered, it presaged nothing but misfortunes. Lucan has elegantly described almost all these imperfections, as meeting in one Victim.

The Liver wet with putrid streams he spy'd,  
 And Veins that threatened on the hostile side;  
 Part of the heaving Lungs is no where found,  
 And thinner Films the fever'd Entrails bound;  
 No usual motions stirs the parting Heart,  
 The chinky Vessels ooze in every Part:  
 The cawl, where wrapt the close Intestines lie,  
 Betrays its dark Recesses to the Eye.  
 One Prodigy superior threaten'd still,  
 The never failing Harbinger of Ill:  
 Lo! By the fibrous Liver's rising head,  
 A second Rival Prominence is spread.

Rowe's Lucan.

After they had finished their Examination of the Entrails, the Fire was kindled, and from this also they drew several Presages. If the Flame was clear, if it mounted up without dividing, and went not out till the Victim was entirely consumed, this was a Proof that the Sacrifice was accepted; but if they found it difficult



difficult to kindle the Fire, if the flame divided, if it played around instead of taking hold of the victim, if it burnt ill, or went out, it was a bad Omen.

At Rome the Aruspices were always chosen from the best Families, and as their employment was of the same Nature as the Augurs, they were as much honoured. It was a very common Thing indeed to see their Predictions verified by the event, especially in their Wars: Nor is this at all wonderful, the Prediction never lulled them into Security, or prevented their taking every necessary precaution; but on the contrary, the assurance of victory inspired that intrepidity and high courage, which in the common Soldiers was the principal thing necessary to the attainment of it. But if after the appearance of a complete Favour from the Gods, whom they had addressed, their Affairs happened to miscarry, the blame was laid on some other Deity. Juno or Minerva had been neglected. They sacrificed to them, recovered their spirits, and behaved with greater precaution.

However, the Business of the Aruspices was not restrained to the Altars and Sacrifices, they had an equal right to explain all other Portents. The Senate frequently consulted them on the most extraordinary Prodigies.

“ The College of the Aruspices (a) as well as  
 “ those of the other religious Orders had their particular Registers and Records, such as the memoirs of Thunder and Lightnings, the (b) Tuscan Histories, &c.

VI OF

[a] Kennet's Roman Antiq. Lib. II. c. 4.

[b] Romulus, who founded the Institution of the Aruspices, borrowed it from the Tuscans, to whom the Senate afterwards sent twelve of the Sons of the principal Nobility to be instructed in these Mysteries, and the other Ceremonies of their Religion. The Origin of this Art amongst the People of Tuscany, is related by Cicero in the following Manner: “ A Peasant, says he, ploughing in the Field, his Plowshare running pretty deep in the Earth, turned up a Clod, from whence sprung a Child, who taught him and the other Tuscans the Art of Divination.” See Cicero de Div. l. 2. This Fable undoubtedly means no more,

## VI. Of ORACLES.

**I**T is very evident, that whatever were the political Reasons that induced the wisest Nations to continue and encourage the above superstitions, which were but little regarded by some of the most learned and sensible Men among them, yet they all originally arose from the Imperfection of human Nature, the Dissatisfaction which a Man frequently finds in the enjoyment of the present Moment, the Eagerness with which his Hopes and Fears stretch forwards into Futurity, a possibility of regulating his conduct, by knowing what would be the Result of particular actions, added to that Curiosity and inquisitive disposition, which adheres to the Minds of the greatest part of Mankind. These prepared the way for all the various methods, which superstition has pointed out for discovering future events. This weakness paved the way for the ridiculous extravagancies of Astrology, Magic, the innumerable little observances ranked under the Ideas of Prodigies, good and ill omens, all the whimsies of the Augurs and the Aruspices, and all the delusions of the Oracles.

Thus Mankind, by endeavouring to become something more, have in all Ages rendered themselves unhappy, subject to groundless Fears, and endless Inquietudes. The Knowledge of Futurity was wisely concealed from mortals: This is a truth that the Heathens themselves could not but confess; and Cicero, though a Roman, though an Augur, gives us his sentiments on this subject, with that affecting elegance of Expression, which shews that he spoke the naked Sentiments of his Heart. “ In what a deep  
“ Melancholy, says he, had Priam spent the remain-  
“ der of his Days, had he been sensible of the un-

more, than that this Child said to spring from a Clod of Earth, was a Youth of a very mean and obscure Birth, and that from him the Tuscans had learned this method of Divination. But it is not known whether he was the Author of it, or whether he learnt it of the Greeks or other Nations.



“ Happy Fate that awaited him? Would the three  
“ Consulships, the three Triumphs of Pompey, have  
“ given him the smallest Beam of Joy, had he been  
“ able to foresee what even we cannot mention with-  
“ out Tears, that on a fatal Day, after the loss of a  
“ Battle, and the total Defeat of his Army, he should  
“ fall in the Desarts of Egypt? And oh! What would  
“ Cæsar have thought, if he too had been sensible  
“ that in the midst of that very Senate, which he had  
“ composed of his Friends and his Creatures, he  
“ should be stabbed near the Statue of Pompey, in  
“ the sight of his Guards, and covered with wounds  
“ by his best friends; that his body would be abandon-  
“ ed, and not a man dare to assist him? It is surely  
“ then much better to be ignorant of the Evils of Fu-  
“ turity than to know them.”

The Egyptians, one of the most inquisitive Nations on Earth, were probably versed in most of the above methods of Divination, at the time when Moses led the Israelites into the Wilderness. They had frequently heard him talk of consulting his God; they had seen him go out for this purpose, and at his Return had heard him predict things that were speedily to come to pass, and the Event always answered to what he had foretold. They were terrified by miraculous events, which as they were above the Power of man to perform, they probably considered them only as some Phanomenon in Nature, or in Providence, which he by his knowledge in Astrology, or some of the other Arts of Divination, was enabled to foresee, and which he was willing to impose upon them as a Proof of his acting under the Authority and Influence of Heaven. Filled with these ideas, no sooner was the effect of one Prediction over, than they relapsed into scepticism and a fond security; but at last wearied out by their sufferings, and in some measure convinced in spite of themselves, they relinquished the advantage they reaped from the slavery of the Israelites, and gave them permission to retire out of the Country; but finding that they had escaped the Power of a formidable Army, and had miraculously crossed.

crossed the Red Sea in Safety, while the King and all his Forces were drowned, they were probably conquered by the Strength of the Conviction, and convinced that the whole was miraculous, and that God really condescended to foretel things to come; and that had their Priests consulted him in the same manner Moses had done, all the Evils that had fallen upon them might have been prevented. The Priests were then doubtless reproached for their negligence, when to satisfy the desires of the people, they might be obliged to consult their Gods upon the mountains, their usual places of worship, and to support their credit with the people by pretended Revelations.

It is not improbable but that this might be the first Rise of Oracles, as the moving Temple or Tabernacle of the Israelites, in which God was consulted, might spread the opinion of Oracles among the neighbouring nations, and give the first intimation of building a Temple. The Priests and Magi, who were utterly unacquainted with the methods and ceremonials necessary to obtain an answer to their Petitions, had Recourse to several Methods, which served at once to amuse the People, to inspire them with the Idea of their extraordinary Penetration, and to give the air of Science to the Art of interpreting the will of the Gods; which they almost always took care to express in such ambiguous terms, as to prevent any dishonour falling upon their order, by a contrariety between the Event and the Prediction.

Of all the Nations upon the Earth, Greece was the most famous for Oracles, and some of their wisest Men have endeavoured to vindicate them upon solid Principles, and refined reasonings. Xenophon expatiates on the Necessity of consulting the Gods by Augurs and Oracles. He represents Man as naturally ignorant of what is advantageous or destructive to himself: that he is so far from being able to penetrate into the future, that the present itself escapes him; that his designs may be frustrated by the slightest objects; that the Deity alone, to whom all Ages are present, can impart to him the infallible Knowledge



of Futurity; that no other Being can give Success to his Enterprizes, and that it is highly reasonable to believe that he will guide and protect those who adore him with a pure Affection, who call upon him, and consult him with a sincere and humble Resignation. How surprizing it is that such refined and noble Principles should be brought to defend the most puerile and absurd Opinions! For what arguments can vindicate their presuming to interrogate the Most High, and oblige him to give Answers concerning every Idle Imagination and unjust Enterprize

Oracles were thought by the Greeks to proceed in a more immediate manner from God than the other Arts of Divination; and on this account scarce any Peace was concluded, any War engaged in, any new Laws enacted, or any new Form of Government instituted without consulting Oracles. And therefore Minos, to give his Laws a proper Weight with the People, ascribed to them a divine Sanction, and pretended to receive from Jupiter, Instructions how to new model his Government. And Lycurgus made frequent Visits to the Delphian Oracle, that the People might entertain a belief, that he received from Apollo the Platform which he afterwards communicated to the Spartans. These pious Frauds were an effectual means of establishing the Authority of Laws, and engaging the people to a compliance with the Will of the Law-giver. Persons thus inspired were frequently thought worthy of the highest Trust; so that they were sometimes advanced to regal Power, from a Persuasion, "That as they were admitted to the Councils of the Gods, they were best able to provide for the Safety and Welfare of Man (b)."

