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A  
NEW SYSTEM,  
OR, AN  
ANALYSIS  
OF  
ANCIENT MYTHOLOGY:

Wherein an Attempt is made to divest TRADITION of  
FABLE; and to reduce the TRUTH to its Original Purity.

In this WORK is given an HISTORY of the  
BABYLONIANS, || CANAANITES, || LELEGES,  
CHALDEANS, || HELLADIANS, || DORIAN'S,  
EGYPTIANS, || IONIANS, || PELASGI:

ALSO OF THE

SCYTHÆ, || ETHIOPIANS,  
INDOSCYTHÆ, || PHENICIANS.

The Whole contains an Account of the principal Events in the first Ages,  
from the DELUGE to the DISPERSION: Also of the various Migrations,  
which ensued, and the Settlements made afterwards in different Parts: Cir-  
cumstances of great Consequence, which were subsequent to the GENTILE  
HISTORY of MOSES.

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V O L. II.

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BY JACOB BRYANT,

Formerly of KING'S COLLEGE, CAMBRIDGE; and Secretary to his Grace the  
late Duke of MARLBOROUGH, during his Command abroad; and Secretary  
to him as Master General of his Majesty's Ordnance.

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L O N D O N :

Printed for T. PAYNE, MEWS-GATE; P. ELMSLY, in the  
STRAND; B. WHITE, in FLEET-STREET; and  
J. WALTER, CHARING-CROSS,  
M.DCC.LXXIV.



PLATES in VOLUME the SECOND.

With the Pages, which they are to face.

**Z**OR-ASTER, five Sol Asterius, with the Deus Azon Μεσατης, facing the former: also Zor-After Archimagus before an altar and fire: copied from Chardin, Vol. II. p. 164: and Hyde Religio Vet. Perfarum. Plate VI. p. 307.

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## XIII.

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## XVIII.

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Page	Line	
6	8	for Γουερνητης, read Κυβερνητης.
10	20	for ὠπλιζατω, read ὠπλισατο.
19	13	for οικαδς, read οικαδς.
21	5	for απεθριωθη, read απεθριωθη.
30	17	for Phylera, read Philyra.
34	5	for Appulia, read Apulia.
34	11	for Schymnus, read Scymnus.
34	11	for Abderas, read Abderus.
40	19	for repositary, read repository.
43	1	for immediaily, read immediately.
45	22	for ἔλλιχιτῶνες, read ἔλκεχιτῶνες.
51	14	for ἀλοχοισι, read ἀλοχοισι.
51	15	for Cercynians, read Cercyonians.
54	14	for him, read her.
55	18	for synonymous, read synonymous.
61	20	for Hecatopulos, read Hecatompulos.
65	14	after and, insert in.
67	11	for Sogdiania, read Sogdiana.
97	note 30,	for headfman, read headman.
101	21	for Strabrobates, read Strabrobates.
113	13	for Hermadorus, read Hermodorus.
158	18	for ανομασθεν, read ονομασθεν.
159	6	after and, insert it.
166	23	after cities, insert were.
183	2	for μαθηματικος, read μαθηματικος.
184	19	for μετονομασας, read μετονομασας.
188	15	for Biblus, read Byblus, <i>passim</i> .
253	13	for ιι', read ιι'.
260	11	for insimulate, read insinuate.
298	11	for διερμηνυεται, read διερμηνευεται.
301	14	for ιχθον, read ιχθυον.
333	3	for synonymous, read synonymous.
336	note 71,	for δεκαμνος, read δεκα μνος.
370	note 28,	for κλυτρην, read καλυπτρην.
400	2	for Nymphæum, read Nymphaea, line 13, <i>the same</i> .
404	3	for μουσικα, read μουσικα.
433	19	for ξενοκτενσιν, read ξενοκτονσιν.
477	2	for Jolchus, read Jolcius.



A  
N E W S Y S T E M:  
O R, A N  
A N A L Y S I S  
O F  
A N C I E N T M Y T H O L O G Y.

---

O E  
T E M P L E R I T E S.

In the first Ages:

**I** Must continually put the reader in mind, how common it was among the Greeks, not only out of the titles of the Deities, but out of the names of towers, and other edifices, to form personages, and then to invent histories, to support what they had done. When they had created a number of such ideal beings, they tried to find out.

Vol. II.

B.

some

some relation: and thence proceeded to determine the parentage, and filiation of each, just as fancy directed. Some colonies from Egypt, and Canaan, settled in Thrace; as appears from numberless memorials. The parts, which they occupied, were upon the Hebrus, about Edonia, Sithonia, and Mount Hæmus. They also held Pieria, and Peonia, and all the sea coast region. It was their custom, as I have before mentioned, in all their settlements to form puratheia; and to introduce the rites of fire, and worship of the Sun. Upon the coast, of which I have been speaking, a temple of this sort was founded, which is called Torone. The name is a compound of 'Tör-On; as I have before taken notice. The words purathus, and puratheia, were in the language of Egypt Pur-Ath, and Por-Ait, formed from two titles of the God of fire. Out of one of these the Grecians made a personage, which they expressed Πρᾶιτος, Prætus, whose daughters, or rather priestesses, were the Prætides. And as they followed the Egyptian rites, and held a Cow sacred; they were in consequence of it supposed to have been turned into 'cows; just as the priestesses of Hippa were said to have been changed into mares; the OEnotropæ and Peleiadæ into pigeons. Proteus of Egypt, whom Menelaus was supposed to have consulted about his passage homeward, was a tower of this sort with a purait. It was an edifice, where both priests and pilots resided to give information; and where a light was continually burning to direct ships in the night. The tower of

† Prætides implerunt falsis mugitibus auras. Virgil. Eclog. 6. V. 48.



