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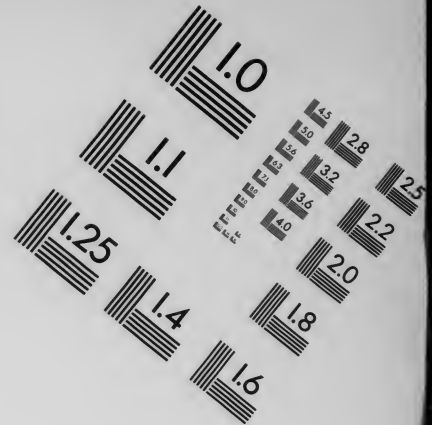
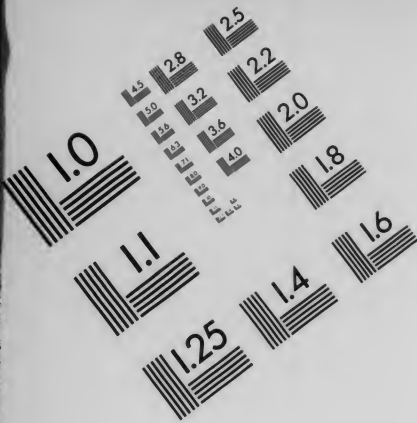


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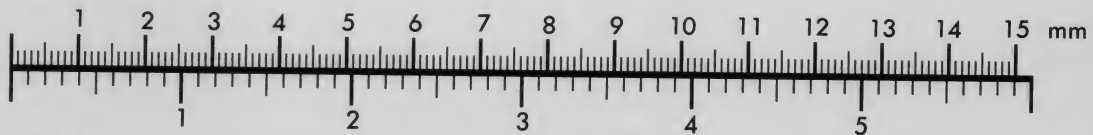
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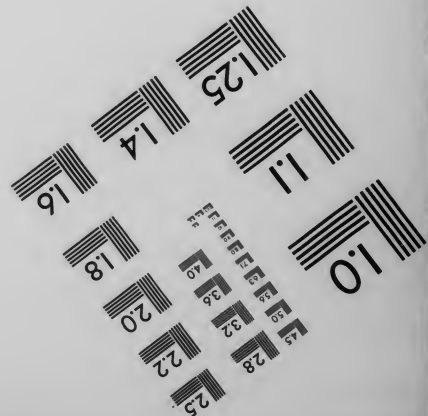
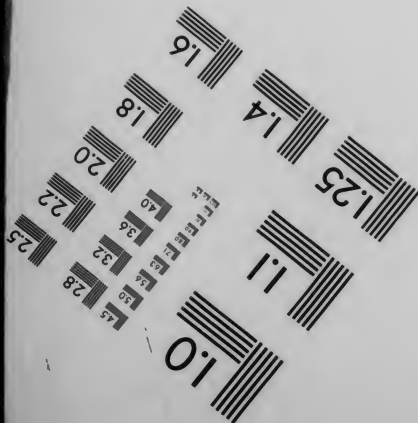
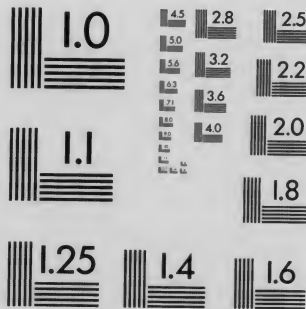
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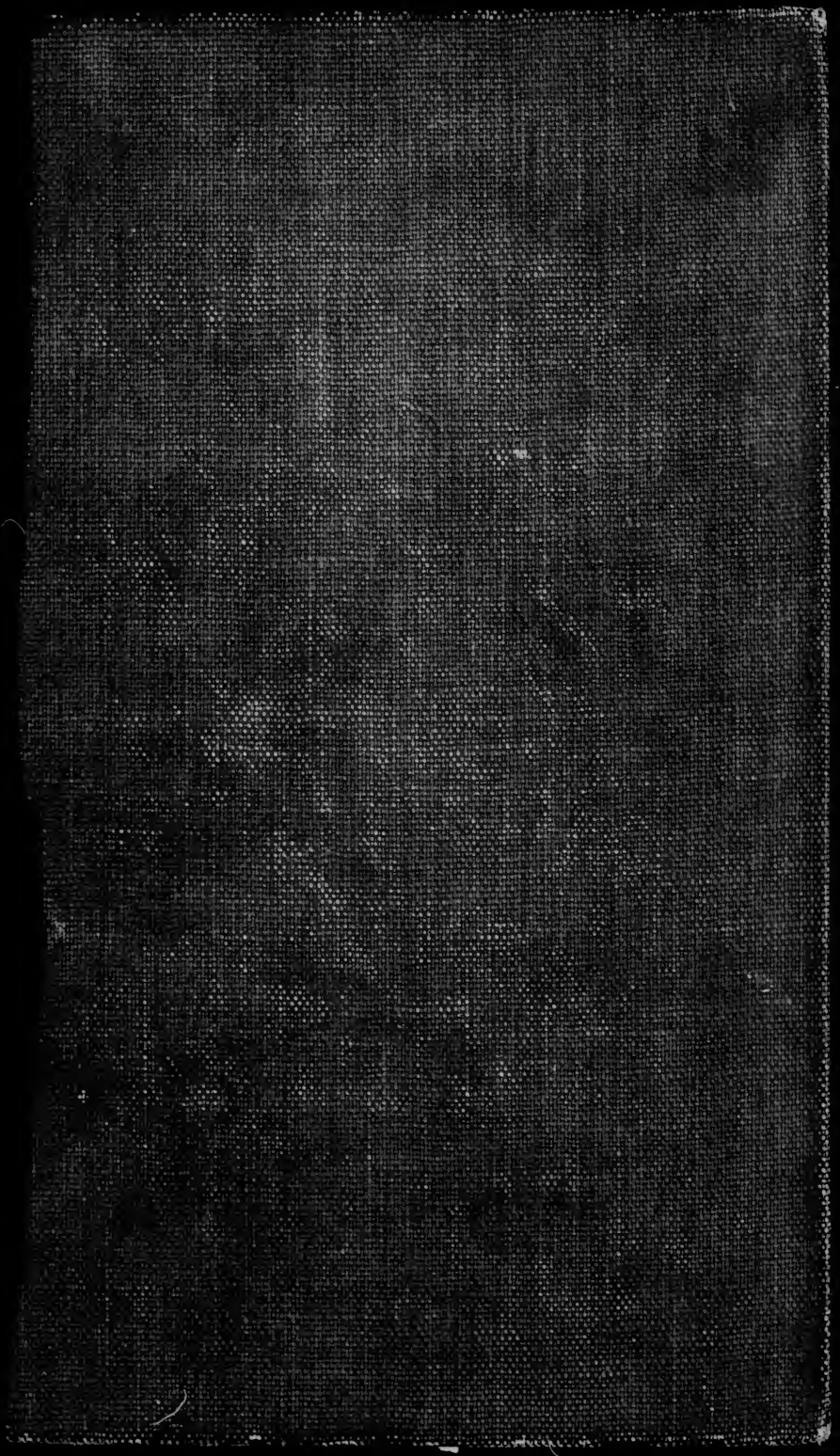
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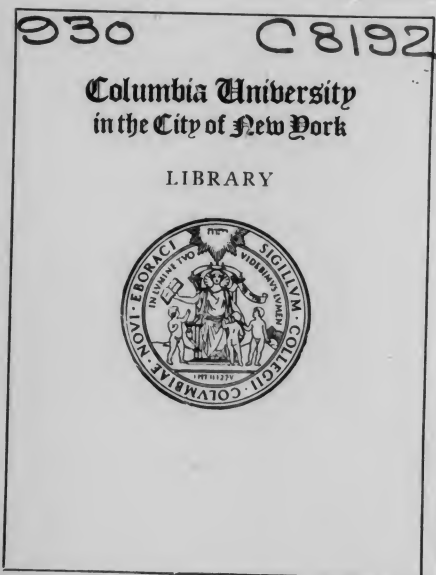


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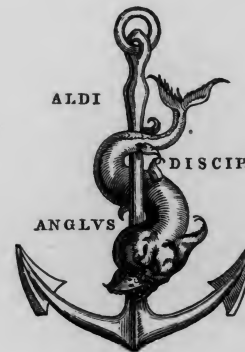
PHŒNICIAN, CHALDÆAN, EGYPTIAN, TYRIAN,
CARTHAGINIAN, INDIAN, PERSIAN, AND OTHER
WRITERS;

WITH AN INTRODUCTORY DISSERTATION:

AND AN INQUIRY INTO THE
PHILOSOPHY AND TRINITY OF THE ANCIENTS.

BY ISAAC PRESTON CORY, ESQ.
FELLOW OF CAIUS COLL. CAMBRIDGE.

SECOND EDITION.



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ΑΔΕΛΦΗ ΦΙΛΤΑΤΗ

ΑΔΕΛΦΟΣ

ΧΡΗΣΤΗ ΧΑΙΡΕ

ΧΑΙΡΕΙΣ ΓΑΡ ΕΝ ΧΡΙΣΤΩΙ

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ANCIENT FRAGMENTS.

PHENICIAN.

From Sanchoniatho.

CHALDEAN.

From Berossus, Abydenus, Megasthenes, Nicholas Damascenus, Hestæus, Alexander Polyhistor, Eupolemus, Thallus, Ctesias, Diodorus Siculus, Herodotus, Castor, Velleius Paterculus, Æmilius Sura, Plinius and Cicero.

DYNASTIES OF THE KINGS OF CHALDÆA, ASSYRIA, MEDIA, PERSIA, THEBES, AND EGYPT.

From Abydenus, Africanus, Eusebius, Syncellus, Castor, Ptolemæus, Ctesias, Eratosthenes, Manetho, Josephus, Diodorus Siculus, Herodotus, Theophilus Antiochenus, Malala, Suidas, Diogenes Laertius, Dicæarchus, Artapanus, Plato, Pomponius Mela and Barhebræus.

EGYPTIAN.

From the Obelisks, Manetho, Chæremon, Diodorus Siculus, Lysimachus, Polemo, Ptolemæus Mendesius and Artapanus.

TYRIAN.

From Dius and Menander.

CARTHAGINIAN.

From Hanno and Hiempsal.

INDIAN.

From Megasthenes and Clitarchus.

ATLANTIC AND PANCREAN.

From Marcellus and Euemerus.

ANCIENT FRAGMENTS.

ORACLES OF ZOROASTER.

HERMETIC, ORPHIC, PYTHAGOREAN AND TYRRHENIAN.

From the ancient and modern Hermetic Books, Horapollo, Chæremon, Orpheus, Hesiodus, Aristophanes, Timotheus, Timæus Locrus, Plato, Amelius, Onomacritus, Ion, Philoponus, Plutarchus, Ocellus, Aristoteles, Suidas and Damascius.

CHRONOLOGICAL.

From Berossus, Seneca, Censorinus and Theon Alexandrinus.

INTRODUCTORY DISSERTATION.

IN presenting this collection of ANCIENT FRAGMENTS to the world, some explanation of what is comprehended under that title may not be deemed unnecessary. We are accustomed to regard the Hebrew scriptures, and the Greek and Latin writings, as the only certain records of antiquity: yet there have been other languages, in which have been written the annals and the histories of other nations. Where then are those of Assyria and Babylon, of Persia and Egypt and Phœnicia, of Tyre and Carthage? Of the literature of all these mighty empires, where are even the remains? It will, no doubt, tend to excite some reflections of a melancholy cast, to look on this small volume as an answer. That all such remains are contained in it, I should be unwilling to assert: yet, with some diligence and research, I have not been able to increase its size with other fragments, which I could consider sufficiently authenticated.

It was my wish to have included in this collection all the fragments of the earlier Gentile world, which have reached us through the me-

dium of the Greek language. Of the early historians of Greece the names only of some have come down to us; whilst of others, such as Eupolemus and Histiaeus, several very interesting fragments have escaped the general wreck. In the classic ages of their literature, the acquaintance of the Greek historians with antiquity was generally confined and obscure: nor was it till the publication of the Septuagint, that they turned their attention to their own antiquities, and to those of the surrounding nations: and for this reason we meet with more certain notices of ancient history in the later, than in the earlier times of Greece. To have drawn a line then; to have inserted the earlier writers in exclusion of the later, would have been to have omitted the more valuable. To have reprinted the fragments of many authors, such as Nicolaus Damascenus, a writer of Damascus, of the Augustan age, would have introduced, with some matter worthy of attention, much of little interest. To have selected from them all, the passages relating to ancient times and foreign states, would have been a task as useless as laborious, and would have swelled the collection to a series of volumes. I have therefore, for the most part, excluded the native Greek historians—and every writer of the Augustan age and downwards—I have also omitted all fragments which bear about them the stamp of forgery, or are the productions of Hellenistic

Jews, or of authors who have had access to the sacred Scriptures, and following the words, throw no additional light upon the subjects; under one or other of which divisions may be classed the Antediluvian books of Enoch, the fragments of Artapanus, the Sibylline Oracles, the Correspondence of Solomon and Hiram king of Tyre, the tragedy of Ezekiel in which Moses figures as the hero, with several compositions of a similar description.

The contents, then, of this volume, are Fragments which have been translated from foreign languages into Greek; or have been quoted or transcribed by Greeks from foreign authors; or have been written in the Greek language by foreigners who have had access to the archives of their own countries. Yet to render the collection more useful, and as it were a manual to the Chronologist and Mythological Antiquarian, I have added by way of Supplement such fragments and extracts as appear to have descended from more ancient sources, though they are now to be found only in the works of Greek or Latin writers. Some of these are merely illustrations of the fragments, or contain detached chronological notices, or such other curious information as may well be deemed worthy of a place. Thus I have endeavoured to comprise, in the volume, all the genuine relics of antiquity which precede the era of Grecian history; and which lie so scattered

among the folios, chiefly of the Fathers and the Philosophers of the lower empire, as to be inaccessible to the Antiquarian, unless in the neighbourhood of some large public library.

Miscellaneous as such a collection might be at first supposed, it will be found to resolve itself into two subjects; the early History, and the ancient Theological Systems of the world. In the following pages I have endeavoured to present a sketch of both; not with a view of entering into the details, but rather as a method of connecting the fragments with one another, to facilitate an examination of their contents, by directing the attention successively to those great landmarks which stand prominently forth amidst what might otherwise be deemed a wild, pathless and interminable; and to enable the reader, by following the same order of perusal, to elicit something like a regular continued narrative. In the Scriptures we have a brief but authenticated account of the earliest ages: but among the heathen writers, with the exception of some few very valuable historical fragments, we have little more than a collection of allegories and legendary tales. Upon examination, however, most of these legends, notwithstanding their obscurity, will be found to contain references to those grand primeval events whose memory was retained among every people upon earth: and for the com-

memoration of which were ordained so many of the ceremonies and mysteries of the ancients.

From such traditions, handed down for ages before they were committed to writing, we might expect but little aid. Indeed in all the researches of the antiquarian, conjecture must very generally supply the place of science. Yet, by pursuing a proper method of investigation, we may approximate to truth, and frequently illustrate circumstances obscurely hinted at in Scripture, and even occasionally fill up the gaps of history, by supplying events which have been omitted by the sacred writers as unconnected with the immediate objects under their consideration.

Persons, Events, and Dates in History, and Systems in Theology, are the objects to be examined and ascertained. And where the subject under investigation can be so divided, that the truth must lie among some few plausible hypothesis, which can be a priori, and at once laid down: by collecting all the evidence that can be had, and examining separately, and excluding successively each of these hypothesis which shall be found inconsistent with that evidence, we may contract the circle of conjecture, in some cases, till but one hypothesis is left; which one must be the truth, and is thus negatively rendered matter of demonstration. In other cases want of

evidence may leave room for several different opinions, none of which can really be refuted, though one may often be more plausible than another.

Mr. Faber, in his admirable work on the Pagan Idolatry, has collected and separately examined all the different systems of the Heathen Mythology; and has shown, 'that there is such a singular, minute, and regular accordance among them, not only in what is *obvious* and *natural*, but also in what is *arbitrary* and *circumstantial*, both in *fanciful speculations* and in *artificial observances*,' as to render untenable every other hypothesis than this—'that they must all have originated from some common source.'

Having thus shown their common origin, he enumerates three hypothesis as the only three on which, he conceives, the common origination of the various systems of Paganism can be accounted for:

1. Either all nations agreed peaceably to borrow from one, subsequent to their several settlements.
2. Or all nations, subsequent to their several settlements, were compelled by arms to adopt the superstition of one.
3. Or all nations were once assembled together in a single place and in a single community; where they adopted a corrupt form of religion, which they afterwards respectively carried with them into the lands that they colonized.

After examining at length and shewing the utter

impossibility of maintaining either the first or second of these hypothesis, he concludes that the third only can be the truth.*

In the same manner we may ascertain the region from which mankind originally dispersed. Both in ancient and modern times the Greeks have been accused of a kind of plagiarism, which was the prevailing custom of every nation upon earth. Egypt and India, and Phœnicia, no less than Greece, have appropriated to themselves, and assigned within their own territorial limits, the localities of the grand events of primeval history, with the birth and achievements of the Gods and Heroes, the Deluge, the origin of the arts and the civilization of mankind. And their claims have found more able supporters, only because they have not been so obviously liable to refutation. Yet by rejecting each country, whose claims rest upon no better foundation than its own local histories, and retaining those only, whose pretensions are substantiated by the concurrent testimony of the rest; it may be shown, independently of Scripture, that the primitive settlements of mankind were in such places, and attended with such circumstances, as the Scripture instructs us was the case.

* To these, perhaps, may be added a fourth, viz. that the superstition became general, partly by peaceful communication, and partly by force of arms: though the fulness of the evidence is such as to render this equally untenable with the others.

Of the transactions previous to the Deluge there are but few and faint memorials among the heathens. One of the most authentic may be found in the remains of the Phœnician History of Sanchoniatho, who is considered to be the most ancient writer of the heathen world. In what age he wrote is uncertain: but his history was composed in the Phœnician language, and its materials collected from the archives of the Phœnician cities. It was translated into Greek by Philo Byblius, and for the preservation of these fragments we are indebted to the care of Eusebius.

The *Cosmogony** I shall have occasion to refer to hereafter: as one of the most ancient, it is extremely valuable, and as it speaks more plainly than the rest, it affords a key to their interpretation.

The Generations contain many very curious passages. In the first † is an allusion to the fall: in the second Genus may be Cain: after which we lose the traces of similarity: at the fifth ‡ there is an interruption. But taking up the thread of inquiry, at the end, in Taautus or Thoyth, § we may recognize Athothis, || the second king of Egypt, the Hermes Trismegistus, who again ¶ appears as the adviser of Cronus. His predecessor Misor

* p. 1. † p. 5. ‡ p. 7. § p. 9.

|| See also Manetho, p. 94; Eratosthenes, p. 84. ¶ p. 10.

then corresponds with Mizraïm, the first king of Egypt, the Menes and Mines of the dynasties.* In the preceding generation is Amynus, Amon, or Ham, the same with the Cronus, † of what by the historian is supposed to be a different but contemporary line. An ascent higher we find, Agrus, the husbandman, who was worshipped in Phœnicia as the greatest of the gods: he corresponds with Noah, the Ouranus of the other line, whose original name was Epigeus or Autochthon.

Sanchoniatho seems to have been a very diligent inquirer, and intimates at the conclusion ‡ that the generations contain the real history of those early times, stripped of the fictions and allegories with which it had been obscured by the son of Thabion, the first hierophant of Phœnicia. That such is the case, we are assured by Philo Byblius, in the remarks on Sanchoniatho with which he prefaces his translation of the work. The passage also informs us that the history thus disguised was handed down to Isiris, the brother of Chna the first Phœnician, apparently alluding to Mizraïm the brother of Canaan.

It is very remarkable that he has placed these characters in the true order of succession, though in all the traditions of the heathens they are generally confounded with one another. It is also remarkable that Sanchoniatho is almost the only

* See pp. 8, 84, 94, 139. † pp. 8, 9. ‡ p. 16.

heathen writer upon antiquities who makes no direct mention of the deluge, though several obscure allusions to it may be found in the course of the fragment. Were we assured of his silence upon the point in the parts of his work that have been lost, the omission might still be accounted for from his avowed determination to suppress what he considered merely allegorical, for he would find the traditions of the deluge so intimately blended with those relating to the creation, that in endeavouring to disengage the truth from the fable he might easily be induced to suppose that they related to the same event.

For explanation of his fragment upon the mystical sacrifice of the Phœnicians,* I must refer to the very curious dissertations by Bryant † and Mr. Faber. ‡ Sanchoniatho wrote also a history of the serpent, a single fragment § of which is preserved by Eusebius.

In the fragments of Berossus again we have perhaps some few traces of the antediluvian world. Like Sanchoniatho, Berossus seems to have composed his work with a serious regard for truth. He was a Babylonian by birth, and flourished in the reign of Alexander the Great, and resided for some years at Athens. As a priest of Belus, he possessed every advantage which the records of

* p. 16.

† Mythology vi. 323.

‡ Pag. Idol. Lib. II. c. 8. § p. 17.

the temple and the learning and traditions of the Chaldæans could afford. He appears to have sketched his history of the earlier times from the representations upon the walls of the temple.* From written and traditionary knowledge he must have learned several points too well authenticated to be called in question; and correcting the one by the other, and at the same time blending them as usual with Mythology, he has produced the strange history before us.

The first fragment preserved by Alexander Polyhistor † is extremely valuable, and contains a store of very curious information. The first book of the history apparently opens naturally enough with a description of Babylonia. Then referring to the paintings, the author finds the first series a kind of preface to the rest. All men of every nation appear assembled in Chaldæa: ‡ among them is introduced a personage who is represented as their instructor in the arts and sciences, and informing them of the events which had previously taken place. Unconscious that Noah is represented under the character of Oannes, Berossus describes him, from the hieroglyphical delineation, as a being literally compounded of a fish and a man, and as passing the natural, instead of the diluvian night in the ocean, with other circumstances indicative of his character and life.

* See pp. 22, 24.

† p. 21.

‡ p. 22.

The instructions of the Patriarch are detailed in the next series of paintings. In the first* of which, I conceive, the Chaos is portrayed by the confusion of the limbs of every kind of animal: the second† represents the creation of the universe: the third the formation of mankind: others again that of animals, and of the heavenly bodies.

The second book‡ appears to have comprehended the history of the ante-diluvian world: and of this the two succeeding fragments§ seem to have been extracts. The historian, as usual, has appropriated the history of the world to Chaldæa. He finds nine persons, probably represented as kings, preceding Noah, who is again introduced under the name Xisuthrus, and he supposes that the representation was that of the first dynasty of the Chaldæan kings. From the universal consent of history and tradition he was well assured that Alorus or Orion, the Nimrod of the Scriptures, was the founder of Babylon and the first king: consequently he places him at the top, and Xisuthrus follows as the tenth. The destruction of the records by Nabonasar|| left him to fill up the intermediate names as he could: and who are inserted, is not easy so to determine.¶

* p. 24. † p. 25. ‡ p. 26. § pp. 30, 32. || p. 36.

¶ In the Syriac Chronicle of Bar-Hebræus, the names in the catalogue are given to certain recluses of the line of Seth, called the Sons of God, who lived upon Mount Hermon, and afterwards apostatized and became the fathers of the Giants.

Berossus has given also a full and accurate description of the deluge,* which is wonderfully consonant with the Mosaic account. We have also a similar account, or it may be an epitome of the same† from the Assyrian history of Abydenus, who was a disciple of Aristotle, and a copyist from Berossus. I have given also a small extract‡ from the Fragments of Nicholaus Damascenus, relative to the deluge and the ark, whose wreck is said by him as well as Berossus, Chrysostom, and other writers, to have remained upon Ararat even at the very time in which they wrote.

Mankind appear to have dwelt some time in Armenia, and the Patriarch allotted to his descendants the different regions of the earth, with commands to separate into distinct communities. His injunctions, however, were disobeyed, and great numbers, perhaps all the human race, started from Armenia in a body, and, according to the Scriptures, journied westward, but according to Berossus, travelled by a circuitous route to the plains of Shinar. By combining the two narratives, we may conclude that they followed the winding course of the Euphrates, till they halted upon those celebrated plains, where the enterprising spirit of Nimrod tempted him to as-

* p. 26.

† p. 37.

‡ p. 49.

pire to the dominion of the world, and to found the Tower and City of Babel as the metropolis of his future universal empire.

Upon the Tower of Babel and the events connected with it, will be found some very interesting fragments from Abydenus,* from Hestæus,† a very ancient Greek writer, from the Babylonian Sibyl,‡ and from Eupolemus.§ I have added also a curious extract from the Sibylline oracles.|| In these fragments are detailed the erection of the Tower, the dispersion of its contrivers, and the confusion of the languages; with the additional circumstances of the violent destruction of the building,¶ and the Titanian war, which forms so remarkable an event in all traditions of the heathens.

Previously to the erection of the Tower, men appear very generally to have apostatized from the patriarchal worship. About this time a further deviation from the truth took place; and upon the first and more simple corruption was engrafted an elaborate system of idolatry. Some

* p. 34. † p. 50. ‡ p. 50. § p. 57. || p. 51.

¶ Upon the rebuilding of Babylon, the Tower was completed most probably on the original plan. It is described by Herodotus as a pyramid of eight steps, about seven hundred feet high. Its ruins, which are still known upon the spot as the *Birs Nemrod*, or the tower of Nimrod, are described by Sir R. K. Porter, as a prodigious pile of unburnt bricks cemented with mud and reeds in horizontal layers, still rising to the enormous height of about two hundred and fifty feet.

account of these deviations will be found in the extracts from Epiphanius, Cedrenus, and the Paschal chronicle.* What is mentioned under the name of Barbarism, was probably the primeval patriarchal worship. It was succeeded by a corrupted form of superstition which is known among the ancients under the name of Scythism, or Scythism, which was most prevalent from the flood to the building of the Tower. The new corruption, at that time introduced by Nimrod, was denominated Ionism,† or Hellenism: and both are still flourishing in the East under the well-known appellations of Brahmenism and Buddhism; whose priests appear to have continued in an uninterrupted succession from the Brahmanes and Germanes, the philosophical sects of India mentioned by Megasthenes‡ and Clitarchus.§

By the introduction of a more degenerate superstition, Nimrod appears to have aimed at the establishment of an universal monarchy in himself and his descendants, of which Babylon was to have been the metropolis, and the Tower, the central temple of their idolatries. All who

* pp. 53, 55, 56.

† Most probably derived from Ione: for the worship of the great Goddess, or universal Mother, was then introduced, as well as Idolatry. It signifies also a Dove, which was the standard of the Assyrian Empire.

‡ p. 224. § p. 229.

attended him seem to have entered into the project, so far as he might have thought proper to divulge it, and to have assisted in the erection of the tower and city. But subsequent events shew that the proposed form of government and system of theology, though asquiesced in by the majority, did not command universal approbation. And the whole project was marred by the miraculous interposition of the Almighty.

What concurring circumstances might have operated to the dispersion, we have no clue to in the narrative of Moses. He mentions the miraculous confusion of the languages, and that the Lord scattered the people abroad from thence upon the face of all the earth; and they left off to build the city. But if we may credit the heathen accounts above referred to, with which the Hindoo, and indeed almost every remnant of traditionary lore concur; a schism, most probably both of a political and religious nature, was the result; a bitter war was carried on, or at least a bloody field was fought; from which the Scuths, defeated and excommunicated by their brethren, betook themselves, in haughty independence, to the mountains of Cashgar and the north:* whilst some violent and supernatural catastrophe, by the overthrow of the Tower, completed the dispersion.

* See Faber, Lib. VI. c. 4..

The Scythic nations became very generally Nomade, but sometimes settled in various parts. Of what family they were has been a subject of long and intricate dispute. The ancient chronologists have, almost without exception, supposed them of the race of Japhet, the eldest son of Noah: that they were the sons of Cush has also been insisted on with great learning and ingenuity.* But if all the nations, or even the upper classes of those nations, which bear the name, be the sons of Cush, one-third of the present human race must be the descendants of that patriarch. Indeed, before the introduction of Ionism, Epiphanius and others appear to have included all mankind under the name of Scuths. The first apostacy might have been introduced by Cush, and its

* The term Scuth, which, with the prefix, is supposed to be the same as Cuth or Cush, the root of the names Chusas Chasas Cassians Cusæans or Chrusæans, Chusdim Chasdim or Chaldæans, Cotti or Goths and many others, appears too general for a patronymic. All the northern nations were Scuthic, the Scuths of Touran. The Scuths of Iran occupied the entire Asiatic Ethiopia, containing the Iranian territories of the Assyrian Empire, extending from the Euphrates to the Indus, and from the Caspian to the Ocean. African Ethiopia or Nubia with the adjoining territories was also Cuthic. There were Indo-Scythæ, Celto-Scythæ, and even Ionic-Scythæ. The Belgæ in Gaul, the Pelasgi in Greece, the Sacas or Saxons, the Pelestim Philistim and Phœnicians, the Sarmans Sarmatians and Germans were Scuths. In short, the term is to be found in every corner of the earth, and may be traced in America and in Lapland, as well as in China and Japan.

followers have borne his name; which the succeeding heresy of Nimrod could not obliterate.

The Scythian nations of Touran and the North were generally addicted to the Scythic superstition; and whenever they rolled back the tide of war upon their ancient rivals; the idols temples and cities were the objects upon which they satiated their revenge. They were esteemed excommunicated, and of the Giant race, Nephelim, Rephaim and Anakim. The Scuths of Iran were also of the Giant race, with Nimrod as their chief. Of the Titanian war there appears to be a double aspect. When the Scuths of Touran are the Giants, the war between them and the Ionim is the subject of the legend; and they are the Giants cast out into Cimmerian darkness, and buried under mountains. The other view presents both parties conjointly before the schism, as the Nephelim, Apostates or Giants, engaged in carrying on the war against Heaven itself. And in these accounts we find more frequent allusions to the Tower and its supernatural overthrow.

The catastrophe at Babel completed the dispersion. On the division of the earth and planting of the nations, there are some very curious notices extant.* But whether Nimrod and his immediate adherents survived, and retained pos-

* pp. 50, 52.

session of Babylon, or transferred their seat of government to Nineveh and founded the great Iranian empire, or whether that empire and city were founded by Assur and the sons of Shem, is still a subject of dispute. We find Nimrod, however, under the well-known title of Alorus, at the head of the two Chaldæan dynasties,* mentioned above: but these appear rather to refer to the antediluvian patriarchs than to the proper kings of Chaldæa.

The first dynasty of Chaldæan Kings† is placed by almost all chronologists as the first Iranian dynasty, that of Nimrod under the name of Evechius, and his immediate descendants. Evexius is also placed by Polyhistor as the first Chaldæan king.§ The dynasty of the Arabian kings of Chaldæa|| is placed by Eusebius, Syncellus and others, as well as by Berossus, next in the order of succession. They have likewise been supposed to be a Scythic nation, which broke in upon the empire from the Scythian settlements of Cashgar, and obtained possession either of the entire empire, or only of the city of Babylon, during the period of its desolation, with the plains of Shinar and the country round the head of the Persian gulf, from whence they were expelled, and discharged themselves upon Palestine

* pp. 30, 32. See also p. 170.

† p. 67.

‡ p. 59.

§ p. 68.

as the Palli or Philistines, and upon Egypt as the Hycsos or Shepherd Kings.*

Next in succession, according to Eusebius and Syncellus, or perhaps contemporary with the preceding, came the long line of the great dynasty of the Assyrian Kings, who held the empire of the world for ten or twelve centuries, till their dominion was wrested from them by the Medes in the time of Thonus Concoberus, the Sardanapalus of the Greek historians. The different catalogues of the great Assyrian succession that are extant, will be found among the Dynasties.† The overthrow of the Assyrian empire was followed by several years of universal anarchy, bloodshed and revolution. And it is ascertained, that it was during this scene of confusion that Jonah was sent upon his mission to stop its progress at Nineveh.

Arbaces, the leader of the Median insurrection, though he succeeded in throwing off the Assyrian yoke, appears to have failed in his attempt to establish his own sovereignty: nor was the Median kingdom fully consolidated till the reign of Deïoces. The catalogues of the Median kings will be found among the Dynasties. Under Phraortes and Cyaxares the Medes extended their dominion over great part of Asia, but under Astyages, who was defeated and captured

* p. 169.

† From p. 69.

by Cyrus, the kingdom merged in the Persian empire.

The Babylonians acquired a temporary independence at the fall of the Assyrian empire, but after two or three short reigns they were subdued by Senecherib.* Syria also became an independent kingdom, and prospered for a time, till again reduced under the Assyrian yoke. Persia at the same time arose, and alone maintained its independence against the growing power of the Medes and the new Assyrian dynasty, till the successes of Cyrus raised it above them all, and vested the empire of the world in the Persian race.

The Assyrian empire revived under Nabonassar, supposed to be the same with the Salmanassar of the Scriptures. Of this dynasty three several catalogues † will be found, the Ecclesiastical and Astronomical canons preserved by Syncellus, and the celebrated canon of Ptolemæus, besides some other notices of the successors of Nabonassar, among the supplemental Chaldaean fragments. The first princes of the line appear to have fixed their residence at Nineveh, and among them we may recognize the Tiglath Pileser, Senecherib, and Esar Haddon of the Scriptures. Their race appears to have terminated in Saracus, another Sardanapalus. Nabopollasar, a success-

* pp. 61, 63.

† p. 78.

ful rebel, began the last line of the Assyrian and Chaldæan monarchs.* He transferred the seat of empire to Babylon, and in his reign, his celebrated son, Nebuchadnezzar, extended his conquests over the bordering kingdoms of the north and west, by the reduction of Syria, Phœnicia, Judæa, Egypt, and Arabia; an accurate account of which is transmitted by Berossus.† On the death of his father, Nebuchadnezzar succeeded to the throne. Concerning him we have several very interesting fragments from Berossus,† and one from Megasthenes.‡ In these are detailed the splendor of his works at Babylon, its celebrated walls, and brazen gates; its temples, palaces, and hanging gardens. The prophesy of Nebuchadnezzar,§ probably alludes to the public notification of Daniel's interpretation of his vision. His successors, till the overthrow of the empire by Cyrus, are given by Berossus and Megasthenes, and will be found also among the dynasties.|| Among his four immediate successors we must find Belshazzar, and Darius the Mede. The latter has been generally supposed to be Nabonnedus, though some have endeavoured to identify him with Cyaxares. The conquest of the Median, Chaldæan, and Assyrian dominions by Cyrus, grandson of Astyages, and the nephew of Nebuchadnezzar, brings down the history to the

* p. 59. † p. 37, 38. ‡ p. 44.
§ p. 45. || pp. 40, 45, 80, 81.

authentic records of Grecian literature. The Persian line, the successors of Cyrus, will be found in several different places, both among the Chaldæan and Egyptian fragments.

The intense interest which Egyptian history has excited, from the discovery of the interpretation of the Hieroglyphics, has induced me to spare no labour or expence in rendering this part of the work as perfect as circumstances would allow.

The *Laterculus* or *Canon of the Kings of Thebes*,* was compiled from the archives of that city, by Eratosthenes, the librarian of Ptolemæus Philadelphus. It is followed by the *Old Egyptian Chronicle*, with a Latin version of the same, from the *Excerpta Barbara*, and another from the *Armenian Chronicle of Eusebius*: they contain a summary of the dynasties of Egypt. To these succeed the Egyptian dynasties of Manetho,† whose introductory letter to king Ptolemæus, given in a subsequent page,‡ explains the nature of his work, and the materials from whence it was compiled. I have placed the six different versions of the *Dynasties of Manetho* that are extant confronting each other. The *Canon of the kings of Egypt* from Josephus,§ I have compiled from the historical fragments of Manetho: || and

* p. 84. † p. 94. ‡ p. 171. § p. 136.
|| pp. 170 and 173.

I have thrown it into the form of a Canon to facilitate comparison. I have next given a very important Canon,* the first part of which, from Mestram to the end of the seventeenth dynasty, is preserved by Syncellus only: from the beginning of the eighteenth it is continued also in the fragments of Eusebius: and from hence to the conclusion, four different versions of it will be found. To these are added the Canons of all the kings of Egypt, mentioned by Diodorus Siculus† and Herodotus.‡ They were originally compiled by Scaliger, but I have corrected them and given them with several very important additions in the original words of the authors, instead of in the words of Scaliger himself. They are followed by the Canon of Theophilus Antiochenus.§ And after several very important chronological extracts|| upon the antiquities of Egypt, I have completed the Dynasties, with a Canon of the early Egyptian, Chaldaean, and Assyrian Kings, from the Syriac Chronicle of Bar-hebraeus:¶ which I have placed beside each other as they are synchronized by that author, and given them in the English letters corresponding to the Syriac, instead of adopting the Latinized names of the translators.

I have, therefore, comprised in this part of

* p. 139. † p. 148. ‡ 154. § p. 158.
 || p. 159. ¶ p. 170.

the work, no less than nineteen catalogues of the Egyptian kings, with all the various readings that occur in the different versions of the same. They have been compiled with the greatest care, and I have purposely abstained from all reference to the Hieroglyphics, that I might not be misled by any preconceived opinion.

At a time, when indefatigable research is every day bringing to light new and interesting circumstances, it would be absurd to attempt to give any thing but the roughest outline of Egyptian history. I shall merely observe, then, that after the dispersion from Babel, the children of Mizraim went off to Egypt, of which they appear to have continued some time in undisturbed possession. Menes Misor or Mestram, the Mizraim of the Scriptures, and planter of the nation, is naturally placed as the first sovereign of the united realm, at the head of all the catalogues. And perhaps the dominion of Athothis was equally extensive; for his name occurs in the Laterculus of Eratosthenes, and as the Thoth or Taautus of Sanchoniatho. After him the country seems to have been divided into several independent monarchies, some of whose princes may perhaps be found among the fourteen first dynasties. That the country was so divided, and that the first dynasties were not considered successive by the ancients, we have the authority of Artapanus* and Eusebius.

* p. 162.

The first historical fragment of Manetho,* from Josephus, gives an account of the invasion and expulsion of a race of foreigners, who were styled Hycsos or Shepherd kings; whose princes are identified with the seventeenth dynasty of all the Canons except that given by Syncellus as the canon of Africanus, in which they are placed as the fifteenth. Of what family they were, whence they came, and to what country they retired, have been the subjects of almost as many hypotheses as writers; I shall not venture a remark upon a problem, of which there is every reason shortly to expect a satisfactory solution. Josephus and the Fathers confound them with the Israelites, who appear rather to be referred to by the second fragment† as the lepers, who were so cruelly ill-treated by the Egyptians, and afterwards laid waste the country, assisted by a second invasion of the Shepherds. To these fragments I have subjoined six‡ other very curious notices of the exodus of the Israelites and the final expulsion of the Shepherds; which events appear to have been connected with one another, as well as with the emigration of the Danaan colonies to Greece, not only in time, but by circumstances of a political nature,§ and to have occurred during the sovereignty of the eighteenth dynasty. Tacitus has also noticed the exodus, but in terms evi-

* p. 171. † p. 176. ‡ p. 182. § See also the note to p. 166.

dently copied from some of those which I have given: we have but few and scanty notices of the kings of Egypt, even in Diodorus and Herodotus. Its conquest by Nebuchadnezzar is related by Berossus,* and after two or three temporary gleams of independence, it sunk at length into a province of the Persian empire, and from that day to the present, according to the denunciation of the prophet,† Egypt has been the basest of kingdoms, and under the yoke of strangers.

The Tyrian Annals are fragments which were quoted by Josephus from the lost histories of Dios and Menander. They agree perfectly with the scriptural accounts, and furnish some particulars in addition. The correspondence of Solomon and Hiram, the foundation of Carthage, and the invasion, conquests, and repulse of Salmanasar; the siege of Tyre by Nebuchadnezzar, and its subsequent government under judges, are historical additions of great interest and importance.

The Periplus of Hanno is an account of the earliest voyage of discovery extant. It was taken from an original and apparently official document which was suspended in the temple of Saturn, at Carthage. Falconer has edited it as a separate

* p. 37.

† Ezek. 29.

work, and gives two dissertations on it; the first, explanatory of its contents; and the second, a refutation of Dodwell's reflections on its authenticity. I have followed Falconer both in his text and translation. With respect to its age, Falconer agrees with Bougainville in referring it to the sixth century before the Christian era.

The Periplus is prefaced by a few lines, reciting a decree of the Carthaginians, relative to the voyage and its objects: and is then continued by the commander, or one of his companions, as a narrative, which commences from the time the fleet had cleared the Straits of Gibraltar. Bougainville has given a chart of the voyage, which may be found, together with the corresponding maps of Ptolemæus and D'Anville, in Falconer's treatise. It may be sufficient, however, to remark that Thymiaterium, the first of the colonies planted by Hanno, occupies a position very nearly, perhaps precisely the same with that of the present commercial city of Mogadore. The promontory of Soloeis corresponds with Cape Bojador, nearly opposite to the Canaries. Caricoticos, Gytte, Acra, Melitta and Arambys are placed between Cape Bojador and the Rio d'Ouro which is supposed to be the Lixus. Cerne is laid down as the island of Arguin under the southern Cape Blanco: the river Chretes perhaps is the St. John, and the next large river mentioned is the Senegal. Cape Palmas

and Cape Three Points, are supposed to correspond respectively with the Western and Southern Horns, and some island in the bight of Benin, with that of Gorillæ. Vossius, however, supposes the Western Horn to be Cape Verd, and the Southern, Cape Palmas, in which case the Sierra Leone will answer to the Ochema Theon the Chariot of the Gods.

The description of the Troglodytæ, as men of a different form or appearance, may imply a change from the Moresco to the Negro race. Some passages, quoted by Falconer from Bruce's travels, explain the extraordinary fires and nightly merriment which alarmed the voyagers, as customs common among many of the negro tribes, and which had repeatedly fallen within the scope of his own observations. The Gorillæ are supposed to be large monkeys or wild men as the name *ἀνθρωποι ἄγριοι* may in fact import.

The Periplus is followed by a strange account of the African settlements, from the books of Hiempsal king of Numidia, preserved by Sallust.

Of the Indian fragments of Megasthenes, the most remarkable has already been referred to. In the two great divisions of the Philosophical sects,† into the Brahmanes and Germanes, we may doubtless recognize the predecessors of the

* p. 224.

present Brachmans and Buddhists of Hindostan. They are likewise mentioned by Clitarchus * as the Brahmanes and Pramnæ. The castes of India are also described at length, † and have continued with some variations to the present day. The antiquity of such a division is very great, and perhaps originated at the dispersion, as it prevailed chiefly among the Ionic nations, while the Scythic tribes prided themselves upon their independence, and the nobility of the whole race. Megasthenes is reputed to have been a Persian, and an officer in the army of Alexander in his expedition to India, and was employed upon several negociations of consequence.

I have next given two short notices of some celebrated islands in the Atlantic and Indian oceans. The first, ‡ upon the Atlantic island, is quoted by Proclus, from the Ethiopic history of Marcellus, in illustration of the passages of Plato in the Timæus relative to the same. Some have looked upon the relation as worthy of credit, and confirmed by the broken nature of all the islands, which lie scattered between the old and the new world, regarding them as relics of a former tract which has been absorbed. The second fragment from Euemerus may relate to the islands in the Indian Archipelago; though it is highly probable

* p. 229. † p. 216. ‡ p. 233.

that both may refer only to the White island of the West, so celebrated in the Mythological legends of almost all nations, and in none more than in the antiquities of the British islands.

As I profess not to enter into the details, but merely to provide as it were the raw materials, I shall dwell but little upon Chronology. By far the most authentic record that has come down to us is the Canon of Ptolemæus.* It commences from the Chaldæan era of Nabonasar, and is continued to the conclusion of the reign of Antoninus Pius. In calculating its chronology, however, it must be observed, that although it starts from this Chaldæan era, its years are the Sothoic years of Egypt, consisting only of three hundred and sixty-five days, without any intercalation. Among the Chronological fragments at the end of the work will be found the passage of Censorinus, † so important in determining the celebrated epochs of ancient history; and likewise an extract from Theon Alexandrinus, ‡ from the manuscripts of the King of France, partly cited by Larcher in his translation of Herodotus. § For the complete extract, I beg leave to return my thanks to Mons. Champollion Figeac, and Mons. Hase librarian to the king. Several useful chronological passages will be found scattered over

* p. 83. † p. 324. ‡ p. 329. § Vol. ii. p. 556.

the work : some also are collected at the end of the Dynasties.* I have added also two short notices of the Sarus and Nerus of the Chaldæans.†

It is remarkable, that the three great eras of ancient history commence within thirty years of one another, and are commonly fixed.

The first Olympiad, B. C. 777.

The foundation of Rome, B. C. 753.

And the era of Nabonasar, B. C. 747.

The commencement of the reign of Dioclesian is determined by the observed and calculated eclipses to be in the year A. D. 284. The beginning of the great Sothoic period of 1641, Sothoic or vague years, equivalent to 1640 Julian years, is fixed about the year B. C. 1321, or 1325. During this great embolismic period, the first day of the Egyptian year, called Thoth, from the omission of the intercalation of the quarter of a day in each year, recedes through every day of the year, till it arrives at the point whence it originally started, and again coincides with the Heliacal rising of the Dogstar.

Having thus brought down the ancient history of the world as contained in the fragments to the times of Grecian record, I shall endeavour, in like manner, to trace a faint outline of its Theology.

* pp. 328, 329.

† p. 328.

From Babel, the centre of their abominations, the heathens carried off the same objects of adoration, the same superstitious observances, and the same legendary tales, which, however varied and confused, may without difficulty be identified throughout the world. Among the pastoral tribes, the Scythic doctrines almost universally prevailed; yet in subsequent times they also fell into idolatry: while the Ionic nations carried their additions and corruptions to such a length, that the original and more simple doctrines became obliterated among the vulgar; and were retained only by the philosophers and priests, and sometimes were even re-imported from abroad. The more elaborate corruptions of Ionism appear to have prevailed originally in the Iranian territories only, and to have passed to India and to Egypt, to have spread themselves with civilization over Greece, and subsequently over the whole Roman world. By foreign conquest and other circumstances, the two systems were often amalgamated into one. The more elaborate and corrupted form of Ionism and idolatry would catch the attention of the casual observer as the religion of the land; while the deeper doctrines, which retained much of their primitive simplicity, were wrapped in mystery, and communicated only to the initiated.

Most nations, in process of time, became more attached to particular parts, and retained but

fragments of the general system. But it is still in existence, and preserved almost entire, both in its Scythic and Ionic form, as the Buddhism and Brahmenism of Hindostan. By comparing all the varied legends of the west and east in conjunction, we may obtain the following outline of the theology of the ancients.

It recognizes, as the primary elements of all things, two independent principles, of the nature of male and female. And these, in mystic union as the soul and body, constitute the great Hermaphroditic deity, the One, the Universe itself, consisting still of the two separate elements of its composition, modified, though combined in one individual, of which all things were regarded but as parts. From the two, or more frequently from the male, proceeded three sons or Hypostases; which, when examined severally, are each one and the same with the principle from which they sprung: but when viewed conjointly, they constitute a triad, emanating from a fourth yet older divinity, who, by a mysterious act of self-triplication, becomes three, while he yet remains but one, each member of the triad being ultimately resolvable into the monad.* With this is connected the doctrine of a succession of similar worlds. At the conclusion of each revolving period, the world is dissolved, alternately by

* See Faber at length upon this subject, Pag. Id. Vol. II.

flood and fire; and all its varied forms and parts are absorbed into the two primeval principles, which then remain in the loveliness of their existence. After a certain interval their re-union commences, and with it the reconstruction of another world. As before, the first production of this world is the triad, and the same heroes and persons re-appear; and the same events are again transacted, till the time arrives for another dissolution. Such was the system in its original form; it was a foundation of materialism, upon which was raised a superstructure of idolatry.

The most remarkable feature in the heathen theology is the multiplicity of its gods. The easy temper of polytheism, as it has been called, hesitated not to adopt the divinities of the surrounding nations; while the deification, not only of heroes and kings, but of the virtues and vices, with the genii of the woods and waters, mountains and cities, contributed to introduce new and strange inmates into the Pantheon. But if we eject these modern intruders, if we restore to their original seats the imported deities, such as Pan to Arcadia, Hermes to Egypt, Osiris to Memphis, Hercules to Tyre, and Dionysus to India; and if we investigate the origin of each, we shall find every nation, notwithstanding the variety of names, acknowledging the same deities and the same system of theology: and, however humble any of the deities may appear in the

Pantheons of Greece and Rome, each, who has any claim to antiquity, will be found ultimately, if not immediately, resolvable into the original God or Goddess, into one or other of the two primeval principles.

In conducting such an investigation, a very singular circumstance presents itself in the manifold character of these deities. Their *human* or *terrestrial* appearance, as mere mortals deified is the most obvious; as the sun, moon, elements, and powers of nature, they assume a *celestial* or *physical* aspect. And if we turn to the writings of the philosophers, we shall find them sustaining a character more abstract and *metaphysical*. Yet under all these different forms, the same general system is preserved.

In his *terrestrial* character, the chief Hero God, under whatever name, is claimed by every nation as its progenitor and founder. And not only is he celebrated as the king of that country in particular, but of the whole world. He is exposed to some alarming danger from the sea, or an evil principle or monster by which the sea is represented. He is nevertheless rescued by some friendly female aid, sometimes concealed in a cavern or in the moon, or preserved in a death-like sleep, borne upon a snake, or floating on an island or a lotus, though more frequently in a boat or ark. At length he awakens from his slumber, subdues his enemy, and lands upon a mountain.

He then reorganizes the world, and becomes himself the father primarily of three sons, and through them, of the human race; not unfrequently with some allusions to the dove and rainbow. In fact, in his human character he was the great father of mankind; but he may not only be identified with Noah but with Adam likewise. The one was looked upon as the re-appearance of the other, and both an incarnation of the Deity.

In his immediate *celestial* character the God is universally held to be the Sun; but the character of the great Goddess is of a more complex description. As the companion of the man, she is the ark; which was regarded not only as his consort, but his daughter, as the work of his own hands; and his mother, from whose womb he again emerged, as an infant, to a second life; and his preserver during the catastrophe of the deluge. As the companion of the Sun she is either the earth or moon: not that the distinctions between the human and celestial characters are accurately maintained; for they are so strangely blended together, that the adventures applicable to one are frequently, and sometimes purposely, misapplied to the other. Thus, whilst the Man is said to have entered into, been concealed in, and have again issued from the ark, the moon, and the earth, indifferently, the Sun is fabled to have been plunged into the ocean, to have sailed upon a lotus, to have taken refuge in a floating

island, and to have dwelt upon a sacred mountain left dry by the retiring flood.*

It has been often remarked, that the Theogonies and Cosmogonies of the heathens were the same. In addition to those naturally constituting a part of the work, I have given the most remarkable of the Hermetic, Orphic, and Pythagorean accounts; which will be found, with the celebrated collection from Damascius, under a separate head.† By comparing these with the Cosmogonies of Sanchoniatho, Berossus, and the rest, we may, without much difficulty, arrive at the following conclusion: that the Ether and Chaos, or, in the language of the Philosophers, Mind and Matter, were the two primeval, eternal, and independent principles of the universe; the one regarded as a vivifying and intellectual principle, the other as a watery Chaos, boundless, and without form: both which continued for a time without motion, and in darkness. By a mystic union of the two was formed the great Hermaphroditic deity, the One, the universal World; of which the Chaotic matter presently became the body, and the Etherial Intellectual principle the soul. As soon as the union had commenced, from the Ether sprung forth the triad, Phanes or Eros, a triple divinity, the most prominent character of which was Light. He was the same with the Soul of the World, and the Intelligible

* See Faber, Pag. Id.

† p. 233, and following.

triad so largely insisted upon by the Platonists. The gross chaotic elements of Earth and Water were formed into the terraqueous globe, while the disposing Ether, in the character of Phanes, under some three of the conditions of Light, Air, Heat, Fire, Ether, Flame, or Spirit, composed a physical trinity centred in the Sun, the soul and ruler of the world. Or, according to the more refined speculations, it consisted of a trinity of mental powers, in which the Understanding, Reason or Intellect, the Soul, Passions, Feelings or Affections, Power, Counsel or Will, are variously combined. Viewed, therefore, either under a physical or metaphysical aspect, it is still a triad subordinate to, and emanating from the more ancient Intellectual Ether, and into which each person of the triad is again resolvable.*

With respect to the Physical triad, by comparing the heathen accounts with similar passages in the Scriptures, though not decisive, yet so preponderating does the evidence appear to me upon this point, that if the school of Hutchinson had not failed to establish their very elegant hypothesis, as to the fact that the Fire, Light, and Spirit or Air, were only three different conditions of one and the same etherial fluid, appearing as Fire at the orb of the Sun, as Light pro-

* See the Inquiry at the end.

ceeding from it, and as Spirit returning to it, I should not have hesitated to subscribe to the opinion that such was the original trinity of the Gentiles; a triad, nevertheless, subordinate to a monad, which existed in the form of Ether previously to its assuming such conditions.

The Metaphysical speculations of the ancients upon this subject can only be derived by analogical reasoning from contemplation of the microcosm of man. To point out the close analogy preserved in this particular between the Metaphysical and Physical system before explained I would observe, that Man is a being compounded of an Intellectual, and of a Material substance, both of which were conceived by the ancients to have *pre-existed*, before they became united in the compound individual animal, the Man. When thus united, they appear to have conceived a triad of intellectual powers, the Intellect, the Affections Feelings or Emotions, and the Will or Power of action. But for further illustration of these matters, and for such proof as can be produced, I must refer to the disquisition at the end.

Upon this subject, therefore, I cannot agree with Mr. Faber in supposing that the trinitarian speculations of the Heathens originated in the coincidence of Adam and Noah being each the father of three sons; for of the three distinct analogical systems the Metaphysical, of the

Mind with its Faculties, and Matter,—the Physical, of the Ether with its conditions, and the Chaos,—and the Human, of the Patriarch with his three sons, and the universal mother the Ark or Earth,—the last analogy is not only the most imperfect, but according to all historical accounts, Demonolatry was introduced subsequently to the worship of nature and the elements.

From the widely dispersed traditions upon the subject, it is manifest that the circumstances of the creation and the deluge were well known to all mankind previously to the dispersion. And the writings of Moses give to the chosen people, not so much a new revelation as a correct, authenticated and inspired account of circumstances, which had then become partially obscured by time and abused by superstition. The formless watery Chaos and the Etherial substance of the heavens, enfolding and passing over its surface as a mighty wind, are the first principles both of the sacred and profane cosmogonies; but they are reclaimed by Moses as the materials, created by the immediate agency of an Almighty power. The subsequent process of formation so completely corresponds in both systems, that if they were not borrowed the one from the other, (a position which cannot be maintained,) they must each have been ultimately derived from the common source of revelation. Similar considerations upon the traditions of a Trinity, so universal

among the nations, and an examination of what that Trinity was composed, forces upon me the conviction, that the trinitarian doctrine, as it is now believed, was one of the original and fundamental tenets of the Patriarchal religion; that the analogy between the Microcosm, as pointed out, and the then current accounts of the creation, became the stumbling block, which set mankind to refine upon the truth; that hence they fell into the errors of attributing eternity to matter, of placing a Monad above the Trinity, with the Pantheistic opinion that the Deity was no other than the universe itself. The doctrine of the succession of worlds, the Metempsychosis, and Demonolatry would follow naturally enough by an extension of their system from the particular circumstances of the creation to those attendant upon the deluge. By the pride of false philosophy they forsook the truth of revelation, and sunk into materialism, into the worship of the elements, of man and beasts, and into idolatry with all its attendant abominations. 'When they knew God, they glorified him not as God; neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools; and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore, God

gave them up to uncleanness through the lusts of their own hearts.'*

To reclaim a world so fallen, the great manifestations of the Almighty from time to time have taken place, not only at the most civilized as well as celebrated periods of history, but upon the spots then best calculated for the general dissemination of truth among the heathens. The geographical situation of Palestine, chosen it may be for the seat of universal empire, is the most remarkable upon earth for the facility of communication which it affords with every quarter of the globe. At the time of the Advent, it formed as it were the boundary of the rival empires of Rome and Parthia, subject to Rome, but holding an intimate connexion with its colonial offspring within the Parthian dominions. And its situation was at that time not more excellently adapted for the universal diffusion of the Gospel, both in the East and West, than it was for the general instruction of mankind, in times of old, when it formed so considerable a part of the high road of communication between the empires of Egypt and Assyria. About the time of the eighteenth dynasty, the most brilliant epoch of Egyptian history, the Exodus of the Israelites was effected: and the fame of the mi-

* Romans, i. 21.

raculous exploits of Moses and Joshua was wafted with the Danaan colonies to Greece, with the fugitive Canaanites to the West, and carried by the Israelites themselves into the East. During the revolutionary violence consequent upon the downfall of the ancient Assyrian empire, the same merciful Providence kept up a communication with the kingdoms which sprung out of its ruins, by the mission of Jonah to Nineveh, by the connexion of the princes of Samaria with Syria, and by the dispersion of the ten tribes over the territories of the Medes and Assyrians by Salmanasar: and upon the full re-establishment of the empire at Babylon, a knowledge of the truth was diffused far and wide by the captivity of the Jews themselves.

The conversion of Nebuchadnezzar, and the decrees of himself and his successors, both of the Assyrian and Persian line, in favour of the truth, must have been attended with at least some temporary effect upon the religious and philosophical sentiments of the East. And such an effect may be clearly traced in the very general reformation of the systems and superstitions which about this period took place.

Among the Persians, themselves a Scythic people, this reformation appears to have re-animated their zeal and enmity against the temples and idolatry of their Ionian rivals. It may also have led them to convert the two independent

principles of Mind and Matter into spiritual agents in opposition to one another, and to have revived the unmingled worship of the Sun and Fire, at first but as an emblem and image of the Supreme, though it soon again degenerated into the Sabaism of old. The reformation may be traced through Assyria, India, China and Egypt, and in those amendments and refinements which were shortly afterwards imported by Pythagoras into Greece.

A summary of the Pythagorean doctrines will be found in the commencement of the celebrated treatise of Timæus Locrus.* It may be observed, that the Pythagorean speculations have a tacit reference to the ancient classification of Causes, as the Efficient, the Formal or Ideal, the Material and the Final. In conformity to this division we find introduced between the two ancient independent principles of Mind and Matter, the world of Forms or abstract Ideas, to which is attributed an eternal subsistence, if not an existence independent of the Mind; whilst the *τὰγαθόν* Good in the abstract, the summum bonum, the great final cause, became the subject of perpetual discussion and inquiry among all succeeding philosophers.

The Forms and Matter were now substituted for the ancient Duad; superior to which was

* I have given it p. 301.

placed the Efficient Cause as the Monad, Deity, or Demiurgus. This Duad was, nevertheless, regarded as two eternal and independent principles, and by their combination the Deity formed the Sensible world, a living animal, composed of soul and body. Subordinate to the duad is the Pythagorean Triad, occupying the same relative situation with respect to the duad as in the more ancient systems. By this introduction of the Ideal world, and the elevation of the deity above the duad, the system lost something of the gross materialism which had hitherto obtained, but it lost, at the same time, all knowledge of the ancient triad, which was now replaced by such triads as were more conformable to the Pythagorean mode, and of which the persons were often subordinate to, or comprehended within each other, as genera and species.*

The doctrines of Plato differ only in refinement from the preceding. If we admit the Parmenides and the Timæus to embrace his complete system, God and Matter, two originally independent principles, are held to be, as it were, the extremities of that chain of being which composes the universe. Subordinate to the God, we have the Intelligible world of Ideas or the Forms, commencing, as the latter Platonists insist, with the Intelligible triad: but whether Plato regarded

* See the Pythagorean fragments, p. 301.

this world of Ideas in the abstract as subsisting only *within* the mind of the Deity, or whether he attributed to it a distinct existence* *without* the Mind, comprehending different orders of divine super-essential beings, may well be questioned. When the Deity or Demiurgus thought proper to compose the world, he looked to this ideal world as the exemplar, in whose likeness he constructed his new work. He impressed the disordered material Chaos with the Forms, and rendered the world a living animal, after the pattern of its ideal prototype, consisting of a soul endued with Intellect, and of a body of which all beings comprehended in it, Gods Men Animals or material species, are but the concrete individuals, of which the abstract ideas unalterably subsist in the intelligible world. Though still supposed to continue in existence, the Deity, as in the more ancient systems, retires as effectually from the stage as did the ancient Ether when superseded by the Phanes. And all the mundane operations are carried on as before, by the Soul of the world.

While the Stoics and other schools retained the ancient doctrines, and looked not further than

* Existence, according to the ancients, implies essence; whereas the Ideal world was deemed super-essential: but I am compelled to use the words to make myself understood; for the English language has not been sufficiently accommodated to these metaphysical subtleties of the Greeks to supply the requisite terms.

the world itself, it is true that the Pythagoreans and Plato held a God superior to the world; but it is extremely doubtful whether they entertained a sublimer conception of their great immediate efficient cause, the Soul of the world, or indeed of Soul in general, than the gross materialism of a subtle ether. They discouraged, likewise, the tenet of the succession of worlds; though it was subsequently revived by the later Platonists, by whom the Deity was supposed, at the predestined time, to swallow up the world, first the sensible, then the Ideal, and lastly Phanes the Intelligible triad, and to remain in the solitude of his unity.

Much as has been said upon the Platonic trinity I must confess that I can find fewer traces of that doctrine in the writings of Plato than of his less refined predecessors, the mythologists. I have given such extracts as appear to me to relate to the subject, together with a fragment of Amelius* which expressly mentions the three kings of Plato as identical with the Orphic trinity. Dr. Morgan, in his essay upon the subject, satisfactorily refutes the notion, that Plato regarded the Logos as the second person of the trinity: †

* p. 305.

† The celebrated passage in the Epinomis of Plato *Ἐναποτελῶν κόσμον ὃν ἔταξε λόγος ὁ πάντων θεϊτάτος ὀρατόν*, usually rendered, "Perfecting the visible world, which the word, the most divine of all things, made," refers to a very different subject. The inquiry in this part of the dialogue relates to the knowledge of number, without which it is asserted a man cannot have *λόγος*

and upon this refutation he denies that Plato held the doctrine at all, more particularly, as from the time of Plato to that of Ammonius Saccas in the third century, no disciple of his school seems to have been aware that such a doctrine was contained in his writings. Perhaps, however, we may trace some obscure allusions to it in the beginning of the second hypothesis of the Parmenides and in the passages which I have

reason; and if destitute of reason, he cannot attain wisdom. The God, which imparted to man the knowledge of numbers, is the Heaven, for there are eight powers contained in it akin to each other, that of the Sun, of the Moon, &c. to whom, he says, must be assigned equal honour—"For let us not assign to one the honour of the year, to another the honour of the month, and to others none of that portion of time, in which each performs its course in conjunction with the others, *accomplishing that visible order which reason, the most divine of all things (or of the Universe,) has established.*"

The no less celebrated passage from the Philebus, *Ὅτι νοῦς ἔστι γενεούστης τοῦ πάντων αἰτίου*, by which it is supposed that the consubstantiality of the Logos with the first cause is asserted, relates to the *human mind*, and is the conclusion of an argument which proves, that as ordinary fire is derived from the elemental, and the human body from the elemental body of the world, *so is the human mind akin to, or of the same nature with the Divine mind, or Soul of the universe, the cause of all things.* These and other less celebrated passages of Plato, when examined in conjunction with this context, afford us, as Dr. Morgan justly observes, no more foundation for supposing that Plato held the doctrine of the Trinity than the following very curious passage, which he produces from Seneca, gives us ground to suppose that it was held by the Stoics: "Id actum est, mihi crede ab illo, quisquis formator universi fuit, sive ille *Deus* est

given;* though in the latter the doctrines appear rather to refer to the Monad and Duad than to the genuine trinity of the ancients. So far from any such doctrine being maintained by the Pythagoreans or in the Academy, we find only such vague allusions as might be expected among philosophers, who revered an ancient tradition, and were willing, after they had lost the substance, to find something to which they might attach the shadow.

The error which Dr. Morgan has refuted, took its rise with the fathers of the Church in the second century. They were led into the mistake by the word Logos, used by Plato and St. John, and made the Platonic Trinity to consist of God, the Logos, and the Soul of the world, and this in spite of all the professed followers of Plato, who, however they might vary among themselves, uniformly insisted upon placing the Mo-

potens omnium, sive incorporalis ratio ingentium operum artifex, sive *divinus spiritus* per omnia maxima minima, æquali intentione diffusus, sive fatum et immutabilis causarum inter se cohærentium series."† To the observations from Dr. Morgan's work, I may venture to add that the word Logos, as used by St. John and Plato, has two very distinct significations. By the latter, Reason in general is implied, whereas St. John uses it as a translation of the Hebrew *DBR*, the Word signifying also a thing or person revealed, and if at all in the sense of reason, which may be implied from the commentaries of the fathers, not for reason in general, but for the particular faculty so called.

* p. 304.

† Consol. ad Helv. c. 8.

nad and Duad, or at least a Monad, above their Triad.

In the first century of the Christian era, Philo, an Alexandrian Jew, had attempted to expound the Scripture on Platonic principles; and after the promulgation of the Gospel many of the fathers warmly adopted the same mode of exposition. The different sects of the Gnostics went far beyond the Grecian sage, and sought in the East the doctrines, to which they looked upon the writings of Plato merely as essays, introductory to the sublimer flights of the Oriental mysticism: and they treated his followers with that contempt, against which the vanity of a philosopher is seldom proof; and as long as these schools existed, a bitter enmity prevailed between them. The Gnostics gave at once a real *existence* to the Ideal world, and continuing the chain of being from the Supreme, through numerous orders of Eons, personified abstract ideas, of which the second and third persons of the Trinity were the first and second Eons, and from thence to the lowest material species, founded that daring heresy which so long disturbed the tranquillity of Christendom: and with this spurious Platonism of the fathers the Arian* heresy is likewise intimately connected.

* It is curious to observe the Arian and Orthodox illustrations of Eusebius and Epiphanius. The former illustrates the Trinity by the Heaven, the Sun, and the Spirit; or the Heaven, the

But the internal heresies of the Church were not the only ill effects which the misguided zeal of the fathers, in forcing upon Plato the doctrine of the Trinity, brought about. Though it is possible, that by pointing out some crude similarity of doctrine, they might have obtained some converts by rendering Christianity less unpalatable to the philosophical world of that day, yet the weapon was skilfully turned against them, and with unerring effect, when the Pagans took upon them to assert that nothing new had been revealed in Christianity; since, by the confessions of its very advocates, the system was previously contained in the writings of Plato.

In the third century, Ammonius Saccas, universally acknowledged to have been a man of consummate ability, taught that every sect, Christian, Heretic or Pagan, had received the truth, and retained it in their varied legends. He undertook, therefore, to unfold it from them all, and to reconcile every creed. And from his exertions sprung the celebrated Eclectic school of the later Platonists. Plotinus, Amelius, Olympius, Porphyrius, Jamblichus, Syrianus, and Proclus, were among the celebrated professors

Sun, and the Moon, the two latter as the leaders of innumerable host of spirits and stars, evidently derived from the prevailing notions of the Fathers relative to the Platonic trinity; whilst Epiphanius declares, that this great mystery is properly understood as Fire, Light, and Spirit or Air reveal it to us.

who succeeded Ammonius in the Platonic chair, and revived and kept alive the spirit of Paganism, with a bitter enmity to the Gospel, for near three hundred years. The Platonic schools were at length closed by the edict of Justinian; and seven wise men, the last lights of Platonism, Diogenes, Hermias, Eulalius, Priscianus, Damascius, Isidorus and Simplicius retired indignantly from the persecutions of Justinian, to realize the shadowy dreams of the republic of Plato, under the Persian despotism of Chosroes.*

From the writings of these philosophers is collected the bulk of the Oracles of Zoroaster.† A few of them were first published by Ludovicus Tiletanus at Paris, with the commentaries of Pletho, to which were subsequently added those of Psellus. Chief part of them, however, were collected by Franciscus Patricius, and published with the Hermetic books at the end of his *Nova Philosophia*. To the labours of Mr. Taylor we are indebted for the addition of about fifty more, and for the references to the works from whence all were extracted. I have arranged them according to the subjects, which are said to be occultly discussed in the *Parmenides* of Plato, viz. : Cause or God, the Ideal Intelligible or Intellectual world, Particular Souls, and the Material world. And I have placed under a

* For the particulars of this philosophical transaction see Gibbon, c. xl.

† p. 239.

separate head the Magical and Philosophical precepts and directions. There can be no question but that many of these Oracles are spurious; all those, for instance, which relate to the Intelligible and Intellectual orders, which were confessedly obtained in answers given by dæmons, raised for that purpose by the Theurgists;* who, as well as all the later Platonists, made pretensions to magic, not only in its refinements, which they were pleased to designate Theurgy, but also in that debased form which we should call common witchcraft. Nevertheless, several of the Oracles seem to be derived from more authentic sources, and, like the spurious Hermetic books which have come down to us, probably contain much of the pure Sabiasm of Persia, and the doctrines of the Oriental philosophy.

I have thus endeavoured to give I fear a very imperfect outline of ancient history and theology. But, as it is intended rather to assist the reader through such an heterogeneous heap of materials, by bringing forward the most prominent parts and connecting them with one another, I trust its errors will be excused, as they may be corrected by the readers better judgment from the materials themselves before him. In closing the

* The Theurgists were the two Julians, the father called Chaldæus, the son, Theurgus. They flourished in the reign of Marcus Antoninus, and were the first who delivered the oracles upon the Intelligible and Intellectual orders.

subject, I beg to offer my sincerest thanks to Isaac Cullimore, Esq., to whose deep and extensive chronological researches, I am indebted for references to several very important passages in the following work, which had escaped my notice.

It is needless to take notice of the numerous forgeries, which have been issued as the productions of the authors of these fragments. There is a complete set, which was composed in Latin by Annius, a monk of Viterbo. But it is a singular circumstance, and one which might be urged with great force against the genuineness of almost the whole collection, that not only the original works have perished, but those also, through whose means these relics have been handed down. With the exception of these fragments, not only have Sanchoniatho, Berossus, and the rest passed into oblivion; but the preservers of their names have followed in the same track, and to a more unusual fate. The fragments of Philo, Abydenus, Polyhistor, Dius, and others, are generally not those of their own works, but extracts from their predecessors.

It is necessary also to advert to the numerous errors which will be found in every sheet. The fragments have been exposed to more than the common risks and accidents, to which all ancient writings have been subject. They have been either copied from the rude annals of anti-

quity, or sketched from historical paintings or hieroglyphic records, they have been sometimes translated from the sacred into the common language of the place, and again translated into Greek; then passed in citation from hand to hand, and lie widely scattered over the works principally of the fathers, and the writers of the Lower empire. It is matter of surprise then, not that they abound in error and uncertainty, but that so much of them has been preserved.

Several of these fragments are to be found in two or three different authors, each of whom contains a different version of the same, differing, not so much in the outline, and in the general flow of words, as in those technicalities and variations of termination, which were necessary to adapt them to the author's style; and it has been a source of some little perplexity to determine which of these various readings to prefer.

To Eusebius, Syncellus and Josephus, we are largely indebted for these relics of antiquity. For Josephus I have followed Hudson's edition. The Cologne edition of the *Præparatio Evangelica* of Eusebius is often considered the best: but upon close inspection and comparison I have been induced to prefer the text of Stephanus. With the exception of a mutilated translation into Latin by Hieronymus, Eusebius' Chronicle was lost. Under that title, however, Scaliger com-

plied a very portly folio, which, with some other Chronicles, contains a collection of all the fragments of the Greek text of Eusebius, that could be found. The recovery of the Armenian translation of this Chronicle is a great acquisition. It is regarded upon the Continent as perfectly authentic; but I am not aware that it has been examined or reviewed in England. To compress as much as possible all unnecessary observations upon the subject of materials, editions and abbreviations, I have given at the end a list of the authors cited, which will answer at once the several purposes of an index to the abbreviations, and to the editions I have used or referred to, as well as to the manuscripts and other sources from which some of those editions have been formed, or which have been consulted in the compilation of the work. I have likewise given it the form of a Chronological index, by adding the times in which the authors referred to flourished, that the reader may judge what degree of credit may be reposed in each.

The matter contained in these fragments is the only merit to which they can pretend. I have chosen what appeared to me the most genuine text, independent of all theory and system, and have given all the various readings of any consequence I have met with. I have retained Mr. Falconer's translation of Hanno's *Periplus*; and with this exception, and some few of the most

obscure of the oracles of Zoroaster, which are due to Mr. Taylor, I must be answerable for the rest. For the many errors in which they must abound, I beg leave to apologize and claim indulgence. The broken and confused state of many of the fragments, preclude the possibility of giving any translation, except upon conjecture. Many, such as the Orphic fragment from Malala,* and that from Amelius,† have exercised the talent and ingenuity of some of the ablest commentators, none of whom perhaps will be found to agree. In such cases, I have patiently compared their opinions, and endeavoured to investigate the circumstances under which the fragments were written and have been preserved, and what connexion they have with the passages among which they are introduced, and to give, what to the best of my judgment is, the truth.

At the conclusion of this work I have added a disquisition, which was originally designed merely to explain and illustrate what I conceive to have been the ancient Trinity of the Gentiles: but in the progress of inquiry I found it impossible to do justice to the opinion without speaking largely upon ancient and modern science. To compress it, therefore, as much as possible, and to give it something of a connected arrangement, I have thrown it altogether into the form of an inquiry

* p. 296.

† p. 305.

into the Method, Objects and Result of ancient and modern Philosophy. And, as in this work I have endeavoured to bring forward several historical and theological documents, which had, in a manner, retired from public view, I trust that such an inquiry will not be deemed altogether misplaced, and that I shall be excused in an attempt to draw from the same store-house of antiquity some speculations, which have been too generally slighted or overlooked by the Metaphysician and the Philosopher, but which I believe may tend to the advancement of science, even amid the brilliant discoveries of modern times.

With respect to the fragments themselves, the classical reader will find, I fear, but poor amusement in perusing a half barbarous dialect, replete with errors and inconsistencies: to the student of divinity, however, they may not be altogether unacceptable or devoid of interest: and to the inquirer after ancient history and mythology, it must be useful to have collected into one small volume, the scattered relics for which he must otherwise search so widely.

THE
THEOLOGY OF THE PHENICIANS;
FROM
SANCHONIATHO.

SANCHONIATHO.

THE COSMOGONY.

ΤΗΝ τῶν ὅλων ἀρχὴν ἵπο-
τίθεται ἀέρα ζοφώδη καὶ
πνευματώδη, ἢ πνοὴν ἀέρος
ζοφώδους, καὶ χάος ἑολερὸν
ἐρεβῶδες· ταῦτα δὲ εἶναι
ἄπειρα, καὶ διὰ πολλῶν αἰῶνα
μὴ ἔχειν πέρας. Ὅτε δέ,
(φησιν) ἠράσθη τὸ πνεῦμα τῶν
ἰδίων ἀρχῶν, καὶ ἐγένετο σύγ-
κρασις, ἢ πλοκὴ ἐκείνη ἐκλήθη
πόθος· αὕτη δὲ ἀρχὴ κτίσεως
ἀπάντων· αὐτὸ δὲ οὐκ ἐγίνωσκε
τὴν αὐτοῦ κτίσιν· καὶ ἐκ τῆς
αὐτοῦ συμπλοκῆς τοῦ πνεύμα-
τος ἐγένετο Μώτ. ταῦτό τινές
φασιν Ἰλύν, οἱ δὲ ὕδατῶδους
μίξεως σῆψιν. Καὶ ἐκ ταύτης
ἐγένετο πᾶσα σπορά κτίσεως,
καὶ γένεσις τῶν ὅλων.

HE supposes that the beginning of all things was a dark and condensed windy air, or a breeze of thick air and a Chaos turbid and black as Erebus: and that these were unbounded, and for a long series of ages destitute of form. But when this wind became enamoured of its own first principles (the Chaos), and an intimate union took place, that connexion was called Poθος:* and it was the beginning of the creation of all things. And it (the Chaos) † knew not its own production; but from its embrace with the wind was generated Môt; which some call Ilus (Mud), but others the putrefaction of a watery mixture. And from this sprung all the seed of the creation, and the generation of the universe.

* This union, among the Heathens, and particularly among the Phœnicians, was symbolized by an Egg enfolded by a Serpent, which *disjunctively* represented the Chaos and the Ether, but, when *united*, the hermaphroditic first principle of the Universe Cupid or Poθος.

† "Wind knew not, &c." Vig. Col. Orel. Cumb. &c.

Ἦν δὲ τινα ζῶα οὐκ ἔχοντα αἰσθησιν, ἐξ ὧν ἐγένετο ζῶα νοερά, καὶ ἐκλήθη Ζαφρασημίν, τοῦτ' ἔστιν οὐρανοῦ κατόπται. καὶ ἀνεπλάσθη ὁμοίως αὐτῷ* σχήματι, καὶ ἐξέλαμψε Μῶτ, ἥλιός τε καὶ σελήνη, ἀστέρης τε καὶ ἄστρα μεγάλα.

Καὶ τοῦ ἀέρος διαυγάντος, διὰ πύρωσιν καὶ τῆς θαλάσσης † καὶ τῆς γῆς ἐγένετο πνεύματα καὶ νέφη, καὶ οὐρανίων ὑδάτων μέγιστα καταφοραὶ καὶ χύσεις. Καὶ ἐπειδὴ διεκρίθη καὶ τοῦ ἰδίου τόπου διεχωρίσθη διὰ τὴν τοῦ ἡλίου πύρωσιν, καὶ πάντα συνήτησε πάλιν ἐν ἀέρι τὰδε τοῖσδε, καὶ συνέβραξαν, βρονταὶ τε ἀπετελέσθησαν καὶ ἀστραπαὶ, καὶ πρὸς τὸν πάταγον τῶν βροντῶν προγεγραμμένα ‡ νοερά ζῶα ἐγρηγόρησαν, καὶ πρὸς τὸν ἦχον ἐπτύρη, καὶ ἐκινήθη ἐν τε γῆ καὶ θαλάσσει § ἄβρην καὶ Ἰήλυ. (Τούτοις ἐξῆς ὁ αὐτὸς συγγραφεὺς ἐπιφέρει λέγων·) Ταῦτ' εὐρέθη ἐν τῇ κοσμογονίᾳ γεγραμμένα Τααύτου καὶ τοῖς ἐκείνου ὑπομνήμασιν, ἔκ τε στοχασμῶν καὶ τεκμηρίων, ὧν ἐώρακεν αὐτοῦ ἢ διάνοια, καὶ εὔρε, καὶ ἡμῖν ἐφώτισεν.

* ὡσὺ, omitted in Ed. Col.

‡ προγεγραμμένον. Or.

And there were certain animals without sensation, from which intelligent animals were produced, and these were called Zophasemin, that is, the overseers of the heavens; and they were formed in the shape of an egg: and from Môt shone forth the sun, and the moon, the less and the greater stars.

And when the air began to send forth light, by its fiery influence on the sea and earth, winds were produced, and clouds, and very great defluxions and torrents of the heavenly waters. And when they were thus separated, and carried out of their proper places by the heat of the sun, and all met again in the air, and were dashed against each other, thunder and lightnings were the result: and at the sound of the thunder, the before-mentioned intelligent animals were aroused, and startled by the noise, and moved upon the earth and in the sea, male and female. (After this our author proceeds to say:) These things were found written in the Cosmogony of Taautus, and in his commentaries, and were drawn from his observations and the natural signs which by his penetration he perceived and discovered, and with which he has enlightened us.

† θαλάττης. Or.

§ θαλάττη. Or.

(Ἐξῆς τούτοις ὀνόματα τῶν ἀνέμων εἰπὼν, Νότου καὶ Βορέου καὶ τῶνλοι πῶν ἐπιλέγει.) Ἄλλ' οὐτοίγε πρῶτοι ἀφιέρωσαν, καὶ τῆς γῆς βλαστήματα, καὶ θεοὺς ἐνόμισαν, καὶ προσεκύνουν ταῦτα, ἀφ' ὧν αὐτοὶ τε διεγίνοντο, καὶ οἱ ἐπόμενοι, καὶ οἱ πρὸ αὐτῶν πάντες, καὶ χοῶς καὶ ἐπιθύσεις ἐποίουν (καὶ ἐπιλέγει· Αἴται δ' ἦσαν αἱ ἐπίνοιαί τῆς προσκυνήσεως, ὅμοιοι τῶν αὐτῶν ἀσθενείᾳ καὶ ψυχῆς ἀτολμιά.)

(Afterwards, declaring the names of the winds Notus, Boreas, and the rest, he makes this epilogue:—) But these first men consecrated the productions of the earth, and judged them gods, and worshipped those things, upon which they themselves lived, and all their posterity, and all before them; to these they made libations and sacrifices. (Then he proceeds:—) Such were the devices of their worship in accordance with the imbecility and narrowness of their souls.)—*Euseb. Præp. Evan. lib. I. c. 10.*

THE GENERATIONS.

Εἶτα (φησὶ) γεγενῆσθαι ἐκ τοῦ Κολπία ἀνέμου, καὶ γυναικὸς αὐτοῦ Βάου,* τοῦτο δὲ νύκτα ἐρμηνεύει, Αἰῶνα καὶ Πρωτόγονον Ἰνητοῦς ἄνδρας, αὐτῶ καλουμένους, εὐρεῖν δὲ τὸν Αἰῶνα † τὴν ἀπὸ τῶν δένδρων τροφήν·

Ἐκ τούτων τοὺς γενομένους κληθῆναι Γένος καὶ Γενεάν, καὶ οἰκῆσαι τὴν Φοινίκην. αὐτῶν δὲ γενομένων, τὰς χεῖρας ὀρέγειν εἰς οὐρανοῦς πρὸς τὸν ἥλιον. τοῦτον γάρ,

Of the wind Colpias, and his wife Baau, which is interpreted Night, were begotten two mortal men, Æon and Protogonus so called: and Æon discovered food from trees.

The immediate descendants of these were called Genus and Genea, and they dwelt in Phœnicia: and when there were great droughts they stretched forth their hands to heaven towards the Sun; for him they supposed to be

* Bochart proposes Βάουτ.

† τὴν Αἰῶνα. Cumb.—Philo and Orellius prefer τὸν. Faber proposes also to read Αἰῶνα πρωτόγονον above.

(φησι,) θεὸν ἐνόμιζον μόνον οὐρανοῦ κύριον, Βεελσαμην καλοῦντες, ὃ ἔστι παρὰ Φοίνιξι κύριος οὐρανοῦ, Ζεὺς δὲ παρ' Ἕλλησι.

Ἐξῆς (φησιν) ἀπὸ Γένους* Αἰῶνος καὶ Πρωτογόνου γενηθῆναι αὐτῶν παῖδας θνητοῦς, οἷς εἶναι ὀνόματα Φῶς καὶ Πῦρ καὶ Φλόξ. οὗτοι, (φησιν,) ἐκ παρατριβῆς ξύλων εὔρον πῦρ, καὶ τὴν χρῆσιν ἐδίδαξαν.

Τῶν δὲ ἐγέννησαν οὗτοι μεγάροι τε καὶ ὑπεροχῇ κρείσσονας· † ὧν τὰ ὀνόματα τοῖς ὄρεσιν ἐπετέθη, ὧν ἐκράτησαν, ὡς ἐξ αὐτῶν κληθῆναι τὸ Κάσσιον, ‡ καὶ τὸν Λίβανον καὶ τὸν Ἀντιλίβανον, καὶ τὸ Βραδί.

Ἐκ τούτων, (φησίν,) ἐγεννήθησαν Μημρούμος καὶ ὁ § Ἵψουράνιος. ἀπὸ μητέρων δέ, (φησιν,) ἐχρημάτιζον τῶν τότε γυναικῶν ἀναίδην μισθόμενων οἷς ἂν ἐντύχοιεν. Εἶτά, (φησι,) τὸν Ἵψουράνιον οἰκῆσαι Τύρον, καλῖβας τε ἐπινοῆσαι ἀπὸ καλάμων καὶ θύρων καὶ παπύρων. στασιάζουσι δὲ πρὸς τὸν ἀδελφὸν Οὔσων, ὃς σκέπη τῷ σώματι πρῶτος ἐκ θηρίων ὧν ἴσχυσε συλλαβεῖν ||

God, the only lord of heaven, calling him Beelsamin, which in the Phœnician dialect signifies Lord of Heaven, but among the Greeks is equivalent to Zeus.

Afterwards by Genus the son of Æon and Protopogonus were begotten mortal children, whose names were Phôs, Pûr, and Phlox. These found out the method of producing fire by rubbing pieces of wood against each other, and taught men the use thereof.

These begat sons of vast bulk and height, whose names were conferred upon the mountains which they occupied: thus from them Cassius, and Libanus, and Antilibanus, and Brathu received their names.

Memrumus and Hypsuranius were the issue of these men by connexion with their mothers; the women of those times, without shame, having intercourse with any men whom they might chance to meet. Hypsuranius inhabited Tyre: and he invented huts constructed of reeds and rushes, and the papyrus. And he fell into enmity with his brother Usous, who was the inventor of clothing for the body which he made of the skins of the wild beasts which he could catch. And when

* γένους "of the race of Æon, &c." Or. † κρείττονας. Or.
‡ Κάσιον. Plin. Jabl. Or. &c. § ὁ καὶ. St. || συλλαβῶν. Or.

θηρίων εὔρε. Ραγδαίων δὲ γενομένων ὄμβρων καὶ πνευμάτων, παρατριβέντα τὰ ἐν τῇ Τύρῳ δένδρα πῦρ ἀνάψαι, καὶ τὴν αὐτόθι ὕλην καταφλέξαι. δένδρου δὲ λαβόμενον τὸν Οὔσων καὶ ἀποκλαδεύσαντα,* πρῶτον τομῆσαι εἰς θάλασσαν † ἐμβῆναι. ἀνιερῶσαι δὲ δύο στήλας πυρὶ τε καὶ πνεύματι, καὶ προσκυνῆσαι, ἅμα δὲ σπένδειν αὐταῖς ἐξ ὧν ἤγγρευε θηρίων. τούτων δὲ τελευτησάντων, τοὺς ἀπολειφθέντας (φησὶ) βράθους αὐτοῖς ἀφιερῶσαι, καὶ τὰς στήλας προσκυνεῖν, καὶ τούτοις ἑορτὰς ἄγειν κατ' ἔτος.

Χρόνοις δὲ ὕστερον πολλοῖς ἀπὸ τῆς Ἵψουράνιου γενεᾶς γενέσθαι Ἄγρεα καὶ Ἀλιέα, τοὺς ἀλιείας καὶ ἄγρας εὔρετας, ἐξ ὧν κληθῆναι ἀγρευτὰς καὶ ἀλιεῖς.

Ἐξ ὧν γενέσθαι δύο ἀδελφούς, σιδήρου εὔρετας, καὶ τῆς τούτου ἐργασίας· ὧν θάτερον τὸν Χρυσῶρ λόγους ἀσκῆσαι, καὶ ἐφοδᾶς καὶ μαντείας εἶναι δὲ τούτον τὸν Ἡφαιστον. εὔρειν δὲ καὶ ἄγκιστρον, καὶ δέλεαρ, καὶ ἄρμιάν, καὶ σχεδῖαν· πρῶτον τε πάντων ἀνθρώπων πλεῦσαι· διὸ

there were violent storms of rain and wind, the trees about Tyre being rubbed against each other, took fire, and all the forest in the neighbourhood was consumed. And Usous having taken a tree, and broken off its boughs, was the first who dared to venture on the sea. And he consecrated two pillars to Fire and Wind, and worshipped them, and poured out upon them the blood of the wild beasts he took in hunting: and when these men were dead, those that remained consecrated to them rods, and worshipped the pillars, and held anniversary feasts in honour of them.

And in times long subsequent to these; were born of the race of Hypsuranius, Agreus and Halieus, the inventors of the arts of hunting and fishing, from whom huntsmen and fishermen derive their names.

Of these were begotten two brothers who discovered iron, and the forging thereof. One of these called Chrysor, who is the same with Hephæstus, exercised himself in words, and charms and divinations; and he invented the hook, and the bait, and the fishing-line, and boats of a light construction; and he was the first of all men that sailed. Wherefore he was worshipped

* ἀποκλαδεύοντα. Or.

† θάλατταν. Or.

καὶ ὡς θεὸν αὐτὸν μετὰ θάνατον ἐσεβάσθησαν· καλεῖσθαι δὲ αὐτὸν καὶ Διαμίχιον.* Οἱ δὲ τοὺς ἀδελφοὺς αὐτοῦ τοίχους φασὶν ἐπινοῆσαι ἐκ πλίνθων.

Μετὰ ταῦτα ἐκ τοῦ γένους τούτου γενέσθαι νεανίδας δύο, καλεῖσθαι δὲ αὐτῶν τὸν μὲν Τεχνίτην, τὸν δὲ Γήϊνον Αὐτόχθονα. Οὗτοι ἐπενόησαν τῷ πληθῶ τῆς πλίνθου συμμιγνύνειν φορυτὸν καὶ τῷ ἡλίῳ αὐτὰς † τερσαίνειν· ἀλλὰ καὶ στέγας ἐξεύρον.

Ἀπὸ τούτων ἐγένοντο ἕτεροι, ὧν ὁ μὲν Ἀγρὸς ἐκαλεῖτο, ὁ δὲ Ἀγροῦρος ἢ Ἀγρότης, οὗ καὶ ἑσάνον εἶναι μάλιστα σεβάσμιον, καὶ ναὸν ζυγοφορούμενον ἐν Φοινίκῃ· παρὰ δὲ Βυβλί-οις ‡ ἐξαιρέτως θεῶν ὁ μέγιστος ὀνομάζεται· ἐπενόησαν δὲ οὗτοι αὐτὰς προστιθέναι τοῖς οἴκοις, καὶ περιβόλαια καὶ σπήλαια· ἐκ τούτων ἀγρόται καὶ κυνηγοί. Οὗτοι δὲ Ἀλήται καὶ Τιτάνες καλοῦνται.

Ἀπὸ τούτων γενέσθαι Ἀμνυον καὶ Μάγον, οἱ κατέδειξαν κώμας καὶ ποιμένας.

Ἀπὸ τούτων γενέσθαι Μισορ καὶ Σιδνικ, τουτέστιν

after his death as a God, under the name of Diamichius. And it is said that his brothers invented the art of building walls with bricks.

Afterwards, of this race were born two youths, one of whom was called Technites, and the other was called Geinus Autochthôn. These discovered the method of mingling stubble with the loam of bricks, and of baking them in the sun; they were also the inventors of tiling.

By these were begotten others, of whom one was named Agrus, the other Agrouerus or Agrotos, of whom in Phœnicia there was a statue held in the highest veneration, and a temple drawn by yokes of oxen: and at Byblus he is called, by way of eminence, the greatest of the Gods. These added to the houses, courts and porticos and crypts: husbandmen, and such as hunt with dogs, derive their origin from these: they are called also Aletæ, and Titans.

From these were descended Amynus and Magus, who taught men to construct villages and tend flocks.

By these men were begotten Misor and Sydyc, that is, Well-freed and

* Δία μειλίμιον. Mont.

† κρυτὸς. Or.

‡ Βιβλίους. Vig. Col. St.

εὐλυτον καὶ δίναιον· οὗτοι τὴν τοῦ ἀλδὸς χρῆσιν εὔρον.

Ἄπο Μισορ Τάαυτος, ὃς εὔρε τὴν τῶν πρώτων στοιχειῶν γραφὴν· ὃν Αἰγύπτιοι μὲν Θωὰρ,* Ἀλεξανδρεῖς δὲ Θουῖθ, Ἕλληνες δὲ Ἑρμῆν ἐκάλεσαν· ἐκ δὲ τοῦ Σιδνικ, Διόσκουροι ἢ Κάθειροι ἢ Κορύβαντες ἢ Σαμοθράκες. Οὗτοι, (φησι,) πρώτοι πλοῖον εὔρον.

Ἐκ τούτων γεγόνασιν ἕτεροι, οἱ καὶ βοτάνας εὔρον, καὶ τὴν τῶν δακετῶν ἴασιν καὶ ἐπαράδας.

Κατὰ τούτους γίνεταί τις Ἐλιοῦν καλούμενος Ἐψιστος, καὶ θήλεια λεγομένη Βηρούθ· οἱ καὶ κατέκον περὶ Βύβλον.

Ἐξ ὧν γενᾶται Ἐπίγειος ἢ Αὐτόχθων, ὃν ἕστερον ἐκάλεσαν Οὐρανόν· ὡς ἀπ' αὐτοῦ καὶ τὸ ὑπὲρ ἡμᾶς στοιχεῖον, δι' ὑπερβολὴν τοῦ κάλλους ὀνομάζειν οὐρανόν. Γενᾶται δὲ ταύτῃ ἀδελφὴ ἐκ τῶν προειρημένων, ἢ καὶ ἐκλήθη Γῆ, καὶ διὰ τὸ κάλλος ἀπ' αὐτῆς, (φησὶν,) ἐκάλεσαν τὴν ὁμώνυμον γῆν.

Ὁ δὲ τούτων πατὴρ ὁ Ἐψιστος ἐκ συμβολῆς θηρίων τελευτήσας ἀφιερῶθη, ᾧ καὶ χοὰς καὶ θυσιάς οἱ παῖδες ἐτέλεσαν.

Just: and they found out the use of salt.

From Misor descended Taautus, who invented the writing of the first letters: him the Egyptians called Thoor, the Alexandrians Thoyth, and the Greeks Hermes. But from Sydyc descended the Dioscuri, or Cabiri, or Corybantes, or Samothraces: these (he says) first built a ship complete.

From these descended others, who were the discoverers of medicinal herbs, and of the cure of poisons and of charms.

Contemporary with these was one Eliou, called Hypsistus, (the most high); and his wife named Beruth, and they dwelt about Byblus.

By these was begotten Epigeus or Autochthon, whom they afterwards called Ouranus (Heaven); so that from him that element, which is over us, by reason of its excellent beauty is named heaven: and he had a sister of the same parents, and she was called Ge (Earth), and by reason of her beauty the earth was called by the same name.

Hypsistus, the father of these, having been killed in a conflict with wild beasts, was consecrated, and his children offered libations and sacrifices unto him.

* Θωῖθ: Mont. Or.

Παραλαβὼν δὲ ὁ Οὐρανὸς τὴν τοῦ πατρὸς ἀρχὴν, ἄγεται πρὸς γάμον τὴν ἀδελφὴν Γῆν, καὶ ποιεῖται ἐξ αὐτῆς παῖδας δ' Ἴλον τὸν καὶ Κρόνον, καὶ Βέτυλον, καὶ Δαγῶν, ὅς ἐστι Σίτων, καὶ Ἀτλαντα.

Καὶ ἐξ ἄλλων δὲ γαμετῶν ὁ Οὐρανὸς πολλὴν ἔσχε γενεάν διὰ καὶ χαλεπαίνουσα ἡ Γῆ, τὸν Οὐρανὸν ζηλοτυπούσα ἐκάκιζεν, ὡς καὶ διαστήναι ἀλλήλων. Ὁ δὲ Οὐρανὸς ἀποχωρήσας αὐτῆς, μετὰ βίας, ὅτε καὶ ἐβούλετο ἐπιῶν, καὶ πλησιάζων αὐτῇ πάλιν ἀπηλλάττετο, ἐπεχείρει δὲ καὶ τοὺς ἐξ αὐτῆς παῖδας διαφθεῖρειν. τὴν δὲ Γῆν ἀμύνεσθαι πολλὰκις, συμμαχίαν αὐτῇ συλλεξαμένην.

Εἰς ἄνδρας δὲ προελθὼν ὁ Κρόνος Ἑρμῆ τῷ τρισμεγίστῳ συμβούλῳ καὶ βοηθῷ χράμενος (αὐτὸς γὰρ ἦν αὐτοῦ γραμματεὺς,) τὸν πατέρα Οὐρανὸν αἰμύνεται, τιμωρῶν τῇ μητρὶ.

Κρόνου δὲ γίνονται παῖδες, Περσεφόνη καὶ Ἀθηνᾶ. Ἡ μὲν οὖν πρώτη πᾶρθενος ἐτελεύτα· τῆς δὲ Ἀθηνᾶς γνώμη καὶ Ἑρμοῦ κατασκευάσας Κρόνος ἐκ σιδήρου ἄρπην καὶ δόρυ· εἶτα ὁ Ἑρμῆς τοῖς τοῦ

But Ouranus, succeeding to the kingdom of his father, contracted a marriage with his sister Ge, and had by her four sons, Ilus who is called Cronus, and Betylus, and Dagon, which signifies Siton (Bread-corn,) and Atlas.

But by other wives Ouranus had much issue; at which Ge, being vexed and jealous of Ouranus, reproached him so that they parted from each other: nevertheless Ouranus returned to her, again by force whenever he thought proper, and having laid with her, again departed: he attempted also to kill the children whom he had by her; but Ge often defended herself with the assistance of auxiliary powers.

But when Cronus arrived at man's estate, acting by the advice and with the assistance of Hermes Trismegistus, who was his secretary, he opposed himself to his father Ouranus, that he might avenge the indignities which had been offered to his mother.

And to Cronus were born children, Persephone and Athena; the former of whom died a virgin; but, by the advice of Athena and Hermes, Cronus made a scimitar and a spear of iron. Then Hermes addressed the allies of Cronus with magic words, and wrought

Κρόνου συμμαχίαις λόγους μαγείας διαλεχθεῖς πόδον ἐνεποίησε τοῖς * κατ' Οὐρανὸν † μάχης ὑπὲρ τῆς Γῆς. καὶ οὕτω Κρόνος τὸν Οὐρανὸν πολέμῳ συμβαλὼν τῆς ἀρχῆς ἤλασε, καὶ τὴν βασιλείαν διεδέξατο. ἑάλω δὲ ἐν τῇ μάχῃ καὶ ἡ ἐπέραστος τοῦ Οὐρανοῦ σύγκοιτος ἐγκύμων αἴσα, ἣν ἐκδίδωσιν ὁ Κρόνος εἰς γάμον τῷ Δαγῶνι· τίκτει δὲ παρὰ ταύτῃ, ὃ κατὰ γαστρὸς ἐξ Οὐρανοῦ ἔφερον, ὃ καὶ ἐκάλεσε Δημαροῦν.

Ἐπὶ ταῦτοις ὁ Κρόνος τεύχος περιβάλλει τῇ ἑαυτοῦ οἰκίσει, καὶ πρῶτην πόλιν κτίζει τὴν ἐπὶ Φοινίκης Βύβλον. Μετὰ ταῦτα τὸν ἀδελφὸν τὸν ἴδιον Ἀτλαντα ὑπονόησας ὁ Κρόνος, μετὰ γνώμης τοῦ Ἑρμοῦ εἰς βάθος γῆς ἐμβαλὼν κατέχωσε.

Κατὰ τοῦτον τὸν † χρόνον οἱ ἀπὸ τῶν Διοσκουρίων σχεδίας καὶ πλοῖα συνθέντες, ἔπλευσαν. καὶ ἐκκριφέντες § κατὰ τὸ Κάσσιον ὄρος ναὸν αὐτόθι ἀφιέρωσαν.

Οἱ δὲ σύμμαχοι Ἴλου τοῦ Κρόνου Ἐλοεῖμ || ἐπεκλήθησαν, ὡς ἂν Κρόνιαι, οὗτοι ἦσαν οἱ λεγόμενοι ἀπὸ ¶ Κρόνου.

in them a keen desire to make war against Ouranus in behalf of Ge. And Cronus having thus overcome Ouranus in battle, drove him from his kingdom, and succeeded him in the imperial power. In the battle was taken a well-beloved concubine of Ouranus who was pregnant; and Cronus bestowed her in marriage upon Dagon, and, whilst she was with him, she was delivered of the child which she had conceived by Ouranus, and called his name Demarous.

After these events Cronus surrounded his habitation with a wall, and founded Byblus, the first city of Phœnicia. Afterwards Cronus having conceived a suspicion of his own brother Atlas, by the advice of Hermes, threw him into a deep cavern in the earth, and buried him.

At this time the descendants of the Dioscuri, having built some light and other more complete ships, put to sea; and being cast away over against Mount Cassius, there consecrated a temple.

But the auxiliaries of Ilus, who is Cronus, were called Eloeim, as it were, the allies of Cronus; being so called after Cronus. And Cronus, having a

* τῆς. Or. † Οὐρανοῦ. Vig. Marg. Ouranoῦ. Col. Marg.
‡ τοῦτον χρόνου. Or. § ἐκκριφέντες. Or. || Ἐλοεῖμ. Or. ¶ ἐπὶ. St.

Κρόνος δὲ υἱὸν ἔχων Σάδιδον, ἰδίῳ αὐτὸν σιδήρῳ διεχρήσατο, δι' ἕπονίας αὐτὸν ἐσχηκώς, καὶ τῆς ψυχῆς, αὐτόχειρ τοῦ παιδὸς γενόμενος, ἐστέρησεν. Ὡσαύτως καὶ Ψυγατρὸς θίας τὴν κεφαλὴν ἀπέτεμεν. ὡς πάντας πεπλήχθαι* θεοὺς τὴν Κρόνου γνώμην.

Χρόνου δὲ προΐοντος Οὐρανὸς ἐν φυγῇ τυγχάνων, Ψυγατέρα αὐτοῦ πάρθενον Ἀστάρτην μεθ' ἑτέρων αὐτῆς ἀδελφῶν δύο, Ῥέας καὶ Διώνης, δάφ τὸν Κρόνον ἀνελεῖν ὑποπέμπει· ἅς καὶ ἔλθον ὁ Κρόνος κουριδίας γαμετὰς ἀδελφὰς αὔσας ἐποιήσατο. Γνοὺς δὲ ὁ Οὐρανὸς ἐπιστρατεύει κατὰ τοῦ Κρόνου Εἰμαρμένην καὶ Ὀραν μεθ' ἑτέρων συμμάχων. καὶ ταύτας ἐξοικειωσάμενος ὁ Κρόνος παρ' ἑαυτῷ κατέσχεν. Ἔτι δέ, φησιν, ἐπενόησε θεὸς Οὐρανὸς Βαιτύλια, λίθους ἐμφύχους μηχανησάμενος.

Κρόνῳ δὲ ἐγένοντο ἀπὸ Ἀστάρτης Ψυγατέρες ἑπτὰ Τιτανίδες ἢ Ἀρτέμιδες· καὶ πάλιν τῷ αὐτῷ γίνονται ἀπὸ Ῥέας παῖδες ἑπτὰ, ὧν ὁ νεώτατος ἄμα τῇ γενέσει βραβερώδη· καὶ ἀπὸ Διώνης θήλειαι· καὶ ἀπὸ Ἀστάρτης πάλιν ἄρρενες δύο, Πόθος καὶ Ἔρας.

son called Sadidus, dispatched him with his own sword, because he held him in suspicion, and with his own hand deprived his child of life. And in like manner he cut off the head of his own daughter, so that all the gods were astonished at the disposition of Cronus.

But in process of time, whilst Uranus was still in banishment, he sent his daughter Astarte, being a virgin, with two other of her sisters, Rhea and Dione, to cut off Cronus by treachery; but Cronus took the damsels, and married them notwithstanding they were his own sisters. When Uranus understood this, he sent Eimarmene and Hora with other auxiliaries to make war against Cronus: but Cronus gained the affections of these also, and detained them with himself. Moreover, the god Uranus devised Bætulia, contriving stones that moved as having life.

And by Astarte Cronus had seven daughters called Titanides, or Artemides; by Rhea also he had seven sons, the youngest of whom was consecrated from his birth; also by Dione again he had two other sons, Pothos and Eros.

* ἐπιπλήχθαι. St.

Ὁ δὲ Δαγὼν ἐπειδὴ εἶρε σῆτον καὶ ἄροτρον, ἐκλήθη Ζεὺς Ἀρότριος.

Σιδύκῳ δὲ τῷ λεγομένῳ Δικαίῳ, μίᾳ τῶν Τιτανίδων συνελθούσῃ γενεᾷ τὸν Ἀσκληπιόν. Ἐγενήθησαν δὲ καὶ ἐν Περαιᾷ* Κρόνῳ τρεῖς παῖδες, Κρόνος ἑμῶνυμος τῷ πατρὶ, καὶ Ζεὺς Βῆλος, καὶ Ἀπόλλων.

Κατὰ τούτους γίνονται Πόντος καὶ Τύφων καὶ Νηρεὺς, πατήρ Πόντου· ἀπὸ δὲ τοῦ Πόντου γίνονται Σιδών. ἢ καὶ ὑπερβολὴν εὐφρονίας πρώτη ἕμνον ἀδῆς εἶρε, καὶ Ποσειδῶν.

Τῷ δὲ Δημαροῦντι γίνονται Μελίκαρδος ὁ καὶ Ἡρακλῆς.

Ἔττα πάλιν Οὐρανὸς πολέμει Πόντῳ, καὶ ἀποστάς Δημαροῦντι προστίθεται· ἐπεισὶ τε Πόντῳ ὁ Δημαροῦς, τρέπουται τε † αὐτὸν ὁ Πόντος· ὁ δὲ Δημαροῦς φυγῆς θυσίαν ἠέξατο.

Ἔτει δὲ τριακοστῷ δευτέρῳ τῆς ἑαυτοῦ κρατήσεως καὶ βασιλείας, ὁ Ἴλος τοῦτ' ἐστὶν ὁ Κρόνος Οὐρανὸν τὸν πατέρα λοχῆσας ἐν τόπῳ τῷ μεσογείῳ, καὶ λαβὼν ὑποχείριον ἐκτέμνει αὐτοῦ τὰ αἰδοῖα

And Dagon, after he had found out bread-corn, and the plough, was called Zeus Arotrius.

To Sydyk, who was called the just, one of the Titanides bare Asclepius: and to Cronus there were born also in Peræa three sons, Cronus bearing the same name with his father, and Zeus Belus, and Apollo.

Contemporary with these were Pontus, and Typhon, and Nereus the father of Pontus: from Pontus descended Sidon, who by the excellence of her singing first invented the hymns of odes or praises: and Poseidon.

But to Demarous was born Melicarthus, who is also called Heracles.

Uranus then made war against Pontus, but afterwards relinquishing the attack he attached himself to Demarous, when Demarous invaded Pontus: but Pontus put him to flight, and Demarous vowed a sacrifice for his escape.

In the thirty-second year of his power and reign, Ius, who is Cronus, having laid an ambuscade for his father Uranus in a certain place situated in the middle of the earth, when he had got him into his hands dismembered him over against the foun-

* Παράζ. Vig. Col.

† δι. Or.

σύνεγγυς πηγῶν τε καὶ ποταμῶν. ἔνθα ἀφιερῶθη ὁ Οὐρανός, καὶ ἀπηρτίσθη αὐτοῦ τὸ πνεῦμα, καὶ ἀπέσταξεν αὐτοῦ τὸ αἷμα τῶν αἰδοίων εἰς τὰς πηγὰς καὶ τῶν ποταμῶν τὰ ἕδατα, καὶ μέχρι τούτου δεικνυται τὸ χάριον.

(Πάλιν δὲ ὁ συγγραφεὺς τούτοις ἐπιφέρει μετ' ἑτερα λέγων.) Ἄστάρτη δὲ ἡ μεγίστη, καὶ Ζεὺς Δημαροῦς, καὶ Ἄδωδος βασιλεὺς θεῶν ἐβασίλευον τῆς χώρας Κρόνου γνῶμη· ἡ δὲ Ἄστάρτη ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας παράσημον κεφαλὴν ταύρου· περιουστοῦσα δὲ τὴν οἰκουμένην, εὔρεν ἀεροπετῆ ἀστέρα,* ὅν καὶ ἀνελομένη ἐν Τύρῳ τῇ ἁγίᾳ νήσῳ ἀφίερωσε. Τὴν δὲ Ἄστάρτην Φοίνικες τὴν Ἀφροδίτην εἶναι λέγουσι.