This high Veneration for the Priests of the Oracles, being the strongest Confirmation, that their Credit was thoroughly established, they suffered none to consult the God: but those who brought Sacrifices and rich Presents to them; whence few, besides the Great, were admitted. This Proceeding served at

(b) Potter's Antiquities of Greece, Vol. 1. p. 263.

once to enrich the Priests, and to raise the Character of the Oracles amongst the Populace, who are always apt to despise what they are too familiarly acquainted with. Nor were the Rich, or even the greatest Prince admitted, except at those particular times when the God was in a Disposition to be consulted.

One of the most ancient Oracles, of which we have received any particular Account, was that of Jupiter at Dodona, a City said to be built by Deucalion, after that famous Deluge which bears his Name, and which destroyed the greatest Part of Greece. It was situated in Epirus, and here was the first Temple that ever was seen in Greece. According to Herodotus, both this and the Oracle of Jupiter Hammon had the same Original, and both owed their Institution to the Egyptians. The Rise of this Oracle is indeed wrapped up in Fable. Two black Pigeons, say they, flying from Thebes in Egypt, one of them settled in Lybia, and the other flew as far as the Forest of Dodona, a Province in Epirus, where sitting in an Oak, she informed the inhabitants of the Country, that it was the Will of Jupiter that an Oracle should be founded in that place. Herodotus gives two Accounts of the Rise of this Oracle, one of which clears up the Mystery of this Fable. He tells us that he was informed by the Priests of Jupiter, at Thebes in Egypt, that some Phœnician Merchants carried off two Priestesses of Thebes, that one was carried into Greece, and the other into Lybia. She who was carried into Greece took up her Residence in the Forest of Dodona, and there, at the Foot of an Oak, erected a small Chapel in honour of Jupiter, whose Priestess she had been at Thebes (c).

We learn from Servius (d), that the Will of Heaven was here explained by an old Woman, who pre-

(c) The Abbe Sallier takes this Fable to be built upon the double Meaning of the Word *Peleiai*, which in Attica, and several other Parts of Greece, signifies Pigeons, while in the Dialect of Epirus, it meant old Women. See Mem. Acad. Belle Lettres, Vol. V. p. 35.

(d) Servius in 3 *Æn* 5. 466,



traded to find out a meaning to explain the murmurs of a Brook that flowed from the Foot of an Oak.— After this, another method was taken, attended with more Formalities; Brazen Kettles were suspended in the Air, with a statue of the same metal, with a whip in his Hand (a); this figure, when moved by the wind, struck against the kettle that was next it, which also causing all the other kettles to strike against each other, raised a clattering Din, which continued for some time, and from these sounds she formed her predictions.

Both these ways were equally absurd, for as in each the answer depended solely on the Invention of the Priestess, she alone was the Oracle. Suidas informs us, that the answer was given by an Oak in this Grove, as Homer also has delivered; and as it was generally believed to proceed from the Trunk, it is easy to conceive how this was performed; for the Priestess had nothing more to do than to hide herself in the hollow of an old Oak, and from thence to give the pretended Sense of the Oracle, which she might the more easily do, as the distance the suppliant was obliged to keep, was an effectual means to prevent the cheat from being discovered.

There is one remarkable circumstance relating to this oracle yet remaining, and that is, that while all the other Nations received their answer from a woman, the Bœotians alone received it from a man, and the Reason given for it is as follows: during the war between the Thracians and Bœotians, the latter sent Deputies to consult this Oracle of Dodona, when the Priestess gave them this Answer, of which she doubtless did not foresee the consequence, If you would meet with success, you must be guilty of some impi-

[a] As this was evidently a Figure of Osiri, which was on particular Occasions represented with a Whip in his Hand, it is an additional Proof, that this Oracle was derived from Egypt.

ous action. The Deputies no doubt surprized, and perhaps exasperated, by imagining that the Priestesses prevaricated with them in order to please the Pelasgi from whom she was descended, and who were in a strict alliance with the Thracians, resolved to fulfil the decree of the Oracle; and therefore seizing the Priests burnt her alive; alledging that this action was justifiable in whatever light it was considered, that if she intended to deceive them, it was fit she should be punished for the deceit; or, if she was sincere, they had only literally fulfilled the sense of the Oracle. The two remaining Priestesses (for, according to Strabo, the Oracle at that time had usually three) highly exasperated at this cruelty, caused them to be seized, and as they were to be their Judges, the Deputies pleaded the illegality of their being tried by women. The Justice of this plea was admitted by the people, who allowed two Priests to try them in conjunction with the Priestesses, on which being acquitted by the former and condemned by the latter, the votes being equal, they were released. For this Reason the Bœotians, for the future, received their Answers from the Priests.

The Oracle of Jupiter Ammon in Lybia, we have already said, was derived from Egypt, and is of the same antiquity as the former of Dodona, and though surrounded by a large tract of burning sands, was extremely famous. This Oracle gave his answers not by words but by a sign. What was called the Image of the God, was carried about in a gilded Barge on the shoulders of his Priests, who moved whithersoever they pretended the divine Impulse directed them. This appears to have been nothing more than the Mariners Compass (a), the use of which was not intirely unknown to that age, tho' so long kept secret from the Europeans. It was adorned with precious stones, and the Barge with many silver Goblets hanging on either side; and these Processions were accompanied with a

[a] Umbilico similis, smaragdo & gemmis coagmentatus. Hunc navigio aurato gestant sacerdotes. Q. CURTIUS, l. 4, c. 7.



Troop of Matrons and Virgins singing Hymns in Honour of Jupiter. These Priests refused the Bribes offered them by Lyfander, who wanted their Assistance to help him to change the Succession to the Throne of Sparta. However, they were not so scrupulous when Alexander, either to gratify his Vanity, or to screen the Reputation of his Mother, took that painful March through the Deserts of Lybia, in order to obtain the Honour of being called the Son of Jupiter, a Priest stood ready to receive him, and saluted him with the Title of, Son of the King of Gods.

The Oracle of Apollo at Delphos, was one of the most famous in all Antiquity. This City stood upon a Declivity about the Middle of Mount Parnassus; it was built on a small Extent of even Ground, and surrounded with Precipices, that Fortified it without the Help of Art [a]. Diodorus Siculus relates [b] a Tradition of a very whimsical Nature, which was said to give Rise to this Oracle. There was a Hole in one of the Valleys, at the Foot of Parnassus, the Mouth of which was very strait; the Goats that were Feeding at no great distance, coming near it began to frisk about in such a Manner, that the Goat-herd being struck with surprize, came up to the place, and leaning over it, was seized with such an enthusiastic Impulse, or temporary Madness, as prompted him to utter some extravagant Expressions which passed for Prophecies. The Report of this extraordinary Event drew thither the neighbouring People, who on approaching the Hole were seized with the same Transports. Surprized at so astonishing a Prodigy, the Cavity was no longer approached without Reverence. The Exhalation was concluded to have something divine in it: They imagined it proceeded from some Friendly Deity, and from that time bestowed a particular Worship on the Divinity of the Place, and regarded what was delivered in these Fits of Madnets as Predictions; and here they afterwards built the City and Temple of Delphos.

[a] Strabo, lib. 14. p, 427, 428.

[b] Diod. 4, 1.

This Oracle, it was pretended, had been possessed by several successive Deities, and at last by Apollo, who raised its Reputation to the greatest Height. It was resorted to, by Persons of all Stations, by which it obtained immense Riches, which exposed it to be frequently plundered. At first it is said, the God inspired all indifferently who approached the Cavern; but some having in this fit of Madness thrown themselves into the Gulph, they thought fit to choose a Priestess, and to set over the Hole a Tripod, or three legged Stool, whence she might without Danger catch the Exhalations; and this Priestess was called Pythia, from the Serpent Python, slain by Apollo. For a long Time none but Virgins possessed this Honour, till a young Thessalian, called Echebrates, falling in Love with the Priestess, who was at that time very beautiful, ravished her; when to prevent any Abuses of the like kind for the future, the Citizens made a Law to prohibit any Woman being chosen under fifty Years old. At first they had one Priestess, but afterwards they had two or three.

The Oracles were not delivered every Day; but the Sacrifices were repeated till the God was pleased to deliver them, which frequently happened only one Day in the Year. Alexander coming here in one of these Intervals, after many Entreaties to engage the Priestess to mount the Tripod, which were all to no Purpose; the Prince growing impatient at her refusal, drew her by Force from her Cell, and was leading her to the Sanctuary, when saying, My Son, thou art invincible, he cried out that he was satisfied, and needed no other Answer.