Torone likewise was a Pharos, and therefore stiled by Lycophron *φλεγραία Τορωνή*, the flaming Torone. The country about it was in like manner called <sup>2</sup> *Φλεγρα*, *Phlegra*, both from these flaming Towers, and from the worship there introduced. There seems to have been a fire tower in this region named Proteus'; for according to the ancient accounts, Proteus is mentioned as having resided in these parts, and is said to have been married to Torone. He is accordingly stiled by the Poet,

<sup>3</sup> *φλεγραίας ποσις*  
*Στυγνος Τορωνης, ὃ γελως ἀπεχθεται,*  
*Και δακρυ.*

The epithet *στυγνος*, gloomy, and sad, implies a bad character, which arose from the cruel rites practised in these places. In all these temples, they made it a rule to sacrifice strangers, whom fortune brought in their way. Torone stood near <sup>4</sup> Pallene, which was stiled <sup>5</sup> *Γηγενων τροφος*, *the nurse of the earth-born, or giant brood*. Under this character both the sons of Chus, and the Anakim of Canaan are included. Lycophron takes off from Proteus the imputation of being

<sup>2</sup> Herod. L. 7: c. 123.

<sup>3</sup> Ἡ Παλλήνη Χερρονήσος, ἥ ἐν τῷ Ἴσθμῳ κεῖται. ἡ περὶ μὲν Ποτιδαία, νῦν δὲ Κασσανδρεία, Φλεγραία δὲ περὶ ἐκκαλεῖτο. ὠκοῦν δ' αὐτὴν οἱ μυθολογοῦντες Γίγαντες, ἔθνος ἀσέβες, καὶ ἀνομοῦν. Strabo. Epitome. L. 7. p. 510.

<sup>4</sup> Lycophron. V. 115.

<sup>5</sup> Stephanus places Torone in Thrace, and supposes it to have been named from Torone, who was not the wife, but daughter of Proteus. *Ἀπο Τορωνίς τῆς Πρωτεύως*. Some made her the daughter of Poseidon and Phœnice. See Steph. *Φλεγραία*. There were more towers than one of this name.

<sup>6</sup> Παλλήνιαν ἐπηλθε Γηγενων τροφον. Lycoph. V. 127.

accessary to the vile practices, for which the place was notorious; and makes only his sons guilty of murdering strangers. He says, that their father left them out of disgust,

<sup>6</sup> *Τεκνων αλυξας τας ξενοκτονας παλας.*

In this he alludes to a custom, of which I shall take notice hereafter. According to Eustathius the notion was, that Proteus fled by a subterraneous passage to Egypt, in company with his daughter Eidothea. <sup>7</sup> *Αποκατεση εις Φαρου μετα της θυγατρος Ειδοθεας.* He went it seems from one Pharos to another; from Pallene to the mouth of the Nile. The Pharos of Egypt was both a watch-tower, and a temple, where people went to enquire about the success of their voyage; and to obtain the assistance of pilots. Proteus was an Egyptian title of the Deity, under which he was worshiped both in the Pharos, and at <sup>8</sup> Memphis. He was the same as Osiris, and Canopus: and particularly the God of mariners, who confined his department to the <sup>9</sup> sea. From hence, I think, we may unravel the mystery about the pilot of Menelaus, who is said to have been named Canopus, and to have given name to the principal seaport in Egypt. The priests of the country laughed at the idle <sup>10</sup> story; and they had good reason: for the place was far prior to the people spoken of, and the name not of Grecian original. It is ob-

<sup>6</sup> Lycophron. V. 124.

<sup>7</sup> Eustath. on Dionysius. V. 259.

<sup>8</sup> Herodot. L. 2. c. 112.

<sup>9</sup> *Πρωτα κικλησκω, ποντε κληιδας εχοντα.* Orphic Hymn. 24.

<sup>10</sup> Aristides. Oratio Ægyptiaca. V. 3. p. 608.

servable;

fervable, that Stephanus of Byzantium gives the pilot another name, calling him, instead of Canobus, Φαρος, Pharos. His words are Φαρος ὁ Πρωτεύς Μενελάου, which are scarce sense. I make no doubt, from the history of Proteus above, but that in the original, whence Stephanus copied, or at least whence the story was first taken, the reading was Φαρος ὁ Πρωτεύς Μενελάου; that is, the Proteus of Menelaus, so celebrated by Homer, who is represented, as so wise, and so experienced in navigation, whom they esteemed a great prophet, and a Deity of the sea, was nothing else but a Pharos. In other words, it was a temple of Proteus upon the Canobic branch of the Nile, to which the Poet makes Menelaus have recourse. Such was the original history: but Πρωτεύς Μενελάου has been changed to πρωτεύς; and the God Canobus turned into a Grecian pilot. As these were Ophite temples, a story has been added about this person having been stung by a serpent. <sup>11</sup> Πρωτεύς ἐν τῇ νησῷ δηχθεὶς ὑπὸ οφείως ἐταφῆ. *This Pilot was bitten by a serpent, and buried in the island.* Conformable to my opinion is the account given by Tzetzes, who says, that Proteus resided in the <sup>12</sup> Pharos: by which is signified, that he was the Deity of the place. He is represented in the Orphic poetry as the first-born of the world, the chief God of the sea, and at the same time a mighty <sup>13</sup> prophet.

The history then of Menelaus in Egypt, if such a person

<sup>11</sup> Stephanus Byzant. Φαρος.

<sup>12</sup> Chilias. 2. Hist. 44. p. 31. Πρωτεύς φωνικῆς φινικῆς παῖς—περὶ τὴν φάρον κατοικῶν.