Καὶ ὁ Κρόνος δὲ περιῶν τὴν οἰκουμένην τῇ Ἀθηνᾷ τῇ ἑαυτοῦ θυγατρὶ δίδωσι τῆς Ἀττικῆς τὴν βασιλείαν. Λοίμου δὲ γενομένου καὶ φθορᾶς, τὸν ἑαυτοῦ μονογενῆ υἱὸν Κρόνος Οὐρανῷ πατρὶ ὀλοκαρποῦ, καὶ τὰ αἰδοῖα περιτέμνεται, ταυτὸ ποιῆσαι καὶ τοὺς ἄμ' αὐτῷ συμμάχους καταναγκάσας· καὶ μετ' οὗ

tains and rivers. There Ouranus was consecrated, and his spirit was separated, and the blood of his parts flowed into the fountains and the waters of the rivers; and the place, which was the scene of this transaction, is shewed even to this day.

(Then our historian, after some other things, goes on thus:) But Astarte called the greatest, and Demarous named Zeus, and Adodus who is entitled the king of gods, reigned over the country by the consent of Cronus: and Astarte put upon her head, as the mark of her sovereignty, a bull's head: and travelling about the habitable world, she found a star falling through the air, which she took up, and consecrated in the holy island of Tyre: and the Phœnicians say that Astarte is the same as Aphrodite.

Moreover, Cronus visiting the different regions of habitable world, gave to his daughter Athena the kingdom of Attica: and when there happened a plague with a great mortality, Cronus offered up his only begotten son as a sacrifice to his father Ouranus, and circumcised himself, and compelled his allies to do the same: and not long afterwards he consecrated after his death another of his sons, called

* αστέρα. Boch.

πολὸν ἕτερον αὐτοῦ παῖδα ἀπὸ Ῥέας, ὀνομαζόμενον Μούθῳ ἀποθανόντα ἀφιερῶν· Θάνατον δὲ τούτου καὶ Πλούτωνα Φοίνικες ὀνομάζουσι.

Καὶ ἐπὶ τούτοις ὁ Κρόνος Βύβλον μὲν τὴν πόλιν θεῶν* Βααλτιδι, τῇ καὶ Διώνῃ δίδωσι, Βηρυτὸν δὲ Ποσειδῶνι καὶ Καβήροις Ἀγρόταις τε καὶ ἀλιεῦσιν, οἱ καὶ Πόντου λεβήανα εἰς τὴν Βηρυτὸν ἀφίερωσαν.

Πρὶ δὲ τούτων θεὸς Τάαυτος μιμησάμενος τὸν Οὐρανόν, τῶν θεῶν ὄψεις Κρόνου τε καὶ Δαγῶνος, καὶ τῶν λοιπῶν διέτυπωσεν τοὺς ἱεροὺς τῶν στοιχείων χαρακτήρας. ἐπειθήσε δὲ καὶ τῷ Κρόνῳ παράσημα βασιλείας, ὄμματα τέσσαρα ἐκ τῶν ἐμπροσθίων καὶ τῶν ὀπισθίων μερῶν δύο δὲ ἡσυχῇ μύοντα, καὶ ἐπὶ τῶν ὤμων πτερὰ τέσσαρα· δύο μὲν ὡς ἰπτάμενα, δύο δὲ ὡς ὑφεμένα. Τὸ δὲ σύμβολον ἦν, ἐπειδὴ Κρόνος κοιμώμενος ἔβλεπε, καὶ ἐγγηγορῶς ἐκοιμάτο· καὶ ἐπὶ τῶν πτερῶν ὁμοίως, ὅτι ἀναπαύόμενος ἵπτατο καὶ ἰπτάμενος ἀνεπαύετο. Τοῖς δὲ λοιποῖς θεοῖς δύο ἐκάστῳ πτερῶματα ἐπὶ τῶν ὤμων, ὡς

Muth, whom he had by Rhea; this (Muth) the Phœnicians esteem the same as Death and Pluto.

After these things, Cronus gave the city of Byblus to the goddess Baaltis, which is Dione, and Berytus to Poseidon, and to the Caberi who were husbandmen and fishermen: and they consecrated the remains of Pontus at Berytus.

But before these things the god Taautus, having portrayed Ouranus, represented also the countenances of the gods Cronus, and Dagon, and the sacred characters of the elements. He contrived also for Cronus the ensign of his royal power, having four eyes in the parts before and in the parts behind, two of them closing as in sleep; and upon the shoulders four wings, two in the act of flying, and two reposing as at rest. And the symbol was, that Cronus whilst he slept was watching, and reposed whilst he was awake. And in like manner with respect to the wings, that he was flying whilst he rested, yet rested whilst he flew. But for the other gods there were two wings only to each upon his shoulders, to intimate that they flew under the controul of Cronus; and

* τῇ θεῶ. Or.

ὅτι δὴ συνίπταντο τῷ Κρόνῳ[†] καὶ αὐτῷ δὲ πάλιν ἐπὶ τῆς κεφαλῆς πτερὰ δύο, ἐν ἐπὶ τοῦ ἡγεμονικωτάτου νοῦ, καὶ ἐν ἐπὶ τῆς αἰσθητικῆς.

Ἐλθὼν δὲ ὁ Κρόνος εἰς Νότου χώραν, ἄπασαν τὴν Αἴγυπτον ἔδωκε θεῷ Τααύτῳ, ὡς βασιλείου αὐτῷ γένηται.

Ταῦτα δὲ (φησὶ) πρῶτοι πάντων ὑπεμνηματίσαντο οἱ ἐπτά Συδὲκ παῖδες Κάβηροι, καὶ ὕδους αὐτῶν ἀδελφὸς Ἀσκληπιῆς, ὡς αὐτοῖς ἐνετείλατο θεὸς Τάαυτος.

Ταῦτα πάντα ὁ Θαβίωνος παῖς πρῶτος τῶν ἀπ' αἰῶνος γενομένων Φοινίκων ἱεραφάντης ἀλληγορήσας τοῖς τε φυσικοῖς καὶ κοσμικοῖς πάθεσιν ἀναμίξας παρέδωκε τοῖς ὀργιῶσι καὶ τελετῶν κατάρχουσιν προφήταις· οἱ δὲ τὸν τύφον αὔξειν ἐκ παντὸς ἐπινοοῦντες, τοῖς αὐτῶν διαδόχοις παρέδωσαν καὶ τοῖς ἐπιστάκτοις· ὧν εἷς ἦν καὶ Ἰσίρις, τῶν τριῶν γραμμάτων εἰρητής, ἀδελφὸς Χνῶ τοῦ πρώτου μετονομασθέντος Φοίνικος.

OF THE MYSTICAL SACRIFICE OF THE PHŒNICIANS.

Ἔθος ἦν τοῖς παλαιοῖς ἐν ταῖς μεγάλαις συμφοραῖς τῶν

there were also two wings upon the head, the one as a symbol of the intellectual part, the mind, and the other for the senses.

And Cronus visiting the country of the south, gave all Egypt to the god Taautus, that it might be his kingdom.

These things, says he, the Caberi, the seven sons of Sydyc, and their eighth brother Asclepius, first of all set down in the records in obedience to the commands of the god Taautus.

All these things the son of Thabion, the first Hierophant of all among the Phœnicians, allegorized and mixed up with the occurrences and accidents of nature and the world, and delivered to the priests and prophets, the superintendants of the mysteries: and they, perceiving the rage for these allegories increase, delivered them to their successors, and to foreigners: of whom one was Isiris, the inventor of the three letters, the brother of Chna who is called the first Phœnician.—*Euseb. Præp. Evan. lib. I. c. 10.*

It was the custom among the ancients, in times of great calamity, in

κινδύνων, ἀντὶ τῆς πάντων φθορᾶς, τὸ ἡγαπημένον τῶν τέκνων, τοὺς κρατοῦντας ἢ πόλει ἢ ἔθνοισι, εἰς σφαγὴν ἐπιδιδόναι λύτρον τοῖς τιμωροῖς δαίμοσι. κατεσφάττοντο δὲ οἱ διδόμενοι μυστικῶς. Κρόνος τοίνυν, ὅν οἱ Φοίνικες Ἰσραήλ* προσ-αγορεύουσι, βασιλεύων τῆς χώρας, καὶ ὕστερον μετὰ τὴν τοῦ βίου τελευτὴν εἰς τὸν τοῦ Κρόνου ἀστὲρα καθιερωθεὶς, ἐξ ἐπιχωρίας Νύμφης Ἀνωβρέ† λεγομένης, υἱὸν ἔχων μονογενῆ, ὃν διὰ τοῦτο Ἰεοὺδ ἐκάλεον, τοῦ μονογενοῦς οὕτως ἔτι καὶ νῦν καλουμένου παρὰ τοῖς Φοίνιξι, κινδύνων ἐκ πολέμου μεγίστων κατελιηφότων τὴν χώραν, βασιλικῶν κοσμησας σχήματι τὸν υἱόν, βωμὸν τὲ κατασκευασάμενος κατέδυσεν.

order to prevent the ruin of all, for the rulers of the city or nation to sacrifice to the avenging deities the most beloved of their children as the price of redemption: they who were devoted for this purpose were offered mystically. For Cronus, whom the Phœnicians call Il, and who after his death was deified and instated in the planet which bears his name, when king, had by a nymph of the country called Anobret an only son, who on that account is styled Ieoud, for so the Phœnicians still call an only son: and when great dangers from war beset the land he adorned the altar, and invested this son with the emblems of royalty, and sacrificed him.—*Euseb. Præp. Evan. lib. I. c. 10.*—lib. IV. c. 17.

OF THE SERPENT.

Τὴν μὲν οὖν τοῦ Δράκοντος φύσιν καὶ τῶν ὑφ' αὐτὸς ἐξεδείασεν ὁ Τάαυτος, καὶ μετ' αὐτὸν αὐδὲς Φοίνικες τε καὶ Αἰγύπτιοι. πνευματικώτατον γὰρ τὸ ζῶον πάντων τῶν ἑρπετῶν καὶ πυρῶδες ὑπ'

Taautus first attributed something of the divine nature to the serpent and the serpent tribe; in which he was followed by the Phœnicians and Egyptians. For this animal was esteemed by him to be the most inspirited of all the reptiles, and of a fiery nature;

* Il or Ilug. Marsham. Bry. Fab.—Israel Boch. Scal.

† Ἀνωβρέ† Or.

αὐτοῦ παρεδόθη· παρ' ὅ* καὶ τάχος ἀνυπέβλητον διὰ τοῦ πνεύματος παρίστησι, χωρὶς ποδῶν τε καὶ χειρῶν, ἢ ἄλλου τινὸς τῶν ἔξωθεν, ἐξ ὧν τὰ λοιπὰ ζῶα τὰς κινήσεις ποιῶνται· καὶ ποικίλαν σχημάτων τύπους ἀποτελεῖ, καὶ κατὰ τὴν πορείαν ἐλικοειδεῖς ἔχει τὰς ὁρμάς, ἐφ' ὃ βούλεται τάχος· καὶ πολυχρονιώτατον δὲ ἐστὶν οὐ μόνον τῷ ἐκδιόμενον τὸ γῆρας νεάζειν, ἀλλὰ καὶ αὐξήσῃ ἐπιδέχεσθαι μείζονα πέφυκε. καὶ ἐπειδὴν τὸ ὠρισμένον μέτρον πληρώσῃ, εἰς ἑαυτὸν ἀναλίσκεται, ὡς ἐν ταῖς ἱεραῖς ὁμοίως αὐτὸς ὁ Τάαυτος κατέταξε γραφαῖς· διὸ καὶ ἐν ἱεροῖς τοῦτο τὸ ζῶον καὶ ἐν μυστηρίοις συμπαρείληπται.

inasmuch as it exhibits an incredible celerity, moving by its spirit without either hands, or feet, or any of those external members, by which other animals effect their motion. And in its progress it assumes a variety of forms, moving in a spiral course, and darting forward with whatever degree of swiftness it pleases. It is moreover long-lived, and has the quality not only of putting off its old age, and assuming a second youth, but of receiving at the same time an augmentation of its size and strength. And when it has fulfilled the appointed measure of its existence, it consumes itself; as Taautus has laid down in the sacred books; upon which account this animal is introduced in the sacred rites and mysteries.—*Euseb. Præp. Evan. lib. I. c. 10.*

* ὁ St.

FRAGMENTS
OF
CHALDÆAN HISTORY,
FROM
BEROSSUS, ABYDENUS,
AND
MEGASTHENES.

BEROSSUS :

FROM ALEXANDER POLYHISTOR.

OF THE COSMOGONY AND DELUGE.

ΒΗΡΟΣΣΟΣ δὲ ἐν τῇ πρώτῃ τῶν Βαβυλωνιακῶν φησι γενέσθαι μὲν αὐτὸν κατὰ Ἀλέξανδρον τὸν Φιλίππου τὴν ἡλικίαν. ἀναγραφὰς δὲ πολλῶν ἐν Βαβυλῶνι φυλάσσεσθαι μετὰ πολλῆς ἐπιμελείας ἀπὸ ἐτῶν που ὑπὲρ μυριάδων ἰε* περιεχούσας χρόνον· περιέχειν δὲ τὰς ἀναγραφὰς † ἱστορίας περὶ τοῦ οὐρανοῦ καὶ θαλάσσης καὶ πρωτογονίας καὶ βασιλείων καὶ τῶν κατ' αὐτοὺς πράξεων.

Καὶ πρῶτον μὲν τὴν Βαβυλωνίαν ‡ γῆν φησι κείσθαι ἐπὶ τοῦ Τίγριδος καὶ Εὐφράτου ποταμοῦ μέσσην. φύει δὲ αὐτὴν πυροὺς ἀγρίους καὶ κριθὰς καὶ ἄχρον § καὶ σήσαμον || καὶ τὰς ἐν τοῖς ἔλεσι φυομέ-

BEROSSUS, in the first book of his history of Babylonia, informs us that he lived in the age of Alexander the son of Philip. And he mentions that there were written accounts, preserved at Babylon with the greatest care, comprehending a period of above fifteen myriads of years : and that these writings contained histories of the heaven and of the sea ; of the birth of mankind ; and of the kings, and of the memorable actions which they had achieved.

And in the first place he describes Babylonia as a country situated between the Tigris and the Euphrates : that it abounded with wheat, and barley, and ocrus, and sesame ; and that in the lakes were produced the roots called gongæ, which are fit for food,

* δεκαπέντε Go.—Ducentis et quindecim. Eu. Ar.

† Go. m. inserts καὶ.

‡ Βαβυλωνίαν Go.

§ ἄχρον, Vulg.—Eu. Ar. inserts, lentem, pulse.

|| σίσαμον Go.

νας βίζας ἐσθίεσθαι,* ὀνομάζεσθαι αὐτὰς γήγγας' ἰσοδυναμεῖν δὲ τὰς βίζας ταύτας κριδαίς, γίνεσθαι δὲ φοίνικας καὶ μῆλα καὶ τὰ λοιπὰ ἀκρόδρυα καὶ ἰχθυίας καὶ ὄρεα χερσαῖά τε καὶ λιμναῖα. εἶναι δὲ αὐτῆς τὰ μὲν κατὰ τὴν Ἀραβίαν μέρη ἀνδρά τε καὶ ἄκαρπα, τὰ δὲ ἀντικείμενα τῇ Ἀραβίᾳ ὄρενά τε καὶ εὐφορα.†

Ἐν δὲ τῇ Βαβυλωνίᾳ πολλὸ πλῆθος ἀνθρώπων γενέσθαι ἀλλοεθνῶν κατοικησάντων τὴν Χαλδαίαν· ζῆν δὲ αὐτοὺς ἀτάκτως ὡσπερ τὰ θηρία.

Ἐν δὲ τῷ πρώτῳ ἐνιαυτῷ φανῆναι ἐκ τῆς ἐρυθρᾶς θαλάσσης κατὰ τὸν ὀμορῶντα τόπον τῇ Βαβυλωνίᾳ ζῶον ἄφρονον ‡ ὀνόματι Ὀάννην, κακῶς καὶ Ἀπολλόδορος ἰστέρησε, τὸ μὲν ὅλον σῶμα ἔχον || ἰχθυός, ἐπὶ δὲ τὴν κεφαλὴν παραπεφυκυῖαν ἄλλην κεφαλὴν ὑποκάτω τῆς τοῦ ἰχθυός κεφαλῆς, καὶ ποδᾶς ὁμοίας ἀνθρώπου, παραπεφυκτάς δὲ ἐκ τῆς οὐρᾶς τοῦ ἰχθυός· εἶναι δὲ αὐτῷ φωνὴν ἀνθρώπου, τὴν δὲ εἰκόνα αὐτοῦ ἔτι καὶ νῦν διαφυλάσσεσθαι.

and in respect to nutriment similar to barley. That there were also palm trees and apples, and a variety of fruits; fish also and birds, both those which are merely of flight, and those which frequent the lakes. He adds, that those parts of the country which bordered upon Arabia, were without water, and barren; but that the parts which lay on the other side were both hilly and fertile.†

At Babylon there was (in these times) a great resort of people of various nations, who inhabited Chaldaea, and lived in a lawless manner like the beasts of the field.

In the first year there appeared, from that part of the Erythraean sea which borders upon Babylonia, an animal destitute § of reason, by name Oannes, whose whole body (according to the account of Apollodorus) was that of a fish; that under the fish's head he had another head, with feet also below, similar to those of a man, subjoined to the fish's tail. His voice too, and language, was articulate and human; and a representation of him is preserved even to this day.

* Sc.—ισθίεσθαι. Vulg. † Go.—ἄφορα Vulg. ‡ ἄφρον ὃν Is. Voss. § Endowed with Bry.—Terribilem feram Eu. Ar. || ἔχων A.—Eu.

Τοῦτο δὲ, φησὶ, τὸ ζῶον, τὴν μὲν ἡμέραν διατρέβειν μετὰ τῶν ἀνθρώπων, οὐδεμίαν* τροφὴν προσφερόμενον· παραδιδόναι τε τοῖς ἀνθρώποις γραμμάτων καὶ μαθημάτων καὶ τεχνῶν παντοδαπῶν ἐμπερίαν, καὶ πόλεων συνουσιμῶς † καὶ ἱερῶν ἰδρύσεις, καὶ νόμων εἰσηγήσεις καὶ γεωμετρίαν διδάσκειν, καὶ σπέρματα καὶ καρπῶν συναγωγὰς ὑποδεικνύει, καὶ συνόλους πάντα τὰ πρὸς ἡμέρωσιν ἀνήκοντα βίου ‡ παραδιδόναι τοῖς ἀνθρώποις. ἀπὸ δὲ τοῦ χρόνου ἐκείνου οὐδὲν ἄλλο περιεῖναι εὐρεθῆναι. τοῦ δὲ ἡλίου δύνατος τὸ ζῶον τουτοῦ Ὀάννην δύναται πάλιν εἰς τὴν θάλασσαν, καὶ τὰς νύκτας ἐν τῷ πελάγει § διαιτῶσθαι· εἶναι γὰρ αὐτὸ || ἀμφίβιον. ὕστερον δὲ φανῆναι καὶ ἕτερα ζῶα ὅμοια τούτῳ, ¶ περὶ ὧν ἐν τῇ τῶν βασιλέων ἀναγραφῇ φησὶ δηλώσειν. τὸν δὲ Ὀάννην περὶ γενεᾶς καὶ πολιτείας γράψαι καὶ παραδοῦναι τόνδε τὸν λόγον τοῖς ἀνθρώποις.

Γενέσθαι φησὶ χρόνον, ἐν ᾧ τὸ πᾶν σκότος καὶ ἕδωρ εἶναι, καὶ ἐν τούτοις ζῶα

This Being was accustomed to pass the day among men; but took no food at that season; and he gave them an insight into letters and sciences, and arts of every kind. He taught them to construct cities, to found temples, to compile laws, and explained to them the principles of geometrical knowledge. He made them distinguish the seeds of the earth, and shewed them how to collect the fruits; in short, he instructed them in every thing which could tend to soften manners and humanize their lives. From that time, nothing material has been added by way of improvement to his instructions. And when the sun had set, this Being Oannes, retired again into the sea, and passed the night in the deep; for he was amphibious. After this there appeared other animals like Oannes, of which Berossus proposes to give an account when he comes to the history of the kings. Moreover Oannes wrote concerning the generation of mankind; and of their civil polity; and the following is the purport of what he said:

“There was a time in which there existed nothing but darkness and an abyss of waters, wherein resided most

* μηδεμίαν Go. † Go. m.—συνουσιμῶς Go.—συνουσιμους A. ‡ βίου Go.—τοῦ βίου Sc. § Goar substitutes ἐκεῖ || αὐτὸν Go. ¶ τούτων Go.

τερατώδη, καὶ εἰδιφνεῖς* τὰς ἰδέας ἔχοντα † ζωογονεῖσθαι. ἀνδρώπους γὰρ διπτέρους γεννηθῆναι, ἐπίου δὲ καὶ τετραπτέρους καὶ διπροσώπους* καὶ σῶμα μὲν ἔχοντας ἐν, κεφαλὰς δὲ δύο, ἀνδρείων τε καὶ γυναικείων, καὶ αἰδοῖά τε δισὰ, ‡ ἄρρεν καὶ θῆλυ' καὶ ἑτέρους ἀνδρώπους τοὺς μὲν αἰγῶν σκέλη καὶ κέρατα ἔχοντας, τοὺς δὲ ἰππόποδας, τοὺς δὲ τὰ ὀπίσω μὲν § μέρη ἵππων, τὰ δὲ ἔμπροσθεν ἀνδρώπων, οὓς ἰπποκενταύρους τὴν ἰδέαν εἶναι. ζωογονηθῆναι δὲ καὶ ταύρους ἀνδρώπων κεφαλὰς ἔχοντας καὶ κύνας τετρασωμάτους, οὐράς ἰχθύος || ἐκ τῶν ὀπισθεν μερῶν ἔχοντας, καὶ ἵππους κυνοκεφάλους, καὶ ἀνδρώπους, καὶ ἕτερα ζῶα κεφαλὰς μὲν καὶ σώματα ἵππων ἔχοντα, ¶ οὐράς δὲ ἰχθύων. καὶ ἄλλα δὲ ζῶα παντοδαπῶν θηρίων μορφὰς ἔχοντα. πρὸς δὲ τοῖσι ἰχθύσι καὶ ἑρπετὰ καὶ ὄφεις καὶ ἄλλα ζῶα πλείονα δαυμαστὰ καὶ παρηλλαγμένα τὰς ὄψεις ἀλλήλων ἔχοντα' ὧν καὶ τὰς εἰκόνας ἐν τῷ τοῦ Βῆλου ναῷ ἀνακεῖσθαι.**

* ἰδιοφνεῖς Rich.—διφνεῖς Sc.—αἰτοφνεῖς Mac. † ἔχοντας Go.
 ‡ διπτά, Go.—duas quoque naturas. Eu. Ar.
 § καὶ τὰ μὲν ὀπίσω Go. m.
 ¶ Eu.—ἰχθύσι; Vulg. ¶ ἔχοντας A. ** ἀνάκειται Go.

hideous beings, which were produced of a two-fold principle. There appeared men, some of whom were furnished with two wings, others with four, and with two faces. They had one body but two heads: the one that of a man, the other of a woman: and likewise in their several organs both male and female. Other human figures were to be seen with the legs and horns of goats: some had horses' feet: while others united the hind quarters of a horse with the body of a man, resembling in shape the hippocentaurs. Bulls likewise were bred there with the heads of men; and dogs with fourfold bodies, terminated in their extremities with the tails of fishes: horses also with the heads of dogs: men too and other animals, with the heads and bodies of horses and the tails of fishes. In short, there were creatures in which were combined the limbs of every species of animals. In addition to these, fishes, reptiles, serpents, with other monstrous animals, which assumed each other's shape and countenance. Of all which were preserved delineations in the temple of Belus at Babylon.

Ἄρχην* δὲ τούτων πάντων γυναῖκα ἢ ὄνομα Ὀμόροκα † εἶναι δὲ τοῦτο ‡ Χαλδαῖστί μὲν Θαλάτθι, Ἑλληνιστί δὲ μεθερμηνεύεσθαι || θάλασσα, κατὰ δὲ ἰσθμῶν ¶ σελήνη. οὕτως δὲ τῶν ὄλων συνεστηκότων ἐπανελθόντα Βῆλον σχίσαι τὴν γυναῖκα μέσσην, καὶ τὸ μὲν ἥμισυ αὐτῆς ποιῆσαι γῆν, τὸ δὲ ἄλλο ἥμισυ οὐρανόν, καὶ τὰ ἐν αὐτῇ ζῶα ἀφανίσαι. ἀλληγορικῶς δὲ φησι τοῦτο πεφυσιολογησθαι. †† ἰγροῦ γὰρ ὄντος τοῦ παντός καὶ ζῶων ἐν αὐτῷ γεγεννημένων, ταῦτον †† τὸν θεὸν ἀφελεῖν τὴν εὐαυτοῦ §§ κεφαλὴν, καὶ τὸ βῆν αἷμα ||| τοὺς ἄλλους θεοὺς φυρᾶσαι τῇ γῇ, καὶ διαπλάσαι τοὺς ἀνθρώπους' δι' ὃ ¶¶ νερούς τε εἶναι καὶ φρονήσεως θείας μετέχειν. τὸν δὲ Βῆλον, ὃν Δία μεθερμηνεύουσι, μέσον τεμόντα τὸ σκότος χωρίσαι γῆν καὶ οὐρανὸν ἀπ' ἀλλήλων, καὶ διατάξαι τὸν κόσμον' τὰ δὲ ζῶα οὐκ ἐνεγκόντα τὴν τοῦ

The person, who presided over them, was a woman named Omoroca; which in the Chaldaean language is Thalath; § in Greek Thalassa, the sea; but which might equally be interpreted the Moon. All things being in this situation, Belus came, and cut the woman asunder: and of one half of her he formed the earth, and of the other half the heavens; and at the same time destroyed the animals within her.** All this (he says) was an allegorical description of nature. For, the whole universe consisting of moisture, and animals being continually generated therein, the deity above-mentioned took off his own head: upon which the other gods mixed the blood, as it gushed out, with the earth; and from thence were formed men. On this account it is that they are rational, and partake of divine knowledge. This Belus, by whom they signify Jupiter,*** divided the darkness, and separated the Heavens from the Earth, and reduced the universe to order. But the animals, not being able to bear the prevalence of light, died. Belus upon

* ἄρχη Go. † Ομοροκα Go.—Ομόροκα Sc.—Marcaja Eu. Ar.
 ‡ τοῦτο Go. § Thalaatha Eu. Ar.
 || Sc.—μεθερμηνεύεται Vulg. ¶ Eus. Ar. omits.
 ** “In the abyss,” Bry.—“Which had composed her empire.” Fab.—quæ in ipsa erant Eu. Ar.
 †† A.—Sc.—μὲν φυσιολογεῖσθαι Go. †† τούτων Sc.
 §§ αὐτῆς Go. m. ||| σῶμα Go. ¶¶ διὰ Go.—διὸ Sc.
 *** Dis Bry.—Dis or Pluto Fab.—Dios Eu. Ar.

φωτὸς δύναμιν φθαρῆναι· ἰδόντα δὲ τὸν Βῆλον χώραν ἔρημον καὶ καρποφόρον κελύσαι ἐνὶ τῶν θεῶν τὴν κεφαλὴν ἀφελόντι ἑαυτοῦ τῷ ἀπορρέντι αἵματι φυράσαι τὴν γῆν καὶ διαπλάσαι ἀνθρώπους καὶ θηρία τὰ δυνάμενα τὴν ἀέρα φέρειν· ἀποτελέσαι δὲ τὸν Βῆλον καὶ ἄστρα καὶ ἥλιον καὶ σελήνην καὶ τοὺς πέντε πλανήτας. (ταῦτά φησιν † ὁ Πολύσταυρος Ἀλέξανδρος τὸν Βήρωσσον ἐν τῇ πρώτῃ φάσκειν. ‡)

Ἐν δὲ τῇ δευτέρῃ τοὺς δέκα βασιλεῖς τῶν Χαλδαίων καὶ τὸν χρόνον τῆς βασιλείας αὐτῶν, σάρους ἑκατὸν εἰκοσιν, ἧτοι ἐτῶν μυριάδας τεσσαράκοντα τρεῖς καὶ δύο χιλιάδας, ἕως τοῦ κατακλισμοῦ, § λέγει γὰρ ὁ αὐτὸς Ἀλέξανδρος ὡς ἀπὸ τῆς γραφῆς τῶν Χαλδαίων αὐτῆς παρακατιῶν ἀπὸ τοῦ || ἐνάτου βασιλέως Ἀρδάτου ἐπὶ τὸν δέκατον λεγόμενον παρ' αὐτοῦς Ξίσουθρον οὕτως·

Ἀρδάτου δὲ τελευτήσαντος ¶ τὸν υἱὸν αὐτοῦ Ξίσουθρον** βασιλεῦσαι σάρους ὀκτωκαίδεκα· ἐπὶ †† τοῦτου μέγαν

this, seeing a vast space unoccupied, though by nature fruitful, commanded one of the gods to take off his head, and to mix the blood with the earth; and from thence to form other men and animals, which should be capable of bearing the air.* Belus formed also the stars, and the sun, and the moon, and the five planets. (Such, according to Polyhistor Alexander, is the account which Berossus gives in his first book.)

(In the second book was contained the history of the ten kings of the Chaldæans, and the periods of the continuance of each reign, which consisted collectively of an hundred and twenty sari, or four hundred and thirty-two thousand years; reaching to the time of the Deluge. For Alexander, enumerating the kings from the writings of the Chaldæans, after the ninth Ardates, proceeds to the tenth, who is called by them Xisuthrus, in this manner:)

After the death of Ardates, his son Xisuthrus reigned eighteen sari. In his time happened a great Deluge; the history of which is thus described.

* Light Bry. † Go. om. φησιν.
§ ἀναφέρει Go. m. || Go. om. τοῦ
** Ξίσουθρον. Ξίσουθρον. Ξισιθρον. Sc.

‡ φάσκει. Go.—Sc.
¶ Otiarte defuncto, Eu. Ar.
†† καὶ ἐπὶ Go. m.

κατακλισμὸν γενέσθαι· ἀναγεγράφθαι* δὲ τὸν λόγον οὕτως· τὸν Κρόνον αὐτῷ κατὰ τὸν ἕκτον ἐπιστάντα φάσαι μὴδὲ Δαισίον † πέμπτη καὶ δεκάτῃ τοὺς ἀνθρώπους ὑπὸ κατακλισμοῦ διαφθαρήσεσθαι. ‡ κελύσαι οὖν διὰ γραμμάτων, πάντων ἀρχὰς καὶ μέσα καὶ τελευτὰς ὀρέξαντα § θεῖναι ἐν πόλει ἡλίου Σιπάρου, || καὶ ναπηρησάμενον σκάφος ἐμβῆναι μετὰ τῶν συγγενῶν καὶ ἀναγκαίων φίλων· ἐνδέσθαι δὲ βράσματα καὶ πόματα, ἐμβαλεῖν δὲ καὶ ζῶα πτηνὰ καὶ τετράποδα, καὶ πάντα εὐτρεπισάμενον πλεῖν.** ἐρωτώμενον δὲ ποῦ πλεῖ; φάσαι, πρὸς τοὺς θεοὺς· εὐξάμενον ἀνθρώποις ἀγαθὰ γενέσθαι· τὸν δ' οὐ παρακούσαντα ναπηρησάντα σκάφος τὸ μὲν μῆκος σταδίων πέντε, τὸ δὲ πλάτος σταδίων δύο· τὰ δὲ συσταχθέντα πάντα συνθέσθαι, καὶ γυναῖκα καὶ τέκνα καὶ τοὺς ἀναγκαίους φίλους ἐμβιβάζσαι.

Γενομένου δὲ τοῦ κατα-

The Deity, Cronus, appeared to him in a vision, and warned him that upon the fifteenth day of the month Dæsius there would be a flood, by which mankind would be destroyed. He therefore enjoined him to write a history of the beginning, procedure, and conclusion of all things; and to bury it in the city of the Sun at Sippara; and to build a vessel, and take with him into it his friends and relations; and to convey on board every thing necessary to sustain life, together with all the different animals, both birds and quadrupeds, and trust himself fearlessly to the deep. Having asked the Deity, whither he was to sail? he was answered, ¶ “To the Gods:” upon which he offered up a prayer for the good of mankind. He then obeyed the divine admonition: and built a vessel five stadia in length, and two in breadth. Into this he put every thing which he had prepared; and last of all conveyed into it his wife, his children, and his friends.

After the flood had been upon the

* ἀναγράφεισθαι Go.

† Δαισία Go.—Δαισίον m.

‡ φθαρήσεσθαι Go.

§ τελευτὰς ὀρέξαντα Go.

|| Sc.—Σισπάρου Dind.—Siparis Eu. Ar.

¶ Roganti autem quo navigandum? Responsum; ad Deos, orandi causa, ut bona hominibus eveniant. Eu. Ar.

** Sc.—πλήν· Vulg.

κλυσμοῦ καὶ εὐδείως λήξαντος τῶν* ὀρνέων τινὰ τὸν Εἰσοῦδρον ἀφιέναι. τὰ δὲ οὐ τροφὴν εὐρόντα οὔτε τόπον ὅπου καθίσαι πάλιν ἐλθεῖν εἰς τὸ πλοῖον. τὸν δὲ Εἰσοῦδρον πάλιν μετὰ τινὰς ἡμέρας ἀφιέναι τὰ ὄρνεα* ταῦτα δὲ πάλιν εἰς τὴν ναῦν ἐλθεῖν τοὺς πύδας πεπηλωμένους ἔχοντα. τὸ δὲ τρίτον ἀφειδίοντα οὐκ ἔτι ἐλθεῖν εἰς τὸ πλοῖον. τὸν δὲ Εἰσοῦδρον ἐννοηθῆναι γῆν ἀναπεφνημένην, διελόντα τε τῶν τοῦ πλοίου βραχίων μέρος τι καὶ ἰδόντα προσοκείλαν τὸ πλοῖον ὅρει τινὲ ἐκβῆναι μετὰ τῆς γυναικὸς καὶ τῆς θυγατρὸς καὶ τοῦ κυβερνήτου προσκυνήσαντα τὴν γῆν καὶ βωμὸν ἰδρυσάμενον καὶ θυσιάσαντα τοῖς θεοῖς γενέσθαι μετὰ τῶν ἐκβάντων τοῦ πλοίου ἀφανῆ.

Τοὺς δὲ ὑπομείναντας ἐν τῷ πλοίῳ μὴ εἰσπορευομένων τῶν περὶ τὸν Εἰσοῦδρον ἐκβάντας † ζητεῖν αὐτὸν ἐπὶ ὀνόματος βοῶντας. ‡ τὸν δὲ Εἰσοῦδρον αὐτὸν μὲν αὐτοῖς οὐκ ἔτι ἐφθῆναι, φωνὴν δὲ ἐκ τοῦ ἀέρος γενέσθαι κελεύουσαν ὡς δέον αὐτοὺς εἶναι

* τὸν ὀρνέων τινὰ Sc.
‡ βοῶντος Go.

earth, and was in time abated, Xisuthrus sent out birds from the vessel; which, not finding any food, nor any place whereupon they might rest their feet, returned to him again. After an interval of some days, he sent them forth a second time; and they now returned with their feet tinged with mud. He made a trial a third time with these birds; but they returned to him no more: from whence he judged that the surface of the earth had appeared above the waters. He therefore made an opening in the vessel, and upon looking out found that it was stranded upon the side of some mountain; upon which he immediately quitted it with his wife, his daughter, and the pilot. Xisuthrus then paid his adoration to the earth: and having constructed an altar, offered sacrifices to the gods, and, with those who had come out of the vessel with him, disappeared.

They, who remained within, finding that their companions did not return, quitted the vessel with many lamentations, and called continually on the name of Xisuthrus. Him they saw no more; but they could distinguish his voice in the air, and could hear him admonish them to pay due regard to religion; and likewise in-

† ἐκβάντας . . . Εἰσοῦδρον Sc. om in Ch. Eu.

θεοσεβεῖς καὶ παρ' αὐτὸν* διὰ τὴν εὐσεβείαν πορευέσθαι μετὰ τῶν θεῶν οἰκήσοντα. τῆς δὲ αὐτῆς τιμῆς καὶ τὴν γυναῖκα αὐτοῦ καὶ τὴν θυγατέρα καὶ τὸν κυβερνήτην μετεσχηκέναι. εἶπέ τε αὐτοῖς ὅτι ἐλευσονται πάλιν εἰς Βαβυλῶνα, καὶ ὡς εἴμαρται αὐτοῖς ἐκ Σιππάρων ἀνελομένοις τὰ γράμματα διαδοῦναι τοῖς ἀνθρώποις, καὶ ὅτι ὅπου εἰσὶν ἡ χώρα Ἀρμενίας ἐστί. τοὺς δὲ ἀκούσαντας ταῦτα † θυσαλτε τοῖς θεοῖς καὶ περιζῆ ‡ πορευθῆναι εἰς Βαβυλῶνα.

Τοῦ δὲ πλοίου τούτου κατακλιθέντος § ἐν τῇ Ἀρμενίᾳ ἔτι μέρος τι || ἐν τοῖς Κορκυραίων ὄρεσι τῆς Ἀρμενίας διαμένειν, καὶ τινὰς ἀπὸ τοῦ πλοίου κομίζειν ἀποξυόντας ἀσφαλτον, χρᾶσθαι δὲ αὐτὴν πρὸς τοὺς ἀποτροπιασμοῦς. ἐλθόντας οὖν τούτους εἰς Βαβυλῶνα τὰ τε ἐκ Σιππάρων ** γράμματα † † ἀνορύξαι καὶ πόλεις πολλὰς κτιζόντας † † καὶ ἱερὰ ἀνιδρυσάμενους πάλιν ἐπικτίσαι τὴν Βαβυλῶνα.

formed them that it was upon account of his piety that he was translated to live with the gods; that his wife and daughter, and the pilot, had obtained the same honour. To this he added, that they should return to Babylonia; and, as it was ordained, search for the writings at Sippara, which they were to make known to all mankind: moreover that the place, wherein they then were, was the land of Armenia. The rest having heard these words, offered sacrifices to the gods; and taking a circuit, journeyed towards Babylonia.

The vessel being thus stranded in Armenia, some part of it yet remains in the Corcyraean ¶ mountains of Armenia; and the people scrape off the bitumen, with which it had been outwardly coated, and make use of it by way of an alexipharmic and amulet. And when they returned to Babylon, and had found the writings at Sippara, they built cities, and erected temples: and Babylon was thus inhabited again.—*Syncel. Chron.* 28.—*Euseb. Chron.* 5. 8.

* αὐτῶν Go.

† αὐτὰ Go.

‡ περιζῆ Go.—pedibus Eu. Ar.—Qy. πεζῆ, πεζοῦς, or πεζηκῶς. Ed^r of Eu. Ar.

§ Sc.—κατακλιθέντος Go.—κατακλασθέντος Go. m.

|| τί αὐτοῦ ἐν Go.—τι . . . ἐν Sc.—τι ἐν A.

¶ or Cordyean Fab.—Corduorum montibus Eu. Ar.

** Σιππάρων Din. † † Volumen Eu. Ar. † † Sc. σκοτιζόντας Go.

BEROSSUS:

FROM APOLLODORUS.

OF THE CHALDÆAN KINGS.

ΤΑΥΤΑ μὲν ὁ Βήρωστος ἰστόρησε, πρῶτον γενέσθαι βασιλέα * Ἄλωρον ἐκ Βαβυλώνης Χαλδαίων † βασιλεύσαι δὲ σάρους δέκα, καὶ καδεξῆς Ἀλάπαρον ‡ καὶ Ἀμύλων § τὸν ἐκ Παντιβίβλων || εἶτα Ἀμμένωνα τὸν Χαλδαίων, ἐφ' οὗ φησι φανῆναι τὸν μουσαρὸν Ὀάννην, τὸν Ἀνήδωτον, ἐκ τῆς ἐρυθρᾶς (ὅπερ Ἀλέξανδρος προλαβὼν εἶρηκε φανῆναι τῷ πρώτῳ εἶπει οὗτος δὲ μετὰ σάρους τεσσαράκοντα ὁ δὲ Ἀβυδηνὸς ¶ τὸν ** δεῦτερον Ἀνήδωτον μετὰ σάρους εἴκοσιν ἕξ.) εἶτα Μεγάλαρον †† ἐκ Παντιβίβλων πόλεως, βασιλεύσαι δ' αὐτὸν σάρους ὀκτωκαίδεκα

* βασιλῶν Go.

† Χαλδαίων Go.

‡ Ἀλάπαρον Go.

§ Almélon. Eu. Ar.

|| Παντιβίβλων A.

¶ Ἀβυδιὸς Vulg.

** τὸ Go.

†† Amegalarus.

BEROSSUS.

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καὶ μετὰ τούτων Δάωνοι ποιεμένα ἐκ Παντιβίβλων βασιλεύσαι σάρους δέκα. κατὰ τοῦτον πάλιν φησὶ φανῆναι ἐκ τῆς ἐρυθρᾶς Ἀνήδωτον τέταρτον τὴν αὐτὴν τοῖς ἀνω ἔχοντα διάθεσιν καὶ τὴν ἰχθύος πρὸς ἀνδρῶπος μίξιν. εἶτα ἄρξαι* Εὐεδόραχον † ἐκ Παντιβίβλων, καὶ βασιλεύσαι σάρους ὀκτωκαίδεκα. ἐπὶ τούτου φησὶν ἄλλον φανῆναι ἐκ τῆς ἐρυθρᾶς Θαλάσσης ὅμοιον κατὰ τὴν ἰχθύος πρὸς ἀνδρῶπος μίξιν, ὃ ὄνομα Ὀδάκων. ‡ τούτους δὲ φησὶ πάντας τὰ ὑπὸ Ὀάννου κεφαλαιωδῶς βηθέντα κατὰ μέρος ἐξηγήσασθαι. περὶ τούτου Ἀβυδηνὸς οὐδὲν εἶπεν. εἶτα ἄρξαι Ἀμემψινὸν Χαλδαίων ἐκ Λαράγχων † βασιλεύσαι δὲ αὐτὸν ὄγδοον σάρους δέκα. εἶτα ἄρξαι Ὀτιάρτην Χαλδαίων ἐκ Λαράγχων, βασιλεύσαι δὲ σάρους ἑπτὰ. Ὀτιάρτην δὲ τελευτήσαντος τὸν υἱὸν αὐτοῦ Ξισουδρον βασιλεύσαι σάρους ὀκτωκαίδεκα. ἐπὶ τούτου τὸν μέγαν κατάκλιυσμὸν φησὶ γενεῆσθαι. ὡς γίνεσθαι ὁμοῦ πάντας βασιλεῖς δέκα, σάρους δὲ ἑκατὸν εἴκοσι.

sari; in his time (he says) appeared again from the Erythræan sea a fourth Annedotus, having the same form with those above, the shape of a fish blended with that of a man. Then reigned Euedorachus from Pantibiblon, for the term of eighteen sari; in his days there appeared another personage from the Erythræan sea like the former, having the same complicated form between a fish and a man, whose name was Odacon. (All these, says Apollodorus, related particularly and circumstantially whatever Oannes had informed them of: concerning these Abydenus has made no mention.) Then reigned Amempsinus, a Chaldæan from Laranchæ; and he being the eighth in order reigned ten sari. Then reigned Otiartes, a Chaldæan, from Laranchæ; and he reigned eight sari. And upon the death of Otiartes, his son Xisuthrus reigned eighteen sari: in his time happened the great deluge. So that the sum of all the kings is ten; and the term which they collectively reigned an hundred and twenty sari. —*Syncl. Chron. 39.*—*Euseb. Chron. 5.*

* ἄρξαι Go.

† Edoranchus Eu. Ar.—Εὐεδόραχον Go.

‡ Ὀδάκων Go.—ὁ Δαγων Fab. Go. m.

BEROSSUS:

FROM ABYDENUS.

OF THE CHALDÆAN KINGS AND THE DELUGE.

ΧΑΛΔΑΙΩΝ μὲν τῆς σοφίης
πéρι τῶσαῦτα.

Βασιλεῦσαι δὲ τῆς χώρας
πρῶτον λέγεται* Ἀλωρον, τὸν
δὲ ὑπὲρ ἐαυτοῦ λόγον διαδοῦναι
ὅτι μιν τοῦ λεῶ† ποιμένα ὁ
θεὸς ἀποδείξει. βασιλεῦσαι
δὲ σάρους δέκα. σάρου δὲ
ἐστὶν ἑξακόσια καὶ τρισχίλια
ἔτεα, γῆρος δὲ ἑξακόσια,
σώσσης δὲ ἐξήκοντα.

Μετὰ δὲ τοῦτον Ἀλάπαρον
ἄρξει σάρους τρεῖς, μετ' οὗ†
Ἀμίλλαρος ἐκ πόλεως Παντι-
βίβλιος§ ἐβασίλευσε σάρους
ιν'. ἐφ' οὗ δευτέρου Ἀνηδό-
του|| τὴν θάλασσαν ἀναδύναι
παραπλήσιον Ὡάννη¶ τὴν
ιδεάν ἡμιδαίμονα. μετ' οὗ

So much concerning the wisdom of
the Chaldæans.

It is said that the first king of the
country was Alorus, and that he gave
out a report that God had appointed
him to be the Shepherd of the people:
he reigned ten sari: now a sari is
esteemed to be three thousand six
hundred years; a neros six hundred;
and a sossus sixty.

After him Alaparus reigned three
sari: to him succeeded Amillarus
from the city of Pantibblon, who
reigned thirteen sari; in his time
came up from the sea a second An-
nedotus, a semi-dæmon very similar
in his form to Oannes: after Amilla-
rus reigned Ammenon twelve sari,

* Sc. λέγων A.—λέγει Go.—λέγει Go. m.

† Sc. μὴν τοῦ λεῶς Go.

§ Παντιβίβλου Sc.—Παντιβίβλιος A.

¶ Ὡάννη Go.

† ὦν Go.

|| Ἀνηδοτον Sc.

Ἀμμένον ἐκ Παντιβίβλων
ἤρξε* σάρους ιβ'. μετ' οὗ
Μεγάλαρος † ἐκ Παντιβί-
βλων ἤρξε σάρους ἑκτοκαί-
δεκα' εἶτα Δαῶς ποιμὴν ἐκ
Παντιβίβλων ἐβασίλευσε σά-
ρους δέκα, ἐφ' οὗ δ' διφυεῖς ‡
γῆν ἐκ θαλάσσης ἀνέδυσαν,
ὧν τὰ ὀνόματα ταῦτα, Εὐέ-
δοκος, Ἐνεύγαμος, Ἐνεύβου-
λος, § Ἀνήμετος. ἐπὶ δὲ τοῦ
μετὰ ταῦτα Εὐεδώρεσχου ||
Ἀνώδαφος. ¶ μετ' οὗ** ἄλ-
λοι τε †† ἤρξαν καὶ Σίσου-
θρος ἐπὶ τούτοις, ὡς τοὺς πάν-
τας εἶναι βασιλεῖς δέκα, ὧν
ὁ χρόνος τῆς βασιλείας συνῆξε
σάρους ἑκατὸν εἴκοσι. καὶ
περὶ τοῦ κατακλισμοῦ παρό-
μοια μὲν, οὐκ ἀπαράλλακτα
λέγει οὕτως· μετὰ Εὐεδώρε-
σχου ἄλλοι τινὲς ἤρξαν καὶ
Σίσουθρος, ᾧ δὴ Κρόνος προση-
μαίνει μὲν ἔσεσθαι πλῆθος
ὄμβρων Δεσίου ‡‡ ἐέ. §§ κε-
λεθεὶ δὲ πᾶν ὃ τι γραμμάτων
ἦν ἐχόμενον ἐν Ἡλιουπίλει ||||
τῇ ἐν Σιππάρουσι ¶¶ ἀπο-
κρύψαι. Σίσουθρος δὲ ταῦτα
ἐπιτελεῖα*** ποιήσας εὐδέως

who was of the city of Pantibblon:
then Megalarus of the same place
reigned eighteen sari: then Daos, the
shepherd, governed for the space of
ten sari; he was of Pantibblon; in
his time four double-shaped person-
ages came up out of the sea to land,
whose names were Euedocus, Eneu-
gamus, Eneuboulus, and Anementus:
afterwards in the time of Euedores-
chus appeared another Anodaphus.
After these reigned other kings, and
last of all Sisithrus: so that in the
whole, the number amounted to ten
kings, and the term of their reigns to
an hundred and twenty sari. (And
among other things not irrelative to
the subject, he continues thus con-
cerning the deluge :) After Euedores-
chus some others reigned, and then
Sisithrus. To him the deity Cronus
foretold that on the fifteenth day of
the month Desius there would be a
deluge of rain: and he commanded
him to deposit all the writings what-
ever which were in his possession, in
the city of the Sun in Sippara. Sisi-
thrus, when he had complied with
these commands, sailed immediately
to Armenia, and was presently in-

* μετ' οὗ, with acc. . . . ἤρξει Go. throughout.

† Μεγάλου A.

‡ διφυῖς Go.

§ Ἐνεβουλος Sc.

|| Ἀνωδώρεσχου Sc.

¶ Ἀνώ Δάφος Go.

** ὦν Go.—ὄ; Go. m.

†† ἄλλοι τοὶ τὲ A.—ἄλλοι δύο τε Anon. Dind.

‡‡ Δαίου Dind.

§§ πέμπτη ἐπὶ δέκα Go.

|||| Ἡλίου πόλει Go.

¶¶ Σισπάρουσι Dind.

*** ἔτη τελεῖα Go.

ἐπ' Ἀρμενίης ἀνέπλωε, καὶ παραντίκα μὲν* κατελάμβανε τὰ ἐκ τοῦ θεοῦ. τρίτη δὲ ἡμέρῃ ἐπεὶ ὕαν† ἐκόπασε, μετίει τῶν ὀρνίθων, πείρην ‡ ποιούμενος εἴ που γῆν ἴδοιεν τοῦ ὕδατος ἐκδύσαν· αἱ δὲ ἐκδεκομένου σφέας πελάγειος ἀμφιχανέος ἀπορέουσαι § ὄκη καθορμίσονται || παρὰ τὸν Σίσυδρον, ὀπίσω κομίζονται, καὶ ἐπ' αὐτὴν ¶ ἕτεραι.** ὡς δὲ τῆσι †† τρίτησιν ἐτύχουν, †† ἀπίκατο §§ γὰρ δὴ πηλοῦ καταπλεῖ τοὺς ταρσοὺς, θεοί μιν ||| εἰς ἀνδρῶπαν ἀφανίζουσι, τὸ δὲ πλοῖον ἐν Ἀρμενίῃ περὶ ἀπτα ξύλων ἀλεξιδάρμακα καὶ τοῖσιν ἐπιχωρίως παρείχετο.

OF THE TOWER OF BABEL.

Ἐντὶ δ' ¶¶ οἱ λέγουσι τοὺς πρώτους*** ἀνασχόντας βώμη τε καὶ μεγέθει χαννοθέντας καὶ δὴ θεῶν ††† καταφρονήσαντας ἀμείνονας εἶναι τύρσιν ἡλίβατον αείρειν, ††† ἢ νῦν Βαβυλῶν ἐσ-

* μὲν Α.

† πείρην Α.

|| ὀκείκα θορμίσονται Α.—ὄκηκα θορμίσονται Go. ¶ αὐτῆσι Go.

** ἰταῖραι Α. †† τισὶ Α. †† ἔτυχεν Α. §§ ἀπίκατο Α.

||| μὲν Α. ¶¶ Sc.—Ἐν τῇ δὴ Go. *** Sc. inserts ἐκ γῆς.

††† θεῶν Go.

† ἰπιτεῶν Α.—ἰπειτα, ὕαν Go.

§ ἀπορροῦσαι Α.

¶ αὐτῆσι Go.

†† ἔτυχεν Α.

§§ ἀπίκατο Α.

††† αείρειν Go.

τιν, ἥδη τε ἄσσαν εἶναι τοῦ οὐρανοῦ. καὶ τοὺς ἀνέμους θεοῖσι βωθέοντας* ἀνατρέψαι περὶ αὐτοῖσι τὸ μηχανήμα, τοῦ δὴ τὰ ἐρείπια † λέγεσθαι Βαβυλῶνα. τέως δὲ ὄντας ὁμογλώσσους ἐκ θεῶν πολύτροον ‡ φωνὴν ἐνέγκασθαι § μετὰ δὲ Κρόνον καὶ Τιτῆμι || συστήναι πόλεμον. ὁ δὲ τόπος ἐν ᾧ πύργον φηκοδόμησαν, νῦν Βαβυλῶν καλεῖται, δια τὴν σύγχυσιν τοῦ περὶ τὴν διάλεκτον πρώτον ἀναγρούς. Ἐβραῖοι γὰρ τὴν σύγχυσιν Βάβελ καλοῦσι.

winds assisted the gods, and overthrew the work upon its contrivers: and its ruins are said to be still at Babylon: and the gods introduced a diversity of tongues among men, who till that time had all spoken the same language: and a war arose between Cronus and Titan. The place in which they built the tower is now called Babylon, on account of the confusion of the tongues; for confusion is by the Hebrews called Babel.—Euseb. Præp. Evan. lib. 9.—Syncl. Chron. 44.—Euseb. Chron. 13.

* θεοὶ εἰσβάλλοντες MSS.

† Sc.—ἰρείπια Go.

‡ Go. m.—πολύτροον Go.—πολύτροον Sc.

§ Α.—ἐνέγκασθαι Go.—ἐνέγκασθαι Sc.

|| Sc.—τί τινι Α.—Τιτῆμι Go.

BEROSSUS:

FROM JOSEPHUS, &c.*

OF ABRAHAM.

ΜΕΤΑ τὸν κατακλυσμὸν δεκάτῃ γενεῇ, παρὰ Χαλδαίους τις ἦν δίκαιος ἀνὴρ, καὶ μέγας, καὶ τὰ οὐράνια ἔμπειρος.

AFTER the deluge, in the tenth generation, was a certain man among the Chaldæans renowned for his justice and great exploits, and for his skill in the celestial sciences.—*Euseb. Præp. Evan.* lib. 9.

OF NABONASAR.

Ἀπὸ δὲ Ναβονασάρου τοὺς χρόνους τῆς τῶν ἀστέρων κινήσεως Χαλδαῖοι ἠκρίβωσαν, καὶ ἀπὸ Χαλδαίων οἱ παρ' Ἑλλήσι μαθηματικὸν λαβόντες ἐπειδὴ Ναβόνασαρος συναγαγὼν τὰς πράξεις τῶν πρὸ αὐτοῦ βασιλέων, ἠφάνι-

From the reign of Nabonasar only are the Chaldæans (from whom the Greek mathematicians copy) accurately acquainted with the heavenly motions: for Nabonasar collected all the mementos of the kings prior to himself, and destroyed them, that the enumeration of the Chaldæan kings

* The various readings to some of the following extracts would, if they were all given, exceed the text in size. I have selected those which appear to be most material.

σεν, ὅπως ἀπ' αὐτοῦ ἡ καταρῖθμησις γίνεται τῶν Χαλδαίων βασιλέων.

might commence with him.—*Syncei. Chron.* 207.

OF THE DESTRUCTION OF THE JEWISH TEMPLE.

Τινὰ τρόπον πέμψας ἐπὶ τὴν Αἴγυπτον καὶ ἐπὶ τὴν ἡμετέραν γῆν τὸν υἱὸν τὸν ἑαυτοῦ Ναβουχοδονόσορον μετὰ πολλῆς δυνάμεως, ἐπέδθηπερ ἀφεστῶτας αὐτοὺς ἐπέδθητο πάντων ἐκράττησε, καὶ τὸν ναὸν ἐνέπρησε τὸν ἐν Ἱεροσολύμοις, ὅπως τε πάντα τὸν παρ' ἡμῶν λαὸν ἀναστήσας, εἰς Βαβυλῶνα μετέψκισεν. συνέβη δὲ καὶ τὴν πόλιν ἐρημωθῆναι χρόνον ἕτων εβδομήκοντα, μέχρι Κύρου τοῦ Περσῶν βασιλέως. κρατῆσαι δὲ (φησὶ) τὸν Βαβυλῶνον Αἴγυπτου, Συρίας, Φοινίκης, Ἀραβίας, πάντας δὲ ὑπερβαλλόμενον* ταῖς πράξεσι τοὺς πρὸ αὐτοῦ Χαλδαίων καὶ Βαβυλωνίων βασιλευνόντας.

He (Nabopollasar) sent his son Nabuchodonosor with a great army against Egypt, and against Judea, upon his being informed that they had revolted from him; and by that means he subdued them all, and set fire to the temple that was at Jerusalem; and removed our people entirely out of their own country, and transferred them to Babylon, and our city remained in a state of desolation during the interval of seventy years, until the days of Cyrus king of Persia. (He then says, that) this Babylonian king conquered Egypt, and Syria, and Phœnicia, and Arabia, and exceeded in his exploits all that had reigned before him in Babylon and Chaldæa.—*Joseph. contr. Appion.* lib. 1. c. 19.

OF NEBUCHADNEZZAR.

Ἀκούσας δὲ ὁ πατὴρ αὐτοῦ Ναβοπολλάσαρος, † ὅτι ὁ τεταγμένος σατράπης ἔντε ‡

When Nabopollasar his (Nabuchodonosor's) father, heard that the governor, whom he had set over Egypt,

* ὑπερβαλλόμενον MSS.

† Hud. m.—Ναβολάσσαρος Hud. from MSS.

‡ εἰ τῆ Go.

Αιγύπτῳ καὶ τοῖς περὶ τὴν Συρίαν τὴν Κοίλην καὶ τὴν Φοινίκην τόποις ἀποστάτης γέγονεν, οὐ δυνάμενος αὐτὸς ἔτι κακοπαθεῖν, συστήσας τῷ υἱῷ Ναβουχοδονοσόρῳ* ὄντι ἔτι ἐν ἡλικίᾳ † μέρη τινὰ τῆς δυνάμεως, ἐξέπεμψεν ἐπ' αὐτόν. || συμμίξας δὲ Ναβουχοδονοσόρος τῷ ἀποστάτῃ, καὶ παραταξάμενος, αὐτοῦ τε ἐκυριεύσεν, καὶ τὴν χώραν ἐξ ἀρχῆς ¶ ὑπὸ τὴν αὐτοῦ βασιλείαν ἐποίησεν. τῷ δὲ πατρὶ αὐτοῦ συνέβη Ναβοπολλασάρῳ, κατὰ τοῦτον τὸν καιρὸν ἀβρώσθησαντι, ἐν τῇ Βαβυλωνίῳ πόλει μεταλλάξαι τὸν βίον, ἔτη θεσσαλιεκάτι ἔικοσιν ἑννέα.**

Αἰσθόμενος δὲ μετ' οὐ πολὺ τὴν τοῦ πατρὸς τελευτὴν Ναβουχοδονοσόρος, καταστήσας τὰ κατὰ τὴν Αἴγυπτον πράγματα καὶ τὴν λοιπὴν χώραν, καὶ τοὺς αἰχμαλώτους Ἰουδαίων τε καὶ Φοινίκων καὶ Σύρων καὶ τῶν κατὰ τὴν Αἴγυπτον ἔθνων συντάξας τισὶ τῶν φίλων, μετὰ βαρυτάτης †† δυνάμεως καὶ τῆς λοι-

and the provinces of Colesyria and Phœnicia, had revolted, he was determined to punish his delinquencies, and for that purpose entrusted part of his army to his son Nabuchodonosor, who was then of mature age, † and sent him forth against the rebel: and Nabuchodonosor engaged and overcame him, and reduced the country again under his dominion. And it came to pass that his father, Nabopolassar, was seised with a disorder which proved fatal, and he died in the city of Babylon, after he had reigned nine and twenty years.

Nabuchodonosor, as soon as he had received intelligence of his father's death, set in order the affairs of Egypt and the other countries, and committed to some of his faithful officers the captives he had taken from the Jews, and Phœnicians, and Syrians, and the nations belonging to Egypt, that they might conduct them with that part of the forces which had heavy armour, together with the

* Ναβουχοδονοσόρῳ Dind.—Ναβουχοδονοσόρῳ Go.—Nabucodrossorus Eu. Ar.—Ναβουχοδονοσόρῳ A.—B.

† Lat.—Fab.—but a youth—Qy.

‡ Sync. omits this passage.

¶ ἰξάδης Eu.

** ἑ Jos. in Orig.

|| αὐτῶν Go.

†† τῆς Jos. in Orig.

πῆς ὠφελείας ἀνακομίζεω εἰς τὴν Βαβυλωνίαν, αὐτὸς ὁρμήσας* ὀλιγοστὸς παρεγένετο διὰ τῆς ἐρήμου εἰς Βαβυλῶνα. καταλαβὼν δὲ τὰ πράγματα διοικούμενα ὑπὸ Χαλδαίων, καὶ διατηρουμένην τὴν βασιλείαν ὑπὸ τοῦ βελτίστου αὐτῶν, κυριεύσας ἐξ ἰλοκλήρου † τῆς πατρικῆς ἀρχῆς. Τοῖς μὲν αἰχμαλώτοις παραγενόμενος συνέταξεν αὐτοῖς ἀποικίας ἐν τοῖς ἐπιτηδαιοτάτοις τῆς Βαβυλωνίας τόποις ἀποδείξει, αὐτὸς δὲ ἀπὸ τῶν ἐκ τοῦ πολέμου λαφύρων, τό τε Βήλου ἱερὸν καὶ τὰ λοιπὰ κοσμήσας φιλοτίμως. Τὴν τε ὑπάρχουσαν ἐξ ἀρχῆς πόλιν, καὶ ἐτέραν ἔξωθεν προσχαρισάμενος καὶ ἀνακαινήσας ‡ πρὸς τὸ μηκέτι δυνάσθαι τοὺς πολιορκούντας τὸν ποταμὸν ἀναστρέφοντας ἐπὶ τὴν πόλιν κατασκευάζειν, ὑπερεβάλετο τρεῖς μὲν τῆς ἔνθον πόλεως περιβόλους, τρεῖς δὲ τῆς ἔξω τούτων, τοὺς μὲν ἐξ ὀπίτης πλίνθου καὶ ἀσφάλτου, τοὺς δὲ ἐξ αὐτῆς τῆς πλίνθου. Καὶ τειχίσας ἀξιολόγως τὴν πόλιν, καὶ τοὺς πυλῶνας κοσμήσας ἱεροπρεπῶς, προσκατεσκεύα-

rest of his baggage, to Babylonia: in the mean time with a few attendants he hastily crossed the desert to Babylon. When he arrived there he found that his affairs had been faithfully conducted by the Chaldæans, and that the principal person among them had preserved the kingdom for him: and he accordingly obtained possession of all his father's dominions. And he distributed the captives in colonies in the most proper places of Babylonia: and adorned the temple of Belus, and the other temples, in a sumptuous and pious manner, out of the spoils which he had taken in this war. He also rebuilt the old city, and added another to it on the outside, and so far completed Babylon, that none, who might besiege it afterwards, should have it in their power to divert the river, so as to facilitate an entrance into it: and he effected this by building three walls about the inner city, and three about the outer. Some of these walls he built of burnt brick and bitumen, and some of brick only. When he had thus admirably fortified the city, and had magnificently adorned the gates, he added also a new palace to those in which his forefathers had dwelt, adjoining them, but exceeding them in height and splendor.

* ὁρμήσας A.

† ἀνακλήσας Vulg.—ἀνακαινίσας Dind.

‡ ἰλοκλήρως Go.

κην τοῖς πατρικοῖς βασιλείοις ἕτερα βασιλεία ἐχόμενα ἐκείνων, ὑπεραίροντα ἀνάστημα καὶ τὴν πολλὴν πολυτέλειαν. Μακρὸν* δ' ἴσως ἔσται ἐάν τις ἐξηγήται, πλὴν ὅντα γε εἰς† ὑπερβολὴν ὡς μεγάλα καὶ ὑπερήφανα, συντελέσθη ἡμέραις δεκαπέντε. ἐν δὲ τοῖς βασιλείοις τούτοις ἀναλήμματα‡ λίθινα ὑψηλὰ ἀμφικυδομήσας, καὶ τὴν ὄψιν ἀποδοῦς ὁμοιοτάτην τοῖς ὄρεσι, καταφυτεύσας δένδροσι παντοδαποῖς ἐξειργάσατο, καὶ κατασκευάσας τὸν καλούμενον κρεμαστὸν παράδεισον, διὰ τὸ τὴν γυναῖκα αὐτοῦ ἐπιδυμῆν τῆς ὀρέας διαδέσσεως, τετραμμένην ἐν τοῖς κατὰ τὴν Μηδῖαν§ τόποις.

OF THE CHALDEAN KINGS AFTER NEBUCHADNEZZAR.

Ναβουχοδονόσορος μὲν οὖν μετὰ τὸ ἀρξάσθαι τοῦ προειρημένου τείχους, ἐμπεσὼν εἰς ἀβήωστιαν, μετηλλάξατο τὸν βίον, βεβασιλευκῶς ἔτη τεσσαρακοντατρία. τῆς δὲ βασιλείας κύριος ἐγένετο ὁ υἱός

Any attempt to describe it would be tedious: yet notwithstanding its prodigious size and magnificence it was finished within fifteen days. In this palace he erected very high walks, supported by stone pillars; and by planting what was called a pensile paradise, and replenishing it with all sorts of trees, he rendered the prospect an exact resemblance of a mountainous country. This he did to gratify his queen, because she had been brought up in Media, and was fond of a mountainous situation.—*Joseph. contr. Appion. lib. 1. c. 19.—Syncl. Chron. 220.—Euseb. Præp. Evan. lib. 9.*

Nabuchodonosor, whilst he was engaged in building the above-mentioned wall, fell sick, and died after he had reigned forty-three years; whereupon his son Evilmerodachus succeeded him in his kingdom. His government however was conducted in an

* B. Dind.—μακρὰ Hud.—μακρὸν Go.

† Dind. and others omit γε εἰς.

§ Μηδῖαν Dind.

‡ ἀναλήματα Vulg.

αὐτοῦ Εὐεῖλμαράδουχος.* οὗτος προστάς τῶν πραγμάτων ἀνόμως καὶ ἀσελγῶς ἐπιβουλευθεὶς ὑπὸ τοῦ τὴν ἀδελφὴν ἔχοντος αὐτοῦ Νηριγλισσοόρου † ἀνιρέθη, βασιλεύσας ἔτη δύο.

Μετὰ δὲ τὸ ἀναρεθῆναι τοῦτον, διαδεξάμενος τὴν ἀρχὴν ὁ ἐπιβουλεύσας αὐτῷ Νηριγλισσοόρος, ἐβασίλευσεν ἔτη τέσσαρα.

Τούτου υἱὸς Λαβοροσοάρχου ‡ ἐκυρίευσεν μὲν τῆς βασιλείας παῖς ὢν μῆνας ἐννέα· ἐπιβουλευθεὶς δὲ, διὰ τὸ πολλὰ ἐμφαίνειν κακοήθειαν, ὑπὸ τῶν φίλων ἀπετυμπαίνισθη.

Ἀπολομένου δὲ τούτου, συνέλθοντες οἱ ἐπιβουλεύσαντες αὐτῷ, κοινῇ τὴν βασιλείαν περιέδθησαν Ναβοννήδῳ § τινὶ τῶν ἐκ Βαβυλωνῶνος, ὄντι ἐκ τῆς αὐτῆς ἐπισυστάσεως. || ἐπὶ τούτου τὰ περὶ τὸν ποταμὸν τείχη τῆς Βαβυλωνίαν πόλεως, ἐξ ὀπτιῆς πλίνθου καὶ ἀσφάλτου κατεκοσμήθη.

Οὔσης δὲ τῆς βασιλείας αὐτοῦ ἐν τῷ ἑπτακαιδεκάτῳ ἔτει, προεξελθὼς ¶ Κῦρος

illegal and improper manner, and he fell a victim to a conspiracy which was formed against his life by Neriglissoorus, his sister's husband, after he had reigned about two years.

Upon his death Neriglissoorus, the chief of the conspirators, obtained possession of the kingdom, and reigned four years.

He was succeeded by his son Laboroosarchodus who was but a child, and reigned nine months; for his misconduct he was seized by conspirators, and put to death by torture.

After his death, the conspirators assembled, and by common consent placed the crown upon the head of Nabonnedus, a man of Babylon, and one of the leaders of the insurrection. It was in his reign that the walls of the city of Babylon which defend the banks of the river were curiously built with burnt brick and bitumen.

In the seventeenth year of the reign of Nabonnedus, Cyrus came out of Persia with a great army, and having

* Εὐίλμαλόφουκος Eu.

† Νηριγλισσοόρου Eu.

‡ Λαβοροσοάρχου Al.—Χαβαιοσοαρχῶς Eu.

§ Ναουνηδῳ MS. El.—Ναβοννηδῳ Eu.

|| Eu. Hud.—ἰπιστάσεως Vulg.

¶ προεξελθὼς Eu.—εξεληλυθὼς Syn.

ἐκ τῆς Περσίδος μετὰ δυνάμειος πολλῆς, καὶ καταστρεψάμενος τὴν λοιπὴν Ἀσίαν* πᾶσαν, ἄρμησεν ἐπὶ τῆς Βαβυλωνίας. αἰσθόμενος δὲ Ναβόννηδος τὴν ἔφοδον αὐτοῦ, ἀπαντήσας μετὰ τῆς δυνάμειος καὶ παραταξάμενος, ἤττηθεις τῇ μαχη καὶ φυγῶν ἀλγιστὰς, συνεκλείσθη εἰς τὴν Βορσιππηῶν πόλιν. Κύρος δὲ Βαβυλῶνα καταλαβόμενος, καὶ συντάξας τὰ ἔξω τῆς πόλεως τεύχη κατασκάψαι, διὰ τὸ λίαν αὐτῷ πραγματικὴν καὶ δυσάλωτον φανῆναι τὴν πόλιν. Ἀνέζεξεν ἐπὶ Βόρσιππον, ἐκπολιορκήσων τὸν Ναβόννηδον. τοῦ δὲ Ναβοννήδου οὐχ ὑπομείναντος τὴν πολιορκίαν, ἀλλ' ἐγχειρήσαντος αὐτὸν, πρότερον χρησάμενος Κύρος φιλανθρώπως, καὶ δοῦς οἰκητήριον αὐτῷ Καρμανίαν, ἐξέπεμψεν ἐκ τῆς Βαβυλωνίας. Ναβόννηδος μὲν οὖν, τὸ λοιπὸν τοῦ χρόνου διαγενόμενος ἐν ἐκείνῃ τῇ χώρᾳ, κατέστρεψε τὸν βίον.

OF THE FEAST OF SACEA.

Βήρωσσοσ δὲ ἐν πρώτῳ Βαβυλωνιακῶν, τῷ Λωῶ, φησὶ, Berossus, in the first book of his Babylonian history, says ; That in the

* Βασιλίαν ἄπασαν Eu.

μῆνι ἐκαυδεκάτῃ ἄγεσθαι ἑορτὴν Σακέας προσαγορευομένην ἐν Βαβυλῶνι ἐπὶ ἡμέρας πέντε, ἐν αἷς ἕδος εἶναι ἄρχεσθαι τοὺς δεσπότας, ὑπὸ τῶν οἰκέτων, ἀφηγεῖσθαι τε τῆς οἰκίας ἕνα αὐτῶν ἐνδεδυκῆτα σὺλὴν ὁμοίαν τῇ βασιλικῇ, ὃν καλεῖσθαι Ζογανήν.

eleventh month, called Loos, is celebrated in Babylon the feast of Sacea for five days, in which it is the custom that the masters should obey their domestics, one of whom is led round the house, clothed in a royal garment, and him they call Zoganes.—*Athenæus*, lib. 14.

MEGASTHENES:

FROM ABYDENUS.

OF NEBUCHADNEZZAR.

ΑΒΥΔΑΝΟΣ ἐν τῇ Ἀσσυρίῳ γραφῇ, Μεγασθένης δὲ φησι. Ναβουκοδρόσορον Ἡρακλῆος* ἀλκιμώτερον γεγονότα ἐπὶ τε Λιβύην καὶ Ἰβηρίην στρατεῦσαι ταύτας δὲ χειρωσάμενον ἀπόδασμον αὐτέων εἰς τὰ δεξιὰ τοῦ πόντου κατοικήσαι. Μετὰ δὲ λέγεται πρὸς Χαλδαίων, ὡς ἀναβὰς ἐπὶ τὰ βασιλῆα κατασχεθεῖν θεῶν ὅτεφ δη. † φθεγγόμενος δὲ εἶπεν οὕτως. “ Ἐγὼ Ναβουκοδρόσορος, ὃ Βαβυλώνιοι, τὴν μέλλονσαν ὑμῖν προαγγέλλω συμφορὴν, τὴν οὔτε Βῆλος ἐμὸς πρόγονος, οὔτε βασιλεὺς Βῆλτις ἀποτρέψει μίρας πεῖσαι σθενοῦσι. ‡ ἤξει Πέρσης ἡμίονος τοῖσιν ὑμετέροισι δαίμοσι χρεώμενος συμμάχου-

* Ἡρακλῆος Eu.
‡ Sc.—ἀσθενοῦσιν Eu.

ABYDENUS, in his history of the Assyrians, has preserved the following fragment of Megasthenes, who says: That Nabucodrosorus, who become more powerful than Hercules, invaded Libya and Iberia, and when he had rendered them tributary, he extended his conquests over the inhabitants of the shores upon the right of the sea. It is moreover related by the Chaldæans, that as he went up into his palace he was possessed by some god; and he cried out and said: “ Oh! Babylonians, I, Nabucodrosorus, foretel unto you a calamity which must shortly come to pass, which neither Belus my ancestor, nor his queen Beltis, have power to persuade the Fates to turn away. A Persian mule shall come, and by the assistance of your gods shall impose upon

† Sc.—θεῶν, ὅτε ὠδή, Eu.

σιν ἐπάξει δὲ δουλοσύνην. οὐδὲ συναίτιος ἔσται Μήδης τὸ Ἀσσύριον αἰχμημα. ὡς εἶδε μιν πρόσθεν, ἢ δοῦναι τοὺς πολίτας, χάρυβδιν τινα ἢ θάλασσαν εἰσοδεξαμένην αἰστώσαι πρόβριζον, ἢ μιν ἄλλας ὁδοὺς στραφέντα φέρεσθαι διὰ τῆς ἐρήμου, ἵνα οὔτε ἄστυες, οὔτε πάτος ἀνθρώπων, θῆρες δὲ νόμον ἔχουσι, καὶ ὄρνιθες πλάζονται, ἐν τε πέτρῃσι καὶ χαράδρησι μῦνον ἀλώμενον ἐμέ τε πρὶν ἐξ* νόον βαλέσθαι ταῦτα, τέλεος ἀμείνονος κυρῆσαι.”

Ὁ μὲν δεσπίας παραχρῆμα ἠφάνιστο. ὁ δὲ οἱ παῖς Εὐιλμαλούρουχος ἐβασίλευε. τὸν δὲ ὁ κηδεστὴς ἀποκτείνας Νηριγλισάρης, λείπε παῖδα Λαβασσοδρασκον. τούτου δὲ ἀποθανόντος βιαιῶ μέρφ, Ναβαννιδοχον ἀποδείκνυσι βασιλέα, προσήκοντά οἱ οὐδέν. τῷ δὲ Κύρος ἐλὼν Βαβυλῶνα Καρμανῆς ἡγεμονίην δαρέεται.

(Καὶ περὶ τοῦ κτίσαι δὲ τὸν Ναβουχοδονόσορον τὴν Βαβυλῶνα, ὁ αὐτὸς ταῦτα γράφει) λέγεται δὲ πάντα μὲν ἐξ ἀρχῆς ὕδαρ εἶναι, θάλασσαν καλεομένην. Βῆλον δὲ σφεα παῦσαι, χώραν ἐκάστη ἀπονεύσαντα, καὶ Βαβυλῶνα

you the yoke of slavery: the author of which shall be a Mede, the vain glory of Assyria. Before he should thus betray my subjects, Oh! that some sea or whirlpool might receive him, and his memory be blotted out for ever; or that he might be cast out to wander through some desert, where there are neither cities nor the trace of men, a solitary exile among rocks and caverns where beasts and birds alone abide. But for me, before he shall have conceived these mischiefs in his mind, a happier end will be provided.”

When he had thus prophesied, he expired: and was succeeded by his son Evilmaluruchus, who was slain by his kinsman Neriglisares: and Neriglisares left Labassoarascus his son: and when he also had suffered death by violence, they crowned Nabannidochus, who had no connexion with the royal family; and in his reign Cyrus took Babylon, and granted him a principality in Carmania.

And concerning the rebuilding of Babylon by Nabuchodonosor, he writes thus: It is said that from the beginning all things were water, called the sea: that Belus caused this state of things to cease, and appointed to each its proper place: and he surrounded Babylon with a wall: but in process

* εις Eu.

τείχει περιβαλεῖν* τῷ χρόνῳ δὲ τῷ ἰκνευμένῳ ἀφανισθῆναι. τειχίσαι δὲ αὐτῶν Ναβουχοδονόσορον τὸ μέχρι τῆς Μακεδονίου ἀρχῆς διαμείναν ἐν χαλκώπυλον. Καὶ μετ' ἕτερα πιλέγει, Ναβουχοδονόσορος δὲ διαδεξάμενος τὴν ἀρχὴν, Βαβυλῶνα μὲν ἐτείχισε τριπλῶ περιβόλῳ, ἐν πεντεκαίδεκα ἡμέρησι, τὴν τε Ἀρμακάλην ποταμὸν ἐξήγαγεν, εὐστα κέρας Εὐφρητέω, τὴν τε Ἀκράκανον.* ὑπὲρ δὲ τῆς Σιππαρηνῶν πόλιος, λάκκον ὀρυξάμενος, περίμετρον μὲν τεσσαράκοντα παρασαγγέων, βιάσας δ' ὀργυῶν ἑικοσι, πύλας ἐπέστησεν, τὰς ἀνοίγοντες ἄρδισκον τὸ πεδίον καλέουσι δ' αὐτὰς Ἐχετογνωμόνας. † ἐπετείχισε δὲ καὶ τῆς Ἐρυθρῆς θαλάσσης τὴν ἐπίλυσιν, καὶ Τερηδόνα πόλιν ἐκτίσεν, κατὰ τὰς Ἀράβων εἰσβολὰς· τὰ τε βασιλῆα δένδροις ἤσκησε, κρημαστὰς παραδείσους ὀνομάσας.

* Eu. Ar. translates Ἀκράκανον, puteum, joining it with the succeeding paragraph.

† Eu. Ar. adds—quasi quandam voluntatem et affectum ex semetipsis habuissent.—Self-acting sluices.

of time this wall disappeared: and Nabuchodonosor walled it in again, and it remained so with its brazen gates until the time of the Macedonian conquest. And after other things he says: Nabuchodonosor having succeeded to the kingdom, built the walls of Babylon in a triple circuit in fifteen days; and he turned the river Armacale, a branch of the Euphrates, and the Acracanus: and above the city of Sippara he dug a receptacle for the waters, whose perimeter was forty parasangs, and whose depth was twenty cubits; and he placed gates at the entrance thereof, by opening which they irrigated the plains, and these they call Echetognomones (sluices): and he constructed dykes against the irruptions of the Erythræan sea, and built the city of Teredon to check the incursions of the Arabs; and he adorned the palaces with trees, calling them hanging gardens.—*Euseb. Præp. Evan.* lib. 10.—*Euseb. Chron.* 49.

SUPPLEMENTAL
FRAGMENTS AND EXTRACTS
ILLUSTRATIVE OF THE
CHALDÆAN HISTORY.

CHALDÆAN FRAGMENTS.

OF THE ARK:

FROM NICOLAUS DAMASCENUS.*

ΕΣΤΙΝ ὑπὲρ τὴν Μινυάδα
μέγα ὄρος κατὰ τὴν Ἀρμε-
νίαν, Βάρις † λεγόμενον· εἰς ὃ
πολλοὶ συμφυγόντας ἐπὶ τοῦ
κατακλυσμῶ ἰσχύοντες ἔχει πε-
ρισσώθησαι, καὶ τινὰ ἐπὶ λάρ-
ναχος ὀχρούμενον ἐπὶ τὴν ἀκρό-
ρειαν ὀκέϊλαι, ‡ καὶ τὰ λεί-
ψανα τῶν ξύλων ἐπὶ πολὺ
σωσθήσαι. γένοιτο δ' ἂν αὐτός,
ὃν τινὰ καὶ Μωσῆς § ἀνε-
γραψεν ὁ Ἰουδαίων νομοθέ-
της.

THERE is above Minyas in the land
of Armenia a very great mountain
which is called Baris; to which, it is
said, that many persons retreated at
the time of the deluge, and were
saved; and that one in particular was
carried thither in an ark, and was
landed on its summit, and that the
remains of the vessel were long pre-
served upon the mountain. Perhaps
this was the same individual of whom
Moses the legislator of the Jews has
made mention.—*Jos. Ant. Jud.* I. 3.
—*Euseb. Præp. Evan.* 9.

* Nicolaus Damascenus, a writer of Damascus about the age of Augustus. His fragments have been republished by Orellius. Leipzig.

† Baris signifies a ship. Walknaer's dissertation upon the word Baris may be found in the Preface to Valpy's edition of Stephans Thesaurus, p. 322. Epiphanius styles the mountain Lubar one of the mountains of Ararat; the Zendavesta calls it Albordi.

‡ οἰκέλαι Eu.

§ Μωσῆς Eu.

OF THE DISPERSION :

FROM HESTIÆUS.

ΤΩΝ δὲ ἱερέων τοὺς διασωθέντας τὰ τοῦ Ἐνυαλίου Διὸς ἱερόματα λαβόντας εἰς Σενάαρ τῆς Βαβυλωνίας ἐλθεῖν. Σκίδναι δὴ τὸ λοιπὸν ἐντεῦθεν ὑπὸ τῆς ἀλλογλωσσίας* τὰς ἀποικίας ποιησάμενοι πανταχοῦ· καὶ ἣν ἕκαστι κατελάμβανον τὴν ἐντυγχάνουσαν, καὶ εἰς ἣν αὐτοὺς ἦγεν ὁ Θεός.

THE priests who escaped took with them the implements of the worship of the Enyalian Jove, and came to Senaar in Babylonia. But they were again driven from thence by the introduction of a diversity of tongues: upon which they founded colonies in various parts, each settling in such situations as chance or the direction of God led them to occupy.—*Jos. Ant. Jud. I. c. 4.—Euseb. Præp. Evan. 9.*

OF THE TOWER OF BABEL :

FROM ALEXANDER POLYHISTOR.

ΣΙΒΥΛΛΑ δὲ φησιν, ὁμοφώνων ὄντων πάντων ἀνθρώπων, τινὰς τούτων πύργον ὑπερμεγέθη οἰκοδομήσαι, ὅπως εἰς τὸν οὐ-

THE Sibyl says: That when all men formerly spoke the same language; some among them undertook to erect a large and lofty tower, that they

* ὁμογλωσσίας τὰς συνοικίας Eu. which is preferred by Bryant, who translates it, "And mankind being as yet all of one language made their settlements in various parts, &c."—Bochart proposes πολυγλωσσίας. I see no necessity for rejecting the original.

ρανὸν ἀναβῶσι. τοῦ δὲ Θεοῦ ἀνέμους ἐμφυσήσαντος ἀνατρέψαι αὐτοὺς, καὶ ἰδίαν ἐκάστῳ φωνὴν δοῦναι, διὸ δὴ Βαβυλῶνα τὴν πόλιν κληθήσεται. μετὰ δὲ τὸν κατακλυσμὸν Τιτᾶνα καὶ Προμηθεῖα γενέσθαι.

might climb up into heaven. But God* sending forth a whirlwind, confounded their design, and gave to each tribe a particular language of its own: which is the reason that the name of that city is Babylon. After the deluge lived Titan and Prometheus; when Titan undertook a war against Cronus.†—*Sync. 44.—Jos. Ant. Jud. I. c. 4.—Eus. Præp. Evan. 9.*

OF THE TOWER AND TITANIAN WAR :

FROM THE SIBYLLINE ORACLES.‡

Ἄλλ' ὅπῃταν μέγαλοιο Θεοῦ τελέονται ἀπειλαί,
Ἄς ποτ' ἐπηκέλιθσε βροτοῖς οἱ πύργον ἔτευξαν,
Χώρα ἐν Ἀσσυρίῃ ὁμόφωνοι δ' ἦσαν ἅπαντες,

But when the judgments of the Almighty God
Were ripe for execution; when the Tower
Rose to the skies upon Assyria's plain,

* In the Armenian "Deus autem omnipotens," which agrees with the text of the Sibylline verses in the following page. Josephus and Eusebius have the plural Θεοί, Gods.

† The last paragraph is not in the Greek copies, but the Armenian is as follows:—"Post diluivium autem Titan et Prometheus exstiterunt; ubi quidem Titan adversus Cronum (scil. Saturnum) bellum movebat."

‡ The translation is from the fourth volume of Bryant's Mythology, who has the following remarks upon the fragment.—"It has been borrowed by some Hellenistic Jew, or Gnostic, and inserted amid a deal of trash of his own composing. The superior antiquity of that part which I have laid before the reader, is plain from its being mentioned by Josephus. Some lines are likewise quoted by Athenagoras, and Theophilus Antiochenus. But there are passages afterwards which relate to circumstances of late date; such as were in time much inferior to the age of Athenagoras; and still farther removed from the æra of Josephus."

Καὶ βούλοντ' ἀναβῆν' εἰς οὐρανὸν ἀσπερέντα,
 Αὐτίκα ἀθάνατος (μεγάλην ἐπέθηκεν ἀνάγκην)*
 Πνεύμασιν. αὐτὰρ ἔπειτ' ἄνεμοι μέγαν ἐψόδι πύργον
 Ῥέψαν, καὶ θνητοῖσιν ἐπ' ἀλλήλοισ ἐριν ἄρσαν,
 Τοῦνεκά τοι Βαβυλῶνα βροτοὶ τίλει οὔνομ' ἔθεντο.
 Αὐτὰρ ἐπεὶ πύργος τ' ἔπεσε, γλώσσαι τ' ἀνθρώπων
 Παντοδαπαῖς φωναῖσι διέστρεφον, αὐτὰρ ἅπασα
 Γαῖα βροτῶν πληροῦτο μερίζομένον βασιλῆαν.

And all mankind one language only knew :
 A dread commission from on high was given
 To the fell whirlwinds, which with dire alarms
 Beat on the Tower, and to its lowest base
 Shook it convulsed. And now all intercourse,
 By some occult and overruling power,
 Ceased among men: by utterance they strove
 Perplexed and anxious to disclose their mind ;
 But their lip failed them ; and in lieu of words
 Produced a painful babbling sound: the place
 Was thence called Babel ; by th' apostate crew
 Named from the event. Then severed far away
 They sped uncertain into realms unknown :
 Thus kingdoms rose ; and the glad world was filled.

She then mentions Cronus, Titan, and Jäpetus, as the three sons of the patriarch governing the world in the tenth generation after the deluge, thus,

Καὶ τότε δὴ δεκάτῃ γενεῇ μερόπων ἀνθρώπων,
 Ἐξ οὔπερ κατακλισμὸς ἐπὶ προτέρους γένετ' ἄνδρας,
 Καὶ βασίλευσε Κρόνος, καὶ Τιτᾶν, Ἰαπετός τε,

The triple division of the earth is afterwards mentioned, over which each of the patriarchs ruled in peace.

Τρίσσαι δὴ μέρειδες γαίης κατὰ κλήρον ἐκάστοῦ,

* Omitted in Gallæus ; Bryant inserts it.

Καὶ βασίλευσεν ἕκαστος ἔχων μέρος, οὐδὲ μάχοντο*

Then the death of Noah, and lastly the war between Cronus and Titan.

Καὶ μαχέσαντο Κρόνος Τιτᾶν τε πρὸς αὐτούς.

OF SCYTHISM AND HELLENISM.

FROM EPIPHANIUS.*

ΠΡΩΤΟΝ μὲν αἱ τῶν αἰρέ-
 σέων πασῶν μητέρες τε καὶ
 πρωτότυποι καὶ ὀνομασίαι,
 ἔξ ὧν μητέρες πέντε αἱ ἄλλαι
 ἐφύησαν, καὶ εἴσιν αὐταὶ πρῶ-
 ται τέσσαρες.

Πρώτη, Βαρβαρισμὸς, ἣ τις
 κατ' ἑαυτὴν ἔστι, διαρχέσα-
 σα ἀφ' ἡμερῶν τοῦ Ἀδάμ ἐπὶ
 δέκα γενεάς, ἕως τοῦ Νῶε.
 Βαρβαρισμὸς δὲ κέκληται, ἀπὸ
 τοῦ μὴ τοὺς ἀνθρώπους ἀρχη-
 γόν τινα ἔχειν, ἣ μίαν συμφω-
 νίαν, ἀλλ' ὅτι πᾶς τις ἑαυτῷ
 ἐστοίχει, καὶ νόμος ἑαυτῷ
 κατὰ τὴν προτίμησιν τοῦ ἰδίου
 βουλήματός ἐγίνετο.

THE parents of all the heresies, and the prototypes from which they derive their names, and from which all other heresies originate, are these four primary ones.

The first is Barbarism, † which prevailed without a rival from the days of Adam through ten generations to the time of Noah. It is called Barbarism, because men had no rulers, nor submitted to any particular discipline of life ; but as each thought proper to prescribe to himself, so he was at liberty to follow the dictates of his own inclination.

* The following extract from Epiphanius is given also in the Paschal Chronicle in disjointed fragments. I have endeavoured to give the spirit of it as it may be gathered from a comparison of Epiphanius, Cedrenus and the Paschal Chronicle.

† Qy. Patriarchism ?

Δευτέρα Σκυθισμὸς ἀπὸ τῶν ἡμερῶν τοῦ Νῶε, (μετὰ τὸν κατακλισμὸν, καὶ μετέπειτα) ἄχρι τῆς τοῦ πύργου οἰκοδομῆς καὶ Βαβυλῶνος. καὶ μετὰ τὸν τοῦ πύργου χρόνον ἐπὶ ὀλίγοις ἔτεσιν, τουτέστι Φαλέκ καὶ Ῥαγαῦ. Οἱ τινες ἐπὶ τὸ τῆς Εὐρώπης κλίμα νενεκότες τῶν τῆς Σκυθίας μέρει, καὶ τοῖς αὐτῶν ἔθουσι προσεκρίθησαν, ἀπὸ τῆς τοῦ Θήρα ἡλικίας, καὶ ἐπέκεινα· ἐξ οὐπερ οἱ Θράκες γεγόνασι.

Τρίτη, Ἑλληνισμὸς ἀπὸ τῶν χρόνων τοῦ Σερούχ, ἐναρξάμενος, διὰ τοῦ τῆς εἰδωλολατρίας, καὶ ὡς ἐστοίχουντο* τμηκαῦτα ἕκαστος κατὰ τινα δεσιδαιμονίαν, ἐπὶ τὸ μᾶλλον πολιτικώτερον καὶ ἐπὶ ἔθῃ, καὶ δεσμὸς εἰδώλων τάττεσθαι τὰ τῶν ἀνδράπων γένῃ. Οἷς τότε στοιχίσαντες ἐποίουν † διὰ χρωμάτων γράφοντες τὴν ἀρχὴν, καὶ ἀπεικάζοντες ‡ τοὺς πάλαι παρ' αὐτοῖς τετιμημένους, ἢ τυράνους ἢ ἡγῆμονας, ἢ τινὰς τὶ δρᾶσαντας ἐν τῶ βίῳ, μνήμης τι δοκοῦν ἄξιον δι' ἀλλοτρίου τε, ἢ σωματῶν εὐρωστίας.

* Epiphanius divides the word thus, ἰστοιχοῦν τὸ, and in the following passage places the full stop after δεσμὸς, and a comma after γένῃ, introducing after εἰδώλων the words μὲν τοῖ γε ἐναρξάμενα. I have in the whole passage followed the Paschal Chronicle.

† εἰσωποῦν Ερ.

‡ ἀπεικονίζοντες Ερ.

The second is Scythism which prevailed from the days of Noah and thence downwards to the building of the tower and Babylon, and for a few years subsequently to that time, that is to the days of Phalec and Ragau. But the nations which incline upon the borders of Europe continued addicted to the Scythic heresy, and the customs of the Scythians to the age of Thera, and afterwards; of this sect also were the Thracians.

The third is Hellenism, which originated in the days of Seruch with the introduction of idolatry: and as men had hitherto followed each some demonolatrous superstition of his own, they were now reduced to a more established form of polity, and to the rites and ceremonies of idols. And the followers of this began with the use of painting, making likenesses of those whom they had formerly honoured, either kings or chiefs, or men who in their lives had performed actions which they deemed worthy of record, by strength or excellence of body.

Αἰγύπτιοι δὲ ἡμοῦ καὶ Βαβυλώνιοι, καὶ Φρύγες καὶ Φοίνικες ταυτησὶ τῆς θρησκείας πρώτοι εἰσηγηταὶ γεγονόνασι ἀγαματοποιίας τε καὶ μυστηρίων, ἀφ' ὧν τὰ πλείστα εἰς Ἑλλάδας μετηνέχθη ἀπὸ τῆς Κέκροπος ἡλικίας, καὶ καθεξῆς. Μετέπειτα δὲ καὶ Ἰστέρω πολὺ, τοὺς περὶ Κρόνον καὶ Ῥέα, Δία τε καὶ Ἀπόλλωνα, καὶ καθεξῆς θεοὺς ἀναγορεύσαντες.

The following extract is given in Epiphanius preceding the above.

ΕΠΕΙΤΑ δὲ ἀπὸ τῶν χρόνων τοῦ Θάβρα τοῦ πατρὸς Ἀβραάμ, καὶ δι' ἀγαλμάτων τῶν πλάνῃ τῆς εἰδωλολατρίας εἰσηγησάμενοι, τοὺς ἑαυτῶν προπάτορας δι' ἀπεικονισμῶν τετιμηκότες, καὶ τοὺς προ' αὐτῶν τετελευτηκότας τεχνησάμενοι. ἐκ κεραμεικῆς ἐπισήμης τὸ πρῶτον, ἔπειτα ἐκάστης τέχνης μιμησάμενης, οἰκοδόμοι μὲν λίθου ἔξασαντες, ἀργυροκόποι δὲ, καὶ χρυσοκόποι, διὰ τῆς ἰδίας ὕλης τεκτῆνάζοντες, οὕτω καὶ τέκτονες, καὶ οἱ καθεξῆς.

The Egyptians, and Babylonians, and Phrygians, and Phoenicians were the first propagators of this superstition of making images, and of the mysteries: from whom it was transferred to the Greeks from the time of Cecrops downwards. But it was not till afterwards and at a considerable interval that Cronus and Rhea, Zeus and Apollo, and the rest were esteemed and honoured as gods.

AND from the times of Tharra the father of Abraham, they introduced images and all the errors of idolatry; honouring their forefathers, and their departed predecessors with effigies which they fashioned after their likeness. They first made these effigies of earthen ware, but afterwards according to their different arts they sculptured them in stone, and cast them in silver and gold, and wrought them in wood, and all kinds of different materials.

OF HELLENISM:

FROM CEDRENUS.

ΕΚ τῆς 'φυλῆς του 'Ιάφεθ ἐγεννήθη Σερούχ, ὅστις πρῶτος ἤρξατο τοῦ Ἑλληνισμοῦ, καὶ τοῦ δόγματος τῆς εἰδωλολατρείας. Αὐτὸς γὰρ, καὶ οἱ σὺν αὐτῷ τοὺς πάλαι γενομένους ἢ πολεμιστὰς, ἢ ἡγεμόνας, καὶ τι πράξαντας ἀνδρίας ἢ ἀρετῆς ἄξιον ἐν τῷ βίῳ τοῦ μνημονεύσθαι, καὶ ὡς ὄντας αὐτῶν προπάτορας ἀνδριάσι στηλῶν ἐτίμησαν, καὶ ὡς θεοὺς προσεκύνουν αὐτοὺς καὶ ἐδυσίαζον. Οἱ δὲ μετὰ ταῦτα ἄνθρωποι ἀγνοοῦντες τὴν τῶν προγόνων γνώμην, ὅτι ὡς προπάτορας καὶ ἀγαθῶν εὐρετὰς ἐτίμησαν μνήμαις μόναις, ὡς θεοὺς ἐπουρανίους ἐτίμων, καὶ ἐδυσίαζον αὐτοῖς. Ἦν δὲ τὸ τῆς ἀποθεώσεως σχῆμα τοιοῦτον. Ἐν ταῖς ἱερατικαῖς αὐτῶν βίβλοις ἐτάσσοντο τὰ ὄνόματα αὐτῶν μετὰ τελευτῆν, καὶ κατ' ἐκεῖνον τὸν καιρὸν ἐορτὴν αὐτῷ ἐπετέλου, λέγοντες τὰς αὐτῶν ψυχὰς εἰς τὰς τῶν μακάρων νήσους ἵεναι, καὶ μηκέτι κρίνεσθαι ἢ καίεσθαι πυρί.

OF the tribe of Japhet was born Seruch, who first introduced Hellenism and the worship of idols. For he and those who concurred with him in opinion honoured their predecessors whether warriors or leaders, or characters renowned during their lives for valour or virtue with columnar statues, as if they had been their progenitors, and tendered to them a species of religious veneration as a kind of gods and sacrificed. But after this their successors, overstepping the intention of their ancestors that they should honour them as their progenitors and the inventors of good things with monuments alone, honoured them as heavenly gods and sacrificed to them as such. And the following was the form of their canonization: they inscribed their names after their decease in their sacred books and established a festival to each at certain seasons, saying that their souls had departed to the islands of the blessed and were never condemned or burnt with fire.

OF THE TOWER OF BABEL AND ABRAHAM:

FROM EUPOLEMUS.

ΠΟΛΙΝ Βαβυλῶνα πρῶτον μὲν κτισθῆναι ὑπὸ τῶν διασωθέντων ἐκ τοῦ κατακλυσμοῦ, εἶναι δὲ αὐτοὺς γίγαντας, ἀνοδομεῖν δὲ τὸν ἱστορούμενον πύργον. πεσόντος δὲ τούτου ὑπὸ τῆς τοῦ θεοῦ ἐνεργείας, τοὺς γίγαντας διασπαρῆναι κατ' ὅλην τὴν γῆν.

THE city of Babylon owes its foundation to those who were saved from the catastrophe of the deluge: they were the Giants, and they built the tower which is noticed in history. But the tower being overthrown by the interposition of God, the Giants were scattered over all the earth.

Δεκάτη δὲ γενεᾷ (φησιν) ἐν πόλει τῆς Βαβυλωνίας Καμαρίνη, ἣν τινας λέγουσιν πόλιν Οὐρίνη, εἶναι δὲ μεθερμηνευσμένην, Χαλδαίων πόλιν, ἐν τρισκαιδεκάτῃ γενέσθαι Ἀβραάμ γενεᾷ, εὐγενεῖα καὶ σοφίᾳ πάντας ὑπερβεβηκότα, ὃν δὴ καὶ τὴν ἀστρολογίαν καὶ Χαλδαϊκὴν εὐρεῖν, ἐπὶ τε τὴν εὐσέβειαν ὀρήσαντα εὐαρεσθῆναι τῷ θεῷ. Τοῦτον δὲ διὰ τὰ προστάγματα τοῦ θεοῦ εἰς Φοινίκην ἐλθόντα κατοικήσαι, καὶ τροπὰς ἡλίου καὶ σελήνης καὶ τὰ ἄλλα πάντα διδάξαντα τοὺς Φοίνικας, εὐαρεσθῆναι τῷ βασιλεῖ αὐτῶν.

He says moreover that in the tenth generation in the city Camarina of Babylonia, which some call the city Urie, and which signifies a city of the Chaldæans, the thirteenth in descent lived Abraham, of a noble race, and superior to all others in wisdom; of whom they relate that he was the inventor of astrology and the Chaldæan magic, and that on account of his eminent piety he was esteemed by God. It is further said, that under the directions of God he removed and lived in Phœnicia, and there taught the Phœnicians the motions of the sun and moon and all other things; for which reason he was held in great reverence by their King.—Euseb. *Præp. Evan.* 9.

OF ABRAHAM :

FROM NICOLAUS DAMASCENUS.

ΑΒΡΑΜΗΣ* ἐβασίλευσε Δαμασκῶν, ἔπηλυσ ἐν στρατῷ ἀφυγμένους ἐκ τῆς γῆς τῆς ὑπὲρ Βαβυλῶνος † Χαλδαίων λεγομένης. μετ' οὐ πολὺν χρόνον ἐξαιαστὰς καὶ ἀπὸ ταύτης τῆς χώρας ἐν τῷ σφετέρῳ λαῷ εἰς τὴν τότε μὲν Χανααίαν λεγομένην, νῦν δὲ Ἰουδαίαν μετέθηκε, καὶ οἱ ἀπ' ἐκείνου πληθύναντες, περὶ ὧν ἐν ἐτέρῳ λόγῳ διέξομαι τὰ ἱστορούμενα. Τοῦ τε Ἀβράμου ἔτι καὶ νῦν ἐν τῇ Δαμασκήνῃ τὸ ὄνομα δοξάζεται, καὶ κώμη ἀπ' αὐτοῦ δεικνύται, Ἀβράμου οἰκησι; λεγομένη. ‡

ABRAM was king of Damascus, and he came thither as a stranger with an army from that part of the country which is situated above Babylon of the Chaldæans : but after a short time he again emigrated from this region with his people and transferred his habitation to the land, which was then called Cananæa, but now Judæa, together with all the multitude which had increased with him; of whose history I shall give an account in another book. The name of Abram is well-known even to this day in Damascus : and a village is pointed out which is still called the House of Abram.—*Euseb. Præp. Evan.* 9.—*Jos. Ant. Jud.* 1. 7.

* Ἀβραάμης Eu.—Ἀβραμος Vat.

† Βαβυλῶνα Eu.

‡ It is doubtful whether the concluding sentence is that of Nicolaus Damas, or of Josephus: It is given in Eusebius.

OF BELUS :

FROM EUPOLEMUS.

ΒΑΒΥΛΩΝΙΟΤΣ γὰρ λέγειν πρῶτον γενέσθαι Βῆλον, ὃν εἶναι Κρόνον. Ἐκ τούτου δὲ γενέσθαι Βῆλον, καὶ Χαναὰν τοῦτον δὲ τὸν Χαναὰν γενῆσαι τὸν πατέρα τῶν Φοινίκων. Τοῦτον δὲ Χαὺμ υἱὸν γενέσθαι, ὃν ὑπὸ τῶν Ἑλλήνων λέγεσθαι Ἀσβολον πατέρα δὲ Αἰθιοπίαν ἀδελφὸν δὲ τοῦ Μεστραίμου, πατέρα Αἰγυπτίων. Ἑλληνας δὲ λέγειν τοῦ Ἀτλαντα εὐρηκέναι ἀστρολόγισαν.

FOR the Babylonians say that the first was Belus, who is the same as Cronus. And from him descended Belus and Chanaan; and this Chanaan was the father of the Phœnicians. Another of his sons was Chum, who is called by the Greeks Asbolus, the father of the Ethiopians, and the brother of Mestram, the father of the Egyptians. The Greeks say, moreover, that Atlas was the discoverer of astrology.—*Eus. Pr. Ev.* lib. IX.

FROM THALLUS.

ΚΑΙ γὰρ Βῆλου τῶν Ἀσσυρίων βασιλεύσαντος, καὶ Κρόνου τοῦ Τιτᾶνος Θάλλος μέμνηται, φάσκων τὸν Βῆλον πεπολημηνέναι ἐν τοῖς Τιτάσι πρὸς τὸν Δία, καὶ τοῖς ἐν αὐτῷ θεοῖς λεγομένοις, ἐνθα φησιν, καὶ ὁ Γύγος ἐπτηθεὶς ἔφυγεν εἰς Ταρτησσόν.

THALLUS makes mention of Belus, the king of the Assyrians, and Cronus the Titan; and says that Belus, with the Titans, made war against Zeus and his compeers, who are called Gods. He says, moreover, that Gyngus was smitten, and fled to Tarsessus.

Κατὰ γὰρ τὴν Θάλλου ἱστορίαν, ὁ Βῆλος προγενέστερος εὐρίσκεται τοῦ Ἰλιακοῦ πολέμου ἔτεσι τ.β'.*

According to the history of Thallus, Belus preceded the Trojan war 322 years.—*Theoph. ad Aut.* 281, 282.

* ἢ καὶ λ' ΑΙ.

OF THE ASSYRIAN EMPIRE :

FROM CTESIAS.

ΠΑΡΑΠΑΗΣΙΩΣ δὲ τούτῳ καὶ οἱ λοιποὶ βασιλεῖς, παῖς παρὰ πάτρος διαδεχόμενος τὴν ἀρχὴν, ἐπὶ γενεὰς τριάκοντα ἐβασίλευσαν, μέχρι Σαρδαναπάλου. Ἐπὶ τούτου γὰρ ἡ τῶν Ἀσσυρίων ἡγεμονία μετέπεσεν εἰς Μήδους, ἕτη διαμείνασα πλείω τῶν χιλίων καὶ τριακοσίων, ἔτι δ' ἕξηκοντα,* καθάπερ φησὶ Κτησίας ὁ Κνίδιος ἐν τῇ δευτέρῃ βίβλῳ.

FROM DIODORUS SICULUS.

Ἡ μὲν οὖν ἡγεμονία τῶν Ἀσσυρίων ἀπὸ Νίνου διαμείνασα μὲν τριάκοντα γενεάς, ἕτη δὲ πλείω τῶν χιλίων καὶ τετρακοσίων, ὑπὸ Μήδων κατελύθη τὸν προειρημένον τρόπον.

FROM HERODOTUS.

ΑΣΣΥΡΙΟΝ ἀρχόντων τῆς ἀνω Ἀσίας ἐπ' ἕτεα εἴκοσι καὶ πεντακό α, πρῶτοι ἀπ' αὐτῶν Μῆδοι ἤρξαντο ἀπίστασθαι.

IN like manner all the other kings succeeded, the son receiving the empire from his father, being altogether thirty in their generations to Sardanapalus. In his time the empire passed to the Medes from the Assyrians, having remained with them upwards of 1360* years, according to the account of Ctesias the Cnidian, in his second book.—*Diod. Sic. lib. II. p. 77.*

IN the manner above related, the empire of the Assyrians, after having continued from Ninus thirty descents, and more than 1400 years, was finally dissolved by the Medes.—*Diod. Sic. lib. II. p. 81.*

THE Medes were the first who began the revolt from the Assyrians after they had maintained the dominion over Upper Asia for a period of 520 years.—*Lib. I. c. 95.*

* The Armenian omits the sixty years.

OF NABOPOLASAR :

FROM ALEXANDER POLYHISTOR.*

ΤΟΥΤΟΝ (Ναβοπολάσαρον) ὁ Πολύιστωρ Ἀλέξανδρος Σαρδανάπαλον καλεῖ πέμψαντα πρὸς Ἀστυάγην Σατράπην Μηδείας, καὶ τὴν θυγατέρα αὐτοῦ Ἀμιύτην λαβόντα νύμφην εἰς τὸν υἱὸν αὐτοῦ Ναβουχοδονόσορ. οὗτος στρατηγὸς ὑπὸ Σάρακος τοῦ Χαλδαίων βασιλέως σταλείς, κατὰ τοῦ αὐτοῦ Σάρακος εἰς Νίνον ἐπιστρατεύει. οὗ τὴν ἔφοδον πτοηθεὶς ὁ Σάρακος ἑαυτὸν σὺν τοῖς βασιλείοις ἐνέπρησεν. καὶ τὴν ἀρχὴν Χαλδαίων παρέλαβεν ὁ αὐτὸς Ναβοπολάσαρος ὁ τοῦ Ναβουχοδονοσέρου πατήρ.