Nothing was wanting to keep up the Air of Mystery, in order to preserve its Reputation, and to procure it Veneration. The neglecting the smallest Punctilio was sufficient to make them renew the Sacrifices that were to precede the Response of Apollo: The Priestess herself was obliged to prepare for the Discharge of her Duty, by fasting three Days, bathing in the Fountain of Castalia, drinking a certain Quantity of the Water, and chewing some Leaves of Lau-  
rel



rel gathered near the Fountain. After these Preparations the Temple was made to shake, which passed for the signal given by Apollo to inform them of his Arrival, and then the Priest led her into the Sanctuary and placed her on the Tripod, when beginning to be agitated by the divine Vapour, her Hair stood an end, her looks became wild, her mouth began to foam, and a fit of trembling seized her whole body. In this condition she seemed to struggle to get loose from the Priests, who pretended to hold her by force, while her shrieks and howlings, which resounded thro' the Temple, filled the deluded By-standers with a kind of sacred horror. At last being no longer able to resist the impulses of the God, she submitted, and at certain intervals uttered some unconnected words, which were carefully picked up by the Priests, who put them in connection, and gave them to the Poets, who were also present to put them into a kind of Verse, which was frequently stiff, unharmonious, and always obscure; this occasioned that piece of Rallery that Apollo the Prince of the Muses was the word of the Poets. One of the Priestesses who was named Phemonoe, is said to have pronounced her Oracles in Verse; in latter times they were contented with delivering them in Prose, and this, in the opinion of Plutarch, was one of the Reasons of the Declension of this Oracle.

Cræsus intending to make Trial of the several Oracles of Greece, as well as that of Lybia, commanded the respective Ambassadors to consult them all on a stated Day, and to bring the Responses in Writing. The Question proposed was, "What is Cræsus, the Son of Allyattes, King of Lydia, now doing?" The rest of the Oracles failed; but the Delphian answered truly, that "He was boiling a Lamb and a Tortoise together in a brazen Pot." This gained his confidence and a Profusion of the richest Offerings. In Return, the Oracle on the next enquiry, informed him that "By making War upon the Persians, he should destroy a great Empire." The Event is

well known. This vain confidence lost him both his Crown and Liberty [a].

Trophonius, who according to some Authors, was no more than a Robber, or at most a Hero, had an Oracle in Bœotia, which acquired great Reputation. Pausanias, who had consulted it, and gone thro' all its Formalities, has given a very particular Description of it, and from him we shall extract a short History of this Oracle.

The sacred Grove of Trophonius, says this Author [b], is at a small distance from Lebadea, one of the finest Cities in Greece; and in this Grove is the Temple of Trophonius, with his Statue, the workmanship of Praxiteles. Those who apply to this Oracle must perform certain ceremonies before they are permitted to go down into the Cave where the Response is given. Some days must be spent in a Chapel dedicated to Fortune and the good Genii, where the Purification consists in Abstinence from all Things unlawful, and in making use of the Cold Bath. He must sacrifice to Trophonius and all his Family, to Jupiter, to Saturn, and to Ceres, surnamed Europa, who was believed to have been the Nurse of Trophonius. The Diviners consulted the Entrails of every Victim, to discover if it was agreeable to Trophonius that the person should descend into the Cave. If the Omens were favourable, he was led that night to the River Hercyna, where two Boys anointed his Body with oil. Then he was conducted as far as the source of the River, where he was obliged to drink two sorts of water, that of Lethe, to efface from his mind all profane thoughts, and that of Mnemosyne, to enable him to retain whatever he was to see in the sacred Cave; he was then presented to the Statue of Trophonius, to which he was to address a short Prayer; he then was clothed in a Linen Tunic adorned with sacred fillets and at last was conducted in a solemn manner

[a] Herodot. in. Clio.

[b] Pausan. Lib. 9. p. 602, 604.



to the Oracle, which was inclosed within a stone Wall on the top of a Mountain.

In this inclosure was a Cave formed like an Oven, the Mouth of which was narrow, and the Descent to it not by Steps, but by a short Ladder: on going down there appeared another Cave, the Entrance to which was very strait. The Suppliant, who was obliged to take a certain Composition of Honey in each Hand, without which he could not be admitted, prostrated himself on the Ground, and then putting his Feet into the Mouth of the Cave, his whole Body was forcibly drawn in.

Here some had the Knowledge of Futurity by Vision; and others by an audible Noice. They then got out of the Cave in the same manner as they went in, with their Feet foremost, and prostrate on the Earth. The Suppliant going up the Ladder was conducted to the Chair of Mnemosyne, the Goddess of Memory, in which being seated, he was questioned on what he had heard and seen; and from thence was brought into the Chapel of the good Genii, where having staid till he had recovered from his Affright and Terror, he was obliged to write in a Book all that he had seen or heard, which the Priests took upon them to interpret. There never was but one Man, says Pausanius, who lost his Life in this Cave, and that was a Spy who had been sent by Demetrius, to see whether in that Holy place there was any thing worth plundering. The Body of this Man was afterwards found at a great distance; and indeed it is not unlikely, that his Design being discovered, he was assassinated by the Priests, who might carry out his Body by some secret passage, at which they went in and out without being perceived.

The Oracle of the Branchidæ, in the Neighbourhood of Miletus, was very ancient, and in great Esteem. Xerxes returning from Greece, prevailed on its Priests to deliver up its Treasures to him, and then burnt the Temple, when to secure them against the Vengeance of the Greeks, he granted them an Establishment in the most distant part of Asia. After the  
Defeat

Defeat of Darius by Alexander, this Conqueror destroyed the City where these Priests had settled, of which their Descendents were then in actual Possession; and thus punished the Children for the Perfidty of their Fathers.

The Oracle of Apollo at Claros, a Town of Ionia in Asia Minor, was very famous, and frequently consulted. Claros was said to be founded by [a] Manto the Daughter of Tiresias, some years before the taking of Troy. The Answers of this Oracle, says Tacitus [b], were not given by a Woman but by a Man, chosen out of certain Families, and generally from Miletus. It was sufficient to let him know the Number and Names of those who came to consult him; after which he retired into a Cave, and having drank of the Waters of a Spring that ran within it, delivered Answers in Verse upon what the People had in their Thoughts, though he was frequently ignorant, and unacquainted with the Nature and Rules of Poetry. "It is said, "our Author Adds, that he foretold the sudden Death of Germanicus, but in dark and ambiguous Terms."

Pausanias mentions an Oracle of Mercury, in Achaia; of a very singular kind; after a variety of Ceremonies, which it is needless here to repeat, they whispered in the Ear of the God, and told him, what they were desirous of knowing; then stopping their Ears with their Hands, they left the Temple, and the first Words they heard after they were out of it, was the Answer of the God.

But it would be an endless Talk to pretend to enumerate all the Oracles, which were so numerous, that Van Dale gives a list of near three Hundred, most of which were in Greece. Not that all these ever sub-

[a] Manto has been greatly extolled for her Prophetic Spirit; and Fabulous History informs us, that lamenting the Miseries of her Country, she dissolved away in Tears, and that these formed a Fountain, the water of which communicated the Gift of Prophecy to those who drank it; but being at the same Time unwholesome, it brought on Diseases and shortness of Life.

[b] Tacit. Annal. l. 2. c. 54.



stituted at the same time; the ancient Ones were frequently neglected, either from a discovery of the Impostures of the Priests, or by the Countries in which they were placed being laid waste by war, earthquakes, or the other Accidents to which Cities and Kingdoms are exposed.

But no part of Greece had so many Oracles as Bœotia, which were there numerous, from its abounding in mountains and caverns; for as Mr. Fontenelle observes, nothing was more convenient for the Priests than these Caves, which not only inspired the people with a sort of religious Horror, but afforded the Priests an opportunity of forming secret passages, of concealing themselves in hollow statues, and of making Use of all the Machines, and all the Arts necessary to keep up the Delusion of the people, and to increase the Reputation of the Oracles.

Nothing is more remarkable than the different manners by which the sense of the Oracles was conveyed; besides the methods already mentioned, in some the Oracle was given from the bottom of the statue, to which one of the Priests might convey himself by a subterranean Passage. In others by Dreams; in others again by Lots, in the Manner of Dice; containing certain characters or words, which were to be explained by Tables made for that purpose. In some Temples the Enquirer threw them himself, and in others they were dropped from a Box; and from hence the proverbial Phrase, The Lot is fallen. Childish as this Method of deciding the Success of Events by a Throw of the Dice may appear, yet it was always preceded by Sacrifices and other Ceremonies.