<sup>13</sup> Orphic Hymn to Proteus. 24.

ever existed, amounts to this. In a state of uncertainty he applied to a temple near Canobus, which was sacred to Proteus. This was one title out of many, by which the chief Deity of the country was worshiped, and was equivalent to On, Orus, Ofiris, and Canobus. From this place Menelaus obtained proper advice, by which he directed his voyage. Hence some say, that he had Φροντις, Phrontis, for his pilot.<sup>14</sup> Κυδερνητης αριστος Μενελαα ο Φρωντις, υιος Ονητορος. *Menelaus had an excellent pilot, one Phrontis, the son of Onetor.* This, I think, confirms all that I have been saying: for what is Phrontis, but advice and experience? and what is Onetor, but the Pharos, from whence it was obtained? Onetor is the same as Torone, Τορωνη, only reversed. They were both temples of Proteus, the same as On, and Orus: both Φλεγραιαι, by which is meant temples of fire, or light-houses. Hence we may be pretty certain, that the three pilots, Canobus, Phrontis, Pharos, together with Onetor, were only poetical personages: and that the terms properly related to towers, and sanctuaries, which were of Egyptian original.

These places were courts of justice, where the priests seem to have practised a strict inquisition; and where pains, and penalties were very severe. The notion of the Furies was taken from these temples: for the term Furia is from Ph'ur, ignis, and signifies a priest of fire. It was on account of the cruelties here practised, that most of the ancient judges are represented as inexorable; and are there-

<sup>14</sup> Eustath. in Dionys. V. 14.

Φροντιν Ονητοριδην. Homer. Odyss. Γ. V. 282. See also Hesych.

fore made judges in hell. Of what nature their department was esteemed may be learned from Virgil,

<sup>15</sup> Gnosius hæc Rhadamanthus habet durissima regna :

Castigatque, auditque dolos, subigitque fateri, &c.

The temple at Phlegya in Bœotia was probably one of these courts ; where justice was partially administered, and where great cruelties were exercised by the priests. Hence a person, named Phlegyas, is represented in the shades below, crying out in continual agony, and exhorting people to justice.

<sup>16</sup> — Phlegyasque miserrimus omnes

Admonet, et tristi testatur voce per umbras,

Dicite justitiam moniti, et non temnere Divos.

Excellent counsel, but introduced rather too late. Phlegyas was in reality the Sun ; so denominated by the Æthiopes, or Cuthites, and esteemed the same as Mithras of Persis. They looked up to him as their great benefactor, and lawgiver : for they held their laws as of divine original. His worship was introduced among the natives of Greece by the Cuthites, stiled Ethiopians, who came from Egypt. That this was the true history of Phlegyas we may be assured from Stephanus, and Phavorinus. They mention both Phlegyas, and Mithras, as men deified ; and specify, that they were of Ethiopian original. <sup>17</sup> Μιθραν, και Φλεγυαν, ανδρας Αιθιοπας το γενοσ. Minos indeed is spoken of, as an upright judge : and the person alluded to under that character was

<sup>15</sup> Æneid. L. 6. v. 556.

<sup>16</sup> Virg. Æneid. L. 6. v. 618.

<sup>17</sup> Stephanus. Αιθιοπιαι.

eminently distinguished for his piety, and justice. But his priests were esteemed far otherwise, for they were guilty of great cruelties. Hence we find, that Minos was looked upon as a judge of hell, and stiled Quæstor Minos. He was in reality a Deity, the same as Menes, and Menon of Egypt: and as Manes of Lydia, Persis, and other countries. And though his history be not consistently exhibited, yet, so much light may be gained from the Cretans, as to certify us, that there was in their island a temple called Men-Tor, the tower of Men, or Menes, The Deity, from a particular <sup>18</sup> hieroglyphic, under which the natives worshiped him, was stiled Minotaurus. To this temple the Athenians were obliged annually to send some of their prime youth to be sacrificed; just as the people of Carthage used to send their children to be victims at <sup>19</sup> Tyre. The Athenians were obliged for some time to pay this tribute, as appears from the festival in commemoration of their deliverance. The places most infamous for these customs were those, which were situated upon the seacoast: and especially those dangerous passes, where sailors were obliged to go on shore for assistance, to be directed in their way. Scylla upon the coast of Rhegium was one of these: and appears to have been particularly dreaded by mariners. Ulysses in Homer says, that he was afraid to mention her name to his companions, lest they should through astonishment have lost all sense of preservation.

<sup>18</sup> The hieroglyphic was a man with the head of a bull; which had the same reference, as the Apis, and Mneuis of Egypt.

<sup>19</sup> Diodorus Sic. L. 20. p. 756.

<sup>20</sup> Σκυλλην δ' ουκετ' εμυθεομην απρηκτον ανην,  
 Μηπως μοι δεισαντες απολληξειαν εταυροι,  
 Ειρεσιης, εντος δε πυκαζοιεν σφρας αυτης.

Some suppose Scylla to have been a dangerous rock; and that it was abominated on account of the frequent shipwrecks. There was a rock of that name, but attended with no such peril. We are informed by Seneca, <sup>21</sup> Scyllam saxum esse, et quidem non terribile navigantibus. It was the temple, built of old upon that <sup>22</sup> eminence, and the customs which prevailed within, that made it so detested. This temple was a Petra: hence Scylla is by Homer stiled Σκυλλη Πετραρη; and the dogs, with which she was supposed to have been surrounded, were Cahen, or priests.

As there was a Men-tor in Crete, so there was a place of the same name, only reversed, in Sicily, called Tor-men, and Tauromenium. There is reason to think, that the same cruel practices prevailed here. It stood in the country of the Lamiaë, Leftrygons, and Cyclopes, upon the river On-Baal, which the Greeks rendered Onoballus. From hence we may conclude, that it was one of the Cyclopien buildings. Homer has presented us with something of truth, though we receive it sadly mixed with fable. We find from him, that when Ulysses entered the dangerous pass of Rhegium, he had six of his comrades seized by Scylla:

<sup>20</sup> Homer. Odyss. M. V. 222.