NABOPOLASAR, whom Alexander Polyhistor calls Sardanapallus, sent to Astyages the Satrap of Media, and demanded his daughter Amuïtes in marriage for his son Nabuchodonosor. He was the commander of the army of Saracus King of the Chaldæans, and, having been sent upon some expedition, turned his arms against Saracus and marched against the city of Ninus (Nineveh). But Saracus confounded by his advance set fire to his palace and burnt himself in it. And Nabopolasar obtained the empire of the Chaldæans: he was the father of Nabuchodonosor.—*Euseb. Chron. 46.*

OF THE CHALDÆAN AND ASSYRIAN KINGS :

FROM ALEXANDER POLYHISTOR.

VERUM hæc quoque Polyhistor IN addition to the above Polyhistor continues thus: After nempe post diluvium Chaldæorum regionem Evexius tenebat session of the country of the

* This and the following fragments of Alexander Polyhistor are most probably extracts from the history of Berossus.

neris quatuor. Ac post eum filius ejus Comosbelus imperium suscepit per neros quatuor, et sossos quinque. A Xisuthro vero, et a diluvii tempore usque ad illud, quo Medi Babylonem ceperunt, reges omnino LXXXVI. Polyhistor recenset, atque unumquemque ex Berossi volumine nominatim memorat: tempus vero omnium eorum numero annorum trium myriadum et tribus milibus uno et nonaginta comprehendit. Deinde vero post eos, cum ita firmiter stabiliti erant, repente Medi copias adversus Babylonem comparabant, ut caperent eam, atque ex se ipsis Tyrannos ibi constituerent.

Deinde nomina quoque Medorum tyrannorum ponit, VIII. numero: quorum anni cxxiv et rursum reges undecim, annosque. . . Postea Chaldæorum reges XLIX, et annos CCCCLVIII. Deinde Arabum IX reges, et annos CCXLV. Post quos annos etiam ipsam Semiramidem in Assyrios dominatam esse tradit. Atque iterum minute enumerat nomina regum XLV, adsignans illis annos DXXVI.

Chaldæans during a period of four neri. And he was succeeded by his son Comosbelus, who held the empire four neri and five sossi. But from the time of Xisuthrus and the deluge, to that at which the Medes took possession of Babylon, there were altogether eighty-six kings. Polyhistor enumerates and mentions each of them by name from the volume of Berossus: the duration of the reigns of all which kings comprehends a period of thirty-three thousand and ninety-one years. But when their power was thus firmly established, the Medes suddenly levied forces against Babylon to surprise it, and to place upon the throne kings chosen from among themselves.

He then gives the names of the Median Kings, 8 in number, who reigned during the period of 224 years: and again 11 Kings during . . . years. Then 49 Kings of the Chaldæans 458 years. Then 9 Kings of the Arabians 245 years. After all these successive periods of years he states that Semiramis reigned over the Assyrians. And again minutely enumerates the names of 45

Post quos, inquit, rex Chaldæorum fuit, cui nomen Phulus; de quo item Hebræorum quoque historia meminit, Phulum denominans, quem in terram Judæorum venisse aiunt.

Kings, assigning to them a term of 526 years. After whom, he says there was a King of the Chaldæans, whose name was Phulus: Of whom also the historical writings of the Hebrews make mention under the name of Phulus (Pul) who they say invaded the country of the Jews.—*Eu. Ar. Chron.* 39.

OF SENECHERIB:

FROM ALEXANDER POLYHISTOR.

POSTQUAM regnasset frater Senacharibi, et deinde postquam Acises in Babylonios dominatus esset, et nec dum triginta quidem diebus regnum tenuisset, a Marodach Baladano occisus est; et Marodach Baladano per vim (regnum) tenuit sex mensibus: eum vero interficiens regnabat quidam cui nomen Elibus. Verum tertio regni ejus anno Sennecheribus rex Assyriorum exercitum conflabat adversus Babylonios, proelioque cum iis commisso vicit, et captum una cum amicis, in terram Assyriorum perducere jussit. In Babylonios ergo

AFTER the reign of the brother of Senecherib, Acises reigned over the Babylonians, and when he had governed for the space of thirty days, he was slain by Marodach Baladano, who held the empire by force during six months: and he was slain and succeeded by a person named Elibus. But in the third year of his reign Senecherib king of the Assyrians levied an army against the Babylonians; and in a battle, in which they were engaged, routed, and took him prisoner with his adherents, and commanded them to be carried into the land of the Assyrians. Having taken upon himself the

dominatus, regem eis filium suum Asordanium constituit; ipse vero recedens terram Assyriorum petiit.

Quum autem ille fama accipisset Græcos in Ciliciam bellimovendi causa pervenisse, ad eos contendit; aciem contra aciem instruit, ac plurimis quidem de suo exercitu cæsis hostes (tamen) debellat atque in victoriæ monumentum imaginem suam eo in loco erectam reliquit, Chaldaicisque litteris fortitudinem suam ad futuri temporis memoriam incidijussit. Et Tarsum urbem, inquit, ipse ad similitudinem Babylonis condidit, quam appellavit Tharsin. Et post omnia facta Sinnecherimi illud quoque addens, ait eum xviii annis vixisse (in imperio); et per insidias quas illi paravit filius Ardumusanus, e vita excessisse.

government of the Babylonians, he appointed his son Asordanium their king, and he himself retired again into Assyria.

When he received a report that the Greeks had made a hostile descent upon Cilicia, he marched against them and fought with them a pitched battle, in which, though he suffered great loss in his own army, he overthrew them, and upon the spot he erected the statue of himself as a monument of his victory; and ordered his prowess to be inscribed upon it in the Chaldæan characters, to hand down the remembrance of it to posterity. He built also the city of Tarsus after the likeness of Babylon, which he called Tharsis. And after enumerating the various exploits of Sinnecherim, he adds that he reigned 18 years, and was cut off by a conspiracy which had been formed against his life by his son Ardumusanus.—*Eu. Ar. Chron.* 42.

OF SENECHERIB AND HIS SUCESSORS:

FROM ALEXANDER POLYHISTOR.

Ac post eum Senecheribum Polyhistor fuisse regem ait. p. 41.

(Tamen Sinecherib ipsum, et filium ejus Asordanum, ac Marodach Baladanum, Chaldæus quoque historicus commemorat, cum illis etiam Nabuchodonosorum.) p. 42.

Regnavit Sinecherim, ut Polyhistor exponit, annis xviii. et post eum ejusdem filius annis viii. Postea vero Sammuges annis xxi. et frater ejus annis xxi. Ac deinde Nabupalsar annis xx. et post eum Nabucodrossorus annis xliii. (A Sinecherimo usque ad Nabucodrossorum comprehenduntur anni omnino lxxxviii.) p. 44.

Post Samugen vero Sardanapallus Chaldæus regnavit annis xxi. Hic exercitum Astyagi Medo, familiæ Principi ac Satrapæ, auxilio misit, ut Amuhean Astyagis filiam Nabucodrossoro filio suo uxorem daret. Ac deinde regnavit Nabucodrossorus annis xliii, et

AND after him (Pul) according to Polyhistor, Senecherib was king.

(The Chaldæan historian also makes mention of Senecherib himself, and Asordanus his son, and Marodach Baladanus, as well as Nabuchodonosorus.)

And Sinecherim reigned eighteen years; and after him his son eight years. Then reigned Sammuges twenty-one years, and likewise his brother twenty-one years. Then reigned Nabupalsar twenty years, and after him Nabucodrossorus forty-three years. (Therefore, from Sinecherim to Nabucodrossorus is comprehended a period altogether of eighty-eight years.)

After Samuges, Sardanapallus the Chaldæan, reigned twenty-one years. He sent an army to the assistance of Astyages the Mede, Prince and Satrap of the family, that he might give the Amuhean daughter of Astyages to his son Nabucodrossorus. Then reigned Nabucodrossorus

contractis copiis veniens captivos duxit Judæos et Phœnices ac Syros.

Et post Nabucodrossorum regnavit filius ejus Amilmarudochus, annis XII. . . . Postque illum in Chaldæos regnavit Neglisarus annis IV. et postea Nabodenus annis XVII. Sub quo Cyrus Cambysis (filius) exercitum duxit in terram Babyloniorum. Cui obviam ivit Nabodenus, atque victus fugæ se dedit: et regnavit Babylone Cyrus annis IX. Deinde in campo Daas altero certamine inito mortuus est. Post quem Cambyses regnat annis VIII. ac deinde Darius annis XXXVI. post quem Xerxes cæteri quoque Persarum reges. p. 44.

forty-three years; and he came with a mighty army, and led the Jews, and Phœnicians, and Syrians into captivity.

And after Nabucodrossus reigned his son Amilmarudochus, twelve years. . . . And after him Neglisarus reigned over the Chaldæans four years; and then Nabodenus seventeen years. In his reign Cyrus, the son of Cambyses, invaded the country of the Babylonians. Nabodenus went out to give him battle, but was defeated, and betook himself to flight: and Cyrus reigned at Babylon nine years. He was killed, however, in another battle, which took place in the plain of Daas. After him reigned Cambyses eight years; then Darius thirty-six years; after him Xerxes and the other kings of the Persian line.—*Eu. Ar. Chron.* pp. 41, 42, 44, 45.

OF SENECHERIB AND HIS SUCCESSORS:

FROM ABYDENUS.

EODEM tempore vicessimus quintus utique Senecherib ipse ex regibus vix demum inventus est, qui Babylonem sub ditionem redigens subegit, et ad litus maris Ciliciæ Græcorum classem profligatam depressit; condiditque templum Athenarum, statuas æreas erexit, litterisque sane, inquit, suam fortitudem exaravit; et Tarsum ad figuram et similitudinem Babylonis ædificavit; ut Tarsum Cyd nus flumen interflueret, Euphratis nimirum more Babylonem interfluentis.

Ex ordine autem post eum Nergillus regnavit, qui a filio Adramelo est interemptus: et ipsum quoque frater ejus Axerdis ex eodem patre, non autem ex eadem matre, occidit; et exercitum persecutus in Byzantinorum urbem includit. Qui primus mercenarios milites sibi collegit; quorum unus Pythagoras fuit, Chaldæorum sapientiæ discipulus. Axerdis autem Ægyptum partesque

At the same time the twenty-fifth who was Senecherib hardly be recognized among the kings. It was he who subjected the city of Babylon to his power, and defeated and sunk a Grecian fleet upon the coast of Cilicia. He built also a temple at Athens and erected brazen statues, upon which he engraved his own exploits. And he built the city of Tarsus after the plan and likeness of Babylon, that the river Cydnus should flow through Tarsus, in the same manner as the Euphrates intersected Babylon.

Next in order after him reigned Nergillus who was assassinated by his son Adramelus: and he also was slain by Axerdis (his brother by the same father, but of a different mother,) and his army pursued and blockaded in the city of Byzantium. Axerdis was the first that levied mercenary soldiers, one of whom was Pythagoras a follower of the wisdom of the Chaldæans: he also reduced under his dominion Egypt

Syriæ inferioris in suam potestatem redegit; ex qua Sardanapallus quoque extitit.

Post quem Saracus in Assyrios regnavit: et quum compertum habuisset, multitudinem barbarorum maximam e mari exisse, ut impetum faceret, Busalossorum ducem confestim Babylonem misit. Ille autem consilio rebellionis inito, Amuhean Astyagis Medi familiæ Principis filiam Nabuchodrossoro suo filio uxorem despondit. Ac deinde protinus discedens accelerat aggredi Ninum, id est, urbem Ninive. Cum autem de his omnibus certior est factus Saracus Rex, concremavit regiam aulam Evoriti.† Nabuchodrossorus verò accipiens regni imperium, valido muro Babylonem cinxit.

* The name Sardanapallus is indiscriminately applied to various persons. Here perhaps Saracus may be intended; but from the fragment p. 59, most probably Busalossorus, i. e. Nabopolassar. The passage then in the text may refer to the dominion (potestatem) of Axerdis, "from which Sardanapallus revolted."

† The Armenian Editor in a note complains of the obscurity of this passage in the original, and thinks it may be translated "Condonavit regiam aulam Evoriti," entrusted the palace to some officer named Evorites. In some authors the daughter of Astyages is named Aroites: and it might possibly refer to her, if the word were read in conjunction with the subsequent sentence. See Frag. p. 59.

and the country of Cælo-Syria, from whence came Sardanapallus.*

After him Saracus reigned over the Assyrians, and when he was informed that a very great multitude of barbarians had come up from the sea to attack him, he sent Busalossorus as his general in haste to Babylon. But he, having with a treasonable design obtained Amuhean, the daughter of Astyages the prince of the Medes, to be affianced to his son Nabuchodrossorus, marched straightways to surprise the city of Ninus, that is Nineveh. But when Saracus the king was apprized of all these proceedings he burnt the royal palace. And Nabuchodrossorus succeeded to the empire and surrounded Babylon with a strong wall.—*Eu. Ar. Chron. 53.*

OF BELUS AND THE ASSYRIAN EMPIRE:

FROM CASTOR.

BELUS, inquit, rex erat Assyriorum: et sub eo Cyclopes Jovi decertanti adversus Titanos, per fulgura fulminaque ignea opem in prælio tulerunt. Eo autem tempore Titanorum reges agnoscebantur; quorum unus erat Ogygus rex. Paucis interjectis, prosequitur, dicens: Gigantes in Deos irruentes, preempti sunt, auxilium Diis ferentibus Hercule et Dionyso, qui ex Titanis erant.

BELUS (says Castor) was king of the Assyrians; and under him the Cyclops assisted Jupiter with thunder-bolts and lightnings in his contest with the Titans. At that time there were kings of the Titans, one of whom was Ogygus. (After a short digression he proceeds to say, that) the Giants, in their attempted inroad upon the Gods, were slain by the assistance of Hercules and Dionysus, who were themselves of the Titan race.

Belus de quo antea diximus, vitam finivit, quin et Deus habitus est. Post quem Ninus imperavit Assyriis annis LII. Hic uxorem duxit Semiramidem. Post eumque Semiramis ipsa in Assyrios regnavit annis XLII. Deinde vero Zames, qui etiam Ninyas. (Et continuo singulos Assyriorum reges, qui post eos fuerunt, in ordinem redigens, ad Sardanapallum usque recenset, cunctos nominatim commemorando: quorum etiam nos utique nomina,

Belus, whom we have mentioned above, after his death was esteemed a God. After him, Ninus reigned over the Assyrians fifty-two years. He married Semiramis, who, after his decease, reigned over the Assyrians forty-two years. Then reigned Zames, who is Ninyas. (Then he enumerates each of the successive Assyrian kings in order, and mentions them all, down to Sardanapallus, by their respective names: whose names, and the length of their reigns, we shall

regnique tempora paulo post adponemus. Siquidem et ille in Canone suo his verbis de ipsis scribit).

Primo Assyriorum reges digessimus, initium a Bels facientes: quum vero ipsius regni annos vix certo traditos habeamus, nomen solummodo commemoravimus: sed tamen chronologiæ principium a Nino duximus et in alterum Ninum, qui regnum a Sardanapallo accepit, desinimus: utpote hoc pacto perspicuum esset tam universi temporis, quam singulorum regum (temporis) spatium; hoc itaque modo reperitur tempus annorum M, ducentorum et octoginta.

also give presently. Castor mentions them in his canon in the following words.*)

We have first digested into a canon the kings of the Assyrians, commencing with Belus: but since we have no certain tradition respecting the length of his reign, we have merely set down his name, and commenced the chronological series from Ninus; and have concluded it with another Ninus, who obtained the empire after Sardanapallus; that in this manner the whole length of the time, as well as of the reigns of each king, might be plainly set forth. Thus it will be found, that the complete sum of the years amounts to 1280.—*Eus. Ar.* p. 81.

* The passage above is thus cited by Syncellus, p. 206.

... ὧ; που καὶ Καστωρ ἐν τῷ κανόνι αὐτοῦ φησιν ὧδε.

Πρώτους μὲν οὖν τοὺς Ἀσσυρίους βασιλεῖς κατετάχαμεν, τὴν μὲν ἀρχὴν ἀπὸ Βήλου πεποιημένους, τῷ δὲ, τὰ τῆς βασιλείας αὐτοῦ ἔτη, μὴ παραδεδοσθαι σαφῶς τοῦ μὲν ὀνόματος μνημονεύομεν, τῆς δὲ ἀρχῆς τῆς χρονολογίας ἀπὸ Νίνου πεποιήμεθα, καὶ καταλήγομεν ἐπὶ Νίνου τὸν διαδεχόμενον τὴν βασιλείαν παρὰ Σαρδαναπάλλου....

The conclusion also is thus given by Syncellus, p. 168.

Τῷ Καστωρι μᾶλλον ἀκολουθήσας (Εὐσέβιος) οὗ καὶ μαρτυρίαν παρῆγάγει ἄσπ' "τὴ φάσκουσαν τοὺς Ἀσσυρίων βασιλεῖς ἄρξαι....

OF THE ASSYRIAN EMPIRE:

FROM VELLEIUS PATERCULUS AND AEMILIUS SURA.

INSEQUENTI tempore imperium Asiaticum ab Assyriis, qui id obtinuerant annis MLXX, translatum est ad Medos ab hinc annis ferme DCCCLXX. Quippe Sardanapalum eorum regem mollitiis fluentem, et nimium felicem malo suo, tertio et tricesimo loco ab Nino et Semiramide, qui Babylona considerant, natum, ita ut semper successor regni paterni foret filius, Arbaces Medus imperio vitæque privavit.... Æmilius Sura de annis populi Romani: "Assyrii principes omnium gentium rerum potiti sunt, deinde Medi, postea Persæ, deinde Macedones. Exinde duobus regibus, Philippo et Antiocho, qui a Macedonibus oriundi erant, haud multo post Carthaginem subactam devictis summa imperii ad populum Romanum pervenit. Inter hoc tempus, et initium Nini regis Assyriorum, qui princeps rerum potitus, intersunt anni MDCCCXCIV."

THE Asiatic empire was subsequently transferred from the Assyrians, who had held it 1070 years, to the Medes, from this time, for a period of 870 years. For Sardanapalus, the king of the Assyrians, a man wallowing in luxury, being the thirty-third from Ninus and Semiramis, the founders of Babylon, from whom the kingdom had passed in a regular descent from father to son, was deprived of his empire, and put to death by Arbaces the Mede.... Æmilius Sura also, in his annals of the Roman people, says, "That the Assyrian princes extended their empire over all nations. They were succeeded by the Medes, then by the Persians, then by the Macedonians and shortly afterwards by two kings Philip and Antiochus, of Macedonian origin, who, not long after the destruction of Carthage, were conquered by the Romans, who then obtained the empire of the world. To this time, from the beginning of the reign of Ninus, king of the Assyrians, who first obtained the empire, there has elapsed a period of 1995 years."

—*Hist.* I. c. 6.

OF THE CHALDEAN OBSERVATIONS:

FROM PLINIUS.

ANTICLIDES in Ægypto invenisse quendam nomine Menona tradit xv annis ante Phoroneum antiquissimum Græciæ regem: idque monumentis approbare conatur. E diverso Epigenes apud Babylonios dcccxx annorum observationes siderum coctilibus laterculis inscriptas docet, gravis auctor in primis: qui minimum Berosus et Critodemus cccclxxx* annorum. Ex quo apparet† æternus literarum usus.

ANTICLIDES relates that they (letters) were invented in Egypt by a person whose name was Menon, fifteen years before Phoroneus the most ancient king of Greece: and he endeavours to prove it by the monuments. On the contrary, Epigenes, a writer of first-rate authority, informs us, that among the Babylonians were preserved observations of the stars, inscribed upon baked tiles, extending to a period of 720 years. Berosus and Critodemus, who are the most moderate in their calculations, nevertheless extend the period of the observations to 480* years. Whence may be inferred the eternal use of letters among them.—Lib. VII. c. 56.

FROM CICERO.

Contemnamus etiam Babylonios, et eos, qui e Caucasus cœli signa servantes, numeris et motibus stellarum cursus persequuntur: condemnemus, inquam, hos aut stultitiæ, aut vanitatis, aut impudentiæ, qui cccclxx millia annorum, ut ipsi dicunt, monumentis comprehensa continent.

We must also condemn the Babylonians, and those who, in the region of Caucasus, pretend to have observed the heavens and courses of the stars: we must condemn them, I say, of folly, or of vanity, or of impudence, who assert that they have preserved upon monuments observations extending back during an interval of 470,000 years.—*De Divin.*

* Nonaginta M. and Ch. † Apparet, æternum literarum usum, Ch.

THE
DYNASTIES OF THE KINGS
OF
CHALDÆA, ASSYRIA, MEDIA, PERSIA,
THEBES, AND EGYPT.

DYNASTY OF CHALDÆAN KINGS.

ΟΙ Χαλδαῖοι πρῶτοι ἀνηγόρευ-
σαν ἑαυτοὺς βασιλεῖς, ὡν πρῶ-
τος Εὐήχιος,* ὁ παρ' ἡμῶν Νε-
βρῶδ,† ἐβασίλευσε Βαβυλωνῶνος
ἔτη 570.‡

Χαλδαίων β'. ἐβασίλευσε
Χομασβηλος § ἔτη 5' .
Χαλδαίων γ'. ἐβασίλευσε
Πῶρος ἔτη 16'.
Χαλδαίων δ'. ἐβασίλευσε
Νεχούβης || ἔτη 17'.
Χαλδαίων ε'. ἐβασίλευσε
Νάβιος ¶ ἔτη 139'.
Χαλδαίων ς'. ἐβασίλευσεν
Ὀνίβαλλος ἔτη 179'.
Χαλδαίων ζ'. ἐβασίλευσε
Ζίνζηρος** ἔτη 146'. ††

THE Chaldæans were the first that
assumed the title of Kings.

Of these the first was Evechius
who is known to us by the name of
Nebrôd (Nimrod) he reigned at Ba-
bylon 5 years and one-third.

2. Chomasbelus	.. 7½ years.
From the foundation 13 years.	
3. Porus	.. .. 35 years.
	48 years.
4. Nechubes	.. .. 43 years.
	91 years.
5. Nabius	.. .. 48 years.
	139 years.
6. Oniballus	.. .. 40 years.
	179 years.
7. Zinzerus	.. .. 46 years.
	225 years.
<i>Symcell.</i> 169.	

It is to be observed that some of these names occur again as
the immediate successors of Nabonasar.

* Εὐήχιος, A. B.—Εὐήχιος, Go. Sc. Eu.

† Νεμβρωδ. Go.

‡ γο'. (½) A. B.—Sc. and Go. omit it.

§ Χομασβηλος Vulg.—Χομασβηλος B.—Χομασβηλος Sc. Eu.

|| Νεχούβης Sc. Eu.

¶ Αβιος Go. Sc. Eu.

** Ζίνζηρος Go. Sc. Eu.

†† με'. Go. Sc. Eu.

DYNASTY OF THE ARABIAN KINGS
OF CHALDÆA.

ΑΡΑΒΩΝ βασιλέων τῶν με- AFTER the six first Chaldæan kings
τὰ τοὺς 5' Χαλδαίων βασι- reigned, reigned the following Ara-
λεῖς. bian kings of Chaldæa.

Ὦν α'. Μαρδοκέντης ἐβα- σίλευσεν ἔτη μεί.	1. Mardocentes .. 45 years. From the foundation 45 years.
Ἀράβων β'. ἐβασίλευσε Μαρδακὸς ἔτη μ'.	2. Mardacus 40 years. 85 years.
Ἀράβων γ'. ἐβασίλευσε Σι- σιμώρδακος* ἔτη κη'.	3. Sisimordacus .. 28 years. 113 years.
Ἀράβων δ'. ἐβασίλευσε Νάβιος † ἔτη λζ'.	4. Nabius 37 years. 150 years.
Ἀράβων ε'. ἐβασίλευσε Πάρανος ἔτη μ'.	5. Paramus 40 years. 190 years.
Ἀράβων ς'. ἐβασίλευσε Ναβόνναβος ‡ ἔτη κε'.	6. Nabonnabus .. 25 years. 215 years.

* Σισιμώρδακος Sc. Eu.—Σισιμέρδακος Go.

‡ Ναβόνναβος Dind.

† Γάβιος Sc. Eu.

OF THE ASSYRIAN KINGS:

FROM ABYDENUS.*

“ FUIT, inquit, Ninus, NINUS (says Abydenus) was the son
Arbeli (filius); qui Cha- of Arbelus; who was the son of
ali; qui Arbeli; qui Ane- Chaalus, the son of Anebus, the son
bi; qui Babii; qui Beli of Babijs, the son of Belus king of
regis Assyriorum.” the Assyrians.

* The passage above cited from Abydenus in the Armenian edition of Eusebius's Chronicle places Ninus the sixth in descent from Belus, introducing the same names in an inverted order, that occur in the following Assyrian dynasties of Syncellus and Africanus (see p. 70) between Teutæus the twenty-eighth and Dercyllus the thirty-fourth. The Editor in a note produces some passages from Moses Choronenis and others to shew that such was the general opinion among the Armenians.

DYNASTY OF ASSYRIAN KINGS:

FROM AFRICANUS.

SYNCELLUS.

ΑΣΣΥΡΙΩΝ α'. ἐβασίλευσε βῆλος ἔτη νε'.	Of the Assyrian kings the 1st was Belus who reigned 55 years.
β'. Νίνος ἔτη νβ'.	2. Ninus 52 years.
γ'. Σεμίραμις ἔτη μβ'.	3. Semiramis 42.
δ'. Νινύας,* ὁ καὶ Ζάμις,† υἱὸς Νίνου καὶ Σεμιρά- μεις, ἔτη λη'.	4. Ninuas who is called Zamis the son of Ninus and Semira- mis: hereigned 38 years.
ε'. Ἄρειος ἔτη λ'.	5. Arius 30 years.
ς'. Ἀράλιος ἔτη μ'.	6. Aralius 40.
ζ'. Ξέρξης ἔτη λ'.	7. Xerxes 30.
η'. Ἀρμαμιθρης ‡ ἔτη λη'.	8. Armamithres . . 38.
θ'. Βήλωχος ἔτη λε'.	9. Belochus 35.
ι'. Βαλαῦος ἔτη νβ'.	10. Balæus 52.
ια'. Σέθως ἔτη ν'. §	11. Sethos 50.
ιβ'. Μαμουθὸς ἔτη λ'.	12. Mamuthos 30.
ιγ'. Ἀσχάλιος || ἔτη κη'. ¶	13. Aschalius 28.
ιδ'. Σφαῖρος ἔτη κβ'. **	14. Sphærus 22.
ιε'. Μάμυλος ἔτη λ'.	15. Mamulus 30.
ισ'. Σπαρθέως †† ἔτη μβ'.	16. Spartheos 42.

* Νινύας ἔτη λη' Go.

‡ Ἀρμαμιθρης B.

¶ κβ' Go. m.

†† Σπαρθέως Go.—σπαρθέως B.

§ λβ' Go.

† Ζάμις Go.

|| Βασχάλεος.

** κη' Go. m.

DYNASTY OF ASSYRIAN KINGS:

FROM EUSEBIUS.

SCALIGER.

ΑΣΣΥΡΙΩΝ ἐβασίλευσεν α'.
βῆλος ἔτη νε'.

β'. Νίνος ἔτη νβ'.

γ'. Σεμίραμις ἔτη μβ'.

δ'. Νινύας ὁ καὶ Ζάμις υἱὸς
Νίνου καὶ Σεμιράμεις
ἔτη λη'.

ε'. Ἄρειος ἔτη λ'.

ς'. Ἀράλιος ἔτη μ'.

ζ'. Ξέρξης ἔτη λ'.

η'. Ἀρμαμιθρης ἔτη λη'.

θ'. Βήλωχος ἔτη λε'.

ι'. Βαλαῦος ἔτη νβ'.

ια'. Ἀλάδας* ἔτη λβ'.

ιβ'. Μαμουθὸς ἔτη λ'.

ιγ'. Μαγχάλιος † ἔτη κη'.

ιδ'. Σφαῖρος ἔτη κβ'.

ιε'. Μάμυλος ἔτη λ'.

ισ'. Σπαρθέως ‡ ἔτη λ'.

ARMENIAN.

I. NINUS, quem primum universæ
Asiæ, exceptis Indis, imperasse
dicunt annis LII.

II. Semiramis ann. XLII

III. Zames, qui Ninyas . . XXXVIII

IV. Arius XXX

V. Aralius qui Amyrus . . XL'

VI. Xerxes qui et Ba-

læus XXX

VII. Amramithes XXXVIII

VIII. Belochus XXXV

IX. Balæus XII

X. Aladas XXXII

XI. Mamithus XXX

XII. Machchalaleus XXX

XIII. Sphærus XXII

XIV. Mamilus XXX

XV. Sparethus XL

* Σέθως Afr.

‡ Σπαρθέως ἔτη μβ' Afr.

† Ἀσχάλιος Afr.

SYNCELLUS.

ιζ'. 'Ασκατάδης ἔτη λη'.	17. Ascatales 38 years.
ιη'. 'Αμύντης ἔτη με'.	18. Amantes 45.
ιβ'. Βήλοχος ἔτη κε'.	19. Belochus 25.
κ'. Βαλατόρης* ἔτη λ'.	20. Balatores 30.
κα'. Λαμπρίδης ἔτη λ'.	21. Lamprides 30.
κβ'. Σωσάρης ἔτη κ'.	22. Sosares 20.
κγ'. Λαμπραῖος ἔτη λ'.	23. Lampraes 30.
κδ'. Παννάς ἔτη με'.	24. Pannas 45.
κε'. Σώσαρμος ἔτη κβ'.	25. Sosarmus 22.
κς'. Μιθραῖος ἔτη κς'.	26. Mithraeus 27.
κζ'. Τεύταμος, ὁ καὶ Ταυ- τάνης παρά τισι λε- γόμενος, ἔτη λβ'.	27. Teutamus—who is called by some Tautanes: he reigned 32 years.
κη'. Τευταῖος ἔτη μδ'.	28. Teutæus 44.
κθ'. 'Αραβήλος † ἔτη μβ'.	29. Arabelus 42.
λ'. Χάλαος ἔτη με'.	30. Chalaus 45.
λα'. 'Ανεβος ἔτη λη'.	31. Anebus 58.
λβ'. Βάβιος ἔτη λς'.	32. Babius 37.
λγ'. . . . † ἔτη λ'.	33. 30.
λδ'. Δερκύλος ἔτη μ'.	34. Dercylus 40.
λε'. Εὐπάκιμος § ἔτη λη'.	35. Eupacmes 38.
λς'. Λαοσθένης ἔτη με'.	36. Laosthenes 45.
λζ'. Περτιάδης ἔτη λ'.	37. Pertiades 30.
λη'. 'Οφραταῖος ἔτη κα'.	38. Ophrataeus 21.
λθ'. 'Εφεχερής ἔτη ς'. ||	39. Ephecheres 6. ¶
μ'. 'Ακραγάνης ἔτη μβ'.	40. Acraganes 42.
μα' Θῶνος ὁ λεγόμενος Κου- κίλερος, Ἐλληνιστὶ Σαρδανά- παλλος** ἔτη κ'. ††	41. Thonus surnamed Concolerus, by the Greeks Sardanapalus: he reigned 20 years.

* Βαλετόρης Go.
§ Εὐπάκιμος Go.
¶ 52.
†† μ'. Go.

† 'Αραβήλος B. † Θιναῖος Sc.
|| νβ' Go. m.—Sc.
** Σαρδανάπαλος, Vulg.

Sardanapalus built the cities of

SCALIGER.

ιζ'. 'Ασκατάδης ἔτη λη'.	XVI. Ascatales ann. XL
ιη'. 'Αμύντης ἔτη με'.	XVII. Amintas XLV
ιβ'. Βήλοχος ἔτη κε'.	XVIII. Belochus XLV
κ'. Βαλατόρος* ἔτη λ'.	XIX. Balatores XXX
κα'. Λαμπρίδης ἔτη λ'.	XX. Lamprides XXXII
κβ'. Σωσάρης ἔτη κ'.	XXI. Sosmares VIII
κγ'. Λαμπραῖος ἔτη λ'.	XXII. Lampares XXX
κδ'. Παννάς † ἔτη μ'. ‡	XXIII. Pannias XLII
κε'. Σώσαρμος ἔτη κβ'. §	XXIV. Sosarmus XIX
κς'. Μιθραῖος ἔτη κς',	XXV. Mithreus XXVII
κζ'. Τεύταμος ὁ καὶ Τευ- τανῆς ἔτη λβ'.	XXVI. Teutamus XXXII
κη'. Τευταῖος ἔτη μδ'.	XXVII. Teutæus XL
κθ'. Θιναῖος || ἔτη λ'.	XXVIII. Thinaeus XXX
λ'. Δέρκυλος ἔτη μ'.	XXIX. Derusus XL
λα'. 'Ευπάκιμος ἔτη λη'.	XXX. Euphernes XXXVIII
λβ'. Λαοσθένης ἔτη με'.	XXXI. Laosthenes XLV
λγ'. Πυρτιάδης ¶ ἔτη λ'.	XXXII. Peritiades XXX
λδ'. 'Οφραταῖος** ἔτη κα'.	XXXIII. Ophrataeus XXI
λε'. 'Εφαχερής †† ἔτη νβ'.	XXXIV. Ophatanes L
λς'. 'Ακραγάνης ἔτη μβ'.	XXXV. Acrazanes XLII
λζ'. Θῶνος ὁ λεγόμενος Κου- κίλερος Ἐλληνιστὶ Σαρδανά- παλος ἔτη κ'.	XXXVI. Sardanapalles XX

Οὗτος, ἔσχατος γεγωνῶς
'Ασσυρίων βασιλεὺς, ὑπεῖρκεν
ἅπαντας τοὺς πρὸ αὐτοῦ
Simul universa Assyriorum Dynas-
tia juxta certos Scriptores (perdu-
ravit) annos mccxl. juxta alios autem

* Βαλατόρης Afr.—Βελλεσπάρης Sc. m.

† Παννάς Afr.

‡ μ'. Afr.

§ μβ'. Afr.

|| In Scaliger's list of Africanus, he also introduces between Teutæus and Thinaeus—

κθ'. 'Αραβήλος μβ'.

λ'. Χάλαος με'.

λα'. 'Αναβος λη'.

λβ'. Βάβιος λς'.—See p. 69.

¶ Πυρτιάδης Afr.

** Οφρατένης Sc. m.

†† 'Ακρακάρης Afr.—'Οκραζάκης Sc. m.

SYNCELLUS.

τισε* καὶ Ἀγχιάλην τὰς Tarsus and Anchiale in one day.
πόλεις ἐν μιᾷ ἡμέρᾳ.

Ἡ τῶν Ἀσσυρίων βασιλεία The Assyrian empire founded A.M.
εἰς τὸ καθολικὸν κοσμικὸν ὄχιον 3216. flourished 1460 years and was
ἔτος ἔληξε, διαρκέσασα ἕτη overthrown A.M. 4675.
μυξ' ἀπὸ τοῦ κοσμικοῦ γισίς[†]
ἔτους.

* ἤκησον Vulg.—ἤκισον Sc.

SCALIGER.

τριφῆ, καὶ βαθυμίᾳ. Ἀγ-
χιάλην καὶ Ταρσὸν ἐν ἡμέρᾳ
μιᾷ ἐδείματο. Τέλος ὑπὸ
Ἀρβάκου τοῦ Μήθου νικηθεὶς
μεγάλην πυρὰν ποιήσας τὸν τε
χρυσὸν, καὶ τὸν ἄργυρον ἀπαν-
τα, πρὸς δὲ τούτοις τὴν βασι-
λικὴν ἐσθῆτα ἀπασαν ἐπὶ
ταύτην ἐσώρευσε. καὶ τὰς
παλλακίδας, καὶ τοὺς εὐνούχους
σινγλείσας εἰς τὸν ἐν μέσῃ τῇ
πυρᾷ κατεσκευασμένον οἶκον,
ἅμα τούτοις ἀπασιν ἑαυτὸν τε
καὶ τὰ βασίλεια κατέκαυσεν.
Εἶτα ἡ τῶν Ἀσσυρίων βασι-
λεία εἰς τοὺς Μήθους μετηνέ-
χθη.—Eus. Chron. Sc.

ARMENIAN.

annos mccc. Thonnus Concolerus, qui
Græce Sardanapallus vocatur ab
Arbace et Belesio devictus, seipsum
igni tradidit: a quo ad primam
Olympiadem (sunt) anni XL.—Eus.
Chron. Ar. p. 98.

DYNASTY OF ASSYRIAN KINGS.*

ASSYRIORUM primum regem scribunt Bilum, quem et ab Assyriis et Phoenices et Persi Deum vocaverunt. Hunc Diem Græco nomine interpretaverunt.

i. Bilus vero primus in Assyrios regnavit annos LXII, et partem Asiæ.

ii. Post hæc regnavit Ninus annos LII. Iste condidit Ninevem civitatem Assyriorum, et veniens in Asia vocatus est Picus.

iii. Post quem Semiramis, uxor ejus annos XLII. Hanc Ream vocaverunt propter ejus multam atrocitatem.

iv. Post hunc Zinas, regnavit annos XXXVIII.

v. Arius xxx.

THEY write that the first king of the Assyrians was Bilus, whom the Assyrians, Phoenicians, and Persians, call God. In the Greek language they call him Dius.

1. Bilus, who was the first king, reigned over the Assyrians and part of Asia 62 years.

2. Afterwards reigned Ninus 52 years. He founded Nineveh, a city of the Assyrians, and coming into Asia was called Picus.

3. After him Semiramis, his wife, 42 years. She was called Rea on account of her manifold atrocities.

4. After her Zinas reigned 38 years.

5. Arius reigned 30 years.

* This Catalogue is given by Scaliger from a Chronological compilation "ab homine barbaro, inepto, Hellenismi et Latinitatis imperitissimo." It is possibly a mutilated copy of Castor's Canon, as it ends with the second Ninus. See p. 65.

vi. Aranus annos .. XL.	XXVIII. Euteus annos .. XI.
vii. Xerxes, qui et Balleus .. XXX.	XXIX. Thineus .. XXIX.
	XXX. Cercillus .. XL.
viii. Mamithrus .. XXXVII.	XXXI. Eupalus .. XXXVI.
ix. Bilochus .. XXXV.	XXXII. Lausthenus .. XLV.
x. Balleus LII.	XXXIII. Peritiadus .. XXX.
xi. Altallus XXXV.	XXXIV. Ophrateus .. XX.
xii. Mamithus .. XXX.	XXXV. Ophratanus .. L.
xiii. Itafferus XX.	XXXVI. Acrapazus .. XL.
xiv. Mamythus .. XXXV.	XXXVII. Tonos. Concleros qui vocatur Græce Sardanapalus annos XXX.
xv. Spareus XL.	XXXVIII. Ninus XIX.
xvi. Ascatagus .. XL.	Simul reges XXXIX antiqui femina XXIII.
xvii. Amintus L.	Assyriorum perseverantes annos mille quadringentos triginta. Ab istis autem in prima Olympiada, annos LXVII Assyriorum regnum.
xviii. Actosai et Semiramis	Altogether these thirty-nine ancient kings of the Assyrians reigned 1430 years. And from them to the first Olympiad the kingdom of the Assyrians continued sixty-seven years.
xx. Belleroparus xxxiv.	
xxi. Lampridus .. xxxii.	
xxii. Posarus xx.	
xxiii. Lamparus xxx.	
xxiv. Paunius et Zeus xl.	
xxv. Sosarmus xx.	
xxvi. Mithreus xxxv.	
xxvii. Tautelus xxxii.	
Anno isto tricessimo secundo confixus est Sol (Ilion?) ab Acheis.	

CHALDÆAN DYNASTY OF NABONASAR.

THE ECCLESIASTICAL CANON.

ΤΑ ἀπὸ Σαλμανασάρ, ἤτοι Να-
βονασάρου, ἔτη κατὰ τὴν ἐκκλη-
σιαστικὴν στοιχείωσιν ἕως Κίρου,
καὶ ἔπειτα Ἀλεξάνδρου τοῦ Μα-
κεδόνα.

α'. Ναβονάσαρος ὁ καὶ Σαλ- μανασάρ* ἐν τῇ γραφῇ λεγόμενος ἔτη κέ'.	1. Nabonasar who is called in Scripture Salmanasar, reigned 25 years. 25.
β'. Νάβιος ἔτη η'.	2. Nabius 8 33.
γ'. Χινζήρος καὶ Πῶρος ἔτη ε'.	3. Chinzarus and Po- rus 5 38.
δ'. Ἰλουλαῖος † ἔτη ε'.	4. Ilulæus 5 43.
ε'. Μαρδοκέμπαδος ‡ ἔτη ιβ'.	5. Mardocempadus 12 55.
ς'. Ἀρκεανὸς ἔτη ε'.	6. Arceanus 5 60.
ζ'. Ἀβασίλευτος ἔτη β'.	7. Interregnum 2 62.
η'. Βήλιλος § ἔτη γ'.	8. Belilus 3 65.
θ'. Ἀπαρναδίσος ¶ ἔτη ς'.	9. Aparanadisus 6 71.
ι'. Ἡριγεβάλος || ἔτος α'.	10. Erigebalus 1 72.
ια'. Μεσησιμόρδακος ¶¶ ἔτη δ'.	11. Mesesimordacus 4 76.

* Σαλμανασάρ Go. † Ἰλλουλαῖος Vulg.—Ἰλουλαῖος B.
‡ Μαρδοκέμπαδος Vulg. § Βήλιλος Go.
|| Ἡριγεβαλλος Go. ¶¶ Μεσησιμόρδακος A.—Μεσησιμόρδακος Go.

CHALDÆAN DYNASTY OF NABONASAR.

THE ASTRONOMICAL CANON.

ΤΑ ἀπὸ Ναβονασάρου ἔτη, τοῦ
καὶ Σαλμανασάρ,* βασιλέως
Χαλδαίων, ἕως Ἀλεξάνδρου τοῦ
κτίστου τελευτῆς κατὰ τὸν ἀσ-
τρονομικὸν κανόνα.

THE Astronomical Canon of the
years from Nabonasar who is the
same as Salmanasar King of the
Chaldæans to the death of Alex-
ander the founder of the Greek
dynasty.

α'. Ναβονασάρου ἔτη	ιδ'.	1. Nabonasarus 14.
β'. Ναβίου ἔτη β'.	ις'.	2. Nabios 2 16.
γ'. Χινζήρου καὶ Πῶρου † ἔτη ε'.	κα'.	3. Chinzarus and Porus 5. 21.
δ'. Ἰλουλαῖου ἔτη ε'.	κς'.	4. Ilulæus 5 26.
ε'. Μαρδοκέμπαδου ἔτη ιβ'.	λη'.	5. Mardocempadus 12 38.
ς'. Ἀρκεανῶ ἔτη ε'.	μγ'.	6. Arceanus 5 43.
ζ'. Ἀβασίλευτος ἔτη β'.	μέ'.	7. Interregnum 2 45.
η'. Βηλίβου ‡ ἔτη γ'.	μη'.	8. Belibus 3 48.
θ'. Ἀπαρναδίσου § ἔτη ς'.	νδ'.	9. Aparanadisus 6 54.
ι'. Ἡριγεβάλου || ἔτος α'.	νε'.	10. Erigebalus 1 55.
ια'. Μεσησιμόρδακου ἔτη δ'.	νς'.	11. Mesesimordacus 4 59.

* Σαλμανασάρ Go. † Πῶρος B. m.—Πῶρος A.—Πῶρος Go.
‡ Βηλίβου B.—Βηλίβου Go.—Βήλιμος Supra in Dind.
§ Ἀπαρναδίσου B.—Ἀπαρναδίσου Go. || Ἡριγεβάλου Go.

THE ECCLESIASTICAL CANON.

ιβ'. 'Αβασίλευτος ἄλλος ἔτη η'.	12. Interregnum 8 .. 84.
ιγ'. 'Ισαρινδίνος* ἔτη ιγ'.	13. Isarindinus 13 .. 97.
ιδ'. Σαοσδουχίνος † ἔτη ιδ'.	14. Saosduchinus 9 .. 106.
ιε'. Κινηλαδάνος ‡ ἔτη ιδ'.	15. Cineladanus 14 .. 120.
ισ'. Ναβοπαλασάρος § ἔτη κα'.	16. Nabopalarus 21 .. 141.
ιζ'. Ναβουχοδονόσωρ || υἱὸς ἔτη μγ'.	17. Nabuchodonosor his son 43 184.
ιη'. Εὐιλὰδ ¶ Μαροδάχ ἔτη ε'.	18. Euilad Marodach 5 189.
ιθ'. Νιριγλήσαρος** ὁ καὶ Βαλτάσαρ ἔτη γ'.	19. Niriglesarus who is Baltasar 3 192.
κ'. Ναβονάδιος ὁ καὶ 'Αστύ- αγης Δαρείου †† 'Ασσοῦ- ρου ‡‡ καὶ 'Αρταξέρξης ἔτη ιζ'.	20. Nabonadius who is Astyges Darius As- suerus and Artax- erxes 17 219.

PERSIAN DYNASTY.

κα'. Κύρος Περσῶν πρῶτος βασιλεὺς ἔτη λα'.	21. Cyrus the first king of Persia 31.
κβ'. Καμβύσης υἱὸς Κύρου ἔτη η'.	22. Cambyses the son of Cyrus 8 39.
κγ'. Μάγοι ἀδελφοὶ β' Σμέρ- διος §§ καὶ Παυζούτης μῆνας ζ'.	23. The Magi two bro- thers Smerdius and Pausoutes 7 months.
κδ'. Δαρείου υἱὸς 'Υστάσπου |||| ἔτη λς'.	24. Darius the son of Hystaspes 36 75.

* 'Ισαριδίνος Vulg.

† Σαὸς Δούχιος Go.

‡ Κινηλαδάνος Go.

§ Ναβοπαλασάρος B.

|| Ναβουχοδονόσωρ B.

¶ Εὐιλὰδ βαροχὰδ A.—'Εβιδὰν Μεροδάχ Go.

** Νιριγλήσαρος Go.—Νιριγλήσαρος A. B.

†† 'Ασσοῦρου A. B.

‡‡ Δάρεσιος A. B.—Δάρεσιος Go.

|||| 'Υστάσπου A. B.

§§ 'Εμέρδιος B.

THE ASTRONOMICAL CANON.

ιβ'. 'Αβασίλευτος ἄλλος ἔτη η'.	12. Interregnum 8 67.
ιγ'. 'Ισαρινδίνου* ἔτη ιγ'. π'.	13. Isarindinus 13 80.
ιδ'. Σαοσδουχίνου † ἔτη ζ' πδ'.	14. Saosduchinus 9 .. 89.
ιε'. Κινηλαδάλου ‡ ἔτη ιδ'. ργ'.	15. Cineladalus 14 103.
ισ'. Ναβίπαλασάρου § πατὴρὸς Ναβουχοδο- νόσωρ *τη κα'. ρκδ'.	16. Nabopalarus the father of Nabuchodo- nosor 21 124.
ιζ'. Ναβοπαλασάρου || τοῦ καὶ Ναβουχοδονόσωρ ἔτη μγ'. .. ρξ'.	17. Nabopalarus who is Nabuchodonosor 43 167.
ιη'. 'Ιλλουαρουδάμου ¶ ἔτη γ'. .. ρθ'.	18. Illoarudamus 3 170.
ιθ'. Νιριγασολασάρου** ἔτη ε'. .. ρε'.	19. Nirigolasarus 5 .. 175.
κ'. Ναβονάδιου τοῦ καὶ 'Αστυάγου ἔτη λδ'. σδ'.	20. Nabonadius who is Astyages 34 209.

PERSIAN DYNASTY.

κα'. Κύρου ἔτη ζ'. σιη'.	21. Cyrus 9 218.
κβ'. Καμβύσου ἔτη η'. σκς'.	22. Cambyses 8 226.
κγ'. Δαρείου ἔτη λς'. σξβ'.	23. Darius 36 262.
κδ'. Ξέρξου ἔτη κα'. σπγ'.	24. Xerxes 21 283.

* 'Ισαριδίνου A.—'Ισαριδίνου B.

† Σαοσδουχίνου Vulg.—Σαοδουχίνου B.

‡ Κινηλαδάνου Go.—Dind. proposes Κινηλαδάνου.

§ Ναβουκολασάρου B.—Ναβοπαλασάρου Go.

|| Ναβουχοδονόσωρ Go.

¶ 'Ιλλουαρουδάμου Go.

** Νιριγασολασάρου B.—Νιριγασολασάρου Go.

THE ECCLESIASTICAL CANON.

κε'. Ξέρξης υἱὸς Δαρείου μῆ- νας κ'.*	25. Xerxes the son of Darius 20 months ..	77.
κς'. Ἀρταξέρξης Ξέρξου ὁ μακρόχειρ ἔτη μγ'. †	26. Artaxerxes the son of Xerxes, Longima- nus 43	120.
κζ'. Ξέρξης υἱὸς Ἀρταξέρξου μῆνας β'.	27. Xerxes the son of Ar- taxerxes 2 months.	
κη'. Σογδιανὸς μῆνας ζ'.	28. Sogdianus 7 months	121.
κθ'. Δαρείος ὁ Νόθος † ἔτη ιδ'.	29. Darius Nothus 19 ..	140.
λ'. Ἀρταξέρξης ὁ Μνήμων ἔτη μ'.	30. Artaxerxes Mnemon 40	180.
λα'. Ὀχὸς Ἀρταξέρξου υἱὸς ἔτη ε'.	31. Ochus the son of Ar- taxerxes 5	185.
λβ'. Ἄρσου ἀδελφοῦ Ὀχου ἔτη δ'.	32. Arses the brother of Ochus 4	189.
λγ'. Δαρείου γ' Ἀρσάμου ἔτη ς'.	33. Darius III. the son of Arsamus 6	195.
λδ'. Ἀλεξάνδρου Μακεδόνας ἔτη ς'.	34. Alexander of Mace- don 6	201.

* ἔτη Go. m.

† μ'. Go. m.

‡ Νόθοσίνωμος Vulg.—Νόθοσίνωμος B.—νόθος ἢ νόμος librarius.

THE ASTRONOMICAL CANON.

κε'. Ἀρταξέρξου α' ἔτη μα'.	25. Artaxerxes I. 41. . .	324.
κς'. Δαρείου β'. τοῦ καὶ Νόθου* ἔτη ιδ'.	26. Darius II. who is No- thus 19	343.
κζ'. Ἀρταξέρξου δευτέρου ἔτη μς'.	27. Artaxerxes II. 46 ..	389.
κη'. Ὀχου ἔτη κα'.	28. Ochus 21	410.
κθ'. Σάρου ἔτη β'.	29. Sarus 2	412.
λ'. Δαρείου τρίτου τοῦ καὶ Ἀρσάμου ἔτη ς'.	30. Darius III. who is Arsamus 6	418.
λα'. Ἀλεξάνδρου τοῦ μεγάλου ἔτη ς'.	31. Alexander the Great 6.	424.

* Νόθου B.

† σζδ' Qy.

PTOLEMÆUS' CANON :

FROM THEON.

ΑΣΣΥΡΙΩΝ ΚΑΙ ΜΗΔΩΝ.

α'. Ναβονασσάρου ἔτη	ιδ'.
β'. Ναδίου β'.	ις'.
γ'. Χινζίρου καὶ Πώρου ε'. κα'.	
δ'. Ίουγαίου ε'.	κς'.
ε'. Μαρδοκεμπάδου ιβ'.	λη'.
ς'. Ἀρκιανῶ ε'.	μγ'.
ζ'. Ἀβασίλευτου πρώτου β'.	μέ'.
η'. Βηλίβου γ'.	μη'.
θ'. Ἀπρναδίου ς'.	νδ'.
ι'. Ριγηβήλου α'.	νε'.
ια'. Μεσεσιμορδάκου θ'.	νθ'.
ιβ'. Ἀβασίλευτου η'.	ξς'.
ιγ'. Ἀσσαραδίνου ιγ'.	π'.
ιδ'. Σαοσδουχίου κ'.	ρ'.
ιε'. Χυνιλαδάνου κβ'.	ρκβ'.
ισ'. Ναβocolassάρου κα'.	ρμγ'.

KINGS OF THE ASSYRIANS AND MEDES.

1. Nabonassarus	..	..	14.
2. Nadius	2	..	.. 16.
3. Chinzirus and Porus	5	..	.. 21.
4. Iugæus	5	..	.. 26.
5. Mardocempadus	12	..	.. 38.
6. Arcianus	5	..	.. 43.
7. Interregnum	2	..	.. 45.
8. Belibus	3	..	.. 48.
9. Apronadius	6	..	.. 54.
10. Rigebelus	1	..	.. 55.
11. Mesessimordacus	4	..	.. 59.
12. Interregnum	8	..	.. 67.
13. Assaradinus	13	..	.. 80.
14. Saosducheus	20	..	.. 100.
15. Chuniladanus	22	..	.. 122.
16. Nabocolassarus	21	..	.. 143.

ιζ'. Ναβocolassάρου ἔτη μγ'.	ρμς'.	* 17. Nabocolassarus	43	186.
ιη'. Ίλουαροδάμου β'.	ρπα'.	† 18. Iluarodamus	2	.. 188.
ισ'. Νιρικασσολασσάρου θ'.	ρξβ'.	‡ 19. Nircassolassarus	4	192.
κ'. Ναβοναδίου ιζ'.	σθ'.	20. Nabonadius	17	.. 209.

ΠΕΡΣΩΝ ΒΑΣΙΛΕΩΝ.

κα'. Κύρου θ' ἔτη.	σση'.	21. Cyrus	9	.. 218.
κβ'. Καμβύσου κ'.	§ σκς'.	22. Cambyses	8	.. 226.
κγ'. Δαρείου α'.	λς'.	23. Darius I.	36	.. 262.
κδ'. Ξέρξου κα'.	σμγ'.	|| 24. Xerxes	21	.. 283.
κε'. Ἀρταξέρξου α'.	μα'.	25. Artaxerxes I.	41	.. 324.
κς'. Δαρείου β'.	ιδ'.	26. Darius II.	19	.. 343.
κζ'. Ἀρταξέρξου δευτέρου μς'.	τμγ'.	27. Artaxerxes II.	46	.. 389.
κη'. Ὠχου κα'.	νι'.	28. Ochus	21	.. 410.
κθ'. Ἀρόστου β'.	νιβ'.	29. Arostes	2	.. 412.
κλ'. Δαρείου τρίτου γ'.	νις'.	30. Darius III.	4	.. 416.

KINGS OF THE PERSIANS.

ΕΛΛΗΝΩΝ ΒΑΣΙΛΕΩΝ.

Ἀλεξάνδρου μακ. κ'.	¶ κδ'.	Alexander the Great	8.	424.
Φιλίππου Ἀριδαίου ζ'.	ζ'.	Philippus Aridæus	7.	7. 431.
Ἀλεξάνδρου Αἴγυυ ιβ'.	ιδ'.	Alexander Ægus	12.	19. 443.

KINGS OF THE GREEKS.

ΕΛΛΗΝΩΝ ΒΑΣΙΛ. ΕΝ ΑΙΓΥΠΤΩ.

Πτολεμαίου Λάγου κ'.	λθ'.	Ptolemæus Lagus	20.	39. 463.
Πτ. Φιλαδέλφου λη'.	ος'.	Pt. Philadelphus	38.	77. 501.

GREEK KINGS OF EGYPT.

* ρπς' Qy.
§ η' Qy.

† ρπη' Qy.
|| σπγ' Qy.

‡ ρββ' Qy.
¶ η' Qy.

Πτ. Εὐεργέτου κέ.	ρβ'.	Pt. Euergetes 25.	102. 526.
Πτ. Φιλοπάτορος ιζ'.	ριδ'.	Pt. Philopator 17.	119. 543.
Πτ. Ἐπιφάνους κδ'.	ρμγ'.	Pt. Epiphanes 24.	143. 567.
Πτ. Φιλομήτορος λέ.	ροή'.	Pt. Philometor 35.	178. 602.
Πτ. Εὐεργέτου β'. κδ'.	σζ'.	Pt. Euergetes II. 29.	207. 631.
Πτ. Σωτήρος λς'.	σμγ'.	Pt. Soter 36.	.. 243. 667.
Πτ. Διονύσου κδ'.	σοβ'.	Pt. Dionysus 29.	272. 696.
Κλεόπατρας κβ'.	σζδ'.*	Cleopatra 22.	.. 294. 718.

ΡΩΜΑΙΩΝ ΒΑΣΙΛΕΥΣΙΣ.

KINGS OF THE ROMANS.

Αὐγούστου μγ'.	.. ..	τλζ'.	Augustus 43.	.. 337. 761.
Τιβερίου κβ'.	.. ..	τνδ'.	Tiberius 22.	.. .. 359. 783.
Γαίου δ'.	.. ..	τξγ'.	Gaius 4.	.. .. 363. 787.
Κλαυδίου ιδ'.	.. ..	τοζ'.	Claudius 14.	.. .. 377. 801.
Νέρονος ιδ'.	.. ..	τξα'. †	Nero 14.	.. .. 391. 815.
Οἰσέπασσιανού ι'.	.. ..	υα'.	Vespasianus 10.	.. 401. 825.
Τίτου γ'.	.. ..	ιδ'.	Titus 3.	.. .. 404. 828.
Δομετιανού ιε'.	.. ..	υιδ'.	Dometianus 15.	.. 419. 843.
Νέρουα α'.	.. ..	υκ'.	Nerva 1.	.. .. 420. 844.
Τραιανού ιδ'.	.. ..	υλθ'.	Trajanus 19.	.. .. 439. 863.
Ἀδριανού κα'.	.. ..	υε'.	Adrianus 21.	.. 460. 884.
Ἀντωνίνου κγ'.	.. ..	υπγ'.	Antoninus 23.	.. 483. 907.

Calvisius, p. 79.

* σβθ' Qy.

† τβ' Qy.

DYNASTIES OF THE MEDIAN
KINGS.

FROM SYNCELLUS.

ΜΗΔΩΝ α' ἐβασίλευσεν Ἄρ- βάκης, ὁ καταλύσας τὴν τῶν 'Ἀσσυρίων ἀρχὴν, ἔτη κη'.	Of the Median kings the first was Arbaces who overthrew the empire of the Assyrians 28 years.
β. Μανδαύκης ἔτη κ'.	2. Mandauces 20.
γ. Σώσαρμος ἔτη λ'.	3. Sosarmus 30.
δ. Ἀρτύκας ἔτη λ'.	4. Artycas 30.
ε. Δηϊόκης* ἔτη νδ'.	5. Deioces 54.
Δηϊόκης ὁ Μήδων βασιλεὺς ἔκτισεν Ἐκβάτανα † τὴν πόλιν μεγάλην καὶ διαβόητον.	Deioces the king of the Medes founded the great and celebrated city of Ecbatana.
ς. Ἀφραάρτης † ἔτη να'.	6. Aphraartes 51 years.
ζ. Κυαξάρης ἔτη λβ'.	7. Cyaxares 32.
η. Ἀστυάγης Δάρειος ἔτη λη'.	8. Astyages Darius 38.

FROM EUSEBIUS.

FROM THE CANON.	ARMENIAN.
α'. Ἀρβάκης ἔτη κη'.	I. Arbaces xxxviii.
β'. Σώσαρμος ἔτη λ'.	II. Mandauces xx.
γ'. Μεδίδος ἔτη μ'.	III. Sosarmus xxx.
δ'. Καρδικέας ἔτη ιγ'.	IV. Articas xxx.
ε'. Δηϊόκης ἔτη νδ'.	V. Dejoces liv.

* Διοίκης Vulg.

† Ἐκβακτάα A. B.

‡ Ἀφραδάκτης Sc.

ς'. Φραόρτης ἔτη κδ'.	VI. Phraortes	.. .. .	xxiv.
ζ'. Κυαξάρης ἔτη λβ'.	VII. Ciaxares	.. .. .	xxxii.
η'. Ἀστυάγης ἔτη λη'.	VIII. Astyages	.. .. .	xxxviii.

FROM HERODOTUS.

α'. Δηίοκης ἔτη νγ'.	1. Deioeces	.. .. .	53 years.
β'. Φραόρτης ἔτη κβ'.	2. Phraortes	.. .. .	22.
γ'. Κυαξάρης ἔτη μ'.	3. Cyaxares	.. .. .	40.
δ'. Ἀστυάγης ἔτη λε'.	4. Astyages	.. .. .	35.

FROM CTESIAS.*

α'. Ἀρβάκης ἔτη κη'.	1. Arbaces	.. .. .	28 years.
β'. Μαδαύκης † ἔτη ν'.	2. Maduces	.. .. .	50.
γ'. Σώσαρμος ἔτη λ'.	3. Sosarmus	.. .. .	30.
δ'. Ἀρτίας ‡ ἔτη ν'.	4. Artias	.. .. .	50.
ε'. Ἀρβιάνης ἔτη κβ'.	5. Arbianes	.. .. .	22.
ς'. Ἀρσαίος § ἔτη μ'.	6. Arsæus	.. .. .	40.
ζ'. Ἀρτύνης ἔτη κβ'.	7. Artynes	.. .. .	22.
η'. Ἀρτιβάρνας ἔτη μ', 'Αστιβάραι δὲ τοῦ βασι- λέως τῶν Μηδῶν γήρα τελευτήσαντος,	8. Artibarnas	.. .. .	40.
θ'. Ἀσπάδας || ὁ υἱός, ὁ ἐπὶ τῶν Ἑλλήνων Ἀστυάγης καλούμενος.	9. Aspadas his son, whom the Greeks call Astyages.		

Diod. Sic. Lib. II. p. 84.

* Jackson gives a catalogue of the Median kings composed of the four first from the list of Syncellus, and the five last from this of Ctesias.

† Μαυδάκης m.

‡ Ἀρτίκας m.

§ Diodorus, in subsequently relating the revolt of Parsodes and the war of the Caducei or Carducei with the Medes, changes the name to Ἀρταῖος.

|| Ἀπάδας m.

FROM CASTOR.*

QUOD vero cclxix annorum THE times of the kingdom of Midorum obtinuerunt tempora, sic: a principio Abbaci, qui primus regnavit in Midia, usque Alyatum quem Cyrus exterminans in Persida regnum mi-gravit.

I. Abracus ann. xxviii.	1. Abracus	.. .. .	28 years.
II. Sosarmus .. iv.	2. Sosarmus	.. .. .	4.
III. Mamythus .. xl.	3. Mamythus	.. .. .	40.
IV. Cardiceus .. xxiii.	4. Cardiceus	.. .. .	23.
V. Diycus .. liv.	5. Diycus	.. .. .	54.
VI. Fraortus .. xxiv.	6. Fraortus	.. .. .	24.
VII. Cyaxarus .. xxxii.	7. Cyaxarus	.. .. .	32.
VIII. Astyacus .. xxxviii.	8. Astyacus	.. .. .	38.

Hæc Midorum regna per-manserunt per annos cclxix a quintodecimo anno Ozia regis Judæ, hoc est, liii annorum primæ Olympiadæ. Finit autem quinquagesima quarta Olympiada anno trecentesimo octavo regnante Astyago, quem exterminavit Cyrus Persus in quinquagesima quarta Olym-piada.

The kingdom of the Medes, therefore, continued 269 years, from the 15th year of Ozias, king of Judah, that is 53 years before the first Olympiad, and it ended in the 54th Olympiad, in the 308th year, in the reign of Astyagus, whom Cyrus the Persian dethroned in the 54th Olympiad.—*Sc. Eu. Chron. 78.*

* This is from the barbarous Latin chronology mentioned, p. 76.

CANON OF THE KINGS OF THEBES :

FROM ERATOSTHENES.

ΠΡΩΤΟΣ ἐβασίλευσε Μήνης*
Θηβινίτης Θηβαῖος,† ὃς ἐρμη-
νεύεται Διώνιος,‡ ἐβασίλευσεν
ἔτη ξβ'.

Θηβαίων δεύτερος ἐβασί-
λευσε Ἀθώθης υἱὸς Μήνεως§
ἔτη νδ'. οὗτος ἐρμηνεύεται
Ἐρμογένης.

Θηβαίων Αἰγυπτίων τρίτος
ἐβασίλευσε Ἀθώθης ὁμώνυμος
ἔτη λβ'.

Θηβαίων ἐβασίλευσε δ'.
Διαβίης υἱὸς Ἀθώθης|| ἔτη
ιδ'. οὗτος ἐρμηνεύεται Φιλέ-
ταιρος.¶

Θηβαίων ἐβασίλευσε ε'.
Πεμφῶς** υἱὸς Ἀθώθης ὃ

THE first who reigned was Menes the
Thebinites, the Thebæan; which is by
interpretation Dionius. He reigned
sixty-two years.

The 2nd of the Theban kings
reigned Athothes the son of Menes,
59 years. He is called by interpre-
tation Hermogenes.

The 3rd of the Theban Egyptian
kings was Athothes, of the same
name, 32 years.

The 4th of the Theban kings was
Diabies the son of Athothes, 19 years.
By interpretation he is called Phil-
tærus.

The 5th of the Theban kings was
Pempfos, the son of Athothes, who

* Μήνης Go.—Μήνης B.

† Θεινίτης Vulg.—Θηνίτης B.—Thyuites Eu.

‡ αἰώνιος Din. from Jabl. § Μήνεως Go.

¶ Sc. Din.—φιλέταρος A. B.—φιλιότερος Go.

|| Ἀθώθης Go.

** Σεμφῶς Jabl.

Θηβαίων Αἰγυπτίων ἐβασί-
λευσε ς'. Τογαράμαχος*
Μομχειρὶ Μεμφίτης ἔτη οδ'.
οὗτος ἐρμηνεύεται τῆς ἀνδρὸς†
περισσομελής.

Θηβαίων Αἰγυπτίων ἐβασί-
λευσε ζ'. Στοῖχος υἱὸς αὐτοῦ,
ὃ ἔστιν Ἄρης‡ ἀναίσθητος,
ἔτη ς'.

Θηβαίων Αἰγυπτίων ἐβασί-
λευσε θήσος Γοσορμίας, ὃ ἔσ-
τιν Ἐτησιπαντὸς ἔτη λ'.

Θηβαίων Αἰγυπτίων ἐβασί-
λευσε θ'. Μάρης υἱὸς αὐτοῦ,
ὃ ἔστιν Ἡλιόδωρος ἔτη κς'.

Θηβαίων Αἰγυπτίων ι'. ἐβα-
σίλευσεν Ἀνωΐφης, § ὃ ἔστιν
υἱὸς ἐπίκοινος || ἔτη κ'.

Θηβαίων Αἰγυπτίων ια'.
ἐβασίλευσεν Σίριος, ¶ ὃ ἔστιν
υἱὸς κόρρης,** ὡς δὲ ἕτεροι
Ἀβάσκαντος ἔτη ιη'.

Θηβαίων Αἰγυπτίων ιβ'.
ἐβασίλευσε Χνούβος Γνευρὸς, ††
ὃ ἔστιν Χρύσης Χρύσου υἱὸς
ἔτη κβ'.

Θηβαίων Αἰγυπτίων ιγ'.
ἐβασίλευσε Ραύοσις, ὃ ἔστιν
ἀρχικράτωρ ‡‡ ἔτη ιγ'.

Θηβαίων Αἰγυπτίων ιδ'.
ἐβασίλευσε Βιῦρης§§ ἔτη ι'.

The 6th of the Theban Egyptian
kings was Tœgaramachus Momchiri,
the Memphite, who is called a man
redundant in his members, 79 years.

The 7th of the Theban Egyptian
kings, Stœchus his son, who is Ares
the senseless, reigned 6 years.

The 8th of the Theban Egyptian
kings Gosormies, who is called Etesi-
pantus, reigned 30 years.

The 9th of the Theban Egyptian
kings Mares, his son, who is called
Heliodorus, 26 years.

The 10th of the Theban Egyptian
kings Anoyphis, which signifies a
common son, reigned 20 years.

The 11th of the Theban Egyptian
kings Sirius, which signifies the son
of the cheek, but according to others
Abascantus reigned 18 years.

The 12th of the Theban Egyptian
kings reigned Chnubus Gneurus,
which is Chryses the son of Chryses,
22 years.

The 13th of the Theban Egyptian
kings reigned Rauosis, which is Ar-
chicator, 13 years.

The 14th of the Theban Egyptian
kings reigned Biyris, 10 years.

* Τοῦγας Αμαχος Go.—Τοιγάρματος Sc.

† ἄρις Jabl.

|| ἐπίκοινος B. Din.—ἐπικομος A.

** κόρης B. Din.

§§ Βιῦρης Go.—Λιῦρης Sc.

† Τίσανδρος Sc.

§ Ἀνωΐφης Go.

¶ Σίριος Sc.

‡‡ ἀρχικράτωρ B.

- Θηβαίων* ιε'. ἐβασίλευσε
Σαῶφης Κομαστῆς,† κατὰ δὲ
ἐνίου Χρηματιστῆς ἔτη κδ'.
- Θηβαίων ις'. ἐβασίλευσε
Σαῶφης ‡ β'. ἔτη κς'.
- Θηβαίων ιζ'. ἐβασίλευσε
Μόσχερης § Ἡλιόδοτος ἔτη
λα'.
- Θηβαίων ιη'. ἐβασίλευσε
Μούσθις || ἔτη λγ'.
- Θηβαίων ιδ'. ἐβασίλευσε
Παμμῆς ¶ Ἀρχονδῆς ἔτη
λε'. **
- Θηβαίων κ'. ἐβασίλευσε
Ἀπάππου †† μέγιστος, οὗτος
ὡς φασὶ παρὰ ὥραν μίαν ἐβα-
σίλευσε ἔτη ρ'.
- Θηβαίων κα'. ἐβασίλευσε
Ἐχέσσοκάρης ‡‡ ἔτος α'.
- Θηβαίων κβ'. ἐβασίλευσε
Νίτωκρῆς §§ γυνὴ ἀντὶ τοῦ
ἀνδρός, ὃ ἐστὶν Ἀθηνᾶ Νικη-
φόρος, ἔτη ς'.
- Θηβαίων κγ'. ἐβασίλευσε
Μυρταῖος Ἀμμωνόδοτος ἔτη
κβ'.
- Θηβαίων κδ'. ἐβασίλευσε
Θουσιμάρης ||| κραταῖος, ὃ
ἐστὶν ἥλιος, ἔτη ιβ'.
- The 15th of the Theban kings
Saophis Comastes, or, according to
some, Chrematistes, reigned 29 years.
- The 16th of the Theban kings
Saophis the second, reigned 27 years.
- The 17th of the Theban kings,
Moscheres Heliodotus, reigned 31
years.
- The 18th of the Theban kings,
Musthis, reigned 33 years.
- The 19th of the Theban kings,
Pammes Archondes, reigned 35
years.
- The 20th of the Theban kings,
Apappus Maximus, is said to have
reigned 100 years with the exception
of one hour.
- The 21st of the Theban kings,
Echescosocaras, reigned one year.
- The 22nd of the Theban sovereigns
was a queen, who reigned instead of
her husband; she was named Nitocris
that is Athena the victorious, and
reigned 6 years.
- The 23rd of the Theban kings,
Myrtæus Ammonodotus, reigned 22
years.
- The 24th of the Theban kings,
Thyosimares the robust, who is called
the Sun, reigned 12 years.

* Din. inserts Αἰγυπτίων—Sc. inserts it throughout.—Go. inserts βασιλεω.
† Κομαστῆς . Go. ‡ Σαῶφης Sc.—Σασαῶφης Go.
§ Μοσχέρης Go. || Μοσθῆς Din. B.
¶ Πάμμους Go.—Πάμμος Sc. ** ιγ'. Sc. †† Ἀπάππος Sc.
‡‡ Ἐχέσκος ὁ κάρης A.—Ἀχέσχλος Ὁκάρης Go.—Ἐχέσκος ὁ Κάρης Sc.
§§ Νίτωκρῆς B. ||| Θουσιμάρης Din. Jabl.

- Θηβαίων κε'. ἐβασίλευσε
Θίνιλλος,* ὃ ἐστὶν αὐξήσας τὸ
πάτριον κράτος ἔτη η'.
- Θηβαίων κς'. ἐβασίλευσε
Σεμφρουκράτης, ὃ ἐστὶν Ἡρ-
κλῆς Ἀρποκράτης ἔτη ιη'.
- Θηβαίων κζ'. ἐβασίλευσε
Χουθῆρ Ταῦρος † τύραννος ἔτη
ζ'.
- Θηβαίων κη'. ἐβασίλευσε
Μευρῆς Φιλόσκορος ‡ ἔτη ιβ'.
- Θηβαίων κδ'. ἐβασίλευσε
Χωμαεφθᾶ § κόσμος Φιλή-
φαιστος || ἔτη ια'.
- Θηβαίων λ'. ἐβασίλευσε
Σαικουνίσσοχος ¶ τύραννος ἔτη
ξ'.
- Θηβαίων λα'. ἐβασίλευσε
Πετσαδυρῆς ** ἔτη ις'. ††
- Θηβαίων λβ'. ἐβασίλευσε
Σταμμενεμῆς ‡‡ β'. ἔτη κγ'.
- §§ Θηβαίων λγ'. ἐβασί-
λευσε Σιστοσιχερμης ||| Ἡρα-
κλῆς κραταῖος ¶¶ ἔτη κε'.
- Θηβαίων λδ'. ἐβασίλευσε
Μάρης *** ἔτη μγ'.
- The 25th of the Theban kings,
Thinillus, which is the augments of
country's strength, reigned 8 years.
- The 26th of the Theban kings,
Semphrucrates, who is Hercules Har-
pocrates, reigned 18 years.
- The 27th of the Theban kings,
Chuther Taurus the tyrant, 7 years.
- The 28th of the Theban kings,
Meures Philoscorus, reigned 12 years.
- The 29th of the Theban kings,
Chomaephtha Cosmus Philephæstus,
reigned 11 years.
- The 30th of the Theban kings,
Sæcuniosochus the tyrant, reigned 60
years.
- The 31st of the Theban kings, Pen-
teathyres, reigned 16 years.
- The 32nd of the Theban kings,
Stamenemes the second, reigned 23
years.
- The 33rd of the Theban kings,
Sistosichermes, Hercules the strong,
reigned 55 years.
- The 34th of the Theban kings,
Maris, reigned 43 years.

* Θρίλλος Sc.—Θρίλλος A.—Σεδήλλος B.
† Κουσερταβρος Jabl. ‡ Μερῆς φιλοσοφος Sc.
§ Χωμαεφθᾶ Go. || Salm.—Φιλέφαιστος Go.—φιλέφαιστος A.
¶ Dind.—Σαικουνίος ἑχτυράννος A.—Σαικουνίος ἑχτυράννος B.—Σαικουνίσσοχος
τύραννος Sc.—Αγκουνίος Ὁχυτύραννος Go.
** Πεντεαδυρῆς Go. †† μβ'. Go. m. ‡‡ Σταμμενεμῆς Go.
§§ Din. leaves the 33d vacant, and continues the rest as the 34th, &c.
||| Ἐγροσιχερμης Jabl.
¶¶ A. B. Din.—Ἡράκλειος κράτος Go. *** Μάρης B.

Θηβαίων λε'. ἐβασίλευσε Σιφώας, * ὁ καὶ Ἑρμῆος υἱὸς Ἡφαίστου, ἔτη ε'.	The 35th of the Theban kings, Siphoas, which is Hermes the son of Hephæstus, reigned 5 years.
Θηβαίων λς'. ἐβασίλευσε ἔτη ιδ'.	The 36th of the Theban kings, reigned 14 years.
Θηβαίων λζ'. ἐβασίλευσε Φρούρων, ἦτοι Νεῖλος, ἔτη ε'.	The 37th of the Theban kings, Phruron, which is Nilus, reigned 5 years.
Θηβαίων λη'. ἐβασίλευσε Ἀμουθάνταιος † ἔτη εγ'.	The 38th of the Theban kings, Amuthantæus, reigned 63 years.— <i>Sync. Chron.</i> 91. 96. 101. 104. 109. 123. 147.

* Σιφώατος Sc.—Σιφώας Go.

† Ἀμουρθαῖος Sc.

THE OLD EGYPTIAN CHRONICLE.

ΦΕΡΕΤΑΙ γὰρ παρ' Αἰγυπ-
ταίοις παλαιῶν τι χρονολογίαν,
περιέχον ἄνω δυναστειῶν ἐν γε-
νεαῖς πάλιν ἑξήκοντα ἀπει-
ρον,* ἐν μυριάδι τρισὶ καὶ
ἑξήκοντι, πρῶτον μὲν τῶν Αὐρι-
τῶν, δεύτερον δὲ τῶν Μεστ-
ραίων, τρίτον δὲ Αἰγυπτίων,
οὕτω πως ἐπὶ λέξεως † ἔχον.

ΘΕΩΝ ΒΑΣΙΛΕΙΑ

Κατὰ τὸ παλαιὸν χρονικόν.
Ἡφαίστου χρόνος οὐκ ἔστι
διὰ τὸ νυκτὸς καὶ ἡμέρας αὐ-
τὸν § φαίνειν.

Ἡλιος Ἡφαίστου ἐβασί-
λευσεν ἐτῶν μυριάδας τρεῖς.

Ἐπειτα Κρόνος, φησὶ, καὶ
οἱ λοιποὶ πάντες θεοὶ δώδεκα
ἐβασίλευσαν ἔτη γ' ἰδ' πδ'.

* χρόνων ἀπειρῶν Go.

† This number is also mentioned by Jamblichus, in connexion with Egyptian history, as the number of the Hermaic books, perhaps allowing a book to each year.

Τὰς μὲν οὖν ὅσας Ἑρμῆς ἐν ταῖς
δισμυριάδι βιβλίοις, ὡς Σέλευκος
ἀπεγράφεται ἢ ταῖς τρισμυριάδι
τε καὶ ἑξακισχιλίοις καὶ πεντα-
κοσίοις καὶ εἴκοσι πέντε, ὡς Ἡρα-
κλῆς ἱστορεῖ τελῶς ἀνδραειξε.

‡ λέξεων A.

AMONG the Egyptians there is a cer-
tain tablet called the Old Chronicle,
containing thirty dynasties in 113
descents, during the long period of
36525 † years. The first series of
princes was that of the Auritæ; the
second was that of the Mestreaens;
the third of Egyptians. It runs as
follows:

THE REIGN OF THE GODS

According to the Old Chronicle.

To Hephæstus is assigned no time
as he is apparent both by night and
day.

Heliuss the son of Hephæstus
reigned three myriads of years.

Then Cronus and the other twelve
divinities reigned 3984.

§ αὐτῶν B.

Ἐπειτα ἡμίθεοι βασιλεῖς ὄκτω ἔτη σιζ'.	Next in order are the demigods, in number eight, who reigned 217 years.
Καὶ μετ' αὐτοὺς γενεαὶ 15 Κυνικοῦ κύκλου ἀνεγράφησαν ἐν ἔτεσι υμγ'.	After these are enumerated 15 ge- nerations of the Cynic cycle, which extend to 443 years.
Ἐἴτα Τανιτῶν 15' δυνασ- τεία, γενεῶν ἦ', ἐτῶν ρβ'.	The 16th Dynasty is of the Tanites, eight descents, which lasted 190 years.
Πρὸς οἷς 15' δυναστεία Μεμφιτῶν, γενεῶν δ', ἐτῶν ργ'.	17th Memphites, 4 in descent, 103 years.
Μετ' οὗς 14' δυναστεία Μεμ- φιτῶν, γενεῶν ιδ', ἐτῶν τμη'.	18th Memphites, 14 in descent, 348 years.
Ἐπειτα 19' δυναστεία Διοσ- πολιτῶν, γενεῶν ε', ἐτῶν ρδ'.	19th Diospolites, 5 in descent, 194 years.
Ἐἴτα κ' δυναστεία Διοσ- πολιτῶν, γενεῶν ἦ', ἐτῶν σκη'.	20th Diospolites. 8 in descent, 228 years.
Ἐπειτα κα' δυναστεία Τα- νιτῶν, γενεῶν ς', ἐτῶν ρκα'.	21st Tanites, .. 6 in descent, 121 years.
Ἐἴτα κβ' δυναστεία Τανι- τῶν, γενεῶν γ', ἐτῶν μη'.	22nd Tanites, .. 3 in descent, 48 years.
Ἐπειτα κγ' δυναστεία Διοσπολιτῶν, γενεῶν β', ἐτῶν ιδ'.	23rd Diospolites, 2 in descent, 19 years.
Ἐἴτα κδ' δυναστεία Σαί- τῶν, γενεῶν γ', ἐτῶν μδ'.	24th Saïtes, .. 3 in descent, 44 years.
Πρὸς οἷς κε' δυναστεία Αἰ- θίοπων, γενεῶν γ', ἐτῶν μδ'.	25th Ethiopians, 3 in descent, 44 years.
Μετ' οὗς κς' δυναστεία Μεμφιτῶν, γενεῶν ζ', ἐτῶν ρδζ'.	26th Memphites, 7 in descent, 177 years.
Καὶ μετὰ τὰς κζ' δυνασ- τείας Περσῶν ε', ἐτῶν ρδδ'. † κη'. †	27th Persians, .. 5 in descent, 124 years. 28th

* Go. omits this.

† αὐτοὺς κζ' δυναστεία Περσῶν γενεῶν Sc.—τούτους κζ' δυναστεία Go.—τὰς
κζ' B.—κζ'. A. † Dind. leaves no space.

Ἐπειτα κδ' δυναστεία Τα- νιτῶν, γενεῶν... ἐτῶν λδ'.	29th Tanites, .. in descent, 39 years.
Καὶ ἐπὶ πάσαις λ' δυνασ- τεία Τανίτου ἐνδς, ἔτη ιη'.	30th a Tanite, .. 1 in descent, 18 years.
Τὰ πάντα ἡμῶν τῶν λ' δυ- ναστεῶν ἔτη Μγ' καὶ ιςφκε'.	In all, 30 Dynasties, and 36525 years.
Ταῦτα ἀναλυόμενα, εἵ- κων* μερίζόμενα παρὰ τὰ αὐξά' ἔτη εἰκοσι πεντάκις, τὴν παρ' Αἰγυπτίους καὶ Ἑλ- λησιν ἀποκατάστασιν τοῦ Ζω- διακοῦ μνησολογουμένην δηλοῖ, ταῦτ' ἔστι τὴν ἀπὸ τοῦ αὐτοῦ σημείου ἐπὶ τὸ αὐτὸ σημεῖον, ὃ ἐστὶ πρῶτον λεπτόν τῆς πρῶ- της μοίρας ἰσημερινοῦ ζωδίου, Κριοῦ λεγομένου παρ' αὐτοῖς, ὡσπερ καὶ ἐν ταῖς Γενεαῖς τοῦ Ἑρμοῦ καὶ ἐν ταῖς Κυραννίσι † βίβλοις εἴρηται.	Which number of years, resolved and divided into its constituent parts, that is to say, 25 times 1461 years, shows that it relates to the fabled periodical revolution of the Zodiac among the Egyptians and Greeks; that is, its revolution from a partic- ular point to the same again, which point is the first minute of the first degree of that equinoctial sign which they call the Ram, as it is explained in the Genesis of Hermes and in the Cyrannian books.— <i>Syncecl. Chron.</i> 51. — <i>Euseb. Chron.</i> 6.

FROM CASTOR.

ÆGYPTIORUM regnum inveni-
mus vetustissimum omnium reg-
norum: cujus initium sub Ma-
nethono dicitur memoramus
scribere.

Primum Deorum, qui ab ipsis
scribuntur faciam regna sic:

OF all kingdoms we find that
of the Egyptians to be the most
ancient. Of whose beginning
we purpose to write according
to the relation of Manetho.

The first dynasty was that of
the Gods, who are classed by
themselves; and I reckon their
reigns thus:

* ἦκων Vulg.—ἦτοι Sc.

† κυραννῆσι B.

Ifestum dicunt quidam Deum regnare in Ægypto annos sexcentos LXXX. Some say the God Ifestus reigned in Egypt 680 years.

Post hunc Solem Ifesti annos LXXVII. After him the Sun, the son of Ifestus, 77 years.

Post istum Osinosirim annos ccccxx. After him Osinosiris, 420 years.

Post hunc Oron Stoliarchum annos xxviii. After him Oros Stoliarchus, 28 years.

Post hunc Typhona annos XLV. After him Typhon, 45 years.

Colliguntur Deorum regna anni mille DL. The sum of the reigns of the Gods amounts to 1550 years.

Deinceps Mitheorum regna sic : Then succeeds the kingdom of the Demi-gods, thus :

Protæ Anubes Amusim, qui etiam Ægyptiorum scripturas composuit annos LXXXIII. First reigned Anubes Amusim, who composed the writings of the Egyptians, 83 years.

Post hunc Apion Grammaticus, qui secundum Inachum interpretabatur . . . annos LXXVII quem sub Argios initio regnaverunt.* After him Apion Grammaticus, who reigned 77 years. In his reign commenced the kingdom of Argos, under Inachus.*

Post hæc Ecyniorum † reges interpretavit Imitheus vocans et ipsos, annos duo millia c, fortissimos vocans. Afterwards the kings of the Ecynii, † by whom must be understood the Demi-gods. They reigned 2100 years.

Hæc finis de primo Tomo This is the end of the first

* This and the next passage are so barbarous and obscure that the translation I have given is merely conjectural. I suspect this passage has some connexion with the following from Tatianus. Ἰαπίων ὁ γραμματικὸς φησὶ δὲ κατὰ τὰς ἀρχαίας τὴν Αὔραρον Ἀμοσῖς κατὰ τὸν Ἀργεῖον γενόμενος Ἰναχον.—Eus. Pr. X.

† These Ecynii are manifestly the same with νέκυας of the Dynasties of Manetho and the Manes of the preceding, all which appear to be no other than a corruption of the fifteen generations of the Cynic Cycle ἐκ κυνικοῦ in the original of the old Chronicle, p. 90.

Manethoni habens tempora annorum duo millia c. volume of Manetho, which contains a period of 2100 years.

Mineus et pronepotes ipsius septem regnaverunt annos ccliii. Mineus and seven of his descendants reigned 253 years.

Regnaverunt et aliorum octo annos cccii. Then reigned eight others 302 years.

Necherocheus, et aliorum octo annos ccxiv. Necherocheus, and eight others, reigned 214 years.

Similiter aliorum septendecim annos ccxiv. Likewise seventeen others, 214 years.

Similiter aliorum viginti unus annos cclviii. Likewise twenty-one others, 258 years.

Othoi et aliorum septem annos cciii. Othoi and seven others, 203 years.

Similiter et aliorum quatuordecim annos cxi. Likewise fourteen others, 140 years.

Similiter et aliorum viginti annos cccix. Likewise twenty others, 409 years.

Similiter et aliorum septem annos cciv. Likewise seven others, 204 years.

Potestas Diopolitanorum ann. ix. Dynasty of Diospolites 9 years.

Potestas Bubastanorum ann. ccliii. Dynasty of Bubastites 153 years.

Potestas Tanitorum ann. clxxxiv. Dynasty of Tanites 184 years.

Potestas Sebennitorum ann. ccxxiv. Dynasty of Sebennites 224 years.

Potestas Memphitorum ann. cccxviii. Dynasty of Memphites 318 years.

Potestas Iliopolitorum ann. ccxxi. Dynasty of Iliopolites 221 years.

Potestas Ermupolitorum ann. cclx. Dynasty of Ermupolites 260 years.

Usque ad septimam deci- The second volume enume-

mam potestatem secundum scribitur totum, ut docet, numerum habentem annos mille quingentos xx.*

Hæc sunt potestates Ægyptiorum. These are the Dynasties of Egypt.

FROM EUSEBIUS.

PRIMUS homo apud Ægyptios Hephæstus qui ignis inventor ipsis fuit. THE first man according to the Egyptians was Hephæstus, who was the inventor of fire.

A quo Sol. From him descended the Sun.
(Post quem Agathodæmon. (After whom Agathodæmon.
Post)* quem Cronus. After) whom Cronus.

Post hunc Osiris. Then Osiris.
Ac deinde Typhon frater Osiridis. And then Typhon, the brother of Osiris.

Post quem Orus Osiridis et Isidis filius. After whom was Orus, the son of Osiris and Isis.

Ægyptii primi hi dominati sunt. These were the first Egyptian kings.

Post quos per successionem protractum est regnum usque ad Bitem, in spatio annorum myriadis triumque millium et nonagentorum, juxta annos lunares, triginta inquam dierum numerum enim mensem unum, illi annum vocabant. After them the empire descended by a long succession to Bites, through a lapse of 13,900 years, reckoned, I say, in lunar years of thirty days to each: for even now they call the month a year.

* This passage in the Armenian is between parentheses, and in what we might call italics. Has it been interpolated or omitted? I have replaced the true names from the Armenian: Aucher has given them Vulcanus, Saturnus, &c.

Post Deos regnavit gens Semi-deorum annis mclv. After the Gods, a race of Demi-gods reigned 1255 years.

Atque item alii reges dominati sunt annis mdcccxvii. Then reigned other kings 1817 years.

Post quos alii xxx reges Memphites annis mdccxc. After them thirty Memphite kings, 1790.

Post eos alii Thynites x reges annis cccl. Then ten Thynite kings, 350 years.

Ac deinde Manium et Semi-deorum regnum annis mmmmm dcccxiii. Then came the kingdom of the Manes and Demi-gods, 5813.

Simul omnes anni recensentur, myrias (et) mille: qui etiam lunares sunt, scilicet menstrui. The number of years altogether amounts to 11,000; which also are lunar years, that is to say, months.

Computantur simul omnes anni lunares quos Ægyptii referunt fuisse Deorum et Semi-deorum atque Manium, duæ myriades, quatuor millia et dcccc. All the lunar years, which the Egyptians allow to the reigns of the Gods, the Demi-gods, and the Manes, are 24,900.—*Eu. An.* 200.

EGYPTIAN DYNASTIES OF MANETHO.

DYNASTY OF THE DEMIGODS.

<p>Πρώτη δυναστεία.* Αιγυπτίων α'. ἐβασίλευσεν Ἡφαιστος ἔτη ψκδ'. ἡμισυ καὶ τέσσαρας ἡμέρας.† Αιγυπτίων β'. ἐβασίλευσεν Ἡλιος Ἡφαιστού ἔτη πς'.‡ Αιγυπτίων γ'. ἐβασίλευσεν Ἀγαθοδαίμων ἔτη νς'. καὶ ἡμισυ καὶ δέκα ἡμέρας.§ Αιγυπτίων δ'. ἐβασίλευσεν Κρόνος ἔτη μ'. καὶ ἡμισυ. Αιγυπτίων ε'. ἐβασίλευσεν Ὅσιρις καὶ Ἴσις ἔτη λε'. Αιγυπτίων ς'. ἐβασίλευσεν . . . ἔτη . . . Αιγυπτίων ζ'. ἐβασίλευσεν Τύφων ἔτη κδ'. Αιγυπτίων η'. ἐβασίλευσεν Ὀρος ¶ ἡμίθεος ἔτη κε'.</p>	<p>First dynasty. The 1st of the Egyptian kings was Hephæstus, who reigned 724 years and a half and 4 days. The 2nd was Helius, the son of Hephæstus, 86 years. 3rd, Agathdæmon, who reigned 56 years and a half and 10 days. 4th, Cronus, 40 years and a half. 5th, Osiris and Isis, 35 years. 6th, years. 7th, Typhon, 29 years. 8th, Orus, the demigod, 25 years.</p>
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* A. places these words after Hephæstus.

† Go.—ψκδ'—ν'. i. e. 724, 3-4. Din. ‡ Go.—π' ς' Din. i. e. 80, 1-6.

§ Go.—νς'—ιβ'. i. e. 56 7-12. Din.

¶ μ'—Din. A.

¶ Orus Go.

<p>Αιγυπτίων θ'. ἐβασίλευσεν Ἄρης ἡμίθεος ἔτη κη'. Αιγυπτίων ι'. ἐβασίλευσεν Ἄνουβις ἡμίθεος ἔτη ις'. Αιγυπτίων ια'. ἐβασίλευσεν Ἡράκλῆς ἡμίθεος ἔτη ιε'. Αιγυπτίων ιβ'. ἐβασίλευσεν Ἀπολλῶν * ἡμίθεος ἔτη κε'. Αιγυπτίων ιγ'. ἐβασίλευσεν Ἀμμῶν ἡμίθεος ἔτη λ'. Αιγυπτίων ιδ'. ἐβασίλευσεν Τιθοῆς ἡμίθεος ἔτη κς'. Αιγυπτίων ιε'. ἐβασίλευσεν Σῶσος ἡμίθεος ἔτη λβ'. Αιγυπτίων ις' ἐβασίλευσεν Ζεὺς ἡμίθεος ἔτη κ'.</p>	<p>9th, Ares, the demigod, 23 years. 10th, Anubis, the demigod, 17 years. 11th, Heracles, the demigod, 15 years. 12th, Apollo, the demigod, 25 years. 13th, Ammon, the demigod, 30 years. 14th, Tithoes, the demigod, 27 years. 15th, Sesus, the demigod, 32 years. 16th, Zeus, the demigod, 20 years. —<i>Syncl. Chron.</i> 19.—<i>Euseb. Chron.</i> 7.</p>
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* ἀπολλῶ A.—Ἀπολλῶ Go.

THE EGYPTIAN DYNASTIES OF MANETHO.

THE FIRST DYNASTY.

AFRIC.

SCAL.

META νέκυας τὸς ἡμι- AFTER the dead demigods the first
θεούς πρώτη βασιλεία κατα- dynasty consisted of eight kings.
ριθμείται βασιλέων ὀκτώ.

α'. Ὁν πρῶτος Μήνης Θε- 1. The first was Menes the Thi-
νίτης* ἐβασίλευσεν ἔτη ξβ'. nite; he reigned 62 years, and
ὡς ἐπὶ ἵπποπόταμου † διαρκα- perished by a wound received from
γεις διεφθάρη.

β'. Ἀθωθις υἱὸς ἔτη νζ'. ὁ 2. Athothis, his son, reigned 57

* Sc.—Θεινίτης Go.

† Ἴπποτάμου Go.

N. B.—The first column contains the dynasties of Manetho according to Africanus, from the text of Dindorf: the names and paragraphs included between the parentheses are the variations which occur in the list of Scaliger. The third column contains the dynasties according to Eusebius, from the text of the Editor of the Armenian, who for the most part has followed Goar: the variations are those of Scaliger. The fourth column is the Latin translation of the Armenian, with the variations from the fragments of the old Latin version of Hieronymus.

THE EGYPTIAN DYNASTIES OF MANETHO.

THE FIRST DYNASTY.

EUSEB.

SCAL.

ARMEN.

HIERON.

META νέκυας καὶ τοὺς ἡμι- Post Manes et Semideos, Primam
θεούς, Πρῶτην δυναστείαν κα- Dynastiam VIII. regum percensent.
ταριθμοῦσι βασιλέων ὀκτώ. Quorum primus fuit Memes, qui nem-
ὦν πρῶτος γέγονε Μήνης, ὃς pe præfulgens inter eos, dominatio-
διασήμως αὐτῶν ἠγήσατο. ἀφ' nem obtinuit: a quo quaslibet regum
οὗ τὸς ἐξ ἑκάστου γένους βα- generationes singillatim describemus:
σιλεύσαντας ἀναγράφωμεν, quorum successio ita prorsus est.
ὦν* ἡ διαδοχὴ τοῦτον ἔχει τὸν
τρίτον.

α'. Μήνης Θεινίτης, † καὶ 1. Memes Thynites, et hujus VII.
οἱ τοῦτου ἀπόγονοι (ιζ', ἐν ἄλ- filii, quem Herodotus Mina nuncu-
λφ δὲ) ζ', ὃν Ἡρόδοτος Μῆνα pavit, regnavit annis xxx. Hic vel
ἀνόμασεν, ἐβασίλευσεν ἔτεσιν ultra regionis limites cum exercitu
ξ'. οὗτος ὑπερόριον στρατείαν progreditur, et illustris famosusque
ἐποίησατο, καὶ ἔνδοξος ἐκρίθη, habetur; atque ab hippopotamo rap-
ἐπὶ † δὲ Ἴπποπόταμου § ἡρ- tus est.
πάσθη.

β'. Ἀθωθις || ὁ τοῦτου 11. Athotis hujus filius obtinuit

* ἀναγραφάμενον Go.—Sc.

† Θεινίτης Go.

‡ Go. inserts Ἴσπου.—A. Ἴσπου.—B. Ἴππου,—and Din. [Ἴπου] between
ἐπὶ . . . δι.

§ Ἴπποτάμου B.

|| Ἀθωθις Din.

AFRIC.

τὰ ἐν Μέμφει βασιλεία οἰκο-
δομήσας· οὐ φέρονται βίβλοι
ἀνατομικαί,* ἰατρὸς γὰρ ἦν.

γ'. Κενκένης (Κενκένης)
υἱὸς ἔτη λα'.

δ'. Οὐενέφης (Ἐνέφης) υἱὸς
ἔτη κγ'. ἐφ' οὗ λιμὸς κατέσχε
τὴν Αἴγυπτον μέγας. οὗτος τὰς
περὶ † Κωχώμην ἤγειρε πυρα-
μίδας.

ε'. Οὐσαφαῦδος (Σαφαῦ-
δος) υἱὸς ἔτη κ'.

ς'. Μιεβιδὸς υἱὸς ἔτη κς'.

ζ'. Σεμέμφης ‡ (Σέμεμφίς)
υἱὸς ἔτη ιη'. ἐφ' οὗ φθώρα με-
γίστη κατέσχε τὴν Αἴγυπτον.

η'. Βηνεχῆς § υἱὸς ἔτη κς'.

* Ὁμοῦ ἔτη σγ'.

years; he built the palaces at Mem-
phis, and left the anatomical books,
for he was a physician.

3. Cencenus, his son, reigned 31
years.

4. Venephes, his son, reigned 23
years. In his time a great plague
raged through Egypt. He raised the
pyramids near Cochoe.

5. Usaphædus, his son, reigned 20
years.

6. Miebidas, his son, 26 years.

7. Semempses, his son, reigned 18
years. In his reign a terrible pesti-
lence afflicted Egypt.

8. Bienaches, his son, reigned 26
years.

The whole number of years amount-
ed to 253.

THE SECOND DYNASTY.

Δεύτερα δυναστεία Θεινι-
τῶν βασιλέων ἐννέα

Of nine Thinite kings.

* B. in m. has ἰαγῶρου βασιλέως.

† παρὰ Go. omitting τὰς.

§ Βηνεχῆς Go.

‡ Σεμίμφης Go.

EUSEB.

υἱὸς ἤρξεν ἔτεσι κζ'. καὶ τὰ
ἐν Μέμφει † βασιλεία φηκοδό-
μησεν, ἰατρικὴν τε ἐξήσκησεν,
καὶ βίβλους ἀνατομικὰς συν-
έγραψεν.

γ'. Κενκένης ὁ τούτου υἱὸς
ἔτη λδ'.

δ'. Οὐενέφης (Οὐενέφης)
ἔτη μβ'. ἐφ' οὗ λιμὸς κατέσχε
τὴν χώραν, ὃς καὶ τὰς πυρα-
μίδας τὰς περὶ Κωχώμην ‡
ἤγειρεν.

ε'. Οὐσαφαῦς ἔτη κ'. (ε'.)

ς'. Νιεβὲς § (Νιεβῆς) ἔτη
κς'.

ζ'. Σεμέμφης (Σεμέμφης) ||
ἔτη ιη'. ἐφ' οὗ πολλὰ παρά-
σημα ἐγένετο, καὶ μεγίστη
φθώρα.

η'. Οὐβιένθης ¶ (Οὐβιέν-
της, ἔτη κς'.**

Οἱ δὲ πάντες ἐβασίλευσαν
ἔτη σβ'. (σιβ'.)

SCAL.

ARMEN.

[regnum]* annis xxvii. et in Memphi
urbe regiam ædificavit; qui et me-
dicinam exercuit, atque de modo cor-
pora disseccandi libros conscripsit.

III. Cencenis istius filius, annis
xxxix.

IV. Vavenephis, annis xlii. cujus
tempore fames regionem occupavit,
qui et pyramidas ad Chovonem [vel,
juxta Choe villam] erexit.

v. Usaphais, annis xx.

vi. Niebais, annis xxvi.

vii. Mempses, annis xviii. Sub
quo plurima facinora facta sunt,
maximæque corruptiones.

viii. Vibethis, annis xxvi.

Omnes simul regnaverunt annos
cclii.

THE SECOND DYNASTY.

Δεύτερα δυναστεία βασι-
λέων θ'.

Secunda dynastia regum ix.

* The words contained between crotchets [] are so placed in the original
translation: the variations of Hieron. are between parentheses ().

† Μέμφει Go. m.—Sc.

‡ Κωχώμην Din. B.—Κωχώνης Sc.—Cho oppidum Lat. Qy. κὼ κάμην
or χὼρην Ed. Arm.

§ Νιεβάης Din.—νιεβαῖς B.—Niebaës Lat.

¶ οὐβιένθης B.

|| A. B. Din.

** Jackson allows only 16.

AFRIC.

SCAL.

α'. Ὡν πρῶτος Βοηθῆς* ἐτη λη'. ἐφ' οὗ χάσμα † κατὰ Βούβαστον ἐγένετο, καὶ ἀπόλωτο πολλοί.

β'. Καίεχος ‡ ἐτη λδ'. ἐφ' οὗ οἱ βόες † Ἀπις ἐν Μέμφει § καὶ Μνεῦις || ἐν Ἡλιουπόλει ¶ καὶ ὁ Μενδήσιος τράγος ἐνομίσθησαν εἶναι θεοί.

γ'. Βίνωθρις ἐτη μζ'. ἐφ' οὗ ἐκρίθη τὰς γυναῖκας βασιλείας γέρας ἔχειν.

δ'. Τλάς ἐτη ις'.

ε'. Σεθένης ἐτη μα'.

ς'. Χαίρης ἐτη ιζ'.

ζ'. Νεφερχέρης ἐτη κέ'. ἐφ' οὗ μινδένεται τὸν Νεῖλον μέλιτι κεκραμένον ἡμέρας ἑνδεκα βῆναι.

** (η'. Σέσωχρις ἐτη μή', ὡς ὕψος εἶχε πηχῶν ε', πλάτος γ'.

θ'. Χενέρης (Κενέρης) ἐτη χ'.

Όμοῦ ἐτη τβ'.)

1. Boethus the first reigned 38 years. During his reign a chasm of the earth opened near Bubastus, and many persons perished.

2. Cæchos reigned 39 years. Under him the bulls Apis in Memphis, and Mnevis in Heliopolis, and the Mendesian goat, were appointed to be gods.

3. Binotris reigned 47 years. In his time it was determined that women might hold the imperial government.

4. Tlas reigned 17 years.

5. Sethenes reigned 41 years.

6. Chares 17 years.

7. Nephcheres 25 years. In his time it is said the Nile flowed with honey during eleven days.

8. Sesochris 48 years. His height was 5 cubits and breadth 3. † †

9. Cheneres 30 years.

Altogether 302 years.

* Βῶχος Go. m.

† καὶ ἕως Α.—Καιαχῶς Go.

|| Sc.—Μηνιος Go.

** Syncellus gives the two following as from Eusebius, but there is much reason to suppose that they properly belong to the list of Africanus.

†† Three palms. Eu. Ar.—5 cubits and 3 hand breadths high. Jack.

† ἀφ' οὗ χάσμα Go.

§ Μέμφις Go.—μέμφις B.

¶ Ἡλιουπόλει Go.

EUSEB.

SCAL.

ARMEN.

HIERON.

α'. Βῶχος,* ἐφ' οὗ χάσμα κατὰ Βούβαστον † ἐγένετο καὶ πολλοὶ ἀπόλλυντο.

β'. Μεθ' οὗ καὶ (δέυτερος) Χοῦς, ‡ ἔτε καὶ Ἄπις, καὶ ὁ Μνεῦις § ἀλλὰ καὶ ὁ Μενδήσιος τράγος θεοὶ ἐνομίσθησαν.

γ'. Βιόφης, (Βιόφης) ἐφ' οὗ ἐκρίθη καὶ τὰς γυναῖκας βασιλείας γέρας ἔχειν.

δ'. ε'. ς'. Καὶ μετὰ τοὺς ἄλλοι τρεῖς, ἐφ' οὗ οὐδὲν παράσημον ἐγένετο.

ζ'. Ἐπὶ τοῦ ἐβδόμου μινδένεται Νεῖλον μέλιτι κεκραμένον ἡμέρας ἑνδεκα βῆναι.

η'. Μεθ' οὗ Σέσωχρις ἐτη μή'. ὡς λέγεται γεγοῦναι ὕψος πηχῶν ε'. παλαιστῶν γ' τὸ μέγεθος.

θ'. Ἐπὶ δὲ ταῖς ἑννέα οὐδὲν ἀξιωμαθύνονταν ὑπῆρχεν.

Οἱ καὶ ἐβασίλευσαν ἔτεσι σγς'. ||

i. Bochus. Sub quo ingens terræ hiatus in Bubastone factus est, multique perierunt.

ii. Post quem Cechous; qui et Apis, et Mnevis, nec non Mendesian caper, tamquam Dii habiti sunt.

iii. Postea Biophis, sub quo lex sancita, qua foeminis quoque regni honor delatus fuit.

iv. v. vi. Post istos alii adhuc tres; quorum ætate nullum insigne opus factum est.

vii. Sub septimo, commentores fabularum Nilum fluvium diebus xi. melle aqua permixto fluxisse ajunt.

viii. Post quem Sesochris, annis XLVIII. cujus proceritas cubitis v. et latitudo palmis iii. fuisse dicitur.

ix. Sub nono autem nihil memoria dignum fuit gestum.

Regnaruntque [simul] annis CCXCVII.

* Πρῶτου Βωχοῦ Go.—Sc.

† καταβουβάστων Go.—Βούβαστιν Sc.

‡ Χῶος Din. B.

§ μνεῦις B.

|| Sc. at the end of this dynasty places Σέσωχρις and Χενέρης from the list of Africanus as in the opposite page.

THE THIRD DYNASTY.

AFRIC.

Τρίτη δυναστεία Μεμφιτῶν βασιλέων ἑνέα.

α'. Ὁν Νεχερόφης* (Ἐχχερόφης) ἔτη κη', ἐφ' οὗ Λίβυες ἀπέστησαν Αἰγυπτίων καὶ τῆς σελήνης παρὰ λόγον αὐξηθείσης διὰ θεός ἐαυτοὺς παρέδοσαν.

β'. Τόσορθρος ἔτη κθ'. αὗτος Ἀσκληπιὸς Αἰγυπτίους κατὰ τὴν ἰατρικὴν νεύμισται, καὶ τὴν διὰ ξεστῶν λίθων οἰκοδομίαν εὔρατο, ἀλλὰ καὶ γραφῆς ἐπεμελήθη.

γ'. Τύρις † ἔτη ζ'.

δ'. Μέσοχρις (Μέσοχρις) ἔτη ιζ'.

ε'. Σώφης ‡ (Ζώφης) ἔτη ις'.

ς'. Τοσέρτασις ἔτη ιθ'.

ζ'. Ἀχης § ἔτη μβ'.

η'. Σήφουρις || (Σίφουρις) λ'.

θ'. Κερφέρης ἔτη κς'.

Ὅμοῦ ἔτη, σιδ'.

SCAL.

Of nine Memphite kings.

1. Necherophes reigned 28 years. In his time the Libyans revolted from the Egyptians, but on account of an unexpected increase of the moon they submitted through fear.

2. Tosorthrus reigned 29 years. He is called Asclepius by the Egyptians, for his medical knowledge. He built a house of hewn stones, and greatly patronized literature.