In others the Question was proposed by a Letter sealed up and given to the Priest, or left upon the altar, while the person sent with it was obliged to lie all Night in the Temple, and these Letters were to be sent back unopened with the Answer. Here this wonderful Art consisted in the Priests knowing how to open a Letter, without injuring the Seal, an Art still practised, on particular occasions, in all the General-  
Poste-

Post- Offices in Europe. A Governor of Cilicia, whom the Epicureans endeavoured to inspire with a contempt for the Oracles, sent a Spy to that of Mopsus at Mallos, with a letter well sealed up; as this man was lying in the Temple, a person appeared to him and uttered the word Black. This answer he carried to the Governor, which filled him with Astonishment, though it appeared ridiculous to the Epicureans, to whom he communicated it, when to convince them of the Injustice of the Raillery on the Oracle, he broke open the Letter, and shewed that he had wrote these Words, Shall I sacrifice to thee a White Ox or a Black? The Emperor Trajan made a like experiment on the God at Heliopolis, by sending him a Letter sealed up, to which he requested an Answer: The Oracle commanded a Blank Paper, well folded and sealed, to be given to the Emperor, who upon his receiving it, was struck with Admiration at seeing an Answer so correspondent to his own Letter, in which he had wrote nothing.

The general Characteristic of Oracles, says the justly admired Rollin (a), were Ambiguity, Obscurity; and Convertability; so that one answer would agree with several different and even opposite Events: and this was generally the case when the Event was in the least dubious. Trajan convinced of the Divinity of the Oracle, by the Blank Letter above mentioned, sent a second Note, wherein he desired to know, whether he should return to Rome after the conclusion of the war which he had then in view; the Oracle answered this letter by sending him to a vine broke in pieces. The prediction of the Oracle was certainly fulfilled; for the Emperor dying in the war, his body, or if you please his bones, represented by the broken Vine, were carried to Rome. But it would have been equally accomplished had the Romans conquered the Parthians, or the Parthians the Romans, and whatever had been the event, it might have been construed into the meaning of the Oracle. Under such Ambi-



guities they eluded all Difficulties, and were hardly ever in the wrong. In this all their Art, and all their superior knowledge consisted; for when the question was plain, the answer was commonly so too. A man requesting a cure for the Gout, was answered by the Oracle, that he should drink nothing but cold water, another desiring to know by what means he might become rich, was answered by the God, that he had no more to do but to make himself Master of all between Sicyon and Corinth (a).

VII. Of ALTARS, open TEMPLES, sacred GROVES, and SACRIFICES.

ALTARS and Sacrifices mutually imply each other, and were immediately consequent to the Fall of Man, tho' the original Altars were simple, being composed of Earth or Turf, or unhewn Stones. There is great Probability that the cloathing of our first Parents consisted of the skins of Beasts sacrificed by Adam in the Interval between his offence and expulsion from Paradise. Cain and Abel, Noah and the Patriarchs, pursued the Practice. Even those who forsook the living God, yet continued this early Method of Worship. These Idolators at first imitated the simple manner in which they had been raised by Noah. But the form and materials insensibly changed; there were some square, others long, round, or triangular. Each Feast obtained a peculiar Form. Sometimes they were of common stone, sometimes of Marble, Wood, or Brass. The Altar was surrounded with carvings in Bas-relief, and the Corners ornamented with Heads of various Animals. Some reached no higher than to the knee, others were reared as high as the waist, while others were much higher. Some again were solid, others hollow, to receive the Libations and the Blood of the Victims. Others were portable, resembling a Trevet, of a magnificent form, to hold the Offering from the Fire, into which

[a] Banier, Vol. 1.

they threw Frankincense, to over power the disagreeable smell of the Blood and burning Fat. In short, what had been approved on some important occasion passed into a custom, and became a law.

Where the Altars were placed, there was said to be in the early ages of the World an House or Temple of *JEHOVAH*, which was mostly upon Eminencies, and always uncovered. Where they could be had, upright stones were erected near them. This in Scripture is called setting up a Pillar; nor was it done without a particular Form of Consecration. The behaviour of the Patriarch Jacob, to whom we refer the Reader [a], will explain the whole.

It is said of Moses likewise, That he rose up early in the morning, and builded an Altar under a Hill, and twelve Pillars, &c. [b] The entire Work of these sacred Eminences was surrounded at a convenient distance, by a Mound or Trench thrown up, in order to prevent the profane Intrusion of the People [c].

At other Times the Altars were enclosed by Groves of Oak [d]. Whence this Tree is said to be sacred to *JOVE*. The Heathens, when they left the Object, yet continued this usage also of the original worship; which indeed was so linked to Idolatry, that it became necessary for Moses to forbid the Hebrews planting Groves about their Altars, to prevent their falling into the Practises of the Nations round about them.— These Groves were hung with Garlands and Chaplets of Flowers, and with a variety of Offerings in so lavish a manner, as almost entirely to exclude the Light of the Sun. They were considered as the peculiar Residence of the Deity. No wonder therefore

[a] Gen. xxviii. 18, 19, 20, 21, 22; and xxxv. 7, 14, 15.

[b] Exod. xxiv. 4. Thecketh, inferius, deorsum, on the Declivity of the Hill.

[c] Exod. xix. 12, 23.

[d] Gen. xxi. 33. xii. 6, 7. xxxv. 4. xiii. 18. Deut. xi. 30. Judges ix, 6, &c.



that it was deemed the most inexpiable Sacrilege to cut them down [a].

The high Antiquity and Universality of Sacrificing bespeak it a divine Institution. The utter impossibility that there should be any Virtue or Efficacy in the Thing itself, shews plainly that it must have been looked upon as vicarious, and having Respect to somewhat truly meritorious, and which those who brought the Sacrifice were at first sufficiently acquainted with the Nature of. For it is not to be presumed upon what Grounds Men could be induced to think of expiating their sins or procuring the divine favour by sacrificial Oblations. It is much more reasonable to conclude it a divine appointment. All nations have used it. They who were so happy as to walk with God, were instructed in it from age to age. And they, who rejected him, still sacrificed. But they invented new Rites; and at length, mistaking and perverting the original intent and meaning, offered even human Victims! It is indeed most surprizing to observe, that almost all nations, from the Use of bestial, have advanced to human Sacrifices; and many of them from the same mistake and perversion, even to the Sacrifice of their own Children!

This most cruel custom among the Carthaginians, of offering Children to Saturn (b), occasioned an embassy being sent to them from the Romans, in order to persuade them to abolish it. And in the Reign of Tiberius, the Priests of Saturn were crucified for presuming to sacrifice Children to him; and Amasis,

[a] Lucan mentioning the Trees which Cæsar ordered to be felled, to make his warlike Engines, describes the consternation of the Soldiers, who refused to obey his orders, till taking an Axe he cut down one of them himself. Struck with a religious Reverence for the Sanctity of the Grove, they imagined that if they presumptuously attempted to cut down any of its Trees, the Axe would have recoiled upon themselves. They however believed it lawful to prune and clear them, and to fell those Trees which they imagined attracted the Thunder.

[b] Those Sacrifices were practised annually by the Carthaginians, who first offered the Sons of the principal Citizens; but afterwards privately brought up Children for that purpose.



King of Egypt, made a Law, that only the Figures of Men should be sacrificed instead of themselves. Plutarch informs us, that at the Time of a Plague the Spartans were ordered by an Oracle to sacrifice a Virgin; but the Lot having fallen upon a young Maid whose name was Helena, an Eagle carried away the sacrificing Knife, and laying it on the Head of an Heifer it was sacrificed in her stead. The same Author informs us, that Pelopidas the Athenian General dreaming the night before the engagement, that he should sacrifice a Virgin to the Manes of the daughters of Scedafus, who had been ravished and murdered, he was filled with Horror at the inhumanity of such a Sacrifice, which he could not help thinking odious to the Gods, but seeing a Mare, by the advice of Theocritus the Soothsayer, he sacrificed it, and gained the Victory.

The ceremonies used at Sacrifices were extremely different, and to every Deity a distinct Victim was allotted [a]: but whatever Victims were offered, the greatest Care was to be taken in the Choice of them; for the very same blemishes that excluded them from being offered by the Jews, rendered them also imperfect among the Pagans.