<sup>21</sup> Epist. 79.

<sup>22</sup> Ακασιακος Φορκυκος και Έκατης την Σκυλλαν λεγει. Σηησιμορος δε, εν τη Σκυλλη, Λαμιας την Σκυλλαν φησι θυγατερα ειαι. Apollonius. Schol. L. 4. v. 828.

and he loses the same number in the cavern of the Cyclops, which that monster devoured. Silenus, in a passage before taken notice of, is by Euripides made to say, that the most agreeable repast to the Cyclops was the flesh of strangers: nobody came within his reach, that he did not feed upon.

<sup>23</sup> Γλυκυτάτα, φησι, τα κρέα τῆς ξένου φερεῖν·

Οὐδείς μολῶν δευρ', ὅστις ἔκατεσφαγή.

From these accounts some have been led to think, that the priests in these temples really fed upon the flesh of the persons sacrificed: and that these stories at bottom allude to a shocking depravity; such, as one would hope, that human nature could not be brought to. Nothing can be more horrid, than the cruel process of the Cyclops, as it is represented by Homer. And though it be veiled under the shades of poetry, we may still learn the detestation, in which these places were held.

<sup>24</sup> Σὺν δὲ δύο μαρψας ὡσεὶ σκυλακας ποτι γαίῃ  
 Κοπτ', ἐκ δ' ἐγκεφαλὸς χαμαδὶς ῥέει, δευε δὲ γαίαν.  
 Τῆς τε διαμελεῖσι ταμῶν ὠπλιζατο δόρυπον·  
 Ἡσθίε δ' ὡσεὶ λῶν ὀρεσιτροφός, εἰδ' ἀπελείπειν  
 Ἐγκάτα τε, σαρκάς τε, καὶ ὄσα μυελόεντα.  
 Ἥμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,  
 Σκετλία ἐργ' ὄρωοντες, ἀμηχανῆ δ' ἔχε θυμόν.

<sup>25</sup> He answered with his deed: his bloody hand  
 Snatch'd two unhappy of my martial band,

<sup>23</sup> Euripides. Cyclops. V. 126.

<sup>24</sup> Odyss. L. I. v. 389.

<sup>25</sup> Imitated by Mr. Pope.



And dash'd like dogs against the rocky floor :  
 The pavement swims with brains, and mingled gore.  
 Torn limb from limb, he spreads the horrid feast,  
 And fierce devours it like a mountain beast.  
 He sucks the marrow, and the blood he drains ;  
 Nor entrails, flesh, nor solid bone remains.  
 We see the death, from which we cannot move,  
 And humbled groan beneath the hand of Jove.

One would not be very forward to strengthen an imputation, which disgraces human nature: yet there must certainly have been something highly brutal and depraved in the character of this people, to have given rise to this description of foul and unnatural feeding. What must not be concealed, Euhemerus, an ancient writer, who was a native of these parts, did aver, that this bestial practice once prevailed. Saturn's devouring his own children is supposed to allude to this custom. And we learn from this writer, as the passage has been transmitted by <sup>26</sup> Ennius, that not only Saturn, but Ops, and the rest of mankind in their days, used to feed upon human flesh.—<sup>27</sup> Saturnum, et Opem, cæterisque tum homines humanam carnem solitos esitare. He speaks of Saturn, and Ops, as of persons, who once lived in the world, and were thus guilty. But the priests of their temples were the people to be really accused; the Cyclopians, Lamiaë,

<sup>26</sup> Ennius translated into Latin the history of Euhemerus, who seems to have been a sensible man, and saw into the base theology of his country. He likewise wrote against it, and from hence made himself many enemies. Strabo treats him as a man devoted to fiction. L. 2. p. 160.

<sup>27</sup> Ex Ennii *Historiâ sacrâ*, quoted by Lactantius. *Divin. Institut.* Vol. 1. c. 13. p. 59.

and Leftrygons, who officiated at their altars. He speaks of the custom, as well known : and it had undoubtedly been practised in those parts, where in aftertimes he was born. For he was a native <sup>28</sup> of Zancle, and lived in the very country, of which we have been speaking, in the land of the Leftrygons, and Cyclopians. The promontory of Scylla was within his sight. He was therefore well qualified to give an account of these parts; and his evidence must necessarily have weight. Without doubt these cruel practices left lasting impressions; and the memorials were not effaced for ages.

It is said of Orpheus by Horace, *Cædibus, et victu fædo deterruit*: by which one should be led to think, that the putting a stop to this unnatural gratification was owing to him. Others think, that he only discountenanced the eating of raw flesh, which before had been usual. But this could not be true of Orpheus: for it was a circumstance, which made one part of his institutes. If there were ever such a man, as Orpheus, he enjoined the very thing, which he is supposed to have prohibited. For both in the <sup>29</sup> orgies of Bacchus and in the rites of Ceres, as well as of other Deities, one part of the mysteries consisted in a ceremony styled *ωμοφαγια*; at which time they eat the flesh quite crude with the blood. In Crete at the <sup>30</sup> Dionusiaca they used to tear the flesh with their teeth from the animal, when alive. This

<sup>28</sup> Μεσσηνιον Επιμερον. Strabo. L. 1. p. 81.

<sup>29</sup> Clemens. Cohort. P. 11. Arnobius. L. 5.