3. Tyris reigned 7 years.

4. Mesochris 17 years.

5. Soÿphis 16 years.

6. Tosertasis 19 years.

7. Aches 42 years.

8. Sefhuris 30 years.

9. Cerperes 26 years.

Altogether 214 years.

* νεχερωφης B.

† Σώφης Go.

|| Σίφουρις Go.

† τύρις B.

§ Ἀχίς Go.

THE THIRD DYNASTY.

EUSEB.

Τρίτη δυναστεία Μεμφιτῶν βασιλέων η'.

α'. Νεχέρωχης,* ἐφ' οὗ Λίβυες ἀπέστησαν Αἰγυπτίων, καὶ τῆς σελήνης παρὰ λόγον αὐξηθείσης διὰ θεός ἐαυτοὺς παρέδοσαν.

β'. Μεθ' οὗ Σέσορθρος, ὃς Ἀσκληπιὸς παρ' Αἰγυπτίους ἐκλήθη διὰ τὴν ἰατρικὴν. αὗτος καὶ τὴν διὰ ξεστῶν λίθων οἰκοδομίαν εὔρατο, ἀλλὰ καὶ γραφῆς ἐπεμελήθη.

Οἱ δὲ λοιποὶ ἐξ οὐδὲν ἀξιωματιεύοντες ἐπραξαν.

SCAL.

ARMEN.

HIERON.

Tertia dynastia Memphitarum regum VIII.

i. Necherochis, sub quo Libyes adversum Aegyptios rebellarunt: quumque Luna importune aucta fuerit, metu ducti, seipsos rursus in servitutem dedidere.

ii. Post quem Sesorthus, qui ob medicam artem Aesculapius ab Aegyptiis vocatus est. Hic etiam sectis lapidibus aedificandi modum invenit, atque literis exarandis curam impendit.

Sex caeteri autem nihil memoratu dignum gesserunt.

Οἱ καὶ ἐβασίλευσεν ἔτεσι ρη'.

Quique regnarunt annis cxcvii.

* Νεχέρωχης Go.

THE FOURTH DYNASTY.

AFRIC.

Τετάρτη δυναστεία Μεμ-
φιτῶν συγγενείας ἐτέρας βα-
σιλείς ἢ.

α'. Σῶρις ἔτη κδ'.

β. Σοῦφις ἔτη ξγ'. ὃς τὴν
μεγίστην ἤγειρε πυραμίδα, ἣν
φησιν Ἡρόδοτος ὑπὸ Χέοπος*
γεγονέναι. οὗτος δὲ καὶ ὑπε-
ρόπτης † εἰς θεοὺς ἐγένετο καὶ
τὴν ἱεράν συνέγραψε βίβλον,
ἣν ὡς μέγα χρῆμα ἐν Αἰγύπτῳ
γενόμενος ἐκτησάμεν. ‡

γ'. Σοῦφις ἔτη ξς'.

δ'. Μενχέρης ἔτη ξγ'.

ε'. Ρατοίσης ἔτη κε'.

ς'. Βίχερις § ἔτη κβ'.

ζ'. Σεβερχέρης (Ζεβερχέ-
ρης) ἔτη ζ'.

η'. Θαμφθίς ἔτη θ'.

Ὅμοῦ ἔτη σοδ'. (σπδ').

SCAL.

Of eight Memphite kings of a
different race.

1. Soris reigned 29 years.

2. Suphis reigned 63 years. He
built the largest pyramid which He-
rodotus says was constructed by
Cheops. He was arrogant towards
the gods, and wrote the sacred book;
which is regarded by the Egyptians
as a work of great importance.

3. Suphis reigned 66 years.

4. Mencheres 63 years.

5. Rhatœses 25 years.

6. Bicheris 22 years.

7. Sebercheres 7 years.

8. Thamphthis 9 years.

Altogether 284 years.

THE FIFTH DYNASTY.

Πέμπτη δυναστεία βασι-
λέων ἢ || εἰς Ἐλεφαντίνης.

α'. Οὔσερχέρης ¶ ἔτη κη'.

Of nine Elephantine kings.

1. Usercheres reigned 28 years.

* ὑπὸ χόττος A. B.—ὑποχόττος Go.

† ἰκτισάμεν B.

|| Qy. S'.

‡ B.—δ Περόπτης Go.

§ Βίχερις B. Din. Go.

¶ Οὔσερχέρης Go.

THE FOURTH DYNASTY.

EUSEB.

Τετάρτη δυναστεία βασι-
λέων ιζ'. Μεμφιτῶν συγγε-
νείας ἐτέρας βασιλείας.

Ὦν τρίτος Σοῦφις, ὃς τὴν
μεγίστην πυραμίδα ἐγείρας,
ἣν φησὶν Ἡρόδοτος ὑπὸ Χέοπος
γεγονέναι. ὃς καὶ ὑπερόπτης
εἰς θεοὺς γέγονεν, ὡς μετανοή-
σαντα αὐτὸν τὴν ἱεράν συγ-
γράψαι βίβλον, ἣν ὡς μέγα
χρῆμα Αἰγύπτῳ περιέπουσι.
τῶν δὲ λοιπῶν οὐδὲν ἀξιωμα-
μένον ἀνεγράφη, οἱ καὶ
ἐβασίλευσαν ἔτη υμη'.

SCAL.

Quarta dynastia Memphitarum
regum xvii. ex alia stirpe regni.

ARMEN.

Quorum tertius Suphis, qui mag-
nam illam pyramidem erexit, quam
a Cheope factam Herodotus dicit:
qui et superbus in Deos inventus est,
usquedum eum [hujusce rei] pœni-
tuit, et libros Sacrarum conscripsit;
quos velut magnas opes habebant
Aegyptii. De cæteris vero nihil me-
moriam dignum scriptum est. Quique
regnarunt annos ccccxlviii.

HIERON.

THE FIFTH DYNASTY.

Πέμπτη δυναστεία βασι-
λέων τριάκοντα ἑνος ἐξ Ἐλε-
φαντίνης.

Quinta dynastia regum xxxi. Ele-
phantinorum.

AFRIC.	SCAL.
β'. Σεφρής ἔτη ιγ'.	2. Sephres 13 years.
γ'. Νεφερχέρης (Νερχεφέ- ρης) ἔτη κ'.	3. Nephercheres 20 years.
δ'. Σισίρης* (Σίσιχίς) ἔτη ζ'.	4. Sisires 7 years.
ε'. Χέρης (Εχέρης) ἔτη κ'.	5. Cheres 20 years.
ς'. Ραδούρης † (Ράδου- ρης) ἔτη μδ. (μα'.)	6. Rhathures 44 years.
ζ'. Μενχέρης ‡ (Μερχέρης) ἔτη θ'.	7. Mencheres 9 years.
η'. Τανχέρης § (Ταχέρης) ἔτη μδ.	8. Tancheres 44 years.
θ'. Ὄβνος || (Ὀβνος) ἔτη λγ'.	9. Obnus 33 years.
Ὀμαῦ ἔτη σμγ'.	Altogether 248 years.

THE SIXTH DYNASTY.

Ἐκτη δυναστεία βασιλέων ἐξ Μεμφιτῶν.	Of six Memphite kings.
α'. Ὀθόςης ¶ (Ὀθώης) ἔτη λ', ὅς ἐπὶ τῶν δορυφόρων ἀνη- ρέδῃ.	1. Othoes, who was killed by his guards; reigned 30 years.
β'. Φίως ἔτη νγ'. (γ'.)	2. Plius reigned 53 years.
γ'. Μεθουσοῦφίς ἔτη ζ'.	3. Methusuphis 7 years.
δ'. Φίωψ ἐξαέτης ἀρξάμε- νος βασιλεύειν διεγένετο μέχρις ἑτῶν ρ'.	4. Phiops who began to reign at six years of age, and reigned till he had completed his hundredth year.
ε'. Μενθεσοῦφίς ** ἔτος ἕν.	5. Menthesuphis reigned one year.

* Σίσιχίς Go.

† Ραδουρίς Go.

‡ Μερχερής Go.

§ Ταρχέρης Go.

|| Ὀβνος B.

¶ Ὀθώης A.—Ὀθώης Go.

** Μεντεσοῦφίς Go.

EUSEB.	SCAL.	ARMEN.	HIERON.
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Ἦν πρῶτος Ὀθόςης. (Θώης) Quorum primus Othius. Hic a
αὐτος ἐπὶ τῶν δορυφόρων ἀνη- suis satellitibus occisus est.
ρέδῃ.

Ὁ δὲ δ'. Φίωψ (Αφίωψ) Quartus Phiops, sexennis regnare
ἐξαέτης ἀρξάμενος ἐβασίλευσε cœpit; tenuitque usque ad annum.
μέχρις ἑτῶν ρ'.

THE SIXTH DYNASTY.

Ἐκτη δυναστεία. Sexta dynastia.

AFRIC.

SCAL.

ζ'. Νίτωκρις γεννικωτάτη* καὶ εὐμορφοτάτη τῶν κατ' αὐτὴν γενομένη, ξανθὴ τὴν χροιάν, ἣ τὴν τρίτην ἤγειρε πυραμίδα' ἐβασίλευσεν ἔτη ιβ'.

Ὅμοῦ ἔτη σγ'.

6. Nitocris, who was the most handsome woman of her time, of a florid complexion; she built the third pyramid, and reigned 12 years.

Altogether 203 years.

THE SEVENTH DYNASTY.

Ἐβδόμη δυναστεία Μεμφιτῶν βασιλέων δ', οἱ ἐβασίλευσαν ἡμέρας δ'.

Of seventy Memphite kings, who reigned 70 days.

THE EIGHTH DYNASTY.

Ὀγδόη δυναστεία Μεμφιτῶν βασιλέων κζ', οἱ ἐβασίλευσαν ἔτη ρμς'.

Of twenty-seven Memphite kings, who reigned 146 years.

THE NINTH DYNASTY.

Ἐνάτη δυναστεία Ἡρακλεωπολιτῶν † βασιλέων ιθ', οἱ ἐβασίλευσαν ἔτη υδ'.

Ὦν ὁ πρῶτος Ἀχθῶης δεινότατος τῶν πρὸ αὐτοῦ γενόμενος τοῖς ἐν πάσῃ Αἰγύπτῳ κακὰ εἰργάσατο, ὕστερον δὲ μανίᾳ περιέπεσε, καὶ ὑπὸ κροκοδείλου διεφθάρη.

* γεννητικωτάτη τε καὶ B.

† Ηρακλεωτικῶν Go.

EUSEB.

SCAL.

ARMEN.

HIERON.

Γυνὴ Νίτωκρις ἐβασίλευσε τῶν κατ' αὐτὴν γεννικωτάτη καὶ εὐμορφοτάτη, ξανθὴ τε τὴν χροιάν ὑπάρξασα, ἣ καὶ λέγεται τὴν τρίτην πυραμίδα φηκοδομηκέναι.

Οἱ καὶ ἐβασίλευσαν ἔτη σγ'.

Mulier quædam Nitocris nomine regnavit: quæ omnium sui temporis virorum fortissima erat, atque omnium fæminarum pulcherrima, flavo colore, et rubris genis: ipsamque ajunt, tertiam pyramidem ædificasse; quæ est moles erecta collis instar.

Qui regnaverunt annis ccciii.

THE SEVENTH DYNASTY.

Ἐβδόμη δυναστεία Μεμφιτῶν βασιλέων πέντε, οἱ ἐβασίλευσαν ἡμέρας οε'.

Septima dynastia Memphitarum regum v. qui regnaverunt annis LXXV.

THE EIGHTH DYNASTY.

Ὀγδόη δυναστεία Μεμφιτῶν βασιλέων πέντε, οἱ ἐβασίλευσαν ἔτη ρ'.

Octava dynastia Memphitarum v. regum, qui regnarunt annis c.

THE NINTH DYNASTY.

Ἐνάτη δυναστεία Ἡρακλεωπολιτῶν βασιλέων τεσσαράρων, οἱ ἐβασίλευσαν ἔτη ρ'.

Ὦν πρῶτος Ἀχθῶς* δεινότατος τῶν πρὸ αὐτοῦ γενόμενος, τοῖς ἐν πάσῃ Αἰγύπτῳ κακὰ εἰργάσατο, ὕστερον μανίᾳ περιέπεσε, καὶ ὑπὸ κροκοδείλου διεφθάρη.

Nona dynastia quatuor regum Heracleopolitarum, qui regnaverunt annis c.

Quorum primus Ochthovis, omnium, qui ante eum reges fuerunt, crudelissimus fuit; itaque tot, tantaque in universa Aegypto scelera ac flagitia patravit, ut demum dementia laborans, a crocodilo bestia devoratus fuerit.

* ἄχθῶης B.—Ochitois Lat.

THE TENTH DYNASTY.

AFRIC.

Δεκάτη δυναστεία Ἡρα- Of 19 Heracleopolite kings, who
κλεοπολιτῶν βασιλέων ιθ', reigned 185 years.
οἱ ἐβασίλευσαν ἔτη ρπέ'.

SCAL.

THE ELEVENTH DYNASTY.

Ἐνδεκάτη δυναστεία Διοσ- Of sixteen Diospolite kings, who
πολιτῶν βασιλέων ις', οἱ ἐβα- reigned 43 years. Among whom
σίλευσαν ἔτη μγ'. μεθ' οὓς Ammenemes reigned 16 years.
'Αμμενέμης ἔτη ις'.

Μέχρι τοῦδε τῶν πρώτων The whole number of the above-
τόμων καταγήοχη* Μανεθῶ. mentioned kings is 192, who reigned
'Ομοῦ βασιλεῖς ρηβ'. ἔτη during a space of 2300 years and 70
ιβτ', † ἡμέραι ο'. days.—*Syncei. Chron.* 54 to 59.—
Euseb. Chron. 14, 15.

* καταγήοχη B.—κατάγει ὁ Χιμμανεθῶ Go.—καταγήοχεν ὁ Μανεθῶ Go. m.
† βτ' ἡμέραι B.—βτη' μέραι A.—βτη' ἡμέρας Go.

THE TENTH DYNASTY.

EUSEB.

Δεκάτη δυναστεία Ἡρα-
κλεοπολιτῶν βασιλέων ιθ'. οἱ
ἐβασίλευσαν ἔτη ρπέ'.

SCAL.

ARMEN.

HIERON.

Decima dynastia Heracleopolita-
rum regum XIX. qui regnarunt annos
CLXXXV.

THE ELEVENTH DYNASTY.

Ἐνδεκάτη δυναστεία Διοσ- Undecima dynastia Diopolitarum
πολιτῶν βασιλέων ις'. οἱ ἐβα- regum XVI. annis XLIII. regnantium.
σίλευσαν ἔτη μγ'. Μεθ' οὓς Post quos Ammenemes annis XVI.
'Αμμενέμης ἔτη ις'.

Μέχρι τοῦδε τῶν πρώτων τό- Huc usque primum totum producit
μων κατάγει (σχεν) ὁ Μανε- Manethus. Simul reges cXcII. anni
θῶς. Ἄμοῦ βασιλεῖς ρηβ'. MMCCC.
ἔτη βτ. (ἡμέραι οθ'.)

THE SECOND BOOK OF MANETHO.

THE TWELFTH DYNASTY.

AFRIC.

SCAL.

ΔΩΔΕΚΑΘΗ δυναστεία Διοσ-
πολιτῶν βασιλέων ἑπτὰ.

OF seven Diospolite kings.

α'. Σεσογχοσις* (Γέσων
Γώσης†) Ἀμμανέμου υἱὸς ἔτη
μς'.

1. Geson Goses the son of Amma-
nemes. He reigned 46 years.

β'. Ἀμμανέμης ἔτη λη', ὃς
ὑπὸ τῶν ἰδίων εὐνούχων ἀνη-
ρέθη.

2. Ammanemes reigned 38 years.
He was slain by his eunuchs.

γ'. Σέσωστρις ‡ ἔτη μη',
ὃς ἅπασαν ἐχειρώσατο τὴν
Ἀσίαν ἐν ἑνιαυτοῖς ἑνέα καὶ
τῆς Εὐρώπης τὰ μέχρι Θράκης
πανταχόσε μνημόσυνα ἐγείρας
τῆς τῶν ἑδνῶν σχέσεως, ἐπὶ
μὲν τοῖς γενναίοις ἀνδρῶν, ἐπὶ
δὲ τοῖς ἀγενέσι γυναικῶν μό-
ρια ταῖς στήλαις ἐγχράσσαν,
ὃς ὑπὸ Αἰγυπτίων μετὰ Ὀσιριν
πρῶτον νομισθῆναι.

3. Sesostris 48 years. He con-
quered all Asia in nine years, and
Europe as far as Thrace, every where
erecting monuments of his conquest
of those nations: among the people
which had acted bravely he set up
cippi of a phallic nature, but among
the degenerate female emblems of a
similar description engraved upon
pillars. By the Egyptians he is sup-
posed to be the first after Osiris.

* Σεσόγχοσις Din.—Σεσόγχορις Go. m.

‡ σεσοστρις B.

† γε σογχοσις B.

THE SECOND BOOK OF MANETHO.

THE TWELFTH DYNASTY.

EUSEB.

SCAL.

ARMEN.

HIERON.

ΔΩΔΕΚΑΘΗ δυναστεία Διοσ-
πολιτῶν βασιλέων, ζ'.

Duodecima dynastia Diopolitarum
regum VII.

α'. Ὁν πρῶτος Σεσόγχο-
ρις* Ἀμμανέμου υἱὸς ἔτη μς'.

I. Quorum primus Sesonchosis
Ammenemis filius, annis XLVI.

β'. Ἀμμανέμης † ἔτη λη'.
ὃς ὑπὸ τῶν ἰδίων εὐνούχων ἀνη-
ρέθη.

II. Ammenemes, annis XXXVIII.
qui a suis eunuchis occisus est.

γ'. Σέσωστρις ‡ ἔτη μη'.
ὃς λέγεται γερονέται πηχῶν δ'.
παλαιστῶν γ'. δακτύλων β'.
ὃς πᾶσαν ἐχειρώσατο τὴν Ἀσίαν
ἐν ἑνιαυτοῖς ἑνέα, καὶ τῆς
Εὐρώπης τὰ μέχρι Θράκης, §
πανταχόσε μνημόσυνα ἐγείρας
τῆς τῶν ἑδνῶν κατασχέσεως,
ἐπὶ μὲν τοῖς γενναίοις, ἀνδρῶν,
καὶ ἐπὶ τοῖς ἀγενέσι γυναι-
κῶν μόρια ταῖς στήλαις ἐγχρα-
ράσσαν, ὡς καὶ ὑπὸ τῶν Αἰγυ-
πτίων μετὰ Ὀσιριν || νομισ-
θῆναι.

III. Sesostris, annis XLVIII. quem
quatuor cubitorum, et palmorum
trium, duorumque digitorum [proce-
rum] fuisse dicunt. Hic totam Asiam
annis novem subegit, Europæasque
partes usque ad Thraciam: atque
ubique monumenta, quarumcumque
gentium potitus est, erexit; fortium
quidem virorum formas virili specie,
ignavorum vero muliebribus membris
in cippis insculpsit: adeo ut ab
Aegyptiis post Osirim habitus sit.

* σεσόγχοσις B.—Σεσόγχορις Go.—Σεσόγχοσις Din.

† Ἀμμανέμης Din.—B.

‡ μέχρι θαλάσσης Sc.

‡ σεσοστρις B.

|| Go. adds πρῶτον in m.

AFRIC.	SCAL.	
δ'. Λαχάρης ἔτη η'. ὅς τὸν ἐν Ἀρσινόῃτῃ λαβύρινθον ἑαυτῷ τάφον κατεσκεύασε.		4. Lachares 8 years; he built the Labyrinth in the Arsenoite nome as a tomb for himself.
ε'. Ἀμμερῆς* ἔτη η'.		5. Ammeres 8 years.
ς'. Ἀμμενέμης † ἔτη η'.		6. Ammenemes 8 years.
ζ'. Σκεμίοφρις ἀδελφὴ ἔτη δ'.		7. Scemiofpris, his sister, 4 years.
Ὅμοῦ ἔτη ρξ'.		Altogether 160 years.

THE THIRTEENTH DYNASTY.

Τρισκαίδεκάτῃ δυναστεία Διοσπολιτῶν βασιλέων ξ', οἱ ἐβασίλευσαν ἔτη υηγ'. ‡

Of 60 Diospolite kings, who reigned 453 years.

THE FOURTEENTH DYNASTY. §

Τεσσαρεσκαίδεκάτῃ δυναστεία Ἡοίτων βασιλέων ος', οἱ ἐβασίλευσαν ἔτη ρπδ'.

Of 76 Xoite kings, who reigned 184 years.

THE FIFTEENTH DYNASTY.

Πεντεκαίδεκάτῃ δυναστεία ποιμένων. Ἦσαν δὲ Φοίνικες ξένοι βασιλεῖς ς', οἱ καὶ Μέμφιν εἶλον.

Of the Shepherds. These were six foreign Phœnician kings; who took Memphis.

* ἄμμερης B.

† Ἀμμενέμης A.—ἀμνέμης B.

‡ B.—ρηδ' A. Go. Jack.

§ Inserted by Dind. from B.—Omitted altogether by Goar.

EUSEB.	SCAL.	ARMEN.	HIERON.
Μεθ' ὃν Λάβαρις* ἔτη η'. ὅς τὸν ἐν Ἀρσινόῃτῃ λαβύρινθον ἑαυτῷ τάφον κατεσκεύασεν.		Post quem Lambares, annis viii. qui in Arsenoite labyrinthum sibi sepulchrum construxit.	
Οἱ δὲ τούτου διάδοχοι μβ'.		Hujus successores regnaverunt annis XLII.	
Οἱ πάντες ἐβασίλευσαν σμέ'.		Simul vero omnes regnarunt annis CCXLV.	

THE THIRTEENTH DYNASTY.

Τρισκαίδεκάτῃ δυναστεία Διοσπολιτῶν βασιλέων ξ'. οἱ ἐβασίλευσαν ἔτη υηγ'.

Decimatertia dynastia Diopolitarum regum LX. qui regnaverunt annis CCCCLIII.

THE FOURTEENTH DYNASTY.

Τεσσαρεσκαίδεκάτῃ δυναστεία Ἡοίτων βασιλέων ος'. οἱ ἐβασίλευσαν ἔτη υηδ'.

Decimaquarta dynastia Xoitarum regum LXXXVI. qui regnarunt annis CCCCLXXXIV.

THE FIFTEENTH DYNASTY.

Πεντεκαίδεκάτῃ δυναστεία Διοσπολιτῶν βασιλέων, οἱ ἐβασίλευσαν ἔτη σν'.

Decimaquinta dynastia Diopolitarum regum; qui regnaverunt annis CCL.

* Λάμαρις B. Din.—Lampares Lat.

AFRIC.

SCAL.

α'. Ὡν πρῶτος Σαΐτης ἐ-
βασίλευσεν ἔτη ιδ', ἀφ' οὗ
καὶ ὁ Σαΐτης νομὸς.* οἱ καὶ
ἐν τῷ Σεθροΐτῃ † νομῷ πόλιν
ἐκτίσαν, ἀφ' ἧς ὀρμώμενοι
Αἰγυπτίου ἐχειρώσαντο.

β'. Βνών ‡ (Ανών) ἔτη μδ'.

γ'. Παχνάν § ἔτη ξα'.

δ'. Σταάν ἔτη ν'.

ε'. Ἀρχλης ἔτη μδ'.

ς'. Ἀφοβίς || (Αφωβίς)
ἔτη ξα'.

Ὅμοῦ ἔτη σπδ'.

1. The first was Saïtes who reigned
19 years. The Saïte nome is so
called after him. The shepherds
founded a city in the Sethroïte nome,
from whence they invaded and con-
quered all Egypt.

2. Beon reigned 44 years.

3. Pachnan 61 years.

4. Staan 50 years.

5. Archles 49 years.

6. Aphobis 61 years.

Altogether 284 years.

THE SIXTEENTH DYNASTY.

Ἐξκαιδεκάτη δυναστεία Of 32 Hellenic Shepherd kings,
ποιμένες Ἑλληνες ¶ βασιλεῖς who reigned 518 years.
λβ'. ἐβασίλευσαν ἔτη φη'.

THE SEVENTEENTH DYNASTY.

Ἐπτακαιδεκάτη δυναστεία Consisted of 43 Shepherd kings
ποιμένες ἄλλοι βασιλεῖς μγ' and 43 Theban Diospolites.
(λγ') καὶ Θεβαῖοι Διοσπολί-
ται μγ'.

Ὅμοῦ οἱ ποιμένες καὶ οἱ The Shepherds and Thebans
Θηβαῖοι ἐβασίλευσαν ἔτη reigned altogether 151 years.
ρνα'.

* This paragraph ὦν πρῶτος . . . νομὸς is inserted by Goar and others
after ἐχειρώσαντο.

† σαϊθροΐτη B.

§ Απαχνας Go, m,

‡ Βνών Go.—Βηών Go. m.

|| Αφωβίς m.

¶ ἄλλοι Din. Sc.

EUSEB.

SCAL. ARMEN.

HIERON.

THE SIXTEENTH DYNASTY.

Ἐξκαιδεκάτη δυναστεία Decimasexta dynastia Thebarum
Θηβαῖοι βασιλεῖς ε'. οἱ καὶ regum v. qui regnarunt annis cxc.
ἐβασίλευσαν ἔτη ρη'.

THE SEVENTEENTH DYNASTY.

Ἐπτακαιδεκάτη δυναστεία Decimaseptima dynastia Pastorum;
ποιμένες ἦσαν ἀδελφοὶ * Φοί- qui erant fratres Phœnices, peregrini
νικες ξένοι βασιλεῖς, οἱ καὶ reges; qui Memphim etiam ceperunt.
Μέμφιν εἶλον.

α'. Ὡν πρῶτος Σαΐτης I. Quorum primus Saïtes regnavit
ἐβασίλευσεν ἔτη ιδ'. ἀφ' οὗ annis XIX. a quo et Saitarum Nomus
καὶ ὁ Σαΐτης νομὸς ἐκλήθη. nomen habuit. Qui in Sethroite quo-
οἱ καὶ ἐν τῷ Σεθροΐτῃ νομῷ que Nomo condiderunt urbem; ex
πόλιν ἐκτίσαν, ἀφ' ἧς ὀρμώ- qua irruptione facta Aegyptios ipsos
μενοι Αἰγυπτίου ἐχειρώσαντο. subegere.

β'. Βνών (Ανών) ἔτη μγ'.

γ'. Ἀφωβίς ἔτη ιδ'.

δ'. Μεδ' ὦν Ἀρχλης (Αρ-
χλης) ἔτη λ'.

Ὅμοῦ ἔτη ργ'. Κατὰ τοῦ-
τους Αἰγυπτίων βασιλεὺς (βα-
σιλεῖς) Ἰωσήφ δεικνύται.

II. Secundus Bnon, annis XL.

III. Post quem Archles, annis XXX.

IV. Apophis, annis XIV.

Summa, anni CIII. Horum tem-
pore, ut imperaret Aegyptiis, Joseph
apparuit.

* Sc. omits.

THE EIGHTEENTH DYNASTY.

Ὀκτωκαιδεκάτη δυναστεία Of sixteen Diospolite kings.
Διοσπολιτῶν βασιλέων ις'.

- α'. Ὡν πρῶτος Ἀμώς, ἐφ' αὐτῷ Μωϋσῆς ἐξῆλθεν ἐξ Αἰγύπτου, ὡς ἡμεῖς ἀποδεικνύομεν.
β'. Χεβρῶς ἔτη ιγ'.
- γ'. Ἀμενοφθῆς ἔτη κδ'.*
- δ'. Ἀμερσίς † ἔτη κβ'.
- ε'. Μίσαφρις (Μίσφρις) ἔτη ιγ'.
- ς'. Μισφραγμαθούθωσις ἔτη κς', ἐφ' αὐτῷ δὲ ἐπὶ Δευκαλίωνος κατακλυσμός.
- ζ'. Τούθμωσις ἔτη θ'.
- η'. Ἀμενώφης ἔτη λα'. αὐτός ἐστιν ὁ Μέμνων εἶναι νομιζόμενος καὶ φθεγγόμενος λίθου.
- θ'. Ὀρος ἔτη λς'.
- ι'. Ἀχερρῆς ἔτη λβ'.
- ια'. Ραθῶς ἔτη ε'.
1. Amos, in whose time Moses went out of Egypt as we shall demonstrate.
2. Chebros 13 years.
3. Amenophthis 24 years.
4. Amersis 22 years.
5. Misaphris 13 years.
6. Mispthagmathosis 26 years, in whose time happened the deluge of Deucalion.
7. Tuthmosis 9 years.
8. Amenophis 31 years. He is supposed to be Memnon, to whom the musical statue is erected.
9. Horus 37 years.
10. Acherrhes 32 years.
11. Rathos 6 years.

* καὶ Go. m.

† ἀμενσίς B.

THE EIGHTEENTH DYNASTY.

Ὀκτωκαιδεκάτη δυναστεία Decimaoctava dynastia regum xiv.
Διοσπολιτῶν βασιλέων ιδ'. Diopolitarum.

(ις')

- α'. Ὡν πρῶτος Ἀμωσις ἔτη κε'. I. Quorum primus Amoses, (Amosis) annis xxv.
- β'. Χεβρῶν (δεύτερος) ἔτη ιγ'. II. Chebron, annis xiii.
- γ'. Ἀμενώφης (Ἀμένουφος) ἔτη κα'. III. Amophis, annis (Amenophis) XXI.
- δ'. Μιφρῆς* ἔτη ιβ'. IV. Memphres, (Mephres) annis XII.
- ε'. Μισφραγμαθούθωσις † ἔτη κς'. V. Myspharmuthosis, (Mispthagmathosis) annis xxvi.
- ς'. Τούθμωσις ἔτη θ'. VI. Tuthmosis, annis ix.
- ζ'. Ἀμενώφης ‡ ἔτη λα'. VII. Amenophis, annis xxxi. Hic est, qui Memnon existimatus fuit, lapis loquax.
- η'. Ὀρος § ἔτη λς'. [ἐν ἄλλῳ λη'.] VIII. Orus, annis xxviii. (xxxviii.)
- θ'. Ἀχερχέρσης ἔτη ιβ'. IX. Achencheres, (Anchencherres) annis xvi. (xii.)
- ι'. Ἀθωρις ἔτη λδ'. (x. Achoris vii.)

* Μιφρῆς B. Din.

† μισφραγμαθούθωσις B.

‡ Amnophis Lat.

§ See Syncellus' list infra where this and the three following are given as a dynasty of Ethiopian kings from the river Indus.

AFRIC.

SCAL.

ιβ'. Χερρήρης ἔτη ιβ'.	12. Chebres 12 years.
ιγ'. Ἀχερρήρης ἔτη ιβ'.	13. Acherrhes 12 years.
ιδ'. Ἀρμεσῆς* (*Ἀμέρσης) ἔτη ε'.	14. Armeses 5 years.
ιε'. Ῥαμεσσῆς † ἔτος α'.	15. Ramesses 1 year.
ις'. Ἀμενοφάδ ‡ (Ἀμ- μενώφ) ἔτη ιδ'.	16. Amenophath 19 years.
Ἄμοῦ ἔτη σξγ'.	Altogether 263 years.

THE NINETEENTH DYNASTY.

Ἐνεακαίδεκάτη δυναστεία βασιλέων ζ' Διοσπολιτῶν.	Of seven Diospolite kings.
α'. Σέθως ἔτη να'.	1. Sethos reigned 51 years.
β'. Ῥαψάκης ἔτη ξα'.	2. Rapsaces 61 years.
γ'. Ἀμμενέφθης § ἔτη κ'.	3. Ammenephtes 20 years.
δ'. Ῥαμεσσῆς || (Ῥαμε- σῆς) ἔτη ξ'.	4. Rameses 60 years.

* ἀμωσῆς A.—ἀρμεσῆς B.

† βαμμωσῆς A. B.—Ῥαμμωσῆς Go.

§ ἀμμενέφθης B.

‡ Ἀμενώφ Go.

|| Ῥαμμωσῆς Go.

EUSEB.

SCAL.

ARMEN.

HIERON.

ια'. Χενχέρης ἔτη ις'. Κατὰ ταῦτον Μωϋσῆς τῆς ἐξ Αἰγύπ- του πορείας τῶν Ἰουδαίων ἡγή- σατο.	(xi. Chencherres ann. xviii.) Hu- jus ætate Moyses Judæorum ex Aegypto egressus Dux fuit.*
ιβ'. Ἀχερρήρης † ἔτη η'.	x. (xii.) Acherres, annis viii.
ιγ'. Χερρήρης ἔτη ιε'.	xi. (xiii.) Cherres, annis xv.
ιδ'. Ἀρμαῖς ‡ ὁ καὶ Δα- ναὸς ἔτη ε'. μεθ' αὐτὸν ἔτη ἐκ τῆς Αἰγύπτου ἐκπεσὼν καὶ φεύγων τὸν ἀδελφὸν Αἰγυπτὸν εἰς τὴν Ἑλλάδα ἀφικνεῖται, κρατήσας τε τοῦ Ἀργαίου βα- σιλεύει Ἀργείων.	xii. (xiv.) Armais, qui et Davonus [lege Danaus], annis v : quibus annis exactis, Aegypto pulsus, fugitivus ten- dit ad fratrem suum Aegyptum; [lege, fugitivus tendit a fratre suo Aegypto] adiens Helladam, Argo capta, regnat in Argivos.
ιε'. Ἀρμεσῆς, § ὁ καὶ Αἴ- γυπτος, ἔτη ξη'.	xiii. Ramesses, (xv. Remesses LXVIII.) qui et Aegyptus, annis LXVIII.
ις'. Μένωφης || ἔτη μ'.	xiv. Amenophis, (xvi. Meno- phes) annis XL.
Ἄμοῦ ἔτη τμη'.	Summa, anni CCCXLVIII.

THE NINETEENTH DYNASTY.

Ἐνεακαίδεκάτη δυναστεία βασιλέων ε'. Διοσπολιτῶν.	Decimanona dynastia. Diopolita- rum regum v.
α'. Σέθως ἔτη νε'.	I. Sethos, annis lv.
β'. Ῥάψης ¶ ἔτη ξς'.	II. Rampses, annis lxvi.
γ'. Ἀμμενέφθης** (*Ἀμέ- νωφθης) ἔτη μ'.	III. Amenephtis, annis viii.

* In the Armenian this paragraph immediately follows Achencheres the 9th; Achoris and Chencherres being altogether omitted.

† Ancheres Lat.

‡ Ἀρμαῖς Go.

§ ἀρμωσῆς B.—Ῥαμμωσῆς Dind.

|| Μένωφης Go.—Ἀμάνωφης Din.

¶ Ῥαμψῆς Din. B.

** Ἀμμενέφθης Din.

AFRIC.

SCAL.

ε'. Ἀμμενεμῆς (Ἀμμενεμῆς) ἔτη ε'.

ζ'. Θούωρις, ὁ παρ' Ὀμήρου καλούμενος Πόλυβος, Ἀλκάνδρας* ἀνὴρ, ἐφ' οὗ τὸ Ἴλιον ἐάλω ἔτη ζ'.

Ἄμοῦ ἔτη σδ'.

Ἐπὶ τοῦ αὐτοῦ δευτέρου τόμου Μανεθῶ βασιλεῖς 45 ἔτη βρκα'.

5. Ammenemes 5 years.

6. Thuoris, who is called by Homer Polybus, the husband of Alcandra, under whose reign Ilion was taken, 7 years.

Altogether 209 years.

In this second book of Manetho are contained 96 kings and 2121 years.—*Syncel. Chron.* 59 to 75.—*Euseb. Chron.* 15 to 17.

* ζ'. Ἀλκανδρος ἀνὴρ ἐφ' &c. is thus given by several editors.

EUSEB.

SCAL.

ARMEN.

HIERON.

δ'. Ἀμμενεμῆς* ἔτη κς'.

iv. Ammenemes, annis xxvi.

ε'. Θούωρις, ὁ παρ' Ὀμήρου καλούμενος Πολύβου † (ς'. ζ'.) Ἀλκανδρος ἀνὴρ, ἐφ' οὗ τὸ Ἴλιον ἐάλω, ἔτη ζ'.

Ἄμοῦ ἔτη ρδ'.

Ἐπὶ τὸ (τέλος) αὐτὸ β'. τόμου Μανεθῶ βασιλέων 45 ἔτη, αρκά. [lege ιβρκα'.]

v. Thuoris, qui ab Homero Polybus vocatur, vir immanis roboris [lege, vir, sive maritus Alcandræ,] cujus tempore Ilium captum fuit, annis vii.

Summa, anni cxciv.

Insimul ex secundo Manethi tomo, xcii. regum, anni m̄m̄c̄xxi.

* Ἀμμενεμῆς Din. B.

† Πόλυβος Din.

THE THIRD BOOK OF MANETHO.

THE TWENTIETH DYNASTY.

AFRIC.	SCAL.
EIKOETH δυναστεία βασιλέων Διοσπολιτῶν ιβ', οἱ ἐβασίλευσαν ἔτη ρλε'.	Of 12 Diospolite kings, who reigned 135 years.

THE TWENTY-FIRST DYNASTY.

Πρώτη καὶ εἰκοστὴ δυναστεία βασιλέων Τανιτῶν ζ'.*	Of seven Tanite kings.
α'. Σμενδῆς † (Σμέρδης) ἔτη κς'.	1. Smendes reigned 26 years.
β'. Ψουσέννης ‡ ἔτη μς' (μβ').	2. Psusenes 46 years.
γ'. Νεφέλχηρῆς ἔτη δ'.	3. Nephelcheres 4 years.
δ'. Ἀμενοφθῆς § ἔτη θ'.	4. Amenophthis 9 years.
ε'. Ὄσοχῶρ || (Ὄσόχων) ἔτη ς'.	5. Osochor 6 years.
ς'. Ψιναχῆς ¶ ἔτη θ'.	6. Psinaches 9 years.

* ζ'. Go.

† Ψουσέννης A.—Ψουσίνης ἢ Ψουσίνης Go.

‡ Ὄσοχῶρ A. Go.

† Σμεδῆς Go.

§ Ἀμενοφθῆς Go.

¶ Πιναχῆς Go.

THE THIRD BOOK OF MANETHO.

THE TWENTIETH DYNASTY.*

EUSEB.	SCAL.	ARMEN.
EIKOETH δυναστεία βασιλέων Διοσπολιτῶν ιβ'. οἱ ἐβασίλευσαν ἔτη ρή'.		Vicesima dynastia Diopolitarum XII. regum, qui regnaverunt aunis CLXXXII.

THE TWENTY-FIRST DYNASTY.†

Πρώτη καὶ εἰκοστὴ δυναστεία βασιλέων Τανιτῶν ἑπτά.	Vicesima prima dynastia Tanitarum regum VII.
α'. Σμένδης, (Σμένδης) ἔτη κς'.	I. Smendis, annis XXVI.
β'. Ψουσέννης, ἔτη μα'.	II. Psusennus, annis XLI.
γ'. Νεφερχηρῆς, (Νεφερχένης) ἔτη δ'.	III. Nephcheres, annis IV.
δ'. Ἀμενοφθῆς, ‡ ἔτη θ'.	IV. Amenophthis, annis IX.
ε'. Ὄσοχῶρ, || ἔτη ς'.	V. Osochor, annis VI.
ς'. Ψιναχῆς, ἔτη θ'.	VI. Psinnaches, annis IX.

* The rest of the variations of Hieronymous are given page 141.

† Scaliger omits this dynasty and places its kings under the 20th dynasty.

‡ Ἀμμενοφθῆς B.

|| Ὄσοχῶρ A.

AFRIC.	SCAL.
ζ'. Ψουσέννης* (Σουσέννης) ἔτη ιδ'. †	7. Psusennes 14 years.
Ὁμοῦ ἔτη ρλ'.	Altogether 130 years.

THE TWENTY-SECOND DYNASTY.

Εἰκοστὴ δεῦτερα δυναστεία Βουβασιτιῶν βασιλέων δ'.	Of nine Bubastite kings.
α'. Σέσσηχης † ἔτη κα'.	1. Sesonchis 21 years.
β'. Ὁσორῶν § (Ὀσὸρῶν) ἔτη ιε'.	2. Osorthon 15 years.
γ'. δ'. ε'. Ἄλλοι τρεῖς ἔτη κε'.	3, 4, 5. Three others reigned 25 years.
ζ'. Τακέλλωδης || (Τακέλλω- δης) ἔτη ιγ'.	6. Tacellothis 13 years.
η'. θ'. Ἄλλοι τρεῖς ἔτη μβ'.	7, 8, 9. Three others 42 years.
Ὁμοῦ ἔτη ρκ' (ρκς').	Altogether reigned 120 years.

THE TWENTY-THIRD DYNASTY.

Τρίτη καὶ εἰκοστὴ δυνα- στεία Τανιτῶν βασιλέων δ'.	Of four Tanite kings.
α'. Πετουβάτης (Πετου- βάστης) ἔτη μ', ἐφ' οὗ ἄλυμ- πιάς ἤρχθη πρώτη.	1. Petoubates reigned 40 years; in his time the Olympiads began.
β'. Ὁσορχῶ (Ὀσὸρχων) ἔτη η', ὃν Ἡρακλέα Αἰγύπτιοι καλοῦσι.	2. Osorcho 8 years, whom the Egyptians call Hercules.

* Σουσέννης Go.

† σέσσηχης B.—Σεσῶγχωσις Din.

§ Ὁσωρῶν A.—Ὁσωρῶθ Go.

† λς'. Din.—λ'. Go. m.

|| Τακέλλωδης Go.

EUSEB.	SCAL.	ARMEN.
ζ'. Ψουσέννης, ἔτη λς'.		VII. Psoennes, annis xxxv.
Ὁμοῦ ἔτη ρλ'.		Summa, anni cxxx.

THE TWENTY-SECOND DYNASTY.

Εἰκοστὴ δεῦτερα δυναστεία Βουβασιτιῶν βασιλέων τριῶν.	Vicesima secunda dynastia trium regum Bubastitarum.
α'. Σεσῶγχωσις* ἔτη κα'.	I. Sesonchusis, annis xxi.
β'. Ὁσωρῶν (Ὀσὸρῶν) † ἔτη ιε'.	II. Osorthos, annis xv.
γ'. Τακέλλωδης ‡ ἔτη ιγ'.	III. Tacellothis, annis xiii.
Ὁμοῦ ἔτη μθ'.	Summa, anni xliv.

THE TWENTY-THIRD DYNASTY.

Εἰκοστὴ τρίτη δυναστεία Τανιτῶν βασιλέων τριῶν.	Vicesima tertia dynastia Tanitarum trium regum.
α'. Πετουβάστης § ἔτη κε'.	I. Petubastis, annis xxv.
(κα')	
β'. Μεθ' ὃν Ὁσωρῶν (Ὀσὸρῶν) ἔτη θ'. ὃν Ἡρα- κλέα Αἰγύπτιοι ἐκάλεσαν.	II. Post quem Osorthon, annis IX. quem Herculem appellarunt Aegyptii.

* σεσῶγχωσις Din.—σεσῶγχωσις B.

‡ Τακέλλωδης Din. B.

† Din. B.

§ Πετουβάστης Din.

AFRIC.	SCAL.
γ'. Ψαμμῶς ἔτη ι'.	3. Psammus 10 years.
δ'. Ζήτ' ἔτη λα'.*	4. Zeet 31 years.
Ὅμοῦ ἔτη πδ'.	Altogether 28 years.

THE TWENTY-FOURTH DYNASTY.

Τετάρτη καὶ εἰκοστὴ δυναστεία.

Βόχχωρις † (Βόκχωρις) Σαίτης ἔτη σ', ἐφ' οὗ ἀρνίον ἐφθέγγεατο. Bochoris the Saite reigned 6 years, in whose reign a sheep spoke.

THE TWENTY-FIFTH DYNASTY.

Πέμπτη καὶ εἰκοστὴ δυναστεία Αἰθιοπῶν βασιλέων τριῶν.

α'. Σαββάκων, † ὃς αἰχμάλωτον Βόχχωριν § ἐλὼν ἔκαυσε ζῶντα, καὶ ἐβασίλευσεν ἔτη η'. 1. Sabacon, who having taken Bochoris captive, burnt him alive, and reigned 8 years.

β'. Σεβιχῶς || (Σεύηχος) 2. Sebichus, his son, reigned 14 years.

γ'. Τάρκος ἔτη ιη' (η'). 3. Tarcus 18 years.
Ὅμοῦ ἔτη μ'.

Altogether 40 years.

THE TWENTY-SIXTH DYNASTY.

Ἐκτὴ καὶ εἰκοστὴ δυναστεία Σαίτων ¶ βασιλέων εννέα.

* λδ'. B.

§ βόχχωριν B.

† βοχχωρισσαίτης B.

|| B.—Σεύηχος Go.

‡ σαββάκων Go.

¶ Ασαίτων Go.

EUSEB.	SCAL.	ARMEN.
γ'. Ψαμμῶς ἔτη ι'.		III. Psammus, annis x.
Ὅμοῦ ἔτη μδ'.		Summa, anni XLIV.

THE TWENTY-FOURTH DYNASTY.

Εἰκοστὴ τετάρτη δυναστεία. Vicesima quarta dynastia.

Βόχχωρις* (Βόκχωρις) Σαίτης ἔτη μδ'. ἐφ' οὗ ἀρνίον ἐφθέγγεατο. [ὁμοῦ ἔτη μδ'.] Bocchoris Saites, annis XLIV. Sub quo agnus locutus est.

THE TWENTY-FIFTH DYNASTY.

Εἰκοστὴ πέμπτη δυναστεία Αἰθιοπῶν βασιλέων τριῶν. Vicesima quinta dynastia regum Aethiopum trium.

α'. Σαββάκων, † ὃς Βόχχωριν αἰχμάλωτον ἐλὼν ἔκαυσε ζῶντα, καὶ ἐβασίλευσεν ἔτη ιβ'. 1. Sabbacon, qui captivum duxit Bocchorem, et vivum combussit; regnavitque annis XII.

β'. Σεύηχος ‡ υἱὸς ἔτη ιβ'. 2. Sebichos ejus filius, annis XII.

γ'. Ταρακὸς ἔτη κ'. 3. Taracus, annis XX.
Ὅμοῦ ἔτη μδ'. Summa, anni XLIV.

THE TWENTY-SIXTH DYNASTY.

Ἐκτὴ καὶ εἰκοστὴ δυναστεία Σαίτων βασιλέων θ'. Vicesima sexta dynastia regum Saitarum IX.

* βόχχωρις Din.

‡ Σεβιχῶς Din. B.

† σαββάκων Din.

AFRIC.

SCAL.

α'. Στεφινάτης ἔτη ζ'.	1. Stephinates reigned 7 years.
β'. Νεχεψῶς * ἔτη ς'.	2. Nechepsos 6 years.
γ'. Νεχαὼ † ἔτη η'.	3. Nechao 8 years.
δ'. Ψαμμήτιχος ‡ (Ψαμ- μίτικος) ἔτη ιδ'.	4. Psammetichus 54 years.
ε'. Νεχαὼ δεύτερος ἔτη ς'.	5. Nechao the second 6 years. He
οὗτος εἶλε τὴν Ἱερουσαλήμ καὶ 'Ιωάχαζ § τὸν βασιλέα αἰχμάλω- των || εἰς Αἴγυπτον ἀπήγαγε.	took Jerusalem, and carried Joachaz, the king, captive to Egypt.
ς'. Ψάμμουθις ἕτερος ἔτη ξξ.	6. Psammuthis 6 years.
ζ'. Οὐάφρις ἔτη ιθ', ὃ προ- σέφυγον ἀλούσης ὑπὸ ¶ 'Ασσυ- ρίων Ἱερουσαλήμ οἱ τῶν Ἰου- δαίων ὑπόλοιποι.	7. Vaphris 19 years, to whom the remainder of the Jews fled when Jerusalem was taken by the Assy- rians.
η'. Ἀμοσις ἔτη μδ'.	8. Amosis 44 years.
θ'. Ψαμμεχερίτης ** μῆνας ς'.	9. Psammecherites 6 months.
'Ομοῦ ἔτη ρν' καὶ μῆνας ς'.	Altogether 150 years and six months.

THE TWENTY-SEVENTH DYNASTY.

'Εβδομη καὶ εἰκοστὴ δυνασ-
τεία †† Περσῶν βασιλέων η'.

Of eight Persian kings.

* A. B.—Νερεψῶς Go. † ναχαὼ B.
‡ Ψαμμίτικος Go. A.—Ψαμμήτιχος B. § Ιωαχᾶς Go.
|| Go. m. ¶ ἀπὸ B.
** Ψαμμαχερίτης Go. †† Βασιλεῖα Go.

EUSEB.

SCAL.

ARMEN.

α'. Ἀμμερις ('Αμμερής)	I. Ammeres Aethiops, annis xviii.
Αἰθίοψ ἔτη ιβ'.	
β'. Στεφανάθις * ἔτη ζ'.	II. Stephinathis, annis vii.
γ'. Νεχεψῶς ἔτη ς'.	III. Nechepsus, annis vi.
δ'. Νεχαὼ ἔτη η'.	IV. Nechao, annis vi.
ε'. Ψαμμιτιχος † ἔτη με'.	V. Psammetichus, annis xliv.
ς'. Νεχαὼ δεύτερος ἔτη ς'.	VI. Nechao secundus, annis vi.
οὗτος εἶλε τὴν Ἱερουσαλήμ, καὶ 'Ιωάχαζ ‡ τὸν βασιλέα αἰχ- μάλωτον εἰς Αἴγυπτον ἀπήγα- γεν.	Hic cepit Hierusalem, et Joachaz regem in Aegyptum duxit captivum.
ζ'. Ψαμμοῦθις ἕτερος, ὁ καὶ Ψαμμιτιχος † ἔτη ιζ'.	VII. Psammuthes alter qui et Psam- metichus, annis xvii.
η'. Οὐάφρις (Οὐάφρις) ἔτη κε'. ὃ προσέφυγον ἀλούσης ὑπὸ 'Ασσυρίων τῆς Ἱερουσα- λήμ οἱ τῶν Ἰουδαίων ὑπόλοι- ποι.	VIII. Vaphres, annis xxv. ad quem confugerunt ab Assyriis Judæorum reliqui ex Jerusalem.
θ'. Ἀμοσις ἔτη μβ'.	IX. Amosis, annis xlii.
'Ομοῦ ἔτη ρξγ'.	Summa, anni clxvii.

THE TWENTY-SEVENTH DYNASTY.

Εἰκοστὴ ἑβδόμη δυναστεία
Περσῶν βασιλέων η'.

Vicesima septima dynastia Persa-
rum regum viii.

* Στεφανάθις Go.—Στεφινάθις Din. B. † Ψαμμήτικος Din. B.
‡ 'Ιωάχαζ Din.

AFRIC.

SCAL.

- α'. Καμβύσης ἔτη ε' τῆς
ἑαυτοῦ βασιλείας Περσῶν ἐ-
βασίλευσεν Αἰγύπτου ἔτη ς'.
- β'. Δαρεῖος Ἰστιάσπου ἔτη
λς'.
- γ'. Ξέρξης ὁ μέγας ἔτη κα'.
- δ'. Ἀρτάβανος (Ἀρταβά-
νης) μῆνας ζ'.
- ε'. Ἀρταξέρξης ἔτη μα'.
- ς'. Ξέρξης μῆνας δύο.
- ζ'. Σογδιανὸς μῆνας ζ'.
- η'. Δαρεῖος Ξέρξου ἔτη ιδ'.
- Ἰ. Ὁμοῦ ἔτη ριδ', μῆνας δ'.
1. Cambyses reigned over Persia,
his own kingdom, 5 years, and over
Egypt 6 years.
2. Darius, the son of Hystaspes,
36 years.
3. Xerxes the Great 21 years.
4. Artabanus 7 months.
5. Artaxerxes 41 years.
6. Xerxes 2 months.
7. Sogdianus 7 months.
8. Darius the son of Xerxes, 19
years.
- Altogether 124 years and four
months.

THE TWENTY-EIGHTH DYNASTY.

- Εικοστὴ ὀγδόη δυναστεία.
Ἀμύρτεος* (Ἀμυρταῖος) Σαΐτης ἔτη ς'.
- Amyrteus, the Saïte, 6 years.

THE TWENTY-NINTH DYNASTY.

- Ἐνατὴ καὶ εἰκοστὴ δυνασ-
τεία. Μενδησίω βασιλέων †
δ'.
- Of four Mendesian kings.

* Ἀμύρτεως Go.

† Μενδήσιοι βασιλεῖς Din.

EUSEB.

SCAL.

ARMEN.

- α'. Καμβύσης ἔτει πέμπ-
τῃ τῆς αὐτοῦ βασιλείας ἐβα-
σίλευσεν Αἰγύπτου ἔτη γ'.
- β'. Μάγοι, μῆνας ζ'.
- γ'. Δαρεῖος, ἔτη λς'.
- δ'. Ξέρξης ὁ Δαρείου, ἔτη
κα'.
- ε'. Ἀρταξέρξης [ὁ Μακρό-
χειρ] ἔτη μ'.
- ς'. Ξέρξης ὁ δεύτερος, μῆνας
β'.
- ζ'. Σογδιανὸς, μῆνας ζ'.
- η'. Δαρεῖος ὁ Ξέρξου, ἔτη
ιβ'.
- Ἰ. Ὁμοῦ ἔτη ρκ'. μῆνες δ'.
- I. Cambyses anno regni sui xv.
[lege v.] regnavit in Aegyptios annis
- III.
- II. Magi, mensibus vii.
- III. Darius, annis xxxvi.
- IV. Xerxes Darii [filius] annis xxi.
- v. Artaxerxes, annis xl.
- VI. Xerxes secundus, mensibus ii.
- VII. Sogdianus, mensibus vii.
- VIII. Darius. Xerxis [filius] annis
- XIX.
- Summa, anni cxx, et menses iv.

THE TWENTY-EIGHTH DYNASTY.

- Εικοστὴ ὀγδόη δυναστεία.
Ἀμυρταῖος* Σαΐτης ἔτη
ς'.
- Vicesima octava dynastia.
Amyrtaeus Saïtes, annis vi.

THE TWENTY-NINTH DYNASTY.

- Εικοστὴ ἐνάτη δυναστεία
Μενδήσιοι βασιλεῖς δ'.
- Vicesima nona dynastia regum iv,
Mendesiorum.

* Ἀμυρτάνος Go.

AFRIC.	SCAL.	
α'. Νεφερίτης* (Νεχερίτης) ἔτη 5'.		1. Nephertites reigned 6 years.
β'. Ἀχωρίς ἔτη ιγ'.		2. Achoris 13 years.
γ'. Ψάμμουδις † ἔτος α'.		3. Psammuthis 1 year.
δ'. Νεφερίτης ‡ (Νεφερίτης) μῆνας δ'.		4. Nephertites 4 months.
Ὅμοῦ ἔτη κ', μῆνας δ'.		Altogether 20 years and four months.

THE THIRTIETH DYNASTY.

Τριακοστὴ δυναστεία Σεβεννυτῶν βασιλέων τριῶν.		Of three Sebennyte kings.
α'. Νεκτανέβης ἔτη ιη'.		1. Nectanebes 18 years.
β'. Τέως ἔτη β'.		2. Teos 2 years.
γ'. Νεκτανεβὸς § ἔτη ιη'.		3. Nectanebes 18 years.
Ὅμοῦ ἔτη λη'.		Altogether 38 years.

THE THIRTY-FIRST DYNASTY.

Πρωτὴ καὶ τριακοστὴ δυναστεία Περσῶν βασιλέων τριῶν.		Of three Persian kings.
α'. Ὀχος || εἰκοστῷ ἔτει τῆς αὐτοῦ βασιλείας Περσῶν ἐβασίλευσεν Αἰγύπτου ἔτη β' (5').		1. Ochus ruled Persia twenty years, and Egypt 2 years.

* Νεφερίτης Go.

† Νεφερίτης A.—Νεφερίτης Go.

§ Νεκτανέβης Go.

† Ψάμμουδις B.

|| Ὀχος B.

EUSEB.	SCAL.	ARMEN.
α'. Νεφερίτης, ἔτη 5'.		I. Nephertites, annis vi.
β'. Ἀχωρίς, ἔτη ιγ'.		II. Achoris, annis xiii.
γ'. Ψάμμουδις, ἔτος α'.		III. Psammuthes, anno i.
δ'. Νεφερίτης, * μῆνας δ'.		IV. Muthes, anno i.
ε'. Μοῦδις, ἔτος α'.		V. Nephertites, mensibus iv.
Ὅμοῦ ἔτη κα' καὶ μῆνες δ'.		Summa, anni xxi, et menses iv.

THE THIRTIETH DYNASTY.

Τριακοστὴ δυναστεία Σεβεννυτῶν βασιλέων τριῶν.		Tricesima dynastia regum trium Sebennitarum.
α'. Νεκτανέβης, (Νεκτανέβης †) ἔτη ι'.		I. Nectanebes, annis x.
β'. Τέως, ἔτη β'.		II. Teos, annis ii.
γ'. Νεκτανέβης, (Νεκτανεβὸς †) ἔτη η'.		III. Nectanebes, annis viii.
Ὅμοῦ ἔτη κ'.		Summa, anni xx.

THE THIRTY-FIRST DYNASTY.

Τριακοστὴ πρώτη δυναστεία Περσῶν [βασιλέων τριῶν.]		Trigesima prima dynastia Persarum.
α'. Ὀχος (Ὀχος §) εἰκοστῷ ἔτει τῆς αὐτοῦ Περσῶν βασιλείας κρατεῖ τῆς Αἰγύπτου ἔτη 5'.		I. Ochus, qui vicesimo regni sui Persarum anno, obtinuit Aegyptum annis vi.

* Νεφερίτης Go.

§ Din.

† A.

‡ Din.

|| Ὀχος A.—Ὀχος B.

AFRIC.

SCAL.

β'. Ἀρσῆς ("Ἀρσης Ὀχου)
ἔτη γ'.γ'. Δαρείος ἔτη δ'.
Ὅμοῦ ἔτη γ' τόμου β'.

2. Arses reigned 3 years.

3. Darius 4 years.

And the whole number of the years
in the third book 1050 years.—*Sync.*
Chron. 73 to 78.

EUSEB.

SCAL.

ARMEN.

β'. Μετ' ὃν Ἀρσῆς || Ὀχοῦ
ἔτη δ'.γ'. Μετ' ὃν Δαρείος ἔτη εἴξ.
Ὅν Ἀλέξανδρος Μακεδὼν
καθεῖλεν.Ταῦτα τοῦ τρίτου τόμου
Μανεθῶ.II. Post quem Arses Ochi [filius]
annis IV.III. Post quem Darius, annis VI.
Quem Alexander Macedo occidit.Omnia hæc ex tertio Manethi
tomo.

CANON OF THE KINGS OF EGYPT:

FROM JOSEPHUS.

SEVENTEENTH DYNASTY.*

α'. Σάλατις ἔτη ιδ'.	1. Salatis 19 years.
β'. Βηὼν ἔτη μδ'.	2. Beon 44 years.
γ'. Ἀπαχναὶς ἔτη λς', καὶ μῆνας ζ'.	3. Apachnas 36 years and 7 months.
δ'. Ἀποφίς ἔτη ξα'.	4. Apophis 61 years.
ε'. Ἰανίας ἔτη ν', καὶ μῆνα α'.	5. Jamas 50 years and 1 month.
ς'. Ἀσσις ἔτη μδ', καὶ μῆνας β'.	6. Assis 49 years and 2 months.

EIGHTEENTH DYNASTY.

α'. Τέθμωσις ἔτη κέ, καὶ μῆνας δ'.	1. Tethmosis 25 years and 4 months.
β'. Χέβρων ἔτη ιγ'.	2. Chebron 18 years.
γ'. Ἀμένωφίς ἔτη κ', καὶ μῆνας ζ'.	3. Amenophis 20 years and 7 months.
δ'. Ἀμεσσῆς ἔτη κα', καὶ μῆνας δ'.	4. Amesses 21 years and 9 months.
ε'. Μήφρης ἔτη ιβ', καὶ μῆνας δ'.	5. Mephres 12 years and 9 months.

* The various readings to this catalogue are given infra. See Manetho on the Shepherd Kings.

ς'. Μηφραμούθωσις ἔτη κέ, καὶ μῆνας ι'.	6. Mephramuthosis 25 years and 10 months.
ζ'. Θμῶσις ἔτη ς', καὶ μῆνας η'.	7. Thmosis 9 years and 8 months.
η'. Ἀμένωφίς ἔτη λ', καὶ μῆνας ι'.	8. Amenophis 30 years and 10 months.
θ'. Ὀρος ἔτη λς', καὶ μῆ- νας ε'.	9. Orus 36 years and 5 months.
ι'. Ἀκεγχρήσις ἔτη ιβ', καὶ μῆνα α'.	10. Acenchres 12 years and 1 month.
ια'. Ράθωσις ἔτη ς'.	11. Rathosis 9 years.
ιβ'. Ἀκεγχρήσις ἔτη ιβ', καὶ μῆνας ε'.	12. Acencheres 12 years and 5 months.
ιγ'. Ἀκεγχρήσις β'. ἔτη ιβ', καὶ μῆνας γ'.	13. Acencheres II. 12 years and 3 months.
ιδ'. Ἀρμαίς ἔτη δ', καὶ μῆνα α'.	14. Armais 4 years and 1 month.
ιε'. Ραμέσσης ἔτος α' καὶ μῆνας δ'.	15. Ramesses 1 year and 4 months.
ισ'. Ἀρμέσσης Μιαμμῶ ἔτη ξς', καὶ μῆνας β'.	16. Armesses the son of Miam- mus 66 years and 2 months.
ις'. Ἀμένωφίς ἔτη ιδ', καὶ μῆνας ς'.	17. Amenophis 19 years and 6 months.
ιθ'. Σέθωσις καὶ Ραμέσ- σης*.	18. Sethosis and Ramesses.

Jos. contr. Ap. I. 15.

Τέθμωσις γὰρ ἦν βασι-
λεὺς ὅτε ἐξῆεσαν (οἱ ποιμένες). Tethmosis was king when the shep-
'Ἀπὸ δὲ τούτων μεταξὺ τῶν (the shepherd) kings there intervenes
βασιλέων κατ' αὐτὸν ἔστι a period of 393† years to the two bro-

* Qy. Σίδως ὁ καὶ Ραμέσσης, who is Ramesses.

† The sum of the 17 kings of the 18th dynasty amounts only to 333 years. The reading 393 is however confirmed by the extracts in the following page. I am indebted to Mr. Cullimore for the observation that the deficiency of 60 years occurs in the 7th and 11th reigns which ought to have been each 39 years. This correction, which may be found in some of the other lists, makes the Canon completely harmonize with the Hieroglyphic dates.

τριακόσια ἐνενηκοντατρία ἔτη, μέχρι τῶν δύο ἀδελφῶν Σέθω καὶ Ἑρμαίου, ὧν τὸν μὲν Σέθω Λίγυπτοι τὸν δὲ Ἑρμαίον Δάναον μετονομασθήναι φησιν. Ὁν ἐκβαλὼν ὁ Σέθω εἰς βασιλευσεν ἔτη υδ'. Καὶ μετ' αὐτὸν ὁ πρεσβύτερος τῶν υἱῶν αὐτοῦ Ράμψης ξς'.

In the 16th chapter Josephus has the following—

Δῆλον δὲ ἔστιν ἐκ τῶν εἰρημένων ἐτῶν τοῦ χρόνου συλλογισθέντος ὅτι οἱ καλούμενοι ποιμένες, ἡμέτεροι δὲ πρόγονοι, τρισὶ καὶ ἐνενηκοντα καὶ τριακισίοις πρόσθεν ἔτεσιν, ἐκ τῆς Αἰγύπτου ἀπαλλαγέντες, τὴν χώραν ταύτην ἀπέκησαν, ἣ Δαναὸν εἰς Ἄργος ἀφίκεσθαι.

And in the 2d chapter of the second book:—

Μανεθῶς μὲν γὰρ κατὰ τὴν Τεθμῶσιος βασιλείαν ἀπαλλαγῆναι φησιν ἐξ Αἰγύπτου τοὺς Ἰουδαίους, πρὸ ἐτῶν τριακοσίων ἐνενηκοντατριῶν τῆς εἰς Ἄργος Δαναοῦ φυγῆς. Λυσίμαχος δὲ κατὰ Βόκχωριν τὸν βασιλέα, τοῦτέστι πρὸ ἐτῶν χιλίων ἑπτακοσίων. Μόλων δὲ καὶ ἄλλοι τινὲς ὡς αὐτοῖς ἔδοξεν. Ὁ δὲ γε πάντων πιστότατος Ἀπίων ὀρίσατο τὴν ἑξοδὸν ἀκριβῶς κατὰ τὴν ἐβδόμην Ὀλυμπιάδα, καὶ ταύτης ἔτος εἶναι πρῶτον, ἐν ᾧ φησὶ Καρχηδόνα Φοίνικες ἔκτισαν.

thers Sethos and Hermæus of whom he says Sethos was called Aegyptus, and Hermæus Danaus. Sethos after he had expelled Hermæus reigned 59 years. After him his eldest son Rampses reigned 66 years.—*Jos. contr. Ap. I. 26.*

It is manifest from a computation of the above-mentioned years, that the Shepherds (our ancestors) were driven out from Egypt, and left that country three hundred and ninety-three years previous to the departure of Danaus to Argos.

Manetho says that the Jews (i. e. the Shepherds) left Egypt in the reign of Tethmosis three hundred and ninety-three years before the flight of Danaus to Argos. Lysimachus that it was in the reign of Bocchoris, i. e. one thousand seven hundred years before. Molo and some others place it as seems good to them. But Apion the most correct (*ironically*) of all, fixes it decidedly at the first year of the seventh Olympiad in which he says the Phœnicians founded Carthage.

CANON OF THE KINGS OF EGYPT:

FROM SYNCELLUS.

Αἰγύπτου τῆς πάλαι Με-
ραίας βασιλείων ἔτη.

α'. Μεστράϊμ * ὁ καὶ Μή-
νης † ἔτη λϛ'.

β'. Κουρώδης ‡ ἔτη ξγ'.

γ'. Ἀρίσταρχος ἔτη λδ'.

δ'. Σπάνιος ἔτη λς'.

ε'. ς'. Ἄνεπιγράφων ἔτη
οβ'.

ζ'. Ὁ Σέραπις § κγ'.

η'. Σεσόγχωσις ἔτη μβ'.

θ'. Ἀμενέμης ἔτη κδ'.

ι'. Ἀμασις || ἔτη β'.

ια'. Ἀκεσέφθρης ἔτη ιγ'.

ιβ'. Ἀγχορέυς ¶ ἔτη θ'.

ιγ'. Ἀρμιύσης ** ἔτη δ'.

ιδ'. Χαμοῖς ἔτη ιβ'. ††

ιε'. Μιαμοῦς †† ἔτη ιδ'.

ισ'. Ἀμεσῆσις ἔτη ξε'.

CANON of the kings of Egypt formerly called Mestraæ.

1. Mestraim who is Menes: he reigned 35 years.

2. Curodes 63 years.

3. Aristarchus 34 years.

4. Spanius 36 years.

5. Anonymous 72 years.

7. Serapis 23 years.

8. Sesonchosis 49 years.

9. Amenemes 29 years.

10. Amasis 2 years.

11. Acesephthres 13 years.

12. Anchoreus 9 years.

13. Armïyses 4 years.

14. Chamois 12 years.

15. Miamous 14 years.

16. Amesesis 65 years.

* Μεστράϊμ Sc.

† Κουρώδης Go.—Κούδρου Sc.

|| Ἀμωσις Go. m. Sc.

** Ἀρμιύσης Sc.

†† Ἀμεσῆσις ἔτη ξη' is substituted by Go. Sc. and A. for the 15th, while the 16th is left vacant, 14 years being assigned for the period of the reign.

† Μήνης Go. Sc.

§ Ὄσιροπις B.

¶ Ἀγχορέυς Go.—Ἀχωρέυς Sc.

†† κς'. Sc.

- ιζ'. Οὔσης* ἔτη ν'. 17. Uses 50 years.
 ιη'. Ῥαμεσῆς ἔτη κδ'. 18. Rhameses 29 years.
 ιδ'. Ῥαμεσσομενῆς † ἔτη ιε'. 19. Rhamesomenes 15 years.
 κ'. Οὔσιμάρης ‡ ἔτη λα'. 20. Usimares 31 years.
 κα'. Ῥαμεσσήσεως § ἔτη κγ'. 21. Rhamesseoseos 23 years.
 κβ'. Ῥαμεσσαμένω || ἔτη ιδ'. 22. Rhamesamenos 19 years.
 κγ'. Ῥαμεσση ¶ | Ἰουβασ- 23. Rhamesse Jubasse 39 years.
 σῆ ἔτη λθ'.
 κδ'. Ῥαμεσση Οὐάφρου** 24. Rhamesse the son of Vaphris
 ἔτη κθ'. 29 years.
 κε'. Κόγχχαρις †† ἔτη ε'. ††† 25. Concharis 5 years.
 Τούτω τῷ ε', ††† ἔτει τοῦ
 κε' βασιλεύσαντος Κογχχάρως 25th king of Egypt of the 16th dy-
 τῆς Αἰγύπτου ἐπὶ τῆς ις' δυ-
 ναστείας τοῦ Κυνικοῦ λεγομένου 25th king of Egypt of the 16th dy-
 κύκλου παρὰ τῷ Μανεδῶ, ἀπὸ 25 reigns a period of 700 years from
 τοῦ πρώτου βασιλέως καὶ οἰ-
 κιστοῦ Μεστράϊμ §§ τῆς Αἰ-
 γύπτου, πληροῦνται ἔτη ψ',
 βασιλέων κε'.
 κς'. Σιλίτης ἔτη ιδ'. πρῶ- 26. Silites 19 years, the first of the
 τος τῶν σ' τῆς ιζ' δυναστείας 6 kings of the 17th dynasty accord-
 παρὰ Μανεδῶ. ing to Manetho.
 κζ'. Βαίον ἔτη μδ'. 27. Baon 44 years.
 κη'. Ἀπαχνας ἔτη λς'. 28. Apachnas 36 years.
 κθ'. Ἀφαφίς ἔτη ξα'. 29. Aphophis 61 years.
 λ'. Σέθως ἔτη ν'. 30. Sethos 50 years.

* Οὔση Go. Sc.

† Ῥαμεσσομενῆς B.

‡ οὔσιμάρη B.—Θουσιμάρης Go.

§ Ῥαμεσσήσεως Sc.

¶ Ῥαμεσσαμενῶς Sc.—Ῥαμεσσαμένω Go.

| Ῥαμεσση οὐβαση B.—Ῥαμεσση τοῦ Βαητῆ Go.

** Ῥαμεσσηούαφρου Sc.

†† κόγχχαρις B.—Κόγχχαρος Sc.

†† σ'. Go. m.

§§ Μεστράϊμ Go.

- λα'. Κήρτος* ἔτη κθ'. 31. Certos 29 years according to
 κατὰ Ἰώσηππον, κατὰ δὲ τὸν Josephus, but according to Manetho
 Μανεδῶ ἔτη μδ'. 44.
 λβ'. Ἀσῆθ † ἔτη κ'. 32. Aseth 20 years.
 Οὔτος, προσέθηκε τῶν ἐπι-
 αυτῶν τὰς ε' ἐπαγομενας, καὶ He added the 5 intercalary days to
 ἐπὶ αὐτοῦ, ὡς φασιν, ἐχρημά- the year: and under him the Egyp-
 τισεν τξέ' ἡμερῶν, ὁ Αἰγυπτια- tian year which had previously been
 κὸς ἐνιαυτὸς τξ' μόνον ἡμερῶν reckoned 360 days only was increased
 πρὸ τούτου μετρούμενος. Ἐπὶ to 365. Under him also the calf was
 αὐτοῦ ὁ μόσχος θεοποιηθεὶς deified and called Apis.
 Ἄπις ἐκλήθη.

FROM SYNCELLUS AND EUSEBIUS.

SYNCEL.	EUSEB.	ARMEN. †	HIERON.
λγ'. Ἀμωσις ὁ καὶ Τέθμω- σις ἔτη κς'. §	Ἀμωσις κς'.	I. Amosis ann. xxv.	Amosis xxv.
λδ'. Χεβρῶν ἔτη ιγ'.	Χεβρῶν ιγ'.	II. Chebron ann. xiii.	Chebron xiii.
λε'. Ἀμεμφῆς || ἔτη ιε'.	Ἀμεμφῆς ιε'.	III. Amenophes xxi.	Amenophis xxi.
λς'. Ἀμεσῆς ἔτη ια'.	Ἀμεσῆς ια'.	IV. Memphres xii.	Mephres xii.

* Κῆρτος Go.

† ἀσσηθ B.

‡ In the Armenian Canon of Eusebius, a Theban dynasty, which he calls the 16th, is placed as the first, to which is assigned a period of 190 years. This is followed by the 17th dynasty of the Shepherds which lasts 103 years. No names are given in either. The first part of Hieronymus' old Latin version of Eusebius is lost. The lists therefore both of the Armenian Canon and of Hieronymus' version commence with this the 18th dynasty of Diospolites. The names of the 32 kings given above, are merely those of Syncellus in the Greek opposite.

§ κβ' Go.

|| Ἀμέφης Go. Sc.—ἀμεμφίς B.

SYNCEL.	EU. SC.	ARMEN.	HIERON.
λζ'. Μισφραγμαούθωσις ἔτη ις'.		v. Mispharmuthosis	XLVI.
Μισφραγμαούθωσις ις'.		Misphragmuthosis	XXVI.
λη'. Μισφρής ἔτη κγ'.			
Μισφρής ἔτη κγ'.			
λδ'. Τουθμωσις ἔτη λδ'.		vi. Tuthmosis ix.	
Τουθμωσις κθ'.		Tuthmosis ix.	
μ'. Ἀμενώφθις ἔτη λδ'.		vii. Amenophthis xxxi.	
Ἀμενώφθις λδ'.		Amenophthis xxxi.	
Οὔτος ὁ Ἀμενώφθις* ἔστιν		Hic ille Amenophthis est, qui	
ὁ Μέμνων εἶναι νομιζόμενος καὶ		Memnon ipse creditus fuit, lapis lo-	
φθιτεργόμενος λίθος.		quax.	
Αἰθίοπες ἀπὸ Ἰνδοῦ ποτα-			
μοῦ ἀναστάντες πρὸς τῇ Αἰ-			
γύπτῳ ᾤκησαν.			
μα'. Ὀρος μη'.		viii. Orus xxxvii.	
Εσλαρος μς'.		Orus xxxviii.	
μβ'. Ἀχερκερής κέ'.		ix. Achencheres xii.	
Ἀχερκερής κέ'.		Achencherres xii.	
μγ'. Ἀθωρίς κδ'.		x. Athoris ix.	
Ἀθωρίς κδ'.		Achoris vii.	
μδ'. Χενκερής κς'.		xi. Chencheres xvi.	
Χενκερής κς'.		Chencherres xviii.	
με'. Ἀχερρής † ἔτη η' ἢ		xii. Acheres viii.	
καὶ λ'.		Acherres viii.	
Ἀχερρής η'.		Acherres viii.	
μς'. Ἀρμαῖος ὁ καὶ Δα-		xiii. Cheres xv.	
ναός, ἔτη θ'.		Cherres xv.	
Ἀρμαῖος θ'.		Armais v.	
μζ'. Ῥαμεσσός ὁ καὶ Αἰ-		xv. Aegyptus lxviii.	
γυπτος † ξη'.		Remesses lxviii.	
Ῥαμεσσός ξη'.		Menophis	
		Menophes xl.	

* ἀμμενοφθις B.

† Ἀχερρής Go.—The four above are given in both the Greek catalogues as Ethiopians.

‡ Αἰγύπτιος Go.

SYNCEL.	EU. SC.	ARMEN.	HIERON.
		XIX DYNASTIA.	
		i. Sethosis	Sethos lv.
		ii. Rampses	Ramses lxvi.
μη'. Ἀμένωφθις* ἔτη η'.		iii. Amenophis xl.	
Ἀμένωφθις η'.		Amenophthes xl.	
		iv. Amenemes xxv.	
		Ammenemes xxvi.	
μθ'. Θουώρις ιζ'.		v. Thuoris vii.	
Θουώρις ιζ'.		Thuoris vii.	
		Thuoris Aegyptiorum rex ab Ho-	
		mero Polybus vocatur maritus Al-	
		candræ. De eo meminit in Odyssea.	
		XX DYNASTIA † ANNIS CLXXVIII.	
ν'. Νεχεψώς ιδ'.		50. Nechepsos 19 years.	
Νεχεψώς ιδ'.			
να'. Ψάμμουθις ιγ'.		51. Psammuthis 13.	
Ψάμμουθις ιγ'.			
νβ'. δ'.		52. 4.	
. ιε'.			
νγ'. Κῆρτος ‡ ις'.		53. Certus 16.	
Κῆρτος ιβ'.			
νδ'. Ῥάμψις με'.		54. Rhampsis 45.	
Ῥάμψις με'.			
νε'. Ἀμενσός ὁ καὶ Ἀμμε-		55. Amenses who is Ammenemes	
νέμης § κς'.		26.	
Ἀμμένσος κς'.			
νς'. Ὀχυρὰς ιδ'.		56. Ochyras 14.	
Ὀχυρὰς ιδ'.			
		XXI DYNASTIA TANITARUM.	
νζ'. Ἀμεδῆς || κζ'.		i. Amendis xxvi.	
Ἀμεδῆς κζ'.		Semendis xxvi.	

* ἀμμενώφθις A.—Ἀμμενοφθις Go.

† Neither of the Latin versions give the names of the 20th dynasty. The names substituted above are merely translations of the Greek of Syncellus opposite.

‡ Κῆρτος Din. § Ἀμμένσος Go.—ἀμμενέμης A. || Ἀμεδῆς Go. A.

SYNCEL.	EU. SC.	ARMEN.	HIERON.
νη'. Θούωρις * ἔτη ν'.			
	Θούωρις ν'.		
Οὗτός ἐστιν ὁ παρ' Ὁμήρου			
Πόλυβος † Ἀλκάνδρας ‡ ἀνηρ			
ἐν Ὀδυσσεΐα φερόμενος.			
νδ'. Ἀδωδεις ὁ καὶ Φουσα-			
νός ἔτη κη'. Ἐφ' οὗ σεισμοὶ			
κατὰ τὴν Αἴγυπτον ἐγένοντο,			
μηδέπω γεγυῖντες ἐν αὐτῇ πρὸ			
τούτου.			
Αδωδεις ὁ καὶ Φούσωρος κη'.			
ξ'. Κενκένης λδ'.			
Κενκένης λδ'.			
ξά'. Οὐεννέφης § ἔτη μβ'.			
Οὐεννέφης λδ'.			
ξβ'. Σουσακείμ || ἔτη λδ'.			
Σουσακείμ Δίβνας καὶ Αἰ-			
δίόπας καὶ Τρωγλοδύτας παρ-			
έλαβε πρὸ τῆς Ἱερουσαλήμ.			
Σουσακείμ λδ'.			
ξγ'. Ψούενος κε'.	II. Pseusenes xli.		
Σενιλούερος κε'.	Pseusennes xlii.		
εξ'. Νεφεχέρης ς'.	III. Ammenophis ix.		
Νεφεχέρης ς'.	Amenophthis ix.		
ξδ'. Ἀμμενώφης ¶ ς'.	IV. Nephhercheres iv.		
Ἀμμενώφης ς'.	Nepherchenes iv.		
ξε'. Σαίτης ιε'.	V. Osochor vi.		
Σαίτης ιε'.	Osochor vi.		
ξς'. Ψινάχης δ'.	VI. Psinaches ix.		
Ψινάχης δ'.	Spinaches ix.		

* § Ζούωρης A. B.

† ἄλκανδρος A. B.

|| Σουσσακείμ Go.

† Πολύβους Vulg.

§ οὐέννεφης B.

¶ Ἀμμενώφης Go.

SYNCEL.	EU. SC.	ARMEN.	HIERON.
		VII. Psusennes xxxv.	
		Psusennes xxxv.	
		XXII DYNASTIA BUBASTARUM.	
ξη'. Πετουβάστης ἔτη μδ'.		I. Sesonchusis xxi.	
Πετουβάστης μδ'.		Sesonchosis xxi.	
ξζ'. Ὀσώρθων δ'.		II. Osorthon xv.	
Ὀσώρθων δ'.		Osorthon xv.	
ο'. Ψάμμος ι'.		III. Tachelotis xiii.	
Ψάμμος ι'.		Tacellothis xiii.	
		XXIII DYNASTIA TANITARUM.	
οά'. Κόγχχαρις κα'.		I. Petubastis xxv.	
Κόγχχαρις κα'.		Petubastes xxv.	
οβ'. Ὀσώρθων ιε'.		II. Osorthon ix.	
Ὀσώρθων ιε'.		Osorthon ix.	
ογ'. Τακαλώφης * ιγ'.		III. Psammus x.	
Τακαλώφης ιγ'.		Psammus x.	
		XXIV DYNASTIA.	
οδ'. Βόκχωρις † μδ. ‡		I. Bocchoris xliv.	
Βόκχωρις μδ'.		Bocchoris Saïtes xlvi.	
Βόκχωρις § Αἴγυπτιοὶς ἐνο-			
μιδύεται, ἐφ' οὗ λόγος ἀρνίον			
φθέγγασθαι.			
		XXV DYNASTIA AETHIOPUM.	
οε'. Σαβάκων Αἰθίοψ || ἔτη		I. Sabacon Aethiops xii.	
ιβ'.		Sabacon xii.	
Σαβάκων ιβ'.			
Οὗτος τὸν Βόκχωριν αἰγμάλα-			
τον λαβὼν ζῶντα ἔκαυσεν.			
ος'. Σεβήκων ιβ'.		II. Sebichus xii.	
Σεβήκων ιβ'.		Sevichus xii.	
οζ'. Ταράχης κ'.		III. Tarachus xx.	
Ταράχης κ'.		Taracos xx.	

* Τακαλώφης Go.—τακαλώφης A.

† Βόκχωρις A.—βόκχωρις B.

‡ μ' B.

§ βόκχωρις B.

|| αἰθίοψ B.

SYNCEL.	EU. SC.	ARMEN.	HIERON.
			XXVI DYNASTIA SAITARUM.
οή'. Ἀμαθς ἔτη λη'.			I. Ammeres Aethiops XII.
Αρμαίς λη'.			Ammerres Aethiops XII.
οδ'. Στεφινάδης κζ'.			II. Stephinatis VII.
Στεφινάδης κζ'.			Stephinatis VII.
π'. Νεχεψός * ιγ'.			III. Nechepsus VI.
Νεχεψός ιγ'.			Nechepsos VI.
πα'. Νεχζαὸ η'.			IV. Nechao VIII.
Νεχζαβ η'.			Nechao VIII.
πβ'. Ψαμμήτιχος † ιδ'.			V. Psammedichus XLIV.
Ψαμμήτιχος ιδ'.			Psammitichus XLIV.
πγ'. Νεχζαὸ β' Φαραὸ δ'.			VI. Nechao VI.
Νεχζαβ β' . . δ'.			Nechao secundus VI.
πδ'. Ψάμμουθς ‡ ἕτερος ὁ καὶ Ψαμμήτιχος § ιζ'.			VII. Psammuthes alter qui est Psammetichus XVII.
Ψαμμουθς ιζ'.			Psammitichus alter qui est Psammus XII.
πε'. Οὐάφρης λδ'.			VIII. Vaphres XXV.
Οὐάφρης λδ'.			Vaphres XXX.
πς'. Ἀμοσις ν'.			IX. Amosis XLII.
Αμοσις ν'.			Amasis XLII.
			XXVII. Aegyptiorum dynastia Persæ. Obtinet quippe Aegyptum sexto regni sui anno (quinto) Cambyses ; efficiuntur autem usque ad Darium Xerxis filium ann. CXXIV. (CXI.)
			The kingdom of Egypt after hav- ing continued 2211 years through a series of 10 dynasties and 86 kings, was subdued by Cambyses in the reign of Amosis the 86th king from Mestram, who is the same as Menes,

* Νεχεψός Go.

† Ψαμμήτιχος Go.—Ψαμμήτιχος A.—Ψαμμήτιχος B.

‡ Ψάμμουθς A.—Ψάμμουθς B. § Ψαμμήτιχος Vulg.—Ψαμμήτιχος B.

SYNCEL.	EU. SC.	ARMEN.	HIERON.
ἦτοι Αἰγύπτου χώρας Ἀμά- σεως, ἀπὸ τοῦ πρώτου αὐτῶν Μεστραῖμ τοῦ καὶ Μηνέως * Ἐμεινε δὲ ἡ Αἴ- γυπτος ὑπὸ Πέρσας ἔτι ἕως Δαρείου τοῦ Ξέρξου. * Ἔστιν ὁ ἄν κζ' δυναστεία, καδ' ἦν Πέρσαι ἐκράτησαν ἀπὸ ε' ἔτους Καμβύσου.			of that part of Egypt which is called the Mestraean region Egypt remained under the dominion of the Persians till the time of Darius the son of Xerxes. The 27th dynasty therefore is that during which the Persians held Egypt in subjection from the 5th year of Cambyses.
πζ'. Καμβύσης ἔτη γ'.			87. Cambyses 3 years.*
πη'. Μάγοι ἀδελφοὶ δύο μῆνας ζ'.			88. The Magi two brothers 7 months.
πθ'. Δαρείος * Ὑστάσπου ἔτη λς'.			89. Darius the son of Hystaspes 36 years.
Ϛ'. Ξέρξης ἔτη κ'.			90. Xerxes 20 † years.
4α'. Ἀρτάβανος μῆνας ζ'.			91. Artabanus 7 months.
4β'. Ἀρταξέρξης ἔτη μα'.			92. Artaxerxes 40 years.
4γ'. Ξέρξης μῆνας β'.			93. Xerxes II. 2 months.
4δ'. Σογδιανὸς μῆνας ζ'.			94. Sogdianus 7 months.
4ε'. Δαρείος ὁ Νόθος ἔτη δ'.			95. Darius Nothus 21 years.
Αἰγυπτος ἀπέστη Περσῶν δευτέρῳ ἔτει Νόθου Δαρείου.			Egypt revolted from Persia in the second year of Darius Nothus.
			XXVIII DYNASTIA. ‡
4ς'. Ἀμυρταῖος Σαίτης ἔτη 5'.			I. Amurtæus Saites VI.
Ἀμυρταῖος Σαίτης 5'.			Amurtæus Saites VI.
			XXIX DYNASTIA MENDESIORUM.
5ζ'. Νεφερίτης 5'.			II. Ephirites VI.
Νεφερίτης 5'.			I. Nephertites VI.

* Eu. Ar. allows only 2 years to Cambyses, reckoning the 7 months of the
Magi as one year. Hieron. gives him four, omitting the Magi in the Canon.

† 21 Eu. Ar. omits.

‡ The Armenian reckons this and the two following as the 28th dynasty.
Hieronymus divides them.

SYNCEL.	EU. SC.	ARMEN.	HIERON.
4η'. "Αχχωρις ἔτη ιγ'.		III. Achoris XII.	
	Αχχωρις ιγ'.		II. Achoris XII.
431. Ψάμμουδις β'.		IV. Psammuthes I.	
	Ψάμμουδις β'.		III. Psammuthis I.
ρ'. . . . μῆνας * θ'.		V. Nepherites menses IV.	
	Μνᾶς ἔτη δ'.		IV. Nepherites menses IV.
		XXX DYNASTIA SEBENITARUM.	
ρα'. Νεκτανέβης η'.		VI. Nectanebus XVIII.	
	Νεκτανέβης η'. †		I. Nectanebis XVIII.
ρβ'. Νεκτάνεβας β', ἔτη ιη'.		VII. Teos II.	
	Τέως β'.		II. Teos II.
ργ'. Τεὼς β'.		VIII. Nectanebus XVIII.	
	Νεκτανέβας ιη'.		III. Nectanebos XVIII.
		XXXI DYNASTIA PERSARUM.	
ρδ'. "Οχως β'		I. Ochus IX.	
	"Οχως ι'.		Ochus X.
ρε'. 'Αρσῆς "Οχου ἀδελφὸς δ'.		II. Arses Ochi III.	
	Αρσῆς δ'.		Arses Ochi IV.
ρς'. Δαρεῖος ς'.		III. Darius VI.	
			Darius Arsami VI.

* Din.—Vulg. Μηνᾶς.—Sc. in the Canon at the end gives it Μοῦδις ἔτος α'.
† η'. Sc. can.

CANON OF THE KINGS OF EGYPT :

FROM DIODORUS SICULUS.

ΜΤΘΟΛΟΓΟΤΣΙ δ' αὐτῶντινές τὸ μὲν πρῶτον ἄρξαι τῆς Αἰγύπτου θεοὺς τε καὶ ἥρωας ἔτη βραχὺ λείποντα τῶν μυρίων καὶ οὐκτακισχιλίω, καὶ θεῶν ἔσχατον βασιλεῦσαι τὸν Ἴσιδος Ἦρον. Ἰπ' ἀνδρῶπων δὲ τὴν χώραν βεβασιλεῦσθαι φασὶν ἀπὸ μυριάδος ἔτη βραχὺ λείποντα τῶν πεντακισχιλίω, μέχρι τῆς ἑκατοστῆς καὶ ὄγδοη-κοστῆς Ὀλυμπιάδος. καδ' ἦν ἡμεῖς μὲν παρεβάλομεν εἰς Αἰγύπτου, ἐβασίλευε δὲ Πτολεμαῖος, ὁ νέος Διόνυσος χρημα-τίζων.

Τούτων δὲ τὰ μὲν πλείστα κατασκευῆν τὴν ἀρχὴν ἐγχαυρίους βασιλεῖς, ὀλίγα δὲ Αἰθίοπας καὶ Πέρσας καὶ Μακεδόνας.

Αἰθίοπας μὲν οὖν ἄρξαι

SOME of them fable that the Gods and Heroes first reigned in Egypt during a period little less than eighteen thousand years; and that the last of the gods who reigned was Horus the son of Isis. They also relate that the kingdom was governed by men during a series of nearly fifteen thousand years to the hundred and eightieth Olympiad in which we have visited Egypt which was during the reign of Ptolemy who bears the title of the younger Dionysus.

The kings of Egypt were for the most part natives of the country, but the Ethiopians, Persians and Macedonians acquired the empire for some short periods.

There reigned altogether four

τέσσαρας ἢ κατὰ τὸ ἕξῃς, ἀλλὰ ἐκ διαστήματος, ἕτη τὰ πάντα βραχὺ λείποντα τῶν ἕξ καὶ τριάκοντα.

Πέρσας δὲ ἠγήσασθαι Καμβύσου τοῦ βασιλέως τοῖς ὅπλοις καταστρεψαμένου τὸ ἔθνος, πέντε πρὸς τοῖς ἑκατὸν καὶ τριάκοντα ἔτεσι, σὺν ταῖς τῶν Αἰγυπτίων ἀποστάσεων, ἃς ἐποιήσαντο, φέρειν ὃν δυνάμει τὴν τραχύτητα τῆς ἐπιστασίας, καὶ τὴν εἰς τοὺς ἐγχωρίους θεοὺς ἀσέβειαν.

Ἐσχάτους δὲ Μακεδόνας ἄρξαι, καὶ τοὺς ἀπὸ Μακεδόνων ἕξ ἕτη πρὸς τοῖς διακοσίοις, καὶ ἑβδομήκοντα.

Τοὺς δὲ λοιποὺς χρόνους ἅπαντας διατελέσαι βασιλεύοντας τῆς χώρας ἐγχωρίους· ἄνδρας μὲν ἑβδομήκοντα πρὸς τοῖς τετρακοσίοις, γυναῖκας δὲ πέντε.

Μετὰ τοὺς θεοὺς τοῖν πρῶτον, φασὶ βασιλεῦσαι τῆς Αἰγύπτου Μηνᾶν.

Ἐξῆς δὲ ἄρξαι λέγεται τοῦ προειρημένου βασιλέως τοὺς ἀπογόνους δύο πρὸς τοῖς πενήκοντα τοὺς ἅπαντας, ἕτη πλείω τῶν χιλίων καὶ τετρακοσίων.*

Βούσιρις.

Ethiopians, not successively but at intervals, the length of whose reigns collectively occupied a period of nearly thirty-six years.

The Persians, under the command of Cambyses their king, subdued the nation by force of arms. They occupied the throne during a hundred and thirty-five years, inclusive of the insurrections, which the Egyptians, unable to put up with the severity of their domination, and their impiety towards the gods of the country, made from time to time.

Lastly reigned the Macedonians, and their successors, two hundred and seventy-six years.

All the rest of the time was filled up with native princes, that is to say, four hundred and seventy kings and five queens.

After the gods, Menas was the first king of the Egyptians.

After him it is said that two of the descendants of the before-mentioned king reigned, and they were succeeded by fifty who altogether reigned during a period of more than one thousand four hundred years.

Busiris.

* Τετταράκοντα m.

Καὶ τῶν τούτου πάλιν ἐγγόνων ὀκτώ, τὸν τελευταῖον* ὁμώνομον ὄντα τῷ πρώτῳ, φασὶ κτίσαι τὴν ὑπὸ μὲν Αἰγυπτίων καλουμένην Διὸς πόλιν ὑπὸ δὲ τῶν Ἑλλήνων Θήβας.

Τὸν τούτου τοῦ βασιλέως ἀπογόνων ἕγδοος ὁ ἀπὸ τοῦ πατρὸς προσαγορευθεὶς Οὐχορεὺς ἔκτισε, πόλιν Μέμφιν ἐπιφανεστάτην τῶν κατ' Αἰγύπτου.

Δώδεκα γενεαὶ βασιλέων.

Μύρις· Ἐπάω δὲ τῆς πόλεως λίμνη ὤρυξε.

Ἐπτὰ γενεαὶ βασιλέων.

Σεσόσις, φασὶν, ἐπιφανεστάτας καὶ μεγίστας τῶν πρὸς αὐτοῦ τάξεις ἐπιτελέσασθαι καὶ πράξεις. Εἰς μὲν τὴν Ἐρυθρὰν θάλασσαν ἀπέστειλε στόλον νεῶν τετρακοσίων, καὶ τὰς τε νήσους τὰς ἐν τοῖς τόποις κατεκτήσατο, καὶ τῆς ἠπείρου τὰ παρὰ θάλατταν μέρη κατέστρέψατο, μέχρι τῆς Ἰνδικῆς. Αὐτὸς δὲ μετὰ τῆς δυνάμεως περὶ τὴν πορείαν ποιησάμενος, κατεστρέψατο πᾶσαν τὴν Ἀσίαν. καὶ τὸν Γάγγην ποταμὸν διέβη, καὶ τὴν Ἰνδικὴν ἐπῆλθε πᾶσαν

Then eight of his descendants, of whom the last,* who bore the same name with the first, founded the city which by the Egyptians is called the city of the Sun or Diospolis, but by the Greeks Thebes.

The eighth of the descendants of this king, who bore the surname of his father Uchoreus built the city of Memphis, the most celebrated of all the cities of Egypt.

Twelve generations of kings.

Myris, who dug the lake above the city of Memphis.

Seven generations of kings.

Sesoösis, whose exploits were the most renowned of all the kings before him. He fitted out a fleet of four hundred ships upon the Red Sea; and subdued all the islands, and all the parts of the continent bordering upon the sea as far as the Indies. And he marched with a mighty army by land, and reduced all Asia. And he passed over the Ganges and conquered all the Indies even to the ocean, and all the nations of the Scythians, and most of the islands of the Cyclades. He then invaded Europe and overran all Thrace: and Thrace he made

* Diodorus does not here mention the name of this king, but describes the magnificence of Thebes, and the sepulchre of Osymandyas. Scaliger confounds him with Uchoreus. Others suppose him to have been a second Busiris.

ἕως ὠκεανοῦ, καὶ τὰ τῶν Σκυθῶν ἔδην, καὶ τῶν Κυκλάδων ἤσαν τὰς πλείστας. Διαβὰς δ' εἰς τὴν Εὐρώπην, καὶ διεξιὼν ἅπασαν τὴν Θράκην, καὶ ὄρια τῆς στρατιᾶς ποιησάμενος ἐν τῇ Θράκῃ, στήλας κατεσκεύασεν ἐν πολλοῖς τόποις τῶν αὐτοῦ κατακτηθέντων. Τὴν δὲ χώραν ἅπασαν εἰς ἕξ καὶ τριάκοντα μέρη διελών, ἀκαλοῦσιν Αἰγύπτῳ Νομοῖς, ἐπέστησεν ἅπασιν Νομάρχαις. ἔτι δὲ τρία πρὸς τοὺς τριάκοντα βασιλεύσας ἐκ προαιρέσεως ἐξέλιπε τὸν βίον. ὑπολιπόντων αὐτὸν τῶν ὀμμάτων.

Σεσόσις δεύτερος ὁ τοῦ προειρημένου υἱός.

Πολλοὶ βασιλεῖς μετὰ τοῦτον.

Ἀμασις, ὁ κατακρατηθεὶς ἀπὸ Ἀκτισάνου Αἰθίοπος.

Ἀκτισάνης Αἰθίοψ.

Μένδης Αἰγύπτιος, ὁ καὶ Μάρρος. Τάφον δὲ αὐτῷ κατασκεύασε τὸν ὀνομαζόμενον Λαβύρινθον.

Ἀναρχία πέντε γενεῶν.

Κέτνα,* ὁ καὶ Προτεύς.

Ῥέμφις.

Ἐπὶ τὰ διεδέξαντο τὴν ἀρχὴν βασιλεῖς ἀργοί. οὐδὲν αὐτῶν ἔργον οὐδὲ πρᾶξις ἱστορίας

boundary of his military excursion. And he set up pillars in Thrace and in many other places, commemorating his conquests. He also divided Egypt into thirty parts, which the Egyptians call nomes, and appointed nomarchs over each. And after a reign of 33 years he destroyed himself on account of the failure of his eyesight.

Sesoösis the second; the son of the preceding.

Many kings succeeded him.

Amasis, who was conquered by Actisanes the Ethiopian.

Actisanes the Ethiopian.

Mendes an Egyptian, who is the same as Marrhus. He constructed the building which is called the Labyrinth as a tomb for himself.

An interregnum for 5 generations.

Cetna,* who is Proteus.

Rhemphis.

Seven insignificant kings reigned of whom no work or deed worthy of history is handed down except of one

* Κέτης. Cetes. Marg.

ἀξία παραθεδοται, πλὴν ἐνὸς Νειλέως ἀφ' οὗ συμβαίνει τὸν ποταμὸν ὀνομάσθαι Νεῖλον τὸ προτοῦ καλούμενον Αἴγυπτον.

Ὁ γδοὺς δὲ βασιλεὺς γενόμενος Χέμβης* ὁ Μεμφίτης, ἤρξε μὲν ἔτη πενήκοντα, κατασκεύασε δὲ τὴν μεγίστην τῶν τριῶν Πυραμίδων.

Τελευτήσαντος δὲ τοῦ βασιλέως τούτου διεδέξατο τὴν ἀρχὴν ὁ ἀδελφὸς Κεφρήν, καὶ ἤρξεν ἔτη ἕξ πρὸς τοὺς πενήκοντα. Ἔνιοι δὲ φασὶν οὐκ ἀδελφὸν ἀλλ' υἱὸν παραλαβεῖν τὴν ἀρχὴν ὀνομαζόμενον Χαβρύϊν.

Μυκερίνος (ὃν τινὲς μὲν Χερῖνον ὀνομάζουσιν) υἱὸς ὦν τοῦ ποιήσαντος τὴν προτέραν Πυραμίδα, οὗτος δὲ ἐπιβαλόμενος τρίτην κατασκεύαξεν, πρότερον ἐτελεύτησεν ἤπερ τὸ ἔργον ἔλαβε συντέλειαν.

Τνεφαχθος.†

Βόκχορις ὁ σοφὸς, Τνεφαχθου υἱός.

Πολλοὺς δ' ὕστερον χρόνους ἐβασίλευσε τῆς Αἰγύπτου Σαβάκιον, τὸ μὲν γένος ὦν Αἰθίοψ.

Ἀναρχία ἐπ' ἔτη δύο.

Οἱ δώδεκα ἡγεμόνες ἔτη ιε΄. Ψαμμίτιχος ὁ Σαῖτης, εἰς ὧν τῶν ἱβ' ἡγεμόνων.

* Χίμμυς. Marg.

Nileus, from whom the river is called Nilus, having formerly borne the name of Ægyptus.

The eighth king was Chembres the Memphite. He reigned 50 years and built the largest of the three Pyramids.

After his death his brother Cephren received the kingdom and reigned 56 years. Some, however, say it was not the brother, but the son of the Chembres that succeeded him, and that his name was Chabryis.

Mycerinus, whom others call Cephrenus, the son of the founder of the former pyramid. He undertook to raise a third, but he died before the completion of the work.

Tnephachthus.

Bocchoris the Wise, the son of Tnephachthus.

After a long time Sabacon reigned over Egypt, being by race an Ethiopian.

An interregnum of two years.

Twelve chiefs 15 years.

Psammitichus, the Saïte: who was one of the twelve chiefs.

† Γνεφαχθω. Marg.

"Τατερον τέτταρσι γενεαῖς Ἀπρίης ἐβασίλευσεν ἔτη δυσὶ πλείω τῶν εἴκοσι· καὶ στραγαληδαῖς ἐτελεύτησεν.

Ἀμασις. Βασιλεύσας δ' ἔτη πέντε πρὸς τοῖς πενήκοντα, κατέστρεψε τὸν βίον, καθ' ὃν χρόνον Καμβύσης ὁ τῶν Περσῶν βασιλεὺς ἐστράτευσεν ἐπὶ τὴν Αἴγυπτον, κατὰ τὸ τρίτον ἔτος τῆς ἐξηκοστῆς καὶ τρίτης Ὀλυμπιάδος, ἣν ἐνῆκα στάδιον Παρμενίδης Καμαριναῖος.

After four generations reigned Apries 22 years. He was strangled. Amasis. He died after a reign of 55 years, at the very time that Cambyses, king of the Persians, invaded Egypt, in the third year of the 63d Olympiad, in which Parmenides the Camarinæan was the victor.—*Lib. II.*

CANON OF THE KINGS OF EGYPT:

FROM HERODOTUS.

Μῆνα, τὸν πρῶτον βασιλεύσαντα Αἰγύπτου.

Μετὰ δὲ τούτου, κατέλεγον οἱ ἱεεῖς ἐκ βύβλου ἄλλων βασιλῶν τριηκοσίων τε καὶ τριήκοντα οὐνόματα. ἐν τῷ αὐτῷ δὲ γενεῇσι ἀνθρώπων, ὅκτωκαὶ δεκα μὲν Αἰθίοπες ἦσαν, μίη δὲ γυνὴ ἐπιχωρῆ· οἱ δὲ ἄλλοι, ἄνδρες Αἰγύπτιοι· τῇ δὲ γυναικὶ οὐνομα ἦν ἦτις ἐβασίλευσε, τόπερ τῇ Βαβυλωνίῃ, Νίτωκρῖς.

Τῶν δὲ ἄλλων βασιλέων, οὐ γὰρ ἔλεγον οὐδεμίην ἔργων ἀπό-

MENES was the first king of Egypt. After him, the priests read out of a book the names of 330 kings. And among these were 18 Ethiopians and one woman a native Egyptian: all the rest were men and Egyptians: and the name of the woman, who reigned also over the country of Babylonia, was Nitocris.

Of the other kings nothing remarkable is in any way recorded ex-

δεξιν, κατ' οὐδὲν εἶναι λαμπρότητος, πλὴν ἐνὸς τοῦ ἐσχατοῦ αὐτῶν Μοίριος. Λίμνην ὀρύξαι.

Σέσωστρις. τὸν ἔλεγον οἱ ἱεεῖς πρῶτον μὲν πλοίοισι μακροῖσι ὀρμηθέντα ἐκ τοῦ Ἀραβίου κόλπου, τοὺς παρὰ τὴν Ἐρυθρὴν θάλασσαν κατοικημένους καταστρέφειν. Ἐντεῦθεν δὲ ὡς ὀπίσω ἀπίκετο ἐς Αἴγυπτον, στρατιὴν πολλὴν λαβὼν ἤλαυνε διὰ τῆς ἡπείρου, πᾶν Ἴνδος τὸ ἐμποδὼν κατασφράγμενος. Ἐκ τῆς Ἀσίας ἐς τὴν Εὐρώπην διαβάς, τοὺς τε Σκύθας κατεστρέψατο καὶ τοὺς Θρήκας.

Φερῶν ὁ τοῦ Σεσώστριος.

Ἄνδρα Μεμφίτην, τῷ κατὰ τὴν τῶν Ἑλλήνων γλῶσσαν οὐνομα Πρωτέα εἶναι.

Ῥαμφίνιτον.

Μετὰ δὲ τούτου, βασιλεύσαντά σφεων Χέοπα, ἐς πᾶσαν κακότητα ἐλάσαι· κατακληθέντα γὰρ μιν πάντα τὰ ἱεῖα, πρῶτα μὲν σφεας θυσιῶν ἀπέρξαι· Πυραμίδα κατασκευάσαι· καὶ βασιλεύσαι πενήκοντα ἔτεα.

Τὸν ἀδελφεὸν αὐτοῦ Χεφρήνα· Πυραμίδα ποιῆσαι· καὶ βασιλεύσαι ἕξ καὶ πενήκοντα ἔτεα. Τούτους ὑπὸ

cept the last Mæris. He dug the lake.

Sesostris. The priests said that he first sailed with a fleet of large vessels from the Arabian gulph, and conquered all the nations bordering upon the Red Sea. And that from thence he returned to Egypt, and with a mighty army he traversed the continent (of Asia) subjugating every nation that opposed him. From Asia he passed over into Europe and reduced the Scythians and Thracians.

Pheron, the son of Sesostris.

A Memphite, whose name, according to the Greek interpretation, was Proteus.

Rampsinitus.

After him reigned Cheops, who inflicted upon them every kind of evil: he overthrew the temples, and was the first who put a stop to the sacrifices. He founded the pyramid, and reigned 50 years.

Chephren, the brother of Cheops. He built a pyramid, and reigned 56 years. The Egyptians, out of hatred, decline to name these two kings, but

μίσεος οὐ κάρτα θέλουσι Αἰ-
γύπτιοι ὀνομάζειν, ἀλλὰ καὶ
τὰς πυραμίδας καλέουσι ποι-
μένος Φιλίτιος, ὃς τουτον τὸν
χρόνον ἔνεμε κτήνεα κατὰ ταῦ-
τα τὰ χωρία.

Μυκερίνον Χέοπος παῖδα·
Πυραμίδα δὲ καὶ οὗτος ἀπε-
λίπετο, πόλλον ἐλάσσω τοῦ
πατρός.

Ἄσυχιν.

Ἄνουσιν τὸν τυφλόν. Ἐπὶ
τούτου βασιλεύοντος, ἐλάσαι
ἐπ' Αἴγυπτον χειρὶ πολλῇ Αἰ-
θιοπίας τε καὶ Σαβακῶν τῶν
Αἰθιοπῶν βασιλέα.

Ἄιδίσιπα Σαβακῶν βασι-
λεύειν Αἴγυπτου ἐπ' ἔτεα πεν-
τήκοντα.