The Priest having prepared himself by Contenance, during the preceding night, and by Ablution, before the Procession went an Herald crying Hoc age, to give the People notice, that they were to give their sole attention to what they were about; then followed the Players on several instruments, who between the Intervals of Playing, exhorted the People in the same manner. The Priest, and sometimes the Sacrificers went before clothed in White, and the Priest, besides being dressed in the Vestments belonging to his office, was sure to be crowned with a Chap-

[a] Lucian informs us, that, "The Victims were also different according to the quality and Circumstances of the Persons who offered them. The Husbandman, says he, sacrifices an Ox; the Shepherd, a Lamb; the Goat herd, a Goat. There are some who offer only Cakes, or Incense, and he that has nothing sacrifices by kissing his Right-Hand. De Sacr."



let of the leaves of the Tree sacred to the God for whom the Sacrifice was appointed; the Victim had his Horns gilt, and was also crowned with a Chaplet of the same Leaves, and adorned with Ribbons and Fillets. In Greece, when the Priest approached the Altar, he cryed who is here? To which the Spectators answered, Many good People (a). The Priest then said, Begone all ye Profane, which the Romans expressed by saying Procul este Profani. The Victim arriving at the Altar, the Priest laid one hand upon the Altar, and began with a Prayer to all the Gods, beginning with Janus and ending with Vesta; during which the strictest Silence was observed. Then the Sacrifice began, by throwing upon the Head of the Victim, Corn, Frankincense, Flower and Salt, laying upon it Cakes and Fruit [b], and this they called Immolatio, or the Immolition. Then the Priest took the wine, and having first tasted, he gave it to the By-standers to do so too (c), and then poured it out, or sprinkled the Beast with it between the Horns. After this, the Priest plucked off some of the rough Hairs from the Forehead of the Victim threw them into the Fire, and then turning to the East drew a crooked Line with his Knife along the Back, from the forehead to the Tail, and then ordered the servants [d], to slay the Victim, which they had no sooner done than he was opened, and the Duty of the Aruspex began, which was no sooner over, than the Carcass was cut in Quarters, and then into smaller pieces, and according to Pausanias [e] and Apollonius Rhodius (g), the Thighs were covered with Fat, and sacrificed as the part allotted to the God; (a) after which they

[a] Polloi Ka'gathoi.

[b] All these were not used for every Sacrifice.

[c] This was called Libatio.

[d] These inferior Officers, whose Business it was to kill, to imbowel, to slay and wash the Victim, were called Victimarii, Popæ, Agones, Cultrarii.

[e] Lib. 5. p. 192.

[g] In Att. p. 42.

[h] In the Holocausts, the whole Victim was burnt, and nothing left for the Feast.



regaled themselves upon the rest, and celebrated this religious Feast with Dancing, Musick, and Hymns sung in honour of the Gods.

Upon signal Victories, or in the midst of some publick Calamity, they sometime offered in one Sacrifice an hundred Bulls, which was called an Hecatomb: But sometimes the same name was given to the Sacrifice of an hundred Sheep, Hogs, or other Animals.— 'Tis said, that Pythagoras offered up an Hecatomb for having found out the Demonstration of the forty seventh proposition in the first Book of Euclid.

#### VIII. Of the PRIESTS, PRIESTESSES, &c. of the Greeks and Romans.

**I**N the early Ages of the World the Chiefs of Families composed the Priesthood; and afterwards when publick Priests were appointed, Kings, as Fathers and Masters of that large Family which composed the Body-politick, frequently offered Sacrifices; and not only Kings, but Princes and Captains of Armies. Instances of this kind, are frequently to be met with in Homer.

When the Ancients chose a Priest, the strictest Enquiry was made into the Life, the Manners, and even the bodily external Perfections of the Persons to be chosen. They were generally allowed to marry once, but were not always forbid second Marriages.

The Greeks and Romans had several Orders of Priests; but as Greece was divided into many independent States, there naturally arose different Hierarchies. In several Cities of Greece the Government of Religion was intrusted to Women, in others it was conferred on the Men; while again in other, both in Concert had a Share in the Management of it. The Priestesses of Argos were very famous. At Athens a Priestess presided over the worship of Minerva; there was also a Priestess for Pallas, at Clazomenæ; for Ceres, at Catania, &c. The Hierophanta, were very famous Priests of Athens, and both they and their Wives, who were called Hierophantidæ, were set a-

part



apart for the Worship of Ceres and Hecate, as were the Orgionphantæ, and the Women stiled Orgiaftæ, appointed to preside over the Orgies of Bacchus, &c. Besides, the Priestesses of Apollo, at Delphos, who was by way of Eminence called Pythia (a); there belonged to thss Oracle five Princes of the Priests and several Prophets, who pronounced the sense of the Oracle. There were also chief Priests, one of whom presided over a city, and sometimes over a whole Province; sometimes he was invested with this Dignity for Life, and at other Times only for five Years. Besides these, there were chief Priestesses, who were the Superintendants of the Priestesses, and were chosen from the noblest Families; but the most celebrated of these was the Pythia.

The Priests of Rome enjoyed several very considerable Privileges, they were exempted from going to war, and excused from all burthensome Offices in the State. They had commonly a Branch of Laurel and a Torch carried before them, and were allowed to ride in a Chariot to the Capitol. Romulus instituted sixty Priests, who were to be at least fifty Years of Age, free from all personal Defects, and distinguished both by their Birth and the Rectitude of their Morals.

The Pontifex Maximus, or the High-Priest, was esteemed the Judge and Arbitrator of all divine and human Affairs, and his Authority was so great, and his Office so much revered, “ That all the Emperors, “ after the Example of Julius Cæsar and Augustus, “ either actually took upon them the Office, or at

(a) Thus the Priestesses of Pallas at Clazomenæ, was called Helychia, and that of Bacchus, Thyas, and in Crete, that of Cybele, Melissa. Among the Athenians, the inferior Ministers were stiled Parasiti, a Word that did not at that Time carry with it any mark of Reproach; for it is mentioned in an Inscription at Athens, that of two Bulls offered in Sacrifices, the one should be reserved for the Games, and the other distributed among the Priests and Parasites. These Parasites had a Place among the chief Magistrates, and the principal Part of their Employment was to choose the Wheat appointed for their Sacrifices. Banier's Myth. Vol. 1. p. 283.

“least used the Name, (a).” He was not allowed to go out of Italy tho’ this was dispensed with in Favour of Julius Cæsar; whenever he attended a Funeral, a Veil was put between him and the Funeral Bed; for it was thought a kind of Profanation for him to see a dead Body.

The Rex Sacrorum (b), according to Dionysius of Halicarnassus (c), was instituted after the Expulsion of the Roman Kings, to perpetuate the Memory of the great services some of them had done the State. On this account the Augurs and Pontifices were directed to choose out a fit person, who should devote himself to the care of Religious Worship; and the Ceremonies of Religion, without ever interfering in civil Affairs: but lest the Name of King, which was become odious to the People, should raise their Jealousy, it was at the same time appointed, that he should be subject to the High Priests. His Wife had the title of Regina Sacrorum.

The Flamines, according to Livy (d), were appointed by Numa Pompilius, to discharge those religious Offices, which he imagined properly belonged to the Kings. At first there were but three (e), which were chosen by the People; and their Election confirmed by the High Priest. They were afterwards increased to fifteen, three of whom were chosen from amongst the Senators, and were called Flamines Majores; and the other twelve chosen from the Plebeians, were stiled Flamines Minores.

The Feciales were also instituted by Numa, and consisted of twenty persons, chosen out of the most

[a] Kennet’s Rom. Antiq,

[b] He was also stiled Rex Sacrificulus.

[c] Lib. 1.

[d] Liv. lib. 1.

[e] The Flamen dialis of Jupiter, the Martialis of Mars, and the Quirinalis of Quirinus. The first sacred to Jupiter, was a Person of a very high Distinction, tho’ he was obliged to submit to some burthensome Regulations and superstitious Observances. His Wife was a Priestess and had the Title of Flaminica; and also enjoyed the same Privileges, and was under the same Restrictions as her Husband. Aulus Gellius, Noct. Att. 1. 10. c. 15.



distinguished Families: These were properly the Heralds of the Republick; who, whenever it was injured, were sent to demand satisfaction, which if they could not obtain, they called the Gods to witness between them and the Enemy, and denounced War. They had the Power of ratifying and confirming Alliances, and were the Arbitrators of all the Differences between the Republick and other Nations; so that the Romans could not lawfully take up Arms till the Fecciales had declared that War was most expedient.

The Pater Patratus derived his name from a circumstance necessary to his enjoying the Title, and in order that he might be more strongly interested in the Fate of his Country, he was to have both a Father and a son living at the same time. He was chosen by the College of Fecciales out of their own Body, to treat with the Enemy on the subject of War and Peace.

The Epulones were Ministers appointed to prepare the sacred Banquets at the solemn Games, and had the Privilege of wearing a Robe like the Pontiffs, bordered with purple. These Ministers were originally three in number, to which two were afterwards added, and then two more, till in the Pontificate of Julius Cæsar they were increased to ten. The most considerable of the Privileges granted to the Epulones was one which they enjoyed in common with the other Ministers their not being obliged to make their Daughters Vestals (a).

Besides these were the Salii, or Priests of Mars: The Phæbades of Apollo, the Bassarides of Bacchus, the Luperci of Pan, and several others who presided over the Worship of particualar Deities, each of which had a particular College, and constituted a distinct Community.

[a] Aulus Gellius, lib. 1. c. 12.