<sup>30</sup> Διονυσιον Μαινολον οργιασσει Βακχοι, ωμοφαγια την ιερομανιαν αγορτες, και τελισκωσι τας κρεονομιας των φωνων ανεξεμμενοι τοις σφρασι. Clemens Cohort. P. 11.

they

they did in commemoration of Dionufus. <sup>31</sup> *Festos funeris dies ftatuunt, et annum facrum trietericâ confecratione componunt, omnia per ordinem facientes, quæ puer moriens aut fecit, aut paffus eft. Vivum laniant dentibus Taurum, crudeles epulas annuis commemorationibus excitantes.* Apollonius Rhodius fpeaking of perfons like to Bacchanalians, represents them <sup>32</sup> *Θυαſτιν ωμοβοροισ ικελαι*, as favage as the Thyades, who delighted in bloody banquets. Upon this the Scholiaft obferves, that the Mænadas, and Bacchæ, ufed to devour the raw limbs of animals, which they had cut or torn afunder. <sup>33</sup> *Πολλακις τη μαρια καταſχιθεντα, και ωμοſπαρακτα, εſθεισιν.* In the ifland of Chios it was a religious cuſtom to tear a man limb from limb by way of facrifice to Dionufus. The ſame obtained in Tenedos. It is Porphyry, who gives the account. He was a ftaunch Pagan, and his evidence on that account is of conſequence. He quotes for the rites of Tenedos Euelpis the Caryftian. <sup>34</sup> *Εθνοντο δε και εν Χιω τω Ωμαδιω Διονυſω ανθρωπον διεſπωντες· και εν Τενεδω, φησιν Ευελπις ο Καρυſτιος.* From all which we may learn one ſad truth, that there is ſcarce any thing ſo impious and unnatural, as not at times to have prevailed.

We need not then wonder at the character given of the Leftrygones, Lamiaë, and Cyclopians, who were inhabitants of Sicily, and lived nearly in the ſame part of the ifland. They ſeem to have been the prieſts, and prieſteſſes, of the

<sup>31</sup> Julius Firmicus. P. 14.

<sup>32</sup> Apollon. Rhod. L. 1. V. 636.

<sup>33</sup> Scholia Apollon. L. 1. v. 635.

<sup>34</sup> Porphyry *περι απορχης*. L. 2. p. 224.

Leontini, who resided at Pelorus, and in the Cyclopiian towers : on which account the Lamiaë are by Lucilius termed <sup>35</sup> Turricolæ. They are supposed to have delighted in human blood, like the Cyclopiians, but with this difference, that their chief repast was the flesh of young persons and children ; of which they are represented as very greedy. They were priests of Ham, called El Ham ; from whence was formed 'Lamus and 'Lamia. Their chief city, the same probably, which was named Tauromenium, is mentioned by Homer, as the city of Lamus.

<sup>35</sup> Ἐβδοματῆ δ' ἰκομεσθα Λαμυαίπυ πτολιεθρον.

And the inhabitants are represented as of the giant race.

<sup>37</sup> Φοιτων δ' ἰφθίμοι Λαιστρυγόνες, ἀλλοθεν ἄλλος,  
Μυριοί, οὐκ ἀνδρῶσσιιν εἰκοτῆς, ἀλλὰ Γίγασιν.

Many give an account of the Lestrygons, and Lamiaë, upon the Liris in Italy ; and also upon other parts of that coast : and some of them did settle there. But they were more particularly to be found in <sup>38</sup> Sicily near Leontium, as the Scholiast upon Lycophron observes. <sup>39</sup> Λαιστρυγόνες, οἱ νῦν Λεοντινοί. *The ancient Lestrygons were the people, whose posterity are now called Leontini.* The same writer takes notice

<sup>35</sup> Turricolas Lamias, Fauni quas Pompiliique  
Instituere Numæ. Lactant. de falsâ Relig. L. i. c. 22. p. 105.

<sup>36</sup> Homer Odyss. K. V. 81.

<sup>37</sup> ————— K. V. 120.

<sup>38</sup> Ἐν μέρει τινὶ τῆς χώρας (τῆς Σικελίας) Κυκλωπῆς, καὶ Λαιστρυγόνες, οἰκῆσαι.  
Thucyd. L. 6. p. 378.

<sup>39</sup> Scholia. V. 956. Leon in Leontium is a translation of Laïs (Λαΐς) Leo :  
Bochart.

of their incivility to strangers : <sup>40</sup> *Ουκ ησαν ειθισμενοι ξενες υποδεχσθαι*. That they were Amonians, and came originally from Babylonia, is pretty evident from the history of the Erythrean Sibyl ; who was no other than a Lamian priestess. She is said to have been the daughter of Lamia, who was the daughter of Poseidon. <sup>41</sup> *Σιβυλλαν— Λαμιας εσαν θυγατερα τε Ποσειδωνος*. Under the character of one person is to be understood a priesthood : of which community each man was called Lamus, and each priestess Lamia. By the Sibyl being the daughter of Lamia, the daughter of Poseidon, is meant, that she was of Lamian original, and ultimately descended from the great Deity of the sea. Who is alluded to under that character, will hereafter be shewn. The countries, to which the Sibyl is referred, point out her extraction : for she is said to have come from Egypt, and Babylonia. <sup>42</sup> *Οι δε αυτην Βαβυλωνιαν, ετεροι δε Σιβυλλαν καλεσιν Αιγυπτιαν*. If the Sibyl came from Babylonia and Egypt, her supposed parent Lamia must have been of the same original.

The Lamiaë were not only to be found in Italy, and Sicily, but Greece, Pontus, and <sup>43</sup> Libya. And however widely they may have been separated, they are still repre-

<sup>40</sup> Lycoph. above.

<sup>41</sup> Plutarch de Defect. Orac. Vol. 1. P. 398.