Πάλιν Ἄνουσιν τὸν τυφλόν.
Σεθῶν, τὸν ἱερεῖα τοῦ Ἡ-
φαίστου. Ἐπ' Αἴγυπτον ἐλαύ-
νειν στρατὸν μέγαν Σαναχά-
ριβον βασιλέα Ἀραβίων τε
καὶ Ἀσσυρίων... Ἐνθαῦτα
ἀπικόμενος, τοῖσι ἐναντίοισι
αὐτοῖσι ἐπιχυθέντας νυκτὸς
μῦς ἀρουραίους, κατὰ μὲν φα-
γέειν τοὺς φαρετρεῶνας αὐ-
τέων, κατὰ δὲ τὰ τόξα, πρὸς
δὲ τῶν ἀσπίδων τὰ ὄργανα,
ᾧστε τῇ ὑστεραίῃ φευγόντων
σφέων γυμνῶν ὄπλων πεσέειν
πολλούς. Ἀπὸ τοῦ πρώτου βα-

call the pyramids the work of the
shepherd Philitis, who grazed his
flocks, at this time, in that coun-
try.

Mycerinus, the son of Cheops.
He also left a pyramid much less
than that of his father.

Asychis.

Anysis, who was blind. In his
reign the Ethiopians invaded Egypt
with a mighty army under Sabacos
their king.

Sabacos, the Ethiopian, reigned
50 years.

Anysis the blind, again.

Sethos, the priest of Hephæstus.
In his reign Sanacharibus, the king of
the Arabians and Assyrians, marched
against Egypt with a vast army. . . .
And when Sethos and his attendants
arrived at Pelusium, during the night
a multitude of rats attacked their ene-
mies, and gnawed the bowstrings from
off their bows, and the thongs of their
spears; so that on the morrow, as
they fled unarmed, great numbers of
them were slain. From the first
king to Sethos the priest of He-
phæstus, are 341 generations of men.

σιλέος, ἐς τοῦ Ἡφαίστου τὸν
ἱερεῖα τοῦτον τὸν τελευταῖον
βασιλεύσαντα, μίην τε καὶ
τεσσαράκοντα καὶ τριηκοσίας
ἀνδρῶπων γενεὰς γενόμενας...
Οὕτω ἐν μυριοσί τε καὶ χι-
λίοισι, καὶ πρὸς, τριηκοσιοσί
τε καὶ τεσσαράκοντα* ἔλεγον
θεὸν ἀνδρωποειδέα οὐδένα γε-
νέσθαι. Ἐν τούτων τούτων τῶ
χρόνῳ τετράκις ἔλεγον ἐξ ἡθέρων
τὸν ἥλιον ἀνατεῖλαι· ἔνθα τε
νῦν καταδύεται, ἐνδεῦτεν δις
ἐπαντεῖλαι· καὶ ἐνθεν νῦν ἀνα-
τέλλει ἐνθαῦτα δις κατα-
δύναι.

Δωδέκα βασιλεῖς εἰς δυό-
δεκα μέρη διηρημένης τῆς Αἰ-
γύπτου.

Ψαμμήτιχος εἰς τῶν δώδεκα
ἐβασίλευσε Αἴγυπτου τέσσερα
καὶ πενήκοντα ἔτεα· τῶν τὰ
ἐνὸς δέοντα τριήκοντα, Ἄζωτον,
τῆς Συρίας μεγάλην πόλιν προσ-
κατήμενος ἐπολιόρκει, ἐς τὸ ἐξ-
εἶλε.

Ψαμμήτιχου δὲ Νεκὸς παῖς
ἐγένετο, καὶ ἐβασίλευσε Αἰ-
γύπτου ἑκαδέκα ἔτεα· ὃς τῇ
διώρυγι ἐπεχείρησε πρῶτος τῇ
ἐς τὴν Ἐρυθρὴν θάλασσαν
φερούσῃ. Καὶ Σύριοι περὶ ὃ

And in all these 11,340* years, they
say no God has made his appearance
in the human form. And during this
time they affirm that the Sun has
twice risen in parts different from
what is his customary place, that is
to say, has twice risen where he now
sets, and has also twice set where he
now rises.

Twelve kings reigned over Egypt,
divided into twelve parts.

Psammetichus, one of the twelve,
reigned 54 years. And in the 29th
year of his reign he beleagued Azo-
tus (Ashdod?) a large city of Syria,
and took it by siege.

Necos, the son of Psammetichus,
reigned 11 years. He was the first who
undertook to cut the canal through to
the Red Sea. He also marched against
the Syrians and overcame them in an
engagement at Magdolos (Migdol?)

* Herodotus, in the intermediate passage, makes this calculation from the
341 generations, allowing three generations to a century.

Νεκάς, συμβαλὼν ἐν Μαγ- And after the battle he took Kadytis,*
δάλῳ ἐνίκησε· μετὰ δὲ τὴν a large city of Syria.
μάχην, Κάδυτιν πόλιν τῆς Συ-
ρίας εἰῶσαν μεγάλην εἴλε.

Ψάμμης Νεκῶ παῖς ἕξ ἔτα.	Psammis, the son of Neco, 6 years.
'Απρίης ὁ Ψάμμιος, πέντε καὶ εἴκοσι ἔτα.	Apries, the son of Psammis, 25 years.
'Αμασις τέσσαρα καὶ τεσσεράκοντα ἔτα.	Amasis, 44 years.
Ψαμμηνίτος ὁ 'Αμάσιος παῖς ἕξ μῆνας.	Psammenitus, the son of Amasis, 6 months.

CANON OF THE EIGHTEENTH DYNASTY
OF MANETHO:

FROM THEOPHILUS.

	Years.	Months.
α'. 'Αμασις ἔτη κέ καὶ μῆ- νας .. δ'.	1. Amasis .. 25	.. 4.
β'. Χεβρών .. ιγ'.	2. Chebron .. 13	
γ'. 'Αμενόφης .. κ'. ζ'.	3. Amenophis .. 20	.. 7.
δ'. 'Αμέσση .. κα'. α'.	4. Amesse .. 21	.. 1.
ε'. Μήφρης .. ιβ'. θ'.	5. Mephres .. 12	.. 9.
ς'. Μηθραμμου- θώσις .. κ'. ι'.	6. Methrammuthosis 20	.. 10.
ζ'. Τουθμώσης θ'. η'.	7. Tuthmoses .. 9	.. 8.
η'. Δαμφενοφίς λ'. ι'.	8. Damphenophis 30	.. 10.
θ'. 'Ωρος .. λε'. ε'.	9. Orus .. 35	.. 5.

* This may possibly refer to Jerusalem, of which the modern, and I believe the Arabic name, is El Kods, from Kadesh, Holy.

	Years.	Months.
ι'. Τούτων δὲ θυγάτηρ ι'. γ'. 10. Their daughter 10	.. 3.	
ια'. 'Αθωρίς* .. ιβ'. γ'. 11. Athoris .. 12	.. 3.	
ιβ'. Χενχέρης .. λ'. α'. 12. Chencheres 30	.. 1.	
ιγ'. Σέθως Μιαμμὸς ς'. 13. Sethos Miammu 6		
ιδ'. 'Αρμαῖος .. δ'. β'. 14. Armæus .. 4	.. 2.	
ιε'. Σέθως .. α'. 15. Sethos .. 1		
ισ'. 'Αμενοφίς .. ιδ'. ς'. 16. Amenophis .. 19	.. 6.	
ις'. Σέθως† καὶ 'Ραμέσσης. 17. Sethus and Rhameses.		

p. 246.

OF THE EARLY KINGS OF EGYPT AND THE
EGYPTIAN ERA.

FROM JOSEPHUS.

ΠΑΝΤΕΣ οἱ τῶν Αἰγυπτίων ALL the kings of the Egyptians, from
βασιλεῖς ἀπὸ Μιναίου τοῦ Μέμ- Minæus, the founder of Memphis,
φιν οἰκοδομήσαντος, ὃς ἔτεσι who lived many years before Abra-
πολλοῖς ἔμπροσθεν ἐγένετο τοῦ ham our ancestor, to Solomon, ex-
πάππου ἡμῶν 'Αβράμου μέ- tending through an interval of more
χρι Σολομῶνος πλείονα ἐτῶν than 1300 years, bore the title of
τριακοσίων καὶ χιλίων μεταξὺ Pharaohs.—*Jos. Ant. lib. VII. c. 6.*
διεληλυθότων, Φαραῶνες ἐκλή-
θησαν.

FROM MALALA.

ΑΙΓΥΠΤΙΟΝ δὲ ἐβασίλευσε THE first king of the Egyptians was
πρῶτος βασιλεὺς τῆς φυλῆς Phraao, of the tribe of Ham, the son
τοῦ Χάμ, υἱοῦ Νῶε, Φαραῶ, ὁ of Noe: he is called also Naracho.—
καὶ Ναραχῶ καλούμενος. *J. Malala, lib. III.*

* Μέρκερης ΑΙ.

† Θούσις καὶ 'Ραμέσσης ἔτη ι'. ΑΙ.

FROM SUIDAS.

ΗΦΑΙΣΤΟΣ ὁ θεός, καὶ πῦρ. Ἐρμού βασιλεύσαντος εἰς Αἴγυπτον καὶ θανάτου, Ἡφαιστος παραλαμβάνει τὴν βασιλείαν, ἡμέρας γαρ ὡς γενέσθαι ἔτη τέσσαρα μῆνας ζ'. ἡμέρας ἧ'. οὐκ ᾔδεισαν γὰρ τότε Αἰγύπτιοι ἐνιαυτὸς μετρήσαι ἀλλὰ τὴν περίουον τῆς ἡμέρας, ἐνιαυτὸν ἔλεγον.

HEPHAËSTUS, a God: also Fire. After the death of Hermes, king of Egypt, Hephæstus obtained possession of the empire 1680 days, which is 4 years, 7 months, and 8 days; for the Egyptians in those times were not in the habit of measuring time by the year, but called the period of the day a year.—*Suidas v Hephæstus*.

FROM DIOGENES LAERTIUS.

Αἰγυπτιοὶ μὲν γὰρ Νείλου γενέσθαι παῖδα Ἡφαιστον ὃν ἄρξαι φιλοσοφίας, ἧς τοὺς προεστώτας, ἱερέας εἶναι καὶ προφήτας. Ἀπὸ δὲ τούτου εἰς Ἀλέξανδρον τὸν Μακεδόνα ἔτων εἶναι μυριάδας τέσσαρας καὶ ὀκτανισχίλια ὀκτακόσια ἔτη ἐξηκοντατρία. ἐν αἷς ἡλίου ἐκλείψεις γενέσθαι τριακοσίας ἐβδομηκοντατρεῖς, σελήνης δὲ ὀκτακοσίας τριακονταδύο.

THE Egyptians say that Hephæstus was the son of Nilus, and that he invented philosophy, of which the followers were called Priests and Prophets. From him to the time of Alexander the Macedonian elapsed 48863 years, in which occurred 373 solar eclipses and 832 lunar eclipses.—*Diog. Laert. Proæm.* p. 2.

FROM DICÆARCHUS.

ΔΙΚΑΙΑΡΧΟΣ δὲ ἐν ἅ μετα τὸν Ὀσίριδος καὶ Ἰσιδος Ὀρον βασιλέα φησὶ γεγονέναι Σέσωστριν* ὥστε γίνεσθαι ἀπὸ μὲν τῆς Σεσώστριδος βασιλείας μέχρι τοῦ Νείλου ἔτη βββ', ἀπὸ τῆς Νείλου βασιλείας μέχρι τῆς α' Ὀλυμπιάδος ἔτη μλς' †, ὡς εἶναι τὰ πάντα ὁμοῦ ἔτη βββλς'. Καὶ νόμους δὲ λέγει Δικαίαρχος αὐτὸν τεθεῖναι, μηδένα ἐκλείπειν τὴν πατρῶαν τέχνην· τούτο γὰρ ἔφετο ἀρχὴν εἶναι πλεονεξίας. Καὶ πρῶτον δὲ εἰρηκέναι ἵππων § ἐπιβαίνειν ἄνδρωπον. Ἄλλοι δὲ ταῦτα εἰς Ὀρον ἀναφέρουσι.

DICÆARCHUS, in his first book, says, that after Orus, the son of Osiris and Isis, reigned Sesostris: and that from the reign of Sesostris to that of Nilus elapsed a period of 2500 years; † and from the reign of Nilus to the first Olympiad 436 years; ‡ so that altogether the number of years amounted to 2936. Dicæarchus, moreover, says, that he established laws that no one should leave the profession of his fathers: for he believed that such a proceeding would be the introduction of avarice. He was the first who discovered the art of riding upon horseback. Others, however, attribute these things to Orus.—*Schol. in Apoll. Rhod. Arg. Lib. IV. v. 272*.

FROM ARTAPANUS.

ΑΡΤΑΠΑΝΟΣ δὲ φησιν ἐν τῇ περὶ Ἰουδαίων, Ἀβραὰμ τελευτήσαντος καὶ τοῦ υἱοῦ αὐτοῦ Μεμψασθενῶθ, ὁμοίως δὲ καὶ τοῦ βασιλέως τῶν Αἰγυπ-

ARTAPANUS, in his work concerning the Jews, says, that after the death of Abraham and his son, as well as Mempsasthenoth, the king of the Egyptians, his son Palmanothas as-

* Σεσόγχοσις Sc.

† Scaliger says, from the reign of Sesonchosis, or Sesostris, to the Olympiads,

‡ μμς' 446. Sc.

§ ἵππων Larch.

was 2500.

τίων, τὴν δυναστείαν παραλαβῆναι τὸν υἱὸν αὐτοῦ Παλμανώθην. ταῦτον δὲ τοῖς Ἰουδαίοις φαύλως προσφέρεσθαι. Καὶ πρῶτον μὲν τὴν Κεσσάν οἰκοδομῆσαι, τό τε ἐπ' αὐτῇ ἱερὸν καθιδρύσασθαι, εἶτα τὸν ἐν Ἡλιουπόλει ναὸν κατασκευάσαι. Τοῦτον δὲ γενήσασθαι θυγατέρα Μέρριν, ἣν Χεφεφρήτιν κατεγγυῆσαι, τῶν ὑπὲρ Μέρριν τόπων βασιλεύοντι. πολλοὺς γὰρ τότε τῆς Αἰγύπτου βασιλεύειν. ταύτην δὲ στείραν ὑπάρχουσαν ὑποβιάσθαι τινος τῶν Ἰουδαίων παιδίων, ταῦτα δὲ Μώυσον ὀνομάσαι· ὑπὸ δὲ τῶν Ἑλλήνων αὐτὸν ἀνδραθέτα Μουσαῖον προσαγορευθῆναι· γενέσθαι δὲ τὸν Μώυσον ταῦτον Ὀρφέως διδάσκαλον.

FROM PLATO.

ΤΗΣ δὲ ἐνθάδε διακοσμῆσεως παρ' ἡμῖν ἐν τοῖς ἱεροῖς γράμμασιν ὀκτακισχιλίων ἔτων ἀριθμὸς γέγραπται.

* By Eusebius, Clemens, the Paschal Chronicle, and Cedrenus, the name is variously written Chenophres, Nechephres, and Cheremon.

† Eusebius, also, in the Armenian Chronicle, expresses his opinion, that many of the dynasties were contemporary, and not successive.

sumed the crown, and he carried himself with great severity towards the Jews. And he compelled them first to build Kessa and to construct the temple that is therein, and also the temple in Heliopolis. He had a daughter whose name was Merris, who was married to a king named Chenephres,* then reigning in Memphis; for there were at that time several kings in Egypt. † And as she was barren, she brought up a child of the Jews, and named it Moyses: but when he arrived at manhood he was called, among the Greeks, Musæus. And this is the Moyses who they say was the instructor of Orpheus.

THE transactions of this our city of Sais are recorded in our sacred writings during a period of 8000 years.—*Timæus*, p. 23.

FROM POMPONIUS MELA.

IPSI vetustissimi (ut prædicant) hominum, trecentos et triginta reges ante Amasin, et supra tredecim millium annorum ætates, certis annalibus referunt: mandatumque literis servant, dum Ægyptii sunt, quater cursus suos vertisse sidera, ac solem bis jam occidisse, unde nunc oritur.

THE Egyptians, according to their own accounts, are the most ancient of men, and they reckon in their series of annals 330 kings who reigned above 13,000 years; and they preserve, in written records, the memory of the event, that, since the commencement of the Egyptian race, the stars have completed four revolutions, and the sun has twice set where he now rises.

FROM HERODOTUS.

ἌΛΛΑ τις ἀρχαῖός ἐστι θεὸς Αἰγυπτίοισι Ἡρακλῆς· ὡς δὲ αὐτοὶ λέγουσι, ἕτερά ἐστι ἐπτακισχίλια καὶ μύρια ἐς Ἀμασιν βασιλεύσαντα, ἐπεὶ τε ἐκ τῶν ὀκτῶ θεῶν οἱ δώδεκα θεοὶ ἐγένοντο, τῶν Ἡρακλέα ἕνα νομίζουσι.

THERE is a very ancient God among the Egyptians who is called Heracles: and they assert, that from his reign to that of Amasis, 17,000 years have elapsed: they reckoned Heracles among the Gods when the number was augmented from 8 to 12.—*Lib. II. c. 43.*

FROM DIODORUS SICULUS.

ΕΙΝΑΙ δὲ ἔτη φασὶν ἀπὸ Ὀσίριδος καὶ Ἰσίδος ἕως τῆς Ἀλεξάνδρου βασιλείας τοῦ κτίσαν-

THEY say that from Osiris and Isis to the kingdom of Alexander, who founded the city of Alexandria in

τος ἐν Αἰγύπτῳ τὴν ἐπώνυμον αὐτοῦ πόλιν, πλείω τῶν μυρίων. ὡς δ' ἔνιοι γράφουσι, βραχὺν λείποντα τῶν δισμυρίων καὶ τρισχιλίων.

FROM DIODORUS SICULUS.

Οἱ δὲ ἱερεῖς τῶν Αἰγυπτίων τὸν χρόνον ἀπὸ τῆς Ἡλίου βασιλείας συλλογίζεμενοι, μέχρι τῆς Ἀλεξάνδρου διαβάσεως εἰς τὴν Ἀσίαν, φασὶν ὑπάρχειν ἐτῶν μάλιστα πῶς δισμυρίων καὶ τρισχιλίων. Μυθολογοῦσι δὲ καὶ τῶν θεῶν τοὺς μὲν ἀρχαιοτάτους βασιλεῦσαι πλείω τῶν χιλίων καὶ διακοσίων ἐτῶν, τοὺς δὲ μεταγενεστέρους οὐκ ἐλάττω τῶν τριακοσίων. Ἀπίστου δ' ὄντος τοῦ πλήθους τῶν ἐτῶν, ἐπιχειροῦσι τινὲς λέγειν ὅτι τὸ παλαιὸν οὕτω τῆς περὶ τὸν Ἡλίον κινήσεως ἐπεγνωσμένης, συνέβαινε κατὰ τὴν τῆς σελήνης περίου ἀγεσθαι τὸν ἑνιαυτόν.

FROM JOSEPHUS.

Ἀμένωφιν γὰρ βασιλέα προσθεῖς, ψευδὲς ὄνομα, καὶ διὰ τοῦτο χρόνον αὐτοῦ τῆς βασιλείας ὀρίσαι μὴ τολμήσας,

Egypt, there elapsed a period of more than 10,000 years; or as some write, of little less than 23,000.—*Diod. Sic. lib. I. p. 14.*

But the priests of Egypt, summing up the time from the reign of the Sun to the descent of Alexander upon Asia, calculate it to be about 23,000 years. They pretend, also, in their fabulous legends, that the most ancient of the Gods reigned more than 1200 years; and those that came immediately after them in succession not less than 300. Some of them attempt to abate the incredibility of such a multitude of years, by asserting, that in former times, when the revolution of the sun was not accurately ascertained, the year consisted of one revolution of the moon.—*Lib. I. p. 15.*

He makes Amenophis king when this event (the second invasion) occurred, giving him a false name; and upon this account he presumes not

καὶ τοι γε ἐπὶ τῶν ἄλλων βασιλέων ἀκριβῶς τὰ ἔτη προστιθεῖς, τοῦτο προσάπτει τινὰς μυθολογίας, ἐπιλαθόμενος σχεδὸν ὅτι πεντακοσίοις ἔτεσι καὶ δεκαοκτῶ πρότερον ἰστόρηκε γενέσθαι τὴν τῶν Ποιμένων ἔξοδον εἰς Ἱερσόλυμα. Τίθμισις γὰρ ἦν βασιλεὺς ὅτε ἐξήσαν.

to define the length of his reign; though in mentioning all the other kings, he accurately gives the time of each. Here, however, he invents some fabulous relation, not remembering that he had already stated, that the exodus of the shepherds to Jerusalem took place 518 years before; for Tethmosis was king when they went out.—*Jos. Contr. Ap. I. 26.*

CHALDÆAN AND EGYPTIAN DYNASTIES :*

FROM BAR-HEBRÆUS.

CHALDÆAN KINGS.

1. Nmrud .. years.
2. Qmbirus .. 85
3. Smirus 72
4. Bsarus Phrthia or the Parthian
5. Arphazd .. 18
conquered by
Bilus the As-
syrian.

EGYPTIAN KINGS.

1. Phanuphis 68 years.
2. Auphiphanus 46
3. Atanuphus Kusia or the Cusæan
4. Pharoun Brsnus † .. 35
5. Pharoun Karimun .. 4
6. Pharoun Aphintus .. 32
7. Pharoun Aurunkus 33

* I have given these dynasties according to the Syriac orthography, and placed them beside each other, as they are synchronized in the chronicle.

† The Syriac says this king succeeded Auphiphanus, for which the Translator substitutes Atanuphus.

ASSYRIAN KINGS.

1. Bilus 62 years.	8. Pharoun Smunus . . 20 years.
2. Ninus 52	9. Pharoun Armnis . . 27
	10. Pharndus the Theban 43
	11. Pharoun Phanus
3. Smirm 46	12. Pharoun Aisqus . . 21
	13. Pharoun Susunus . . 44
4. Zmarus . . 38	14. Pharoun Trqus . . . 44
5. Aris 30	1. Satis the Shepherd . . 19
	2. * *
	3. * *
	4. Aphphus the Shepherd 14
	Mphrus 12
	Tumuthus 18
	Amnphathis* 43
	Pharoun Phsunu. †

* Amnphathis, in the narrative, is also called Pharoun. The chronicle says that his daughter Trmuthisa, called Damris by the Hebrews, the wife of Knaphra, was the person who saved Moscs.

† Drowned in the Red Sea.

EGYPTIAN FRAGMENTS:

FROM

THE OBELISKS;

AND FROM

MANETHO, CHÆREMON, LYSIMACHUS,

AND OTHER WRITERS.

EGYPTIAN FRAGMENTS.

THE OBELISK OF HELIOPOLIS:

FROM AMMIANUS MARCELLINUS.

SOUTH SIDE.

Ἄρχῃν ἀπὸ τοῦ Νοτίου διερ-
μηνευμένα ἔχει.

ΣΤΙΧΟΣ ΠΡΩΤΟΣ ΤΑΔΕ.

ἮΛΙΟΣ βασιλεῖ Ῥαμέστη.
Δεδώρημαί σοι ἀνὰ πᾶσαν
οἰκουμένην μετὰ χαρᾶς βασι-
λεύειν. Ὄν Ἥλιος φιλεῖ, καὶ
Ἀπόλλων, Κρατερὸς Φιλαλή-
θης υἱὸς Ἡρῶνος, Θεογένετος,
Κτίστης τῆς οἰκουμένης, Ὄν
Ἥλιος πρόεκρινεν, ἄλκιμος
Ἄρεως βασιλεὺς Ῥαμέστης,
Ὅ πᾶσα ὑποτέτακται ἢ γῆ
μετὰ ἀλκῆς καὶ θάρσους. Βα-
σιλεὺς Ῥαμέστης Ἥλιου παῖς
αἰωνόβιος.

ΣΤΙΧΟΣ ΔΕΥΤΕΡΟΣ.

Ἀπόλλων κρατερὸς, ὃ ἐσ-
τῶς ἐπ' ἀληθείας, δεσπότης
διαδήματος, τὴν Αἴγυπτον δοξ-
άσας, κεκτημένος, ἀγλαο-
ποιήσας Ἥλιου πόλιν, καὶ κτί-
σας τὴν λοιπὴν οἰκουμένην.

The interpretation begins upon the
southern side.

VERSE THE FIRST.

THE Sun to King Rhamestes. I have
bestowed upon you to rule graciously
over all the world. He whom the
Sun loves is Horus the Brave, the
Lover of truth, the Son of Heron,
born of God, the restorer of the world:
He whom the Sun has chosen, is
the King Rhamestes, valiant in battle,
To whom all the earth is subject by
his might and bravery. Rhamestes
the King, the immortal offspring of
the Sun.

VERSE THE SECOND.

It is Horus the brave, who is in
truth appointed the Lord of the Dia-
dem; Who renders Egypt glorious,
and possesses it; Who sheds a splen-
dour over Heliopolis, And regene-
rates the rest of the world, And ho-

καὶ πολυτιμήσας τοὺς ἐν Ἡλίῳ παῖσι θεοὺς ἀνδρῶν, ὅν Ἡλῖος φιλεῖ.

ΤΡΙΤΟΣ ΣΤΙΧΟΣ.

Ἀπόλλων κρατερὸς, Ἡλίου παῖς, παμφεγγής, ὅν Ἡλῖος προέκρινεν καὶ Ἄρης ἄλκιμος ἐδωρήσατο. Ὅτι τὰ ἀγαθὰ ἐν παντὶ διαμένει καιρῶ. ὅν Ἄμμων ἀγαπᾷ, πληρώσας τὸν νεὼν τοῦ Φοίνικος ἀγαθῶν. Ὅτι οἱ θεοὶ ζωῆς χρόνον ἐδωρήσαντο Ἀπόλλων κρατερὸς υἱὸς Ἡρῶνος, βασιλεὺς οἰκουμένης Ῥαμέστης, ὅς ἐφύλαξεν Αἴγυπτον, τοὺς ἄλλοεθνείους νικήσας, ὅν Ἡλῖος φιλεῖ. Ὅτι πολλὸν χρόνον ζωῆς ἐδωρήσαντο θεοὶ, Δεσπότης οἰκουμένης Ῥαμέστης αἰωνόβιος.

ANOTHER SIDE.

ἌΛΛΟΣ ΣΤΙΧΟΣ ΔΕΥΤΕΡΟΣ.

Ἡλῖος θεὸς μέγας, δεσπότης οὐρανοῦ, Δεδωρημαί σοι βίον ἀπρόσκορον. Ἀπόλλων κρατερὸς, Κύριος διαδήματος, ἀνείκαστος, ὅν ἀνδριάντας ἀνέθηκεν ἐν τῇδε τῇ βασιλείᾳ δεσπότης Αἰγύπτου καὶ ἐκόσμησεν Ἡλίου πόλιν, ὁμοίως καὶ αὐτὸν Ἡλίον, δεσπότην οὐρανοῦ, συνετελεύτησεν ἔργον ἀγαθὸν Ἡλίου παῖς, βασιλεὺς αἰωνόβιος.

* Gron.—τοῦ ἄλλου ἔθνους Vulg.

nours the Gods that dwell in Heliopolis: Him the Sun loves.

VERSE THE THIRD.

Horus the brave, the offspring of the Sun, all-glorious; Whom the Sun has chosen, and the valiant Ares has endowed, His goodness remains for ever, Whom Ammon loves, that fills with good the temple of the Phoenix. To him the Gods have granted life: Horus the brave, the son of Heron Rhamestes, the King of the world, He has protected Egypt and subdued her neighbours: Him the Sun loves. The Gods have granted him great length of life. He is Rhamestes, the Lord of the world, the immortal.

VERSE THE SECOND.

I, the Sun, the great God, the sovereign of heaven, Have bestowed upon you life without satiety. Horus the brave, Lord of the diadem, incomparable, The sovereign of Egypt, that has placed the statues of (the gods) in this palace, And has beautified Heliopolis, In like manner as he has honoured the Sun himself, the sovereign of heaven. The offspring of the Sun, the King immortal, Has performed a goodly work.

ΤΡΙΤΟΣ ΣΤΙΧΟΣ.

Ἡλῖος θεὸς, δεσπότης οὐρανοῦ, Ῥαμέστη βασιλεῖ δεδωρημαί τὸ κρατος καὶ τὴν κατὰ πάντων ἐξουσίαν. ὅν Ἀπόλλων, φιλαλήθης, δεσπότης χρόνων, καὶ Ἡφαιστος ὁ τῶν θεῶν πατήρ, προέκρινεν τῆς τὸν Ἄρεα. Βασιλεὺς παμφεγγής, Ἡλίου παῖς, καὶ ὑπὸ Ἡλίου φιλούμενος.

ΑΦΗΛΙΩΤΗΣ ΠΡΩΤΟΣ ΣΤΙΧΟΣ.

Ὁ ἀφ' Ἡλίου πόλεως μέγας θεὸς, ἐνουράνιος, Ἀπόλλων κρατερὸς Ἡρῶνος υἱὸς, ὃν Ἡλῖος ἠγάπησεν ὃν οἱ θεοὶ ἐτίμησαν, ὁ πάσης γῆς βασιλεύων, ὃν Ἡλῖος προέκρινεν, ὁ ἄλκιμος διὰ τὸν Ἄρεα βασιλεύς. ὅν Ἄμμων φιλεῖ. Καὶ ὁ παμφεγγής συγκρίνας αἰώνιον βασιλέα.

VERSE THE THIRD.

I, the Sun, the God and Lord of Heaven, have bestowed strength and power over all things, on King Rhamestes: he, whom Horus, the lover of truth, the Lord of the seasons, and Hephæstus, the father of the Gods, have chosen on account of his valour, is the all-gracious King, the offspring and beloved of the Sun.

TOWARDS THE EAST, VERSE THE FIRST.

The great God from Heliopolis, celestial, Horus the brave, the son of Heron, whom the Sun begot, and whom the gods have honoured, he is the ruler of all the earth; he whom the Sun hath chosen is the king, valiant in battle. Him Ammon loves. And him the all-glittering has chosen his eternal king.

OF THE SIRIADIC COLUMNS:

FROM JOSEPHUS.

ὍΤΤΟΙ πάντες ἀγαθοὶ φύντες γῆν τε τὴν αὐτὴν ἀστασίαστοι κατέφικησαν εὐδαιμονήσαντες † μηδενὸς αὐτοῖς, ἄχρι καὶ τελευτῆς, δυσκόλου προσπεσόν-

ALL these (the sons of Seth) being naturally of a good disposition, lived happily in the land without apostatising, and free from any evils whatsoever: and they studiously turned

* Gron.—ἠρώγησεν Vulg.—Marshall has ἐγέννησεν.

† κατοικήσαντες εὐδαιμονήσαν Vulg.

τος· σοφίαν τε τὴν περὶ τὰ οὐράνια καὶ τὴν τούτων διακόσμησιν ἐπενόησαν. Ἐπεὶ δὲ τοῦ μὴ διαφυγεῖν* τοὺς ἀνθρώπους τὰ εὐρημένα, μὴ δὲ πρὶν εἰς γῶσιν ἐλθεῖν φθαρῆναι· προειρηκότος ἀφανισμὸν Ἀδάμου τῶν ὄλων ἔσεσθαι, τὸν μὲν κατ' ἰσχὴν πυρὸς, τὸν ἕτερον δὲ κατὰ βίαν καὶ πληθῆν † ὕδατος· στήλας δύο ποιησάμενοι, τὴν μὲν ἐκ πλίνθου, τὴν δὲ ἕτεραν ἐκ λίθων, ἀμφότεραις ἀνέγραψαν τὰ εὐρημένα. Ἴν' εἰ καὶ συμβῆ τὴν πλινθίνην ἀφανισθῆναι ὑπὸ τῆς ἐπομβρίας, ἡ λίθινη μένασα παράσχη μαθεῖν τοῖς ἀνθρώποις τὰ ἐγγεγραμμένα, θηλοῦσα καὶ πλινθίνην δ' ὑπ' αὐτῶν ἀνατεθῆναι. Μένει δ' ἄχρι τοῦ δεῦρο κατὰ γῆν τὴν Σιριάδα. †

* φυγεῖν Al.

† Samb.—πληθὸς Al.

• Σιριάδα Vulg. Al.—Σιριά Malala, Glycas, Cedr. et Vet. Int.—Σιρία Eust. Ant.—Voss. proposes Eirath.

their attention to the knowledge of the heavenly bodies and their configurations. And lest their science should at any time be lost among men, and what they had previously acquired should perish (inasmuch as Adam had acquainted them that a universal aphanism, or destruction of all things, would take place alternately by the force of fire and the overwhelming powers of water), they erected two columns, the one of brick and the other of stone, and engraved upon each of them their discoveries; so that in case the brick pillar should be dissolved by the waters, the stone one might survive to teach men the things engraved upon it, and at the same time inform them that a brick one had formerly been also erected by them. It remains even to the present day in the land of Siriad.—*Jos. Ant. I. c. 2.*

MANETHO.

OF THE WRITINGS OF MANETHO.

ΠΡΟΚΕΙΤΑΙ δὲ λοιπὸν καὶ περὶ τῆς τῶν Αἰγυπτίων δυναστείας μικρὰ διαλαβεῖν ἐκ τῶν Μανεθῶ τοῦ Σεβενύτου, ὃς ἐπὶ Πτολεμαίου τοῦ Φιλαδέλφου ἀρχιερεὺς τῶν ἐν Αἰγύπτῳ εἰδωλείων χρηματίσας ἐκ τῶν ἐν τῇ Σηριαδικῇ γῆ κειμένων στήλων ἱερῶ φησι διαλέκτω καὶ ἱερογραφικοῖς γράμμασι κεχαρκτηρισμένων ὑπὸ Θῶθ τοῦ πρώτου Ἑρμοῦ, καὶ ἐρμηνευθεισῶν μετὰ τὸν κατακλυσμὸν ἐκ τῆς ἱερᾶς διαλέκτου εἰς τὴν Ἑλληνίδα φωνὴν γράμμασιν ἱερογλυφικοῖς, καὶ ἀποθεθέντων ἐν βίβλοις ὑπὸ τοῦ Ἀγαθδαίμονος υἱοῦ τοῦ δευτέρου Ἑρμοῦ, πατρὸς δὲ τοῦ Τάτ ἐν τοῖς ἀδύτοις τῶν ἱερῶν Αἰγύπτου, προσεφώνησε τῷ αὐτῷ Φιλαδέλφῳ βασιλεῖ δευτέρῳ Πτολεμαίῳ ἐν τῇ βίβλῳ

It remains, therefore, to make certain extracts concerning the dynasties of the Egyptians, from the writings of Manetho the Sebennyte, the high-priest of the idolatrous temples of Egypt in the time of Ptolemæus Philadelphus. These, according to his own account, he copied from the inscriptions which were engraved in the sacred dialect and hieroglyphic characters, upon the columns set up in the Seriadic land, by Thoth, the first Hermes; and, after the deluge, translated from the sacred dialect into the Greek tongue, in hieroglyphic characters; and committed to writing in books, and deposited by Agathodæmon, the son of the second Hermes, the father of Tat, in the penetralia of the temples of Egypt. He has addressed and explained them to Philadelphus, the second king that bore the name of Ptolemæus, in the

τῆς Σώθεις γράφων ἐπὶ λέ-
ξεως οὕτως.

ΕΠΙΣΤΟΛΗ ΜΑΝΕΘΩ ΤΟΥ ΣΕ-
ΒΕΝΝΥΤΟΥ ΠΡΟΣ ΠΤΟΛΕ-
ΜΑΙΟΝ ΤΟΝ ΦΙΛΑΔΕΛΦΟΝ.

Βασιλεῖ μεγάλῳ Πτολε-
μαίῳ Φιλαδέλφῳ σεβαστῷ
Μανεθῷ ἀρχιερεὺς καὶ γραμ-
ματεὺς τῶν κατ' Αἴγυπτον ἱε-
ρῶν ἀδύτων, γένοι Σεβεννύτης
ὑπάρχων Ἡλιουπόλιτης, τῷ
δεσπότῃ μου Πτολεμαίῳ χαι-
ρειν.

Ἡμᾶς δεῖ λογιζέσθαι, μέ-
γιστε βασιλεῦ, περὶ πάντων
ἃν ἐὰν βούλῃ ἡμᾶς εξετάσαι
πραγμάτων ἐπιζητοῦντί σοι
περὶ τῶν μελλόντων τῷ κόσμῳ
γίγνεσθαι καθὼς ἐκέλευσάς
μοι παραφανήσεται σοὶ ἃ ἔμα-
θον ἱερὰ βιβλία γραφέντα ὑπὸ
τοῦ προπάτορος τρισμεγίστου
Ἑρμοῦ. Ἐρρωσὸ μοι δεσποτά
μου βασιλεῦ.

book which he has entitled Sothis.

They are as follows :

THE EPISTLE OF MANETHO, THE
SEBENNYTE, TO PTOLEMÆUS PHI-
LADELPHUS.

To the great and august king Ptole-
mæus Philadelphus: Manetho, the
high priest and scribe of the sacred
adyta in Egypt, being by birth a Se-
bennyte and a citizen of Heliopolis,
to his sovereign Ptolemæus, humbly
greeting :

It is right for us, most mighty
king, to pay due attention to all things
which it is your pleasure we should
take into consideration. In answer
therefore to your inquiries concerning
the things which shall come to pass in
the world, I shall, according to your
commands, lay before you what I
have gathered from the sacred books
written by Hermes Trismegistus, our
forefather. Farewell, my prince and
sovereign. — *Syncl. Chron.* 40.—
Euseb. Chron. 6.

†

MANETHO.

OF THE SHEPHERD KINGS.

ΕΓΕΝΕΤΟ βασιλεὺς ἡμῖν,
Τίμαιος* ὄνομα, ἐπὶ τούτου οὐκ
οἶδ' ὅπως ὁ Θεὸς ἀντέπευσεν,
καὶ παραδίξας ἐκ τῶν πρὸς
ἀνατολὴν μερῶν, ἀνδρῶσι τὸ
γένος ἄσημοι, καταδασήσαν-
τες ἐπὶ τὴν χώραν ἐστράτευ-
σαν, † καὶ βρῆλως ἀμαχητὶ
τάυτην κατὰ κράτος εἶλον. Καὶ
τοὺς ἡγεμονεύσαντας ἐν αὐτῇ
χειρωσάμενοι, τὸ λοιπὸν τὰς τε
πόλεις ἀμῶς ἐνέπηρσαν, καὶ τὰ
ἱερὰ τῶν θεῶν κατέσκαψαν.
πᾶσι δὲ τοῖς ἐπιχωρίοις ἐχθρό-
τατά πως ἐχρήσαντο, τοὺς
μὲν σφάζοντες, τῶν δὲ καὶ τὰ
τέκνα καὶ γυναῖκας εἰς δου-
λείαν ἄγοντες. Πέρας δὲ καὶ
βασιλέα ἓνα ἐξ αὐτῶν ἐποίη-
σαν, ‡ ὄνομα ἦν Σάλατις, †
καὶ οὗτος ἐν τῇ Μέμφιδι κατε-

WE had formerly a king whose name
was Timaus. In his time it came to
pass, I know not how, that God
was displeased with us: and there
came up from the East in a strange
manner men of an ignoble race, who
had the confidence to invade our
country, and easily subdued it by
their power without a battle. And
when they had our rulers in their
hands, they burnt our cities, and
demolished the temples of the gods,
and inflicted every kind of barbarity
upon the inhabitants, slaying some,
and reducing the wives and children
of others to a state of slavery. At
length they made one of themselves
king, whose name was Salatis: he
lived at Memphis, and rendered both
the upper and lower regions of Egypt
tributary, and stationed garrisons in

* Τίμαιος ΑΙ.

† ἀνεστράτευσαν Vulg.

‡ Σάλατις Vet. Int.

γίνετο, τὴν τε ἄνω καὶ κάτω
χώραν δασμολογῶν, καὶ φρου-
ρῶν ἐν τοῖς ἐπιτηδευτάτοις
καταλείπων τόποις· μάλιστα
δὲ καὶ τὰ πρὸς ἀνατολὴν ἡσ-
φαλίσατο μέρη, προορώμενος
Ἀσσυρίων, τότε* μείζον Ἰσ-
χυόντων, ἐσομένην ἐπιδυμίαν
τῆς αὐτῆς βασιλείας ἐφόδου. †
εὐρῶν δὲ ἐν νομῷ τῷ Σαίτη ‡
πόλιν ἐπικαιροτάτην, κειμένην
μὲν πρὸς ἀνατολὴν τοῦ Βου-
βαστίτου ποταμοῦ, καλουμένην
δ' ἀπὸ τινὸς ἀρχαίας θεολογίας
Ἀβάριν, § ταύτην ἔκτισέν τε,
καὶ τοῖς τείχεσιν ὄχυρωτάτην
ἐποίησεν ἐνοικίσας αὐτῇ καὶ
πλήθος ὀπλιτῶν εἰς εἴκοσι καὶ
τέσσαρας μυριάδας ἀνδρῶν
πρὸς φυλακὴν. ἐνθάδε κατὰ
ἡμέραν ἤρχετο, τὰ μὲν σιτο-
μετρῶν καὶ μισθοφορίαν πα-
ρσχόμενος, τὰ δὲ καὶ ἐξοπλι-
σίας || πρὸς φόβον τῶν ἔξωθεν
ἐπιμελῶς γυμνάζων.

* Ἀρξας δ' ἐνεκακείδεκα ἔτη
τὸν βίον ἐτελεύτησαν. Μετὰ
ταῦτον δὲ ἕτερος ἐβασίλευσεν
τέσσαρα καὶ τετταράκοντα
ἔτη, καλούμενος Βηῶν. ¶ μεθ'
ὧν ἄλλος Ἀπαχνάς, ἐξ καὶ
τρῖς ἀκόνη ἔτη καὶ μῆνας ἐπτά.

* Hud. Per.—ποτε Vulg.

† Σιδροῖτη Sync.

|| τοὺς ὀπλίτας Vet. Int.

places which were best adapted for
that purpose. But he directed his
attention principally to the security
of the eastern frontier; for he re-
garded with suspicion the increasing
power of the Assyrians, who he
foresaw would one day undertake an
invasion of the kingdom. And ob-
serving in the Saïte nome, upon the
east of the Bubastite channel, a city
which from some ancient theological
reference was called Avaris; and
finding it admirably adapted to his
purpose, he rebuilt it, and strongly
fortified it with walls, and garrisoned
it with a force of two hundred and
fifty thousand men completely armed.
To this city Salatis repaired in sum-
mer time, to collect his tribute, and
pay his troops, and to exercise his
soldiers in order to strike terror into
foreigners.

And Salatis died after a reign of
nineteen years: after him reigned
another king, who was called Beon,
forty-four years: and he was suc-
ceeded by Apachnas who reigned
thirty-six years and seven months:
after him reigned Apophis sixty-one

† Hud. Per. Lowth. pro ἔφοδον.

§ Ἀβάριν Al.

¶ Βαῶν Sync.

ἔπειτα δὲ καὶ Ἀποφίς ἐν καὶ
ἐξήκοντα, καὶ Ἰανίας* πενή-
κοντα καὶ μῆνα ἕνα. ἐπὶ πᾶσι
δὲ καὶ Ἀσσις † ἕνεκα καὶ τεσ-
σαράκοντα καὶ μῆνας δύο. Καὶ
αὐτοὶ μὲν ἐξ ἐν αὐτοῖς ἐγενή-
θησαν πρῶτοι ἄρχοντες, πολε-
μοῦντες ἀεὶ καὶ ποδοῦντες
μᾶλλον τῆς Αἰγύπτου ἐξᾶραι
τὴν ῥίζαν. Ἐκαλεῖτο δὲ τὸ
σύμμαν αὐτῶν ἕθνος Ἰκσῶς, ‡
τοῦτο δὲ ἐστὶ βασιλεῖς ποιμέ-
νες. τὸ γὰρ Ἰκ § καθ' ἱεράν
γλῶσσαν βασιλέα σημαίνει,
τὸ δὲ Σῶς || ποιμὴν ἐστὶ καὶ
ποιμένες κατὰ τὴν κινήν διά-
λεκτον, καὶ αὐτῶ συντιθέμενον
γίνεται Ἰκσῶς· τινὲς δὲ λέ-
γουσιν αὐτοὺς Ἀραβίας εἶναι.
Τούτους δὲ τοὺς προκατανομασ-
μένους βασιλέας τοὺς τῶν ποι-
μένων καλουμένων, καὶ τοὺς ἐξ
αὐτῶν γενομένους, κρατήσαι
τῆς Αἰγύπτου (φησὶν) ἔτη πρὸς
τοὺς πεντακοσίους ἕνδεκα.

Μετὰ ταῦτα δὲ, τῶν ἐκ τῆς
Θεβαΐδος καὶ τῆς ἄλλης Αἰ-
γύπτου βασιλέων γενέσθαι
(φησὶν) ἐπὶ τοὺς ποιμένας
ἐπανάστασιν, καὶ πόλεμον αὐ-
τοῖς ¶ συμβαγῆναι μέγαν καὶ
πολυχρόνιον. ἐπὶ δὲ βασιλεύς,

years, and Ianias fifty years and one
month. After all these reigned Assis
forty-nine years and two months.
These six were the first rulers
amongst them, and during the whole
period of their dynasty, they made
war upon the Egyptians with the
hope of exterminating the whole race.
All this nation was styled Hycsos,
that is the Shepherd Kings; for the
first syllable, Hyc, in the sacred dia-
lect, denotes a king, and Sos signifies
a shepherd, but this only according
to the vulgar tongue; and of these
is compounded the term Hycsos:
some say they were Arabians. This
people who were thus denominated
Shepherd Kings, and their descend-
ants retained possession of Egypt
during the period of five hundred and
eleven years.

After these things he relates that
the kings of Thebaïs and of the other
provinces of Egypt, made an insur-
rection against the Shepherds, and
that a long and mighty war was car-
ried on between them, till the Shep-
herds were overcome by a king whose

* Ἰανίας Big. Hafn.

† Ἀσσις Vet. Int.—Σιδως or Ἀσιδ Sync.—Ἀρχλῆς or Ἀρχλῆς Afr. Eus.

‡ Ἰκσῶσος Eus.

§ Οὐσσῶς Eus.

|| Οὐσσῶς Eus.

¶ Eus. omits.

ἢ ὄνομα εἶναι Ἀλίσφραγμούθωσις, * ἡττωμένους (φησὶ) τοὺς ποιμένας ἐπ' αὐτοῦ, ἐκ μὲν τῆς ἄλλης Αἰγύπτου πάσης ἐκπεσεῖν, κατακλεισθῆναι δ' εἰς τόπον, ἀρουρῶν ἔχοντα μυρίων τὴν περίμετρον. Αἶθριν ὄνομα τῶ τόφῳ. Τοῦτον (φησὶν ὁ Μανεθῶν) ἅπαντα, τεῖχει τε μεγάλῳ καὶ ἰσχυρῶ περιβαλεῖν τοὺς ποιμένας, ὅπως τὴν τε κτήσιν ἀπασαν ἔχωσιν ἐν ἄχυρῳ, † καὶ τὴν λείαν τὴν ἐαυτῶν.

Τὸν δὲ Ἀλίσφραγμούθωσέως υἱὸν Θεούμμωσι § ἐπιχειρήσαι μὲν αὐτοὺς διὰ πολιορκίας || εἶλιν κατὰ κράτος, ἑκτῶ καὶ τεσσαράκοντα μυρίασι προσεδρεύσαντα τοῖς τείχεσιν ἐπεὶ δὲ τῆς πολιορκίας ¶ ἀπέγνω, ποιήσασθαι συμβάσεις, ἵνα τὴν Αἴγυπτον ἐκλιπόντες ὅποι ** βούλονται πάντες ἀβλαβεῖς ἀπέλθωσι. τοὺς δὲ ἐπὶ ταῖς ὁμολογίαις πανοικεσία μετὰ τῶν κτήσεων οὐκ ἐλάτους μυριάδων ὄντας εἴκοσι καὶ τεσσαράρων ἀπὸ τῆς Αἰγύπτου τὴν ἔρημον εἰς Συρίαν ὁδοιπορή-

* Μισφραγμούθωσις Eus.—Μισφραγμούθωσις Sync.

† εἰς Eus.

‡ ἐχυρῶ.

§ Θεούμμωσι Eus.—Τουθμωσις Sec. Dyn.—Τύθμωσις Theop. Ant.

|| πολιορκίαν Eus.

¶ τὴν πολιορκίαν Eus.

** Big. Eus.—επη Al.

name was Alisphragmuthosis, and they were by him driven out of the other parts of Egypt, and hemmed up in a place containing about ten thousand acres, which was called Avaris. All this tract (says Manetho) the Shepherds surrounded with a vast and strong wall, that they might retain all their property and their prey within a hold of strength.

And Thummosis, the son of Alisphragmuthosis, endeavoured to force them by a siege, and beleaguered the place with a body of four hundred and eighty thousand men; but at the moment when he despaired of reducing them by siege, they agreed to a capitulation, that they would leave Egypt, and should be permitted to go out without molestation wheresoever they pleased. And, according to this stipulation, they departed from Egypt with all their families and effects, in number not less than two hundred and forty thousand, and bent their way through

σαι * φοβουμένους δὲ τὴν Ἀσσυρίαν δυναστείαν, τότε γὰρ ἐκεῖνους τῆς Ἀσίας κρατεῖν, ἐν τῇ νῦν Ἰουδαίᾳ † καλουμένη πόλιν οἰκοδομησαμένους τοσαύταις μυριάσιν ἀνδρῶπων ἀρκέσουσαν, Ἱεροσόλυμα τὰ τὴν ὀνομάσαι.

(Ἐν ἀλλῇ δὲ τινι βίβλῳ τῶν Αἰγυπτιακῶν Μανεθῶν) Τοῦτο (φησὶν) ἔθνος τοὺς καλουμένους ποιμένας, αἰχμαλώτους ἐν ταῖς ἱεραῖς αὐτῶν βίβλοις γεγράφθαι.

Μετὰ τὸ ἐξελεῖν ἐξ Αἰγύπτου τὸν λαὸν τῶν ποιμένων εἰς Ἱεροσόλυμα, ὁ ἐκβαλὼν αὐτοὺς ἐξ Αἰγύπτου βασιλεὺς Τέθμωσις, ‡ ἐβασίλευσεν μετὰ ταῦτα ἔτη εἴκοσι πέντε καὶ μῆνας τέσσαρας, καὶ ἐτελεύτησεν, καὶ παρέλαβε τὴν ἀρχὴν αὐτοῦ υἱὸς Χέβρον ἔτη δεκατρία. μεθ' οὗ § Ἀμένωφις εἴκοσι || καὶ μῆνας ἑπτὰ. τοῦ δὲ ἀδελφῆ Ἀμεσσή § εἴκοσι ἐν καὶ μῆνας ἑννέα. τῆς δὲ Μήφρης ** δώδεκα καὶ μῆνας ἑννέα. τοῦ δὲ Μηφραμούθωσις †† εἴκοσι πέντε καὶ

the desert towards Syria. But as they stood in fear of the Assyrians, who had then dominion over Asia, they built a city in that country which is now called Judæa, of sufficient size to contain this multitude of men, and named it Jerusalem.

(In another book of the Egyptian histories Manetho says) That this people, who are here called Shepherds, in their sacred books were also styled Captives.

After the departure of this nation of Shepherds to Jerusalem, Tethmosis, the king of Egypt who drove them out, reigned twenty-five years and four months, and then died: after him his son Chebron took the government into his hands for thirteen years; after him reigned Amephis for twenty years and seven months: then his sister Amesses twenty-one years and nine months: she was succeeded by Mephres, who reigned twelve years and nine months: after him Mephramuthosis twenty-five years and ten months: then Thmosis reigned nine years and

* διδοιπορήσαι Eus.

† Ἰουδαίαν Vulg.

‡ Θεμωσις Vat. Int.—Ἀμασις Philos.—Ἀμῶς Afr.—Ἀμωσις Eus. and Sync.

§ Τοῦτου δὲ Vet. Int.

|| εἴκοσιν Afr. Eus.

¶ Ἀμεσσις El.—Ἀμερῶς Sync.—Ἀμέσση Theop.

** Μήφρης El.—Μισαφρῆς Sync.

†† Μισφραγμούθωσις Sync.

μήνας δέκα. τοῦ δὲ Θωῶσις* ἐννέα καὶ μήνας ὀκτώ. τοῦ δὲ Ἀμένωφιδος † τριάκοντα καὶ μήνας δέκα. τοῦ δὲ Ἴπρος τριάκοντα ἕξ καὶ μήνας πέντε. τοῦ δὲ Συνατῆρος ‡ Ἀκεγχήρης § δώδεκα καὶ μήνα ἕνα. τῆς δὲ Ράθωτιδος § ἀδελφῶς ἐννέα. τοῦ δὲ Ἀκεγχήρης δώδεκα καὶ μήνας πέντε. τοῦ δὲ Ἀρμαΐδος τέσσαρα καὶ μήνα ἕνα. τοῦ δὲ Ραμέσσης ἕν καὶ μήνας τέσσαρας. τοῦ δὲ Ἀρμέσσης Μιαμμού ἐξήκοντα ἕξ καὶ μήνας δύο. τοῦ δὲ Ἀμένωφιδος δέκα καὶ ἐννέα καὶ μήνας ἕξ. τοῦ δὲ Σέθωσις, καὶ Ραμέσσης, ἵππικὴν καὶ ναυτικὴν ἔχον δύναμιν.

Οὗτος τὸν μὲν ἀδελφὸν Ἀρμαΐν ἐπίτροπον τῆς Αἰγύπτου κατέστησεν, καὶ πᾶσαν μὲν αὐτῷ τὴν ἄλλην βασιλικὴν περιέθηκεν ἐξουσίαν, μόνον δὲ ἐνετείλατο διαδήμα μὴ φορεῖν, μὴδὲ τὴν βασιλίδι μητέρα τε τῶν τῶν ἀδικεῖν, ἀπέχεσθαι δὲ καὶ τῶν ἄλλων βασιλικῶν παλλακίδων. αὐτὸς δὲ ἐπὶ Κύπρον καὶ Φοινίκην καὶ πάλιν Ἀσσυρίους τε καὶ Μήδους στρα-

eight months; after whom Amenuphis thirty years and ten months: then Orus thirty six years and five months: then his daughter Acenchres twelve years and one month: afterwards her brother Rathotis nine: then Acenchres twelve years and five months; another Acencheres twelve years and three months: after him Armais four years and one month: after him reigned Ramesses one year and four months: then Armesses the son of Miammou sixty-six years and two months: after him Amenophis nineteen years and six months: and he was succeeded by Sethosis and || Ramesses, he maintained an army of cavalry and a naval force.

This king (Sethosis) appointed his brother Armais his viceroy over Egypt: he also invested him with all the other authority of a king, with only these restrictions; that he should not wear the diadem, nor interfere with the queen, the mother of his children, nor abuse the royal concubines. Sethosis then made an expedition against Cyprus and Phœnicia, and waged war with the Assyrians and Medes; and he subdued

* Τούθωσις Theop.—Sync.

† Ἀμνωφιδος Al.

‡ Ἀχέρης et Ἀχενχέρης Sync.—Ἀχενχέρης El.—Ἀχενχέρης Big.

§ Ραθώτις Al.

|| Qy. ὁ καὶ, who is called.

τεύσας, ἅπαντας, τοὺς μὲν δόρατι, τοὺς δὲ ἀμαχητὶ, φόβῳ δὲ τῆς πολλῆς δυνάμεως, ὑποχειρίους ἔλαβε. καὶ μέγα φρονήσας ἐπὶ ταῖς ἐνπραγίαις, ἔτι καὶ θαρσαλέωτερον ἐπορεύετο,* τὰς πρὸς ἀνατολὰς πόλεις τε καὶ χώρας καταστρεφόμενος.

Χρόνου τε ἰκανοῦ γεγονότος, Ἀρμαΐς ὁ καταλειφθεὶς ἐν Αἰγύπτῳ, πάντα τοῦμπαλιν,† οἷς ἀδελφὸς παρήναι μὴ ποιεῖν, ἀδελφῶς ἐπραττεν. καὶ γὰρ τὴν βασιλίδι βιάσας ἔσχεν, καὶ ταῖς ἄλλαῖς παλλακίαις ἀφειδῶς διετέλει χρόμενος. πειθόμενος δὲ ὑπὸ τῶν φίλων διαδήμα ἐφόρει, καὶ ἀντήρε τῷ ἀδελφῷ.

Ὁ δὲ τεταγμένος ἐπὶ τῶν ἱερῶν ‡ τῆς Αἰγύπτου, γράψας βιβλίον ἔπεμψε τῷ Σέθωσι, δηλῶν αὐτῷ πάντα, καὶ ὅτι ἀντήρεν ὁ ἀδελφὸς αὐτοῦ Ἀρμαΐς. παραχρήμα οὖν ὑπέστρεψεν εἰς Πελοῦσιον, καὶ ἐκράτησεν τῆς ἰδίας βασιλείας ἣ δὲ χώρα ἐκλήθη ἀπὸ τοῦ αὐτοῦ ὀνόματος Αἰγύπτου. λέγει γὰρ ὅτι ὁ μὲν Σέθωσις § ἐκαλεῖτο Αἰγύπτου, Ἀρμαΐς δὲ ὁ ἀδελφὸς αὐτοῦ Δαναός.

them all, some by force of arms, and others without a battle, by the mere terror of his power. And being elated with his success, he advanced still more confidently, and overthrew the cities, and subdued the countries of the East.

But Armais, who was left in Egypt, took advantage of the opportunity, and fearlessly perpetrated all those acts which his brother had enjoined him not to commit: he violated the queen, and continued an unrestrained intercourse with the royal concubines; and at the persuasion of his friends he assumed the diadem, and openly opposed his brother.

But the ruler over the priests of Egypt by letters sent an account to Sethosis, and informed him of what had happened, and how his brother had set himself up in opposition to his power. Upon this Sethosis immediately returned to Pelusium, and recovered his kingdom. The country of Egypt took its name from Sethosis, who was called also Ægyptus, as was his brother Armais known by the name of Danaus.—Joseph. contr. App. lib. I. c. 14, 15.

* ἐπιπορεύετο Big. Hafn.

† Hud. from Vet. Int.—ἱερῶν Vulg.

‡ τῶμπαλιν Hafn.

§ Σέθωσις Big.

OF THE ISRAELITES.

Τούτου (Αμένωφιν) ἐπιθυμήσαι θεῶν γενέσθαι θεατῆν, ὡς περ Ὀρος* εἰς τῶν πρὸ αὐτοῦ βεβασίλευκῶν ἀνεγκυκίον δὲ τὴν ἐπιθυμίαν ὁμωνύμων μὲν αὐτῷ Ἀμενώφει, πατρὸς δὲ Πάπιος † ὄντι, θείας δὲ δοκῶντι μετεσχηκένας φύσεως, κατὰ τε σοφίαν καὶ πρόγνωσιν τῶν ἐσομένων. εἰπεῖν οὖν αὐτῷ τούτου τὸν ὁμωνύμων, ὅτι θυησσεται θεοῦ ἰδεῖν, εἰ καθαρὰν ἀπὸ τε λεπρῶν καὶ τῶν ἄλλων μαρῶν ἀνθρώπων τὴν χώραν ἅπασαν ποιήσειεν.

Ἐσθιέντα δὲ τὸν βασιλέα, πάντας τοὺς τὰ σώματα λελωβημένους ἐκ τῆς Αἰγύπτου συναγαγεῖν γενέσθαι δὲ τοῦ πλήθους μυριάδας ὀκτώ· καὶ τούτους εἰς τὰς λιθοτομίας τὰς ἐν τῷ πρὸς ἀνατολὴν μέρει τοῦ Νείλου ἐμβαλεῖν αὐτὸν, ὅπως ἐργάζονται καὶ τῶν ἄλλων Αἰγυπτίων οἱ ἐγκεχωρισμένοι. εἶναι δὲ τινὰς ἐν αὐτοῖς καὶ τῶν λογίων ἱερέων (φησί,) λέπρα συγκεχυμένους. τὸν δὲ Ἀμένωφιν ἐκείνου, τὸν σοφὸν καὶ μαντικὸν ἀνδρα, ὑποδείσ-

This king (Amenophis) was desirous of beholding the gods, as Orus, one of his predecessors in the kingdom, had seen them. And he communicated his desire to a priest of the same name with himself, Amenophis, the son of Papis, who seemed to partake of the divine nature, both in his wisdom and knowledge of futurity: and Amenophis returned him answer, that it was in his power to behold the gods, if he would cleanse the whole country of the lepers and other unclean persons that abounded in it.

Well pleased with this information, the king gathered together out of Egypt all that laboured under any defect in body, to the amount of eighty thousand, and sent them to the quarries, which are situated on the east side of the Nile, that they might work in them and be separated from the rest of the Egyptians. And (he says) there were among them some learned priests who were affected with leprosy. And Amenophis the wise man and prophet, fearful lest the vengeance of the gods should fall both on himself and on the king, if

* Hud. from Vet. Int.—Ὀρ Vulg.

† Hud.—Πάπιος ΑΙ.

θαί πρὸς αὐτὸν τε καὶ τὸν βασιλέα χίλων τῶν θεῶν, εἰ βιασθέντες ἐφθίησονται. καὶ προσθέμενον* εἰπεῖν, ὅτι συμμαχήσουσι τινες τοῖς μαρῶις, καὶ τῆς Αἰγύπτου κρατήσουσι ἐπ' ἔτη δεκαετία. μὴ τοιμῆσαι μὲν αὐτὸν εἰπεῖν ταῦτα τῷ βασιλεῖ, γραφὴν δὲ καταλιπόντα περὶ πάντων ἑαυτὸν ἀνελεῖν. ἐν ἀθυμίᾳ δὲ εἶναι τὸν βασιλέα.

(Κῆρπειτα κατὰ λέξιν οὕτω γέγραπεν). Τῶν δὲ ταῖς λατομίας ὡς χρόνος ἱκανὸς διήλθεν ταλαιπωρούτων, ἀξιωθεῖς ὁ βασιλεὺς, ἵνα πρὸς κατάλυσιν αὐτοῖς καὶ σκέπη ἀπομερίση τὴν τότε τῶν ποιμένων ἐρημιθεῖσαν πόλιν, † Αἴαριν συνεχώρησεν. ἔστι δὲ ἡ πόλις κατὰ τὴν θεολογίαν ἄνωθεν Τυφώνιος.

Οἱ δὲ εἰς ταύτην εἰσελθόντες, καὶ τὸν τόπον τούτου εἰς ἀπόστασιν ‡ ἔχοντες, ἡγεμόνα αὐτῶν λεγόμενον τινὰ τῶν Ἡλιοπολιτῶν ἱερέων Ὀσάρσιφον § ἐστήσαντο. καὶ τούτω πειθαρχήσαντες ἐν πᾶσιν ἄρκόμότησαν· ὁ δὲ πρῶτον μὲν αὐτοῖς νόμον ἔθετο, μήτε προσκυνεῖν θεοῦς, μήτε τῶν μάλισ-

it should appear that violence had been offered them, added this also in a prophetic spirit;—that certain people would come to the assistance of these unclean persons, and would subdue Egypt, and hold it in possession for thirteen years. These tidings however he dared not to communicate to the king, but left in writing an account of what should come to pass, and destroyed himself, at which the king was fearfully distressed.

(After which he writes thus, word for word:) When those that were sent to work in the quarries had continued for some time in that miserable state, the king was petitioned to set apart for their habitation and protection the city Avaris, which had been left vacant by the Shepherds; and he granted them their desire: now this city, according to the theology above, is a Typhonian city.

But when they had taken possession of the city, and found it well adapted for a revolt, they appointed for themselves a ruler from among the priests of Heliopolis, one whose name was Osarsiph, and they bound themselves by oath that they would be obedient. Osarsiph then, in the first place enacted this law, that they should neither worship the gods, nor

* Hud.—προθέμενον Vulg.

‡ ἀποκτάσασιν Hafn.

† Hud. from MSS. Vet. Int.—ΑΙ. omit.

§ Hud. from Vet. Int.—Ὀσάρσιφον Vulg.

τα ἐν Αἰγύπτῳ δεμιστευομένων
ιερῶν ζώων ἀπέχεσθαι μηδενός,
πάντα τε θύειν καὶ ἀναλοῦν·
συνάπτεσθαι δὲ μηδενὶ πλὴν
τῶν συνωμοσμένων. Τοιαῦτα δὲ
νομοθετήσας, καὶ πλείστα
ἄλλα, μάλιστα τοῖς Αἰγυπ-
τίοις ἐθισμοῖς* ἐναντιούμενα,
ἐκέλευσεν πολυχειρῶν τὰ τῆς
πόλεως ἐπισκευάζειν τείχη, καὶ
πρὸς πόλεμον ἐτοιμούς γίνεσ-
θαι τὸν πρὸς Ἀμένωφιν † τὸν
βασιλέα. αὐτὸς δὲ προσλαβό-
μενος μεθ' ἑαυτοῦ καὶ τῶν
ἄλλων ἱερέων καὶ συμμεμισα-
σμένων, ἐπεμψε πρέσβεις πρὸς ‡
τοὺς ὑπὸ Τεθμώσεως ἀπελα-
θέντας § ποιμένας, εἰς πόλιν
τὴν καλουμένην Ἱεροσόλυμα
καὶ τὰ καθ' ἑαυτὸν καὶ τοὺς
ἄλλους τοὺς συνατιμασθέντας
δηλώσας, ἡξίου συνεπιστρα-
τεύειν ὁμοθυμαδὸν ἐπ' Αἰγυπ-
τον. Ἐπέδειξεν || μὲν οὖν αὐτοὺς
ἐπηγγείλατο, πρῶτον μὲν εἰς
Αἴαριν τὴν προγονικὴν αὐτῶν
πατρίδα, καὶ τὰ ἐπιτήδεια
τοῖς ὄχλοις παρέξειν ἀφθόνας,
ὑπερμαχήσεσθαι δὲ ὅτε δέοι,
καὶ βραδύως ὑποχείριον αὐτοῖς
τὴν χώραν ποιήσειν. οἱ δὲ ὑπερ-
χαρεῖς γενόμενοι πάντες προ-

abstain from any of those sacred ani-
mals which the Egyptians hold in
veneration, but sacrifice and slay them
all; and that they should connect
themselves with none but such as
were of that confederacy. When he
had made such laws as these, and
many others of a tendency directly
in opposition to the customs of the
Egyptians, he gave orders that they
should employ the multitude of hands
in rebuilding the walls about the city,
and hold themselves in readiness for
war with Amenophis the king. He
then took into his counsels some
others of the priests and unclean
persons: and sent ambassadors to
the city called Jerusalem, to those
Shepherds who had been expelled by
Tethmosis: and he informed them
of the position of their affairs, and
requested them to come up unani-
mously to his assistance in this war
against Egypt. He also promised in
the first place to reinstate them in
their ancient city and country Avaris,
and provide a plentiful maintenance
for their host, and fight for them as
occasion might require; and assured
them that he would easily reduce the
country under their dominion. The
Shepherds received this message with

* Hud. from MSS.—ἰθισμένοις Vulg.

† Hud. from Vet. Int.—Μένωφιν Vulg.

§ Hud. MSS.—ἀπελάθοντας Al.

‡ Hud. MSS.—Al. omit it.

|| Lowth proposes ἀπάξειν.

θύμας εἰς εἴκοσι μυριάδας ἀν-
δρῶν συνεξώρησαν, καὶ μετ'
οὐ πολὺ ἤκειν εἰς Αἴαριν.

Ἀμένωφιν δ' ὁ τῶν Αἰγυπ-
τίων βασιλεὺς, ὡς ἐπύθετο τὰ
κατὰ τὴν ἐκείνων ἔφοδον, οὐ
μετρίως συνεχύθη, τῆς παρ'
Ἀμενώφους τοῦ Πάπιοις μνη-
στεῖς προδηλώσεως. καὶ πρότε-
ρον συναγαγὼν πλῆθος Αἰγυπ-
τίων, καὶ βουλευσάμενος μετὰ
τῶν ἐν τούτοις ἡγεμόνων, τὰ
τε ἱερὰ ζῶα τὰ πρῶτα μάλισ-
τα ἐν τοῖς ἱεροῖς τιμώμενα ὡς
ἡ ἑαυτῶν μετεπέμψατο, καὶ
τοῖς κατὰ μέρος ἱερέσιν πα-
ρήγγειλεν,* ὡς ἀσφαλτέστατα
τῶν θεῶν συγκρύψαι τὰ ξόανα.
τὸν δὲ υἱὸν Σέθων † τὸν καὶ
Ραμέσσην ἀπὸ Ράμφεως τοῦ
πατρὸς ὀνομασμένον πενταέτη
ὄντα, ἐξέθετο πρὸς τὸν ἑαυτοῦ
φίλον. αὐτὸς δὲ διαβὰς τοῖς
ἔλλοις Αἰγυπτίοις, οἷσιν εἰς
τρίκοντα μυριάδας ἀνδρῶν
μαχιμωτάτων, καὶ τοῖς πολε-
μίοις ἀπαντήσασιν οὐ συνέβα-
λεν· ἀλλὰ μέλλειν θεομαχεῖν
νομίσας, παλιυδρομήσας ἤκειν
εἰς Μέμφιν. ἀναλαβὼν τε τὸν-
τε Ἄπιν, καὶ τὰ ἄλλα τὰ
ἐκεῖσε μεταπεμφθέντα ἱερὰ
ζῶα, εὐθύς εἰς Αἰθιοπίαν σὺν

the greatest joy, and quickly mus-
tered to the number of two hundred
thousand men, and came up to Avaris.

Now Amenophis the king of Egypt,
when he was informed of their inva-
sion, was in great consternation, re-
membering the prophecy of Ameno-
phis, the son of Papis. And he as-
sembled the armies of the Egyptians,
and having consulted with the leaders,
he commanded the sacred animals to
be brought to him, especially those
which were held in more particular
veneration in the temples, and he
forthwith charged the priests to con-
ceal the images of their gods with
the utmost care. Moreover he placed
his son Sethos, who was also called
Ramesses from his father Rampses,
being then but five years old, under
the protection of a faithful adherent;
and marched with the rest of the
Egyptians being three hundred thou-
sand warriors, against the enemy, who
advanced to meet him: but he did
not attack them, thinking it would be
to wage war against the gods, but
returned, and came again to Mem-
phis, where he took Apis and the
other sacred animals he had sent for,
and retreated immediately into Ethio-
pia together with all his army, and
all the multitude of the Egyptians;

* παρήγγειλεν Big.

† Σέθων Big.

ἀπαντι τῷ στόλῳ καὶ πλήθει τῶν Αἰγυπτίων ἀνήχθη. χαρίτι γὰρ ἦν αὐτῷ ὑποχείριος ὁ τῶν Αἰθιοπῶν βασιλεύς· ὅθεν ὑποδεξάμενος, καὶ τοὺς ἔχλους πάντας ὑπολαβὼν οἷς ἔσχεν ἡ χώρα τῶν πρὸς ἀνδραπίνην τροφήν ἐπιτηδείων, καὶ πόλεις* καὶ κώμας πρὸς τὴν τῶν περριμέναν τρισκαίδεκα ἐτῶν ἀπὸ τῆς ἀρχῆς αὐτοῦ † ἔκπτωσιν αὐτάρκει, οὐχ ἡττόν γε καὶ στρατόπεδον Αἰθιοπικὸν πρὸς φυλακὴν ἐπέταξε τοῖς παρ' Ἀμενώφους τοῦ βασιλέως ἐπὶ τῶν ὄριων τῆς Αἰγύπτου.

Καὶ τὰ μὲν κατὰ τὴν Αἰθιοπίαν τοιαῦτα. οἱ δὲ Σολυμίται κατελθόντες, σὺν τοῖς μιαιοῖς τῶν Αἰγυπτίων οὕτως ἀνοσίῃς ‡ τοῖς ἀνδράποισ προσνήχθησαν, ὥστε τὴν τῶν προειρημένον κράτησιν χεῖρισ-την § φαίνεσθαι, τοῖς τότε τὰ τούτων ἀσεβήματα θεωμένοις. καὶ γὰρ οὐ μόνον πόλεις καὶ κώμας ἐνεπρησαν, οὐδὲ ἱεροσολύωντες, οὐδὲ λυμαινόμενοι ἕβανα θεῶν ἠρκοῦντο, ἀλλὰ καὶ τοῖς αὐτοῖς ὀπτανίοις τῶν σεβαστευομένων ἱερῶν ζώων χράμενοι διετέλουν, καὶ θύτας

for the king of Ethiopia was under obligations to him. He was therefore kindly received by the king, who took care of all the multitude that was with him, while the country supplied what was necessary for their subsistence. He also allotted to him cities and villages during his exile, which was to continue from its beginning during the predestined thirteen years. Moreover he pitched a camp for an Ethiopian army upon the borders of Egypt, as a protection to king Amenophis.

In the mean time, while such was the state of things in Ethiopia, the people of Jerusalem, who had come down with the unclean of the Egyptians, treated the inhabitants with such barbarity, that those who witnessed their impieties believed that that their joint sway was more execrable than that which the Shepherds had formerly exercised alone. For they not only set fire to the cities and villages, but committed every kind of sacrilege, and destroyed the images of the gods, and roasted and fed upon those sacred animals that were worshipped; and having com-

* Hud. supposes some word such as παρασχῶν to have been lost here.

† MSS. inserts εἰς τὴν.

‡ Hafn. inserts καὶ.

§ Hud. from Lowth and Vet. Int.—χυρῶν Vulg.

καὶ σφαγεῖς τούτων ἱερεῖς καὶ προφήτας ἠνάγκαζον γίνεσθαι, καὶ γύμνου ἐξέβαλον· λέγεται δ' ὅτι τὴν πολιτείαν καὶ τοὺς νόμους αὐτοῖς καταβαλλόμενος ἱερεὺς, τὸ γένος Ἡλιοπολίτης, ὄνομα Ὁσαρσίφ, ἀπὸ τοῦ ἐν Ἡλίου πόλει θεοῦ Ὁσίρεως, ὡς μετέβη εἰς ταῦτο τὸ γένος, μετετέθη τοῦνομα καὶ προσήγορεύθη Μωϋσῆς.

pelled the priests and prophets to kill and sacrifice them, they cast them naked out of the country. It is said also that the priest, who ordained their polity and laws, was by birth of Heliopolis, and his name Osarsiph, from Osiris the god of Heliopolis: but that when he went over to these people his name was changed, and he was called Moyses.—*Joseph. contr. App. lib. I. c. 26.*

OF THE SHEPHERDS AND ISRAELITES.

(Λέγει δὲ ὁ Μανεθὼν πάλιν.) Ὅτι μετὰ ταῦτα ἐπῆλθεν ὁ Ἀμενώφης ἀπὸ Αἰθιοπίας μετὰ μεγάλης δυνάμεως, καὶ ὁ υἱὸς αὐτοῦ Ράμφης καὶ αὐτὸς ἔχων δύναμιν καὶ συμβάλλοντες οἱ δύο τοῖς ποιμέσι καὶ τοῖς μιαιοῖς, ἐνίκησαν αὐτοῖς, καὶ πολλὰς ἀποκτείναντες ἐδίωξαν αὐτοὺς ἄχρι τῶν ὄριων τῆς Συρίας.

(Manetho again says:) After this Amenophis returned from Ethiopia with a great force, and Rampses also, his son, with other forces, and encountering the Shepherds and the unclean people, they defeated them and slew multitudes of them, and pursued them to the bounds of Syria.—*Joseph. contr. App. lib. I. c. 27.*

EGYPTIAN FRAGMENTS.

OF THE EXODUS:

FROM CHÆREMON.

META τούτων εξετάσαι βού-
λομαι Χαίρημονα. καὶ γὰρ
αὐτός Αἰγυπτιακὴν φάσκων ἱσ-
τορίαν συγγράφειν, καὶ προσ-
θεῖς ταυτὸ ὄνομα τοῦ βασι-
λέως ὅπερ ὁ Μανέθης, Ἀμένω-
φιν, καὶ τὸν υἱὸν αὐτοῦ Ρα-
μέσσην, φησὶν, ὅτι,

“ Κατὰ τοὺς ὕπνου ἡ Ἴσις
ἐφάνη τῷ Ἀμένωφει, μεμφο-
μένη αὐτῶν, ὅτι τὸ ἱερόν αὐτῆς
ἐν τῷ πολέμῳ κατέσκαπται.
Φριτιφάντην* δὲ ἱερογραμμα-
τέα φᾶναι, ἐὰν τῶν τοῦς μο-
λισμοῦς ἐχόντων ἀνδρῶν κα-
θάργη τὴν Αἴγυπτον παύσασ-
θαι τῆς πτοίας † αὐτῶν. Ἐπι-
λέξαντα δὲ τῶν ἐπισυνῶν μυ-
ριάδας εἰκοσιπέντε ἐκβαλεῖν.

* Φριτοβάτην, Φριτοβάντην, Al. MSS.

† πτοίας El.

AFTER him (Manetho) I wish to
examine Chæremon, who professes
to have composed a history of
Egypt. He gives the same name as
does Manetho to the king Ameno-
phis and his son Ramesses, and says
as follows—

“ Isis appeared to Amenophis in
his dreams, rebuking him that her
temple should have been overthrown
in war. Upon which Phritiphantes
the sacred scribe told him, that if he
would clear Egypt of all polluted
persons he would be delivered from
these terrors. He therefore collected
two hundred and fifty thousand un-
clean persons, and drove them out.
Their leaders were two scribes called

Ἠγήσθαι δ' αὐτῶν γραμμα-
τέας Μωϋσῆν τε καὶ Ἰώσηπον,
καὶ τούτων ἱερογραμματέα.
Αἰγύπτια δ' αὐτοῖς ὀνόματα
εἶναι, τῷ μὲν Μωϋσῆ Τισίθεν,
τῷ δὲ Ἰωσήφῳ Πετσεσήφῳ. Τού-
τους δ' εἰς Πελοῦσιον ἐλθεῖν,
καὶ ἐπιτυχεῖν μυριάσι τρια-
κοντακτῶ καταλελειμέναις
ὑπὸ τοῦ Ἀμένωφιος ἅς αὐτὸν
λεῖν εἰς τὴν Αἴγυπτον διακομί-
ζειν.

Οἷς φίλιαν συνθεμένους ἐπὶ
τὴν Αἴγυπτον στρατεύσαι.
Τὸν δὲ Ἀμένωφιν οὐχ ὑπο-
μείναντα τὴν ἔφθον αὐτῶν εἰς
Αἰθιοπίαν φυγεῖν καταλιπόντα
τὴν γυναῖκα ἔγκυον. ἦν κρυπ-
τομένη ἐν τισὶ σπηλαίσι τε-
κεῖν παῖδα, ὄνομα Μεσσόγηνην,*
ὃν ἀνδρωθέντα ἐκδιῶξαι τοὺς
Ἰουδαίους εἰς τὴν Συρίαν, ὄν-
τας περὶ εἴκοσι μυριάδας, καὶ
τὸν πατέρα Ἀμένωφιν ἐκ τῆς
Αἰθιοπίας καταδέξασθαι.”

Moyses and Josephus, the latter of
whom was a sacred scribe: but their
Egyptian names were, that of Moyses
Tisithen, and that of Josephus Pete-
seph. They bent their way towards
Pelusium where they met with three
hundred and eighty thousand men left
there by Amenophis, whom he would
not suffer to come into Egypt.

With these they made a treaty and
invaded Egypt. But Amenophis
waited not to oppose their incursion,
but fled into Ethiopia, leaving his
wife pregnant: and she concealed
herself in a cavern where she brought
forth a child and named him Messe-
nes, who when he arrived at man-
hood drove out the Jews into Syria,
being about two hundred thousand,
and recalled his father Amenophis
from Ethiopia.—*Joseph. contr. App.*
lib. I. c. 32.

OF THE EXODUS:

FROM DIODORUS SICULUS.

Κατὰ τὴν Αἴγυπτον τὸ πα-
λαιόν, λοιμικῆς περιστασίας
γενομένης, ἀνέπεμπον οἱ πολ-
λοὶ τὴν αἰτ' αὐτῶν τῶν κακῶν ἐπὶ

There having arisen in former days
a pestiferous disease in Egypt, the
multitude attributed the cause of the
evil to the Deity: for a very great

δαιμόνιον. πολλῶν γὰρ καὶ παντοδαπῶν κατοικούντων ξένων, καὶ διηλλαγμένοις ἔθεσι χρωμένων περὶ τὸ ἱερὸν καὶ τὰς θυσίας, καταλείσθαι συνέβαινε παρ' αὐτοῖς τὰς πατρῶους τῶν θεῶν τιμὰς. Ὅπερ οἱ τῆς χώρας ἐγγενεῖς ὑπέλαβον, ἐὰν μὴ τοὺς ἀλλοφύλους μεταστήσονται, κρίσιν οὐκ ἔσονται τῶν κακῶν. Εὐθὺς οὖν ξενηλατουμένων τῶν ἀλλοφύλων, οἱ μὲν ἐπιφανέστατοι καὶ δραστηκότατοι συστραφέντες ἐξεβρίφησαν (ὡς τινὲς φασιν) εἰς τὴν Ἑλλάδα, καὶ τινὰς ἐτέρους τόπους ἔχοντας ἀξιολόγους ἡγεμόνας, ὧν ἡγῶντο Δαναὸς καὶ Κάδμος τῶν ἄλλων ἐπιφανέστατοι.

Ὁ δὲ πολλὸς λεὼς ἐξέπεσεν εἰς τὴν νῦν καλουμένην Ἰουδαίαν, οὐ πόρρω μὲν κειμένην τῆς Αἰγύπτου, παντελῶς δὲ ἔρημον αὖσαν κατ' ἐκείνους τοὺς χρόνους. ἡγείτο δὲ τῆς ἀποικίας ὁ προσαγορευόμενος Μωσῆς, φρονήσει δὲ πολλῇ καὶ ἀνδρεία πλεῖστον διαφέρων. Οὗτος δὲ καταλαβόμενος τὴν χώραν, ἄλλας τὲ πόλεις ἐκτίσσει καὶ τὴν νῦν αὖσαν ἐπιφανεστάτην, ὀνομαζομένην Ἱερουσόλυμα.

N.B. The rest of the fragment gives an account of the Jewish polity, laws, &c. It was the beginning of Diodorus' history of the Jewish war, and is preserved by Photius.

concourse of foreigners of every nation then dwelt in Egypt, who were addicted to strange rites in their worship and sacrifices; so that in consequence the due honours of the gods fell into disuse. Whence the native inhabitants of the land inferred, that, unless they removed them, there would never be an end of their distresses. They immediately therefore expelled these foreigners; the most illustrious and able of whom passed over in a body (as some say) into Greece and other places under the conduct of celebrated leaders, of whom the most renowned were Danaus and Cadmus.

But a large body of the people went forth into the country which is now called Judæa, situated not far distant from Egypt, being altogether desert in those times. The leader of this colony was Moses, a man very remarkable for his great wisdom and valour. When he had taken possession of the land, among other cities, he founded that which is called Jerusalem which is now the most celebrated.—*Lib. xi. Ecl. i. p. 921.*

OF THE EXODUS OF THE JEWS:

FROM LYSIMACHUS.

Λέγει γὰρ Ἐπι Βοκχόρεως τοῦ Αἰγυπτίων βασιλέως, τὸν λαὸν τῶν Ἰουδαίων λεπρῶς ὄντας καὶ ψωρῶς, καὶ ἄλλα νοσήματά τινα ἔχοντας, εἰς τὰ ἱερὰ καταφεύγοντας μεταίτεῖν τροφήν. Παμπόλλων δὲ ἀνδρώπων νοσηλῶς περιπεσόντων, ἀκαρπίαν ἐν τῇ Αἰγύπτῳ γενέσθαι. Βόκχοριν δὲ, τὸν τῶν Αἰγυπτίων βασιλέα, εἰς Ἄμμωνα* πέμψαι περὶ τῆς ἀκαρπίας τοὺς ματευσομένους· τὸν Θεὸν δὲ εἰπεῖν † τὰ ἱερὰ καθάραι ἀπ' ἀνθρώπων ἀνάγνων καὶ δυσσεβῶν, ἐκβαλλόντα αὐτοὺς ἐκ τῶν ἱερῶν εἰς τόπους ἐρήμους, τοὺς δὲ ψωρῶς καὶ λεπρῶς βυθίσαι, ὡς τοῦ ἡλίου ἀγανακτούντος ἐπὶ τῇ τούτων ζωῇ καὶ τὰ ἱερὰ ἀγνίσαι, καὶ αὐτῶν τὴν γῆν καρποφορήσειν. Τὸν δὲ Βόκχοριν τοὺς χρησμούς λαβόντα τοὺς τε ἱερεῖς καὶ ἐπιβώμιτας προσκαλεσάμενον, κελεῦσαι ἐπιλογήν ποιησαμένων τῶν ἀκαθάρτων, τοὺς

He says, That in the reign of Bocchoris king of Egypt, the Jewish people being infected with leprosy, scurvy, and sundry other diseases, took shelter in the temples where they begged for food; and that in consequence of the vast number of persons who were seized with the complaint there became a scarcity in Egypt. Upon this Bocchoris the king of the Egyptians sent persons to inquire of the Oracle of Ammon, respecting the sterility: and the god directed him to cleanse the temples of all polluted and impious men and cast them out into the desert, but to drown those that were affected with the leprosy and scurvy, inasmuch as their existence was displeasing to the Sun; then to purify the temples; upon which the land would recover its fertility. When Bocchoris had received the oracle, he assembled the priests and attendants of the altars, and commanded them to gather together all the unclean persons and deliver them over to the soldiers to lead them forth into

* Ἄμμωνος MSS.

† Ἐρεῖν MSS.

στρατιώταις τούτους παραδοῦ-
ναι κατὰξιν αὐτοὺς εἰς τὴν
ἐρημον· τοὺς δὲ λεπροὺς εἰς μο-
λιβδίνους χάρτας ἐθήσαντας,
ἵνα καθῶσιν εἰς τὸ πέλαγος.
Βυσισθέντων δὲ τῶν λεπρῶν
καὶ ψαρῶν, τοὺς ἄλλους συνα-
θροισθέντας εἰς τόπους ἐρήμου
ἐκτεθῆναι ἐπ' ἀπωλεία· Συ-
ναχθέντας δὲ βουλεύσασθαι
περὶ αὐτῶν, νυκτὸς δ' ἐπιγε-
νομένης, πῦρ καὶ λύχνους καύ-
σαντας φυλάττειν ἑαυτοὺς,
τὴν τ' ἐπιούσαν νύκτα ησ-
τεύσαντας ἰλάσκεσθαι τοὺς
θεοὺς, περὶ τοῦ σώσαι αὐτοὺς.
Τῇ δ' ἐπιούσῃ ἡμέρᾳ Μωϋσῆν
τινα συμβουλευῆσαι αὐτοῖς,
παραβαλλομένους μίαν ὁδὸν
τέμνειν, ἄχρις ἂν * ἔλθωσιν εἰς
τόπους οἰκουμένους, παρακελεύ-
σασθαί τε αὐτοῖς, μήτε ἀν-
θρώπων τινὶ εὐνοήσῃν, μήτε
ἄριστα συμβουλευῆσῃν, ἀλλὰ
τὰ χεῖρονα· θεῶν τε ναοὺς καὶ
βωμῶν, οἷς ἂν περιτύχωσιν,
ἀνατρέπειν. Συναιεσάντων
δὲ τῶν ἄλλων, τὰ δοχθέντα
ποιούντας διὰ τῆς ἐρήμου πα-
ρεύεσθαι, ἱκανῶς δὲ ὀχληθέν-
τας ἐλθεῖν εἰς τὴν οἰκουμένην
χώραν, καὶ τοὺς τε ἀνθρώπους
ὑβρίζοντας, καὶ τὰ ἱερὰ συλῶν-
τας καὶ ἐμπρήσαντας, ἐλθεῖν

the desert; but to wrap the lepers in
sheets of lead and cast them into the
sea. After they had drowned those
afflicted with the leprosy and scurvy,
they collected the rest and left them
to perish in the desert. But they
took counsel among themselves, and
when night came on lighted up fires
and torches to defend themselves, and
fasted all the next night to propitiate
the gods to save them. Upon the
following day a certain man called
Moyses counselled them to persevere
in following one direct way till they
should arrive at habitable places, and
enjoined them to hold no friendly
communication with men, neither to
follow those things which men es-
teemed good, but such as were con-
sidered evil: and to overthrow the
temples and altars of the gods as
often as they should happen with
them. When they had assented to
these proposals, they continued their
journey through the desert, acting
upon those rules, and after severe
hardships they at length arrived in a
habitable country, where, having in-
flicted every kind of injury upon the
inhabitants, plundering and burning
the temples, they came at length to
the land which is now called Judæa,
and founded a city and settled there.
This city was named Hierosyla from

* ἄχρις ἂν ὅτι Big. Hafn.

εἰς τὴν νῦν Ἰουδαίαν προσαγο-
ρευομένην, κτίσαντας δὲ πόλιν
ἐνταῦθα κατοκεῖν. Τὸ δὲ
ἄστυ τοῦτο Ἰερόσυλα* ἀπὸ
τῆς ἐκείνων διαθεσῆως ὀνομάσ-
θαι· † ὕστερον δὲ αὐτοὺς ἐπι-
κρατήσαντας, χρόνῳ διαλλάξαι
τὴν ὀνομασίαν πρὸς τὸ μὴ ‡
ὀνειδίζεσθαι, καὶ τὴν τε πόλιν
Ἰεροσόλυμα, καὶ αὐτοὺς Ἰερο-
σολύμους προσαγορεύεσθαι.

their disposition. But in after times
when they acquired strength, to ob-
literate the reproach, they changed its
name and called the city Hierosoly-
ma, and themselves Hierosolymites.
—*Jos. contr. App. 34.*

OF THE EXODUS:

FROM POLEMO.

Καὶ Ἕλληνων δὲ τινες ἰσ-
τοροῦσι κατὰ τοὺς αὐτοὺς χρό-
νους γενέσθαι Μωσέα.

Πολέμων μὲν ἐν τῇ πρώτῃ
τῶν Ἑλληνικῶν ἱστοριῶν λέγων
Ἐπὶ τοῦ Ἀπίδος τοῦ Φορωνέως,
μοῖρα τοῦ Αἰγυπτίου στρατοῦ
ἐξέπεσεν Αἰγύπτου. οἱ ἐν τῇ
Παλαιστίνῃ καλουμένη Συρίᾳ,
οὐ πόρρω Ἀραβίας ἤκησαν,
αὐτοὶ δηλονότι οἱ μετὰ Μω-
σέως.

Some of the Greeks also relate
that Moses flourished in those times.

Polemo in the first book of his
Grecian histories says, that—"In the
reign of Apis the son of Phoroneus a
part of the Egyptian army deserted
from Egypt and took up their habi-
tation in that part of Syria which is
called Palestine not far from Arabia:"
these indeed were they who went out
with Moses.—*Afric. cited Eus. Pr.*
Ev. lib. 10.

* Quod. ἱερὰ σευλήκασι. Hud.—Ἰεροσόλυμα MSS.

† ὀνόμασται MSS.

‡ Vet. Int. Hud.—Gr. omitted μή.

OF THE EXODUS:

FROM PTOLEMÆUS MENDESISUS.

Κατέσκαφε δὲ τὴν Αἴα-
 ριν Ἀμοσις κατὰ τὸν Ἀργεῖον
 γενόμενος Ἰναχον, ὡς ἐν τοῖς
 χρόνοις ἀνέγραψεν ὁ Μενδήσιος
 Πτολεμαῖος.

Amosis, who lived about the same
 time with Inachus the Argive over-
 threw the city Avaris; as Ptolemæus
 Mendesijs has related in his chroni-
 cles.—*Clemens Strom. cited Eus. Pr.*
Ev. lib. 10.

OF THE EXODUS OF THE JEWS:

FROM ARTABANUS.*

Τοὺς δὲ χρησαμένους παρὰ
 τῶν Αἰγυπτίων, πολλὰ μὲν
 ἐκτόματα, αἷα δὲ ἄλλα δὲ ἱμα-
 τισμῶν, ἄλλα τε παμπληθῆ
 γέσσαν, διαβάντας τοὺς κατὰ
 τὴν Ἀραβίαν ποταμούς καὶ
 διαβάντας ἱκανὸν τόπον, ἐπὶ
 τὴν ἔρυθραν περὶ τοὺς ἐλθεῖν
 θάλασσαν.

Καὶ Μεμφίτας μὲν λέγειν

And they (the Jews) borrowed
 of the Egyptians many vessels and
 no small quantity of raiment, and
 every variety of treasure, and passed
 over the branches of the river to-
 wards Arabia, and upon the third
 day's march arrived at a convenient
 station upon the Red Sea.

And the Memphites say that

* Artabanus, evidently an Alexandrian Jew, is said to have written about a century B. C. The fragments of his history which have been preserved follow the Scripture with some few variations and additions. I have inserted the above fragment on account of the Memphite and Heliopolitan traditions of the Exodus referred to in it. Its authenticity, however, is very much to be suspected.

ἐμπειροῦ ὄντα τὸν Μώσον τῆς
 χώρας, τὴν ἄμπετον τηρήσαν-
 τα, διὰ ξηρᾶς τῆς θαλάσσης
 τὸ πλῆθος παραιῶσαι.

Ἡλιουπόλιτας δὲ λέγειν
 ἐπικαταδραμεῖν τὸν βασιλέα
 μετὰ πολλῆς δυνάμεως ἅμα
 καὶ τοῖς καθιερωμένοις ζώοις
 διὰ τὸ τὴν ὑπαρξίν τοὺς Ἰου-
 δαίους τῶν Αἰγυπτίων χρησαμέ-
 νους διακομίζειν. Τῷ δὲ Μώσῳ
 θεῖαν φωνὴν γενέσθαι πατά-
 ξαι τὴν θάλασσαν τῇ βέβδῳ.
 τὸν δὲ Μώσον ἀκούσαντα,
 ἐπιθίγει τῇ βέβδῳ τοῦ ὕδατος,
 καὶ οὕτω τὸ μὲν ἄμα διαστή-
 ναι, τὴν δὲ δύναμιν διὰ ξηρᾶς
 ὁδοῦ πορεύεσθαι. Συνεμβάν-
 των δὲ τῶν Αἰγυπτίων καὶ
 διωκόντων, φησὶ πῦρ αὐτοῖς ἐκ
 τῶν ἔμπροσθεν ἐκλάμψαι, τὴν
 δὲ θάλασσαν πάλιν τὴν ὁδὸν
 ἐπικλύσαι. τοὺς δὲ Αἰγυπτίους
 ὑπὸ τοῦ πυρός καὶ τῆς πλημ-
 μυρίας πάντας διαφθαῖναι.

Τοὺς δὲ Ἰουδαίους διαφυ-
 γόντας τὸν κίνδυνον, τρίμκοντα
 ἔτη ἐν τῇ ἐρημῷ διατρίψαι,
 βρέχοντος αὐτοῖς τοῦ θεοῦ
 κρῖνον, ὅμοιον ἐλύμφ, χιόνι
 παραπλήσιον τὴν χροῖαν. γεγο-

Moyses being well acquainted with
 that part of the country waited for
 the ebbing of the tide, and then made
 the whole multitude pass through the
 shallows of the sea.

But the Heliopolitans say that the
 king pursued them with great power,
 and took with him the sacred ani-
 mals, in order to recover the sub-
 stance which the Jews had borrowed
 of the Egyptians. But that a divine
 voice instructed Moyses to strike the
 sea with his rod: and that when
 Moyses heard this he touched the
 waters with the rod, whereupon the
 waves stood apart, and the host went
 through along a dry path. He * says
 moreover that when the Egyptians
 came up with them and followed after
 them, the fire flashed on them from
 before, and the sea again inundated
 the path, and that all the Egyptians
 perished either by the fire or by the
 return of the waters.

But the Jews escaped the danger
 and passed thirty years in the desert,
 where God rained upon them a kind
 of grain like that called Panic, whose
 color was like snow. He says also
 that Moyses was ruddy with white

* Artabanus? Qy. Does not Eusebius here resume his extract from the narrative of Artabanus?

νέαι δέ φησι τὸν Μῦσον, hair and of a dignified deportment :
 πυβρακῆ, πολὺν, κομήτην, and that when he did these things he
 ἀξιωματικόν. ταῦτα δὲ πράξει, was in the eighty-ninth year of his
 περὶ ἔτη ὄντα ὀγδοήκοντα age.—*Eus. Pr. Ev.* lib. 10.
 ἐννέα.

THE FRAGMENTS
 OF
 THE TYRIAN ANNALS:
 FROM
 DIUS AND MENANDER.

THE TYRIAN ANNALS:

FROM DIUS.*

OF HIRAM.

ΑΒΙΒΑΛΟΥ τελευτήσαντος, ὁ υἱὸς αὐτοῦ Εἰρώμος † ἐβασίλευσεν· οὗτος τὰ πρὸς ἀνατολὰς μέρη τῆς πόλεως ‡ προσέχρωσεν. καὶ μείζον τὸ ἄστυ πεποίηκεν, § καὶ τὸ Ὀλυμπίου Διὸς τὸ ἱερόν καθ' ἑαυτὸ ὄν ἐν νήσῳ, || χύσας τὸν μεταξὺ τόπον, συνέψε τῇ πόλει, καὶ χρυσοῖς ἀναθήμασιν ἐκόσμησεν· ἀναβὰς δὲ εἰς τὸν Λίβανον ὑλοτόμησε πρὸς τὴν τῶν ναῶν κατασκευήν. Τὸν δὲ τυραννῶντα Ἱεροσόλυμων Σολομῶνα πέμψαι φασὶ πρὸς τὸν Εἰρώμον αἰνίγματα, καὶ παρ' αὐτοῦ λαβεῖν ἀξιοῦν· ¶ τὸν δὲ μὴ δυνήσασθαι διακρίναι, τῷ λί-

UPON the death of Abibalus his son Hiromus succeeded to the kingdom. He raised the eastern parts of the city, and enlarged the citadel; and joined to it the temple of Jupiter Olympius, which stood before upon an island, by filling up the intermediate space: and he adorned that temple with donations of gold: and he went up into Libanus to cut timber for the construction of the temples. And it is said that Solomon, who at that time reigned in Jerusalem, sent enigmas to Hiromus, and desired others in return, with a proposal that whichever of the two was unable to solve them, should forfeit money to the other. Hiromus

* Dion. Sync.

‡ Sync. omits τῆς πόλεως.

|| ἐν ἴσῳ Sync.

† Εἰρώμος Sync.

§ ἐποίησε Sync.

¶ παρ' αὐτοῦ τὴν λύσιν λαβεῖν El.

σαντι χρήματα ἀποτίνειν. ὁμω-
λογήσαντα δὲ τὸν Εἰρώμον, καὶ
μὴ δυνήθητα λύσαι τὰ αἰνίγ-
ματα, πάλᾳ τῶν χρηματῶν
εἰς τὸ ἐπιζήμιον ἀναλῶσαι.
εἶτα δὲ Ἀβδήμον* τινὰ Τύ-
ριον ἄνδρα τὰ προτέθητα λύ-
σαι καὶ αὐτὸν ἄλλα προβαλεῖν
ἂ μὴ λύσαντα τὸν Σολομῶνα,
πολλὰ τῷ Εἰρώμῳ προσαποτί-
σαι χρήματα.

OF THE KINGS AND JUDGES FROM NEBUCHADNEZZAR
TO CYRUS.

Ἐπὶ Εἰθωβάλου τοῦ βασι-
λέως ἐπολιόρηκε Ναβουχοδο-
νόσορος τὴν Τύρον ἐπ' ἔτη δε-
κατρία † μετὰ τοῦτον ἐβασί-
λευσε Βαὰλ ἔτη δέκα. μετὰ
τοῦτον δικασταὶ κατεστάθη-
σαν καὶ ἐδίκασαν Ἐκνίβαλος
Βασλάχου μῆνας δύο, Χέλβης
Ἀβθαίου μῆνας δέκα, Ἀββα-
ρος ἀρχιμερῆς μῆνας τρεῖς, Μύτ-
γονος καὶ Γεράστρατος τοῦ Ἀβ-
δηλέμου δικασταὶ ἔτη ἕξ, ὃν
μεταξὺ ἐβασίλευσε Βαλάτορος
ἐνιαυτὸν ἓνα· τούτου τελευτή-
σαντος, ἀποστείλαντες μετε-
πέμφαντο Μέρβαλον ἐκ τῆς

* Ἀβδήμονον Go.

† Several editions omit from Ναβουχοδονόσορος.

agreed to the proposal, but was un-
able to solve the enigmas, and paid
treasures to a large amount as a for-
feit to Solomon. And it is said that
one Abdeomonus, a Tyrian, solved the
enigmas, and proposed others which
Solomon was not able to unriddle, for
which he repaid the fine to Hiromus.
—*Joseph. contr. Ap. lib. I. c. 17.*—
Syncel. Chron. 182.

Βαβύλωνος, καὶ ἐβασίλευσεν
ἔτη τέσσαρα. τούτου τελευ-
τήσαντος, μετεπέμφαντο τὸν
ἀδελφὸν αὐτοῦ Εἰρώμον, ὃς ἐβα-
σίλευσεν ἔτη εἴκοσι. ἐπὶ τού-
του Κύρος Περσῶν ἐδυνάστευ-
σεν.

(Οὐκοῦν ὁ σύμπαρ χρόνος ἔτη
πεντήκοντα τεσσάρᾳ καὶ τρεῖς*
μῆνες πρὸς αὐτοῖς. Ἐβδόμῳ
μὲν γὰρ περὶ † τῆς Ναβουχο-
δοносόρου βασιλείας ἤρξατο πο-
λιάρκην Τύρον· τεσσαρεσκαι-
δεκάτῳ δ' ἔτει τῆς Εἰρώμου
Κύρος ὁ Πέρσης τὸ κράτος παρ-
έλαβεν.)

ther, who reigned twenty years. In
his time Cyrus was king of Persia.

(The whole time therefore amounts
to fifty-four years and three months.
For in the seventh year of his reign
Nabuchodonosorus began the siege
of Tyre: and in the fourteenth year
of Hiromus Cyrus the Persian as-
sumed the government of that king-
dom.)—*Joseph. contr. Ap. lib. I.*
c. 21.

* ἕξ Hafn. Big.

† ἐπὶ Hafn.—J. Cappel. reads ἑβδόμῳ μὲν γὰρ καὶ δεκάτῳ ἔτει, &c.

THE TYRIAN ANNALS :

FROM MENANDER.

OF HIRAM.

ΤΕΛΕΥΤΗΣΑΝΤΟΣ δὲ Ἀβιβάλου, διεδέξατο τὴν βασιλείαν ὁ υἱὸς αὐτοῦ Εἰρώμος, ἕως βιώσας ἔτη πενήκοντα τρία ἐβασίλευσεν ἔτη* τριάκοντα τέσσαρα. οὗτος ἔχασε τὸν Εὐρύχωρον, τὸν τε χρυσοῦν κίονα ἐν τοῖς τοῦ Διὸς ἀνέθηκεν* ἔτι† τε ἕλην ξύλων ἀπελθὼν ἔκοιμεν, ἀπὸ τοῦ λεγομένου ὄρους Λιβάνου, κέθριμα ξύλα εἰς τὰς τῶν ἱερῶν στέγας. καθελὼν τε τὰ ἀρχαῖα ἱερά, καινοῦς ναοὺς φιλοδόμησε, τότε τοῦ Ἡρακλέους, καὶ τῆς Ἀστάρτης τέμενος ἀνέρευσεν, καὶ τὸ μὲν τοῦ Ἡρακλέους πρῶτον ἐποιήσατο‡ ἐν τῷ Περ-ιτίφ μνηθὶ, εἶτα τὸ τῆς Ἀστάρ-

AFTER the death of Abibalus, Hiram his son succeeded him in his kingdom, and reigned thirty-four years, having lived fifty-three. He laid out that part of the city which is called Eurychoron : and consecrated the golden column which is in the temple of Jupiter. And he went up into the forest on the mountain called Libanus, to fell cedars for the roofs of the temples : and having demolished the ancient temples, he rebuilt them, and consecrated the fanes of Hercules and Astarte : he constructed that of Hercules first, in the month Peritius ; then that of Astarte, when he had overcome the Tityans who had refused to pay their tribute : and when he had subjected them he re-

* Hud. from Sync. and Ant.—from πενήκοντα was before omitted.

† ἐπὶ Sync.—ἰπιτα Vulg.

‡ πρῶτον τε τὴν ἕγχεσιν τοῦ Ἡρακλέους ἐποιήσατο Al.

της, ὅποτε Τίτυοις* ἐπεστράτευσεν, μὴ ἀποδίδουσι τοὺς φόρους. οὗς καὶ ὑποτάξας ἑαυτῷ πάλιν ἀνέστρεψεν.† ἐπὶ τοῦτου δὲ τις ἦν Ἀβδημόνος παῖς νεώτερος, οὗς‡ ἐνίκα τὰ προβλήματα, ἃ ἐπέτασσε Σολομῶν ὁ Ἱεροσολύμων βασιλεὺς.

turned. In his time was a certain young man named Abdemonus, who used to solve the problems which were propounded to him by Solomon king of Jerusalem.—*Joseph. contr. Ap. lib. I. c. 18.*—*Joseph. Antiq. Jud. lib. VIII. c. 5.*

OF THE SUCCESSORS OF HIRAM.

Τελευτήσαντος Εἰρώμου διεδέξατο τὴν βασιλείαν Βαλεάζαρος§ ὁ υἱὸς, οὗς, βιώσας ἔτη τεσσαράκοντα τρία, ἐβασίλευσεν ἔτη ἐπτὰ. μετὰ τοῦτον Ἀβδάστρατος|| ὁ αὐτοῦ υἱός, βιώσας ἔτη εἴκοσι ἐννέα, ἐβασίλευσεν ἔτη ἐννέα. τοῦτον οἱ τῆς τροφῆς αὐτοῦ υἱοὶ τέσσαρες ἐπιβουλεύσαντες ἀπόλεσαν, ὧν ὁ πρεσβύτερος ἐβασίλευσεν ἔτη δεκαδύο. μεθ' οὗς Ἀσταρτος ὁ Δελαιαστάρτου,¶ ὄς, βιώσας ἔτη πενήκοντα τέσσαρα, ἐβασίλευσεν ἔτη δώδεκα. μετὰ τοῦτον ὁ ἀδελφὸς αὐτοῦ Ἀσερμῆμος,** βιώσας

Upon the death of Hiram, Ba-leazarus his son succeeded to the kingdom ; he lived forty-three years, and reigned seven : after him Abdastatus his son reigned nine years, having lived twenty-nine : against him the four sons of his nurse conspired, and slew him : of these the eldest reigned twelve years : after them Astartus, the son of Delæastartus, reigned twelve years, having lived fifty-four : after him his brother Aserumus reigned nine years, having lived fifty-four : he was slain by his brother Pheles, who governed the kingdom eight months, having lived fifty years : he was slain by the priest

* Τίτος El.—Lowth proposes Τυρίοις—Titicæos Vet. Int.—Ἰουκίοις Ἡυκαίοις MSS.—Ἡυκίοις Jos. in Ant.

† Sync. omits the eleven lines from καθελὼν τε.

‡ Sync. and Jos. in Ant. insert οὗς.

§ Βαλβάζερος Sync.—βααλβάζερος Dind.

|| Αὐδάστατος Sync.—Ἀβδάστατος Din.

¶ Ἐλαστάρτου Sync.