## Of the TEMPLES of the Pagans.

**O**AKEN Groves with a circular Opening in the Midst, or upright Stones placed in the same order, inclosing an Altar, were the original Temples — The first covered one was that of Babel; and in all Probability it was the only one of the kind, till Moses by erecting the Tabernacle, might give the Egyptians the first thought of building a House for their Gods. Had Temples been built in Egypt at the Time when Moses resided there, it can hardly be conceived but that he would have mentioned them; and that this moving Temple might serve as a Model for the rest is the more probable, as there is a near Resemblance between the Sanctum Sanctorum, and the holy Places in the Pagan Temples. In that of Moses God was consulted, and none suffered to enter but the Priests; this exactly agrees with the holy Places in the Heathen Temples, where the Oracle was delivered.

It was the opinion of Lucian that the first Temples were built by the Egyptians, and that from them this custom was conveyed to the People of the neighbouring Countries; and from Egypt and Phœnicia it passed into Greece, and from Greece to Rome.

They all began with little Chapels, which were generally erected by private persons; and these were soon succeeded by regular buildings, and the most magnificent Structures, when even the Grandeur and Beauty of the buildings heightened the Veneration that was entertained for them. They had often Porticoes, and always an Ascent of Steps, while some of them were surrounded by Galleries supported by Rows of Pillars. The first part in entering these Temples was the Porch, in which was placed the holy Water for the Expiation of those that entered into the Temple. The next was the Nave (a) or Body of the Temple, and then the holy Place (b), into

[a] Naos.

[b] Called Penetralis, Sacrum, Adytum.



which none but the Priests were allowed to enter. Sometimes there was behind the Building another part, called the back-Temple.

The Inside was frequently adorned with Paintings, Gildings, and the richest Offerings, among which were the Trophies and Spoils of War. But the principal Ornaments were the Statues of the Gods, and those of Persons distinguished by great and noble Actions, which were sometimes of Gold, Silver, Ivory, Ebony, and other precious Materials.

The Veneration for these Buildings was carried by the Romans and other Nations to the most superstitious Excess. Before the erecting one of these noble Edifices, the Aruspices chose the Place, and fixed the Time for beginning the Work: for here every Thing was of Importance. They began when the Air was serene, and the Sky clear and unclouded; on the Limits of the Building were placed Fillets and Garlands, and the Soldiers, whose Names were thought auspicious, entered the Enclosure with Boughs in their Hands. Then followed the Vestal Virgins, attended by such Boys and Girls who had the Happiness to have their Fathers and Mothers living, and these assisted the Vestals in sprinkling all the Ground with clear Water; then followed a solemn Sacrifice, and Prayers to the Gods, to prosper the Building they were going to erect for their Habitation: And this being over, the Priest touched the Stone that was to be first laid, and bound it with a Fillet, after which the Magistrates, and Persons of the greatest Distinction, assisted by the People, with the utmost Joy and Alacrity in removing the Stone, which was extremely large, fixed it for a Foundation, throwing in with it several small Gold Coins, and other Pieces of Money.

When these Buildings were finished, they were consecrated with Abundance of Ceremony, and so great was the Veneration felt by the People for the Temples, that they frequently, as a Mark of Humiliation, clambered to them on their Knees; and so holy was the Place, that it was thought criminal for a Man to spit or blow his Nose in it. The Women prostrated themselves



themselves in them, and swept the Pavements with their Hair. They became Sanctuaries for Debtors and Criminals; and on all Holidays were constantly decked with Branches of Laurel, Olive and Ivy.

One of the first Temples built in Egypt, was that of Vulcan, at Memphis, erected by Menes: At first it had the primitive Simplicity of all other antient Buildings, and without Statues [a]; but the Successors of this Prince strove to excel each other in embellishing this Work with stately Porches and Statues of a monstrous Size. There were indeed a great Number of Temples in Egypt, but the most extraordinary Thing of this Kind was a Chapel hewn out of a single Stone, which by order of Amasis was cut out of the Quarries of upper Egypt, and with incredible Difficulty carried as far as Sais, where it was designed to have been set up in the Temple of Minerva, but was left at the Gate. Herodotus mentions this Work with Marks of Astonishment: "What I admire more," says he, than at the other Works of Amasis, is his causing a House to be brought from Eliphantina; a House hewn out of a single Stone: which two thousand Men were unable to remove thither in less than three Years. This House was thirty-one Feet in Front, twenty-one Feet in Breadth, and twelve in Height; and on the inside twenty-seven Feet in Length, and seven Feet and a half high."

The Temple of Diana at Ephesus [b], has been always admired as one of the noblest Pieces of Architecture that the World has ever produced. It was four Hundred and twenty-five Feet long; two Hundred Feet broad, and supported by an Hundred and twenty-seven Columns of Marble sixty Feet High, twenty-seven of which were beautifully carved. This

[a] According to the best Historians, there were no Statues in the ancient Temples of Egypt. But this is not at all strange, since Plutarch, who has his Authority from Varro, says, That the Romans were a hundred and seventy Years without Statues; Numa prohibited them by Law; And Tertulli as lets us know, that even in his Time there were several Temples that had no Statues.

[b] This Temple was accounted one of the Wonders of the World.



Temple, which was two hundred Years in Building, was burnt by Erostratus with no other View than to perpetuate his Memory: However, it was rebuilt and the last Temple was not inferior either in Riches or Beauty, to the former, being adorned with the Works of the most famous Statuaries of Greece.

The Temple of Ceres and Proserpine was built in the Doric Orders, and was of so wide an extent, as to be able to contain thirty Thousand Men; for there were frequently that Number at the Celebration of the Mysteries of the two Goddesses. At first this Temple had no Columns on the Outside; but Philo afterwards added to it a magnificent Portico.

The Temple of Jupiter Olympus, as well as the admirable Statue of Jupiter placed in it, were raised from the Spoils which the Elians took at the Sacking of Pisa [a]. This Temple was of the Doric Order, the most antient, as well as the most suitable to grand Undertakings; and on the Outside was surrounded with Columns, which formed a noble Peristyle. The Length of the Temple was two hundred and thirty Feet, its Breadth ninety five, and its Height, from the Area to the Roof, two hundred and thirty.— From the Middle of the Roof hung a gilded Victory, under which was a golden Shield, on which was represented Medusa's Head; and round the Temple, above the Columns hung twenty-one gilt Bucklers, which Mummius consecrated to Jupiter after the Sacking of Corinth. Upon the Pediment in the Front was represented with exquisite Art, the Chariot-Race between Pelops and Oenomaus: And on the back Pediment, the Battle of the Centaurs with the Lapithæ at the Marriage of Pirithous; and the Brass Gates were adorned with the Labours of Hercules. In the Inside, two Ranges of tall and stately Columns supported two Galleries, under which was the Way that led to the Throne of Jupiter.

The Statue of the God and this Throne were the Master pieces of the great Phidias, and the most magnificent and highest finished in all Antiquity. The

[a] Pausanias in *Iliad*, p. 303. & seq.



Statue, which was of a prodigious Size, was of Gold and Ivory, so artfully blended as to fill all Beholders with Astonishment. The God wore upon his Head an Olive Crown, in which the Leaf of the Olive was imitated in the nicest perfection. In his Right Hand he held the Figure of Victory, formed likewise of Gold and Ivory; and in his Left a golden Scepter, on the Top of which was an Eagle. The Shoes and Mantle of the God were of Gold, and on the Mantle were engraven a Variety of Flowers and Animals. The Throne sparkled with Gold and precious Stones, while the different Materials, and the Assemblage of Animals and other Ornaments, formed a delightful Variety. At the four Corners of the Throne, were four Victories that seemed joining Hands for a Dance; and at the Feet of Jupiter were two others. On the Foreside, the Feet of the Throne were adorned with Sphinxes plucking the tender Infants from the Bosoms of the Theban Mothers, and underneath were Apollo and Diana slaying the Children of Niobe with their Arrows, &c. At the Top of the Throne, above the Head of Jupiter, were the Graces and Hours. The Pedestal which supported the Pile, was equally adorned with the rest: It was covered with Gold; on the one side Phidias had engraven Phœbus guiding his Chariot; on the other, Jupiter and Juno, Mercury, Vesta and the Graces. Here Venus appeared as rising from the Sea, and Cupid receiving her, while Pitho, or the Goddess of Persuasion, seemed presenting her with a Crown: There appeared Apollo and Diana, Minerva and Hercules. At the Foot of the Pedestal were Neptune and Amphitrite, with Diana, who appeared mounted on Horseback. In short, a woollen Veil died in Purple, and curiously embroidered, hung down from the Top to the Bottom, A large Ballustrade painted and adorned with Figures encompassed the whole Work; There with inimitable Art was painted Atlas bearing the Heavens upon his Shoulders, and Hercules stooping to ease him of his Load. The Combat of Hercules with the Nemean Lion, Ajax offering Violence to Cassandra, Prometheus in Chains, and a Variety of other Pieces of Fabulous History.