*Ετεροι δε φασιν εκ Μαλιαων αφικεσθαι Λαμιας θυγατρα Σιβυλλαν*. Clem. Alex. Strom. L. 1. p. 358. Pausanias makes her the daughter of Jupiter and Lamia. L. 10. p. 825.

<sup>42</sup> Clemens Alex. L. 1. p. 358.

<sup>43</sup> See Diodorus. L. 20. p. 778. of the Lamia in Libya, and of her cavern.

fented in the same unfavourable light. Euripides says that their very name was detestable.

<sup>44</sup> Τις τ' οὐνομα τοδ' ἐπονείδισον ἕξοις

Οὐκ οἶδε Λαμίας τῆς Λιδυτικῆς γένος.

Philostratus speaks of their bestial appetite, and unnatural gluttony. <sup>45</sup> Λαμίας σαρκῶν, καὶ μαλίστα ἀνθρώπων ἐσθλῶν. And Aristotle alludes to practices still more shocking: as if they tore open the bodies big with child, that they might get at the infant to devour it. *I speak, says he, of people, who have brutal appetites.* <sup>46</sup> Λεγω δὲ τὰς θηριώδεις, οἷον τὴν ἀνθρώπων, τὴν λεγῶσι τὰς κωστας ἀνασχίζεσαν τὰ παῖδια κατεσθῆεν. These descriptions are perhaps carried to a great excess; yet the history was founded in truth: and shews plainly what fearful impressions were left upon the minds of men from the barbarity of the first ages.

One of the principal places in Italy, where the Lamiaë seated themselves, was about Formiaë; of which Horace takes notice in his Ode to Ælius Lamia.

<sup>47</sup> Æli, vetusto nobilis ab Lamo, &c.

Authore ab illo ducis originem,

Qui Formiarum mœnia dicitur

Princeps, et innantem Maricæ

Littoribus tenuisse Lirim.

The chief temple of the Formians was upon the sea-coast at

<sup>44</sup> Euripides quoted *ibid.*

<sup>45</sup> Philostratus. *Vita, Apollon.* L. 4. p. 183.

<sup>46</sup> Aristot. *Ethic.* L. 7. c. 6. p. 118. See Plutarch *περὶ πολυπραγμοσύνης.* And Aristoph. *Vespæ.* Schol. V. 1030.

<sup>47</sup> Horace. L. 3. Ode 17.

Caiete. It is said to have had its name from a woman, who died here: and whom some make the nurse of Æneas, others of Ascanius, others still of <sup>48</sup> Creusa. The truth is this: it stood near a cavern, sacred to the God Ait, called Ate, Atis, and Attis; and it was hence called Caieta, and Caiatta. Strabo says, that it was denominated from a cave, though he did not know the precise <sup>49</sup> etymology. There were also in the rock some wonderful subterranean, which branched out into various apartments. Here the ancient Lamii, the priests of Ham, <sup>50</sup> resided: whence Silius Italicus, when he speaks of the place, styles it <sup>51</sup> Regnata Lamo Caieta. They undoubtedly sacrificed children here; and probably the same custom was common among the Lamii, as prevailed among the Lacedæmonians, who used to whip their children round the altar of Diana Orthia. Thus much we are assured by Fulgentius, and others, that the usual term among the ancient Latines for the whipping of children was Caiatio. <sup>52</sup> Apud Antiquos Caiatio dicebatur puerilis cædes.

The coast of Campania seems to have been equally infamous: and as much dreaded by mariners, as that of Rhegium, and Sicily. Here the Sirens inhabited, who are represented, as the bane of all, who navigated those seas. They like the Lamii were Cuthite, and Canaanitish priests, who had founded temples in these parts; and particularly

<sup>48</sup> Virgil Æn. L. 7. v. 1. See Servius.

<sup>49</sup> Strabo. L. 5. p. 357. Κολπον Καιατταν. κλ.

<sup>50</sup> Ibid. P. 356.

<sup>51</sup> Silius. L. 8.

<sup>52</sup> De Virgiliana continentia. P. 762. Caiat signified a kind of whip, or thong, probably such was used at Caiete.

near three small islands, to which they gave name. These temples were rendered more than ordinary famous on account of the women, who officiated. They were much addicted to the cruel rites, of which I have been speaking; so that the shores, upon which they resided, are described, as covered with the bones of men, destroyed by their artifice.

<sup>53</sup> Jamque adeo scopulos Sirenum advecta subibat,  
Difficiles quondam, multorumque ossibus albos.

They used hymns in their temples, accompanied with the musick of their country: which must have been very enchanting, as we may judge from the traditions handed down of its efficacy. I have mentioned, that the songs of the Canaanites and Cretans were particularly plaintive, and pleasing:

<sup>54</sup> They sang in sweet but melancholy strains;  
Such as were warbled by the Delian God,  
When in the groves of Ida he bewail'd  
The lovely lost Atymnius.

But nothing can shew more fully the power of ancient harmony than the character given of the Sirens. Their cruelty the ancients held in detestation; yet always speak feelingly of their music. They represent their songs as so fatally winning, that nobody could withstand their sweetness. All were soothed with it; though their life was the purchase of the gratification. The Scholiast upon Lycophron makes

<sup>53</sup> Virgil. *Æneid*. L. 5. v. 873.

<sup>54</sup> See Nonnus. L. 19. p. 320.



them the children of the Muse <sup>55</sup> Terpsichore. Nicander supposes their mother to have been Melpomene: others make her Calliope. The whole of this is merely an allegory; and means only that they were the daughters of harmony. Their efficacy is mentioned by <sup>56</sup> Apollonius Rhodius: and by the Author of the Orphic <sup>57</sup> Argonautica: but the account given by Homer is by far the most affecting.