** Ἀσερμῆμος Din.

ἔτη τέσσαρα καὶ πενήκοντα, ἐβασίλευσεν ἔτη ἑνέα. οὗτος ἀπώλετο ὑπὸ τοῦ ἀδελφοῦ Φέλητος,* ὃς λαβὼν τὴν βασιλείαν ἤρξε μῆνας ὀκτώ, βιώσας ἔτη πεντέκοντα. τοῦτον ἀνέλεν Εἰθώβαλος † ὁ τῆς Ἀσ-ταρτῆς ἱερεὺς, ὃς, βασιλεύσας ἔτη τριάκοντα δύο, ἐβίωσεν ἔτη ἐξήκοντα ὀκτώ. τοῦτον διέδεξάτο Βαδῆζωρος ‡ υἱὸς, ὃς, βιώσας ἔτη τεσσαράκοντα πέντε, ἐβασίλευσεν ἔτη ἑξ. τοῦτου διάδοχος γέγονε Μάτ-γηνος § ὁ υἱὸς, ὃς, βιώσας ἔτη τριάκοντα δύο, ἐβασίλευσεν ἔτη ἑνέα. τοῦτου διάδοχος γέ-γινε Φυγμαλίαν, || βιώσας δ' ἔτη πενήκοντα ἑξ, ἐβασίλευ-σεν ἔτη τεσσαράκοντα ἑπτά. ἐν δὲ τῷ ἐπ' αὐτοῦ ἐβδόμῳ ἔτει ἡ ἀδελφὴ αὐτοῦ ¶ φυγοῦσα, ἐν τῇ Λιβύῃ πόλιν ἀικοδόμησε Καρχηδόνα.

(Συνάγεται δὴ πᾶς ὁ χρόνος ἀπὸ τῆς Εἰρώμου βασιλείας ἄχρι Καρχηδόνας κτίσεως, ἔτη ἑνὲ μῆνας ἡ.** Ἐπεὶ δὲ δω-δεκάτῳ ἔτει τῆς Εἰρώμου βα-σιλείας ἐν Ἱεροσολύμοις ἀικοδο-

of Astarte, Ithobalus, who reigned thirty-two years, having lived sixty-eight: and he was succeeded by Ba- dezorus his son, who reigned six years, having lived forty-five: his successor was Matgenus his son, who reigned nine years, having lived thirty-two: and he was succeeded by Phymalion who reigned forty-seven years, having lived fifty-six: in the seventh year of his reign his sister fled from him, and founded the city of Carthage in Libya.

(Whence it appears that the sum of the whole time from the reign of Hi- romus to the foundation of Carthage is 155 years and 8 months. And since the temple in Jerusalem was built in the twelfth year of the reign of Hiro-

* φέλητος Sync.

† Βαθώβαλος Din.—Βάλζωρος Go.

‡ Μίτινος Din.—Μήτηνος B.—Λετίμος Go.

|| Μυγμαλίαν Φυγμαλιῶν Sync.—Πυγμαλίαν Go. m.—Φυσιμανοῦν Go.

¶ Sc. inserts Διδώ.

† Εἰθώβαλος Sync.

** Hud. from Theoph. Ant.—x' Vulg.

μήθη ὁ ναὸς, γέγονεν οὖν* ἀπὸ τῆς ἀικοδομήσεως τοῦ ναοῦ ἄχρι Καρχηδόνας κτίσεως, ἔτη ἑκατὸν τεσσαράκοντα τρία † μῆνας ὀκτώ.)

mus, therefore from the building of the temple to the foundation of Carthage the time is a hundred and forty-three years and eight months.)—*Jos. cont. Ap. lib. I. c. 18.*—*Sync. 183.*

OF THE INVASION OF SALMANASAR.

Καὶ Ἐλουλαῖος † ὄνομα ἐβασίλευσεν ἔτη τριάκοντα ἑξ. οὗτος, ἀποστάντων Κιτταίων, § ἀνάπλευσας, προσηγάγετο αὐ- τῶς πάλιν. ἐπὶ τούτους πεμ- ψὰς (Σαλμάνασαρ) ὁ τῶν Ἀσ-συρίων βασιλεὺς, ἐπῆλθε Φοι- νίκην πολεμῶν ἀπασαν. ὃς τις σπεισάμενος εἰρήνην, μετὰ πάντων ἀνεχώρησεν ὀπίσω. ἀπέστη τε Τυρίων Σιδῶν καὶ Ἀκὴ || καὶ ἡ Πάλαι Τύρος, ¶ καὶ πολλὰς ἄλλαι πόλεις, αἱ τῷ τῶν Ἀσσυρίων ἑαυτὰς βα- σιλεῖ παρέδοσαν. διὸ Τυρίων** οὐχ ὑποταγέντων πάλιν ὁ βα- σιλεὺς ἐπ' αὐτοὺς ὑπέστραψε, Φοινίκων συμπληρωσάντων †† αὐτῷ ναῦς ἐξήκοντα, †† καὶ ἐπικόπους ὀκτακοσίου. αἷς §§ ἐπιπλεύσαντες οἱ Τύριοι ναυσὶ

Elulæus reigned thirty-six years: and he fitted out a fleet against the Cittæans § who had revolted, and reduced them to obedience. But Sal- manasar, the king of the Assyrians, sent them assistance, and overran Phœnicia: and when he had made peace with all his forces. And Sidon, and Ace (Acre), and Palætyrus, and many other cities revolted from the Tyrians, and put themselves under the protection of the king of Assyria. But as the Tyrians still refused to submit, the king made another expe- dition against them: and the Phœ- nicians furnished him with sixty ships and eight hundred rowers: and the Tyrians attacked him with twelve ships, and dispersed the hostile fleet, and took prisoners to the amount of

* Hafn. omits.

† Ἐλουλαῖος Fr.

‡ Some have Ἄρκη.

** Big. Samb. and Vat. insert αὐτῶν.

†† Eriphanus reads it Phœnicibus exhibentibus.

‡‡ 70. Epiph.

† ἔτη φλγ' Theoph. Ant.—ρμγ' Sync.

§ Cyprios Sc.—Usher proposes Κιτταίων.

¶ Periz. thinks it should be Βηρυτὸς.

§§ οἷς Epiph.

δεκαδύο, τῶν ναῶν τῶν ἀντι-
 πάλων διασπαρεισῶν, λαμβά-
 νουσι αἰχμαλώτους ἄνδρας εἰς
 πεντακοσίους. ἐπετάθη δὴ παν-
 τῶν ἐν Τυρῷ τιμὴ διὰ ταῦτα.
 ἀναζεύξας δ' ὁ τῶν Ἀσσυρίων
 βασιλεὺς κατέστησε φύλακας
 ἐπὶ τοῦ ποταμοῦ καὶ τῶν ὑδρα-
 γωγίων, οἱ διακωλύσουσι Τυ-
 ρίους ἀρυσάσθαι. † καὶ τοῦτο
 ἔτεσι πέντε γενόμενον, ἐκαρ-
 τέρησαν πίνοντες ἐκ φρεάτων
 ὀρυκτῶν.

five hundred men: upon which ac-
 count the Tyrians were held in great
 respect.* But the king of Assyria
 stationed guards upon the river and
 aqueducts, to prevent the Tyrians from
 drawing water: and this continued
 five years, during all which time they
 were obliged to drink from the wells
 they dug.—*Joseph. Antiq. Jud. lib.*
IX. c. 14.

* Ἀρδεσθαι Vat.—ἀρύεσθαι Fr.

† Aucta hinc apud Tyrios rerum omnium pretia. Grot.

CARTHAGINIAN FRAGMENTS:

FROM

HANNO AND HIEMPSAL.

THE PERIPLUS OF HANNO.

ANNONOS

ΚΑΡΧΗΔΟΝΙΩΝ ΒΑΣΙΛΕΩΣ
ΠΕΡΙΠΛΟΥΣ,

ΤΩΝ ὑπὲρ τὰς Ἡρακλέους
στήλας Λιβυκῶν τῆς γῆς με-
ρῶν, ὅν καὶ ἀνέδεικνεν ἐν τῷ
τοῦ Κρονοῦ* τεμένει, δηλοῦντα
τάδε.

Ἔδοξεν Καρχηδονίαις, Ἄν-
νονα πλεῖν ἔξω στήλων Ἡρακ-
λείων, καὶ πόλεις κτίζειν Λιβυ-
φοινίκων. καὶ ἔπλευσεν, πεντη-
κοντήρους ἐξήκοντα ἄγων, καὶ
πληθῆος ἀνδρῶν καὶ γυναικῶν,
εἰς ἀριθμὸν μυριάδων τριῶν, καὶ
σῖτά, καὶ τὴν ἄλλην παρασ-
κευήν.

Ὅς δ' ἀναχθέντες, τὰς
στήλας παρημείψαμεν, καὶ
ἔξω πλοῦν δυοῖν ἡμερῶν ἐπλευ-
σαμεν, ἐκτίσαμεν πρώτην πό-

THE VOYAGE

OF HANNO, COMMANDER OF THE
CARTHAGINIANS,

ROUND the parts of Libya which lie
beyond the Pillars of Hercules,
which he deposited in the temple of
Saturn.

It was decreed by the Carthagi-
nians that Hanno should undertake
a voyage beyond the Pillars of Her-
cules, and found Libyphœnician
cities. He sailed accordingly with
sixty ships of fifty oars each, and a
body of men and women to the num-
ber of thirty thousand, and provi-
sions and other necessaries.

When we had passed the Pillars
on our voyage, and had sailed beyond
them for two days, we founded the
first city, which we named Thymia-

* Junonis Plin. Solinus.

λιν, ἤντινα ἀνομάσαμεν Θυματιήριον* πεδίον δ' αὐτῆ μέγα ὑπὴν κῆπειτα πρὸς ἑσπέραν ἀναχθέντες, ἐπὶ Σολόεντα Λιβυκὸν ἀκρωτήριον, λάσιον δένδρεσι συνήλθομεν, ἔνθα Ποσειδῶνος ἱερὸν ἰδρυσάμενοι, πάλιν ἐπέβημεν πρὸς ἥλιον ἀνίσχοντα ἡμέρας ἡμισυ, ἄχρι ἐκομίσθημεν εἰς λίμνην οὐ πῶρον τῆς θαλάττης κειμένην, καλάμου μεστὴν πολλοῦ καὶ μεγάλου. ἐνῆσαν δὲ καὶ ἐλέφαντες, καὶ τᾶλλα θηρία νεμόμενα πάμπολλα.

Τὴν τε λίμνην παραλλάξαντες ὅσον ἡμέρας πλοῦν, καταφκήσαμεν † πόλεις πρὸς τῇ θαλάττῃ καλουμένας, Καρικὸν τε τεῖχος, καὶ Γύττην, καὶ Ἀκραν, καὶ Μελίτταν, καὶ Ἄραμβυν. κῆκειδεν δ' ἀναχθέντες, ἤλθομεν ἐπὶ μέγαν ποταμὸν Λίξον, ἀπὸ τῆς Λιβύης βέοντα. παρὰ δ' αὐτὸν, Νομάδες ἀνδραποὶ Λιξίται. βοσκήματ' ἔνεμον, παρ' οἷς ἐμείναμεν ἄχρι τιδὸς, φίλοι γενόμενοι. Τούτων δὲ καδ' ὑπερῶεν, Αἰθίοπες φίκου ἄξεναι, γῆν νεμόμενοι θηριώδη διειλημμένην ὄρεσι μεγάλοις, ἐξ ὧν βεῖν φασὶ

terium. Below it lay an extensive plain. Proceeding thence towards the west, we came to Soloeis, a promontory of Libya, a place thickly covered with trees, where we erected a temple to Neptune; and again proceeded for the space of half a day towards the east, until we arrived at a lake lying not far from the sea, and filled with abundance of large reeds. Here elephants, and a great number of other wild beasts, were feeding.

Having passed the lake about a day's sail, we founded cities near the sea, called Cariconticos, and Gytte, and Acra, and Melitta, and Arambys. Thence we came to the great river Lixus, which flows from Libya. On its banks the Lixitæ, a shepherd tribe, were feeding flocks, amongst whom we continued some time on friendly terms. Beyond the Lixitæ dwelt the inhospitable Ethiopians, who pasture a wild country intersected by large mountains, from which they say the river Lixus flows. In the neighbourhood of the mountains lived the Troglodytæ, men of various appearances, whom the Lixitæ de-

* Θυματιήρια St.—Θυματιήριος Scyl.

† Gem. proposes κατακίσαμεν.

τὸν Λίξον. περὶ δὲ τὰ ὄρη, κατοικεῖν ἀνθρώπους ἀλλοιομόρφους Τρωγλοδύτας* οἷς ταχύτερους ἴππων ἐν δρόμοις ἐφραζαν οἱ Λιξίται.

Λαβόντες δὲ παρ' αὐτῶν ἐρημικές παρεπλέομεν τὴν ἐρημὴν πρὸς μεσημβρίαν, δύο ἡμέρας. ἐκεῖθεν δὲ πάλιν πρὸς ἥλιον ἀνίσχοντα, ἡμέρας δρόμον. ἔνθα εὐρομεν ἐν μυχῷ τινοῦ κόλπου, νῆσον μικράν, κύκλον ἔχουσαν σταδίων πέντε· ἦν καταφκήσαμεν,* Κέρην ὀνομάσαντες. ἐτεκμαίρομεθα δ' αὐτὴν ἐκ τοῦ περίπλου, κατ' εὐθὺ κείσθαι Καρχηδόνος. ἔφκει γὰρ ὁ πλοῦς, ἔκ τε Καρχηδόνος, ἐπὶ στήλας, κῆκειδεν ἐπὶ Κέρην.

Τοῦντεῦθεν εἰς λίμνην ἀφικόμεθα, διὰ τινος ποταμοῦ μεγάλου διαπλεύσαντες, Χρέτης. εἶχεν δὲ νήσους ἢ λίμνη τρεῖς, μείζους τῆς Κέρης. ἀφ' ὧν ἡμερήσιον πλοῦν κατανόσαντες, εἰς τὴν μυχὸν τῆς λίμνης ἤλθομεν. ὑπὲρ ἦν ὄρη μέγιστα ὑπερέτεινεν, μετὰ † ἀνθρώπων ἀγρίων, δέρματα θήρεια ἐνημμένον, οἱ πέτραις βάλλοντες, ἀπήραζαν ἡμᾶς, καλόντες ἐκβῆναι. ἐκεῖθεν πλέοντες, εἰς ἕτερον ἤλθομεν ποταμὸν μέγαν

scribed as swifter in running than horses.

Having procured interpreters from them we coasted along a desert country towards the south two days. Thence we proceeded towards the east the course of a day. Here we found in a recess of a certain bay a small island, containing a circle of five stadia, where we settled a colony, and called it Cerne. We judged from our voyage that this place lay in a direct line with Carthage; for the length of our voyage from Carthage to the Pillars, was equal to that from the Pillars to Cerne.

We then came to a lake which we reached by sailing up a large river called Chretes. This lake had three islands, larger than Cerne; from which proceeding a day's sail, we came to the extremity of the lake, that was overhung by large mountains, inhabited by savage men, clothed in skins of wild beasts, who drove us away by throwing stones, and hindered us from landing. Sailing thence we came to another river, that was large and broad, and full of crocodiles, and river horses; whence

* κατακίσαμεν Gesn.

† μετὰ Gesn.

καὶ πλατῶν, γέμοντα κροκα-
δεύλων καὶ ἵππων ποταμίων.
ἔθεν δὴ πάλιν ἀποτρέψαντες,
εἰς Κέρνην ἐπανήλδομεν.

Ἐκεῖθεν δὲ ἐπὶ μεσημβρίας
ἐπλεύσαμεν δώδεκα ἡμέρας,
τὴν γῆν παραλεγόμενοι. ἦν
πᾶσαν κατόικον Αἰθίοπες,
φεύγοντες ἡμᾶς, καὶ οὐχ ὑπο-
μένοντες· ἀσύνετα δ' ἐφθέγγ-
γοντο, καὶ τοῖς μετ' ἡμῶν Λιξί-
ταῖς. τῇ δ' οὖν τελευταίᾳ
ἡμέρᾳ, προσωρμισθῆμεν ὄρεσι
μεγάλῃς δασέσιν. ἦν δὲ τὰ
τῶν δένδρων ξύλα εὐώδη τὲ καὶ
ποικίλα. περιπλεύσαντες δὲ
ταῦτα ἡμέρας δύο, γινόμεθα
ἐν θαλάττης χάσματι ἀμε-
τρήτῳ, ἧς ἐπὶ θάτερα πρὸς τῇ
γῆ, πεδῖον ἦν, ἔθεν νυκτὶς
ἀφεωρῶμεν, πῦρ ἀναφερόμενον
πανταχῶθεν κατ' ἀποστάσεις,
τὸ μὲν πλέον, τὸ δ' ἔλαττον.

Ἐδρευσάμενοι δ' ἐκεῖθεν, ἐ-
πλώμεν εἰς τοῦμπροσθεν ἡμέ-
ρας πέντε παρὰ γῆν, ἄχρι ἡλ-
δομεν εἰς μέγαν κόλπον, ἃν
ἔφασαν οἱ ἑρμηνέες καλεῖσθαι,
Ἐσπέρου Κέρας. ἐν δὲ τούτῳ,
νῆσος ἦν μεγάλη, καὶ ἐν τῇ
νῆσῳ, λίμνη θαλασσοῦδος, ἐν
δὲ ταύτῃ νῆσος ἑτέρα, εἰς ἣν
ἀποβάδοντες, ἡμέρας μὲν, οὐδὲν
ἀφεωρῶμεν, ὅτι μὴ ἕλην· νυκτὸς
δὲ, πυρὰ τε πολλὰ καίόμενα,
καὶ φωνὴν αὐτῶν ἠκούομεν,

returning back we came again to
Cerne.

Thence we sailed towards the
south twelve days, coasting the shore,
the whole of which is inhabited by
Ethiopians, who would not wait our
approach but fled from us. Their
language was not intelligible even to
the Lixitæ, who were with us. To-
wards the last day we approached
some large mountains covered with
trees, the wood of which was sweet-
scented and variegated. Having
sailed by these mountains for two
days we came to an immense opening
of the sea; on each side of which
towards the continent, was a plain;
from which we saw by night fire
arising at intervals in all directions,
either more or less.

Having taken in water there, we
sailed forwards five days near the
land, until we came to a large bay
which our interpreters informed us
was called the Western Horn. In
this was a large island, and in the
island a salt-water lake, and in this
another island, where, when we had
landed, we could discover nothing in
the day-time except trees; but in the
night we saw many fires burning, and
heard the sound of pipes, cymbals,
drums, and confused shouts. We

κυμβάλων τε καὶ τυμπάνων
πάταγον, καὶ κραυγὴν μυ-
ρίαν. φόβος οὖν ἔλαβεν
ἡμᾶς, καὶ οἱ μάντις ἐκέλευον
ἐκλείπειν τὴν νῆσον. ταχὺ δ'
ἐκπλεύσαντες, παρημιβόμεθα
χώραν διάπυρον Θυμιαμάτων·
μεστοὶ δ' ἀπ' αὐτῆς πυρῶδεις
βύακες, ἐνέβαλλον εἰς τὴν θά-
λατταν. ἡ γῆ δ' ὑπὸ θέρμης,
ἀβατος ἦν. ταχὺ οὖν κἀκεῖθεν
φοβηθέντες ἀπεπλεύσαμεν·
τέτταρας δ' ἡμέρας φερόμενοι,
νυκτὸς τὴν γῆν ἀφεωρῶμεν,
φλογὸς μεστήν. ἐν μέσῳ δ' ἦν
ἡλιβατόν τι πῦρ, τῶν ἄλλων
μειζόν, ἀπτόμενον ὡς ἐδόκει
τῶν ἄστρον· οὗτος δ' ἡμέρας,
ἄρος ἐφαίνετο μέγιστον, Θεῶν
ἔχρημα καλούμενον. τριταῖοι δ'
ἐκεῖθεν, πυρῶδεις βύακες πα-
ραπλεύσαντες, ἀφικόμεθα εἰς
κόλπον, Νότου Κέρας λεγόμε-
νον. ἐν δὲ τῷ μυχῷ, νῆσος ἦν,
εἰκοῦσα τῇ πρώτῃ, λίμνην ἔχου-
σα· καὶ ἐν ταύτῃ, νῆσος ἦν
ἑτέρα, μεστή ἀνθρώπων ἀγ-
ρίων. πολὺ δὲ πλείους ἦσαν
γυναῖκες, δασεῖαι τοῖς σώμα-
σιν· αἱ οἱ ἑρμηνέες ἐκάλουν
Γορίλλας· διώκοντες δὲ, ἀνδρας
μὲν, συλλαβεῖν οὐκ ἠδυνήθη-
μεν· ἀλλὰ πάντες μὲν ἔξέφυ-
γον, κρηνοβάται ὄντες, καὶ
τοῖς μετρίοις † ἀμυνόμενοι.

were then afraid, and our diviners or-
dered us to abandon the island. Sail-
ing quickly away thence, we passed
a country burning with fires and per-
fumes; and streams of fire supplied
from it fell into the sea. The coun-
try* was impassable on account of the
heat. We sailed quickly thence, being
much terrified; and passing on for
four days, we discovered at night a
country full of fire. In the middle
was a lofty fire, larger than the rest,
which seemed to touch the stars.
When day came we discovered it to
be a large hill called the Chariot of
the Gods. On the third day after our
departure thence, having sailed by
those streams of fire we arrived at a
bay called the Southern Horn; at the
bottom of which lay an island like
the former, having a lake, and in this
lake another island, full of savage
people, the greater part of whom
were women, whose bodies were
hairy, and whom our interpreters
called Gorillæ. Though we pursued
the men we could not seize any of
them; but all fled from us, escaping
over the precipices, and defending
themselves with stones. Three women
were however taken; but they at-
tacked their conductors with their
teeth and hands, and could not be
prevailed upon to accompany us.
Having killed them, we flayed them,

* Qy. the earth.

† πύγρις Gesn.

γυναῖκας δὲ τρεῖς, αἱ δάκνου- and brought their skins with us to
 σαί τε καὶ σπαράττουςαι τοὺς Carthage. We did not sail further
 ἄγοντας οὐκ ἤθελον ἐπισθαι- on, our provisions failing us.
 ἀποτεινάντες μέντοι αὐτὰς,
 ἐξεδείραμεν, καὶ τὰς δορὰς
 ἐκομίσαμεν εἰς Καρχηδόνα. οὐ
 γὰρ ἔτι ἐπλεύσαμεν προσωτέρα,
 τῶν σίτων ἡμῶς ἐπιλιπέτων.

HIEMPSAL:

FROM SALLUST.

OF THE AFRICAN SETTLEMENTS.

SED qui mortales initio BUT what race of men first had pos-
 Africam habuerint, qui- session of Africa, and who afterwards
 que postea accesserint, arrived, and in what manner they
 aut quo modo inter se have become blended with each
 permixti sint, quamquam other; though the following differs
 ab eâ famâ, quæ pleros- from the report which is commonly
 que obtinet, diversum est; current, yet I will give it as it was
 tamen, ut ex libris Puni- interpreted to me from the Punic
 cis, qui regis Hiempsalis books, which are called the books of
 dicebantur, interpretatum King Hiempsal, and will explain in
 nobis est: utique rem as few words as possible the opinion
 sese habere, cultores ejus of the inhabitants of the land itself
 terræ putant, quam pau- relative to the matter in question.
 cissimis dicam. Cæte- But its authenticity must rest upon
 rùm fides ejus rei penes the credit of its authors.
 auctores erit.

Africam initio habuère The aboriginal possessors of Africa
 Gætuli, et Libyes, asperi, were the Gætulians and Libyans, a
 incultique, quis cibus erat rough unpolished race, whose food
 caro et ferina, atque humi was flesh and venison, and the pastur-
 pabulum, uti pecoribus. age of the ground like cattle. They

Hi neque moribus, neque lege, aut imperio cujusquam regebantur; vagi, palantes, quas nox coëgerat, sedes habebant.

Sed postquam in Hispaniâ Hercules, sicut Afri putant, interiit, exercitus ejus compositus ex gentibus variis, amisso duce, ac passim multis sibi quisque imperium petentibus, brevi dilabitur. Ex eo numero Medi, Persæ, et Armenii, navibus in Africam transvecti, proximos nostro mari locos occupavere. Sed Persæ intrâ Oceanum magis: hique alveos navium inversos pro tuguriis habuere: quia neque materia in agris, neque ab Hispanis emundi, aut mutandi copia erat. Mare magnum, et ignara lingua commercia prohibebant. Hi paulatim, per connubia, Gætulos secum miscuere; et quia sæpè tentantes agros, alia, deinde alia loca petiverant, semet ipsi Numidas appellavere. Cæterùm adhuc ædificia Numidarum agrestium,

were neither restrained by morals, nor law, nor any man's government; wanderers and houseless, taking up their abode wherever they might chance to be, when night came upon them.

But when Hercules perished in Spain, according to the opinion of the Africans, his army, composed of various nations, upon the loss of its leader, and from the factious attempts of many to assume the command was quickly dispersed. From its ranks the Medes, Persians, and Armenians, having passed over by shipping into Africa, occupied the parts bordering upon our sea. The Persians settled towards the Atlantic Ocean; and formed cottages of the inverted hulls of their vessels; for they could neither obtain the requisite materials in the fields, nor had the means of buying them or trafficking for them with the Spaniards: inasmuch as the magnitude of the sea, and ignorance of each others language, prevented all intercourse between them. Within a short time, by marriages, they blended themselves with the Gætulians, and because they frequently changed their situations, and passed from one place to another, they assumed the name of Numidians. And to this day the buildings of the wild Numidians, which they call Mapalia, are of an oblong form, with roofs in-

quæ mapalia illi vocant, oblonga, incurvis lateribus tecta, quasi navium carinæ sunt.

Medis autem, et Armeniis accessere Libyes. Nam hi propius mare Africum agitabant: (Gætuli sub sole magis, haud procul ab ardoribus:) hique maturè oppida habuere. Nam, freto divisi ab Hispaniâ, mutare res inter se instituerant. Nomen eorum paulatim Libyes corrupere, barbarâ linguâ Mauros pro Medis appellantes. Sed res Persarum brevi adolevit; ac postea Numidæ nomine, propter multitudinem, à parentibus digressi, possedere ea loca, quæ proxima Carthaginem Numidia appellatur. Deinde, utrique alteris freti, finitimos armis, aut metu sub imperium suum coëgere; nomen gloriamque sibi addidere: magis hi, qui ad nostrum mare processerant, quia Libyes, quàm Gætuli, minùs bellicosi: denique Africæ pars inferior pleraque ab Numi-

curvated in the sides like the holds of ships.

The country occupied by the Medes and Armenians bordered upon that of the Libyans, for they occupied the parts nearer to the African sea, whilst the Gætulians were more towards the sun, not far from the torrid zone: and they quickly built cities; for, separated from Spain only by the straits, they established a mutual commerce. Their name was presently corrupted by the Libyans, who in their barbarous language called them Mauri (Moors) instead of Medes. The affairs of the Persians in a short time became prosperous, and a colony under the name of Numidians left their original settlements on account of their numbers, and took possession of that part of the country which is next to Carthage and now called Numidia. Moreover, by mutual assistance, they subjected their neighbours to their dominion either by the force or terror of their arms, acquiring great renown and glory; those more particularly which border upon our seas, inasmuch as the Libyans are less warlike than the Gætulians, till at length chief of the lower part of Africa was possessed by the Numidians, and all the con-

dis possessa est: victi omnes in gentem nomenque imperantium concessere.

Posteâ Phœnices, alii multitudinis domi minuendæ gratiâ, pars imperii cupidine sollicitatâ plebe, et aliis novarum rerum avidis, Hipponem, Adrimetum, Leptim, aliasque urbes in orâ maritimâ condidère: eæque brevî multùm auctæ, pars originibus suis præsidio, aliæque decori fuère.

The Phœnicians afterwards sent forth colonies, some in order to dispose of the superfluous multitude at home, others from the ambition of extending their empire at the solicitations of the people and those who were desirous of innovation, and founded the cities of Hippo, Adrimetus, Leptis, and others upon the sea coast, which in a short time were raised to consequence, partly for defence to their parent states, and partly for their honor.—*Bell. Jug.*

INDIAN FRAGMENTS:

FROM

MEGASTHENES.

MEGASTHENES.

OF THE INVASIONS OF INDIA.

ΣΤΗΝΑΠΟΦΑΙΝΕΤΑΙ δὲ πᾶς ΜΕΓΑΣΘΗΝΕΣ also appears to be of
καὶ Μεγασθένης τῷ λογῷ this opinion, informing us that no
τούτῳ, κελύων ἀπιστεῖν ταῖς reliance can be placed upon the an-
ἀρχαίαις περὶ Ἰνδῶν ἱστο- cient histories of the Indians.
ρίαις.

Οὔτε γὰρ παρ' Ἰνδῶν ἔξω For, says he, there never was an
σταλῆναι ποτε στρατιάν, οὔτ' army sent forth by the Indians, nor
ἐπέλθειν ἔξωθεν καὶ κρατῆ- did ever a foreign army invade and
σαι, πλὴν τῆς μετ' Ἡρακλέ- conquer that country except the ex-
ους καὶ Διονύσου, καὶ τῆς νῦν peditions of Hercules and Dionysus,
μετὰ Μακεδόνων. Καὶ τοὶ and this of the Macedonians. Yet
Σέσωστριν μὲν τὸν Αἰγύπτιον Sesostris the Egyptian, and Tearcon
καὶ Τεάρωνα τὸν Αἰθίοπα the Ethiopian, extended their con-
ἕως Εὐρώπης προελθεῖν. Να- quests as far as Europe. But Navo-
νοκοδρόσoron δὲ τὸν παρὰ Χαλ- codrosorus, the most renowned
δαίοις εὐδοκμήσαντα Ἡρακ- among the Chaldæans, exceeded
λέους μᾶλλον, καὶ ἕως Στηλῶν Hercules, and carried his arms as
ἐλάσαι· μέχρι μὲν δὴ δεῦρο far as the Pillars: to which also it is
καὶ Τεάρωνα ἀφικέσθαι· said Tearcon arrived. But Navoco-
ἐκεῖνον δὲ καὶ ἐκ τῆς Ἰβηρίας drosorus led his army from Spain to
εἰς τὴν Θράκην, καὶ τὸν Πόν- Thrace and Pontus. Idanthursus,
τον ἀγαγεῖν τὴν στρατιάν. the Scythian, also, overran all Asia
Ἰδάνθυσον δὲ τὸν Σκύθην as far as Egypt. But none of all
ἐπιδραμεῖν τῆς Ἀσίας μέχρι these ever invaded India. Semi-
Αἰγύπτου. Τῆς δὲ Ἰνδικῆς ramis died before she commenced

μηδένα τούτων ἀψασθαι. Καὶ Σεμίραμιν δ' ἀποθανεῖν πρὸ τῆς ἐπιχειρήσεως. Πέρσας δὲ μισθοφόρους μὲν ἐκ τῆς Ἰνδικῆς μεταπέμφασθαι Ἔδρακας* ἐκεῖ δὲ μὴ στρατεῦσαι, ἀλλ' ἐγγὺς ἔλθεῖν μόνον, ἥνικα Κύρος ἤλαυνεν ἐπὶ Μασσαγέτας. Καὶ τὰ περὶ Ἡρακλέους δὲ, καὶ Διονύσου, Μεγασθένης μὲν μετ' ὀλίγων πιστὰ ἡγεῖται· τῶν δὲ ἄλλων οἱ πλείους, ὧν ἐστὶ καὶ Ἐρατοσθένους, ἄπιστα καὶ μυθώδη, καθάπερ καὶ τὰ παρὰ τοῖς Ἕλλησιν.

OF THE CASTES OF INDIA.*

Φησὶ δὲ (ὁ Μεγασθένης) τὸ τῶν Ἰνδῶν πλῆθος εἰς ἑπτὰ μέρη διηρῆσθαι· καὶ τοὺς πρώτους † μὲν τοὺς φιλοσόφους εἶναι κατὰ τιμὴν, ἐλαχίστους δὲ κατ' ἀριθμὸν· χρῆσθαι δ' αὐτοῖς ἰδίᾳ μὲν ἐκάστῳ τοὺς θύοντας, ἢ τοὺς ἐναγίζοντας· κοινῇ δὲ τοὺς βασιλέας κατὰ τὴν μεγάλην λεγομένην σύνοδον, καὶ ἢν τοῦ νέου ἔτους ἅπαντες οἱ φιλόσοφοι τῷ βασιλεῖ συνελθόντες ἐπὶ

* Arrianus also gives this fragment in his Indian History, but not so fully as Strabo.

† πρώτων Vulg.

the undertaking. But the Persians sent the Hydracæ to collect a tribute from India: but they never entered the country in a hostile manner, but only approached it, when Cyrus led his expedition against the Massagetæ. Megasthenes, however, with some few others, gives credit to the narratives of the exploits of Hercules and Dionysus: but all other historians, among whom may be reckoned Eratosthenes, set them down as incredible and fabulous, and of the same stamp with the achievements of the heroes among the Greeks.—*Strabo*, lib. xv. 686.

θύρας, ὅτι ἂν ἕκαστος αὐτῶν συντάξῃ τῶν χρησίμων, ἢ τηρήσῃ πρὸς ἑτέτηριαν καρπῶν τε καὶ περὶ ζώων, καὶ πολιτείας,* προσφέρει τούτο εἰς τὸ μέσον ὅς δ' ἂν τρίς ἐψευσμένος ἀλφῶ, νόμος ἐστὶ σιγῆν διὰ βίου· τὸν δὲ κατορθώσαντα ἄφορον καὶ ἀτελεῖ κρῖνουςι.

Δεύτερον δὲ μέρος εἶναι τὸ τῶν γεωργῶν, οἱ πλείστοι τέ εἰσι, καὶ ἐπιεικέστατοι, οἱ ἐν ἀστρατείᾳ καὶ ἀδείᾳ τοῦ ἐργάζεσθαι, πόλει μὴ προσίοντες, μὴδ' ἄλλη χρεία, μὴδ' ὀχλήσει κοινῇ· πολλὰ κίς γούν ἐν τῷ αὐτῷ χρόνῳ καὶ τόπῳ, τοῖς μὲν παρατετάχθαι συμβαίνει, καὶ διακινδυνεύειν πρὸς τοὺς πολέμιους· οἱ δὲ ἀρούσιν ἢ † σκάπτουσι· ἀκινδύνως, προμάχους ἔχοντες ἐκείνους. Ἐστὶ δὲ ἡ χώρα βασιλικὴ πᾶσα· μισθοῦ δ' αὐτὴν ἐπὶ τετάρταις ἐργάζονται τῶν καρπῶν.

Τρίτον τὸ τῶν ποιμένων καὶ θηρευτῶν, οἷς μόνοις ἔξεστι θηρεύειν καὶ θρεμματοτρεφεῖν, ὧνά τε παρέχειν, καὶ μισθοῦ ζεύγη. Ἀντὶ δὲ τοῦ τὴν γῆν ἐλευθεροῦν θηρίων, καὶ τῶν

all the philosophers assemble at the gate (court) of the king; that whatever each of them may have collected which may be of service, or may have observed relative to the increase of the fruits and animals and of the state, he may produce it in public. And it is a law, that if any among them be three times convicted of falsehood he shall be doomed to silence during life: but the upright they release from tax and tribute.

The second division is the caste of the Agriculturists who are the most numerous and worthy. They pursue their occupation free from military duties and fear; neither concerning themselves with civil nor public nor any other business; and it often happens that, at the same time and place, the military class is arrayed and engaged with an enemy, whilst the agricultural, depending upon the other for protection, plough and dig without any kind of danger. And since the land is all held of the king, they cultivate upon hire, paying a rent of one fourth of the produce.

The third caste is that of the Shepherds and Hunters, whose sole occupation is hunting, grazing, and selling cattle, for which they give a premium and stipend: for clearing the land also of wild beasts and birds which

* Casaub. proposes τε καὶ ζώων, καὶ περὶ &c.

† ἀρούσαι καὶ ΑΙ.

σπερμολόγον ἄριέων, μετροῦνται παρὰ τοῦ βασιλέως σίτον, πλάνητα καὶ σκηνίτην νεμόμενοι βίον.*

Μετὰ γὰρ τοὺς θηρευτὰς, καὶ τοὺς ποιμένας, τέταρτόν φησιν εἶναι μέρος τοὺς ἐργαζομένους τὰς τέχνας, καὶ τοὺς καπηλικούς· καὶ οἷς ἀπὸ τοῦ σώματος ἡ ἐργασία· ὧν οἱ μὲν φέρον † τελοῦσι, καὶ λειτουργίας παρέχονται τακτάς. Τοῖς δ' ὀπλοποιοῖς καὶ ναυπηγοῖς μισθοὶ, καὶ τροφαὶ παρὰ βασιλέως ἐκκινεῖται, μόνη γὰρ ἐργάζονται. Παρέχει δὲ τὰ μὲν ὕπλα τοῖς στρατιώταις ὁ στρατοφύλαξ, τὰς δὲ ναῦς μισθοῦ τοῖς πλέουσιν ὁ ναύαρχος, καὶ τοῖς ἐμπόροις.

Πέμπτον ἐστὶ τὸ τῶν πολεμιστῶν· οἷς τὸν ἄλλον χρόνον ἐν σχολῇ, καὶ τόποις ὁ βίος ἐστὶν ἐκ τοῦ βασιλικῆς διαίταί, ὡς τε τὰς ἐξόδους, ὅταν ἂν χρεία, ταχέως ποιεῖσθαι, πλὴν τῶν σωμάτων μηδὲν ἄλλο κομίζοντας παρ' ἑαυτῶν.

Ἐκτοὶ δ' εἰσὶν οἱ ἑφοροί· τούτοις δ' ἐποπτεύειν δέδοται τὰ πραττόμενα, καὶ ἀναγ-

* The narration of Megasthenes is then interrupted to introduce several particulars relative to the natural history of India.

† φέρους Al.

destroy the grain, they are entitled to a portion of corn from the king, and lead a wandering life, living in tents.*

After the Hunters and Shepherds, the fourth race is that of the Artizans and Innholders and bodily Labourers of all kinds: of whom some bring tribute, or instead of it, perform stated service on the public works. But the manufacturers of arms and builders of ships are entitled to pay and sustenance from the king: for they work only for him. The keeper of the military stores gives the arms out to the soldiers, and the governor of the ships lets them out for hire to the sailors and merchants.

The fifth caste is the Military; who, when disengaged, spend the rest of their time at ease in stations properly provided by the king; in order that whenever occasion shall require they may be ready to march forth directly, carrying with them nothing else than their bodies.

The sixth are the Inspectors whose business it is to pry into all matters that are carried on, and report them

γέλλειν λάθρα τῷ βασιλεῖ· συνεργούς ποιουμένοις* τὰς ἐταίρας, τοῖς μὲν ἐν τῇ πόλει, τὰς ἐν τῇ πόλει, τοῖς δὲ ἐν στρατοπέδῳ τὰς αὐτόθι. καθίστανται δ' οἱ ἀριστοί, καὶ πιστότατοι.

Ἑβδομοὶ δ' οἱ σύμβουλοι καὶ συνέδροι τοῦ βασιλέως, ἐξ ὧν τὰ ἀρχεῖα, καὶ δικαστήρια, καὶ ἡ διοίκησις τῶν ἥλων.

Οὐκ ἔστι δ' οὔτε γαμῆν ἐξ ἄλλου γένους, οὔτ' ἐπιτήδευμα οὐτ' ἐργασίαν μεταλαμβάνειν ἄλλην ἐξ ἄλλης, οὐδὲ πλείους μεταχειρίζεσθαι τὸν αὐτὸν, πλὴν εἰ τῶν φιλοσόφων † τις εἴη· εἶσθαι γὰρ τούτων δι' ἀρετὴν.

Τῶν δὲ ἀρχόντων οἱ μὲν εἰσὶν ἀγορανόμοι, οἱ δ' ἀστυνομοί, οἱ δ' ἐπὶ τῶν στρατιωτῶν. Ὅν οἱ μὲν ποταμούς ἐξεργάζονται, καὶ ἀναμετροῦσι τὴν γῆν ὡς ἐν Αἰγύπτῳ, καὶ τὰς κλειστάς διώρυγας, ἀφ' ὧν εἰς τὰς ὀχετείας ταμιεύεται τὸ ὕδωρ ἐπισκοποῦσιν·

* τοιουμένους Vulg.

† Arrian gives a different account of it.

Μοῦνον σφισιν ἀνέται, σοφιστὴν ἐκ παντὸς γένους γενέσθαι· ὅτι οὐ μάλῳ αὐτοῖς σοφιστῆσιν εἰσι τὰ πρῆγματα, ἀλλὰ πάντων ταλαιπωρότατα.

privately to the king, for which purpose in the towns they employ women upon the town, and the camp-followers in the camp. They are chosen from the most upright and honourable men.

The seventh class are the Counselors and Assessors of the king, by whom the government and laws and administration are conducted.

It is unlawful either to contract marriages from another caste, or to change one profession or occupation for another, or for one man to undertake more than one, unless the person so doing shall be one of the Philosophers, which is permitted on account of their dignity.

Of the Governors some preside over the rural affairs, others over the civil, others again over the military. To the first class is entrusted the inspection of the rivers, and the admeasurements of the fields after the inundations, as in Egypt, and the covered aqueducts by which the water is distributed into channels

It is only permitted to them that a man may become a Sophist for any caste, inasmuch as the way of life of the Sophists is not agreeable but of all others the most severe.

ὅπως ἐξίσης* πᾶσιν ἢ τῶν ἰδίων παρείη χρήσις. Οἱ δ' αὐτοὶ, καὶ τῶν θηρευτῶν ἐπιμελοῦνται, καὶ τιμῆς καὶ κολασέως εἰσὶ κύριοι τοῖς ἐπαξίοις· καὶ φορολογοῦσι δὲ, καὶ τὰς τέχνας τὰς περὶ τὴν γῆν ἐπιβλέπουσι, ὑλοτόμων, τεκτόνων, χαλκίων, μεταλλευτῶν. Ὀδοποιῶσι δὲ, καὶ κατὰ δέκα στάδια στήλην τιθέασιν, τὰς ἐκτροπὰς καὶ τὰ διαστήματα δηλοῦσας.

Οἱ δ' ἀστυνόμοι εἰς ἕξ πεντάδας διήρηνται· καὶ οἱ μὲν τὰ δημιουργικὰ σκοποῦσιν, οἱ δὲ ξενοδοχοῦσιν· καὶ γὰρ καταγωγὰς νέμουσι, καὶ τοῖς βίοις παρακολουθοῦσι, παρέδρους δόντες· καὶ προσπέμπουσιν ἢ αὐτοῖς, ἢ τὰ χρήματα τῶν ἀποθανόντων νοσοῦντων ἐπιμελοῦνται, καὶ ἀποθανόντας θάπτουσι. Τρίτοι δ' εἰσὶν, οἱ τὰς γενέσεις καὶ θανάτους ἐξετάζουσι, πότε καὶ πῶς, τῶν τε φόρων χάριν, καὶ ὅπως μὴ ἀφανεῖς εἴεν αἱ κρείττους, καὶ χεῖρους γοναί, καὶ θάνατοι. Τέταρτοι οἱ περὶ τὰς καπηλείας, καὶ μεταβολάς· οἷς μέτρων μέλει, καὶ τῶν ἀρραίων ὅπως ἀπὸ συσσήμου πωλοῖντο. Οὐκ ἔστι † δὲ

* ἐξ ἴσου Al.

† Οὐκίτι Vulg.

for the equal supply of all according to their wants. The same have the care of the Hunters with the power of dispensing rewards and punishments according to their deserts. They collect also the tribute and inspect all the arts which are exercised upon the land, as of wrights and carpenters and the workers of brass and other metals. They also construct the highways, and at every ten stadia place a mile-stone to point out the turnings and distances.

The governors of cities are divided into six pentads: some of whom overlook the operative works: and others have charge of all aliens, distributing to them an allowance; and taking cognizance of their lives, if they give them habitations: else they send them away, and take care of the goods of such as happen to die, or are unwell, and bury them when dead. The third class take registers of the births and deaths, and how and when they take place; and this for the sake of the tribute, that no births either of good or evil nor any deaths may be unnoticed. The fourth has the care of the tavern-keepers and exchanges: these have charge also of the measures and qualities of the goods, that they may be sold according to the proper stamps. Nor is

πλείων τὸν αὐτὸν μεταβάλλεσθαι, πλὴν εἰ διπλοῦς ὑποτελοῖη* φόρους. Πέμπτοι οἱ προεστῶτες τῶν δημιουργουμένων, καὶ πολιοῦντες, καὶ ἀγοράζοντες ταῦτα ἀπὸ συσσήμου, χωρὶς μὲν τὰ καινὰ, χωρὶς δὲ τὰ παλαιά· τῷ μίγνυντι δὲ ζημία. Ἐκτοὶ δὲ καὶ ἕστατοι, οἱ τὰς δεκάτας ἐκλέγοντες τῶν πωλουμένων· θάνατος δὲ τῷ κλέψαντι τὸ τέλος· ἰδίῳ μὲν ἕκαστοι ταῦτα. Κοινῇ δ' ἐπιμελοῦνται τῶν τε ἰδίων, καὶ τῶν πολιτικῶν, † καὶ τῆς τῶν δημοσίων ἐπισκευῆς, τιμῶν τε, καὶ ἀγορᾶς, καὶ λιμένων, καὶ ἱερῶν.

Μετὰ δὲ τοὺς ἀστυνόμους τρίτη ἔστι συναρχία ἢ περὶ τὰ στρατιωτικὰ, καὶ αὕτη ταῖς πεντάσιν ἐξαχθῆ διωρισμένη· ὧν τὴν μὲν μετὰ τοῦ ναυάρχου τάττουσι, τὴν δὲ μετὰ τοῦ ἐπὶ τῶν βοϊκῶν ζευγῶν, δι' ὧν ὄργανα κομίζεται, καὶ τροφή, αὐτοῖς τε καὶ κτήνεσι, καὶ τὰ ἄλλα τὰ χρήσιμα τῆς στρατείας· οὗτοι δὲ, καὶ τοὺς διακόνους ‡ παρέχουσι τυμπανιστὰς κωδωνοφόρους, ἔτι δὲ καὶ ἵπποκόμους, καὶ μηχανοποιούς, καὶ τοὺς τούτων ὑπηρέτας. ἐκπέμπουσι τε πρὸς

any one permitted to barter more, unless he pay a double tribute. The fifth class presides over the manufactured articles, arranging them and separating the stamped from the common, and the old from the new, and laying a fine upon those who mix them. The sixth and last exact the tithe of all things sold, with the power of inflicting death on all such as cheat. Each therefore has his private duties. But it is the public business of them all to controul the private as well as civil affairs of the nation, and to inspect the repairs of the public works, and prices, and the markets and the ports and temples.

After the civil governors there is a third college which presides over military affairs, and this in like manner is divided into six pentads, of which the first is consociated with the governor of the fleet; the second with him who presides over the yokes of oxen by which the instruments are conveyed, and the food for themselves and the oxen, and all the other baggage of the army: they have with them, moreover, attendants who play upon drums and bells, together with grooms and smiths and their underworkmen: and they send forth their foragers to the sound of bells, recom-

* ἀποτελοῖη Vulg.

† πολιτῶν Vulg.

‡ ἀκόνοισι Al.

κώδωνας τὸς χορτολόγους, τιμῇ καὶ κολάσει τὸ τάχος κατασκευαζόμενοι καὶ τὴν ἀσφάλειαν. Τρίτοι δὲ εἰσι οἱ τῶν πεζῶν ἐπιμελούμενοι. Τέταρτοι δ' οἱ τῶν ἵππων. Πέμπτοι δ' ἀρμάτων. Ἑκτοὶ δ' ἐλεφάντων. Βασιλικοὶ τε σταδμοὶ καὶ ἵπποις, καὶ θηρίοις βασιλικῶν δὲ καὶ ἐπιλοφυλάκιον παραδίδωσι γὰρ ὁ στρατιώτης τὴν τε σκευὴν εἰς τὸ ὀπλοφυλάκιον, καὶ τὸν ἵππον εἰς τὸν ἵππῶνα καὶ τὸ θηρίον ὁμοίως. Χρῶνται δ' ἀχαλινώτοις τὰ δ' ἄρματα ἐν ταῖς ὁδοῖς βιόεις ἔλκουσι* οἱ δὲ ἵπποι ἀπὸ φορβίας ἄγονται τοῦ μὴ παρεμπίπρασθαι τὰ σκέλη, μηδὲ τὸ πρόθυμον αὐτῶν ὑπὸ τοῖς ἄρμασιν ἀμβλύνεσθαι. δύο δ' εἰσὶν ἐπὶ τὸ ἄρματι ἀναβάται* πρὸς ἡνίοχον ὁ δὲ τοῦ ἐλέφαντος ἡνίοχος τέταρτος, τρεῖς δ' οἱ ἀπ' αὐτοῦ τοξεύοντες.

Εὐτελείς δὲ κατὰ τὴν διαίταν οἱ Ἴνδοι πάντες, μᾶλλον δ' ἐν ταῖς στρατιαῖς* οὐ δ' ὄχλη περιττῆ χαίρουσι διόπερ εὐκοσμοῦσι.

The relation of Strabo is continued, with an account of the laws and customs of the Indians; containing some extracts from Megasthenes irrelative to the antiquities.

* παραβάται MS.

pensing their speed with honor or punishment, and attending to their safety. The third class have the charge of the infantry. The fourth of the cavalry. The fifth of the chariots. The sixth of the elephants. Moreover there are royal stables for the horses and beasts; and a royal arsenal, in which the soldier deposits his accoutrements when he has done with them, and gives up his horse to the masters of the horse, and the same with respect to his beasts. They ride without bridles: the oxen draw the chariots along the roads: while the horses are led in halters, that their legs may not be injured, nor their spirit impaired by the draught of the chariots. In addition to the charioteer, each chariot contains two riders: but in the equipment of an elephant its conductor is the fourth, there being three bowmen also upon it.

The Indians are frugal in their diet, more particularly in the camp: and as they use no superfluities, they generally attire themselves with elegance.

OF THE PHILOSOPHERS.

Ἐγγυτέρω δὲ πίσσεώς φησιν ὁ Μεγασθένης, ὅτι οἱ ποταμοὶ καταφέρουσι ψήγμα χρυσοῦ, καὶ ἀπ' αὐτοῦ φόρος ἀπάγοιτο τῷ βασιλεῖ* τούτο γὰρ καὶ ἐν Ἰβηρίᾳ συμβαίνει.

Περὶ δὲ τῶν φιλοσοφῶν λέγων, ταῖς μὲν ὄρειους αὐτῶν, φησιν, ὑμνητάς εἶναι τοῦ Διονύσου, δεικνύντας τεκμήρια τὴν ἀγρίαν ἄμπελον παρὰ μόνους αὐτοῖς φυομένην, καὶ κίττον, καὶ δάφνην, καὶ μυρρίνην, καὶ πύξον, καὶ ἄλλα τῶν αἰωνοθαλῶν, ὧν μηδὲν εἶναι πέραν τοῦ Εὐφράτου πλὴν ἐν παραδείτοις σπάνια καὶ μετὰ πολλῆς ἐπιμελείας σωζόμενα. Διονυσιακῶν δὲ, καὶ τὸ σινδονοφορεῖν, καὶ τὸ μιτροῦσθαι καὶ μυροῦσθαι καὶ βιάπτεσθαι ἄνθινά, καὶ τοὺς βασιλέας κωδωνοφορεῖσθαι, καὶ τυμπανίζεσθαι κατὰ τὰς διεξόδους.* Τοὺς δὲ πεδινασίους τὸν Ἡρακλέα τιμᾶν.

That is much more worthy of credit which Megasthenes reports, that the rivers roll down crystals of gold; and that a tribute is collected from thence for the king: for this also takes place in Iberia.

And speaking of the Philosophers, he says, that those who inhabit the mountains are votaries of Dionysus and point out traces of him among them, inasmuch as with them alone the vine grows naturally wild as well as the ivy, and laurel, and myrtle, and the box, and other species of the evergreens; of which beyond the Euphrates there are none except such as are kept as rarities in gardens and preserved with great care. The following are also customs of Dionysic origin, to wear linen tunics and turbans, and to use oils and perfumes; and to precede their kings with bells and drums when he goes forth upon a journey. The inhabitants of the plain however are addicted to the worship of Hercules.—*Str.* xv. 711.

* ἰξόδους MSS.

OF THE PHILOSOPHICAL SECTS.

"Ἄλλην δὲ διαίρεσιν ποιεῖται περὶ τῶν Φιλοσόφων, δύο γένη φάσκων, ὧν τοὺς μὲν Βραχμᾶνας καλεῖ, τοὺς δὲ Γερμανᾶνας.

Τοὺς μὲν οὖν Βραχμᾶνας εὐδοκιμεῖν, μᾶλλον γὰρ καὶ ὁμολογεῖν ἐν τοῖς δόγμασιν· ἥδη δ' εὐδὺς, καὶ κυμένους ἔχειν ἐπιμελητὰς λογίους ἄνδρας· οὓς προσιόντας, λόγον μὲν ἐπιθεῖν δοκεῖν καὶ τὴν μητέρα, καὶ τὸν κύμενον εἰς εὐτεκνίαν· τὸ δ' ἀληθές, σωφρονικὰς τινὰς παραινέσεις, καὶ ὑποθήκας διδόναι· τὰς δ' ἥδιστα ἀκροωμένους, μᾶλλον εὐτέκνους εἶναι νομίζεσθαι.

Μετὰ δὲ τὴν γένεσιν ἄλλους καὶ ἄλλους διαδέχεσθαι τὴν ἐπιμέλειαν, ἀεὶ τῆς μείζονος ἡλικίας χαριεστέρων τυγχανούσης διδασκάλων. Διατρίβειν δὲ τοὺς Φιλοσόφους ἐν ἄλσει πρὸ τῆς πόλεως, ὑπὸ περιβύλῳ συμμέτρῳ, λιτῶς ζῶντας ἐν στιβάσι, καὶ δοραῖς, ἀπεχομένους ἐμφύχων καὶ ἀφροδισίων, ἀκροωμένους λόγων σπουδαίων, μεταδιδόντας καὶ τοῖς ἐθέλουσι. τὸν δ' ἀκροώμενον οὔτε λαλῆσαι θέμις,

He makes also another division of the Philosophers, saying that there are two races of them, one of which he calls the Brahmanes and the Germanes.

Of these the Brahmanes are the more excellent, inasmuch as their discipline is preferable: for as soon as they are conceived they are committed to the charge of men skilled in magic arts, who approach under the pretence of singing incantations for the well-doing both of the mother and the child; though in reality to give certain wise directions and admonitions: and the mothers, that willingly pay attention to them, are supposed to be more fortunate in the birth.

After birth they pass from the care of one master to that of another, as their increasing age requires the more superior. The Philosophers pass their time in a grove of moderate circumference, which lies in front of the city, living frugally and lying upon couches of leaves and skins: they abstain also from animal food and intercourse with females, intent upon serious discourses, and communicating them to such as wish: but it is considered improper for the auditor either to speak or to exhibit

οὔτε χρέμψασθαι, ἀλλ' οὐδὲ πτύσαι· ἢ ἐκβάλλεσθαι τῆς συνουσίας τὴν ἡμέραν ἐκείνην ὡς ἀκολασταίνοντα. Ἐτη δ' ἑπτὰ καὶ τριάκοντα, οὕτως ζήσαντα ἀναχωρεῖν εἰς τὴν ἑαυτοῦ κτήσιν ἑκαστον, καὶ ζῆν ἀδελῶς καὶ ἀνεμένως μᾶλλον, σιυδοφοροῦντα, καὶ χρυσοφοροῦντα μετρίως ἐν ταῖς χερσὶ καὶ τοῖς ὠσὶ, προσφερόμενον σάρκας, μὴ* τῶν πρὸς τὴν χρεῖαν σωματῶν ζῶων, δρμμένων καὶ ἀρτυτῶν ἀπεχόμενον. Γαμεῖν δ' ὅτι πλείστας εἰς πολυτεκνίαν· ἐκ πολλῶν γὰρ καὶ τὰ σπουδαῖα πλείω γίνεσθαι· ἀναδουλοῦσί τε τὴν ἐκ τέκνων, ἣν μὴ ἔχουσι δούλους, ἐπιηρεσίαν, ἐγγυτάτω οὖσαν πλείω δεῖν παρασκευάζεσθαι.

Ταῖς δὲ γυναῖξι ταῖς γαμεταῖς μὴ συμφιλοσοφεῖν τοὺς Βραχμᾶνας· εἰ μὲν μοχθηραὶ γίνονται, ἵνα μὴ τι τῶν οὐ θεμιτῶν ἐκφέρουεν εἰς τοὺς βεβήλους· εἰ δὲ σπουδαῖοι, μὴ καταλείποιεν αὐτούς. Οὐδένα γὰρ ἠδονῆς καὶ πόνου καταφρονοῦντα, ὡς δ' αὐτῶς ζωῆς καὶ θανάτου, ἐθέλειν ἢ ἐτέρῳ εἶναι· τοιοῦτον δ' εἶναι τὸν σπουδαῖον, καὶ τὴν σπουδαίαν.

any other sign of impatience; for, in case he should, he is cast out of the assembly for that day as one incontinent. After passing thirty-seven years in this manner they betake themselves to their own possessions where they live more freely and unrestrained, they then assume the linen tunic, and wear gold in moderation upon their hands and in their ears: they eat also flesh except that of animals which are serviceable to mankind, but they nevertheless abstain from acids and condiments. They use polygamy for the sake of large families; for they think that from many wives a larger progeny will proceed: if they have no servants their place is supplied by the service of their own children, for the more nearly any person is related to another, the more is he bound to attend to his wants.

The Brahmanes do not suffer their wives to attend their philosophical discourses, lest if they should be imprudent they might divulge any of their secret doctrines to the uninitiated: and if they be of a serious turn of mind, lest they should desert them: for no one who despises pleasure and pain even to the contempt of life and death, as a person of such sentiments as they profess ought to be, would voluntarily submit to be under the

* μηκέτι ΑΙ.

Πλείστους δ' αὐτοῖς εἶναι λό-
γους περὶ θανάτου νομίζειν
μὲν γὰρ δὴ τὸν μὲν ἐνθάδε
βίον, ὡς ἂν ἀμύην κυομένην
εἶναι· τὸν δὲ θάνατον γένεσιν
εἰς τὸν ὄντως βίον, καὶ τὸν
εὐδαιμόνα τοῖς φιλοσοφήσασιν·
διὸ τῇ ἀσκήσει πλείστη χρῆσ-
θαι πρὸς τὸ ἐτοιμοθάνατον*
ἀγαθὸν δὲ ἢ κακὸν μηδὲν
εἶναι τῶν συμβαινόντων ἀν-
θρώποις· οὐ γὰρ ἂν τοῖς αὐ-
τοῖς τοῖς μὲν ἀχθεσθαι, τοῖς
δὲ χαίρειν, ἐνυπνώδεις ὑπολή-
ψεις ἔχοντας· καὶ τοὺς αὐτοὺς
τοῖς αὐτοῖς τοτὲ μὲν ἀχθεσ-
θαι, τοτὲ δ' αὖ χαίρειν μετα-
βαλλομένους.

Τὰ δὲ περὶ φύσιν, τὰ μὲν
εὐήθειαν ἐμφαίνειν φησίν. ἐν
ἔργοις γὰρ αὐτοὺς κρείττους,
ἢ λόγοις εἶναι διὰ μύθων τὰ
πολλὰ πιστουμένους. Περὶ
πολλῶν δὲ τοῖς Ἑλλήσιν ὁμο-
δοξεῖν ὅτι γὰρ γενητὸς ὁ κόσ-
μος, καὶ φθαρτὸς λέγειν κρι-
κείνους, καὶ ὅτι σφαιροειδής·
ὅ, τε διαικῶν αὐτὸν, καὶ ποιῶν
θεός, δι' οὐλο διαπεφοίτηκεν
αὐτοῦ ἀρχαὶ δὲ τῶν μὲν συμ-
πάντων ἔτεραι, τῆς δὲ κοσμο-
ποιίας τὸ ὕδωρ· πρὸς δὲ τοῖς
τέταρσι στοιχείοις, πέμπτη
τίς ἐστι φύσις, ἐξ ἧς ὁ οὐρανός,

domination of another. They have
various opinions upon the nature of
death: for they regard the present
life merely as the conception of per-
sons presently to be born, and death
as the birth into a life of reality and
happiness to those who rightly philo-
sophise: upon this account they are
studiously careful in preparing for
death. They hold that there is
neither good nor evil in the accidents
which take place among men: nor
would men if they rightly regarded
them as mere visionary delusions
either grieve or rejoice at them: they
therefore neither distress themselves
nor exhibit any signs of joy at their
occurrence.

Their speculations upon nature, he
says, are in some respects childish:
that they are better philosophers in
their deeds than in their words; in-
asmuch as they believe many things
contained in their mythologies. How-
ever they hold several of the same
doctrines which are current among
the Greeks; such as that the world
is generated and destructible and of
a spherical figure; and that the God
who administers and forms it, per-
vades it throughout its whole extent:
that the principles of all things are
different, water for instance is the
first principle of the fabrication of

* πρὸς τὸν ἐτοιμον θάνατον MSS.

καὶ τὰ ἄστρα· γῆ δ' ἐν μέσῳ
ἴθρυται τοῦ παντός· καὶ περὶ
σπέρματος δὲ, καὶ ψυχῆς
ἴμοια λέγεται, καὶ ἄλλα
πλείω· παραπλέουσι δὲ καὶ
μύθους, ὥσπερ καὶ Πλάτων
περὶ τε ἀφθαρσίας ψυχῆς,
καὶ τῶν κατ' αἶδου κρίσεων,
καὶ ἄλλα τοιαῦτα. Περὶ
μὲν τῶν Βραχμάνων ταῦτα
λέγει.

Τοὺς δὲ Γερμᾶνας, τοὺς
μὲν ἐντιματώτατος Ἑλλοβίους
φησὶν ὀνομάζεσθαι, ζῶντας ἐν
ταῖς ἕλαις, ἀπὸ φύλλων καὶ
καρπῶν ἀγρίων, ἐσθῆτος δὲ
φλοῖαν δενδρίων, ἀφροδισίαν
χωρὶς, καὶ οἴνου. Τοῖς δὲ
βασιλεῦσι συνείναι δι' ἀγγέ-
λων πυνθανομένους περὶ τῶν
αἰτίων, καὶ δι' ἐκείνων θερα-
πεύουσι, καὶ λιτανεύουσι τὸ
θεῖον.

Μετά δὲ τοὺς Ἑλλοβίους,
δευτερεύειν κατὰ τιμὴν τοὺς
Ἱατρικούς, καὶ ὡς περὶ τὸν ἄν-
θρωπον, φιλοσόφους λιτὰς
μὲν, μὴ ἀγραύλους δὲ, ὀρύζην
καὶ ἀλφίτους τρεφομένους αὐ-
παρέχειν αὐτοῖς πάντα τὸν
αἰτηθέντα, καὶ ἐποδεξάμενον
ξενία· δύνασθαι δὲ καὶ πολυ-

the world; that after the four ele-
ments there is a certain fifth nature,
of which the heaven and stars are
composed: that the earth is situated
in the centre of the whole: they add
much of a like nature concerning
generation and the soul. They
have also conceived many fanciful
speculations after the manner of
Plato, in which they maintain the
immortality of the soul and the judg-
ments of Hades, and doctrines of a
similar description. Such is his ac-
count of the Brahmanes.

Of the Germanes he says they are
considered the most honorable who
are called Hylobii, and live in the
woods upon leaves and wild fruits,
clothing themselves with the bark of
trees, and abstaining from venery
and wine. They hold communica-
tion by messengers with the kings
who inquire of them concerning the
causes of things, and by their means
the kings serve and worship the
Deity.

After the Hylobii the second in
estimation are the Physicians, philo-
sophers, who are conversant with
men, simple in their habits, but
not exposing themselves to a life
abroad, living upon rice and grain,
which every one to whom they apply
freely gives them and receives them
into his house: they are able by the

γονους ποιῶν, καὶ ἀββηνογόνους, καὶ θηλυγόνους διὰ φαρμακευτικῆς* τὴν δὲ ἰατρείαν διὰ σιτιῶν τὸ πλεόν, οὐ διὰ φαρμάκων ἐπιτελεῖσθαι. Τῶν φαρμάκων δὲ μάλιστα εὐδοκίμειν τὰ ἐπίχριστα, καὶ τὰ καταπλάσματα· τἄλλα δὲ κακουργίας πολὺ μετέχειν. Ἄσκειν δὲ καὶ τούτους κήμεινους καρτερίαν, τὴν τε ἐν πόνοις, καὶ τὴν ἐν ταῖς ὑπομοναῖς,* ὡστ' ἐφ' ἐνὸς σχήματος ἀκίνητον διατελέσαι τὴν ἡμέραν ὅλην. Ἄλλους δ' εἶναι τοὺς μὲν μαντικούς καὶ ἐπιδόδους, καὶ τῶν περὶ τοὺς κατοικοχόμενους λόγων, καὶ νομίμων ἐμπείρους, ἐπαιτοῦντας καὶ κατὰ νόμους, καὶ πόλεις· τοὺς δὲ χαριεστέρους μὲν τούτων καὶ ἀστειοτέρους. Οὐδ' αὐτοὺς δὲ ἀπεχομένους τῶν καθ' ἑᾶσθαι † θρυλλομένων, ὅσα δοκεῖ πρὸς εὐσέβειαν καὶ ὑσιότητα. Συμφιλοσοφεῖν δ' ἐνίοις καὶ γυναῖκας, ἀπεχομένας καὶ αὐτὰς ἀφροδισίων.

* ἱπμοναῖς Al.

† ἑᾶσθαι Al.

use of medicines to render women fruitful and productive either of males or females: but they perform cures rather by attention to diet than the use of medicines. Of medicines they approve more commonly of unguents and plasters, for all others they consider not free from deleterious effects. These and some others of this sect so exercise their patience in labours and trials, as to have attained the capability of standing in one position unmoved for a whole day. There are others also who pretend to divination and enchantments, and are skilful in the concerns of the inhabitants and of their laws: they lead a mendicant life among the villages and towns; but the better class settle in the cities. They do not reject such of the mythological stories concerning Hades as appear to them favourable to virtue and piety. Women are suffered to philosophise with some of these sects, though they are required to abstain from venery.—*Strabo*, lib. v. 712.

OF THE INDIAN SUICIDES.

Μεγασθένης δ' ἐν μὲν τοῖς Φιλοσόφοις οὐκ εἶναι δόγμα φησὶν ἑαυτοὺς ἐξάγειν· τοὺς δὲ ποιῶντας τούτο νεανικοὺς κρίνεσθαι, τοὺς μὲν σκληροὺς τῇ φύσει φερομένους ἐπὶ πληγὴν ἢ κρημνόν, τοὺς δ' ἀπόνους ἐπὶ βυθόν, τοὺς δὲ πολυπόνους ἀπαγχόμενους, τοὺς δὲ πυρῶδεις εἰς πῦρ ἀδουμένους ὄϊος ἦν καὶ ὁ Κάλανος ἀκόλαστος ἄνθρωπος, καὶ ταῦς Ἄλεξάνδρου τραπέζαις δεδουλωμένος.

Megasthenes in his account of the Philosophers says, There is no prescribed rule for putting an end to themselves; but that those who do it are esteemed rash. The hardy by nature cast themselves upon the sword or from a precipice, those who are incapable of labour into the sea, those who are patient of hardships are strangled, while those of a fiery temperament are thrust into the fire: which last indeed was the fate of Calanus an intemperate man, and addicted to the pleasures of the table, at the court of Alexander.—*Str.* lib. xv. p. 718.

OF THE PHILOSOPHERS:

FROM CLITARCHUS.

Ὁ δὲ Κλειτάρχος φησὶ, Φιλοσόφοις* δὲ τοῖς Βραχμᾶσιν ἀντιδιαίρουνται Πράμνας ἐριστικούς τινας καὶ ἐλεγκτικούς· τοὺς δὲ Βραχμᾶνας φυσιολογίαν καὶ ἀστρονομίαν ἀσκειν,

ACCORDING to the relation of Clitarchus, they place in opposition to the Brahmanes, the Pramnæ a contentious and argumentative set of men who deride the Brahmanes as arrogant and ridiculous on account of

* φιλοσόφους Al.

γελομένους ὑπ' ἐκείνων ὡς ἀλα- their studies in physiology and as-
ζήνας* καὶ ἀσήτους. Τούτων δὲ tronomy. They are divided into the
ταὺς μὲν ὄρεινους καλεῖσθαι, Mountaineer, the Naked, the Citizen,
ταὺς δὲ γύμνητας, τοὺς δὲ πο- and Rural sects.
λιτικούς καὶ προσχωρίους.

OF THE INDIAN ASTRONOMY:

FROM THE PASCHAL CHRONICLE.

ἘΝ τοῖς χρόνοις τῆς πυργο- ABOUT the time of the construction
ποιτίας, ἐκ τοῦ γένους τοῦ Ἄρ- of the Tower, a certain Indian of the
φαξᾶδ, ἀνὴρ τις Ἰνδὸς ἀνε- race of Arphaxad made his appear-
φάνη σοφὸς, ἀστρονόμος, ἀνό- ance, a wise man, and an astrono-
ματι Ἄνδουβάριος, ὃς καὶ συν- mer, whose name was Andubarius ;
εγράψατο πρῶτος Ἰνδοῖς Ἄσ- and it was he that first instructed
τρονομίαν. the Indians in the science of Astro-
nomy.—p. 36.

* ἀλαζήνους Vulg.

ATLANTIC AND PANCHÆAN
FRAGMENTS:

FROM

MARCELLUS AND EUEMERUS.

OF THE ATLANTIC ISLAND :

FROM MARCELLUS.

ΟΤΙ μὲν ἐγένετο τοιαύτη τις νῆσος καὶ τηλικαύτη, δηλοῦσί τινες τῶν ἱστοροῦντων τὰ περὶ τῆς ἕξω θαλάττης. Εἶναι γὰρ καὶ ἐν τοῖς αὐτῶν χρόνοις μὲν ἑπτὰ νήσους ἐν ἐκείνῳ τῷ πελάγει Περσεφόνης ἱεράς, τρεῖς δὲ ἄλλας ἀπλέτους, τὴν μὲν Πλουτῶνος, τὴν δὲ Ἀμμῶνος, μέσην δὲ τούτων ἄλλην Ποσειδῶνος, χιλίων σταδίων τὸ μέγεθος. Καὶ τοὺς οἰκοῦντας ἐν αὐτῇ μνήμην τῶν προγόνων διασώζειν περὶ τῆς Ἀτλάντιδος ὄντας γενεαλογίας ἐκεῖ νήσου παμμεγαλειστάτης, ἣν ἐπὶ πολλὰς περιόδους δυνάστευσαι πᾶσῶν τῶν ἐν Ἀτλαντικῷ πελάγει νήσων. Ταῦτα μὲν οὖν ὁ Μάρκελλος ἐν τοῖς Αἰθιοπικαῖς γέγραπεν.

THAT such and so great an island formerly existed is recorded by some of the historians who have treated of the concerns of the outward sea. For they say that in their times there were seven islands situated in that sea which were sacred to Persephone, and three others of an immense magnitude one of which was consecrated to Pluto, another to Ammon, and that which was situated between them to Poseidon; the size of this last was no less than a thousand stadia. The inhabitants of this island preserved a tradition handed down from their ancestors concerning the existence of the Atlantic island of a prodigious magnitude, which had really existed in those seas; and which, during a long period of time, governed all the islands in the Atlantic ocean. Such is the relation of Marcellus in his Ethiopian history.—*Proc. in Tim.*

PANCHÆAN FRAGMENTS:

FROM EUEMERUS.

ΕΥΗΜΕΡΟΣ μὲν οὖν, φίλος
γεγονὼς Κασσάνδρου βασι-
λέως, καὶ διὰ τοῦτον ἠναγκασ-
μένος τελεῖν βασιλικὰς τινὰς
χρείας καὶ μεγάλας ἀποδη-
μίας, φησὶν, ἐκτοπισθῆναι
κατὰ τὴν μεσημβρίαν εἰς τὸν
Ὀκεανόν. ἐκπλεύσαντα καὶ
αὐτὸν ἐκ τῆς Εὐδαίμονος Ἀρα-
βίας, ποιήσασθαι τὸν πλοῦν
δι' Ὀκεανοῦ πλείους ἡμέρας,
καὶ προσερχθῆναι νήσοις πε-
λαγαίαις.* ὃν μίαν ὑπέρχειν †
τὴν ὀνομαζομένην Πάγχαιαν
ἐν ἣ ἑτεροῦ τῶν ἐνοικοῦν-
τας Παγχαίους εὐσεβεῖα δια-
φέροντας καὶ τοὺς θεοὺς τι-
μῶντας μεγαλοπρεπεστάταις
θυσίαις, καὶ ἀναθήμασιν
ἀξιολόγοις ἀργυροῖς τε καὶ
χρυσοῖς. εἶναι δὲ τὴν νῆσον
ἱερὸν θεῶν, καὶ ἕτερα πλείω

EUEMERUS (the historian) was a
favourite of Cassander the king, and
being upon that account constrained
by his master to undertake some
useful as well as extensive voyage
of discovery he says, That he trav-
elled southwards to the Ocean, and
having sailed from Arabia Felix stood
out to sea several days, and continued
his course among the islands of
that sea; one of which far exceeded
the rest in magnitude, and this was
called Panchæa. He observes that
the Panchæans who inhabited it
were singular for their piety, honor-
ing the Gods with magnificent sacri-
fices and superb offerings of silver
and gold. He says moreover that the
island was consecrated to the Gods,
and mentions several other remark-
able circumstances relative to its an-
tiquity and the richness of the arts

* ὑπέρχειν.

† πλαγαίαις St.—Qy. transversely among the islands.

θαυμαζόμενα κατὰ τε τὴν
ἀρχαιότητα καὶ τὴν τῆς κα-
τασκευῆς πολυτεχρίαν. περὶ
ὧν τὰ κατὰ μέρος ἐν ταῖς πρὸ
ταύτης βίβλοις ἀναγεγράφα-
μεν. εἶναι δ' ἐν αὐτῇ κατὰ
τινα λόφον ὑψηλὸν κατ' ὑπερ-
βολὴν ἱερὸν Διὸς Τριφυλαίου,
καθιδρυμένον ὑπ' αὐτοῦ κατ'
ὃν καιρὸν ἐβασίλευσε τῆς
οἰκουμένης ἀπάσης, ἔτι κατὰ
ἀνθρώπους ὧν. Ἐν τούτῳ τῷ
ἱερῷ στήλην εἶναι χρυσοῦν, ἐν
ἣ τοῖς Παγχαίοις γράμμασιν
ὑπάρχειν γεγραμμένας τὰς τε
Οὐρανοῦ καὶ Κρόνου καὶ Διὸς
πράξεις κεφαλαιωδῶς.

Μετὰ ταῦτα φησὶ πρῶτον
Οὐρανὸν βασιλέα γεγονέναι,
ἐπεικῆ τινὰ ἄνδρα καὶ εὐεργε-
την, καὶ τῆς τῶν ἀστρων κινή-
σεως ἐπιστήμονα· ὃν καὶ πρῶ-
τον θυσίαις τιμῆσαι τοὺς οὐ-
ρανοῦς θεοὺς· διὸ καὶ Οὐρανὸν
προσαγορευθῆναι. Ἵπους δ'
αὐτῷ γενέσθαι ἀπὸ γυναικὸς
Ἑστίας, Πᾶνα καὶ Κρόνον·
θυγατέρας δὲ, Ῥεάν καὶ Δή-
μητραν. Κρόνον δὲ βασιλεῦ-
σαι μετ' Οὐρανὸν, καὶ γήματα
Ῥεάν γενῆσαι Δία καὶ Ἥραν
καὶ Ποσειδῶνα. Τὸν δὲ Δία
διαδεξάμενον τὴν βασιλείαν
τοῦ Κρόνου, γῆμαι Ἥραν καὶ
Δήμητραν καὶ Θέμιν· ἐξ ὧν
παῖδας ποιήσασθαι, Κούρητας

displayed in its institutions and ser-
vices: some of which we have in part
detailed in the books preceding this.
He relates also that upon the brow
of a certain very high mountain in it
there was a temple of the Triphylæan
Zeus, founded by him at the time he
ruled over all the habitable world
whilst he was yet resident amongst
men. In this temple stood a golden
column on which was inscribed in the
Panchæan characters a regular his-
tory of the actions of Ouranus and
Cronus and Zeus.

In a subsequent part of his work
he relates that the first king was
Ouranus, a man renowned for jus-
tice and benevolence, and well con-
versant with the motions of the stars:
and that he was the first who honor-
ed the Heavenly Gods with sacrifices
upon which account he was called
Ouranus (Heaven). He had two sons
by his wife Hestia who were called
Pan and Cronus; and daughters Rhea
and Demetra. And Cronus reigned
after Ouranus; and he married Rhea,
and had by her Zeus, and Hera, and
Poseidon. And when Zeus succeed-
ed to the kingdom of Cronus he
married Hera, and Demetra, and
Themis, by whom he had children;
by the first the Curetes; Persephone

μὲν ἀπὸ τῆς πρώτης, Περσε-
φόνην δὲ ἐκ τῆς δευτέρας,
'Αθηναῖν δὲ ἀπὸ τῆς τρίτης.
'Ελθόντα δὲ εἰς Βαβυλῶνα,
ἐπιξενωθῆναι Βήλην' καὶ μετὰ
ταῦτα εἰς τὴν Πάγχλαιαν νῆσον
πρὸς 'Ωκεανῶν κειμένην παρα-
γενόμενον, Οὐρανοῦ τοῦ ἰδίου
προπάτορος βωμὸν ἰδρύσασθαι.
Καὶ κείθεν διὰ Συρίας ἐλθεῖν
πρὸς τὸν τότε δυνάστην Κάσ-
σιον' ἐξ οὗ καὶ τὸ Κάσσιον
ἔρος. 'Ελθόντα δὲ εἰς Κιλικίαν
πολέμῳ νικήσαι Κίλικα το-
πάρχην, καὶ ἄλλα δὲ πλείστα
ἔθνη ἐπελθόντα, παρ' ἅπασιν
τιμησθῆναι, καὶ θεὸν ἀνα-
γορευθῆναι.

by the second; and Athena by the
third. He went to Babylon where
he was hospitably received by Belus;
and afterwards passed over to the
island of Panchæa which lies in the
Ocean, where he erected an altar to
Ouranus his forefather. From thence
he went into Syria to Cassius who
was then the ruler of that country,
from whom Mount Cassius receives
its name. Passing thence into Cilicia
he conquered Cilix the governor of
those parts; and having travelled
through many other nations he was
honored by all and universally ac-
knowledged as a God.—*Diod. Sic.*
Ecl. 681. cited by *Euseb. Præp.*
Evan. II.

THE
CHALDÆAN ORACLES OF
ZOROASTER.

THE CHALDÆAN ORACLES OF
ZOROASTER.

CAUSE

GOD, FATHER, MIND, FIRE MONAD, DUAD, TRIAD.*

1. † 'Ο δὲ θεός ἐστι κεφαλὴν ἔχων ἰέρακος οὗτός ἐστιν ὁ πρῶτος, ἀφθαρτος, αἰδιος, ἀγένητος, ἀμερής, ἀνομιότατος, ἡνίοχος παντός καλοῦ, ἀδωροδόκητος, ἀγαθῶν ἀγαθώτατος, φρονίμων φρονιμώτατος. ἔστι δὲ καὶ πατὴρ εὐνομίας καὶ δικαιοσύνης, αὐτοδίδακτος, φυσικός, καὶ τέλειος, καὶ σοφός, καὶ ἱεροῦ φυσικοῦ μόνος εὐρετής.

But God is he that has the head of a hawk. He is the first, indestructible, eternal, unbegotten, indivisible, dissimilar; the dispenser of all good; incorruptible; the best of the good, the wisest of the wise: he is the father of equity and justice, self-taught, physical, and perfect, and wise, and the only inventor of the sacred philosophy.—*Euseb. Præp. Evan. lib. I. c. 10.*

* Mr. Taylor in his collection of the oracles (*Class. Journ. No. 22.*) has arranged them under the following heads. I. The oracles which he conjectures may be ascribed to Zoroaster himself. This division includes the collection of Psellus, and in this collection are marked Z. as in the 8th. II. Oracles delivered by Theurgists under the reign of Marcus Antoninus. These relate to the Intelligible and Intellectual orders: and are here distinguished by a T as in the 4th. III. Oracles delivered either by the Theurgists or by Zoroaster, here marked Z or T. as in the 2nd. The rest he has placed together as uncertain or imperfect in their meaning; to which he has subjoined a few from the *Treatise of Lydus de Mensibus*. We are also indebted to Mr. Taylor for the references to the authors from whom the collection was originally made, and for the addition of several oracles hitherto unnoticed: the latter are distinguished by the letters *Tay.* after the reference, as in the 2nd oracle.

† Eusebius attributes this to the Persian Zoroaster. I have added it to the collection.

- II.* Οἱ γε Θεουργοὶ θεὸν εἶναι φασιν, καὶ ἕμνουσι πρεσβύτερον καὶ νεώτερον. καὶ κυκλοεῖλικτον τὸν θεὸν καὶ αἰώνιον* καὶ νοῦντα τὸν σύμπαντα τῶν ἐν τῷ κόσμῳ κινουμένων ἀπάντων ἄριθμον καὶ πρὸς τούτοις ἀπέραντον διὰ τὴν δύναμιν καὶ ἐλικοειδῆ φασὶ μετὰ τούτων.

Theurgists assert that he † is a God, and celebrate him as both older and younger, as a circulating and eternal God, as understanding the whole number of all things moved in the world, and moreover infinite through his power and of a spiral form.

Z or T. *Proc. in Tim.* 244.—*Tay.*

- III. Θεὸν ἐγκόσμιον, αἰώνιον, ἀπέραντον. Νέον, καὶ πρεσβύτερον, ἐλικοειδῆ.

The mundane god, eternal, boundless, Young and old, of a spiral form.

- IV. Τῆς γὰρ ἀνεκλείπτου ζώης καὶ τῆς ἀτρυτοῦ δυναμέως, καὶ τῆς ἀόκνου, κατὰ τὸ λόγιον, ἐνεργείας ὁ Διὸν (αἰτία).

For Eternity, ‡ according to the oracle, is the cause of never-failing life, of unwearied power, and unsluggish energy.

T. *Tay.*

- V. Σιγώμενος καλεῖται ἐπὶ τῶν θεῶν, ὅστος ὁ ἄκλιτος θεός, καὶ τῷ νῷ συνῶδειν λέγεται καὶ κατὰ νοῦν μόνον ὑπὸ τῶν ψυχῶν γνωρίζεσθαι.

Hence this stable God is called by the gods silent, and is said to consent with mind, and to be known by souls through mind alone. T. *Proc. in Theol.* 321.—*Tay.*

- VI. Οἱ Χαλδαῖοι τὸν θεὸν (Διόνυσον) Ἰάω λέγουσιν, (ἀντὶ τοῦ φῶς ροητὸν) τῇ Φοινίκων γλώσσῃ, καὶ Σαββαῶθ δὲ πολλαχῶς

* Lobeck seems to be of opinion that neither this nor the one next following have any claim to be inserted.

† χρόνος Time *Tay.*—*Qy.* Κρόνος. The latter Platonists continually substitute Χρόνος for Κρόνος.

‡ The Gnostics used the word *Aeon* itself for their different celestial orders. See also Sanchoniatho, p. 4.

λέγεται, οἷον ὁ ὑπὲρ τοὺς ἑπτὰ πόλους, τοιτέστιν ὁ δημιουργός.

The Chaldæans call the God (Dionysus or Bacchus) Iao in the Phœnician tongue (instead of the intelligible light), and he is often called Sabaoth, signifying that he is above the seven poles, that is the Demiurgus. *Lyd. de Mens.* 83.—*Tay.*

- VII. Πάντα γὰρ συνέχων τῇ ἑαυτοῦ μίμῃ τῆς ὑπαρξέως ἀκρότητι, κατὰ τὸ λόγιον, αὐτὸς πᾶς ἕξω ὑπάρχει.

Containing all things in the one summit of his own hyparxis, he himself subsists wholly beyond.

T. *Proc. in Theol.* 212.—*Tay.*

- VIII. Τὰ πάντα μετροῦν καὶ ἀφόριζον, ὡς τὰ λόγια φησι.

Measuring and bounding all things.

T. *Proc. in Pi. Th.* 386.—*Tay.*

- IX. Οὐ γὰρ ἀπὸ πατρικῆς ἀρχῆς ἀτελές τι προχάζει.

For nothing imperfect circulates from a paternal principle.

Z. *Psell.* 38.—*Plet.*

- X. Πατὴρ οὐ φόβον ἐνθρώσκει, πείθω δ' ἐπιχέει.

The father hurled not forth fear but infused persuasion.

Z. *Plet.*

- XI. . . . Ἐαυτὸν ὁ πατὴρ ἤρπασεν
Οὐδ' ἐν ἑῷ δυνάμει νοερᾷ κλείσας ἴδιον πῦρ.

. . . The Father has hastily withdrawn himself;

But has not shut up his own fire in his intellectual power.

Z. *Psell.* 30.—*Plet.* 33.

- XII. Τοιοῦτος γὰρ ὁ ἐκεῖ νοῦς πρὸ ἐνεργείας ἐνεργῶν, ὅτι
Μηδὲ προῆλθεν, ἀλλ' ἔμεμεν ἐν τῷ πατρικῷ βυζῶν*.

* Βαδῶ Fr. Pat.

Και ἐν τῷ ἀδύτῳ, κατὰ τὴν θεοθρέμωνα σιγῆν.

Such is the Mind which is there energizing before energy.
That it has not gone forth but abode in the paternal depth,
And in the adytum according to divinely-nourished silence.

T. *Proc. in Tim. 167.*

XIII. Εἰσὶ πάντα πυρὸς ἐνὸς ἐκγεγαῶτα.
Πάντα γὰρ ἐξετέλεσε πατήρ, καὶ νῦν παρέδωκε
Δευτέρῳ, ὃν πρῶτον κληῖζεται ἔθνεα † ἀνδρῶν.

All things are the progeny of one fire.
The Father perfected all things, and delivered them over
To the second Mind, whom all nations of men call the first.

Z. *Psell. 24.—Plet. 30.*

XIV. Καὶ τοῦ νοῦ, ὅς τὸν ἐμπύριον κόσμον ἄγει.

And of the Mind which conducts the empyrean world.

T. *Dam. de Prin.*

XV. Ἄ νοῦς λέγει, τῷ νοεῖν δὴ τοῦ λέγει.

What the Mind says, it says by understanding.

Z. *Psell. 35.*

XVI. Ἡ μὲν γὰρ δύναμις σὺν ἐκείνοις, νοῦς δ' ἀπ' ἐκείνου.

Power is with them, but Mind is from him.

T. *Proc. in Plat. Th. 365.*

XVII. Νοῦς πατρὸς ἀραιῶς ἐποχοῦμενος ἰδυντῆρσιν
Ἄκνάμπτου ἀστράπτουσιν ἀμειλίχτου πυρὸς ἄλκοις.

The Mind of the Father riding on attenuated rulers
Which glitter with the furrows of inflexible and implacable Fire.

T. *Proc. in Crat.—Tay.*

XVIII. Μετὰ δὲ πατρικὰς διανοίας

† Pletho has πᾶν γένος: he omits the first line, which Taylor also gives by itself in another place.

Ψυχὴ ἐγὼ ναῖν, θερμὴ ψυχούσα τὰ πάντα,
. Κατέθετο γὰρ
Νοῦν μὲν ἐνὶ ψυχῇ, ψυχὴν δ' ἐνὶ σώματι ἀργῷ,
'Ἡμῶν ἐγκατέδηκε πατήρ ἀνδρῶν τε θεῶν τε.

. After the paternal conception
I the Soul reside, a heat animating all things.

. For he placed
Mind in Soul and Soul in dull Body,
The Father of Gods and Men so placed them in ours.

Z. or T. *Proc. in Tim. 124.*

XIX. Συνφίσταται γὰρ τὰ φυσικὰ ἔργα τῷ νοεῷ φέγγει
Τοῦ πατρὸς: Ψυχὴ γὰρ κοσμήσασα τὸν μέγαν
Οὐρανὸν, καὶ κοσμοῦσα μετὰ τοῦ πατρὸς,
Κέρατα* δὲ καὶ αὐτῆς ἐστήρικται ἄνω.

Natural works coexist with the intellectual light
Of the Father. For it is the Soul, which adorned the great
heaven

And which adorns it after the Father.
But her horns are established on high.

Z. or T. *Proc. in Tim. 106.*

XX. Ὅτι ψυχὴ πῦρ δυνάμει πατρὸς οὔσα φαινὸν,
'Ἀθανάτος τε μένει, καὶ ζωῆς δεσπότις ἐστὶ:
Καὶ ἴσχει κόσμον πολλὰ πληρώματα κόλπων.

The Soul, being a bright fire, by the power of the father,
Remains immortal, and is mistress of life,
And fills up many of the recesses of the world.

Z. *Psell. 28.—Plet. 11.*

XXI. Μιγνυμένων δ' ὀχετῶν, πυρὸς ἀφδίτου ἔργα τελοῦσα.
The channels being intermixed, she performs the works of in-
corruptible fire.

Z. or T. *Proc. in Pl. Polit. 399.*

* Lob. proposes κρᾶτα.

xxii. Οὐ γὰρ εἰς ἕλληρ, πῦρ ἐπέκεινα τὸ πρῶτον
Ἔηρ δύναμιν κατακλείει ἔργοις, ἀλλὰ νόφ.
Νοῦ γὰρ νοῦς ἐστὶν ὁ κόσμου τεχνίτης πυριού.

For the Fire which is first beyond did not shut up his power
In matter by works but by mind:

For the framer of the fiery world is the Mind of Mind.

T. *Proc. in Theol. 333.—in Tim. 157.*

xxiii. Ὁς ἐκ νόου ἐκΐσσε πρώτος
Ἔσσημενος πυρὶ πῦρ, συνδέσμων* ἕφρα κεράση
Πηγαίου κρατήρας, εἰς πυρὸς ἄνθος ἐπίσχηρ.

Who first sprung from Mind
Clothing fire with fire, binding them together that he might mingle
The fountainous craters, while he preserved the flower of his
own fire.

T. *Proc. in Parm.*

xxiv. Ἐνθεν σπυρμένους πρηστήρ ἀμυδροῦ πυρὸς ἄνθος,
Κόσμων ἐνδρόσκων κοιλώμασι. Πάντα γὰρ ἔνθεν
Ἀρχεται εἰς τὸ κάτω τείνειν ἀκτίνας ἀγητάς.

Thence a fiery whirlwind drawing the flower of glowing fire,
Flashing into the cavities of the worlds; for all things from thence
Begin to extend downwards their admirable rays.

T. *Proc. in Theol. Plat. 171. 172.*

xxv. † Ἡ μονὰς ἐκεῖ πρώτως, ὅπου πατρικὴ μονὰς ἐστί.

The Monad is there first where the paternal Monad subsists.

T. *Proc. in Euc. 27.*

* συνδισμιον Tay.

† Οἷον οἱ Πυθαγόρειοι, διὰ μονάδος, καὶ δυάδος, καὶ τριάδος, ἢ ὁ Πλάτων διὰ τοῦ περάτος, καὶ τοῦ ἀπειροῦ, καὶ τοῦ μικτοῦ, ἢ πρότερον γε ἡμεῖς, διὰ τοῦ ἑνὸς καὶ τῶν πολλῶν καὶ τοῦ ἡνωμένου, τοῦτο οἱ χρήσιμοι τῶν θεῶν διὰ τῆς ὑπερξείως καὶ δυναμείως καὶ καὶ ἐνεργείας.

What the Pythagoreans signify by Monad, Duad, and Triad—or Plato by Bound, Infinite, or Mixed; or we in the former part of this work, by The One, The Many, and The United; that the oracles of the Gods intend by Hyparxis, Power, and Energy.—*Dam. de Prin.—Tay.*

xxvi. Ταναὴ ἐστὶ μονὰς, ἢ δύο γενῆ.
The Monad is extended which generates two.

T. *Proc. in Euc. 27.*

xxvii. Δυὰς γὰρ παρὰ τῷθε καθήται, (καὶ νοεραῖς ἀστράπτει τομαῖς)*
Καὶ τὸ κυβερνῆν τὰ πάντα, καὶ τάττειν ἕκαστον (οὐ ταχθέν.)

For the Duad sits by this, and glitters with intellectual sections,
To govern all things, and to order each.

T. *Proc. in Plat. 376.*

xxviii. Εἰς τρία γὰρ νοῦς εἶπε πατὴρ τένεσθαι ἅπαντα,
Ὅδ τὸ θέλειν κατένευσε, καὶ ἦδη πάντα ἐτέμητο.

The Mind of the Father said that all things should be cut into
three:

His will assented, and immediately all things were cut.

T. *Proc. in Parm.*

xxix. Εἰς τρία γὰρ εἶπε νοῦς πατὴρ αἰδίου,
Νῶ πάντα κυβερνῶν.

The Mind of the eternal Father said into three,
Governing all things by Mind.

T. *Proc. in Tim.*

xxx. Τῆς δὲ γὰρ ἐκ τριάδος πᾶν πνεῦμα πατὴρ ἐκέρασε.

The Father mingled every Spirit from this Triad.

Lyd. de Men. 20.—Tay.

xxxi. Τῆς δὲ γὰρ ἐκ τριάδος κόλποισιν ἐπάρχετ' ἅπαντα.

All things are governed in the bosoms of this triad.

Lyd. de Men. 20.—Tay.

* The oracle stands in the text as given by Fr. Patricius, Standley and Taylor. Lobeck shows that the passages in parenthesis do not properly belong to it. οὐ ταχθέν should also be οὐ ταχθέν as connected with the succeeding sentence in Proclus.

xxxii. Πάντα γὰρ ἐν τρισὶ τοῖς δὲ κυβερνᾶται τε καὶ ἐστί.
All things are governed and subsist in these three.

T. *Proc. in I. Alcib.*

xxxiii. Ἀρχαῖς γὰρ τρισὶ ταῖς δὲ λάβοις δουλέειν ἅπαντα.
For you may conceive that all things serve these three principles.

T. *Dam. de Prin.*

xxxiv. Ἐκ * τῶνδὲ βέει τριάδος θέμας πρὸ τῆς οὐσης,
Οὐ πρώτης, ἀλλ' οὐ τὰ μετρεῖται.

From these flows the body of the Triad, being pre-existent,
Not the first, but that by which things are measured.

Z. or T. *Anon.*

xxxv. Καὶ ἐφάνησαν ἐν αὐτῇ ἡ τ' ἀρετὴ, καὶ ἡ σοφία.
Καὶ ἡ πολύφρων ἀτρέκεια.

And there appeared in it virtue, and wisdom,
And multiscient truth.

Z. or T. *Anon.*

xxxvi. Παντὶ γὰρ ἐν κόσμῳ λάμπει τριάς, ἧς μονὰς ἀρχει.
For in the whole world shineth a Triad, over which a Monad rules.

T. *Dam. in Parm.*

xxxvii. . . . † Ἱερός πρῶτος δρόμος, ἐν δ' ἀρα μέσῳ
Ἡέριος, τρίτος ἄλλος, ὅς ἐν πυρὶ τὴν χθόνα θάλπει.

The first is the sacred course . . . , but in the middle
Air, the third the other which cherisheth the earth in fire.

Z. or T. *Anon.*

xxxviii. Ἀρδὴν ἐμφυχούσα φάος, πῦρ, αἰθέρα, κόσμους.
Abundantly animating light, fire, ether, worlds.

Z. or T. *Simp. in Phys. 143.*

* Tay.—T7 Fr. Pat.

† Jones proposes *ἡελίου*. Hippocrates uses the same expression of *δρόμος ἡλίου*.

IDEAS *

INTELLIGIBLES, INTELLECTUALS, IYNGES, SYNOCHES, TELE-
TARCHÆ, FOUNTAINS, PRINCIPLES, HECATE
AND DEMONS.

xxxix. Νοῦς πατὴρ ἐβρόίζησε, νόησας ἀκμάδι βουλῇ
Παμμόρφους ἰδέας. πηγῆς δ' ἀπὸ μιᾶς ἀποπτᾶσαι
'Ἐξέδορον. πατὴρθεν γὰρ ἔην βουλή τε τελὸς τε
(Δι' ὃν συνάπτεται τῷ πατρὶ, ἄλλην κατ' ἄλλην
Ζωὴν, ἀπὸ μερίζομένων ὀχετῶν.) †
'Ἄλλ' ἐμερίσθησαν, νοερῶ πυρὶ μοιρηθεῖσαι
Εἰς ἄλλας νοεράς· κόσμῳ γὰρ ἀναξ πολυμόρφῳ
Προὔθηκεν νοερὸν τύπον ἀφθιτον, οὐ κατὰ κόσμον
'Ἰχνος ἐπειγόμενος μορφῆς κατ' ἀ ‡ κόσμος ἐφάνθη,
Παντοίαις ἰδέαις κεχαρισμένος, ὢν μία πηγὴ,
'Ἐξ ἧς βροίζονται μεμερισμένοι ἄλλαι, ἀπλητοι,
'Ρηγνύμεναι κόσμου περὶ σώμασιν, αἱ περὶ κόλπους
Σμερδαλέους, σμήνεσιν ἐοικυῖαι, φορέονται,
Τραποῦσι περ τ' ἀμφὶ παρασχεδὸν ἄλλουδὶς ἄλλη,
'Ἐνοιαὶ νοεραὶ πηγῆς πατρικῆς ἀπὸ, πολὺ
Δραττόμεναι πυρὸς ἀνώτος ἀνοιμήτου χρόνους ἀκμῆ,
'Ἀρχηγόνους ἰδέας πρώτη πατὴρ ἐβλυσε τὰς δε
Αὐτοτελῆς πηγῆ.

The Mind of the Father made a jarring noise, understanding by
unwearied counsel

* The whole of the following division is a system grafted upon the Platonic doctrine of Ideas. It is composed of six different orders, called Triads, or each consisting of three Triads, which have different names in the respective theologies of the Modern Platonists, and of those who assumed the title of Chaldeans. Both regarded the first Cause as the One and the Good; from whom proceeded in succession the three first orders which were all Ineffable and Superessential.

† Taylor omits these two lines, which Fr. Pat. and Stan insert.

‡ *μετα* Tay.

Omniform ideas : which flying out from one fountain
They sprung forth : for from the Father was the will and the
end ;

(By which they are connected with the Father
According to alternate life from several vehicles,)
But they were divided, being by intellectual fire distributed
Into other Intellectuals : For the king previously placed before
the multiform world

An intellectual, incorruptible pattern, the print of whose form
Is promoted through the world, according to which things the
world appeared

Beautified with all-various Ideas ; of which there is one fountain,
From this the others rush forth distributed,
And separated about the bodies of the world, and are borne
Through its vast recesses like swarms
Turning themselves on all sides in every direction,
They are Intellectual conceptions from the paternal fountain,
Partaking abundantly the flower of Fire in the point of restless
time,

But the primary self-perfect fountain of the Father
Poured forth these primogenial ideas.

Z. or T.

Proc. in Parm.

XL. Πολλὰ μὲν δὴ αἶθε ἐπεμβαίνουσι φαινοῖς
Κόσμοις ἐνδράσκουσαι· καὶ ἐν αἷς ἀκρότητες ἔασι
Τρεῖς,

These being many ascend flashingly into the shining worlds
And in them are contained three summits.

T.

Dam. in Parm.

XLI. Φρουροὶ τῶν ἔργων εἰσὶ τοῦ πατρὸς
Καὶ τοῦ ἐνὸς νοῦ τοῦ νοητοῦ.

They are the guardians of the works of the Father
And of the one Mind, the Intelligible.

T.

Proc. in Th. Plat. 205.

XLII.* Πάντα γὰρ ἐστὶ ὁμοῦ ἐν κόσμῳ τῶγε νοητῶ.

All things subsist together in the Intelligible world.

T.

Dam. de Prin.—Tay.

XLIII. Τὸν δὲ νοεῖ πᾶς νοῦς θεὸν, οὐ γὰρ ἄνευ νόος ἐστὶ νοητοῦ,
Καὶ τὸ νοητὸν οὐ νοῦ χωρὶς ὑπάρχει.

But all Intellect understands the deity, for Intellect is not without
the Intelligible,

And the Intelligible does not subsist apart from Intellect.

Z. or T.

Dam.

XLIV. Οὐ γὰρ ἄνευ νόος ἐστὶ νοητοῦ· οὐ χωρὶς ὑπάρχει.

For Intellect is not without the Intelligible : it does not subsist
apart from it.

Z. or T.

Proc. Th. Plat. 172.

XLV. Νῶ μὲν κατέχει τὰ νοητὰ, ψυχὴν δ' ἐπάγει κόσμοις.

By Intellect he contains the Intelligibles, but introduces the Soul
into the worlds.

XLVI. Νῶ μὲν κατέχει τὰ νοητὰ, αἴσθησιν δ' ἐπάγει κόσμοις.

By Intellect he contains the Intelligibles, but introduces Sense into
the worlds.

T.

Proc. in Crat.

XLVII. Σύμβολα γὰρ πατρικὸς νόος ἔσπειρε κατὰ κόσμον,
Ὅς τὰ νοητὰ νοεῖ, καὶ ἄφραστα καλλήϊται.

For the paternal Intellect, which understands Intelligibles,
And adorns things ineffable, has sowed symbols through the world.

T.

Proc. in Crat.

LVIII. Ἀρχὴ πάσης τμήσεως ἦθε ἡ τάξις.

This order is the beginning of all section.

T.

Dam. de Prin.

* I. The first Order is the *Intelligible Triad* of the Platonists, but Psellus says it was venerated among the Chaldeans as a *certain Paternal Profundity*, containing three triads, each consisting of Father, Power and Intellect.

XLIX. Ἡ νοητὴ πάσης τμήσεως ἄρχει.*

The Intelligible is the principle of all section.

T.

Dam. de Prin.

L. Τροφή δὲ τῷ νοῦντι τὸ νοητόν.

The Intelligible is food to that which understands.

T.

Dam. de Prin.

LI. Τὰ λόγια περὶ τῶν ταξέων πρὸ τοῦ Οὐρανοῦ ὡς ἀφθέρκτον
ἐνεδείξατο, καὶ προσέδηκε

Σίγ' ἔχει μυστά.

The oracles concerning the orders exhibits it prior to Heaven as ineffable, and add—

It has mystic silence.

T.

Proc. in Crat.—Tay.

LII. Θόας τὰς νοητὰς αἰτίας τὸ λόγιον κάλει, καὶ προϊούσας ἀπὸ
τοῦ πατρὸς θεῶν ἐπ' αὐτόν.

The oracle calls the Intelligible causes Swift, and asserts that proceeding from the Father, they run to him.

T.

Proc. in Crat.—Tay.

LIII. † Τὰ μὲν ἐστὶ νοερά καὶ νοητά, ὅσα νοῦντα νοεῖται.

Those natures are both Intellectual and Intelligible, which, themselves possessing intellection, are the objects of intelligence to others.

T.

Proc. Th. Plat. 179.

LIV. Νοούμεναι ἰγγες πατρὸς ἐν νοέουσι καὶ αὐταὶ
Βουλαῖς ἀφθέρκτοισι κινούμεναι ὥστε νοῆσαι.

The intelligible Iynges themselves understand from the Father; By ineffable counsels being moved so as to understand.

Z.

Psell. 41.—Plet. 31.

* ἄγι: Fr. Patr.

† II. The second order of the Platonists was the *Intelligible and at the same time Intellectual Triad*. Among the Chaldæans it consisted of the *Iynges, Synoches and Teletarchæ*.

LV. Ὅτι ἐργάτις, ὅτι ἐκδότις ἐστὶ πυρὸς Ζαηφόρου.

Ὅτι καὶ τὸ ζωογόνον πληροῖ τῆς Ἐκάτης κόλπων.

Καὶ ἐπιβρεῖ τοῖς Συνοχεῦσιν ἀλκίην ζῆδαιρον πυρὸς
Μέγα δυναμένοιο.

Because it is the operator, because it is the giver of life-bearing fire.

Because it fills the life-producing bosom of Hecate.

And it instils into the Synoches the enlivening strength of Fire Endued with mighty power.

T.

Proc. in Tim. 128.

LVI. Φρουρεῖν αὐτῶν πρηστήρησιν εἰς ἀκρότητα ἔδωκεν.

Ἐγκεράσας ἀλκίης ἴδιον μένος ἐν Συνοχεῦσιν.

He gave to his own whirlwinds to guard the summits,

Mingling the proper force of his own strength in the Synoches.

T.

Dam. de Prin.

LVII. Ἀλλὰ καὶ ὑλαίοις ὅσα δουλεῖται Συνοχεῦσι.

But likewise as many as serve the material Synoches.

T.

LVIII. Οἱ Τελετάρχαι συνείληπται τοῖς Συνοχεῦσι.

The Teletarchs are comprehended in the Synoches.

T.

Dam. de Prin.

LIX. Ῥεῖη τοι νοεῶν μακάρων πηγὴ τε ροὴ τε,

Πάντων γὰρ πρώτη δυνάμεις κόλποισιν ἀφραστοῖς

Δεξαμένη, γενεὴν ἐπὶ πάντων προχέει τροχάουσαν.

Rhea the fountain and river of the blessed Intellectuals

Having first received the powers of all things in her ineffable bosom

Pours forth perpetual generation upon every thing.

T.

Proc. in Crat.—Tay.

† III. The *Intellectual Triad* of later Platonists corresponds with the *Fountains or Fontal Fathers* of the Chaldæans.

LX. "Ἐστὶ γὰρ πέρας τοῦ πατρικοῦ βιθοῦ*, καὶ πηγὴ τῶν νοερῶν.
For it is the bound of the paternal depth, and the fountain of the
Intellectuals.

T. *Dam. de Prin.*

LXI. . . . "Ἐστὶ γὰρ ἀλλοῆς
'Αμφιφραοῦς δύναμις, νοεραῖς στράπτουσα τομαῖσι.
. . . . For he is a power
Of circumlucid strength, glittering with Intellectual sections.

T. *Dam.*

LXII. Νοεραῖς ἀστράπτει τομαῖς, ἔρωτος δ' ἐνεπλήσσε τὰ πάντα.
He glitters with Intellectual sections, but has filled all things
with love.

T. *Dam.*

LXIII. Τοῖς δὲ πυρὸς νοεροῦ νοεραῖς πρηστηῖρσιν ἅπαντα
Εἴκαθε δουλέοντα, πατρὸς πειθηνίδι βουλή.
To the Intellectual whirlwinds of Intellectual fire all things
Are subservient, through the persuasive counsel of the Father.

T. *Proc. in Parm.*

LXIV. Ὡ πῶς ἔχει κόσμος νοερός ἀνοχῆας ἀκαμπεῖς.
Oh how the world has inflexible Intellectual rulers.

LXV. Μέσον τῶν πατέρων Ἐκάτης † κέντρον φρεῖται.
The centre of Hecate corresponds with that of the fathers.

T.

LXVI. Ἐξ αὐτοῦ γὰρ πάντες ‡ ἐκθρόσκιονσι ἀμείλικτοι τε κερανοὶ,
Καὶ πρηστηροδύχοι κόλποι παμφεγγέος ἀλλοῆς
Πατρογενεῖς Ἐκάτης* καὶ ἰπέζωνος πυρὸς ἄνθος
'Ἦδε κραταῖον πνεῦμα πόλων πυρίων ἐπέκεινα.
From him leap forth all implacable thunders,

* Βαθοῦ. Fr. P. † ἰκάστης. Fr. P. ‡ Tay. omits ἐξ and πάντες.

And the whirlwind receiving bosoms of the all-splendid strength
Of the Father-begotten Hecate; and he who begirds the flower
of fire

And the strong spirit of the poles, all fiery beyond.