This Temple was paved with the finest Marble, adorned with a prodigious Number of Statues, and with the Presents which several Princes had consecrated to the God.

Though the Temple of Apollo at Delphos, was greatly inferior in Point of Magnificence to the former; yet the immense presents sent to it from every quarter, rendered it infinitely more Rich. The principal Value of the former arose from its containing the works of Phidias, and his Master-piece was really invaluable; but what this Temple wanted, in not containing the production of so curious an Artist, was amply made up by a Profusion of Treasure, which arose from the Offerings of those who went to consult the Oracle. The first Temple which was built being burnt the Amphictyones, or general Council of Greece, took upon themselves the Care of rebuilding it; and for that Purpose agreed with an Architect for three hundred Talents, which amounts to Forty-five thousand pounds, and this sum was to be raised by the Cities of Greece: Collections were also made in Foreign Countries. Amasis, King of Egypt, and the Grecian Inhabitants of that Country, contributed considerable Sums for that Service. The Alcæonedes, one of the most powerful Families in Athens, had the charge of conducting the Building, which they rendered more magnificent, by making, at their own Expence, considerable Additions that had not been proposed in the Model.

After the Temple of Delphos was finished, Gyges, King of Lydia, and Cræsus, one of his Successors, enriched it with an incredible Number of the most valuable presents, and after their Example, many other Princes, Cities, and private Persons, bestowed upon it a vast Number of Tripods, Tables, Vessels, Shields, Crowns, and Statues of Gold and Silver of inconceivable Value. Herodotus informs us [a], that the Presents of Gold made by Cræsus alone to this Temple, amounted to more than two Hundred and Fifty

[a] Her. Lib. 1. c. 50, 51.

Talents, or 33,500l. Sterling; and it is probable that those of Silver were not of less Value. And Diodorus Siculus (a) adding these to those of the other Princes, computes them at ten Thousand Talents, or about 1,300,000l. (b).

Plutarch informs us (c), that amongst the Statues of Gold, which Cræsus placed in the Temple of Delphos, was one of a Female Baker, of which this was the Occasion: Alyattus, the Father of Cræsus, having married a second Wife, by whom he had Children; she formed the Design of securing the Crown to her own Issue, by putting a Period to the Life of her Son-in-law; and with this View engaged a Female Baker to put Poison into a Loaf, that was to be served up at the Table of the young Prince. The Woman struck with Horror, at the thought of her bearing so great a share in the Guilt of the Queen, let Cræsus into the Secret: on which the Loaf was served to the Queen's own Children, and their Death secured his Succession to the Throne, which when he ascended, from a Sense of Gratitude to his Benefactress, he erected this Statue to her Memory in the Temple of Delphos. An Honour that our Author says she had a better Title to, than many of the boasted Conquerors or Heroes, who rose to Fame only by Murder and Devastation.

Italy was no less famous for abounding in Temples than Greece; but none of them were more noble or more remarkable for the singularity of their Form, than the Pantheon, commonly called the Rotundo, originally consecrated to all the Gods, as it is now to all the Saints. It is generally believed to have been built at the expence of Agrippa, Son in law to Augustus. This noble Fabric is entirely round and with-

(a) Diod. Lib. 16. p. 453.

(b) It is impossible to form any tolerable Idea of these Sums without bringing also into the Account the comparative Scarcity of Gold at that Time, which rendered its real Value vastly greater than what it bears at present. The Mines of Mexico and Peru have destroyed all Comparison.

(c) Plut. de Pyth. orac. p. 491.



out Windows, receiving a sufficient Degree of Light from an opening admirably contrived in the Center of the Dome. It was richly adorned with the Statues of all the Gods and Goddesses set in Niches. But the Portico, composed of sixteen Columns of granate Marble, each of one single Stone, is more beautiful and more surprising than the Temple itself, since these Columns are five Feet in Diameter, and thirty-seven Feet high, without mentioning the Bases and Chapters. The Emperor Constantius the Third, stripped it of the Plates of gilt Brass that covered the Roof, and of the Beams, which were of the same Metal. Of the Copper Plates of the Portico, Pope Urban, the Eighth, afterwards formed the Canopy of St. Peter; and even of the Nails, which fastened them, cast the great Piece of Artillery, which is still to be seen in the Castle of St. Angelo.

But of the Roman Temples the Capitol was the Principal; with an account of which we shall therefore conclude. In the last Sabine War, Tarquinius Priscus vowed a Temple to Jupiter, Juno and Minerva. The Event of the War corresponded with his Wishes, and the Auspices unanimously fixed upon the Tarpeian Mountain for the destined Structure. But little more seems to have been done towards it; besides this Designation, till the Reign of Tarquinius Superbus, a Prince of Loftiness and Spirit, conforming to his Name, who set about it in Earnest; having laid out the Design with such Amplitude and Magnificence as might suit the King of Gods and Men, the Glory of the rising Empire, and the Majesty of the Situation. The Volscian spoils were dedicated to this Service. An incredible sum was expended upon the Foundations only, which were quadrilateral, and near upon two hundred Feet every way: The Length exceeding the Breadth not quite fifteen Feet. When the Foundations were clearing, a human Head was found, with the Lineaments of the Face entire, and the Blood yet fresh and flowing: Which was interpreted as an Omen of future Empire. This Head was said to have belonged to one Ollus or Tulus; whence

whence the Structure received its compound Name. Tho' possibly it might be as well to deduce the Name from CAPUT only; and that too upon another Account, because it was the commanding Part, the Head and Citadel of Rome, and the chief place of its religious Worship. The Edifice was not finished till after the Expulsion of the Kings; the Completion of it being a Work, says Livy, reserved for the days of Liberty. It stood the space of 425 Years to the Consulship of Scipio and Norbanus, when it was consumed by Fire; but was rebuilt by Sylla, whose Name was inscribed in Letters of Gold upon the Fastigium or Pediment of it. In the midst were formed three Cells or Temples, separated by thin Partitions, in which stood the golden Images of the Deities, to whom it had been devoted. Those of Juno and Minerva were on each side of Jupiter; for it was not usual for him to be worshipped without the company of his Wife and Daughter. The three Temples were covered by one Eagle with his Wings expanded. This wonderful Structure seems to have been of the Doric Order, in Imitation of those raised to the same Deity in Greece, and abounded with curious Engravings and every plastic Ornament, particularly the Fastigium. The spacious Entrances, or Thresholds, were composed of Brass. The Lofty Folding Doors, which were of the same Metal, most elegantly embossed, grated harsh Thunder upon brazen Hinges, and were afterwards entirely overlaid with Plates of Gold. The tessellated pavement struck the Eye with an astonishing Assemblage of rich Colours from the variegated Marble. The Beams were solid Brass; and the Splendor of the fretted Roof was dazzling; where (a).

— The glittering Flame  
Play'd on the Temple's Gold and awful Height,  
And shed around its trembling Rays of Light.