<sup>58</sup> Σειρηνας μιν πρῶτον ἀφιζέαι, αἶ ῥα τε παντας  
 Ἀνθρώπους θελγῶσιν, ὅτις σφεας εἰσαφικανει.  
 Ὅσις αἰδρεῖη πελασει, και φθογγον ακασει  
 Σειρηνων, τῷ δ' εἰτι γυνη, και νηπια τεκνα  
 Οικαδε νοσησαντι παρισταται, εδε γανυνται·  
 Ἀλλα τε Σειρηνες λιγυρη θελγῶσιν αοιδη,  
 Ἥμενοι εν λειμωνι· πολυς τ' ἀμφ' οσεοφιν θις  
 Ἀνδρων πυθομενων, περι δε ῥινοι φθινυθωσιν.

They are the words of Circe to Ulysses, giving him an account of the dangers which he was to encounter.

<sup>59</sup> Next where the Sirens dwell, you plough the seas.  
 Their song is death, and makes destruction please.  
 Unblest the man, whom music makes to stray  
 Near the curst coast, and listen to their lay.  
 No more that wretch shall view the joys of life,  
 His blooming offspring, or his pleasing wife.

<sup>55</sup> V. 653. See Natalis Comes.

<sup>56</sup> L. 4. v. 892.

<sup>57</sup> V. 1269.

<sup>58</sup> Odyss. L. M. v. 39.

<sup>59</sup> From Mr. Pope's Translation.

In verdant meads they sport, and wide around  
 Lie human bones, that whiten all the ground :  
 The ground polluted floats with human gore,  
 And human carnage taints the dreadful shore.  
 Fly, fly the dangerous coast.

The story at bottom relates to the people above mentioned ; who with their music used to entice strangers into the purlieus of their temples, and then put them to death. Nor was it music only, with which persons were seduced to follow them. The female part of their choirs were maintained for a twofold purpose, both on account of their voices and their beauty. They were accordingly very liberal of their favours, and by these means enticed seafaring persons, who paid dearly for their entertainment. Scylla was a personage of this sort : and among the fragments of Callimachus we have a short, but a most perfect, description of her character.

° Σκυλλα, γυνή κατακασα, και ου ψυθος ενομ' εχουσα.

Κατακασα is by some interpreted *malefica* : upon which the learned Hemsterhusius remarks very justly—κατακασα cur Latine vertatur malefica non video. Si Grammaticis obtemperes, meretricem interpretabere : erat enim revera Νησιωτις καλη εταιρα, ut Heraclitus περι απις : c. 2. Scylla then, under which character we are here to understand the chief priestess of the place, was no other than a handsome island

° Callimachi Frag. 184. P. 510.

strumpet. Her name it seems betokened as much, and she did not belie it: ε Ψυθος νομι' εχρεσα. We may from these data decipher the history of Scylla, as given by Tzetzes. Ην δε πρωτον Σκυλλα γυνη ευπρεπης· Ποσειδωνι δε σπυεσα απεθεριωθη. *Scylla was originally a handsome wench; but being too free with seafaring people she made herself a beast.* She was, like the Sibyl of Campania, said by Stefichorus to have been the daughter of <sup>61</sup> Lamia. Hence we may learn, that all, who resided in the places, which I have been describing, were of the same religion, and of the same family; being the descendants of Ham, and chiefly by the collateral branches of Chus, and Canaan.

The like rites prevailed in Cyprus, which had in great measure been peopled by persons of these <sup>62</sup> families. One of their principal cities was Curium, which was denominated from <sup>63</sup> Curos, the Sun, the Deity, to whom it was sacred. In the perilous voyages of the ancients nothing was more common than for strangers, whether shipwrecked, or otherwise distressed, to fly to the altar of the chief Deity, Θεε φιλιε, και Ξενιε, *the God of charity and hospitality*, for his protection. This was fatal to those, who were driven upon the western coast of Cyprus. The natives of Curium made it a rule to destroy all such under an appearance of a religious rite. Whōever laid their hands upon the altar of Apollo,

<sup>61</sup> Apollon. L. 4. v. 828. Scholia. She is said also to have been the daughter of Hecate and Phorcun. Ibid. The daughter of a Deity means the priestess. Phor-Cun signifies Ignis Dominus, the same as Hephæstus.

<sup>62</sup> Herodotus, L. 7. c. 90.

<sup>63</sup> Κυρος ο ηλιος. See Radicals. P. 40.

were cast down the precipice, upon which it stood. <sup>64</sup> *Ευθύς εσιω αχρα, αφ' ης ριπτεισι τες άψαμενους τε βωμη τε Απολλωνος.* Strabo speaks of the practice, as if it subsisted in his time. A like custom prevailed at the Tauric Chersonesus, as we are informed by Herodotus. <sup>65</sup> *Θυσι μεν τη Παρθενω τους τε ναυηγους, και τες αν λαδωσι Έλληνων επαναχθεντας, τροπω τοιωδε. Καταρξαμενοι ροπαλω παισι την κεφαλην. Οι μεν δη λεγυσι, ως το σωμα απο τε κρημνε διωθεεσι κατω' επι γαρ κρημνε ιδεεται το Ίσον. κτλ.* *The people of this place worship the virgin Goddess Artemis: at whose shrine they sacrifice all persons, who have the misfortune to be shipwrecked upon their coast: and all the Grecians, that they can lay hold of, when they are at any time thither driven. All these they without any ceremony brain with a club. Though others say, that they shove them off headlong from a high precipice: for their temple is founded upon a cliff.*

The Den of Cacus was properly Ca-Chus, the cavern, or temple of Chus: out of which the poets, and later historians have formed a strange personage, whom they represent as a shepherd, and the son of Vulcan. Many ancient Divinities, whose rites and history had any relation to Ur in Chaldea, are said to have been the children of Vulcan; and oftentimes to have been born in fire. There certainly stood a temple of old upon the Aventine mountain in Latium,

<sup>64</sup> Strabo. L. 14. p. 1002. the promontory was called Curias. *Κυριας αχρα* ειτα πολις Κυριον.