T. *Proc. in Crat.*

LXVII. Πηγαῖον ἄλλον, ὅς τὸν ἐμπύριον κόσμον ἄγει.
Another fontal, which leads the empyreal world.

Z. or T. *Proc. in Tim.*

LXVIII. Καὶ πηγὴ πηγῶν, καὶ πέρας πηγῶν ἀπασῶν.
The fountain of fountains, and the boundary of all fountains.

T. *Dam. de Prin.*

LXIX. Ὑπὸ δύο νόων ἡ ζωογόνος πηγὴ περιέχεται ψυχῶν.
Under two minds the life-generating fountain of souls is com-

prehended.

T. *Dam. de Prin.*

LXX. Ὑποκειται αὐταῖς ἀρχικὸς ἀλλῶν*.
Beneath them lies the principal of the immaterials.

Z. or T. *Dam. in Parm.*

LXXI. Πατρογενὲς φάος, παλὸν γὰρ μόνος, ἐκ πατρὸς ἀλλοῆς
Δρεψάμενος νόου ἄνθος, ἔχει τῷ † νοεῖν πατρικὸν νόον
'Ἐνδιδῶναι πάσαις πηγαῖς τε καὶ ἀρχαῖς,

* The last of the Intellectual Triad was the Demiurgus, from whom proceeded the Effable and Essential orders including all sorts of Dæmons. They are according to the respective systems—

OF THE PLATONISTS.	OF THE CHALDEANS.
IV. The Supermundane.	IV. The Principles.
V. The Liberated.	V. The Azonic.
VI. The Mundane.	VI. The Zonic.

The Demiurgus was the fabricator of the world, and held the same relative position to the three succeeding essential orders as did the first cause to the three preceding or supersensual orders.

† Qy. τὸ.—I have so translated it.

Καὶ τὸ νοεῖν, αἰεὶ τε μένειν ἀόκνη στροφάλιγγι.

Father-begotten light, for he alone having gathered from the strength of the Father

The flower of mind has the power of understanding, the paternal mind;

To instil into all fountains and principles the power

Of understanding, and of always remaining in a ceaseless revolution.

T.

Proc. in Tim. 242.

LXXII. Πάσας πηγὰς τε καὶ ἀρχὰς

Δινεῖν αἰεὶ τε μένειν ἀόκνη στροφάλιγγι.

All fountains and principles whirl round,

And always remain in a ceaseless revolution.

Z. or T.

Proc. in Parm.

LXXIII. Ἀρχὰς, αἱ πατρὸς ἔργα νοήσαισι νοητὰ

Αἰσθητοῖς ἔργοις, καὶ σώμασιν ἀμφεκάλυφεν.

Διαπύρβμιοι ἐστῶτες φάναι τῷ πατρὶ καὶ τῇ ἔλθῃ.

Καὶ τὰ ἐμφανῆ, μιμήματα τῶν ἀφανῶν ἐργαζόμενοι.

Καὶ τ' ἀφανῆ εἰς τὴν ἐμφανῆ κοσμοποιῖαν ἐγγραφοντες.

The Principles, which have understood the Intelligible works of the Father

He has clothed in sensible works and bodies,

Being the intermediate links standing to communicate between the Father and Matter,

Rendering apparent the images of unapparent natures,

And inscribing the unapparent in the apparent frame of the world.

Z. or T.

Dam. de Prin.

LXXIV. Ὅτι Ταρτάρου καὶ Γῆς τῆς συζυγούσης τῷ Οὐρανῷ ὁ Τυφὼν,

Ἐχιδνα, ὁ Πύθων, οἶον Χαλδαϊκῆ τις τριάς ἔφορος τῆς ἀτακ-

τοῦς πάσης δημιουργίας.

Typhon, Echidna, and Python, being the progeny of Tartarus and Earth, which is conjoined with Heaven, form as it were a

certain Chaldaic triad, which is the inspector of the whole disordered fabrication.

T.

Olymp in Phæd.—Tay.

LXXV. Ἀπὸ τῶν ἀερίων ἀρχόντων συνφίστανται οἱ ἄλογοι

δαίμονες, διὸ καὶ τὸ λόγιόν φησιν.

Ἡερίων ἐλάττερα κυνῶν χυθονίων τε καὶ ὑγρῶν.

Irrational dæmons derive their subsistence from the ærial rulers, wherefore the oracle says,

Being the charioteer of the ærial, terrestrial, and aquatic dogs.

T.

Olymp in Phæd.—Tay.

LXXVI. Τὸ ἐνδρὸν, ἐπὶ μὲν τῶν θείων, τὴν ἀχωριστὸν ἐπιστασίαν

ἐνδείκνυται τοῦ ὕδατος. διὸ καὶ τὸ λόγιον ὑδροβατῆρας κάλει

τοὺς θεοὺς τούτους.

The aquatic, when applied to divine natures, signifies a government inseparable from water, and hence the oracle calls the aquatic gods water walkers.

T.

Proc. in Tim. 270.—Tay.

LXXVII. Sunt etiam dæmones aquei quos Nereides vocat

Orpheus, in sublimioribus exhalationibus aquæ,

quales sunt in hoc aere nubiloso, quorum corpora

videntur quandoque acutioribus oculis, presertim in

Perside et Africa ut existimat Zoroaster.

There are certain aquatic dæmons whom Orpheus called Nereides in the more elevated exhalations of water such as appear in this cloudy air, whose bodies are sometimes seen, as Zoroaster thinks, by more acute eyes, especially in Persia and Africa.

T.

Fic. de Im. Am. 123.—Tay.

PARTICULAR SOULS.

SOUL, LIFE, MAN.

LXXVIII. Ταῦτα πατὴρ ἐνόησε, βροτὸς δ' οἱ ἐψύχωτο.
These things the Father conceived, and the mortal was animated
for him. T. *Proc. in Tim.* 336.

LXXIX. Κατέθετο γὰρ νοῦν ἐν ψυχῇ, ἐν σώματι δὲ
Ἰμέας ἐγκατέθηκε πατὴρ ἀνδρῶν τε θεῶν τε.
For the Father of gods and men placed the mind in soul,
But in body he placed you.

LXXX. Σύμβολα γὰρ πατρικὸς νόος ἔσπειρε ταῖς ψυχαῖς.
The paternal mind has sowed symbols in the souls.
Z. *Psell.* 26—*Plet.* 6.

LXXXI. Ψυχῶν σπινθήρα δυοὶ κράσαι ἰμονοίαις
Νῶ καὶ πνεύματι θεῶν, ἐφ' οἷς τρίτον ἀγνὸν ἔρωτα,
Συνδαιτικὸν πάντων ἐπιβήτορα σεμνὸν ἔθηκεν.
Having mingled the vital spark from two according substances,
Mind and Divine Spirit, as a third to these he added
Holy Love, the venerable charioteer uniting all things.
Lyd. de Men. 3.—*Tay.*

LXXXII. Τὴν ψυχὴν ἀναπλήσας ἔρωτι βαθεῖ.
Filling the soul with profound love.
Z. or T. *Proc. in Pl. Theol.* 4.

LXXXIII. Ψυχὴ ἢ μερόπων θεὸν ἄγξει πῶς εἰς ἑαυτήν.
Οὐδὲν θνητὸν ἔχουσα ὄλη θεόθεν μεμέθευσται.
Ἄρμονίαν αἰχεῖ γὰρ, ἵφ' ἣ πέλε σῶμα βρότειον.
The Soul of men will in a manner clasp God to herself.
Having nothing mortal she is wholly inebriated from God,
For she glories in the harmony under which the mortal body
exists. Z. *Psell.* 17.—*Plet.* 10.

LXXXIV. Αἱ μὲν ἔβρωμενέστεραι ψυχῶν δι' ἑαυτῶν θεῶνται τὸ ἀληθές,
καὶ εἰσιν εὐρετικώτεραι “σωζόμεναι δι' αὐτῆς ἀλκῆς” ὡς
φησι τὸ λόγιον.

The more powerful souls perceive truth through themselves, and
are of a more inventive nature. “Such souls are saved through
their own strength,” according to the oracle.

T. *Proc. in I. Alc.—Tay.*

LXXXV. Τὸ λόγιόν φησι τὰς ψυχὰς ἀναγόμενας τὸν παιᾶνα ᾄδειν.
The oracle says, ascending souls sing a pæan.

Z. or T. *Olym. in Phæd.—Tay.*

LXXXVI. Ἡ μάλα δὴ κείναι γε μακάριται ἔξοχα πασῶν
Ψυχῶν ποτὶ γαῖαν ἀπ' οὐράνοθεν προχέονται.
Κεῖναι δ' ὄλβιαι τε καὶ οὐ φρατὰ νήματ' ἔχουσαι,
Ὅσσοι ἀπ' αἰγιλήντος, ἀναξ, σέθεν, ἠδὲ καὶ αὐτοῦ
Ἐκ Διὸς ἐξεγένοντο, Μίθου* κρατερῆς ὑπ' ἀνάγκης.

Of all souls those certainly are superlatively blessed
Which are poured forth from heaven to earth;
And they are happy, and have ineffable stamina,
As many as proceed from thy splendid self, O king,
Or from Jove himself, under the strong necessity of Mithus.
Z. or T. *Synes de Insom.* 153.

LXXXVII. Βίη ὅτι σῶμα λυπόντων ψυχῶν καθαρόταται.
The souls of those who quit the body violently are most pure.
Z. *Psel.* 27.

LXXXVIII. Ψυχῆς ἔξωσπῆρες ἀνάπνοοι, εὐλυτοὶ εἰσί.
The ungirders of the soul, which give her breathing, are easy to
be loosed.
Z. *Psel.* 32.—*Plet.* 8.

LXXXIX. Καὶ γὰρ τήνδε ψυχὴν ἴδης ἀποκαταστάσαν,
Ἄλλ' ἄλλην ἐνίησι πατὴρ, ἐναριθμίον εἶναι.
For tho' you see this soul manumitted
The Father sends another, that the number may be complete.
Z. or T.

* μίτου Fr. Pat.

xc. Νοήσασαι τὰ ἔργα τοῦ πατρὸς
Μοίρης εἰμαρμένης τὸ πτερόν φεύγουσιν ἀναιδές·
'Εν δὲ θεῷ κείνται πυρσούς ἔλκουσαι ἀιμαίους,
'Εκ πατρίθεν κατιόντες ἀφ' ὧν ψυχῆ κατιόντων
'Εμπυρίων δρέπεται καρπῶν, ψυχότροφον ἄνθος.
. Understanding the works of the Father
They avoid the shameless wing of fate ;
They are placed in God, drawing strong torches,
Descending from the Father, from which, as they descend, the
soul
Gathers of the empyreal fruits the soul-nourishing flower.
Z. or T. *Proc in Tim. 321.*

xcI. Τὸ γε τοι πνεῦμα τοῦτο τὸ ψυκικόν, ὃ καὶ πνευματικὴν
ψυχὴν προσηγήρευσαν οἱ εὐδαίμονες, καὶ θεὸς καὶ δαίμων
παντοδαπός, καὶ εἰδῶλον γίνεταί, καὶ τὰς ποίνας ἐν τούτῳ
τίνει ψυχῇ. Χρησμοί τε γὰρ ὁμοφώνουσι περὶ αὐτοῦ, ταῖς
ἄναρ φαντασίαις τὴν ἐκεῖ διεξαγωγὴν τῆς ψυχῆς προσεικά-
ζοντες.

This animastic spirit, which blessed men have called the pneu-
matic soul, becomes a god, an all-various daemon, and an image,
and the soul in this suffers her punishments. The oracles, too,
accord with this account : for they assimilate the employment of
the soul in Hades to the delusive visions of a dream.

Z. or T. *Synes. de Insom. p. 139.—Tay.*

xcII. Ἄλλην κατ' ἄλλην ζωὴν, ἀπὸ μεριζομένων ὀχετῶν.
'Ανωθεν διήκοντος ἐπὶ τὸ κατ' ἄντικρυ
Διὰ τοῦ κέντρου τῆς γῆς, καὶ* σπέμπτον μέσον, ἄλλον
Πυρίχρον, ἔνθα κάτεισι μέχρι ὑλαίων ὀχετῶν
Ζωηφόρον πῦρ.

One life with another, from the distributed channels.
Passing from above through the opposite part
Through the centre of the earth ; and the fifth the middle,

* Taylor gives only these two last lines from Proc. in Tim. 172.

Another fiery channel, where the life-beaming fire descends
As far as the material channels.
Z. or T.

xcIII. Ζωῆς τὸ ὑγρὸν σύμβολον' διὸ καὶ τότε μὲν λιβάδα καλοῦσιν
αὐτὴν τῆς ὀλῆς ζωογονίας, τότε δὲ πηγὴν τινα, καὶ Πλάτων
καὶ πρὸ Πλάτωνος οἱ θεοί.

Moisture is a symbol of life ; hence Plato, and the gods before
Plato, call it (the soul) ; at one time the liquid of the whole of
vivification, and at another time a certain fountain of it.

Z. *Proc. in Tim. 318.—Tay.*

xcIV. Ὡ τολμηρᾶς ἐκ* φύσεως, ἄνθρωπε, τέχνασμα.

O man, of a daring nature, thou subtle production.

Z. *Psel. 12.—Plet. 21.*

xcV. Σὺν γὰρ ἀγγεῖον θῆρες χθονὸς οἰκήσουσι.

For thy vessel the beasts of the earth shall inhabit.

Z. *Psel. 36.—Plet. 7.*

xcVI. Cum anima currat semper, certo temporis spatio
transit omnia, quibus peractis, cogitur recurrere
paulatim per omnia denuo, atque eandem in mundo
telam generationis retexere, ut placuit Zoroastri,
qui iisdem aliquando causis omnino redeuntibus,
eosdem similiter effectuo reverti putat.

Since the soul perpetually runs and passes through all things
in a certain space of time, which being performed, it is presently
compelled to run back again through all things and unfold the
same web of generation in the world, according to Zoroaster, who
thinks that as often as the same causes return, the same effects
will in like manner be returned.

Z. *Ficin de Im. An. 129.—Tay.*

xcVII. Voluit Zoroaster æthereum animæ indumentum in
nobis assidue volvi.

* τολμηρότατης Psel.—Fr. Patr.

According to Zoroaster, in us the ethereal vestment of the soul perpetually revolves.

Z. *Ficin de Im. An. 131.—Tay.*

xcviii. Qui autem a Deo traditi sermones fontem per se laudant omnis animæ empyreas, id est empyrealis, ætherealis, materialis: et hunc sejungunt ex totâ Zoogonotheâ, a quâ et totum fatum suspendentes duas faciunt *σειράς*, id est ordines, hanc quidem animalem, hanc autem ut diximus *μοιραϊαν*, id est sortialem, fatalem. Et animam ex alterâ trahentes, quandoque autem fato servire, quando irrationalis facta, dominum permutaverit, pro providentiâ fatum.

The oracles delivered by the gods celebrate the essential fountain of every soul, the empyrean, the ethereal, and the material. This fountain they separate from the whole vivific goddess*; from whom also suspending the whole of fate, they make two series, the one animastic, or belonging to the soul, and the other belonging to Fate. They assert that the soul is derived from the animastic series, but that sometimes it becomes subservient to Fate, when passing into an irrational condition of being, it becomes subject to fate instead of Providence.

Z. or T. *Proc. de Prov. ap. Fabr. VIII. 486.—Tay.*

MATTER.

MATTER, THE WORLD, AND NATURE.

xcix. *Μήτρα συνέχουσα τὰ πάντα.*

The matrix containing all things.

T.

c. *Ὀλοφηνῆς μερισμὸς καὶ ἀμέριστος.*

Wholly division, and indivisible.

* Rhea. Tay.

ci. *Ἐνθεν ἀρδὴν θρόσκει γένεσις πολυποικίλου ἔλης.*

Thence abundantly springs forth the generation of multifarious matter.

T. *Proc. in Tim. 118.*

cii. *Οἱ δὲ τὰ άτομα, καὶ αἰσθητὰ δημιουργοῦσι,
Καὶ σωματοειδῆ, καὶ κατατεταγμένα εἰς ἔλην.*

These frame indivisibles and sensibles,
And corporiforms and things destined to matter.

T. *Dam. de Prin.*

ciii. *Νύμφαι πηγαῖαι, καὶ ἐνδύρια πνεύματα πάντα,
Καὶ χθόνιοι κάλποι τε καὶ ἡέριοι καὶ ἔπανγοι,
Μηναῖοι πάσης ἐπιβήτορες ἧδ' ἐπίβηται
Ἐτλης οὐρανιας τε καὶ ἀστερίας, καὶ ἀβύσσων.*

The fontal nymphs, and all the aquatic spirits,
And the terrestrial, aerial, and glittering recesses,
Are the lunar riders and rulers of all matter,
Of the celestial, the starry, and that which lies in the abysses.

Lyd. p. 32.—Tay.

civ. *Τὸ κακὸν ἀμεννότερον τοῦ μὴ ἄντος ἐστὶν, κατὰ τὸ λόγιον.*

Evil, according to the oracle, is more frail than nonentity.

Z. or T. *Proc. de Prov.—Tay.*

cv. *Ἐπει μαθησόμεθα, διὰ πάντος τοῦ κόσμου τὴν ἔλην διήκειν,
ὡσπερ καὶ οἱ θεοὶ φασιν.*

We learn that matter pervades the whole world, as the gods also assert.

Z. or T. *Proc. Tim. 142.*

cvi. *Ἄσωμάτα μὲν ἐστὶ τὰ θεῖα πάντα.*

Σώματα δ' ἐν αὐτοῖς ὑμῶν ἕνεκεν ἐνδίδεται.

Μὴ δυναμένως* κατασχέειν ἀσωμάτους τῶν σωμάτων,

Διὰ τὴν σωματικὴν εἰς ἣν ἐνεκεντρίσθητε, φύσιν.

* Δυναμένους Ft. Patr.

All divine natures are incorporeal,
But bodies are bound in them for your sakes.
Bodies not being able to contain incorporeals
By reason of the corporeal nature, in which you are concentrated.
Z. or T. *Proc. in Pl. Polit.* 359.

CVII. Ἔργα νοήσας γὰρ πατρικὸς νόος αὐτογένεθλος,
Πᾶσιν ἐνέσπειρε δεσμὸν περιβριθῆ ἔρωτος,
Ὅφρα τὰ πάντα μένη, χρόνον εἰς ἀπέραντον ἐρῶντα.
Μένη πάσῃ* τὰ πατρὸς νοερώς ὑφασσάμενα φέγγει,
Ὡς ἐν ἔρωτι μένη κόσμου στοιχεῖα θέοντα †.

For the paternal self-begotten mind understanding his works
Sowed in all the fiery bond of love,
That all things might continue loving for an infinite time.
That the connected series of things might intellectually remain
in all the light of the Father,
That the elements of the world might continue their course in love.
T. *Proc. in Tim.* 155.

CVIII. Ὁ ποιητὴς ὃς αὐτουργῶν τεκτῆρατο τὸν κόσμον.
Καὶ τὴν πυρὸς ὄγκος ἔην ἕτερος τὰ δὲ πάντα
Αὐτουργῶν, ἵνα σῶμα τὸ κοσμητικὸν ἐκτελευτηθῆ.
Κόσμος ὧ' ἐκδηλος, καὶ μὴ φαίνεται ὑμενώδης.

The Maker who, self-operating, framed the world,
And there was another mass of fire: all these things
He produced self-operating, that the body of the world might
be conglobed,
That the world might be manifest, and not appear membranous.
Z. or T. *Proc. in Tim.* 154.

CIX. Ἀφομοιοὶ γὰρ ἑαυτὸν, ἐκεῖνος ἐπιγόμενος
Τὸν τύπον περιβαλλέσθαι τῶν εἰδώλων.
For he assimilates himself, professing
To cast around him the form of the images.

* T. — Μητι πασι Fr. Patr.

† μένοντα Fr. Patr.

CX. Νοῦ γὰρ μίμημα πέλει τὸ δὲ τεχθὲν ἔχει τί σώματος.
For it is an imitation of Mind, but that which is fabricated has
something of body.
Z. or T. *Proc. in Tim.* 87.

CXI. Ἄλλὰ δ' οὐνομα σεμνὸν ἀκοιμήτω στροφάλλυγι
Κόσμοις ἐνθρώσκων, κραιπνήν † διὰ πατρὸς ἐνιπήν.
But projecting into the worlds, through the rapid menace of the
Father,
The venerable name with a sleepless revolution.
Z. or T. *Proc. in Crat.*

CXII. Ἀπλῶς δ' οὐν οἱ τῶν στοιχείων αἰθέρες ἐκεῖ.
The ethers of the elements therefore are there.
Z. or T. *Olymp. in Phæd.—Tay.*

CXIII. Τοὺς τύπους τῶν χαρακτήρων, καὶ τῶν ἄλλων θεῶν φασμάτων
ἐν τῷ αἰθέρι φαίνεσθαι, τὰ λόγια λέγουσιν.
The oracles assert, that the impression of characters, and of
other divine visions, appear in the ether.
Z. or T. *Simp. in Phys.* 144.—Tay.

CXIV. Ἐν τούτῳ γὰρ τὰ ἀτύπωτα τυποῦσθαι.
In this the things without figure are figured.
Z. or T. *Simp. in Phys.* 143.

CXV. Τ' ἀβήτητα, καὶ τὰ βήτητα συνθήματα τοῦ κόσμου.
The ineffable and effable impressions of the world.

CXVI. Καὶ ὁ μισοφανὴς κόσμος, καὶ τὰ σκολιὰ βεῖθρα
Ἐφ' ὧν πολλοὶ κατασείρονται ‡.
And the light-hating world, and the winding currents
Under which many are drawn down.
Z. or T. *Proc. in Tim.* 339.

* ἔστιν Tay.

† κραιπνήν Fr. P.

‡ κατασείρονται Fr. Patr.

CXVII. Τὸν ὅλον κόσμον ἐκ πυρὸς, καὶ ὕδατος, καὶ γῆς,
Καὶ παντοτρόφου αἰθέρος ποιεῖ.

He makes the whole world of fire, and water, and earth,
And all-nourishing ether.

Z. or T.

CXVIII. Γῆν δ' ἐν μέσῳ τιθεῖς, ὕδωρ δ' ἐν γαίᾳς κόλποις,
Ἡέρα δ' ἀνωθεν τοῦτων.

Placing earth in the middle, but water in the cavities of the earth,
And air above these.

Z. or T.

CXIX. Πῆξε δὲ καὶ πολλὸν ὕμιλον ἀστέρων ἀπλανῶν.
Μὴ τάσει ἐπιτόνω ποιηρᾷ
Πῆξε δὲ πλάνην οὐκ ἐχούση φέρεσθαι.
Τὸ πῦρ πρὸς τὸ πῦρ ἀναγκάσας.

He fixed a great multitude of innerratic stars,
Not by a laborious and evil tension,
But with a stability void of wandering,
Forcing the fire to the fire.

Z. or T.

Proc. in Tim. 280.

CXX. Ἐπτὰ γὰρ ἐξώγκωσε πατὴρ στερεώματα κόσμων
Τὸν οὐρανὸν κυρτῷ σχήματι περικλιῖσας.

For the Father congregated the seven firmaments of the world,
Circumscribing the heaven with a convex figure.

Z. or T.

Dam. in Parm.

CXXI. Ζῶων καὶ πλανημένων ὑφέστηκεν ἐπτάδα.

He constituted a septenary of erratic animals.

Z. or T.

CXXII. Τὸ ἀτάκτον αὐτῶν εὐτάκτοις ἀνακρέμασας ζώναις.

Suspending their disorder in well-disposed zones.

Z. or T.

CXXIII. Ἐξ αὐτοῦς ἐπέστησεν, ἕβδομον ἡελίου
Μεσεμβολήσας πῦρ.

He made them six in number, and for the seventh
He cast into the midst the fire of the sun.

Z. or T.

Proc. in Tim. 280.

CXXIV. Κέντρον ἀφ' οὗ πάσαι* μεχρὶς ἀν' τυχὸν ἴσαι ἔασι.

The centre from which all (lines) which way so ever are equal.

Z. or T.

Proc. in Euc. 43.

CXXV. Καὶ ταχὺς ἡέλιος περὶ κέντρον, ὅπως ἐθάς, ἔλθη.

And that the swift sun may come as usual about the centre.

Z. or T.

Proc. in Plat. Th. 317.

CXXVI. Κέντρῳ ἐπισπέρχων ἑαυτὸν φωτὸς κελαδόντος.

Eagerly urging itself towards the centre of resounding light.

T.

Proc. in Tim. 236.

CXXVII. Ἡέλιον τε μέγαν, καὶ λαμπρὰν σελήνην.

And the great sun and the bright moon.

CXXVIII. Χαίται γὰρ ἐς ὄξυ πεφυκῶτι φωτὶ βλέπονται.

For his hairs appear like rays of light ending in a sharp point.

T.

Proc. in Pl. Pol. 387.

CXXIX. Ἡλιόκων τε κύκλων, καὶ μηναιῶν καναχισμῶν.
Κολπῶν τε ἡερῶν.

Αἰθρῆς μέλος* ἡελίου τε, καὶ μήνης ὀχετῶν, ἧ τε ἡέρος.

And of the solar circles, and of the lunar clashings,
And of the aerial recesses,

The melody of the ether, and of the sun, and of the passages of
the moon, and of the air.

Z. or T.

Proc. in Tim. 257.

CXXX. Οἱ γε μυστικώτατοι τῶν λόγων, καὶ τὴν ἰλότητα αὐτοῦ τὴν

* Tay. substitutes καὶ πρὸς δ.

† μέρος Tay.

ἐν τοῖς ὑπερκοσμοῖς παραθεδώνασιν. ἐκεῖ γὰρ ὁ ἡλιακὸς κόσ-
μος καὶ τὸ ἕλον φῶς, ὡς αἱ τε Χαλδαίων φήμαι λέγουσι.

The most mystic of discourses inform us, that the wholeness of him (the sun) is in the supermundane orders: for there a solar world and a total light subsist, as the oracles of the Chaldæans affirm.

Z. or T. *Proc. in Tim. 264.—Tay.*

CXXXI. Ὁ ἀληθέστερος ἥλιος συμμετρεῖ τῷ χρόνῳ τὰ πάντα, χρόνου
χρόνος ἂν ἀτέχνως, κατὰ τὴν περὶ αὐτοῦ τῶν θεῶν ὁμφὴν.

The more true sun measures all things by time, being truly a time of time, according to the oracle of the gods concerning it.

Z. or T. *Proc. in Tim. 249.—Tay.*

CXXXII. Ὁ δίσκος ἐπὶ τῆς ἀνάστρου φέρεται, πολὺ τῆς ἀπλανοῦς
ὑψηλότερας. καὶ οὕτω δὲ τῶν μὲν πλανωμένων οὐκ ἔξει τὸ
μέσον, τριῶν δὲ τῶν κόσμων κατὰ τὰς τελεστικὰς ἰποθέσεις.

The disk (of the sun) is carried in the starless much above the innerratic sphere: and hence he is not in the middle of the planets but of the three worlds, according to the telestic hypotheses.

Z. or T. *Jul. Orat. V. 334.—Tay.*

CXXXIII. Πῦρ πυρὸς ἐξοχέτευμα,

Καὶ πυρὸς ταμίαις.

(The sun is a)* fire, the channel of fire, and the dispenser of fire.

Z. or T. *Proc. in Tim. 141.*

CXXXIV. † Ἐνθα Κρόνος.

Ἡέλιος πάρεδρος ἐπισκοπέων πόλον ἄγνον.

Hence Cronus.

The sun assessor beholding the pure pole.

CXXXV. Αἰθερίας τε δρόμος καὶ μήνης ἀπλετος ὄρμη,

Ἡέριοι τε βοαί.

* Tay. inserts.

† Taylor omits this and the two following.

The ethereal course and the vast motion of the moon

And the aerial fluxes,

Z. or T. *Proc. in Tim. 257.*

CXXXVI. Αἰθήρ, ἥλιε, πνεῦμα σελήνης, ἀέρος ἄγιοι.

Oh ether, sun, spirit of the moon, leaders of the air.

Z. or T. *Proc. in Tim. 257.*

CXXXVII. Καὶ πλατὺς ἀήρ, μηναιῖός τε δρόμος, καὶ πολὸς ἡελίοιο.

And the wide air, and the lunar course, and the pole of the sun.

Z. or T. *Proc. in Tim. 257.*

CXXXVIII. Τίκτει γὰρ ἡ θεὰ ἡελίον τε μέγαν καὶ λαμπρὰν σελήνην.

For the goddess brings forth the great sun and the bright moon.

CXXXIX. Συλλέγει αὐτὸ, λαμβάνουσα αἰθρῆς μέλος*,

Ἡελίου τε, σελήνης τε, καὶ ὅσα ἕρι συνέχονται.

She collects it, receiving the melody of the ether,

And of the sun, and of the moon, and of whatsoever things are contained in the air.

CXL. Ἄρχει δ' αὖ φύσις ἀκαμάτη κόσμων τε καὶ ἔργων

Οὐρανόσ ᾠφρα θεεὶ δρόμον ἀΐδιον κατασύρων.

Καὶ ὅπως ἂν αἱ ἄλλαι περίοδοι πληρῶνται ἡλίου, σελήνης, ὄρων,
νοκτὸς, ἡμέρας.

Unwearied nature rules over the worlds and works,

That heaven-drawing downward might run an eternal course,

And that the other periods of the sun, moon, seasons, night, and

day, might be accomplished.

Z. or T. *Proc. in Tim. 4. & 323.—Tay.*

CXLI. Νώτοις δ' ἀμφὶ θεᾶς φύσις ἀπλετος ἠώρηται.

Immense nature is exalted about the shoulders of the goddess.

T. *Proc. in Tim. 4.*

* μερος Tay.

CXLII. Τῶν Βαβυλωνίων οἱ δοκιμώτατοι, καὶ Ὀστάνης, καὶ Ζωροάστρης, ἀγέλας κυριῶς καλοῦσι τὰς ἀστρμικὰς σφαίρας. Ἦτοι παρ' ὅσον τελείως ἄγονται περὶ τὸ κέντρον μόναι παρὰ τὰ σωματικὰ μεγέθη· ἢ ἀπὸ τοῦ σύνδεσμοι πῶς καὶ συνάγωγαι χρηματίζειν δογματίζεσθαι παρ' αὐτῶν τῶν φυσικῶν λόγων, ἃς ἀγέουσι κατὰ τὰ αὐτὰ καλοῦσιν ἐν τοῖς ἱεροῖς λόγοις· κατὰ παρέμπτωσιν δὲ τοῦ γάμμα, ἀγγέλους. Διὸ καὶ τοὺς καθ' ἑκάστην τούτων ἀγγέλων ἐξάρχοντας ἄστερας, καὶ δαίμονας ὁμοίους ἀγγέλους, καὶ ἀρχαγγέλους προσγορεύεσθαι, οἷπερ, εἰσὶν ἑπτὰ τὸν ἀριθμῶν.

The most celebrated of the Babylonians, together with Ostanēs and Zoroaster, very properly call the starry spheres *herds*; whether because these alone among corporeal magnitudes, are perfectly carried about a centre, or in conformity to the oracles, because they are considered by them as in a certain respect the bonds and collectors of physical reasons, which they likewise call in their sacred discourses herds, and by the insertion of a *gamma*, angels. Wherefore the stars which preside over each of these herds are considered demons similar to the angels, and are called archangels: and they are seven in number.

Z. *Anon. in Theologumenis Arithmeticiis.*—*Tay.*

CXLIII. Congruitates materialium formarum ad rationes animæ mundi, Zoroaster divinas illices appellavit. Zoroaster calls the congruities of material forms to the reasons of the soul of the world, divine allurements.

Z. *Fic. de vit. cæl. comp.* 519.—*Tay.*

MAGICAL AND PHILOSOPHICAL PRECEPTS.

CXLIV. Μὴ τὰ πελώρια μέτρα γαίης ὑπὸ σὴν φρένα βάλλον
 Οὐ γὰρ ἀληθείης φυτὸν ἐνὶ χθονί.
 Μῆτε μέτρηι μέτρα ἡλίου κανόνας συναθροίσας
 Ἄιδιφ βουλῆ φέρεται πατρὸς οἰχ' ἔνεκεν σοῦ.
 Μήνης ρυῖζον ἕασον αἰεὶ τρέχει ἔργῳ ἀνάγκης.

Ἄστέριον προπόρευμα, σέθεν χάριν οὐκ ἐλοχεύθη.
 Αἰθριος ὄρνιθων ταρσὸς πλατὺς οὐ ποτ' ἀληθής,
 Οὐ δύσιον σπλάγγων τε, τομαί· τὰδ' ἀθύρματα πάντα,
 Ἐμπορικῆς ἀπάτης στηρίγματα· φεῦγε σὺ ταῦτα
 Μέλλων εὐσεβίης ἱερὸν παράδεισον ἀνοίγειν.
 Ἐνθ' ἀρετῆ, σοφία τε, καὶ εὐνύμα συνάγονται.

Direct not thy mind to the vast measures of the earth;
 For the plant of truth is not upon ground.
 Nor measure the measures of the sun, collecting rules,
 For he is carried by the eternal will of the father, not for your sake.

Dismiss the impetuous course of the moon; for she runs always
 by the work of necessity.

The progression of the stars was not generated for your sake.

The wide aerial flight of birds is not true,

Nor the dissections of the entrails of victims: they are all mere
 toys,

The basis of mercenary fraud: flee from these

If you would open the sacred paradise of piety

Where virtue, wisdom, and equity, are assembled.

Z.

Psel. 4.

CXLV. Μῆτε κάτω νεύσεις εἰς τὸν μελαναυγέα κόσμον,
 Ὡ βυθὸς αἰὲν ἄπιστος ὑπέστρωται τε καὶ ἄδης
 Ἀμφικνεφῆς ῥυπῶν, εἰδολοχαρῆς, ἀνόητος,
 Κρημνώδης, σκολιδῶν, παρὸν βάθος, αἰὲν ἐλλίσσαν,
 Ἄει νυμφεῖον ἀφανὲς δέμας, ἄργον ἄπνευμον.

Stoop not down to the darkly-splendid world;

In which continually lies a faithless depth, and Hades

Cloudy, squalid, delighting in images unintelligible,

Precipitous, winding, a blind profundity always rolling,

Always espousing an opacous, idle, breathless body.

Z. or T.

Synes de Insom. 140.

CXLVI. Μῆτε κάτω νεύσεις, κρημνὸς κατὰ γῆς ὑπόκειται.
 Ἐπταπόρου σύρων κατὰ βαθυμίδος· ἦν ὑπὸ δεινῆς
 Ἀνάγκης θρόνος ἐστί.

Stoop not down, for a precipice lies below the earth,
Drawing under a descent of seven steps, beneath which
Is the throne of dire necessity.

Z.

Psel. 6.—Plet. 2.

CXLVII. Μῆτε* τὸ † τῆς ὕλης σκύβαλον κρημῶ καταλείψεις
Ἔστι καὶ ‡ εἰδώλῳ μέρης εἰς τόπον ἀμφιφαίντα.

Leave not the dross of matter on a precipice,
For there is a portion for the image in a place ever splendid.

Z.

Psel. 1. 2.—Plet. 14.—Syn. 140.

CXLVIII. Μῆ φύσεως καλέσης αὐτόπτερον ἄγαλμα.

Invoke not the self-conspicuous image of nature.

Z.

Psel. 15.—Plet. 23.

CXLIX. Μῆ φύσιν § ἐμβλέψεις, εἰμαρμένον οὐνομα τῆσδε.

Look not upon nature, for her name is fatal.

Z.

Proc. in Plat. Th. 143.

CL. Οὐ γὰρ χρῆ κείνους σε βλέπειν πρὶν σῶμα τελεσθῆ·
*Οτε τὰς ψυχὰς θέλγοντες αἰετῶν τελετῶν ἀπάγουσι.

It becomes you not to behold them before your body is initiated,
Since by always alluring, they seduce the souls of the initiated.

Z. or T.

Proc. in I. Alcib.

CLI. Μῆ ἐξάξῃς, ἵνα μὴ ἐξιούσα ἔχῃ τι.

Bring her || not forth, lest in departing she retain something.

Z.

Psel. 3.—Plet. 15.

CLII. Μῆ πνεῦμα μολύνῃς μῆτε βαθύνης τὸ ἐπίπεδον.

Defile not the spirit, nor deepen a superficies.

Z.

Psel. 19.—Plet. 13.

* Synes. unites the two, and subjoins ἔχει γὰρ τινα ἐν αὐτῶν μεριδα. For it has
a portion in it.

† Οὐ τῶν Syn.

‡ Ἄλλὰ καὶ Syn.

§ φύσεως Fr. Pat.

|| The soul.—Tay.

CLIII. Μῆ σὺ αὖξανε τὴν εἰμαρμένην.

Enlarge not thy destiny.

Z.

Psel. 37.—Plet. 4.

CLIV. Οὐδὲ ὑπερβάθμιον πόδα ρίπτων, κατὰ τὸ λόγιον εἰς τὴν θεοσεβείαν.
Not hurling, according to the oracle, a transcendent foot towards
piety.

Z. or T.

Dam. in vit. Isidori ap. Suid.—Tay.

CLV. Ὀνόματα βάρβαρα μηποτ' ἀλλάξῃς,
Εἰσὶ γὰρ ὀνόματα παρ' ἐκάστοις θεόδοτα
Δύναμιν ἐν τελεταῖς ἄβητον ἔχοντα.

Never change barbarous names,

For there are names in every nation given from God,

Having unspeakable efficacy in the mysteries.

Z. or T.

Psel. 7.—Niceph.

CLVI. Nec exeas cum transeat lictor.

Go not out when the lictor passes by.

Z.

Pic. Concl.—Tay.

CLVII. Ἐλπίς τρεφέτω σε πυρίσχος ἀγγελικῶ ἐνὶ χάρρῳ.

Let fiery hope nourish you in the angelic region.

Z. or T.

Olym. in Phæd.—Proc. in Alcib.

CLVIII. Ἡ πυριθαλπῆς ἔννοια πρωτίστην ἔχει τάξιμ.

Τῶ πυρὶ γὰρ βροτὸς ἐμπελάσας θέσθεν φάσις ἔξει.

Δηθύνοντι γὰρ βροτῶ κραιπνὸὶ μάκαρες τελέθουσι.

The fire-glowing conception has the first rank,

For the mortal who approaches the fire shall have light from God,

For to the persevering mortal, the blessed immortals are swift.

Z. or T.

Proc. in Tim. 65.

CLIX. Παρακελεύονται οἱ θεοὶ

Νοεῖν μορφὴν φῶτος προτέθεισαν.

The Gods exhort us

To understand the preceding form of light.

Z. or T.

Proc. in Crat.—Tay.

CLX. Χρῆ σε σπεύδειν πρὸς τὸ φάος καὶ πατρὸς ἀγίας,
"Εὐθεν ἐπέμφθη σοὶ ψυχῇ, πολλὴν ἐσσαμένη νοῦν.

It becomes you to hasten to the light and the rays of the Father,
From whence was sent to you a soul endued with much mind.

Z.

Psel. 33.—Plet. 6.

CLXI. Ζήτησον παραδείσον.

Seek paradise.

Z.

Psel. 20.—Plet. 12.

CLXII. Μάνθανε τὸ νοητὸν, ἐπεὶ νόου ἔξω ὑπάρχει.

Learn the Intelligible, for it subsists beyond the mind.

Z.

Psel. 41.—Plet. 27.

CLXIII. "Εστὶ γὰρ τὶ νοητὸν, ὃ χρῆ σε νοεῖν νόου ἄνθει.

There is a certain Intelligible which it becomes you to understand
with the flower of Mind.

Z.

Psel. 31.—Plet. 28.

CLXIV. 'Αλλ' οὐκ εἰσδέχεται κείνης τὸ θέλειν πατρικὸς νοῦς,

Μέχρις ἂν ἐξέλθῃ λήθης, καὶ ῥήμα λαλήσῃ

Μνήμην ἐνθεμένη* πατρικοῦ συνθήματος ἀγνοῦ.

But the paternal mind receives not her † will

Until she has gone out of oblivion, and pronounce the word,

Assuming the memory of the pure paternal symbol.

Z.

Psel. 39.—Plet. 5.

CLXV. Τοῖς δὲ διδακτὸν ἔδωκε φάους γνώρισμα λαβέσθαι.

Τοῖς δὲ ὑπνώοντας εἴς ἐνεκάρπισεν ἀληθῆς.

* εἰσαγεμένη Fr. Pat.

† The soul.—Tay.

To these he gave the ability of receiving the knowledge of light;
Those that were asleep he made fruitful from his own strength.

Z. or T.

Syn. de Insom. 135.

CLXVI. *Οὐ δὴ χρῆ σφοδρότητι νοεῖν τὸ νοητὸν ἐκεῖνο.

'Αλλὰ νόου ταναοῦ ταναῆ φλογὶ πάντα μετρούσῃ,

Πλήν τὸ νοητὸν ἐκεῖνο. Χρῆ † δὴ τοῦτο νοῆσαι.

"Η γὰρ ἐπεγκλίνας σου νοῦν, κφεῖνο νοήσεις

Οὐκ ἀτενώς. ‡ 'Αλλ' ἀγρὸν ἐπίστροφον ἕμμα φέροντα,

Σῆς ψυχῆς τεῖναι κενεὸν νόον εἰς τὸ νοητὸν,

"Οφρα μάθῃς τὸ νοητὸν.

'Επεὶ ἔξω νόου ὑπάρχει.

It is not proper to understand that Intelligible with vehemence,
But with the extended flame of an extended mind measuring all
things

Except that Intelligible. But it is requisite to understand this:
For if you incline your mind you will understand it
Not earnestly, but it becomes you to bring with you a pure and
inquiring eye,

To extend the void mind of your soul to the Intelligible,

That you may learn the Intelligible,

Because it subsists beyond mind.

T.

Dam.

CLXVII. 'Ως τὶ νοῶν, οὐ κείνον νοήσεις.

You will not understand it, as when understanding some par-
ticular thing.

T.

Dam.

CLXVIII. Οἱ τὸν ὑπερκόσμον πατρικὸν βυθὸν ἴστε νοῶντες.

You, who understand, know the supermundane paternal depth.

Z. or T.

Dam.

* Patr. joins this with the preceding.

† χρῆω Fr. Patr.

‡ ἀκτενώς Fr. Patr.

CLXIX. Οὐ γὰρ ἔστιν ἐφικτὰ τὰ θεῖα βρότοις τοῖς σῶμα νοῦσιν,
Καὶ ὅσοι γήμνητες ἀνὰ σπεύδουσι πρὸς ἕλκος.

Things divine are not attainable by mortals who understand body,
But only as many as are lightly armed arrive at the summit.

Z. or T. *Proc. in Crat.—Tay.*

CLXX. Ἐσσαμένον πάντευχον ἀλικὴν φωτὸς κελάδοντος,
Ἄλικῃ τριγλίχῳ νόον ψυχῆν θ' ὀπίσταντα
Παντοῖαδος* σύνθημα βάλλειν φρενὶ μηδ' ἐπιφοιτᾶν
Ἐμπυρίοις σποράδην ἄχετοῖς, ἀλλὰ στιβαρηδόν.

Having put on the complete-armed vigour of resounding light,
With triple strength fortifying the soul and the mind,
He must put into the mind the symbol of variety, and not walk
Dispersedly on the empyreal channels, but collectively.

CLXXI. Καὶ γὰρ δὲ πάντευχος, ἐνόπλιος, εἶκε θεῆφι.
For being furnished with every kind of armour, and armed, he is
similar to the goddess.

T. *Proc. in Pl. Th. 324.—Tay.*

CLXXII. Δίξο σὺ ψυχῆς ἄχετον, ὅθεν, ἢ τινὶ τάξει
Σώματι θετεύσας, † ἐπὶ τάξιν ἀφ' ἧς ἐβῆς
Αἰθῆς ἀναστήσεις, ἱερῶ λόγῳ ἔργον ἐνόσας.

Explore the river of the soul, whence, or in what order,
Having become a servant to body, you may again rise
To the order from which you descended, joining works to sacred
reason.

Z. *Psel. 5.—Plet. 1.*

CLXXIII. Πάντοθεν ἀπλάστῳ ψυχῇ πυρὸς ἤνεια τεῖνον.
Every way to the unfashioned soul extend the reins of fire.

Z. *Psel. 11.—Plet. 24.*

* παντοῖον Tay.

† τιθῆσας Fr. Patr.

CLXXIV. Ἡγείσθω ψυχῆς βάθος ἄμβροτον, ὄμματα δ' ἄρδην
Πάντα ἐκπέτασον ἄνω.

Let the immortal depth of your soul lead you,
But earnestly extend your eyes upwards.

Z. *Psel. 11.—Plet. 20.*

CLXXV. Χρῆ δὲ χαλίνωσαι ψυχῆν βρότον ὄντα νοητόν,
Ὅφρα μὴ ἐγκύρησθαι χεῖρονὶ δυσμάρῳ ἀλλὰ σωθῆθαι.

Man, being an intelligible mortal, must bridle his soul,
That she may not incur terrestrial infelicity but be saved.

Lyd. de Men. 2.—Tay.

CLXXVI. Ἐκτείνεις πύρινον νοῦν
Ἔργον ἐπ' εὐσεβείας, βευστόν καὶ σῶμα σώσεις.

If you extend the fiery mind to the work of piety,
You will preserve the fluxible body.

Z. *Psel. 22.—Plet. 16.*

CLXXVII. Ἡ τελεστικὴ ζωὴ διὰ τοῦ θεοῦ πυρὸς ἀφανίζει τὰς ἐκ τῆς
γενέσεως ἀπάσας κηλίδας, ὡς τὸ λόγιον διδάσκει, καὶ πᾶσαν
τὴν ἀλλότριον, ἣν ἐφείλικύσατο τῆς ψυχῆς τὸ πνεῦμα, καὶ
ἀλογιστὸν φύσιν.

The telestic life, through a divine fire, removes all the stains, to-
gether with every foreign and irrational nature, which the spirit
of the soul attracted from generation, as we are taught by the
oracle to believe.

Z. or T. *Procl. in Tim. 331.—Tay.*

CLXXVIII. Τὰ τῶν Θεῶν λόγια φασὶ, ὅτι διὰ τῆς ἀγιστείας οὐχ ἡ ψυχὴ
μόνον, ἀλλὰ καὶ τὰ σώματα βοηθείας πολλῆς καὶ σωτηρίας
ἀξιοῦνται. Σώζεται γὰρ (φησι) καὶ τὸ πικρᾶς ὕλης περι-
βλημα βρότειον. οἱ Θεοὶ ὑπεράνωις παρακελευόμενοι τῶν
Θεουργῶν κατεπαγγέλλονται.

The oracles of the Gods declare, that, through purifying cere-
monies, not the soul only, but bodies themselves become worthy
of receiving much assistance and health: "for (say they) the

mortal vestment of bitter matter will, by this means, be preserved." And this, the Gods, in an exhortatory manner, announce to the most holy of Theurgists.

Z. or T.

Jul. Orat. V. p. 334.—Tay.

CLXXXIX. Φευκτέον, κατὰ τὸ λόγιον,

Τὸ πλῆθος τῶν ἀνθρώπων τῶν ἀγέληδον ἰόντων.

We should flee, according to the oracle,
The multitude of men going in a herd.

Z. or T.

Proc. in I. Alc.—Tay.

CLXXX. Qui se cognoscit, in se omnia cognoscit.

Who knows himself knows all things in himself.

Z.

1 Pic. p. 211.—Tay.

CLXXXI. Responsa sæpe victoriam dant nostris electionibus, et non soli ordini mundalium periodorum: puta quando et dicunt: "Te ipsum videns, verere." Et iterum: "Extra corpus esse te ipsum crede, et es." Et quid oportet dicere, "Ubi et ægritudines voluntarias pullulare nobis aiunt ex tali vitâ nostrâ nascentes."

The oracles often give victory to our own choice, and not to the order alone of the mundane periods. As, for instance, when they say, "On beholding yourself, fear." And, again, "Believe yourself to be above body, and you are." And, still further, when they assert "That our voluntary sorrows germinate in us as the growth of the particular life we lead."

Z. or T.

Proc. de Prov. p. 483.—Tay.

CLXXXII. Ἄλλα ταῦτα ἐν ἀβάτοις σηκοῖς διανοίας ἀνελίττω.

These things I revolve in the recluse temples of my mind.

CLXXXIII. Ὡς γούν φησὶ καὶ τὸ λόγιον, οὐδενὸς ἕνεκεν ἄλλον ἀποστρέφεται θεὸς ἄνδρα, καὶ νέας ἐπιπέμπει ἀτραποὺς ὡς ἔταν ἀτάκτως καὶ πλημμελῶς ἐπὶ τὰ θεῖατα τῶν θεωρημάτων,

ἢ τῶν ἔργων, καὶ τὸ λεγόμενον, ἀμνήτοις στόμασιν, ἢ ἀνίπτοις ποσὶ ποιησόμεθα τὴν ἄνοδον. Τῶν γὰρ οὕτω μετιόντων, ἀτέλεις μὲν εἰσι διαβάσεις, κεναὶ δὲ αἱ ἔρμαι, τυφλαὶ δὲ αἱ ἀτραποί.

As the oracle, therefore, says, "God is never so much turned away from man, and never so much sends him new paths, as when he makes ascent to the most divine of speculations, or works, in a confused or disordered manner, and, as it adds, with unhallowed lips, or unwashed feet. For of those who are thus negligent, the progressions are imperfect, the impulses are vain, and the paths are dark."

Z. or T.

Procl. in Parm.—Tay.

CLXXXIV. Οὐδ' ἔτι πᾶς ἀγαθὸς θεὸς εἰδότες ἀταλάεργοι
Νήψατε.

Not knowing that every god is good, you are fruitlessly vigilant.

Z. or T.

Proc. in Pl. Pol. 355.—Tay.

CLXXXV. Οὐ γὰρ ὑφ' εἰμάρτην* ἀγέλην πίπτουσι Θεουργοί.

Theurgists fall not so as to be ranked among the herd that are in subjection to fate.

Lyd. de Men.—Tay.

CLXXXVI. Θεῖος ὁ τῆς ἐνεάδος ἀριθμὸς ἐκ τριῶν τριάδων πληρούμενος, καὶ τὰς ἀκρότητας τῆς θεολογίας κατὰ τὴν Χαλδαϊκὴν φιλοσοφίαν (ὡς φησὶν ὁ Πορφύριος) ἀποσώζων.

"That the number nine is divine, receiving its completion from three triads, and preserving the summits of theology according to the Chaldaic philosophy, as Porphyry informs us."

Lyd. p. 121.—Tay.

CLXXXVII. Λαῖψ' ἐν λάγοσιν Ἑκάτης ἀρετῆς πέλε πηγὴ*

"Ἐνδον ἔλη μίμουσα, τὸ πάρθενον οὐ προιεῖσα.

In the left sides of Hecate is a fountain of virtue,
Which remains entire within, not sending forth its virginity.

Z.

Psel. 13.—Plet. 9.

* Tay. proposes εἰμαρμένην.

CLXXXVIII. Αὐτοὺς* δὲ χθῶν καταδύρεται † ἐς τέκνα μέχρις·

And the earth bewails them even to their children.

Z. *Psel.* 21.—*Plet.* 3.

CLXXXIX. Αἱ ποῖναι μερόπων ἀγκυραῖαι.

The furies are the constrainers of men.

Z. *Psel.* 25.—*Plet.* 19.

CXC. Ἴνα μὴ βαπτισθεῖσα χθονὸς οἴστοις, καὶ ταῖς τῆς φύσεως ἀνάγκαις (ὡς φησὶ τις τῶν θεῶν) ἀπόληται.

Lest being baptized in the furies of the earth, and in the necessities of nature (as some one of the gods says) it should perish.

Z. or T. *Proc in Theol.* 297.—*Tay.*

CXCI. Ἡ φύσις πείθει εἶναι τοὺς δαίμονας ἀγνοῦς
καὶ τὰ κακῆς ἕλης βλαστήματα χρηστὰ, καὶ ἐσθλά.

Nature persuades us that there are pure demons,
Even the blossoms of evil matter are useful and good.

Z. *Psel.* 16.—*Plet.* 18.

CXCII. Adhuc tres dies sacrificatibis, et non ultra.

As yet three days ye shall sacrifice, and no longer.

Z. *Pic. Concl.*—*Tay.*

CXCIII. Αὐτὸς δ' ἐν πρώτοις ἱερεὺς πυρὸς ἔργα κυβερνῶν,
Κύματι ραίνεσθω παγερῶ βαρυχηῖος ‡ ἄλμυς.

In the first place, the priest, who governs the works of fire,
Must sprinkle with the cold water of the loud-sounding sea.

Z. or T. *Proc. in Crat.*—*Tay.*

CXCIV. Ἐνέργει περὶ τὸν Ἑκατικὸν στρόφαλον.

Energize about the Hecatic Strophalus.

Z. *Psel.* 9.—*Nicep.*

* Ἀεὶ τοῦσδε *Psel.*—Α Α τους δε *Tay.*

† καταδύρεται *Psel.* *Tay.*—κατάρυκται *Fr. Patr.*

‡ βαρύχητος *Al.*—βαρυχέτου *Schæf.*—βαρυχητος *Tay.*

CXCV. Ἦνίκα δ' ἐρχόμενον πρόσγειον δαίμον' ἀθρήσεις,
Θύε λίθον Μνίζουριν ἐπαυδῶν.

When you shall see a terrestrial demon approaching
Exclaim, and sacrifice the stone Mnizurin.

Z. *Psel.* 40.

CXCVI. Πολλάκις ἦν λέξης μοι ἀθρήσης πάντ' ἀχλύοντα,*
Οὐδὲ γὰρ οὐρανόσ κυρτὸς τότε φαίνεται ὄγκος.
Ἄστéρες οὐ λάμπουσι, τὸ μήνης φῶς κεκάλυπται,
Χθῶν οὐχ ἔστηκεν, φλέγεται † τε πάντα κερανοῖς.

If you often invoke me you shall see all things darkening,
For neither does the convex bulk of heaven then appear,
Nor do the stars shine, the light of the moon is hidden,
The earth stands not still, but all things appear in thunders.

Z. *Psel.* 10.—*Plet.* 22.

CXCVII. Ἐκ δ' ἄρα κάλπων
Γαίης θρώσκουσι χθόνιοι κύνες, οὐ ποτ' ἀληθές
Σῆμα ‡ βρότφ ἀνδρὶ δεικνύντες.

. From the cavities
Of the earth leap forth terrestrial dogs,
Shewing no true sign to mortal man.

Z. *Psel.* 23.—*Plet.* 17.

CXCVIII. Πῦρ ἱκελον σκίρτηδον § ἐπ' ἠέρος οἶμα || τιταῖνον,
* Ἡ καὶ πῦρ ἀτύπτωτον, ὅθεν φωνὴν προθέουσιν, ¶
* Ἡ φῶς πλούσιον, ** ἀμφιφανές †† ροιζαῖον, ἐλιχθέν·
Ἄλλὰ καὶ ἵππον ἰδεῖν φωτὸς πλέον ἀστράπτοντα,

* *Lob.*—ἀθρήσεις πάντα λόντα *Tay.* *Fr. Patr.*—πάντη λεκτόν *Plet.*

† βλέπεται *Fr. Patr.* *Tay.*

‡ σῶμα *Fr. Patr.*

§ σκίρτητῆ *Lob.*

|| ἰμα *Lob.*

¶ *Lob* proposes φωνὰ προθέουσιν.

** *Gesn.* and *Tay.* have πλῆσιον.

†† *Tay.*—ἀμφιχρόδην *Lob.*—ἀμφι γόνη *Herman.*—ἀμφιγόνη *Vulg.*

Ἡ καὶ παῖδα θεοῖς νότοις ἐποχοῦμενον ἵππου,
 Ἐμπυρον ἢ χρυσῶ πεπικασμένον, ἢ παλιγγυμον,
 *Ἡ καὶ τοξεύοντα, καὶ ἐστηῶτ' ἐπὶ νότοις.

A similar fire flashingly extending itself into the waves of the air,
 Or even unfigured fire, whence an antecedent voice,
 Or light rich, glittering, resounding, revolved.
 But when you see a horse glittering with light,
 Or a boy, carried on the swift back of a horse,
 Fiery, or clothed in gold, or naked,
 Or shooting with a bow, or standing upon horseback—

Z. or T. *Proc. in Pl. Polit. 380.*

CXCIX. Ἡνίκα βλέψῃς μορφῆς ἄτερ εὐτερον πῦρ,
 Λαμπόμενον σκιρτηδὸν ὅλου κατὰ βενθέα κόσμου,
 Κλύθι πυρὸς φωνήν.

When you behold a sacred fire without form
 Shining flashingly through the depths of the whole world
 Hear the voice of fire.

Z. *Psel. 14.—Plet. 25.*

* τοῖς Fr. Patr.

FRAGMENTS

OF THE

HERMETIC, ORPHIC, PYTHAGOREAN,

AND OTHER

COSMOGONIES AND THEOGONIES.

HERMETIC FRAGMENTS.

FROM THE ANCIENT HERMETIC BOOKS.

ΠΡΟ τῶν ὄντως ὄντων καὶ τῶν ὅλων ἀρχῶν, ἔστι Θεὸς εἷς, πρῶτος καὶ τοῦ πρώτου Θεοῦ καὶ βασιλείως, ἀκίνητος ἐν μονότητι τῆς ἑαυτοῦ ἐνότητος μένων. οὔτε γὰρ νοητὸν αὐτῷ ἐπιπέκεται, οὔτε ἄλλό τι· παράδειγμα δὲ ἴδρυται τοῦ ἀτοπάτορος, αὐτογένου, καὶ μονοπάτορος Θεοῦ, τοῦ ὄντος ἀγαθοῦ. Μείζον γὰρ τι καὶ πρῶτον, καὶ πηγὴ τῶν πάντων, καὶ πύλη τῶν νοουμένων πρώτων εἰδῶν ὄντων· ἀπὸ δὲ τοῦ ἐνὸς τούτου, ὁ ἀυτάρχης Θεὸς ἑαυτὸν ἐξέλαμψε, διὸ καὶ αὐτοπάτωρ καὶ ἀυτάρχης. Ἀρχὴ γὰρ οὗτος καὶ Θεὸς Θεῶν· μονὰς ἐκ τοῦ ἐνὸς, προούσιος καὶ ἀρχὴ τῆς οὐσίας· ἀπ' αὐτοῦ γὰρ ἡ οὐσιότης καὶ ἡ οὐσία· διὸ καὶ νοητάρχης

BEFORE all things that essentially exist, and before the total principles, there is one God, prior to the first God and King, remaining immoveable in the solitude of his unity; for neither is the Intelligible immixed with him, nor any other thing. He is established, the exemplar of the God who is the father of himself, self-begotten, the only father, and who is truly good. For he is something greater, and the first; the fountain of all things, and the root of all primary Intelligible existing forms. But out of this one, the self-ruling God made himself shine forth; wherefore he is the father of himself, and self-ruling: for he is the first principle and God of Gods. He is the monad from the one; before essence, yet the first principle of essence, for from him is entity and essence; on which account

προσαγορεύεται. Αὗται μὲν οὖν εἰσὶν ἀρχαὶ πρῶτα πάντων, αἷ Ἑρμῆς πρὸ τῶν αἰθερίων καὶ ἐμπυρίων Θεῶν προστάττει καὶ τῶν ἐπουρανίων.

Κατ' ἄλλην δὲ τάξιν προστάττει θεὸν τὸν Ἡμήφ,* τῶν ἐπουρανίων θεῶν ἡγούμενον ὃν φησὶν νοῦν εἶναι αὐτὸν ἑαυτὸν νοῦντα, καὶ τὰς νοήσεις εἰς ἑαυτὸν ἐπιστρέφοντα. Τοῦτου δὲ τὸ ἐν ἡμέρας, καὶ ὃ φησὶ πρῶτον μάγευμα προστάττει ὃν καὶ εἰκτὸν ἐπονομάζει· ἐν ᾧ δὴ τὸ πρῶτόν ἐστι νοῦν, καὶ τὸ πρῶτον νοητὸν, ὃ δὴ καὶ διὰ συγγῆς μῆνης θεραπεύεται. Ἐπὶ δὲ τούτοις τῶν ἐμφανῶν δημιουργίας ἄλλοι προσστήκασιν ἡγεμόνες. ὁ γὰρ δημιουργικὸς νοῦς, καὶ τῆς ἀληθείας προστάτης, καὶ σοφίας, ἐρχόμενα μὲν ἐπὶ γένεσιν, καὶ τὴν ἀφανῆ τῶν κεκρυμμένων λόγων διναμιν εἰς φῶς ἄγων, Ἄμων κατὰ τὴν τῶν Αἰγυπτίων γλῶσσαν λέγεται. συντελῶν δὲ ἀψευδῶς ἕκαστα, καὶ τεχνικῶς μετ' ἀληθείας Φιδά· Ἑλληνες δὲ, εἰς Ἡφαιστον μεταλαμβάνουσι τὸν Φιδά, τῷ τεχνικῷ μόνον προσβάλλοντες·

he is celebrated as the chief of the Intelligibles. These are the most ancient principles of all things, which Hermes places first in order, before the ethereal and empyrean gods and the celestial.

But, according to another division, he (Hermes) places the god Emeph* as the ruler of the celestial gods: and says that he is Intellect understanding himself, and converting other intelligences to himself. And before this he places the indivisible One, which he calls the first effigies, and denominates him Eicton; in whom, indeed, is the first Intellect and the first Intelligible: and this One is venerated in silence. Besides these, other rulers are imagined to exist, which govern the fabrication of things apparent: for the demiurgic Intellect, which properly presides over truth and wisdom, when it proceeds to generation and leads forth into light the inapparent power of the secret reasons, is called Amon, according to the Egyptian tongue: and when it perfects all things not deceptively, but artificially according to truth, Phtha; but the Greeks change the word Phtha into Hephæstus, looking only to the artificial: regarded as the producer of good things, it is called

* Generally supposed to be a mistake for Κνήφ, Cneph.

ἀγαθῶν δὲ ποιητικὸς ὢν Ὅσιρις κέκληται· καὶ ἄλλας δι' ἄλλας δυνάμεις τε καὶ ἐνεργείας ἐπανυμίας ἔχει. Ἔστι δὲ οὖν καὶ ἄλλη τις ἡγεμονία παρ' αὐτοῖς τῶν περι γένεσιν ἕλων στοιχείων, καὶ τῶν ἐν αὐτοῖς δυνάμεων, τεττάρων μὲν ἀρσενικῶν, τεττάρων δὲ θηλυκῶν, ἣντινα ἀποπέμουσιν Ἡλίφ. Καὶ ἄλλη τις φύσεως ὅλης τῆς περι γένεσιν ἀρχῆς, ἣντινα Σελήνη διδύοσι. Κατὰ μέρη τε διαλαμβάνοντες τὸν οὐρανὸν εἰς δύο μοίρας, ἢ τετταρας, ἢ δώδεκα, ἢ ἕξ καὶ τριάκοντα, ἢ διπλασίας τούτων, προστάτουσι πλείονας, ἢ ἐλάττονας, πᾶσι δὲ αὐτὸν ὑπερέχοντα αὐτῶν, ἕνα προτιθέασιν. καὶ οὕτως ἀνωθεν ἄχρι τῶν τελευταίων ἢ περι τῶν ἀρχῶν Αἰγυπτίους πραγματεία, ἀφ' ἐνὸς ἀρχεται, καὶ πρῶσειν εἰς πλῆθος τῶν πολλῶν αὐθις ὑφ' ἐνὸς διακυβερνωμένων, καὶ πανταχοῦ τοῦ ἀορίστου φύσεως ἐπικρατουμένης ὑπὸ τινος ἀρισμένου μέτρου, καὶ τῆς ἀνωτάτω ἐνιαίας πάντων αἰτίας. Ἐτλην δὲ παρήγαγεν ὁ Θεὸς ἀπὸ τῆς οὐσιότητος ὑποσχισθείσης ἐλόγητος, ἣν παραλαβὴν ὁ Δημιουργὸς ζωτικὴν οὖσαν, τὰς ἀπλᾶς καὶ ἀπαθεῖς σφαίρας ἀπ' αὐτῆς ἐδημιούργησε. τὸ δὲ

Osiris, and according to its other powers and attributes it has different appellations. There is also, according to them, another certain principle presiding over all the elements in a state of generation, and over the powers inherent in them, four of which are male, and four female; and this principle they attribute to the Sun. There is yet another principle of all nature regarded as the ruler over generation, and this they assign to the Moon. They divide the heavens also into two parts, or into four, or twelve, or thirty-six, or the doubles of these; they attribute to them leaders more or less in number; and over them they place one whom they consider superior to them all. Hence, from the highest to the last, the doctrine of the Egyptians concerning the principles, inculcates the origin of all things from One, with different gradations to the Many; which (the Many) are again held to be under the supreme government of the One: and the nature of the Boundless is considered entirely subservient to the nature of the Bounded and the supreme Unity the cause of all things. And God produced Matter from the materiality of the separated essence, which being of a vivific nature, the Demiurgus took it, and fabricated from it the harmonious and imper turbable spheres: but the dregs of

ἔσχατον αὐτῆς, εἰς τὰ γεννητὰ
καὶ φθαρτὰ σώματά διενέσ-
μῃσε.

it he employed in the fabrication of
generated and perishable bodies.—
Jambl. sect. viii. c. 2. 3.

FROM THE MODERN HERMETIC BOOKS.

Δίξα πάντων ὁ Θεός, καὶ
θεῖον, καὶ φύσις θεῖα. Ἀρχὴ
τῶν ὄντων ὁ Θεός, καὶ ὁ Νούς,
καὶ ἡ φύσις, καὶ ἕλη, καὶ
ἐνεργεία, καὶ ἀνάγκη, καὶ
τέλος, καὶ ἀνανέωσις. Ἦν
γὰρ σκότος ἄπειρον ἐν ἀβύσσῳ,
καὶ ὕδωρ, καὶ πνεῦμα λεπτὸν
νοερὸν δυνάμει, ὄντα ἐν Χάει.
Ἀνείδθη δὴ φῶς ἅγιον, καὶ
ἐπάγη ὑφ' ἑμμοφῆς ὑγρᾶς οὐ-
σίας στοιχείαια.

The glory of all things is God, and
Deity, and divine Nature. The prin-
ciple of all things existing is God,
and the Intellect, and Nature, and
Matter, and Energy, and Fate, and
Conclusion, and Renovation. For
there were boundless Darkness in
the abyss, and water, and a subtle
spirit, intellectual in power, existing
in Chaos. But the holy Light broke
forth, and the elements were pro-
duced from among the sand of a
watery essence.—*Serm. Sac. lib. iii.*

FROM HORAPOLLO.

Δοκεῖ γὰρ αὐτοῖς ὁ κόσμος
συνεστάναι ἐκ τε τοῦ ἀρσε-
νικοῦ καὶ θηλυκοῦ. Ἐπὶ δὲ
τῆς Ἀθηνᾶς τὸν κάμβαρν,
ἐπὶ δὲ Ἡφαίστου τὸν γυπα
γράφουσι. Οὗτοι γὰρ μόνοι
Θεῶν παρ' αὐτοῖς ἀρσενοθήλειες
ὑπάρχουσι.

The world appears to them (the
Egyptians) to consist of a masculine
and feminine nature. And they en-
grave a scarabæus for Athena, and a
vulture for Hephæstus. For these
alone of all the Gods they consider as
both male and female in their nature.

FROM CHÆREMON.

Χαιρήμων μὲν γὰρ καὶ οἱ
ἄλλοι, οὐδ' ἄλλο τι πρὸ τῶν
ὀραμένων κόσμων ἡγοῦνται, ἐν
ἀρχῇ λόγων τιθέμενοι τοὺς
Αἰγυπτίων. οὐδ' ἄλλους θεοὺς
πλὴν τῶν πλανητῶν λεγομένων,
καὶ τῶν συμπληροῦντων τὸν
ζωδιακὸν, καὶ ὅσοι τοῦτοις πα-
ρανατέλλουσι. Τὰς τε εἰς
τοὺς δεκανοὺς τιμᾶς, καὶ τοὺς
λεγομένους κραταιοὺς ἡγέμονας.
ὧν τὰ ὀνόματα ἐν τοῖς ἀλμε-
νιχακοῖς φέρεται, καὶ θερα-
πείαι παθῶν, καὶ ἀνατολαί,
καὶ δύσεις, καὶ μελλόντων ση-
μειώσεις. Ἐώρα γὰρ τοὺς τὸν
ἥλιον δημιουργὸν φαμένους, καὶ
τὰ περὶ τὸν Ὀσίριν καὶ τὴν
Ἴσιν καὶ πάντας τοὺς ἱερατι-
κοὺς μύθους, ἢ εἰς τοὺς ἀστέρας
καὶ τὰς τούτων φάνσεις καὶ
κρύψεις· καὶ ἐπιτολάς ἐλιπ-
τομένους· ἢ εἰς τὰς τῆς σελή-
νης αὐξήσεις καὶ μειώσεις· ἢ
εἰς τὴν τοῦ ἡλίου πορείαν ἢ τό-
γε νυκτερινὸν ἡμισφαιρίον, ἢ τὸ
ἡμερινόν, ἢ τὸν γε ποταμὸν·
καὶ ὅλας πάντα εἰς τὰ φυσικά,
καὶ οὐδὲν εἰς ἀσωμάτους καὶ
ζώστας οὐσίας ἐρμηνεύοντας.
Ὅτι οἱ πλείους καὶ τὸ ἐφ' ἡμῖν
ἐκ τῆς τῶν ἀστέρων ἀνῆψαν

Chæremon and others believe that
nothing existed prior to the sensible
worlds, and they place among the
foremost of such opinions the senti-
ments of the Egyptians, who hold
that there are no other gods than
those which are called the planets,
and the constellations of the Zodiac,
and such as these. They say, also,
that the honours paid to the ten great
gods and those which are called
heroes, whose names appear in the
almanacks, are nothing else than
charms for the cure of evils, and ob-
servations of the risings and settings
of the stars, and prognostications of
future events. For it seems that they
esteem the Sun to be the demiurgus,
and hold that the legends about Osiris
and Isis, and all other their mytho-
logical fables, have reference either
to the stars, their appearances and
occultations, and the periods of their
risings, or to the increase and de-
crease of the moon, or to the cycles of
the sun, or the diurnal and nocturnal
hemispheres, or to the river: in short,
that every thing of the kind relates
merely to physical operations, and
has no connexion or reference what-
ever to incorporeal and living es-
sences properly so called. Most of

κινήσεως, οὐκ οἶδ' ὅπως δεσ-
μοῖς ἀλλήτοις ἀνάγκη, ἣν εἰ-
μαρμένην λέγουσι, πάντα κα-
ταδήσαντες, καὶ πάντα τοῦ-
τοις ἀνάψαντες τοῖς θεοῖς.
οὕτω λυτῆρας τῆς εἰμαρμένης
μόνου, ἔντε ἱεροῖς καὶ ἑοάνοις,
καὶ τοῖς ἄλλοις θεραπεύουσι.

them, also, suppose that some in-
dissoluble connexion exists between
our concerns and the motions of the
stars, by a kind of necessity which
they call Destiny, whereby all sub-
lunary things are connected with
these gods, and depend upon them.
Hence they serve and honour them
with temples and statues and the like,
as the only beings capable of in-
fluencing Destiny.—*Eus. Pr. Evan.*
iii. c. 4.

ORPHIC FRAGMENTS.

FROM ORPHEUS.*

Ζεὺς πρῶτος γένετο· Ζεὺς ὕστατος ἀρχιμέρμιος,
Ζεὺς κεφαλῆ· Ζεὺς μέσσα, Διὸς δ' ἐν πάντα τέτυκται.
Ζεὺς ἄρσην γένετο· Ζεὺς ἀφ' αἵματος † ἐπλετο νύμφη·
Ζεὺς πυθμῆν, ‡ γαίης τε καὶ οὐρανοῦ ἀστερέντος·
(Ζεὺς πνιή πάντων· § Ζεὺς ἀκμάτου πυρὸς ὀρμῆ·
Ζεὺς πόντου βίβρα· Ζεὺς ἥλιος ἦδε σελήνη·)
Ζεὺς βασιλεὺς· Ζεὺς αὐτὸς || ἀπάντων ἀρχιγένεθλος.
"Ἐν κράτος, εἰς δαίμων γένετο, μέγας ἀρχὸς ἀπάντων.
"Ἐν δὲ θέμας βασιλείων, ἐν ᾧ τὰδε πάντα κυλεῖται,
Πῦρ, καὶ ὕδωρ, καὶ γαῖα, καὶ αἰθέρ, νύξ τε καὶ ἡμέρα,
Καὶ Μῆτις πρῶτος γενέτωρ, καὶ "Ἐρως πολυτερπής.
Πάντα γὰρ ἐν μεγάλῳ Ζητὸς τὰδε σώματι κεῖται. ¶
Τοῦ δήτοι κεφαλὴν μὲν ἰδεῖν καὶ καλὰ πρόσωπα.
Οὐρανὸς αἰγλήεις, ὃν χρύσειαι ἀμφίς ἔθειραι,
"Ἀστρων μαρμαρέων περικαλλέες ἠερέζονται.

* Eusebius and Proclus omit the fifth and sixth verses between the paren-
theses. Aristotle places the fourth before the third.

† ἄμβροτος; Aristot. Stob.

‡ λιμή; Stob.

§ Herm. proposes ἀνεμών.

|| ἀρχὸς Aristot.

¶ Proc. has also Ζητὸς δ' ἐν γαστέρι σύβρα πεφόκει.

Ταύρα δ' ἀμφοτέρωδε δύο χρύσεια κέρατα.
 Ἄντολή τε δῦσις τε θεῶν ὄδοι οὐρανόων.
 Ὅμματα δ' ἡέλιός τε, καὶ ἀντίωσα* σελήνη,
 Νῦς δέ γε ἀψευδής, βασιλῆύς ἀφ' ἑδῆτος αἰθέρος.

Zeus is the first. Zeus the thunderer, is the last.
 Zeus is the head. Zeus is the middle, and by Zeus all things
 were fabricated.

Zeus is male, Immortal Zeus is female.
 Zeus is the foundation of the earth and of the starry heaven.
 Zeus is the breath of all things. Zeus is the rushing of inde-
 fatigable fire.

Zeus is the root of the sea: He is the sun and moon.
 Zeus is the king; He is the author of universal life;
 One Power, one Dæmon, the mighty prince of all things:
 One kingly frame, in which this universe revolves,
 Fire and water, earth and ether, night and day,
 And Metis (Counsel) the primeval father, and all-delightful
 Eros (Love).

All these things are united in the vast body of Zeus.
 Would you behold his head and his fair face,
 It is the resplendent heaven, round which his golden locks
 Of glittering stars are beautifully exalted in the air.
 On each side are the two golden taurine horns,
 The risings and settings, the tracks of the celestial gods;
 His eyes the sun and the opposing moon;
 His unfallacious Mind the royal incorruptible Ether.

Eus. Pr. Ev. III.—Proc. Tim.—Aristot. de Mund.

* Heringa proposes ἀνταγωῦσα.

FROM ORPHEUS.

Πρῶτα μὲν ἀρχαίου Χάος μελανήφατον ἕμνον,
 Ὡς ἐπάμειψε φύσεις, ὧς τ' οὐρανὸς ἐς πέρας ἦλθε
 Γῆς τ' εὐρυστέρου γένεσιν, πυθμένα τε θαλάσσης
 Πρεσβύτατόν τε καὶ αὐτοτελεῖ παλύμητιν Ἔρωτα,
 Ὅσσα τ' ἔφυσεν ἅπαντα, διέκρινε δ' ἄλλον ἀπ' ἄλλου.
 Καὶ Κρόνον αἰνολέτην, ὧς τ' ἐς Δία τερπικέρανον
 Ἦλυθεν ἀθανάτων μικάρων βασιλῆύς ἀρχή.

First I sung the obscurity of ancient Chaos,
 How the Elements were ordered, and the Heaven reduced to
 bound;
 And the generation of the wide-bosomed Earth, and the depth
 of the Sea,
 And Eros (Love) the most ancient, self-perfecting, and of mani-
 fold design;
 How he generated all things, and parted them from one another.
 And I have sung of Cronus so miserably undone, and how the
 kingdom

Of the blessed Immortals descended to the thunder-loving Zeus.

Arg. 419.

FROM ORPHEUS.

Ἀρχαίου μὲν πρῶτα Χάους ἀμέγαρτον* ἀνάγκην
 Καὶ Κρόνον, ὃς ἐλάχευσεν ἀπειροσίωσιν ἰφ' ὀλοῖς †
 Αἰθέρα, καὶ διφυῆ περιωπέα, κυδρὸν Ἔρωτα
 Νυκτὸς ἀεργήτης πάτερα κλυτὸν ὄν βα Φάνητα
 Ὅπλιότεροι κἀλέουσι ‡ βροτοὶ, πρῶτος γὰρ ἐφάνθη
 Βριμοῦς τ' εὐδυνάτοιο γονὰς, ἧδ' ἔργα αἰθέρα
 Γηγενέων, οἱ λυγρὸν ἐπ' Οὐρανοῦ ἐστάξαντο

* ἀτέγμαστον ΑΙ.

† ἀπειροσίωσις ὑπὸ κλόποις ΑΙ.

‡ κληῖουσι ΑΙ.

Σπέρμα γυνῆ; τὸ πρόσθεν, ὅθεν γένος ἐξεγένοντο
Θηγῶν, οἱ κατὰ γαῖαν ἀπείριτον αἰὲν ἔασι.

First (I have sung) the vast necessity of ancient Chaos,
And Cronus, who in the boundless tracts brought forth
The Ether, and the splendid and glorious Eros of a two-fold
nature,

The illustrious father of night, existing from eternity,
Whom men call Phanes, for he first appeared.

I have sung the birth of powerful Brimo (Hecate), and the un-
hallowed deeds

Of the earth-born (giants), who showered down from heaven
Their blood, the lamentable seed of generation, from whence
sprung

The race of mortals, who inhabit the boundless earth for ever.

Arg. v. 12.

FROM HESIOD.

"Ἦτοι μὲν πρότιστα Χάος γένετ', αὐτὰρ ἔπειτα
Γαῖ' εὐρύστερνος, πάντων ἔδος ἀσφαλὲς αἰεὶ,
(Ἀθανάτων οἱ ἔχουσι κάρη νιφέντος Ὀλύμπου)
Τάρταρα τ' ἠριέντα μυχῷ χθονὸς εὐρυδείης,
Ἦδ' Ἔρος, ὅς κάλλιστος ἐν ἀθανάτοισι θεοῖσι,
Λυσιμελὴς πάντων τε θεῶν πάντων τ' ἀνδρώπων
Δάμναται ἐν στήθεσσι νόον καὶ ἐπίφρονα βουλὴν.
Ἐκ Χάος δ' Ἐρεβός τε, μέλαινά τε Νὺξ ἐγένοντο.
Νυκτὸς δ' αὖτ' Ἀΐθήρ τε καὶ Ἡμέρη ἐξεγένοντο,
Οὗς τέμε κυσσαμένη, Ἐρέθει φιλότητι μιγεῖσα
Γαῖα δέ τοι πρώτων μὲν ἐγένεατο ἴσον ἑαυτῇ
Οὐρανὸν ἀστεροενδ', ἵνα μιν περὶ πάντα καλύπτει.

Chaos was generated first, and then
The wide-bosomed Earth, the ever stable seat of all
The Immortals that inhabit the snowy peaks of Olympus,
And the dark aerial Tartarus in the depths of the permeable
Earth,

And Eros, the fairest of the immortal Gods,
That relaxes the strength of all, both gods and men,
And subjugates the mind and the sage will in their breasts.
From Chaos were generated Erebus and black Night,
And from Night again were generated Ether and Day,
Whom she brought forth, having conceived from the embrace of
Erebus.

And Earth first produced the starry Heaven equal to herself,
That it might inclose all things around herself.

Theog. v. 116.

FROM ARISTOPHANES.

Χάος ἦν καὶ Νὺξ Ἐρεβός τε μέλας πρώτων καὶ Τάρταρος ἔνυξ·
Γῆ δ' οὐδ' Ἄηρ οὐδ' Οὐρανὸς ἦν Ἐρέβου δ' ἐν ἀπέρισσι κοιλίαις
τίθει πρότιστον * ὑπνέμιον Νὺξ ἢ μελανόπτερος ὠν,
Ἐξ οὗ περιτελλομένης ὄραις ἐβλασταν Ἔρος ὁ ποσειδῶν,
Στίλβων νῶτον πτερύγων χρυσαῖν εἰκὼς ἀνεμῶκεσι δίναις.
Οὗτος δὲ Χάει πτερόντι μιγείσ† νυχίῳ κατὰ Τάρταρον εὐρὸν
Ἐνόσττευσεν γένος ἡμέτερον, καὶ πρώτον ἀνήγαγεν ἐς ‡ φῶς.
Πρότερον δ' οὐκ ἦν γένος ἀθανάτων, πρὶν Ἔρος ἐνέμιξεν § ἅπαντα·
Ξυμμικτυμένων δ' ἐτέρων ἐτέροις γένετ' Οὐρανὸς, Ὀκεανὸς τε,
Καὶ Γῆ, πάντων τε θεῶν μακάρων γένος ἀφθιτων.

First was Chaos and Night, and black Erebus and vast Tartarus;
And there was neither Earth, nor Air, nor Heaven: but in the
boundless bosoms of Erebus,

Night, with her black wings, first produced an aerial egg,
From which, at the completed time, sprang forth the lovely Eros,
Glittering with golden wings upon his back, like the swift whirl-
winds.

But embracing the dark-winged Chaos in the vast Tartarus,

* πρώτων Athenæus.

† eis Suid.

‡ μιχθῆς Suid.

§ συνέμιξεν Suid. Brunck.

He begot our race (the birds), * and first brought us to light.
The race of the Immortals was not, till Eros mingled all things
together ;
But when the elements were mixed one with another, Heaven
was produced, and Ocean,
And Earth, and the imperishable race of all the blessed Gods.

Aristop. Aves. 698.—*Suid.* v. *Chaos*.

FROM ORPHEUS.

Χάος † καὶ μέγα χάσμα πελώριον ἔνθα καὶ ἔνθα.
Chaos and a vast yawning chasm on every side.

Tay.

Μαῖα θεῶν ἑπάτη, Νύξ ἄμβροτε, πῶς τάδε φράζε
Πῶς χρὴ μ' ἀθανάτων ἀρχὴν κρατερόφρονα θεσθαι ;
Αἰθέρι πάντα περίξ ἀφάτῳ λάθε, τῷ δ' ἐνὶ μέσῳ
Οὐρανῷ ‡.—

“Maia, supreme of Gods, Immortal Night, tell me this,
How shall I constitute the magnanimous first principles of the
Immortals?”
“Surround all things with ineffable Ether, and place them
In the mid Heaven.”

Proc. Tim. 63.

ORPHIC HYMN TO PROTOGONUS.

Πρωτογόνον καλέω, διφυῆ, μέγαν, αἰθερόπλαγκτον,
Ἦογονῆ, χρυσεῖσιν ἀγαλλόμενον πτερίγεσσι,
Ταυρωπὸν, § γένεσιν μακάρων θεῶν τ' ἀνθρώπων,

* This cosmogony is delivered by the Birds in the comedy so called, and in
this line they claim the priority of birth before the gods as well as men.

† Lob. suggests Αἰθήρ.

‡ Simplicius has Οὐρανός.

§ Ταυροβόαν Al.

Φῶς τὸ πολύμνηστον, πολυόργιον Ἡρικεπαῖον*
Ἀβήτητον, κρύφιον ροιζήτορα, παμφαῖς ἔρνος.
Ὅσων † ἐς σκοτέεσσαν ἀπημαύρωσας ἐμίχλην
Πάντη διηθεῖς πτερίγων βίπαῖς κατὰ κόσμον,
Λαμπρὸν ἄγων φαῶς ἀγνόν, ἀφ' οὗ σε Φάνητα κικλήσκω
Ἦδὲ Πρίηπον ἄνακτα, καὶ Ἀνταύγην ‡ ἐλίκωπον
Ἄλλὰ μάκαρ πολύμητι, πολύσπορε, βαῖνε γεγηθῶς
Ἐς τελετὴν ἀγίαν πολυποίκιλον ὄργιοφανταίς.

I invoke Protogonus, of a double nature, great, wandering through
the ether,

Egg-born, rejoicing in thy golden wings,
Having the countenance of a bull, the procreator of the blessed
gods and mortal men,

The renowned Light, the far-celebrated Ericæpæus,
Ineffable, occult, impetuous, all-glittering strength ;
Who scatterest the twilight clouds of darkness from the eyes,
And roamest throughout the world upon the flight of thy wings,
Who bringest forth the pure and brilliant light, wherefore I in-
voke thee as Phanes,

As Priapus the king, and as dazzling fountain of splendour.
Come, then, blessed being, full of wisdom and generation, come
in joy

To thy sacred, ever-varying mystery. Be present with the
Priests of thy Orgies.

FROM ORPHEUS.

Πρωτογόνον γε μὲν οὕτως ἐπέδρακεν ὀφθαλμοῖσιν
Εἰ μὴ Νύξ ἱερὴ μόνη* οἱ δ' ἄλλοι ἅπαντες
Θαύμαζον καθορῶντες ἐν αἰθέρι φέγγος ἄελπτον'
Τούτων ἀπέστραπτεν χροῶς ἀθανάτοιο Φάνητος.

* Ὅς τε πολύμνηστον, πολυόργιον εὐρηκε Παιάν. *Vulg.*

† Ὅσων Al.

‡ ἀνταυγῆ Al.

No one has seen Protogonus with his eyes
Except the sacred Night alone: all others
Wondered when they beheld in the Ether the unexpected Light
Such as the skin of the immortal Phanes shot forth.

Hermias in Phaed. 141.

FROM ORPHEUS.*

"Ἔστι δὲ ἄπερ ἐξέβητο Ὀρ-
φεύς ταῦτα. Ὅτι ἐξ ἀρχῆς
ἀνεδείχθη τῷ χρόνῳ † ὁ Αἰθέρ,
ἀπὸ τοῦ Θεοῦ δημιουργηθεὶς
καὶ ἐντεῦθεν κηκεῖθεν τοῦ
Αἰθέρος ἦν Χάος, καὶ Νύξ
ζοφερά ‡ πάντας § κατεῖχε
καὶ ἐκάλυπτε τὰ ὑπὸ τὸν Αἰ-
θέρα σημαίνων τὴν νύκτα προ-
τεύειν || εἰρηκῶς ἐν τῇ αὐτοῦ
ἐκδέσει, ἀκατάληπτόν τινα,
καὶ πάντων ὑπέρτατον εἶναι, καὶ
προγενέστερον δὲ καὶ δημιουργὸν
ἀπάντων, καὶ τοῦ Αἰθέρος αὐ-
τοῦ καὶ τῆς Νυκτός, καὶ πά-
σης τῆς ὑπὸ τὸν Αἰθέρα οὔσης

What Orpheus has asserted upon
the subject is as follows: "From the
beginning the Ether was manifested in
time," evidently having been fabricated
by God: "and on every side of the
Ether was the Chaos; and gloomy
Night enveloped and obscured all
things which were under the Ether."
by attributing to Night a priority, he
intimates the explanation to be, that
there existed an incomprehensible
nature, and a being supreme above
all others, and pre-existing, the demi-
urgus of all things, as well of the
Ether itself (and of the night) ¶ as of
all the creation which existed and was

* I have given this fragment from Malala, in whose text it appears to be less
corrupted. It was originally preserved by Timotheus, who has evidently en-
deavoured to explain it upon Christian principles. His parenthetical explanations
have been considered as part of the Orphic text, and been the cause of its obscurity.
Without tampering with the text, I have endeavoured to restore it in the transla-
tion to its original purity. It is, doubtless, the same passage from the theogony
of Orpheus, commented upon by Damascius. See *infra*.

† *κῶσμον* Ced.—Suid. omits it.

‡ *φοβερά* Suid.

§ *Ἄγ. πάντα—πάντα δὲ ἐκάλυπτε* Ced.

|| *προτερεύειν* Ced. Suid.—*προτεύειν* is proposed in Ox. Ed.

¶ Omitted by Ced.

καὶ καλυπτομένης κτίσεως*·
τὴν δὲ Γῆν εἶπεν ὑπὸ τοῦ σκό-
τους ἀβρατὸν οὔσαν· ἔφρασε
δὲ, ὅτι τὸ Φῶς, βῆξαν τὸν Αἰ-
θέρα, ἐφώτισε τὴν Γῆν, †
καὶ πάσαν τὴν κτίσιν· εἰπὼν,
ἐκεῖνο εἶναι τὸ Φῶς τὸ βῆξαν
τὸν Αἰθέρα, τὸν προειρημένον,
τὸ ὑπέρτατον πάντων· οὐ ὄνομα
ὁ αὐτὸς Ὀρφεύς ἀκούσας ἐκ
τῆς μαντείας ἐξεῖπε μὴ τινα ‡
φᾶναι, τὰ ἐρικεπέα, (Μῆτιν,
Φάνητα, Ἡρικεπαῖον,) ὅπερ ἐρ-
μηνεύεται τῇ κοινῇ γλώσσῃ,
Βουλῇ, Φῶς, Ζωοδοτήρ. Εἰ-
πὼν ἐν τῇ αὐτοῦ ἐκδέσει τὰς
αὐτὰς τρεῖς θείας τῶν ὀνομά-
των δυνάμεις, μίαν εἶναι δύνα-
μιν καὶ κράτος § τοῦ μόνου
Θεοῦ, ὃν οὐδεὶς ὄρα, ἥσττινος
δυνάμειος οὐδεὶς δύναται γινῶναι
εἰδέαν ||, ἢ φύσιν. Ἐξ αὐτῆς
δὲ τῆς δυνάμειος τὰ πάντα γε-
γενῆσθαι, καὶ ἀρχὰς ἀσω-
μάτων, καὶ ἥλιον καὶ σελήνην,

concealed under the Ether. More-
over he says, "The Earth was in-
visible on account of the darkness:
but the Light broke through the
Ether, and illuminated the Earth and
all the material of the creation:" sig-
nifying by this Light, which burst
forth through the Ether, the before-
mentioned being who was supreme
above all things: "and its name,"
which Orpheus learnt from the oracle,
"is Metis, Phanes, Ericepæus," which
in the common Greek language may
be translated will (or counsel), light,
life-giver; signifying, when explained,
that these three powers of the three
names are the one power and strength
of the only God, whom no one ever
beheld, and of whose power no one
can have an idea or comprehend the
nature. "By this power all things
were produced, as well incorporeal
principles as the sun and moon, and
their influences, and all the stars, and
the earth and the sea, and all things

* Ced. substitutes for this sentence καὶ αὐτοῦ τοῦ Αἰθέρος καὶ πάντων τῶν ὑπὸ
αὐτὸν τὸν Αἰθέρα.—Suidas omits it altogether.

† Ced. omits τὴν γῆν.

‡ *Μῆτις* (ὅπερ ἐρμηνεύεται βουλῇ) Φῶς, Ζωοδοτήρ. Ced.—Suidas has nothing
more than Ὅπερ ἀνάμασι Βουλῇ Φῶς Ζωόν.—In the Oxford edition of Malala it is
translated, "Orpheus ex oraculo edoctus edixit, *Neminem effari: Ericepeo. quod*
vulgari idiomate signat nobis Consilium, Lumen, Vitæ datorem." The correction
in the parenthesis, proposed by Bentley, is evidently the true reading.

§ Καὶ ἐν κράτος τούτων Θεός. Ced.—Καὶ ἐν κράτος τοῦ Δημιουργοῦ πάντων Θεοῦ,
Suid.

|| *ἰδῆαν*, Ced.—Suidas omits this and the following sentences, and substitutes
... Θεοῦ τοῦ πάντα ἐκ τοῦ μὴ ὄντος παραγαγόντος εἰς τὸ εἶναι, ὄρατά τε καὶ
ἀόρατα.

ἐξουσίας, καὶ ἄστρα πάντα
καὶ γῆν καὶ θάλασσαν, τὰ
δρώμενα ἐν αὐτοῖς πάντα καὶ
τὰ ἀόρατα. Τὸ δὲ τὸν ἄν-
θρωπον* εἶπεν ὑπὸ αὐτοῦ τοῦ
Θεοῦ πλασθέντα ἐκ γῆς καὶ
ψυχὴν ὑπὸ αὐτοῦ λαβόντα †
λογικὴν κατὰ Μωσῆς ὁ πάν-
σοφος ἐξέθετο ταῦτα.

that are visible and invisible in them.
And man," says he, "was formed
by this God out of the earth, and en-
dued with a reasonable soul," in like
manner as Moses has revealed.—
J. Malala, p. 89.—*Ced.*—*Suidas* v.
Orpheus.

FROM ORPHEUS. †

Μῆτιν σπέρμα φέροντα θεῶν κλυτὸν, ὅτε Φάνητα
Πρωτόγονον μάκαρες κάλειον κατὰ μακρὸν Ὀλυμπον.
Metis bearing the seed of the Gods, whom the blessed
Inhabitants of Olympus call Phanes Protogonus.

In Crat.

Καὶ Μῆτις πρῶτος γενέτωρ καὶ Ἔρως πολυτερπής.
And Metis, the first father, and all-delightful Eros.
In Tim. II. 102.

Ἄβρὸς Ἔρως καὶ Μῆτις ἀτάσθαλος.
Soft Eros and inauspicious Metis.

Ib. 181.

Μῆτις σπέρμα φέροντα θεῶν, κλυτὸν Ἡρικεπαῖον.
Metis bearing the generation of the Gods, illustrious Ericapæus.

Ib.

* τῶν ἀνθρώπων γένος. *Ced. Suid.* There are some other variations of less consequence.

† For λαβόντα.

‡ These four fragments are preserved by Proclus.

FROM ORPHEUS.

Τοιαῦτα Ὀρφεὺς ἐδεικ-
νται, περὶ τοῦ Φάνητος θεο-
λογῶν* πρῶτος γοῦν ὁ θεὸς παρ'
αὐτῷ ζώων κεφαλὰς φέρει πολ-
λὰς καὶ ἴας, ταυρίους, ὀφείας*
χαροποῦ τε λέοντος, καὶ πρό-
εισιν ἀπὸ τοῦ πρωτογενεοῦς ὠοῦ,
ἐν ᾧ σπερματικῶς τὸ ζῶόν
ἐστι.

Orpheus has the following theo-
logical speculation in allusion to
Phanes. Therefore the first God
bears with himself the heads of ani-
mals, many and single, of a bull, of a
serpent, and of a fierce lion, and
they sprung from the primeval egg in
which the animal is seminally con-
tained.

Proc. in Tim.

FROM THE ANCIENT THEOLOGISTS.

Ὁ θεολόγος κριοῦ καὶ ταύ-
ρου καὶ λέοντος καὶ δράκοντος
αὐτῷ περιτιθεὶς κεφαλὰς. Καὶ
ἐν αὐτῷ πρώτῳ τὸ θῆλυ καὶ
ἄρρεν.

The theologist places around him
the heads of a ram, a bull, a lion, and
a dragon, and assigns him first both
the male and female sex.

Θῆλυς καὶ γενέτωρ κρατερὸς θεὸς Ἡρικεπαῖος.

Female and Father is the mighty god Ericapæus.

Αὐτῷ δὲ καὶ αἱ πτέρυγες
πρῶτον. To him also the wings are first
given.

Proc. in Tim.

* Lobeck supposes that the following was the original: Κριοῦ καὶ ταύρου τ',
ἄρριος, χαροποῦ τε λέοντος.

FROM THE ANCIENT THEOLOGISTS.*

Ἐκεῖνοι γὰρ Νύκτα μὲν καὶ Οὐρανὸν φασὶ βασιλεύειν καὶ πρὸ τούτων τὸν μέγιστον αὐτῶν πατέρα. They, the theologists, assert that Night and Heaven (Ouranus) reigned, and before these their most mighty father.

Τοῦν † ἐλῶν διένειμε θεοῖς θνητοῖσι τε κόσμον

Ὁ δὲ πρῶτος βασιλεύσε περίκλυτος Ἑρικεπαῖος.

Who distributed the world to Gods and Mortals,

Over which he first reigned, the illustrious Ericepæus,

Μεθ' ἧν ἡ Νύξ, After whom reigned Night,

Σκῆπτρον ἔχουσα ἐν χερσὶν ἀριπρεπὲς † Ἑρικεπαίου,

Having in her hands the excellent sceptre of Ericepæus,

Μεθ' ἧν ὁ Οὐρανός, After whom Heaven (Ouranus),

Ὁς πρῶτος βασιλεύσε θεῶν μετὰ μητέρα Νύκτα.

Who first reigned over the Gods after his mother Night.

FROM THE ANCIENT THEOLOGISTS.

Postremo potentiam Solis ad omnium potestatem summitemque referri, indicant theologii: qui in sacris hoc brevissima precatatione demonstrant, dicentes. In short, that to the power of the Sun is to be referred the control and supremacy of all things, is indicated by the theologians, who make it evident in the mysteries by the following short invocation.

Ἡλιε παντοκράτορ, κόσμου πνεῦμα, κόσμου δύναμις, κόσμου φῶς. Oh, all-ruling Sun, Spirit of the world, Power of the world, Light of the world.—*Macrob. Sat. lib. i. c. 23.*

* This extract from a MS. of Syrianus is given by Lobeck, *Aglaophamus I.* 577, and a translation of it with the Orphic lines from a MS. of Gale, was first given by Mr. Taylor, *Class. Jour.* XVII. 163.

† Gal.—Τὸν τὸς' Lob.

‡ Omitted by Gale.

PYTHAGOREAN FRAGMENTS.

FROM TIMÆUS LOCUS.

Τίμαιος ὁ Λοκρὸς τὰδε ἔφα' δύο αἰτίας εἶμεν τῶν συμπάντων· Νόον μὲν, τῶν κατὰ λόγον γιγνομένων· Ἀνάγκαν δὲ, τῶν βίῃ κατὰς δυνάμεις τῶν σωμάτων. τούτων δὲ, τὸν μὲν, τὰς τὰγαθῶν* φύσις εἶμεν, Θεὸν τε ἰνυμαίνεσθαι, ἀρχάν τε τῶν ἀρίστων· τὰ δ' ἐπόμενά τε καὶ συναίτια, εἰς Ἀνάγκαν ἀνάγεσθαι. τὰ δὲ ξύμπαντα, Ἰδέαν, Ἔλαν Αἰσθητὸν τε, οἷον ἔκγονον τούτων. καὶ τὸ μὲν, εἶμεν ἀγένετον τε καὶ ἀκίνητον, καὶ μένον τε, καὶ τὰς ταυτῶ φύσις, νοατὸν τε καὶ παράδειγμα τῶν γεννομένων, ἰκόσα ἐν μεταβολῇ ἐντί. τοιοῦτον γὰρ τι τὰν Ἰδέαν λέγεσθαι τε καὶ νοεῖσθαι. τὰν δ' Ἔλαν, ἐκμαγεῖον καὶ ματέρα, τιθάναι τε

Thus says Timæus the Locrian.—The causes of all things are two; Intellect, of those which are produced according to Reason; and Necessity, of those which necessarily exist according to the powers of bodies. Of these the first is of the nature of good, and is called God, the principle of such things as are most excellent. Those which are consequent, and concauses rather than causes, may be referred to Necessity, and they consist of Idea or Form, and Matter, to which may be added the Sensible (world), which is as it were the offspring of these two. The first of these is an essence ungenerated, immoveable, and stable, of the nature of Same, and the intelligible exemplar of things generated which are in a state of perpetual change: and this is called Idea

* τὰγαθῶν ΔΙ.

καὶ γεννατικὰν εἶμεν τὰς τρί-
 τας οὐσίας· δεξαμένην γὰρ τὰ
 ἰμοιώματα εἰς αὐτὰν, καὶ εἶον
 ἀναμαζαμένην, ἀποτελεῖν πάν-
 τα* τὰ γεννάματα. ταύταν
 δὲ τὴν Ἔλαν αἰδίων μὲν ἔφα,
 οὐ μὴν ἀκίνατον· ἄμορφον † δὲ
 καθ' αὐτὰν καὶ ἀσχημάτιστον,
 δεχομένην δὲ πᾶσαν μορφάν.
 τὴν δὲ περὶ τὰ σώματα, με-
 ριστὰν εἶμεν, καὶ τὰς θατέρω
 φύσις. ποταγορέουσι δὲ τὴν
 Ἔλαν, τόπον καὶ χώραν. Δύο
 ὦν αἰθε ἀρχαὶ ἐναντίας ἐντί. ἅν
 τὸ μὲν εἶδος λόγον ἔχει ἄβρηνός
 τε καὶ πατρός· ἀδ' Ἔλα, θήλειός
 τε καὶ μητρός. τρίτα δὲ εἶμεν,
 τὰ ἐκ τούτων ἐκγονα. Τρία δὲ
 ὄντα, τρισὶ γνωρίζεσθαι· τὴν
 μὲν Ἰδέαν, νόφκατ' ἐπιστάμην·
 τὴν δ' Ἔλαν, λογισμῶ νόφ, τῶ
 μήπω κατ' εὐθυαρίαν νοεῖσθαι,
 ἀλλὰ κατ' ἀναλογίαν. τὰ δ'
 ἀπογεννάματα, αἰσθήσει καὶ
 δόξῃ. Πρὶν ὧν ἄραν ἰδέσθαι,
 λόγῳ ἦσθην Ἰδέα τε καὶ Ἔλα,
 καὶ ὁ Θεὸς δαμιουργὸς τῶ βελ-
 τίονος. ἐπεὶ δὲ τὸ πρεσβύτερον
 κἀββὸν ἔστι τῶ νεωτέρω, καὶ
 τὸ τεταγμένον πρὸ τῶ ἀτάκτω,
 ἀγαθὸς ὧν ὁ Θεὸς, ὄρων τε τὴν
 Ἔλαν δεχομένην τὴν Ἰδέαν καὶ
 ἀλλοιουμένην, παντοίως μὲν,
 ἀτάκτως δὲ, εἰδείτ' ἐς τὰξιν

* τὰδε ΑΙ.

† ἀμόρφωτον ΑΙ.

αὐτὰν ἄγεν, καὶ ἐξ ἀορίστων
 μεταβολῶν, εἰς ὀρισμένην κα-
 ταστάσαι. ἦν ἡμίλογοι καὶ
 διακρίσεις τῶν σωμάτων γίγ-
 νοιντο, καὶ μὴ κατ' αὐτόματον
 τροπὰς δέχοντο. ἐποίησεν ὧν
 τόνδε τὸν κόσμον ἐξ ἀπάτας
 τῆς Ἔλας, ὅρον αὐτὸν κατασ-
 κευάζας τὰς τῶ ὄντος φύσις
 διὰ τὸ πάντα τὰλλα ἐν αὐτῷ
 περιέχεν, ἓνα, μονογενῆ, τέλ-
 ειον, ἔμφυχόν τε καὶ λογικόν·
 (κρέσσονα γὰρ τὰδε ἀψύχῳ
 καὶ ἀλόγῳ ἔστίον) καὶ σφαι-
 ροειδὲς σώμα· τελειότερον γὰρ
 τῶν ἄλλων σχημάτων ἦν τοῦτο.
 δηλούμενος ὧν ἄριστον γένναμα
 ποιεῖν, τοῦτον ἐποίηε Θεὸν γεν-
 νατὸν, οὐποκα φθαρησόμενον
 ὑπ' ἄλλω αἰτίῳ, ἔξω τῶ αὐτὸν
 συντεταγμένῳ Θεῷ, εἴ ποκα
 δήλετο αὐτὸν διαλύεν.

and since the nature of Elder (Con-
 tinuance) is more worthy than that of
 Younger (Novelty,) and Order than
 of Disorder; God in his goodness
 seeing that Matter was continually
 receiving Form and changing in an
 omnifarious and disordered manner,
 undertook to reduce it to order and
 put a stop to its indefinite changes,
 by circumscribing it with determinate
 figure: that there might be corre-
 sponding distinctions of bodies, and
 that it might not be subject to con-
 tinual variations of its own accord.
 Therefore he fabricated this world
 out of all the matter, and constituted
 it the boundary of essential nature,
 comprising all things within itself,
 one, only-begotten, perfect, with a
 Soul and Intellect (for an animal so
 constituted is superior to one de-
 void of Soul and Intellect): he gave
 it also a spherical body, for such of all
 other forms is the most perfect. Since,
 therefore, it was God's pleasure to
 render this his production most per-
 fect, he constituted it a God, gene-
 rated indeed, but indestructible by
 any other cause than by the God who
 made it, in case it should be his
 pleasure to dissolve it.

FROM PLATO.

Φῆς γὰρ δὴ κατὰ τὸν ἐκείνου λόγον οὐχ ἰκανῶς ἀποδείχθαι σοι περὶ τῆς τοῦ πρώτου φύσεως· φράστῆν δὴ σοι δι' αἰνιγμῶν ἢ ἂν τι ἡ δέλτος ἢ πόντου ἢ γῆς ἐν πτυχαῖς πάθῃ, ὁ ἀναγνοὺς μὴ γνῶ. ἄδε γὰρ ἔχει· περὶ τὸν πάντων βασιλέα πάντ' ἐστὶ, καὶ ἐκείνου ἕνεκα πάντα· καὶ ἐκεῖνο αἴτιον ἀπάντων τῶν καλῶν. δεύτερον δὲ, περὶ τὰ δεύτερα,* καὶ τρίτον περὶ τὰ τρίτα. ἢ οὖν ἀνθρωπίνῃ ψυχῇ περὶ αὐτὰ ὀρέγεται μαθεῖν ποῖ' ἅττα ἐστὶ, βλέπουσα εἰς τὰ αὐτῆς συγγεῆ, ἂν οὐδεν ἰκανῶς ἔχει. τοῦ δὲ βασιλέως πέρι καὶ ἂν εἶπον, οὐδέν ἐστι τοιοῦτο. τὸ δὲ μετὰ τοῦτο ἡ ψυχὴ φησίν.

You say that, in my former discourse, I have not sufficiently explained to you the nature of the First. I purposely spoke enigmatically, that in case the tablet should have happened with any accident, either by land or sea, a person, without some previous knowledge of the subject, might not be able to understand its contents. This, then is the explanation. About the king of all things, all things are, and all things are on account of Him, and He is the cause of all good things. But the second is about things of the second kind, and the third about things of the third kind. Therefore the human soul, from its earnest desire to know what these things may be, examines those within itself which are akin to them, none of which it possesses in sufficient perfection. Such (imperfection) however is not the case with regard to the King and those natures of which I spoke.—*Plat. Ep. II. p. 312.*

FROM PLATO.

Τὸν τῶν πάντων Θεὸν ἡγεμόνα τῶν τε ὄντων καὶ τῶν

Conjuring the God of all things, the ruler of those which are, and are

* Serranus translates "secundum ad secunda, &c."—Bekker has "circa secundum secunda, &c.;" but he preserves the accentuation of the text.

μελλόντων, τοῦ τε ἡγεμόνος καὶ αἰτίου πατέρα κύριον ἐπομνύ-
τας.

about to be, and the sovereign father of the ruler and cause.—*Plat. Ep. VI. p. 323.*

FROM AMELIUS.