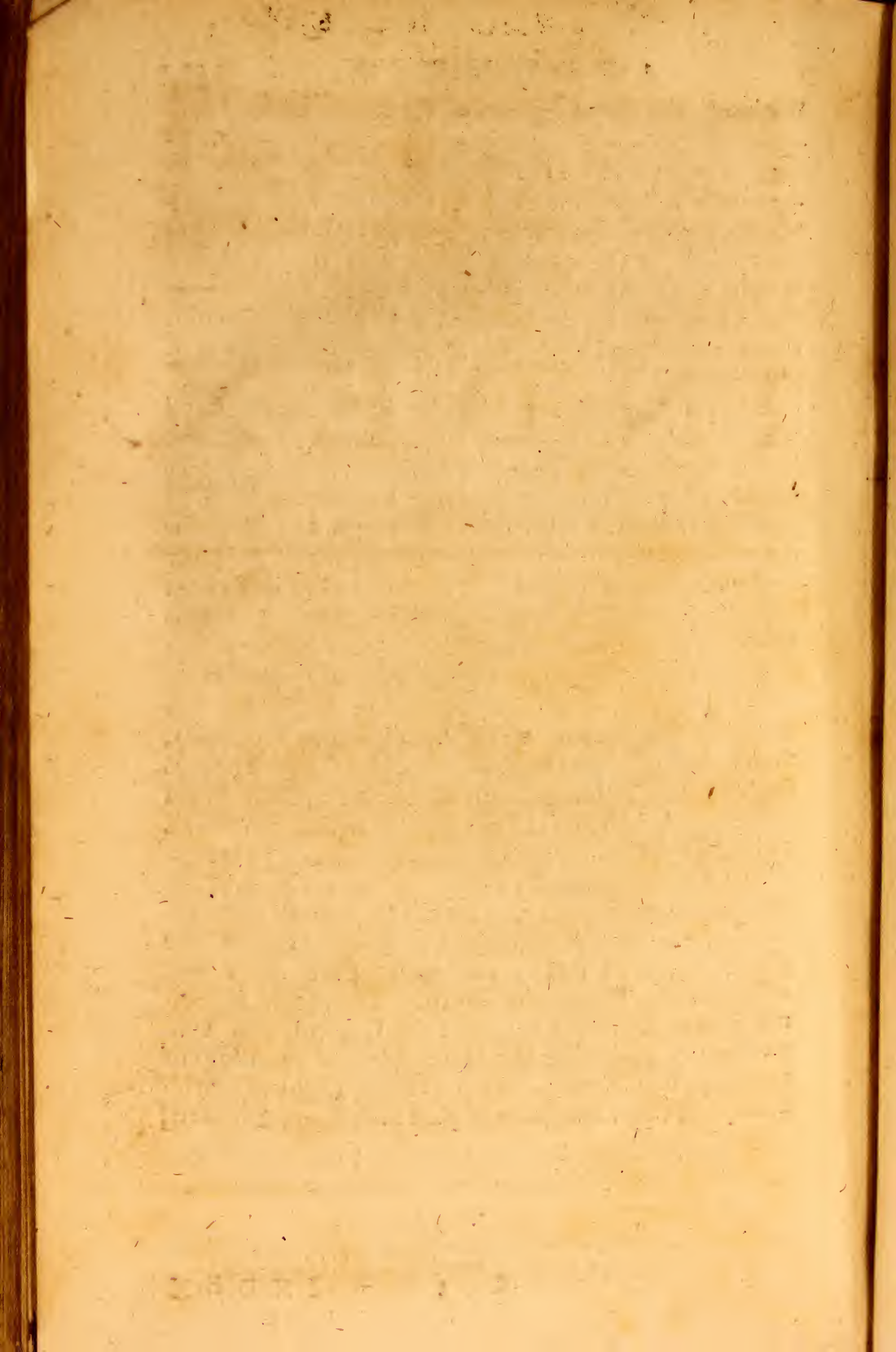
(a) *Flamma nitore suo Templorum verberat Aurum,  
Et tremulum summa spargit in aede Jubar.*

OVID Fast. l. 9.  
Without,

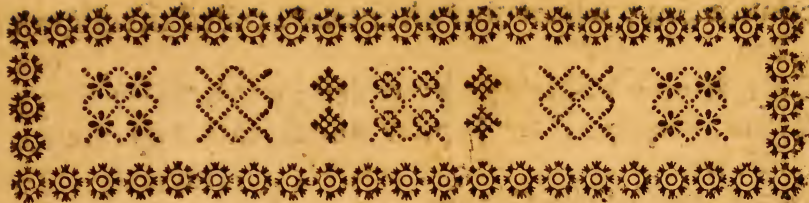


Without, the Covering was of Plates of Brass, fashioned like Tyles, which being gilt with Gold, reflected the Sun beams with excessive Lustre. The Front to the South was encompassed with a triple Row of lofty Marble Columns beautifully polished, brought from the Temple of Olympian Jove at Athens, by Order of Sylla: All the other Sides by a double Row.—— The Ascent was by an hundred steps that gently rose, which made the Passage to it extremely grand and striking.

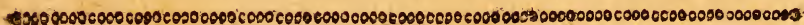
But this Capitol was likewise burnt in the Civil War between Vitellius and Vespasian; and restored by the latter, with some Addition of Height: It quickly after underwent the same Fate and was raised again by Domitian with more Strength and Magnificence than before; who arrogated the whole Honour of the Structure to himself. The Poets were mistaken, when they promised to this last Fabric an eternal Duration: For not many Years intervened before it was fired by Lightning, and a great Part of it consumed. The Left-Hand of the golden Image of Jupiter was melted. Afterwards, under Arcadius and Honorius, the Plunder of it was begun by Stilicho; who stripped the Valves or Folding-Doors of the thick plated Gold which covered them: In one part of which was found a grating Inscription, declaring them RESERVED FOR AN UNFORTUNATE PRINCE. Gizeric, King of the Vandals, carried with him into Africa most of its remaining Ornaments, among which one Half of the gilded Tyles of Brass; and great part of it was destroyed by Totilas the Goth. Theodoric indeed made some Attempts to repair the Capitol, the Amphitheatre, and other the more splendid Buildings of the City, but in vain; the prevailing Light of Christianity left them for the most part useless and deserted;







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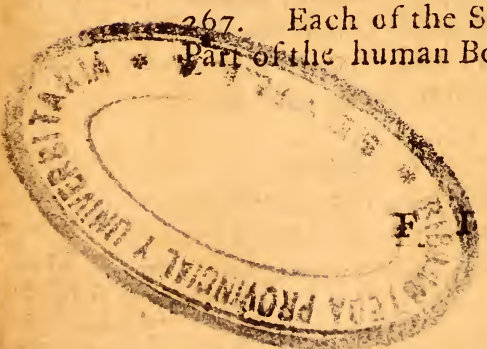
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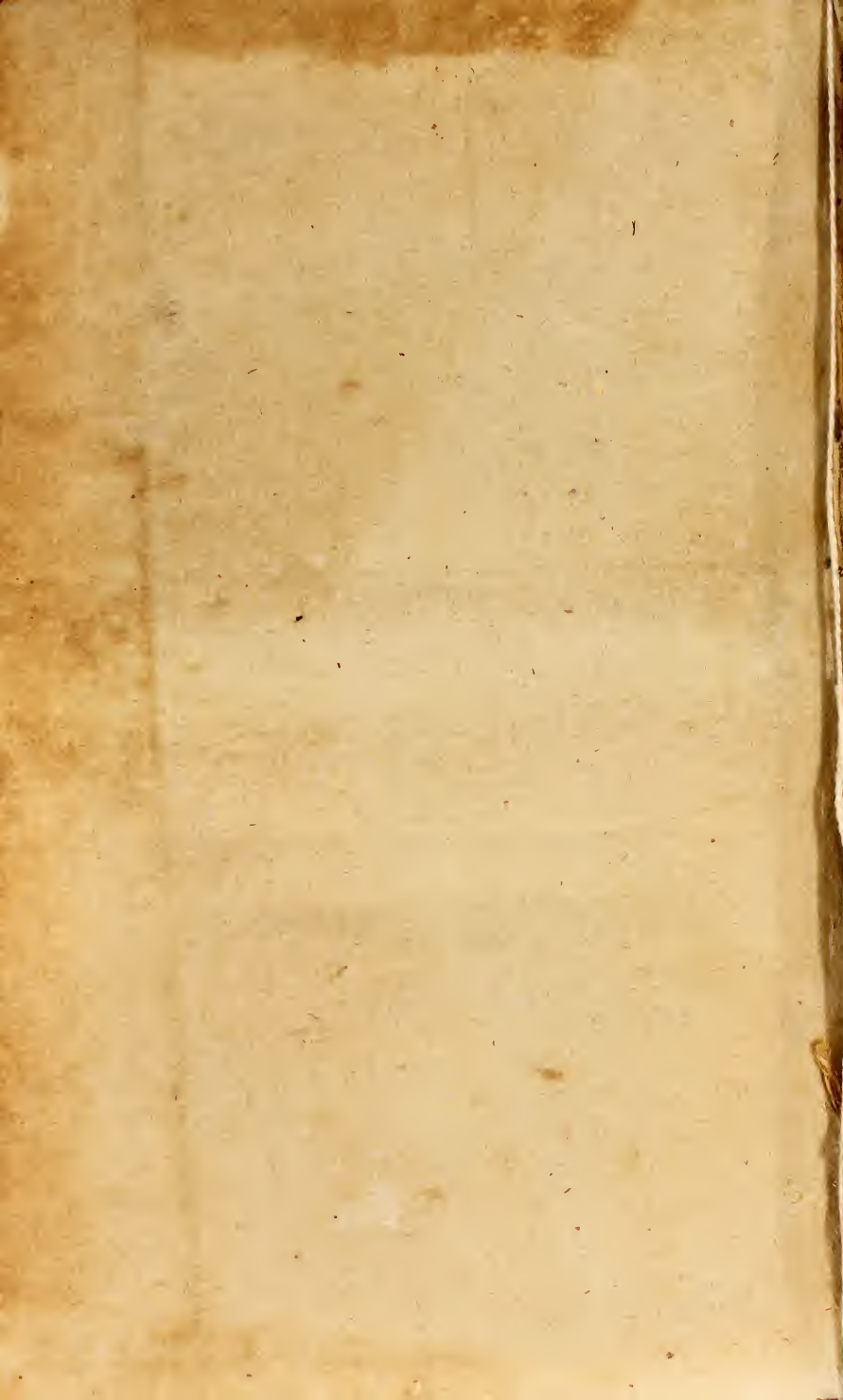
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