Ἄμελιος δὲ τριττὸν* ποιεῖ τὸν Δημιουργόν, καὶ νοῦς τρεῖς, βασιλέας τρεῖς, τὸν ὄντα, τὸν ἔχοντα, τὸν ὀρῶντα. διαφέρει οὖτοι δὲ οὔτοι, διότι ὁ μὲν πρῶτος νοῦς, ὄντως ἐστὶν ὁ ἑστίν. Ὁ δὲ δεύτερος, ἔστι μὲν, τὸ ἐν αὐτῷ νοητὸν, ἔχει δὲ τὸ πρὸ αὐτοῦ, καὶ μετέχει πάντως ἐκείνου, καὶ διαπόυτο δεύτερος. Ὁ δὲ τρίτος, ἔστι μὲν τὸ ἐν αὐτῷ καὶ οὗτος νοητὸν. πᾶς γὰρ νοῦς, τῷ συζυγοῦντι νοητῷ, ὁ αὐτός ἐστιν. ἔχει δὲ τὸ ἐν τῷ δευτέρῳ, καὶ ὀρᾷ τὸ πρῶτον. ὅσα γὰρ πλείω ἢ ἀπύστασις, τοσαῦτο τὸ ἔχον ἀμυδρότερον. Τούτους οὖν τοὺς τρεῖς νόας καὶ δημιουργοὺς ὑποτίθεται, καὶ τοὺς παρὰ τῷ Πλάτωνι τρεῖς βασιλέας, καὶ

Amelius makes the Demiurgus triple, and the three Intellects the three Kings—Him that *exists*, Him that *possesses*, Him that *beholds*. And these are different; therefore the First Intellect *exists* essentially as *that which exists*. But the Second *exists* as the Intelligible in him, but *possesses* that which is before him, and partakes altogether of that, wherefore it is the Second. But the Third *exists* as the Intelligible in the Second as did the Second in the First, for every Intellect is the same with its conjoined Intelligible, and it *possesses* that which is in the Second, and *beholds* or regards that which is the First: for by how much greater the remove, by so much the less intimate is that which *possesses*. These three Intellects, therefore, he

* This word is generally misquoted as *τρίτον*, for which I can find no authority. The context of the discourse evidently requires *τριττὸν*, having before treated of the *διττὸν* double Demiurgus of Plotinus. The first four, and last five lines, contain the opinion of Amelius; the rest is the commentary of Proclus. Amelius was himself a Platonist, and the eldest disciple of Plotinus, though he wrote before the system of the modern Platonists had acquired the celebrity given it by his master.

τοὺς παρ' Ὀρφεὶ τρεῖς, Φάνητα καὶ Οὐρανὸν καὶ Κρόνον. καὶ ὁ μάλιστα παρ' αὐτῷ δημιουργός, ὁ Φάνης ἐστίν. supposes to be the Demiurgi, the same with the three kings of Plato, and with the three whom Orpheus celebrates under the names of Phanes, Ouranus, and Cronus, though, according to him, the Demiurgus is more particularly Phanes.—*Proc. in Tim. II. 93.*

FROM ONOMACRITUS.

Ὀνομάκριτος ἐν τοῖς Ὀρφικοῖς πῦρ καὶ ὕδωρ καὶ γῆν τὴν πάντων ἀρχὴν εἶναι ἔλεγεν. Onomacritus, in the Orphics, says, that Fire, and Water, and Earth, were the first principles of all things.—*Sextus. Hyp. III. 4. 136.—Phys. IX. 5. 6. 620.*

FROM ION.

* Ἀρχὴ δέ μοι τοῦ λόγου, πάντα τρία καὶ πλέον ἔλαττον τοῦδε ἐλάσσων τούτων τριῶν ἕως ἐκάστου ἀρετὴ τριάς, σύνεσις καὶ κράτος καὶ τύχη. This, says Ion, is the beginning of my discourse. All things are three, and nothing more or less; and the virtue of each one of these three is a triad consisting of Intellect, Power, and Chance.

* The emendations to this passage are very numerous. I have translated it according to Lobeck, as follows: Ἀρχὴ δὲ μοι τοῦ λόγου πάντα τρία καὶ πλέον εὐδὲν οὐδὲ ἔλασσον τούτων τῶν τριῶν, ἴδις, &c.

FROM PHILOPONUS.

Πῦρ μὲν καὶ γῆν ὁ Παρμενίδης ἐπέθετο ταῦτά δὲ μετὰ τοῦ ἀέρος Ἴων ὁ Χίος ὁ τραγωδοποιός. Parmenides holds Fire and Earth as primary principles: but Ion of Chios, the tragedian, placed them after Air.—*Philoponus.*

FROM PLUTARCHUS.

Ἡ ὑγρὰ φύσις ἀρχὴ καὶ γένεσις οὔσα πάντων ἐξ ἀρχῆς τὰ πρῶτα τρία σώματα γῆν ἀέρα καὶ πῦρ ἐποίησεν. The moist nature, being the first principle and origin of all things from the beginning made the three first bodies, Earth, Air, and Fire.—*Plut. de Is.*

FROM OCELLUS.

Ὅροι εἰσὶ τρεῖς, Γένεσις, Ἀκμὴ, Τέλευτή. There are three boundaries, Generation, Summit, Termination.—I. 4.

FROM OCELLUS.

Ἡ τριάς πρώτη συνέστησεν Ἀρχὴν Μεσότητα καὶ Τέλευτήν. The first triad consists of Beginning, Middle, and End.—*Lyd. de Mens. p. 20.*

FROM PLATO.

Λέγουσί τινες ὡς πάντα
ἔσσι τὰ πράγματα γιγνόμενα
καὶ γενόμενα καὶ γενησόμενα,
τὰ μὲν φύσει, τὰ δὲ τέχνῃ,
τὰ δὲ τύχῃ.

Some say that all things consist of those which are in the course of generation, those generated, and those about to be generated; the first by nature, the second by art, and the third by chance.—*Plat. de Leg. X.*

FROM ARISTOTELES.

Τὰ τρία πάντα ... καθά-
περ γὰρ φασιν οἱ Πυθαγόρειοι
τὸ πᾶν καὶ τὰ πάντα τοῖς
τρισὶν ἄρισται· τελευτὴ γὰρ
καὶ μέσον καὶ ἀρχὴ τὸν ἀριθ-
μὸν ἔχει τοῦ παντός· ταῦτα
δὲ τὸν τῆς τριάδος.

All things are three: for as the Pythagoreans say, the Universe and all things are bounded by three: for the End, the Middle, and the Beginning, include the enumeration of every thing, and they fulfil the number of the triad.—*Aristot. de Cælo. I.*

FROM ARISTOTELES.

Ἄγαθοί γε καὶ σπουδαῖοι
γίγονται διὰ τριῶν· τὰ τρία
δὲ ταῦτά ἐστι φύσις, ἔθος,
λόγος.

The good and contemplative become so through three things; and these three are Nature, Habit, and Reason.—*Aristot. Polit. VII.*

FROM DAMASCIUS.

Τρία οὖν τὰ πάντα, ἀλλ'
οὐχ ἓν, Ἐν, Ἐπαρξίς Δύναμις καὶ
Ἐνέργεια.

All things, therefore, are three, but not one; Hyparxis, Power, and Energy.—*Damas. Quæst. c. 39.*

COSMOGONY OF THE TYRRHENIANS.

Ἱστοριαν δὲ παρ' αὐτοῖς
ἀνὴρ ἔμπειρος συνεγράφετο.
Ἐφη γὰρ τὸν δημιουργὸν τῶν
πάντων Θεὸν δώδεκα χιλιάδας
ἐνιαυτῶν τοῖς πᾶσιν αὐτοῦ
φιλοτιμήσασθαι κτίσμασι,
καὶ ταύτας διατεῖναι τοῖς ἑβ'
λεγομένοις οἴκοις· καὶ τῇ μὲν
ἀ' χιλιάδι ποιῆσαι τὸν οὐρα-
νόν, καὶ τὴν γῆν· τῇ δευτέρῃ
ποιῆσαι τὸ στερέωμα τοῦτο
τὸ φαινόμενον, καλέσας αὐ-
τὸν* οὐρανόν· τῇ τρίτῃ θά-
λασσαν, καὶ τὰ ὕδατα τὰ ἐν
τῇ γῆ πάντα· τῇ δ', τοῖς
φωστῆρας τοὺς μεγάλους, ἥλιον
καὶ σελήνην· καὶ τοὺς ἀστέ-
ρας· τῇ ε', πᾶσαν ψυχὴν πε-
τεινῶν, καὶ ἑρπετῶν, καὶ τε-
τράποδα †, ἐν τῷ ἀέρι, καὶ
ἐν τῇ γῆ, καὶ τοῖς ὕδασι· τῇ
ς', τὸν ἄνθρωπον. Φαίνεται
οὖν τὰς μὲν πρώτας ἕξ χιλιά-
δας πρὸ τῆς τοῦ ἀνθρώπου
διαπλάσεως παραληλυθέναι·
τὰς δὲ λοιπὰς ἕξ χιλιάδας δια-
μένειν τὸ γένος τῶν ἀνθρώπων.
ὡς εἶναι τὸν πάντα χρόνον τῆς
συντελείας μέχρι χιλιάδας ‡
δώδεκα.

A certain person among them, well versed in these matters, wrote a history, in which he says: That God, the demiurgus of all things, for the sake of giving dignity to his productions, was pleased to employ twelve thousand years in their creation; and extended these years over twelve divisions, called houses. In the first thousand years he created the heaven and the earth; in the second he made this apparent firmament above us, and called it heaven; in the third, the sea and all the waters in the earth; in the fourth, the great lights, the sun and the moon, together with the stars; in the fifth, every soul of birds, and reptiles, and quadrupeds, in the air, and in the earth, and in the waters; in the sixth, man. It appears, therefore, that the first six thousand years were consumed before the formation of man; and during the other six thousand years the human race will continue, so that the full time shall be completed even to twelve thousand years.—*Suid. v. Tyrrenia.*

* Kuster proposes αὐτό.

† Kuster proposes τετραπόδων, which I have adopted in the translation.

‡ Kuster proposes χιλιάδων.

THE THEOGONIES.

FROM DAMASCIUS.

Ἐν μὲν τούτων* ταῖς φε-
ρομέναις ταύταις βραβωδίαις
Ἵορφικαῖς εἰ θεολογία δὴ τις
ἔστιν, ἢ περὶ τὸ νοητὸν, ἢν καὶ
οἱ φιλόσοφοι διερμηνεύουσιν
ἀντὶ μὲν τῆς μιᾶς τῶν ὄλων ἀρ-
χῆς τὸν Χρόνον τιθέντες, ἀντὶ
δὲ τοῦ δυοῖν Αἰθέρα καὶ Χάος,
ἀντὶ δὲ τοῦ ἄνωτος ἀπλῶς τὸ
ἄν ἀπολογιζόμενοι καὶ τριάδα
ταύτην πρώτην ποιῶντες· εἰς
δὲ τὴν δευτέραν τελεῖν ἤτοι τὸ
κυσόμενον καὶ τὸ κύν ὠν τὸν
θεόν, ἢ τὸν ἀργῆτα † χιτῶνα,
ἢ τὴν νεφέλην, ὅτι ἐκ ταύτων
ἐκδύσκει ὁ Φάνης· ἄλλοτε
γὰρ ἄλλα περὶ τοῦ μέσου
φιλοσοφοῦσιν. Τοῦτο μὲν οὖν

* Lob. omits μὲν τούτων.

† The intelligible triad of the later Platonists was divided in three subsistences, each of which was also called a triad, and composed of subsistences bearing analogy to the whole.

‡ Bentley proposes βραβίνα.

In the rhapsodies which pass under the name of Orphic, the theology, if any, is that concerning the Intelligible; and the philosophers thus interpret it. They place Chronus (Time) for the one principle of all things, and for the two Ether and Chaos: and they regard the egg as representing Being simply, and this they look upon as the first triad †. But to complete the second triad they imagine as the god a conceiving and conceived egg, or a white garment, or a cloud, because Phanes springs forth from these. But concerning this middle (subsistence) different philosophers have different opinions. Whatever it may be they look upon

FROM DAMASCIUS.

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ὅποιον ἂν ᾖ, ὡς τὸν νοῦν,* ὡς
δὲ πατέρα καὶ δύναμιν, ἄλλα
τινὰ προσπεινούοντες εὐδὲν
τῷ Ἵορφεὶ προσήκοντα. Τὴν
δὲ τρίτην τὸν Μῆτιν τὸν Ἵρι-
καπαῖον † ὡς δύναμιν, τὸν
Φάνητα ὡς πατέρα.

Μήποτε δὲ καὶ τὴν μέσην
τριάδα θετέον κατὰ τὸν τρί-
μορφον θεόν, ἔτι κνόμενον ἐν
τῷ ὠφῆ † καὶ γὰρ καὶ τὸ μέσον
ἀεὶ φαντάζει· συναμφότερον
τῶν ἄκρων, ὡς περ καὶ τοῦτο
ἄμα καὶ ὠν καὶ τρίμορφος
ὁ θεός. Καὶ ὄρξς ὅτι τὸ μὲν
ὠν ἔστιν τὸ ἡνωμένον, ὁ δὲ
τρίμορφος καὶ πολίμορφος τῷ
ὄντι θεός τὸ διακεκριμένον τοῦ
νοητοῦ· τὸ δὲ μέσον κατὰ μὲν
τὸ ὠν ἔτι ἡνωμένον, § κατὰ
δὲ τὸν θεόν ἤδη || διακεκριμένον,
τὸ δὲ ὄλον εἰπεῖν διακριθῆμενον.
τοιαύτη μὲν ἢ συνήθης Ἵορ-
φικὴ θεολογία.

Ἡ δὲ κατὰ τὸν Ἰερώνυμον

But the theology delivered by Hie-

* Lob. omits ὡς τὸν νοῦν.

† Ἵρικαπαῖον. Lob.

‡ Wolf. and Lob. omit ὡς τὸν νοῦν. Taylor places it after Μῆτιν, and translates this very obscure passage thus: "But conceiving him over and above this as father and power, contributes nothing to Orpheus. But they call the third triad Metis as intellect, Ericapæus as power, and Phanes as father." I have inserted a full stop after προσήκοντα. Lob. does the same, though he gives no translation of the passage.

§ Tay. inserts τὸ τρίτον, which he supposes to be omitted. It appears to me to destroy the argument.

|| ἰδεὶ W. and Hamb.

it as Mind; but for Father and Power some of them imagine other things which have no connexion with Orpheus. And in the third triad they substitute for it Metis, whilst they place Ericapæus as Power, and Phanes as Father. ‡

But the middle triad is never to be placed according to the triformed god (Phanes) as absolutely conceived in the egg: for the middle subsistence always shadows out each of the extremes, as should this, which must partake at once both of the egg and of the triformed god. And you may perceive that the egg is the united (subsistence) or principle of union; and the triformed god, who is multi-form about being, is the separated principle of the Intelligible; but the middle subsistence, being united as far as it relates to the egg, and already separated as far as it relates to the god, may be considered as existing altogether as in the act of separation: such is the common Orphic theology.

φερομένη καὶ Ἑλλάνικον, εἴπερ μὴ καὶ ὁ αὐτός ἐστιν, οὕτως ἔχει. Ἐδωρ ἦν φησιν ἐξ ἀρχῆς, καὶ Ἐγῆ* ἐξ ἧς ἐπάγη† ἡ Γῆ, δύο ταύτας ἀρχὰς ὑποτιθέμενος πρῶτον, Ἐδωρ καὶ Γῆν, ταύτην μὲν ὡς φύσει σκεδαστήν, ἐκεῖνο δὲ ὡς ταύτης κολλητικὸν τε καὶ συνεκτικὸν τὴν † δὲ μέαν πρὸ τῶν δυοῖν ἀβήρητον ἀρίησιν, αὐτὸ γὰρ τὸ μηδὲ φάσαι περὶ αὐτῆς ἐνδείκνυται αὐτῆς τὴν ἀπόβητον φύσιν· τὴν δὲ τρίτην ἀρχὴν μετὰ τὰς δύο γεννηθῆναι μὲν ἐκ ταύτων, Ἐδατός φημι καὶ Γῆς, δράκοντα δὲ εἶναι κεφαλὰς ἔχοντα προσπεφυκυίας ταύρου καὶ λέοντος, ἐν μέσῳ δὲ θεοῦ πρόσωπον, ἔχειν § δὲ καὶ ἐπὶ τῶν ὤμων πτέρα, ἀνομάσθαι δὲ Χρόνον || ἀγήρατον ¶ καὶ Ἡρακλῆα τὸν αὐτόν· συνεῖναι δὲ αὐτῶ τὴν Ἀνάγκην, φύσιν οὔσαν τὴν αὐτὴν καὶ Ἀδράστειαν ἀσώματον διαργυρωμένην ** ἐν παντὶ τῶ κόσμῳ τῶν περάτων αὐτοῦ ἐφαπτομένη· ταύτην οἶμαι λέγεσθαι

* Lob. inserts (ἰλλίς) in a parenthesis. Creuzer proposes to substitute it.

† ἐπάγει Hamb.—Wolf. proposes ὑπάγει.

‡ Lob. omits from ταύτην.

§ ἔχει Hamb.

|| χρόνον W. and Hamb.

¶ ἀγήρατον Mon.

** διαργυρωμένη Tay.

ronymus and Hellenicus is as follows:—He says that Water was from the beginning, and Matter, from which the Earth was produced, so that he supposes that the two first principles were Water and Earth; the latter of which is of a nature liable to separation, but the former a substance serving to conglutinate and connect it: but he passes over as ineffable the one principle prior to these two, for its recondite nature is evinced, in that there is no manifestation appertaining to it. The third principle after these two, which is generated from them, that is from the Water and Earth, is a Dragon having the heads of a Bull and Lion naturally produced, and in the middle, between these, is the countenance of the God: he has, moreover, wings upon his shoulders, and is denominated incorruptible Chronus (Time) and Hercules. Fate also, which is the same as Nature, is connected with him, and Adrastia, which is incorporeally co-extensive with the universe, and connects its boundaries in harmony. I am of opinion that this

τὴν τρίτην ἀρχὴν, κατὰ τὴν οὐσίαν ἐστῶσαν, πλὴν ὅτι ἀρσενόδηλον αὐτὴν ὑπεστήσατο. πρὸς ἐνδειξιν τῆς πάντων γενετικῆς αἰτίας.

Καὶ ὑπολαμβάνω τὴν ἐν ταῖς ῥαψωδίαις θεολογίαν ἀφείσαν τὰς δύο πρώτας ἀρχὰς μετὰ τῆς μιᾶς πρὸ τῶν δυοῖν τῆς σιγῆς* παραδοθείσης ἀπὸ τῆς τρίτης μετὰ τὰς δύο ταύτης ἐνστήσασθαι τὴν ἀρχὴν, ὡς πρώτης ῥητόν τι ἐχούσης καὶ σύμμετρον πρὸς ἀνθρώπων ἀκοάς. Οὗτος γὰρ ἦν ὁ πολυτίμητος ἐν ἐκείνῃ Χρόνος ἀγήρατος καὶ Αἰθέρος καὶ Χάους πατήρ· ἀμέλει καὶ κατὰ ταύτην ὁ Χρόνος οὗτος ὁ δράκων γενεῖται, τριπλήρονη † Αἰθέρα φησὶ νοερίν καὶ Χάος ἀπειρον, καὶ τρίτον ἐπὶ τούτοις Ἐρεβος ὀμιχλώδες τὴν δευτέραν ταύτην τριάδα ἀνάλογον τῇ πρώτῃ παραδίδοσι δυναμικὴν οὔσαν ὡς ἐκείνην πατρικὴν· διὸ καὶ τὸ τρίτον αὐτῆς Ἐρεβός ἐστιν ὀμιχλώδες, καὶ τὸ πατρικὸν τε καὶ ἄκρον Αἰθήρ οὐχ ἀπλῶς ἀλλὰ νερωῶς ‡ τὸ δὲ μέσον αὐτόθεν Χάος ἀπειρον, ἀλλὰ μὴν ἐν τούτοις, ὡς λέγει, ὁ Χρόνος ἀνὸν ἐγέννησεν, τοῦ Χρόνου ποιῶσα γέννημα καὶ αὐτὴ

third principle is regarded as subsisting according to essence, inasmuch as it is supposed to exist in the nature of male and female, as a type of the generating principle of all things.

And in the rhapsodies I conceive that the (Orphic) theology, passing over the two first principles, together with the one preceding those two which is delivered in silence, establishes the third, which is properly posterior to the other two, as the first principle, inasmuch as it is the first which has something effable in its nature, and commensurate with human conversation. For the venerable and incorruptible Chronus (Time) was held in the former hypothesis to be the father of Ether and Chaos: but in this he is passed over, and a Serpent substituted: and the threefold Ether is called intellectual, and Chaos boundless, and the dark cloudy Erebus is added to them as a third. He delivers, therefore, this second triad as analogous to the first, this being potential as was that paternal. Wherefore the third subsistence of this triad is dark Erebus, and its paternal principle and summit Ether, subsisting not simply but intellectually, and the middle derived from it is boundless Chaos. But with these it is said Chronus generated the egg, for this

* τῆς τῆ σιγῆ Mon.

† τριπλῆν γονῆν Mon. m.

‡ νερωῶς Mon.

ἡ παράδοσις καὶ ἐν τούτοις τιμώμενον, ὅτι καὶ ἀπὸ τούτων ἡ τρίτη πρόσεις νοητὴ τριάς. Τίς οὖν αὐτῆ ἐστι; τὸ ὄν, ἡ διὰς τῶν ἐν αὐτῷ φύσεων ἄρρενος καὶ θηλείας καὶ τῶν ἐν μέσῳ παντοίων σπερμάτων τὸ πλήθος* καὶ τρίτον ἐπὶ τούτοις θεὸν ἀσώματον, πτέρυγας ἐπὶ τῶν ὤμων ἔχοντα χρυσαῖς, ὅς ἐν μὲν ταῖς λαγύσιν προσπεφυκυίας εἶχε ταύρων κεφαλὰς, ἐπὶ δὲ τῆς κεφαλῆς δράκοντα πελώριον παντοῶν παῖς μορφαῖς θηρίων ἰνδαλλόμενον. Τούτων μὲν οὖν ὡς νοῦν τῆς τριάδος ὑποληπτέον, τὰ δὲ μέσα γένη τά τε πολλά καὶ τὰ δύο τὴν δύναμιν, αὐτὸ δὲ τὸ ἄν ἀρχὴν πατρικὴν τῆς τρίτης τριάδος, ταύτης δὲ τῆς τρίτης τριάδος τὸν τρίτον θεόν, καὶ ἥδη ἡ θεολογία Πρωτόγονου ἀνυμνεῖ καὶ Δία καλεῖ πάντων διατάκτορα καὶ ὅλου τοῦ κόσμου, διὸ καὶ Πᾶνα καλεῖσθαι. Τοσαῦτα καὶ αὐτῆ περὶ τῶν νοητῶν ἀρχῶν ἡ γενεαλογία παρίστησιν.

* Ἡ δὲ παρὰ τῶν Περιπατητικῶν Εὐδήμου* ἀναγεγραμμένη, ὡς τοῦ Ὀρφέως οὔσα θεολογία πᾶν τὸ νοητὸν ἐσιώ-

* εὐδήμου Wolf. Hamb.—δήμου Mon.

relation makes it a procession of Chronus, and born of these, inasmuch as from these proceeds the third Intelligible triad. What, then, is this triad? The egg, the duad of the natures of male and female contained in it, and the multitude of the all-various seeds in the middle of it; and the third subsistence in addition to these is the incorporeal god, with golden wings upon his shoulders, who has the heads of bulls springing forth from his internal parts, and upon his head an enormous serpent, invested with the varied forms of beasts. This, therefore, is to be taken as the Mind of the triad: but the middle processions, which are both the Many and the Two, must be regarded as Power, but the egg as the paternal principle of this third triad. But the third god of this third triad, the theology now under discussion celebrates as Protogonus (First-born), and calls him Dis, as the disposer of all things, and the whole world: upon that account he is also denominated Pan. Such are the hypotheses which this genealogy lays down concerning the Intelligible principles.

But the cosmogony which is delivered by the Peripatetic Eudemos as being the theology of Orpheus, passes the whole Intelligible order in silence,

πησεν, ὡς παντάπασιν ἄβη-
τόν* τε καὶ ἄγνωστον τρί-
πρ† κατὰ διέξοδόν τε καὶ
ἀπαγγελίαν' ἀπὸ δὲ τῆς νυκ-
τὸς ἐποίησατο τὴν ἀρχὴν, ἀφ'
ἧς καὶ ὁ Ὀμηρος, εἰ καὶ μὴ
συνεχῆ πεποιήται τὴν γενεα-
λογίαν, ἴστησιν' οὐ γὰρ ἀπο-
δεκτέον‡ Εὐδήμου λέγοντος, §
ὅτι ἀπὸ Ὀκεανῦ καὶ Τηθύος
ἄρχεται' φαίνεται γὰρ εἰδῶς
καὶ τὴν Νύκτι μεγίστην αὐτῷ
θεόν, ὡς καὶ τὸν Δία σεβέσ-
θαι || αὐτήν.

* Ἄζετο γὰρ μὴ Νυκτὶ θεῶν ἀποθύμια βέζει. ¶

He feared lest he should excite the displeasure of swift Night.

Ἄλλ' Ὀμηρος μὲν καὶ αὐτὸς
ἀρχέσθω ἀπὸ Νυκτός.

Ἡσιόδου δὲ μοι δοκεῖ πρῶτον
γενέσθαι τὸ Χάος ἰστορῶν τὴν
ἀκατάληπτον τοῦ νοητοῦ καὶ
ἠνωμένην παντελῶς φύσιν κε-
ληκέναι Χάος, τὴν δὲ τὴν**
πρώτην ἐκεῖθεν παράγειν ὡς
τινα ἀρχὴν τῆς ὅλης γενεᾶς
τῶν θεῶν' εἰ μὴ ἄρα Χάος
μὲν τὴν δευτέραν τῶν δυῶν ἀρ-
χῶν, τὴν** δὲ καὶ Τάρταρον
καὶ Ἔρωτα τὸν τρίτου νοητόν,

as altogether ineffable and unknown, and incapable of discussion or explanation. He commences from Night, which Homer also constitutes his first principle, if we would render his genealogy consistent. Therefore we must not put confidence in the assertion of Eudemos, that Homer makes it commence from Oceanus and Teuthys; for it is manifest that he regards Night as the greatest divinity, which is implied in the following line, where he says that she is revered by Jove himself—

Homer, therefore, must be supposed to commence from Night.

But Hesiod, when he affirms that Chaos was the first produced, appears to me to regard Chaos as the incomprehensible and perfectly united nature of the Intelligible. From thence he deduces Earth** as the first principle of all the generation of the gods, unless, perhaps, he may regard Chaos as the second subsistence of the two principles: in which case Earth and Tartarus, and Eros (Love), compose

* ἀβήκτου Hamb.

† τρίπον or τρίπων Hamb.

‡ ἀποδεκτέον Hamb.

§ λέγοντες Mon. § σεβέσθαι Mon.

¶ Il. xiv. 261. The printed copies of Homer have ἔβδοι.

** The emendation of γῆν for τὴν is proposed by Mr. Taylor, and though I find no authority in the different texts for it, it is evidently requisite not only for the sense but to accord with Hesiod's Theogony.

τὸν μὲν Ἐρωτα ἀντὶ τοῦ τρίτου, ὡς κατὰ ἐπιστροφὴν θεωρουμένην. Τοῦτο γὰρ οὕτως ὀνομάζει καὶ ὁ Ὀρφεὺς ἐν ταῖς ῥαψωδίασι· τὴν δὲ Γῆν ἀντὶ τοῦ πρώτου, ὡς πρώτην ἐν στερεῶσιν καὶ οὐσιώδει καταστήματι παγεῖσαν· τὸν δὲ Τάρταρον ἀντὶ τοῦ μέσου, ὡς ἦδη* πῶς εἰς διάκρισιν παρακεινημένην.

Ἀκουσίλαος δὲ Χάος μὲν ὑποτίθεσθαι μοι δοκεῖ τὴν πρώτην ἀρχὴν, ὡς πάντη ἄγνωστον, τὰς δὲ δύο μετὰ τὴν μίαν, Ἐρεβος μὲν τὴν ἄβυσσον, τὴν δὲ θήλειαν Νύκτα, ταύτην μὲν ἀντὶ ἀπειρίας, ἐκείνην δὲ ἀντὶ πέρατος· ἐκ δὲ τούτων φησι † μυχθέντων Αἰθέρα γενέσθαι καὶ Ἐρωτα καὶ Μῆτιν, τὰς τρεῖς ταύτας νοητὰς ὑποστάσεις, τὴν μὲν ἄκραν Αἰθέρα ποιῶν, τὴν δὲ μέσσην Ἐρωτα κατὰ τὴν φυσικὴν μεσότητα τοῦ Ἐρωτος, τὴν δὲ τρίτην Μῆτιν, κατ' † αὐτὸν ἦδη τὸν πολυτίμητον νοῦν. Παράγει δὲ ἐπὶ τούτοις ἐκ τῶν αὐτῶν καὶ ἄλλων θεῶν πολλὴν § ἀριθμὸν κατὰ τὴν Εὐδήμου ἰστορίαν. ||

* εἴ δὲ Wolf. Hamb.

† φημι Wolf. Hamb.

‡ καὶ Wolf.

§ πολλὰ (i. e. πολλὰ) Mon.

|| ἱστορία Mon.

the three-fold Intelligible, Eros being put for the third subsistence, considered according to its convertive nature. Orpheus also in his rhapsodies has adopted a very similar disposition, for he places the Earth for the first, being the first that was conglomerated into a compact and essential substance, while he places Tartarus as the middle, as having already, in a manner, a tendency towards disunion.

But Acusilaus appears to me to regard Chaos as the first principle and altogether unknown, and after this one to place the duad, Erebus as the male and Night as the female, the latter being substituted for infinity, and the former for bound; and from a connexion between these were generated Ether and Eros (Love), and Metis (Counsel), these three being the Intelligible hypostases, of which he places Ether as the summit, Eros as the middle in compliance with the natural intervention of love, and Metis as the third, inasmuch as it is already highly-venerable Intellect. And from these, according to the relation of Eudemus, he deduces the vast multitude of the other gods.

Τὸν δὲ Ἐπιμενίδην δύο πρώτας ἀρχὰς ὑποδέσθαι Ἀέρα καὶ Νύκτα, δῆλον ὅτι σιγῇ τιμήσαντα τὴν μίαν πρὸ τῶν δυῶν, ἐξ ᾧ γεννηθῆναι Τάρταρον οἶμαι τὴν τρίτην ἀρχὴν, ὡς τινα μικτὴν* ἐκ τῶν δυῶν συγκραθεῖσαν· ἐξ ᾧ δὲ δύο τινὰς τὴν νοητὴν μεσότητα οὕτω καλέσαντα, διότι ἐπ' ἄμφω διατείνει τό τε ἄκρον καὶ τὸ πέρασ, ᾧ μυχθέντων ἀλλήλοισι ᾧν γενέσθαι τοῦτο ἐκεῖνο τὸ νοητὸν ζῶον ὡς ἀληθῶς, ἐξ οὗ πάλιν ἄλλην γενεάν προελθεῖν.

Epimenides affirms that the two first principles are Air and Night: whence it is evident that he reverences in silence the one principle which is prior to the two: from which, I conceive, he holds that Tartarus is generated regarding it as a nature in a manner compounded of the two; for some, indeed, regard the principle which is derived from these two as a kind of Intelligible intermediate subsistence or mediety, properly so called, inasmuch as it extends itself to both extremities, the summit and the boundary; for by their connexion with one another, an egg is generated which is properly the very Intelligible animal from which again proceeds another progeny.

Φερεκύδης δὲ ὁ Σύριος ζῶντα μὲν εἶναι αἰεὶ καὶ Χρόνον † καὶ χθονίαν τὰς τρεῖς πρώτας ἀρχὰς, τὴν μίαν φημί πρὸ τῶν δυῶν, καὶ τὰς δύο μετὰ τὴν μίαν· τὸν δὲ Χρόνον ποιῆσαι ἐκ τοῦ γόνου ἑαυτοῦ Πῦρ καὶ Πνεῦμα καὶ ὕδωρ, τὴν τριπλῆν οἶμαι φύσιν τοῦ νοητοῦ, ἐξ ᾧ ἐν πέντε μυχθοῖς διηρημένων πολλὴν γενεάν συστήναι θεῶν τὴν πεντέμυχον ‡ καλουμένην, ταύτων δὲ ἴσως εἰπεῖν, τὴν πεντέκοσμον. Περὶ

But Pherecydes Syrius considers the three first principles to be an Ever-vital subsistence, Chronus †, and an Earthly subsistence; placing, as I conceive, the One prior to the Two, and the Two posterior to the One: and that Chronus generated from himself Fire, and Spirit, and Water, representing, I presume, the three-fold nature of the Intelligible: from which, when they became distributed into five recesses, were constituted a numerous race of gods, called the five-times animated order, equivalent

* καὶ μικτὸν Mon.

† Χρόνον Mon. and Tay. which the following passage evidently requires.

‡ πεντέμυχον Mon. παντέμυχον in m.

δὲ τούτων ἄλλος ἴσως φαίνεται καιρός. Τοιαῦται μὲν οὖν καὶ τοσαῦται ταινῶν παρελήφθησαν ἡμῖν αἱ διὰ μύθων Ἑλληνικῶν ὑποθέσεις, πολλῶν καὶ ἄλλων οὐσῶν.

Τῶν δὲ Βαρβάρων εὐκασί Βαβυλώνιοι μὲν τὴν μίαν τῶν ἕλων ἀρχὴν συγῆ παρίεναι δύο δὲ ποιῆιν* Ταυθε καὶ Ἀπασῶν,† τὸν μὲν Ἀπασῶν ἄνδρα τῆς ‡ Ταυθε παιούντες, ταυτην δὲ μητέρα θεῶν ὀνομάζοντες, ἐξ ὧν μονογενῆ παῖδα γεννηθῆναι τὸν Μοῦμιον, αὐτὸν εἶμαι τὸν νοητὸν κόσμον ἐκ τῶν δυῶν ἀρχῶν παραγόμενον. § Ἐκ δὲ τῶν αὐτῶν ἄλλην γενεάν προελθεῖν Δαχὴν καὶ Δαχόν. Εἶτα αὖ τρίτην ἐκ τῶν αὐτῶν || Κισσαρῆ καὶ Ἀσσωρῶν, ἐξ ὧν γενέσθαι τρεῖς, Ἄνον καὶ Ἰλλινον καὶ Ἀόν· τοῦ δὲ Ἀοῦ καὶ Δαύκης υἱὸν γενέσθαι τὸν Βήλον, ὃν δημιουργὸν εἶναι φασιν.

Μάγοι δὲ καὶ πᾶν τὸ ἄρειον γένος, ὡς καὶ τοῦτο γράφει ὁ Εὐδημος, οἱ μὲν τόπον, οἱ δὲ Χρόνον καλοῦσι τὸ νοητὸν ἄπαν καὶ τὸ ἡνωμένον· ἐξ οὗ διακριθῆναι ἢ θεὸν ἀγαθὸν καὶ

* εἶπειν Mon. † ἀπασῶν Mon. ἀπασῶν H. ‡ ἄνδρα τῆς Mon.
§ παραγόμενον Hamb. || μισσαρῆ Mon.

to what he might call a five-fold world. But another opportunity may perhaps occur for the discussion of this part of the subject. Such and of a similar description are the hypotheses which are received by us relative to the Greek mythological fables, which are numerous and very various.

But the Babylonians, like the rest of the Barbarians, pass over in silence the One principle of the Universe, and they constitute Two, Tauthe and Apason; making Apason the husband of Tauthe, and denominating her the mother of the gods. And from these proceeds an only-begotten son, Moymis, which I conceive is no other than the Intelligible world proceeding from the two principles. From them, also, another progeny is derived, Dache and Dachus; and, again, a third, Kissare and Assorus, from which last three others proceed Anus, and Illinus, and Aus. And of Aus and Dauce is born a son called Belus, who, they say, is the fabricator of the world, the Demiurgus.

But of the Magi and all the Arion race, according to the relation of Eudemus, some denominate the Intelligible Universe and the United Place, while others call it Time (Chronus): from whom separately

δαίμονα κακὸν ἢ φῶς καὶ σκότος πρὸ τούτων ὡς ἐνιους λέγειν. Οὗτοι δὲ οὖν καὶ αὐτοὶ μετὰ τὴν ἀδιάκριτον φύσιν διακρινομένην ποιῶσι τὴν διττὴν συσταίχην τῶν κρείττωνων· τῆς μὲν ἡγεῖσθαι τὸν Ὀρομάσθη, τῆς δὲ τὸν Ἀρειμάνιον.

Σιδώνιοι δὲ κατὰ τὸν αὐτὸν συγγραφέα πρὸ πάντων Χρόνον ὑποτίθενται καὶ Πόθον καὶ Ὀμίχλην· Πόθου δὲ καὶ Ὀμίχλης μιγέντων ὡς δυῶν ἀρχῶν Ἀέρα γενέσθαι καὶ Αὔραν, Ἀέρα μὲν ἄκρατον τοῦ νοητοῦ παραδηλοῦντες, Αὔραν δὲ τὸ ἐξ αὐτοῦ κινούμενον τοῦ νοητοῦ ζωτικὸν πρότυπαμα. Πάλιν δ' ἐκ τούτων ἀμφοῖν Ὀτον γεννηθῆναι κατὰ* τὸν νοῦν οἶμαι τὸν νοητόν.

Ὅς δὲ ἔξωθεν Εὐδήμου τὴν Φοινίκων εὐρίσκωμεν κατὰ Μώχον † μυθολογίαν, Αἰθήρ ἦν τὸ πρῶτον καὶ Ἄηρ αἱ δύο αὐται ἀρχαί, ἐξ ὧν γενᾶται Οὐλομῆς, ὁ νοητὸς θεός, αὐτὸ οἶμαι τὸ ἄκρον τοῦ νοητοῦ· ἐξ οὗ ἑαυτῷ συνελθόντος γεννηθῆναι φησι Χουσαρῶν, ἀνοργέα πρῶτον, εἶτα

proceed a Good Divinity and an Evil Dæmon; or, as some assert, prior to these, Light and Darkness. Both the one, therefore, and the other, after an undivided nature, hold the twofold co-ordination of the superior natures as separated and distinct, over one of which they place Oromasdes as the ruler, and over the other Arimanius.

The Sidonians, according to the same writer, before all things place Chronus, and Pothus, and Omichles, (Time, Love, and Cloudy Darkness). And by a connexion between Pothus and Omichles, as the Two principles are generated Aer and Aura (Air and a Gentle Breeze), substituting Air for the summit of the Intelligible, and the Breeze arising from it for the vivifying prototype of the Intelligible. And from these two again is generated Otus (the Night Raven), representing, as I conceive, the Intelligible Mind.

But independent of the collections of Eudemus we find the mythology of the Phœnicians thus delivered according to Mochus. First was Ether and Air, which are the Two first principles; from these was produced Ulomus, the Intelligible God, and, as I conceive, the summit of the Intelligible: from whom, by a connexion

* μετὰ Mon.

† μύχον Mon.

ἄν' αὐτῶν μὲν οἶμαι τὸν νοητὸν νοῦν λέγοντες, τὸν δὲ ἀνοιγέα Χουσωρὸν, τὴν νοητὴν δύναμιν ἄτε πρώτην διακρίναται τὴν ἀδιάκριτον φύσιν, εἰ μὴ ἄρα μετὰ τὰς δύο ἀρχὰς τὸ μὲν ἄκρον ἐστὶν ἄνεμος ὁ εἷς, τὸ δὲ μέσον οἱ δύο ἄνεμοι Λίψ τε καὶ Νότος* ποιοῦσι γὰρ πως καὶ τούτους* πρὸ τοῦ Οὐλωμοῦ† † ὁ δὲ Οὐλωμός αὐτὸς ὁ νοητὸς εἷς † νοῦς, ὁ δὲ ἀνοιγέως Χουσωρὸς § ἢ μετὰ τὸ νοητὸν || πρώτη τάξις, τὸ δὲ ἄν' ὁ οὐρανός. λέγεται γὰρ ἐξ αὐτοῦ ραγέντος εἰς δύο γενέσθαι οὐρανὸς καὶ γῆ ¶ τῶν διχοτομημάτων ἐκότερον.

Αἰγυπτίων** δὲ ὁ μὲν Εὐδημος οὐδὲν ἀκριβὲς ἱστορεῖ, οἱ δὲ Αἰγύπτιοι καθ' ἡμᾶς φιλόσοφοι γεγονότες ἐξηγήσαν αὐτῶν τὴν ἀλήθειαν κεκρυμμένην εὐρόντες ἐν Αἰγυπτίῳ δὴ τισι λόγοις ὡς εἶη κατ' αὐτοῦς ἢ μὲν μία τῶν ὄλων † † ἀρχὴ Σκότος ἄγνωστον ἕμνουμένη καὶ τούτο τρις ἀναφωνούμενον οὕτως* τὰς δὲ δύο ἀρχὰς ὕδωρ καὶ Ψάμμον, ὡς

with himself, was produced Chosorus, the first expanding principle, and then the Egg: by the latter I imagine they mean the Intelligible Mind; but by Chosorus, the Intelligible Power, being the first nature which separates an unseparated subsistence, unless, perhaps, after the two principles the summit may be the one Wind; but the middle, the two winds Lips and Notus (south-west and south), for sometimes they place these prior to Oulomus. In which case Oulomus himself would be the Intelligible Mind, and the expanding Chosorus the first order after the Intelligible, and the Egg Heaven: for it is said, that by the rupture of it into two parts heaven and earth were produced each from one of its two severed parts.

Of the Egyptian doctrines Eudemus gives us no accurate information. But the Egyptian philosophers, who are resident among us, have explained their occult truth, having obtained it from certain Egyptian discourses. According to them, then it appears to be this. The One principle of the Universe is celebrated as Unknown Darkness, and this three-times pronounced as such: and the Two principles are Water and

* τούτους Mon.

† οὐλωμίμου H.

‡ εἷς Mon.

§ χουσωροῦ Hamb. || τὸν νοητὸν Hamb. ¶ Wolf proposes οὐρανὸν καὶ γῆ.

** Αἰγυπτίους Mon.

†† ἄλλων. Mon.

Ἡραίσκος* ὡς δὲ ὁ πρεσβύτερος αὐτὸς Ἀσκληπιάδης, Ψάμμον καὶ ὕδωρ, ἐξ ἧν καὶ μεθ' ἧς γεννηθῆναι τὸν πρῶτον Καμηφίν* εἶτα τὸν δεύτερον ἀπὸ τούτου, εἶτα καὶ ἀπὸ τούτου τὸν τρίτον, οὗς συμπληροῦν τὸν ὅλον νοητὸν διάσπασμον. Οὕτω μὲν Ἀσκληπιάδης. Ὁ δὲ νεώτερος Ἡραίσκος τὸν τρίτον ἄνομασθέντα Καμηφίν ἀπὸ τοῦ πατρὸς καὶ τοῦ πάππου τὸν ἥλιον εἶναι φησιν αὐτὸν δῆπου τὸν νοῦν τὸν νοητὸν. Ἀλλὰ τὴν μὲν περὶ τούτων ἀκρίβειαν ἐξ ἐκείνων ληπτέον. Ἰστέον δὲ καὶ ἐκεῖνο περὶ τῶν Αἰγυπτίων, ὅτι διαιρετικοί εἰσι πολλαχοῦ τῶν κατὰ ἕκαστον ὑφεστώτων, ἐπεὶ καὶ τὸ νοητὸν διηρήκασιν εἰς πολλῶν θεῶν ἰδιότητας, ὡς ἔξεστι μαθεῖν τοῖς ἐκείνων συγγράμμασιν ἐντυχοῦσι τοῖς βουλομένοις, λέγω δὲ τῆς Ἡραίσκου ἀναγραφῆς τοῦ Αἰγυπτίου κατ' ἥλιον λόγου πρὸς τὸν Πρόκλον γραφείσης τὸν φιλόσοφον, καὶ τῆς ἀρξαμένης γραφείσθαι συμφωνίᾳ ἐπὶ Ἀσκληπιάδου τῶν Αἰγυπτίων πρὸς τοῖς ἄλλοις Θεολόγοις.

Sand, according to Heraiscus; but according to Asclepiades, who is the more ancient of the two, Sand and Water, from whom, and next in succession after them, is generated the first Kamephis, and from this a second, and from this again a third, which, they affirm, completes the whole Intelligible distribution. Such is the system of Asclepiades. But the more modern Heraiscus says that the third, who is named Kamephis from his father and grandfather, is the Sun, equivalent in this case to the Intelligible Mind. But greater accuracy upon the subject can only be obtained from these authors themselves. It must be observed, however, with regard to the Egyptians, that they are often wont to distribute subsistences according to union, as when they divide the Intelligible into the individualities of a multitude of the gods, as may be learnt from their own writings by those who will examine them: I refer particularly to the commentary of Heraiscus upon the Egyptian doctrine addressed to Proclus the philosopher alone, and to the concordance of the Egyptian writers, begun by Asclepiades and addressed to the other Theologists.

καμφ Mon.

CHRONOLOGICAL
AND
ASTRONOMICAL FRAGMENTS.

OF THE GREAT YEAR:

FROM BEROSSUS.

✓ BEROSSUS qui Belum interpretatus est, ait cursu ista siderum fieri: et adeo quidem id affirmat, ut conflagrationi atque diluvio tempus assignet: arsura enim terrena contendit, quando omnia sidera, quæ nunc diversos agunt cursus, in Cancrum convenerint, sic sub eodem posita vestigio, ut recta linea exire per orbem omnium possit: inondationem futuram, cum eadem siderum turba in Capricornum convenerit. Illic solstitium, hic bruma conficitur.

BEROSSUS, who thus interprets the Babylonian tradition, says that these events take place according to the course of the stars; and affirms it so positively, as to assign the time for the Conflagration and the Deluge. He maintains that all terrestrial things will be consumed when the planets, which now are traversing their different courses, shall all coincide in the sign of Cancer, and be so placed that a straight line could pass directly through all their orbs. But the inundation will take place when the same conjunction of the planets shall occur in Capricorn. In the first is the summer, in the last the winter of the year.—*Seneca Nat. Quæst.* III. 29.

OF THE GREAT YEAR:

FROM CENSORINUS.

AD Ægyptiorum vero magnum annum luna non pertinet, quem Græci Κωνικὸν Latine Canicularum vocamus. Propterea quod initium illius summitur, cum primo die ejus mensis, quem vocant Ægyptii Θαΐ Caniculæ sidus exoritur: nam eorum annus civilis solus habet dies cccclxv sine ullo intercalari, itaque quadriennium eo fit, ut anno m.cccclxi ad idem revolvatur principium. Hic annus etiam Heliacos a quibusdam dicitur: et ab aliis ὁ ἐνιαυτὸς est. Præterea annus, quem Aristoteles maximum potius quam magnum appellat, quem solis et lunæ vagarumque quinque stellarum orbem conficiunt. Cum ad idem signum ubi quondam simul fuerunt, una referuntur. Cujus anni hyems summa est Cataclysmos, quam nostri Diluvionem vocant. Æstas autem Ecpyrosis quod est mundi incendium. Nam in his alternis temporibus mundus exignesere, tum exaquescere videtur, hunc Aristarchus putavit esse annorum vertentium duum millium cccclxxxiiij.

In the great year of the Egyptians, which the Greeks call the Cynic, and we in Latin the Canicular; the Moon is not taken into consideration: inasmuch as its commencement is fixed when Canicula rises upon the first day of that month which the Egyptians call Thoth. For their civil year has only 365 days, without any intercalary day; whence the quadriennium so adjusts itself, that in the 1461st year the revolution is completed. This year is by some called the Heliacal, by others the Eniautus, or The Year. But the year which Aristotle calls the greatest, rather than the great, is that in which the sun, moon and all the planets complete their courses, and return to the same sign from which they originally started together. The Winter of this year is the Cataclysm, which we call the Deluge: but its Summer is the Ecpyrosis, that is the Conflagration of the world. For at these alternate seasons the world is burned and de-

Aretes Dyrrhachinus quinque millium dlij. Herodotus et Linus x. millium dccc. dierum xij. dcccclxxxij. Orpheus centum xx. Cassandrus tricis sexies centum millium. Alii vero infinitum esse, nec in se nunquam reverti existimaverunt.

luded. Aristarchus supposes this periodical revolution to consist of 2484 years; Aretes of Dyrrhachium of 5552; Herodotus and Linus of 10,800; of 13,984; Orpheus of 120,000; Cassandrus of 136,000. Others suppose it to be infinite in duration, and that the celestial bodies never again coincide in their original positions.—*Censorinus de Natali Die.*

OF THE CHRONOLOGICAL ERAS:

FROM CENSORINUS.

Nunc vero id intervallum temporis tractabo, quod Historicon Varro appellat, hic enim tria discrimina temporum esse tradit. Primum ab hominum principio ad Cataclysmum priorem, secundum ad Olympiadem primam; quod quia in eo multa fabulosa referuntur Mythicon nominatur. Tertiam a prima Olympiade ad nos quod dicitur Historicon, quia res eo gestæ veris historiis continentur.

I WILL now treat of that interval of time which Varro calls Historic; for he divides the times into three parts. The first from the beginning of mankind, to the former Cataclysm. The second, which extends to the first Olympiad, is denominated Mythic, because in it the fabulous achievements are said to have happened. The third, which extends from the first Olympiad to ourselves, is called Historic, because the actions which have been performed in it are related in authentic history.

Primum tempus sive habuit initium, seu semper fuit; certe quot annorum fuit, non potest comprehendi. Secundum non plane quidem scitur, sed tamen ad mille circiter et de annos esse creditur a priore scilicet Cataclysmo quem dicunt Ogygis ad Inachi regnum annis circiter cccc hinc ad Olympiadem primam paulo plus cccc quos solos quamvis Mythici temporis postremos tamen quia a memoria scriptorum proximos quidam certius diffinire voluere, et quod Sosibius scripsit esse cccclxxxv, Eratosthenes autem septem et cccc, Timæus ccccxvij, Orethres clxiiij. Et præterea multi diverse, quorum etiam ipsa dissensio incertum esse declarat.

The first period either had some beginning, or had endured from eternity; however that may be, it is impossible to make out what was the number of its years. Neither is the second period accurately determined, yet it is believed to contain about 1600 years; but from the former Cataclysm, which they call that of Ogyges to the reign of Inachus, about 400 years, from thence to the first Olympiad, something more than 400; of which alone, inasmuch as they are the last years of the Mythic period, and next within memory, certain writers have attempted more accurately to determine the number. Thus Sosibius writes that they were 395; Eratosthenes, 407; Timæus, 417; Orethres, 164. Many others also have different opinions, the very discrepancy of which shews the uncertainty in which it is involved.

De tertio autem tempore fuit aliqua inter auctores dissensio in sex septemve tantum modo annis versata. Sed hoc quodcunque caliginis Varro discutit, et pro cætera sua sagacitate nunc diversarum civitatum conferens tempora, nunc defectus eorumque intervalla retro dinu-

Concerning the third interval, there was also some disagreement among different writers, though it is confined within a period of only six or seven years. Varro has, however, examined the obscurity in which it is involved, and comparing with his usual sagacity the

merans eruit verum, lucemque ostendit; per quam numerus certus non annorum modo, sed et dierum perspicui possit.

Secundum quam rationem nihil fallor hic annus, cujus velut index et titulus quidam est Ulpiani et Pontiani consulatus, ab Olympiade prima M. est et XIII. ex diebus duntaxat æstivis, quibus Agon Olympiacus celebretur, a Roma autem condita deccclxxxvi. et quidem ex Palilibus, unde urbis anni numerantur. Eorum vero annorum quibus Julianis nomen est cclxxxij. sed ex die Kal. Jan. unde Julius Cæsar annis a se constitui fecit principium. At eorum qui vocantur anni Augustani cclxv perinde Kal. Jan. et ante diem xvj Kal. Februarii Ju. Cæsar, divi filius imperator Augustus, sententiâ Numatii Planci a senatu cæterisque civibus appellatus est, se septimum et M. Vipsano Agrippa Consulibus.

chronicles and annals of different states, calculating the intervals wanted, or to be added by reckoning them backwards, has at length arrived at the truth, and brought it to light. So that not only a determinate number of years, but even of days can be set forth.

According to which calculations, unless I am greatly deceived, the present year, whose name and title is that of the consulships of Ulpian and Pontianus, is from the first Olympiad the 1014th, reckoning from the summer, at which time of the year the Olympic games are celebrated; but from the foundation of Rome it is the 991st; but this is from the Palilia (21st April), from which the years, *ab urbe condita*, are reckoned. But of those years, which are called the Julian years, it is the 283d, reckoning from the Kalends of January, from which day of the year Julius Cæsar ordered the beginning of the year to be reckoned. But of those years which are called the Augustan it is the 265th, reckoning also from the Kalends of January of that year, in which, upon the 16th of the Kalends of February

(15th), the son of Divus Julius Cæsar was saluted Emperor and Augustus, on the motion of Numatius Plancus, by the senate and the rest of the citizens in the consulship of himself for the seventh time, and M. Vipsanus Agrippa.

Sed Ægyptii qui biennio ante in potestatem ditionemque Populi Romani venerunt, habent Augustorum annorum cclxviii. nam ut a nostris ita ab Ægyptiis quidam anni in litteras relati sunt, ut quos Nabonnagarii nominant, qui a primo imperii ejus anno consurgant, quorum hic deccclxxxvi est:

Item Philippi qui ab excessu Alexandri magni numerantur, et ad hucusque perducti annos dlxii consumant. Sed horum initia semper a die primo mensis ejus summuntur, cui apud Ægyptios nomen est Thoth, quoque hic anno fuit ante diem vij Kal. Julii cum ab hinc annos centum Ulpio et Brutio presente Romæ cons. iidem dies fuerunt ante diem xii Kal. August. quo tempore solet Canicula in Ægypto facere exortum. Quare scire etiam licet anni illius mag-

But the Egyptians, who two years before had been reduced under the dominion of the Roman people, reckon 268 Augustan years: for by the Egyptians, in like manner as by ourselves, certain years are recorded, and they call their era the Era of Nabonnagarius, and their years are calculated from the first year of his reign, of which years the present is the 986th.

The Philippic years also are used among them, and are calculated from the death of Alexander the Great, and from thence to the present time 562 years have elapsed. But the beginning of these years are always reckoned from the first day of that month, which is called by the Egyptians Thoth, which happened this year upon the 7th of the Kalends of July, (25th of June); for a hundred years ago from the present year of the consulship of Ulpian and

ni qui ut supra dictum est solaris et canicularis et trieteris vocatur, nunc agi vertentem annum centessimum.

Initia autem istorum annorum propterea notavi, ne quis nesciat voluntates quæ non minus diversæ sint quam opiniones Philosophorum. Idcirco aliis a novo sole, id est a brumali, ab æstivo solstitio plerisque ab æquinoctio verno partim ab autumnali æquinoctio, quibusdam ab ortu Vergiliarum, nonnullis ab earum occasu, multis a Canis exortu incipere annus naturalis videtur.

OF THE NERUS:

FROM JOSEPHUS.

ΕΠΕΙΤΑ καὶ δι' ἀρετὴν καὶ τὴν εὐχρηστίαν, ὧν ἐπενόουν, ἀστρολογίας καὶ γεωμετρίας, **WHEREFORE** on account of their virtue, as well as for the perfection of the arts of astronomy and geometry,

Brutius, the same fell upon the 12th of the Kalends of August (21st July), on which day Canicula regularly rises in Egypt. Whence we know that of this great year which was before mentioned under the name of the Solar Canicular or Trieteris, by which it is commonly called, the present current year, must be the 100th.

I have been careful in pointing out the commencement of all these years lest any one should not be aware of the customs in this respect, which are not less various than the opinions of the Philosophers. It is commenced by some with the new Sun, that is at the winter solstice, by many at the summer solstice; others again reckon from the vernal or from the autumnal equinox. Some also begin the year from the rising or setting of Vergilia (Pleides), but many from the rising of the Dogstar.

πλέον ζῆν τὸν Θεὸν αὐτοῖς παρ-
ρασχεῖν. ἄπερ οὐκ ἦν ἀσφα-
λῶς αὐτοῖς προειπεῖν, μὴ ζή-
σασιν ἑξακοσίους ἑνιαυτούς* διὰ
τοσοῦτον γὰρ ὁ μέγας ἑνιαυτός
πληροῦται.

which they invented, God permitted them (the Patriarchs) a longer life: inasmuch as they would have been incapable of predicting any thing with certainty, unless they lived six hundred years: for such is the period of the completion of the great year.—*Jos. Ant.* lib I. c. 3.

OF THE SARUS:

FROM SUIDAS.

ΣΑΡΟΙ. μέτρον καὶ ἀριθμὸς παρὰ Χαλδαίοις, οἱ γὰρ ρκ' σα-
ροῖ, ποιῶσιν ἑνιαυτός, βσκβ',
οἱ γίνονται ἡ' ἑνιαυτοὶ καὶ
μῆνας ἕξ.

SARUS: a measure and number among the Chaldæans: for 120 Sari, make 2222 years. Each Sarus is therefore equal to 18 years and 6 months.—*Suid. v. Sarus.*

OF THE RISING OF THE DOGSTAR:

FROM THEON ALEXANDRINUS.

ΠΕΡΙ τῆς τοῦ κυνὸς ἐπιτολῆς ὑποδείγμα.*

FORMULA to find the rising of the Dogstar.

*Ἐπὶ τοῦ ρ' ἔτους Διοκλητιανοῦ περὶ τῆς τοῦ κυνὸς ἐπιτολῆς ὑποδείγματος ἔνεκεν λαμβάνομεν τὰ ἀπὸ Μενοφρέως ἕως τῆς λήξεως Αὐγούστου ὁμοῦ τὰ ἐπι-

For example, if we would find the rising of the Dogstar in the 100th year of Diocletianus, we take the years of Menophres to the end of the era of Augustus. These years

* The treatise containing the demonstration of this rule, I believe is lost.

συναγόμενα ἔτη ἀρχέ' οἷς ἐπι-
προστιδοῦμεν τὰ ἀπὸ τῆς ἀρ-
χῆς Διοκλητιανοῦ ἔτη ρ' γί-
νονται ἡμῶν ἔτη ἀψέ. Τούτων
λαμβάνομεν τὸ δ' μέρος, ὃ
ἔστι κς'. Τούτοις προστι-
θέντες ἡμέρας πέντε, γίνονται
υλα'. Ἀπὸ τούτων ἀφελόντες
τὰς τότε τετραετηρίδας οὐσας
ββ', λοιπὸν καταλείπονται ἡμέ-
ραι τκδ'. ταύτας ἀπόλυσον
ἀπὸ Θωθ' α', διδόντες ἐκάστῳ
μηνὶ ἡμέρας λ', ὡς εὐρίκεσθαι
τὴν ἐπιτολὴν ἐπὶ τοῦς † Διο-
κλητιανοῦ Ἐπιφὶ κδ'. Ὁμοίως
ποίει ἐπὶ ὅτανδῆποτε χρόνου.

summed up are 1605; to which if we
add the 100 years from the beginning
of the reign of Diocletianus,* we have
1705. Let us take the fourth part of
these, that is 426, and taking them
as days, † add to them 5 more, and
they become 431. From these deduct
the quadrienniums, which are 102,
and there will remain 329 days. Dis-
tribute these into months of 30 days
each, from Thoth, the first day of the
year, and it will thus be found that
the rising of the Dogstar in the 100th
year of Diocletianus, falls upon the
29th of Epiphi. Use the same rule
for any other time.—*MS. Ex cod.*
reg. Gall. gr. No. 2390, fol. 154.

* The era of Diocletianus was a new era, which succeeded that of Augustus.

† The fourth part or number of leap years gives, of course, the number of intercalated days, 426.

‡ Qy. τοῦ ρ'.

AN
INQUIRY

INTO THE
METHOD, OBJECTS, AND RESULT

OF

ANCIENT AND MODERN PHILOSOPHY,

AND INTO

THE TRINITY OF THE GENTILES.

PHILOSOPHICAL INQUIRY.

IN the Introductory Dissertation I have ventured to offer some speculations upon the Trinity and Theology of the Gentiles, which differ widely from the opinions of almost all who have written upon the subject; I would therefore lay before the reader such grounds for the opinion as have induced me to adopt it. But I find it impossible to do so without instituting a short comparative inquiry into the method, objects and result of the ancient and modern systems of Philosophy; and I trust it will not be deemed misplaced, for I conceive that in the neglected writings of the ancients there lies concealed a mine of metaphysical knowledge of such practical utility as would amply repay the trouble of opening it again.

If we were to ask, what was conceived to be the great engine of invention and discovery among the ancients, it is highly probable we should be answered that it was Syllogism; and if we were to ask the same question relative to modern science, we should be unhesitatingly assured that it was Induction; and possibly at the same time we might be told, that the method of the ancients was something worse than useless. Yet, when we come to consider, that in all ages human nature has been the same, and that such admirable productions have been the result of human effort both in ancient and modern times, we shall find reason to suspect that the methods of discovery, or the tools really used in all ages, have been much alike, though their names may have been

misapplied, or they may have been used without having had any distinct appellations assigned them.

By the Inductive method we are supposed to go about to collect, by experience and observation, all the facts and circumstances within our reach, relative to the subject in hand. We must examine them in every light, compare their similarities, and mark their differences; we must reject whatever does not properly relate to the subject, and conclude upon the affirmatives that are left. By these means, from the individuals we rise to some general proposition, and we rest assured in its truth as proved experimentally.

To take a common instance: A child that has been burnt by a flame naturally expects the *same* result from the *same* cause; indeed he is said to feel sure of it from experience: and in the expectation of the *same* result from *similar* causes, he is said to reason by a species of Induction, though not founded on an enlarged experience. But by trying experiments upon all objects which have the appearance of flame, he would learn to distinguish such as are hurtful from such as are otherwise, and excluding those that are harmless, he arrives at the conclusion, that all such objects of a particular kind are hurtful.

Now, in this statement of the process, it appears to me that two very different instruments are used; the first of which seems to be Analogy, ἀναλογία, a reasoning upwards from the known to the unknown, the great instrument of Invention and Generalization, which provides, as it were, subjects for the exercise of Induction; which Induction, ἐπαγωγή, seems to be rather the collection and examination of experiments, and the drawing a conclusion therefrom; and as this conclusion cannot be extended beyond what is warranted by the experiments, the Induction is an Instrument of Proof and Limitation. A person that has been burnt by a flame is positively certain that he will be burnt again if he try it; he argues only from *same* to *same*, and is sure of it by *experience*; and it is upon this innate natural expectation that all physical science is *founded*. By *analogy* he argues that all flames will burn him, he argues from *like* to *like*, he generalizes

and draws an *inference*; and I conceive it is by this analogical reasoning that all science is *advanced*. The inference which he thus draws *a priori*, is merely an *hypothesis*, ἡπόθεσις, a *supposition*, probable indeed, but far from satisfactory. But when he brings it to the proof by induction, and collects experiments, he either confutes, proves, or limits this hypothesis to something not quite so general.

This analogical reasoning, when it is extended only from individual to individual of the same species, is commonly called *experience*, and not *analogy*; and from the perfect uniformity of nature, perhaps not improperly: thus, we say, we know by *experience* that all stones gravitate to the earth. But when we extend it from species to species of the same genus, it is *analogy* properly so called. If from the gravitation all stones we reason to that of apples, we reason by analogy, from like to like; we obtain a probable conclusion, not satisfactory till experiment be directed to the point, and it be proved. Having thus included apples as well as stones, we may proceed from one species to another by the same process of analogy and proof, till all bodies upon the surface of the earth be included under the general law of gravitation, whence we may rise to more general propositions. And I am inclined to think that such has been the common process of discovery in all ages of the world.

When Sir I. Newton, from the fall of an apple, was led to the consideration of the moon's gravity, he is said to have made the discovery by Induction; which is true as far as the proof of it went. But it is manifest, that at first he merely formed a probable hypothesis by Analogy, and then laboriously brought it to the test of observation; and it is highly probable that the hypothesis he formed was, that the moon gravitated to the earth with a constant force, instead of a force varying inversely as the square of the distance; which most likely was the result of another hypothesis, after he had proceeded so far as to ascertain that she did really gravitate, but not according to the law presumed.

When Harvey observed the valves in the veins he is com-

monly said to have made the discovery of the circulation of the blood, by reasoning from *Final causes*, or by asking of nature for what purpose such valves could be intended: but perhaps he might have asked the question for ever, unless the analogy between the valve and that of a pump had suggested a plausible hypothesis, which he proved by repeated experiments directed to the point.

Analogy, so much slighted and overlooked, and to which such an inferior part in the advancement of science has been assigned, and that too with so much suspicious caution, appears to be the great instrument of generalization and invention by which hypotheses are supplied, which are most commonly the subjects for the exercise of Induction. By Induction, as usually understood, we make it a rule to exclude all hypotheses: first of all, we collect the experiments, and having obtained these, we are next to examine them and compare them; we reject the irrelative and negative, and conclude upon the affirmatives that are left. By this means, says Lord Bacon, we question nature, and conclude upon her answers: yet I would venture to suggest, that, ninety-nine times out of a hundred, the Analogy or comparison precedes the collection of the experiments; some resemblance is observed, some hypothesis is started, which is the subject that is brought to the test of Induction. By this the hypothesis is either proved, or confuted, or more commonly limited to something less general. I would not be understood to assert that the common inductive method is barren, for, no doubt, discoveries are sometimes so made; but thousands and thousands of inventions are brought into play, the result merely of analogy and a few experiments, or a single *experimentum crucis*. By the common method proposed we take too wide a range, we embrace the whole subject at once, and require the completion of its natural history, but by the proper use of Analogy as a guide, we step cautiously but from one species to the next.

Induction has two instruments of operation; Experiment for all things within our reach, and Observation for those beyond us. And of these Observation is less efficient than Experiment, for it

is comprehended in it. By Induction *without Analogy* we first ask innumerable irrelative and impertinent questions of nature, and then make use of Observation upon the experiments in hand; but by Induction *with Analogy* we try Experiments for a specific purpose, and obtain specific answers to the point.

Having thus obtained a general law or fact for an entire genus, we may proceed in the same manner from this genus to the next, till the whole order be included under the same or some more general law: thus at length we may arrive at certain most general laws, beyond which it may not be within our power to proceed. And the progress of science in the ascending scale consists in rising from Individuals to Generals and Universals.

Having obtained these general laws or universals, from them we may extend discovery in what may be termed the descending scale: and here Syllogism, in its common acceptation, has its use. Thus, in the science of mixed Mathematics, having obtained certain general laws, physical facts, &c., these, with the common principles of pure mathematics, serve as data from which mathematical discovery may be extended downwards. Every mathematical demonstration by Synthesis is no other than a chain of Syllogism. And as an instrument of invention Syllogism may in this case supply corollaries; as in the former, Induction might yield discoveries without the help of analogy. Yet a very slight consideration will show, that here also Analogy is the great engine of invention by which hypotheses or suppositions are supplied; and that in the descending scale Syllogistic Demonstration, as Induction in the ascending, is the grand instrument for confuting, proving, or limiting those hypotheses.

But among the ancients Syllogism is said to be the great engine of discovery: and though I have not had sufficient opportunities of investigating the truth of the supposition, it has often struck me, that by the Syllogistic method the ancients meant neither more nor less than this combination of Analogy and Proof; and that the method of reasoning from Individuals to Universals, was supposed to be conducted by Syllogism no less than from Universals downwards. Aristotle expressly informs us that we

can learn nothing but by Induction or Demonstration; by Demonstration from universals to particulars, i. e. in the descending scale; by Induction from particulars to universals, or in the ascending scale. Hence, says he, a person who is defective in any of his senses cannot use Induction, and therefore cannot theorize to Universals, or by abstraction obtain general propositions, hence, also, his progress in the scale of Demonstration must be equally defective with his data. Now if the Syllogistic method was held to be the only method of discovery among the ancients, and this method was a process of reasoning from known to unknown, I conceive that, in this respect, the terms must have a more comprehensive signification than is generally allowed.* Though I can find nothing to warrant the supposition, that they accurately divided their Syllogistic method into Analogy and Induction in the ascending scale, and into Analogy and Demonstration in the descending scale; yet I think they imagined, as has generally been the case in modern times, that by their method they went precisely to the point, and no further; instead of going something beyond it by too extensive a generalization, as we are led by Analogy, and then retracting to the point determined by the Proof.

The great abuse of Analogy is resting in its hypotheses without bringing them to the test, and building systems upon such hypotheses; and it is a fault of modern, as well as of ancient philosophers. But when we consider the Eleatic or Dialectic method of examining any proposed hypothesis or idea, explained by Plato in the beginning of the Parmenides, we shall find the rules of examination as strict, and perhaps more comprehensive, than any method that has been suggested in modern times.†

* Some papers, entitled *Vindiciæ Antiquæ*, in the *Classical Journal*, throw some light upon this subject, though I cannot concur with the author of them in his opinions of the perfection of ancient science, much less in his abuse of modern philosophers.

† The method is this—Either, I., The subject *is*, as it is supposed; or II., it *is not*. On the first supposition that *it is so*, we must examine *what happens*—1st. To *it* with respect to *itself*: 2d. To *it* with respect to all *other things*: 3rd. To all *other things* with respect to *it*: 4th. To all *other things* with re-

Another more fatal abuse of Analogy is arguing from individuals to genera, or from *genus* to *genus*, when these genera are too remote; which is skipping to *generalities* instead of cautiously proceeding from species to species. But the most dangerous of all is arguing from Matter to Mind, between which there is no natural similarity. Thus, the common supposition of the Mind determined by motives, as a balance swayed by weights is false; for so far from arguing from like to like, from species to species, we argue not even from genus to genus in the most remote degree, but from one thing to its contrary; false, also, in as much as the motive is a final cause, and the weight an antecedent. This objection, however, to the use of Analogy may be pushed too far: but of the proper use of such reasoning we have an example in one of the finest metaphysical works in the English language, Butler's Analogy.

I would observe, also, the great laxity in the significations of the word *Theory*. It is sometimes used for a general law or principle obtained by Induction, and as something almost synonymous with hypothesis. In this view it might be looked upon as a proved hypothesis; in its other and more general signification it implies the chain of reasoning from general laws and principles, and sometimes the result of such a chain. Its real signification seems to be the Survey itself.* In the descending scale the result of the survey is termed a Theorem, *θεώρημα*: and in the ascending scale the general law obtained, the result of the survey, might perhaps likewise be termed a Theorem: whilst

spect to *themselves*. Four similar cases will result when we examine what *does not happen*; and four more, when we examine what *does, and at the same time does not happen*. Upon the supposition that *it is so*, we must investigate its relations in all their bearings; and we must pursue the same method of investigation upon the second supposition, that *it is not so*. And if it were done according to certain categories, a more thorough investigation could not possibly be devised: and the method is equally applicable to Experimental philosophy as to Intellectual science. For a method of obtaining ideas for examination, see a description of Socrates among some hopeful pupils in one of the comedies of Aristophanes.

* See an excellent paper upon the subject in *Blackwood's Magazine*, August, 1830.

the Theory, *Ἐαρία*, the Survey itself, may be taken for the whole chain, which, as it proceeds, every now and then, as it were, deposits these theorems. From one or more general laws or data we deduce certain results or theorems, such as the different expressions for the range, velocity &c. of a shot, in the theory of Projectiles: and each of these expressions would be practically, as well as theoretically true, but for the innumerable other circumstances to be taken into consideration. It is therefore only an approximation to practical truth. From a certain other set of general laws we deduce a theory of Resistances, and by a combination of these two Theories we approximate still nearer to practical truth. And by adding theory to theory relative to the powder, form, texture, elasticity, &c. of the shot, climate, &c. &c. and other circumstances, we might still nearer approximate.* And all these Theories taken together might be termed the Theory of Gunnery.

An Hypothetical system differs from a Theory as does an Hypothesis from a General law or Fact, and is dependant upon Hypotheses instead of Facts; and its productions are of the same description.

* It is utterly impossible, upon the surface of this earth, by Theory, to arrive at practical results, even in the most simple of all practical sciences, Mechanics; particularly, as it sometimes happens, when the results of each Theory, instead of being Theorems, are themselves merely approximations. Of this the ancients were perfectly aware, for both in ascending and descending, they excluded the individuals, as objects of sense and not of science. Much less is it possible in Politics, or any other moral or intellectual science; where not only so few general laws, universals, or data, are ascertained, but the springs of action are so manifold and various, independently of the free-will and perversity of the individuals, that human intellect can scarcely hope to form even a likely approximation to the truth. The speculative philosopher, as is justly observed by Stewart, possesses a fund of knowledge, invaluable in all untried cases, which will guide him a certain way in approximation to the truth. But if he suppose that such theoretical principles are applicable to practice, of course he fails in every instance, and produces nothing but confusion and mischief; of which the state of this kingdom, at this moment, is a most lamentable proof: and the probable result of persevering in such a course cannot be contemplated without the utmost alarm, the more anxiously, as many of the systems still acted on are not true theories, but are built upon false principles and are merely hypothetical systems.

Thus far I have spoken of the *Method* of proceeding, and I have used the terms Laws, Facts, Universals, and the like, in their common acceptation. But these terms are so confounded with each other and with Causes and Effects, that we scarcely know what we are in search of; and some of the ablest views of Bacon's *Novum Organum* have become almost as much lost to the world, as have some of the very finest speculations of the ancients. I would therefore say a few words upon the *Objects* or *Aim* of science.

Causation is a subject upon which there is a strange misunderstanding between the ancients and moderns. By the word Cause the ancients appear to have understood *that* without the co-operation of which no sensible phenomenon could be produced:* and they divided Causes into the Efficient, the Formal, the Material, and the Final. And this division was excellent, and in perfect keeping with a system which held a Soul of the world as the prime mover of Efficient causes. The Final cause or ultimate object and end of every action, I shall dismiss without further consideration, as less properly a cause than a motive, and equally admitted in all systems in which nothing is referred to chance, and as unconnected with the *Physical* subject I have now in hand.

This division of causes has been supposed to be superseded among the moderns; and, since the time of Hume, by the word Cause they seem sometimes to understand the *Bond of connexion* between one event and its preceding; and in this view it is asserted that no causes of things have ever been discovered; and that science lies not in the discovery of causes, but only in the discovery of the facts and general laws of nature; and the same

* See the 67th epistle of Seneca, wherein he explains the common and Platonic division of causes, and unjustly arraigns both, because he conceives Space, Time, and Motion, ought to be included. Motion, however, is included in the Efficient Cause, and Space and Time are but the measures of that motion, and the Law of the Motion, when strictly limited and defined, involves consideration of the measure only, and of nothing else.

assertion is likewise made, because no one can pretend to have discovered the first of secondary causes. In another view the Cause is looked upon as implying nothing more than an *antecedent phenomenon*, and that these phænomena, under the names of Cause and Effect, are continued in an endless chain of successive connexions. For example, when we hear a clock strike, if we attend to the chains of successive causes—to go no farther back—they may be traced in the stroke of the hammer, which causes the vibration of the bell, which causes the undulatory movement among the particles of the air, which causes a vibratory motion on the organs of hearing and on the brain; a certain *sensation* follows, and the soul *perceives* that the clock has struck. Now, for the production of this ultimate effect, we may observe not only one, but three distinct chains of what the ancients would call Causes. 1st. The chain of the *material substances* whose matter is in contact with one another, and without which matter the phænomenon could not have been produced, viz. the matter of the hammer, of the bell, of the air, of the auditorial nerve, of the sensorium,* and these are the successive *Material causes*. Again, each of these portions of matter is indued with certain *qualities*, without which also the effect could not have been produced; and these depend upon what the ancients would call the *form*, and they consist of the form, texture, elasticity, vibratory and other qualities of the bell, of the air, nerve, &c. These are the *Formal causes*. To these must be superadded the particular *accidents* by which they are affected, viz., the fall of the hammer, the vibration of the bell, and the others, by which motion is successively communicated; and of this chain of causes each accident is nothing else than motion, modified by the body through which it passes, and may be regarded as a proximate *Efficient cause*. In this phænomenon, therefore, we may trace the Material, Formal, and Efficient Causes of the ancients; all which are necessary for the production of the effect: and we may

* I use the term as Newton uses it, and not as Leibnitz in his dispute with Clarke.

perceive that the ancient and modern doctrines upon the subject of Causation may not be inconsistent with one another: but we must carefully distinguish whether the Cause be defined as the Accident itself, or the Instrument affected with the accident—the Vibration of the bell, or the Bell in the act of vibrating.

Such is a general view of this phænomenon: but we may observe still something more, relating to that *Bond of connexion* which has been so great a stumbling-block among the moderns. When we come more narrowly to inspect this triplicated chain of Causes, between each link there is a joint, if I may so call it: for instance, the *aggregate* motion of the hammer is, in the bell, converted into *atomic* motion. Now this cannot be performed simultaneously, though the manner or *law* according to which it is performed, escapes the observation of our senses. This is the Latens Processus, or the *latent process* which Bacon is so anxious to have investigated; and it is often noticed among the ancients, particularly by Plato in the Parmenides and Phædo. The Latens Schematismus of Bacon, the *latent form* or *structure*, refers to the latent properties of the bodies, or other unknown circumstances, through which motion is communicated. And as grosser bodies are said to be incapable of contact, a kind of Latens Schematismus at every joint in the chain, becomes also an object of inquiry. The inquiry into the *Efficient cause*, the *Matter*, the *latent process*, and the *latent structure*, constitutes Physics, according to the notions of Bacon; which differs but little from the ancient doctrine. But, if we combine the two, we shall have Physical science to consist in investigating the Nature and the Continuity of the Material, Formal, and Efficient causes, together with the Laws according to which the chain of efficient causes is propagated, and this, not only in the Links but in the Joints.* If it were done

* To this might be objected, that the common example of the ancient causes, viz. of a founder casting a statue, does not quadrate with what I have advanced; for in the example, the Efficient cause *a quo* is the Founder, the Material *ex quo* is the brass, the Formal *in quo* is the shape. A more attentive consideration, however, will show that it is only a particular case of the more general that I have taken. The Platonists added to the above the Ideal or Exemplary cause,

through the successive links only, we should in a manner have perfected the grand outline of science, through the more delicate parts, the *latent processes*, and *forms*, and *substances*, at the joints, which constitute the bonds of connexion, should forever be concealed. Yet they need not be despaired of.

If it should be asked why it is thus to be *presumed* a priori, that this triplicated chain of causes is continued throughout nature, the only answer to it is this,—that in every branch of science which has been investigated, and is thoroughly understood, such is the case; and as we can only reason but from what we know, we reason by analogy, from this known to the unknown, and draw a strong presumption in its favour. It may be false, and it cannot be proved otherwise till all science is perfected; but the burden of finding and demonstrating an exception lies with its opponents, who might thus confute or limit it.

In modern experimental Philosophy it is often laid down as a maxim, that the *laws* of nature are the only proper objects of human inquiry: and all investigation of causes is stifled by the dogma which maintains, that human nature is incapable of investigating their nature—a strange fallacy, which seems to be an ignoratio elenchi. The laws of nature, or general facts, as they are called—under which obscure expressions are often included the qualities of bodies as well as their matter and the accidents by which they are affected—may be sufficient for the mathematician, as they afford the data from which his propositions may depend. He can rise no higher than his data; nor is it within the compass of his science to prove any simple physical proposition.* In the brilliant discoveries of Sir Isaac Newton certain general laws and qualities of matter gathered by induction, together with the common principles of mathematics, form the data from which the propositions of the Principia depend. And the discoveries

secundum quod, according to which it is fashioned, which commonly related to the metaphysical, and not to the physical forms. It might also be objected, that the Vacuum, Gravity &c. are at variance. I speak of them presently.

* We often meet with such attempts: all the mathematical proofs of the parallelogram of forces, for instance, are vicious, and merely augments in a circle.

deduced by mathematical operations may be pushed on by his successors to a greater degree of accuracy and approximation to the truth than they have been already, yet are they merely deductions and links in the descending chain and calculations of effects. But among the data themselves is where we must look for any great advancement of science.

In those branches of science which have attained to any degree of perfection, such as Mechanics, Acoustics and some others, we are not content with the mere fact, but we attend to the successive links in the chain of accident, tracing the motion whence it is derived, and to what it is communicated; and investigating also the law according to which it is propagated: and we trace also the chain of being, in the existence and contact of its matter, and in its qualities and form, as in the example of the Bell. But, notwithstanding the mighty strides which modern science has taken in the *Operative* division of Philosophy, it is manifest what little real progress has been made in the *Speculative* division in the ascending scale; though every step therein opens almost a new era of discovery.

I will now turn to the *Result*. That *Matter or Substance*, by which Qualities are supported, exists, is one of the prime articles of belief among mankind, though its existence can only be inferred from the qualities which it upholds. And it is in this branch, by the chemical resolution of compound substances into more simple substances, that science has of late years made its greatest advancement.

Chief of the *Qualities of Matter* were resolved by the ancients into its Form: and by the union of Form with Matter the Sensible world was supposed to be produced. As I endeavour to bring forward those parts only of the ancient philosophy which may be turned to account, I omit mention of their ingenious metaphysical speculations upon the nature of Form and Matter, Bound and the Boundless, and shall merely observe that the system would naturally tend to resolve all the qualities of Matter

into the primary ones of its Extension, Form, and the absolute Hardness or Impenetrability of its component parts, substance, or atoms.*

Besides the obvious formal qualities of matter, there are certain other qualities, which may be termed supposititious, assumed or occult,† inasmuch as the words Elasticity, Colour, Inertia, Gravity, and many others, are words conventionally assumed to express some unknown causes of effects which have been traced no higher, but which still remain desiderata to which the attention of science should be directed; for they may perhaps be resolved into some immediate formal cause, or into several intermediate links in the chain of accidental causes, latent processes &c. Sir Isaac Newton thus attempted to resolve the elasticity of Light, as far as it concerned Reflection, into a latent process, the attractions of a fluid upon the surfaces of bodies.

* Of the ancients, the Epicureans alone are supposed to have held the existence of atoms: if I mistake not, the Pythagoreans did likewise, though not such a wilful democracy of Atoms as that of Epicurus; nor am I aware that any of the ancients held the infinite divisibility of matter. Neither of these opinions, perhaps, can be brought to the test of proof, we can rest only in analogy; but I think the accuracy of the results and calculations upon the Atomic Theory, plainly induce us to prefer the atomic opinion, upon the same grounds that our faith in the law of Gravitation is strengthened, by the accuracy with which the Planetary movements coincide with their calculated courses, *i. e.* it rests upon observation. The conclusion also, drawn by analogy in favour of atoms, from a substance, always dividing and compounding at the same angle, is far superior to an argument drawn from the infinite divisibility of a mathematical line; inasmuch as it is a fair analogy between two physical propositions: the latter is only a mathematical illustration of a physical proposition; they are not at all of the same kind; the subject under consideration is purely material, the illustration purely ideal. The same may be said of Euler's ingenious argument, "All matter is endued with extension. It therefore possesses all the qualities of extension: one of which is infinite divisibility." For it does not follow that because all matter is endued with extension in the concrete, that it has all the properties of extension in the abstract; only that it might have had, if it had pleased God to make it so.

† The occult qualities of Aristotle are not the nonsense usually fathered upon him; but I prefer the word supposititious, *i. e.* hypothetical, not only to avoid offence, but in better keeping with what I have written upon theory and hypothesis.

Again, in the phænomenon of Colour, the Metaphysical distinction drawn between the *Sensation and Perception* by the Mind, and the *Quality* of the body, which was the cause of that perception, between the redness with which the senses are affected, and the supposititious quality of the body, which so operates upon light as to produce that sensation and perception, cleared away several strange incumbrances. But the grand discovery, that redness or any other colour may be communicated to several bodies by the mere alteration of their superficial texture, has gone far to resolve the colouring quality into the texture or form of the superficies, and to merge the supposititious and conventional quality into a formal cause, one of the primary qualities of matter. From the perception of colours we may trace the chain of antecedent causes of Matter and Form through the optic nerve, through the eye, to the light, to the coloured body, and again to the light. And we may trace also the descending chain of accidents or motion from the general unmodified motions of the light, as first admitted into a chamber, before it strikes upon the body, its alteration at the body, every point of which becomes a centre from which a sphere of motion is propagated, of such a nature, as, when passed through the eye and optic nerve, to produce the perception of colour.

In England, till within the last few years, the Newtonian hypothesis of Light has had a very general ascendancy; but at present that of Huygens bids fair entirely to supplant it. From the similarity which obtains in nature between one fluid and another, I would venture to suggest, that these two hypotheses may not be altogether and fundamentally opposed, but are capable of being reconciled, at least in part; and that light has not only a *progressive*, but a *vibratory* motion also: that to its progressive motion are to be attributed the phænomena of brightness, illumination, shadow and some instances of reflection: and that upon its vibrations depend the phænomena of colour, sight and the like; and that the vibratory motion requisite for the production of Vision, is caused by the progressive, reflected, and impeded motion of the sunbeams, by a change from the aggre-

gate progressive motion of the rays into the atomic vibrations of the fluid. Such an hypothesis is afforded by the analogies of air and water, in their progressive motions of wind and streams, and in their vibratory motions of sound and waves. It is a fair hypothesis, which, if it be confuted when brought to the test of experiment by Induction, may afford some results upon which something more plausible may be offered.

The most remarkable of the supposititious qualities of Matter are Inertia, Gravity, and Attraction. The conceptions of Sir Isaac Newton upon the subject of Gravity and Attraction are perfectly clear and defined. He uses the words—not for the *effect* itself, as Dr. Clarke in his controversy with Leibnitz affirms—not for any *inherent quality* with which matter may be endued—nor for any *accidental motion* with which it may be affected: but he uses them merely conventionally for the antecedent cause of the effect of gravitation: whether the cause be a formal cause, or whether it be motion or force communicated through an antecedent chain of being, or whatever it may be hereafter ascertained. By the universal *effect* of gravitation or the *tendency* itself, proved by Induction from Experiment and Observation upon bodies within our reach, and extended by Analogy confirmed by Observation to the celestial bodies and those which are beyond us, it is evident that such a cause exists: and the knowledge of its existence, and of the *law* according to which it acts, are sufficient for all the purposes to which in mathematics it can be applied.

Sir Isaac Newton laid down as one of the rules of philosophizing, that no other causes ought to be introduced than such as are true, and necessary to account for the phænomena. And he followed his predecessors in maintaining the Inertia of Matter as exerted in the first law of motion, as an inherent, though it may be supposititious quality. But to account for the undiminished motions of the planets he was compelled to assert a Vacuum, or at least a *quasi* vacuum. Yet he hesitated to maintain Gravity as an innate quality of matter, as it would be inconsistent with his own ideas of causation, as expressed in his own rule. He there-

fore left directions to succeeding philosophers to seek its cause; and pointed out as a fit subject for speculation an hypothetical subtle ether, with which the supposed vacuum might be filled, as capable of supplying the deficient links in the chain of causation. Many of his professed followers, sufficiently alive to the physical inconsistency, hesitated not to assert the absolute vacuum, and gravitation as an inherent quality of matter; not adverting to the insuperable metaphysical difficulty thus introduced, that they eventually maintained two distinct and independent chains of causation, continually crossing each other and assuming each other's offices: by one of which motion was communicated, through matter in contact, by impulse and vibration, in endless succession; and by the other through vacuum by means of occult qualities commonly so called; by either of which the same effects might be produced. Euler and most foreign philosophers, more sensible of the real difficulty of the case, rejected without a scruple such a version of Sir I. Newton's opinions, upon the express grounds, that two secondary causes of motion, one from Inertia the other from Attraction, were utterly incongruous and inadmissible: and such has generally been the opinion of all Metaphysicians. Stewart, equally sensible of the same insuperable difficulty, strangely proposes to resolve all such phænomena into attractions and repulsions, upon the principles of Boscovich. But I shall merely observe, that the experiments from which it is deduced, that the grosser bodies never come into contact, prove it only, because they prove, that there is some substance intervening.

If we turn our attention to the Chain of *Accidents*, we shall find that it consists of Motion, which implies Force, communicated through different portions of the material world. And here I would mark a distinction in the word Force or Power. Where motion is actually produced, the Force by which it is produced is nothing else than the Momentum, or quantity of motion communicated from one body to another in a connected succession. But there is often a Force exerted where no motion is actually produced, the Force being counteracted in its effect. It

produces, however, a continual Stress and Endeavour, and is the Cause of a continued series of such Stresses, Endeavours and Tendencies among bodies in contact, and it is only requisite that some impediment be removed, that motion may take effect.

All motion and tendencies may perhaps be ultimately traced to the forces of Animals, Gravity, Inertia, and the Etherial powers of nature.

The natural or common motion and pressure of Water is evidently resolvable into the forces of Air, Gravity and other causes. The natural or common motions and powers of the Air may be again resolved into those of Gravity, Elasticity and Heat. Galvanism, Electricity and certain Chemical phænomena, might perhaps, if science were properly directed to the investigation, with little difficulty be resolved into a chain of varied accident or motion of one and the same etherial fluid, of which fire is but another form: inasmuch as chief part of the results appear to be but the conversion of aggregate into some species of atomic motion, and the reconversion of this atomic motion into aggregate. The phænomena of Magnetism might perhaps be similarly resolved. Now in these phænomena the great dispute among philosophers does not so much concern the chain of *accident* and motion, as the chain of *being* through which the accidents are propagated; whether the motion be communicated through the grosser particles of matter, or through some subtile fluid which pervades all nature, or through several different fluids endowed with different properties, such as the Galvanic, Electric, Magnetic and other fluids. From the sameness of many of their effects, and from the consideration that they all appear equally extended throughout the universe, if we should presume that they were but one and the same fluid, we should start an hypothesis indeed, but an hypothesis particularly worthy of attention, for unless such be the case we shall have in nature several fluids co-extended through the universe, all of which can perform each other's offices, that is to say, several different causes more than are necessary for the solution of the phænomena.

Gravity, in the present state of science, is an anomaly in

nature, to which no parallel exists; for we are acquainted only with its laws, without a trace of the antecedent proximate links in the chains of Being, and Motion or Force. I have before observed, that a Vacuum is purely an hypothesis; and it is an hypothesis, resting not upon experiment or proof, nor even upon any analogy in nature, but it is a deduction by a chain of argument from the ascertained fact of the undiminished motions of the planets, from the supposititious quality of the inertia of matter, and from the unwarranted assumption, that perpetual motion can only be sustained in *vacuo*; an assumption, chiefly taken from a few experiments, in what may, without much difficulty, be shewn to be the absolute *plenum* of an air-pump. But it is far from evident that a man could move any one of his limbs if it were placed in perfect *vacuo*; whilst thousands of experiments prove, that even a perpetual motion* might be preserved by Fire, Steam, Air, Electricity and other powers of nature, but for the wear and tear of the machinery, the lack of fuel and other extrinsic circumstances; and this, in many instances, in spite of friction; but in all, an absolute plenum of one or more fluids is necessary for the production of the effect.

Of the Force of Animals, it may well be questioned whence it is derived, whether it be originally communicated by the Soul of the animal itself to the material world through its connexion with the body, or whether the soul has power only to influence and divert the motion and force with which that body may be surrounded.

Of the Etherial powers of nature, I must observe, that wherever a Fire is lighted, a wonderful kind of motion commences among the elements, very different from what can be supposed to have been communicated by the agent that pro-

* When I say perpetual motion, of course, I do not allude to the frivolous attempts often made to produce it by mechanical combinations acted upon by gravity. If there were no friction of the machine or air, Gravity and Inertia would always produce a perpetual motion in pendulums, or machinery whose centre of Gravity is at rest; but it could produce *nothing more*. If, therefore, friction is to be superadded, it must produce *something less*.

duced the spark, or could have resided within the spark itself. Light issues on all sides from the fire, and an incessant draft of Air sets into it; and there ensues a motion continually accumulating and increasing, and communicated to the objects around it; and instead of losing motion by such communication, the longer it continues the more violent, intense and extended it becomes, producing such a variety of movements by the descent of walls and timbers, by the overthrow of houses, trees and all obstacles within its reach, as to bid defiance to all ordinary rules of action and re-action, cause and effect: "and no man knoweth whence it cometh, or whither it goeth."

To the ancients who held the World to be their God, Matter its body, and the Etherial powers of the heavens its soul, little difficulty could occur in resolving the motions and forces of the elements and gravity, as well as all individual animal force into the powers of this present universal Deity. By such a solution, it is true that the ancients completed and perfected their bastard system of Physics; and reduced all causes to one simple triplicated chain: and the Efficient, the Formal and the Material might be successively traced from the highest intellectual operation to the lowest sensible phenomenon.

To us, however, who hold the Spiritual world perfectly distinct from the Material, it must be the grand object of Philosophy to trace the chain of causes from matter to matter, to the first of secondary causes. When a clock has struck, the vibrations are conveyed along the auditorial nerves to the Sensorium; and according to other systems besides those of the Materialists, motion is communicated to the Soul itself. Yet analogy, I may say experience upon all natural bodies, would rather lead us to presume that the motion, after a momentary concentration in the sensorium, is again communicated through the brain and skull to the surrounding air, and that no part of it can be lost to the material world by being communicated to the immaterial.

The cause of Gravitation, whatever that may be, causes a strain and tendency in every body which it does not actually put

in motion. By this a stress is exerted upon water in a vessel; by which the like stress or pressure is exerted against the sides of the vessel: and if one of its sides be removed, motion instantly ensues. Now it is evident that this strain or stress, as well as the motion, must be referred to the same cause. And if future discovery should ever show that the antecedent link in the chain of being through which this strain is propagated, is an etherial fluid of the heavens, we should immediately conclude, that, except where motion was actually produced, there was a continual strain.

In the legitimate use of analogy we are entitled to start such an hypothesis: and it is the business of Philosophy to bring it to the test of Experiment or Observation by Induction; by which it may be confuted, proved, or limited to something less general. But if on such an hypothesis we should argue that the unaccountable effects of fire, in its wonderful motions before observed, are to be resolved into the same force or strain impressed upon the heavens—if, supposing no motion is communicated from the material to the immaterial world, as far as we and other animals are concerned, we should argue to the reverse, that no motion is communicated from the immaterial or the souls of animals to the material,* but that living creatures are only endowed with the faculty of diverting and appropriating the force with which they are surrounded—if we should argue that, in short, all motion among material bodies may be ultimately traced to the etherial powers of nature, so adjusted as to constitute the mainspring of the machine of the universe; that they are a fluid whose material substance pervades every thing and all space, and perfects the chain of being, endowed with no other qualities than those of form, but impressed with a continued force which is not an inherent quality, though it can be traced no higher; from which all other force and motion amongst things are borrowed, and to

* Query. Might not the term Analogy be applied to arguments proceeding upon the relations of contiguity and contrast, as well as upon the relation of resemblance?

which they are again returned; and into whose operations may be resolved not only the chain of accidents, but all the supposititious qualities of matter—or if, with the school of Hutchinson,* we should resolve this force itself, this strain upon the heavens, into the expansion caused by the motions of the Solar triad of Fire, Light, and Spirit, three conditions of one etherial fluid; I say, we should be tacking one supposition to another; we should be weaving but an hypothetic system; we should be using analogy not in its legitimate province, but, as Lord Bacon calls it, for the purpose of anticipating nature; and we should be running into the common error of the ancients, of proceeding from one step to another without stopping to prove our progress.

That all force is dependant upon the powers of the heavens is no new hypothesis, but as old as Heathenism itself, for the Heathens resolved all forces, both of nature and animals, into the powers of the etherial Soul of the universe: and the hypothesis properly modified, may be even of still higher antiquity.

Nothing, perhaps, is more uniformly insisted on among the Heathen, than that their Trinity was a triad subordinate to a Monad; which monad was clearly one of those two independent principles, which were conceived to have existed before the formation of the world, and was the Etherial Intellectual principle of the Universe; which was in a manner superseded by the Triad. The Triad is likewise maintained to be Phanes or Eros, the Sun, the Soul and Ruler of the world.

To ascertain the persons of this triad, then, I shall merely place the most ancient speculations upon the subject under one another; but at the same time I would observe, that it is one of those questions which, for want of sufficient evidence, is incapable of being brought to the test of absolute demonstration.

* The discovery of the component gasses of the Air has overturned this system in its original extent, yet I conceive that the substitution of the word Caloric for Air might suggest a modification worthy of attention: but there are a great many steps which must be proved before this part of the subject can be even approached legitimately.

From the different Orphic fragments we find that the Orphic Trinity consisted of

Metis, Phanes, or Eros, Ericapæus.

which are interpreted

Will, or Light, or Life, or
Counsel, Love, Lifegiver.

From Acusilaus,

Metis, Eros, Ether.

From Hesiod, according to Damascius,

Earth, Eros, Tartarus.

From Pherecydes Syrius,

Fire, Water, Spirit, or Air.

From the Sidonians,

Cronus, Love, Cloudy darkness.

From the Phœnicians,

Ulomus, Chusorus, The Egg.

From the Chaldæan and Persian Oracles of Zoroaster,

Fire, Sun, Ether.

Fire, Light, Ether.

From the later Platonists,

Power, Intellect, Father.

Power, Intellect, Soul or Spirit.

By the ancient Theologists, according to Macrobius, the Sun was invoked in the Mysteries, as

Power of Light of Spirit of
the world, the world, the world.

To which may perhaps be added, from Sanchoniatho, the three sons of Genus.

Fire, Light, Flame.

By omitting the Earth, Water, and other materials, which, in the formation of the world, are elsewhere disposed of, and passing over the refinements of the Pythagoreans, who sometimes even deviated so far as to place the *τὰγαθόν*, the final cause, as the Monad, and the three concauses as the Triad, I think we may find in the above enumeration sufficient ground for maintaining the

opinion, that the persons of the Trinity of the Gentiles, viewed under a Physical aspect, were regarded as the Fire, the Light, and the Spirit or Air of the Etherial fluid Substance of the heavens: which in a Metaphysical aspect were held to be no other than the Power or Will, the Intellect or Reason, and the Spirit or Affections of the Soul of the World; accordingly as the prior Monad was contemplated in its Etherial or Intellectual subsistence.

Metaphysicians have at length approximated to a truth, which, in the Metaphysics of Christianity, is laid down with as much perspicuity and decision, as is the Immortality of the Soul, or as any other of those points which have been so continually agitated among philosophers, modern as well as ancient. The distinction between the Intellect, and the Emotions or Affections, to which, simple as it may appear, such laborious approaches have been made through the mazy paths of Metaphysics, is clearly drawn; and the respective seats of them are assigned, it may be figuratively, but most naturally, to the Head and Heart.

The old division of the Mental Powers into those of the Will and the Understanding, has long been superseded by the division of the school of Reid into the Intellectual and Active Powers. But under the name of the Active Powers, the Will and some part of the Emotions have been also confounded by that school. Later writers, who have drawn the distinction between the Intellect and the Emotions, appear generally to regard the Will as a subordinate appendage to the Emotions, connected perhaps with the material structure of the Animal.

There is an ambiguity in the word Will or Volition, which may be divided into the *Wish*, and into the *Power* to act. The Soul thinks, wishes, acts; and the Power to act appears to me to be a mental Power, as distinct from the Wish or any of the Emotions, as it is independent of any material structure or combination. We may conceive a disembodied spirit with the Intellectual Powers, the Train of Thought only, without the Emotions; and again such a spirit, with the Intellect and Emotions, without the Power of action; and such a being might be susceptible of every sentiment terminating in contemplation, such

as all intellectual Tastes, Memory, Regret, and a variety of others. Stewart, in his speculations upon persons dreaming, supposes the Intellectual Powers with the Train of Thought in exercise, while the Active powers are suspended. But, of the Faculties and Powers which he confounds under that name, it is manifest that the Emotions are not suspended: and though the Power over the material frame is very generally unexercised during sleep, it is a very singular phenomenon, that when the Wish to do any particular action is notified, the Soul presently takes it for granted that the deed required is actually done, and the train of thought is influenced and diverted by some internal power, though the wish is not really gratified. And there is nothing more common in nature than to have the wish without the power to act, or the power without the wish.

I speak only of the immortal and immaterial soul: but if we look more closely into the matter we may observe, in the involuntary motions of the body, in its animal appetites, sensations, and desires, and perhaps in its perceptions, something of a material or corporeal spirit or frame of life, acting independently, though subject to the immortal soul, and whose operations appear to be carried on solely by the powers of nature. And it is this which appears to be so continually leading men astray into Materialism. And herein Plato's disposition is curious. He places the Intellect in the Head; a Soul endued with some of the passions, such as fortitude, is supposed to reside in the Chest, about the Heart: while another soul, of which the appetites, desires, and grosser passions are its faculties, about the Stomach and Spleen. The more refined Emotions he confounds with the Intellect; which I believe is likewise the case with Kant.

The numerous passages in the Scriptures in which the Persons of the Christian Trinity are shadowed forth by the same natural and mental powers which I suppose to constitute the original triad of the Gentiles, are too numerous to require to be specifically referred to.—The Father is continually typified as a Fire accepting the sacrifices, consuming and punishing the guilty, as the Lord of all power and might, to whom all prayers are com-

monly addressed;—the Son as Light, as a Mediator and a Teacher, enlightening the understanding, addressing himself more particularly to the Intellect, pointing out the distinctions between good and evil;—the Spirit, as Spirit or Air, a mighty rushing wind, operating upon the Affections, Feelings, or Emotions. We are commanded by the Christian faith to look to the Son for knowledge, to obey his instructions, and to accept the conditions of Salvation he has offered—to the Spirit, for grace to influence us in all our feelings, wishes and intentions—and to the Father, our prayers are to be directed for the power to act.

I would not presume to lay stress upon any of the hypotheses I may have advanced or adduced in this inquiry. Man is apt to indulge his fancy in building systems which he conceives may set forth the wisdom or magnify the power of his Creator; but when he brings them to the test, and finds the truth itself, he finds it infinitely more sublime than the happiest flight of his imagination. Yet as we must necessarily take all our ideas, as well as our language, from the sensible world—as we are taught that it is a glass, in which things spiritual are purposely, but darkly, shadowed forth—and as we are assured that man is formed in the express image of his Maker; I deem that we outstep not the bounds of true philosophy, when we humbly trace, in the glorious works of the Almighty, a confirmation of his word.

INDEX

OF THE

ABBREVIATIONS AND OF THE AUTHORS AND EDITIONS
CITED OR REFERRED TO.*See Introduction, p. lvii.*

- A.—Syncelli Codex Parisianus (1711.) Bekker, Ed. Plato.
 Abydenus. See p. xiii. Berossus, B. C. iv. See p. x.
 Acusilaus, A. D. i. Bentley, Epist. ad Mill. at the end of
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 Æmilius Sura. Big.—Lectiones Emerici Bigotii.
 Africanus, A. D. ii. Blackwood's Magazine, Aug. 1830.
 Al—Alii. Others. Bochart. Phaleg.
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 Artapanus. Classical Journal.
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 Autolychum—Theophilus ad. Crat.—Cratylus of Plato.
 B.—Syncelli Codex Paris. (1764.) Creuzer.
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 Organum. Cumberland's Sanchoniatho.
 Bar-hebræus Syriac Chron. Ed. Brun
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- Περὶ ἀρχῶν, De Principiis. Kopp, 1826.
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- Monacensis (Munich) MS. of Damascius.
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 Walknaer.
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ERRATA.

- P. v. l. 20, for hypothesis read hypotheses.
l. 23, for hypothesis read hypotheses.
vi. l. 17, for hypothesis read hypotheses.
vii. l. 2, for hypothesis read hypotheses.
xix. note *, for 170 read 165.
xxvii. l. 19, for Nebuchadnesser read Nebuchadnezzar.
xxxii. l. 14, for 1641 read 1461.
—, l. 15, for 1640 read 1460.
xxxv. l. 3, for loveliness read loneliness.
21, line 13, for that read and says that.
40, l. 15, for Appion read Apion.
64, l. 1, for Cælo-Syria read Cælo-Syria.
108, l. 8, for Among read After.
149, l. 10, dele have.
172, note §, for Sec Dyn read See Dynasties.
204, note †, for Gem read Gesn.
239, note °, l. 4, for 8th read 9th.
240, note †, for p. 4 read p. 5.
244, note †, line 3, for or Mixed read and the Mixed.
250, note †, for Syonches read Synoches.
268, l. 13, for whether read either.
295, l. 20, for as dazzling read as the dazzling.
324, l. 2 & 4, Heraclitus occurs in some copies instead of
Herodotus.
344, l. last, for augments read arguments.
346, note °, l. 7, for induce read induces.
327, for presente read Præsente.
328, l. 1, for Brutius read Brutius Præsens.
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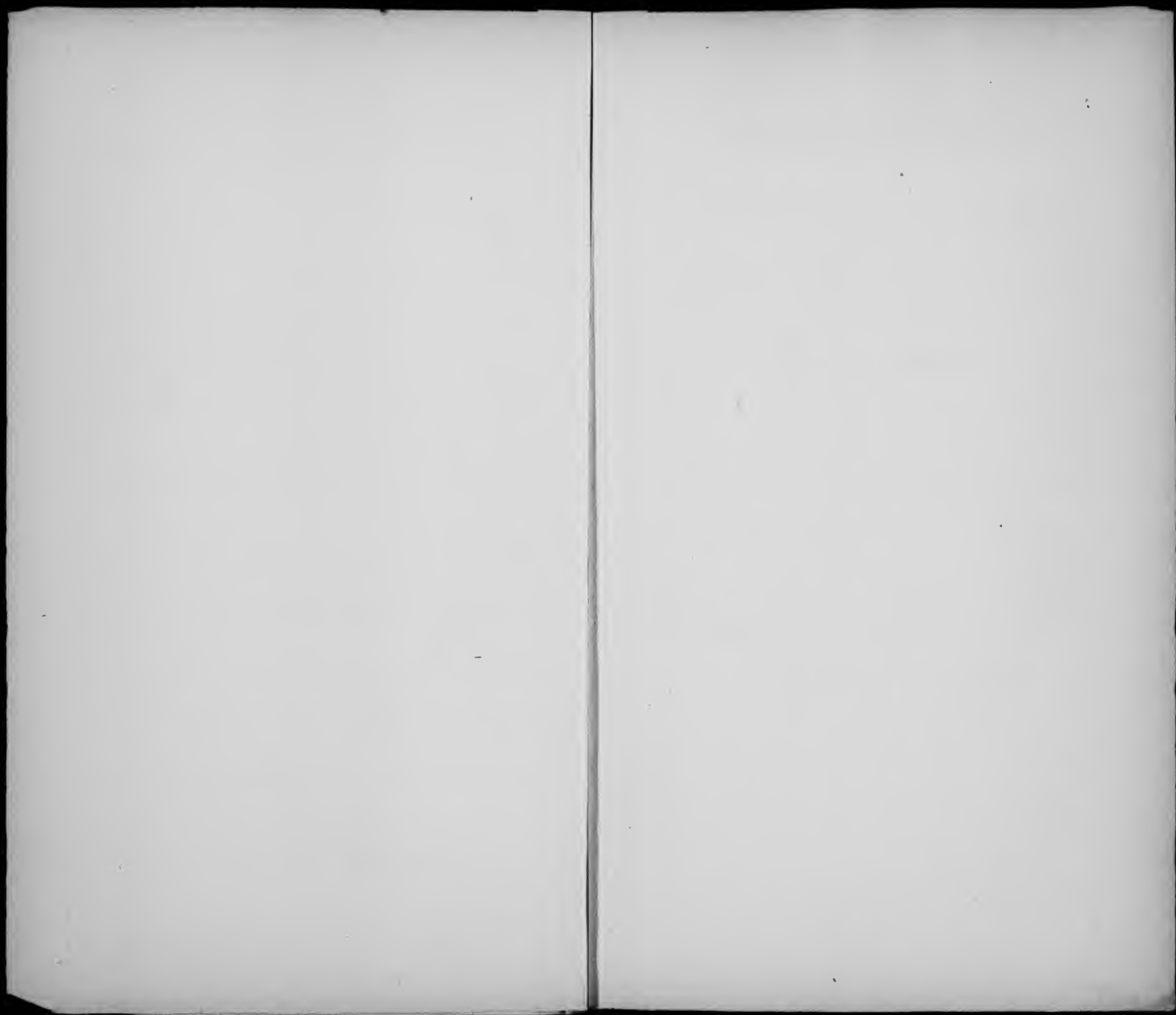
At p. 84 add the following line :

ἰστίη 'Ηρακλίδης ἔτη ιη'. is called Heraclides. He reigned 18 years.

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