<sup>65</sup> L. 4. c. 103.

which was the terror of the neighbourhood. The cruelties of the priests, and their continual depredations, may be inferred from the history of Cacus. Virgil makes Evander describe the place to Æneas; though it is supposed in his time to have been in ruins.

<sup>66</sup> Jam primum faxis suspensam hanc aspice rupem,  
 Disiectæ procul ut moles, defertaque montis  
 Stat domus, et scopuli ingentem traxere ruinam.  
 Hic spelunca fuit, vasto submota recessu,  
 Semihominis Caci, facies quam dira tegebat,  
 Solis inaccessum radiis: semperque recenti  
 Cæde tepebat humus; foribusque affixa superbis  
 Ora virum tristi pendebant pallida tabo.  
 Huic monstro Vulcanus erat pater.

Livy mentions Cacus as a shepherd, and a person of great strength, and violence. <sup>67</sup> Pastor, accola ejus loci, Cacus, ferox viribus. He is mentioned also by Plutarch, who styles him Caccus, Κακκος. <sup>68</sup> Τον μὲν γὰρ Ἡραϊστὴ παιδὰ Ῥωμαῖοι Κακκὸν ἰσοῦσι πυρὸς καὶ φλογὸς ἀφίεναι διὰ τὴν ἰσχυροσύνην. As there were both priests, and priestesses, in temples of this sort, persons stiled both Lami, and Lamia; so we read both of a Cacus, and a Caca. The latter was supposed to have been a Goddess, who was made a Deity for having betrayed her brother to Hercules. <sup>69</sup> Colitur et Caca,

<sup>66</sup> Virgil. Æneid. L. 8. v. 190.

<sup>67</sup> Livy. L. 1. c. 7.

<sup>68</sup> Plutarch. in Amatorio. Vol. 2. P. 767.

<sup>69</sup> Lactantius de F. R. L. 1. c. 20. p. 90.

quæ Herculi fecit indicium boum; divinitatem consecuta, quia perdidit fratrem. In short, under the characters of Caca, and Cacus, we have a history of Cacufian priests, who seem to have been a set of people devoted to rapine and murder.

What we express Cocytus, and suppose to have been merely a river, was originally a temple in Egypt called Co-Cutus: for rivers were generally denominated from some town, or temple, near which they ran. Co-Cutus means the Cuthite temple, the house of Cuth. It was certainly a place of inquisition, where great cruelties were exercised. Hence the river, which was denominated from it, was esteemed a river of hell; and was supposed to have continual cries, and lamentations resounding upon its waters.

<sup>70</sup> Cocytus, named of lamentation loud

Heard on its banks.

Milton supposes the river to have been named from the Greek word *κωκυτος*: but the reverse is the truth. From the baleful river and temple Co-cutus came the Greek terms *κωκυτος*, and *κωκυω*. Acheron, another infernal river, was properly a temple of Achor, the *θεος απομμυιος* of Egypt, Palestine, and Cyrene. It was a temple of the Sun, called Achor-On: and it gave name to the river, on whose banks it stood. Hence like Cocutus it was looked upon

<sup>70</sup> Milton. L. 2. v. 579.

<sup>71</sup> Theoc. Idyl. 17. v. 47.

as a melancholy stream, and by the Poet Theocritus stiled  
<sup>71</sup> *Αχρῶντα πολυῶνον*, *the river of lamentations*. Aristophanes speaks of an eminence of this name, and calls it  
<sup>72</sup> *Αχρῶντιος σκοπελος αἱματοςαγῆς*, *the rock of Acheron, dropping blood*.

<sup>71</sup> Theoc. Idyll. 17. V. 47.

<sup>72</sup> Aristoph. *Βατραχ.* V. 474. So Cocytus is by Claudian described as the river of tears.

——— *presso lacrymarum fonte refedit*

Cocytos. *De Rapt. Proserp.* L. I. v. 87.





O F

M E E D    o r    M H T I Σ,

A N D

The G O D D E S S H I P P A.

**O**NE of the most ancient Deities of the Amonians was named Meed, or Meet; by which was signified divine wisdom. It was rendered by the Grecians *Μητις* in the masculine: but seems to have been a feminine Deity; and represented under the symbol of a beautiful female countenance surrounded with serpents. The author of the Orphic Poetry makes Metis the origin of all things: which Proclus expresses <sup>2</sup> *την δημιουργικην αιτιαν*: and supposes this personage to be the same as Phanes, and Dionufus, from whom all things proceeded. By Timotheus Chronographus, in his account of the creation, this Divinity was described as that vivifying light, which first broke forth upon the infant world, and produced life and motion. His notion is said to have been borrowed from Orpheus: Εφρασε δε (ὁ

<sup>1</sup> He makes Metis the same as Athena. H. 31. L. 10.

In another place Metis is stiled *πρωτος γενετωρ*. Frag. 6. V. 19. p. 366.

<sup>2</sup> Ibid. Fragm. 8. P. 373.

<sup>3</sup> Ορφεύς) ὅτι το φως ῥήξαν τον αιθερα εφωτισε πασαν την κτισιν' ειπων, εκεινο ειναι το φως το ῥήξαν τον αιθερα το προειρημενον, το ὑπερτατον παντων, ε' ονομα ὁ αυτος Ορφευς ακυστας εκ Μαντειας εζειπε ΜΗΤΙΣ, ὁπερ ἐξημνηνευεται ΒΟΥΛΗ, ΦΩΣ, ΖΩΟΔΟΤΗΡ. Ειπεν εν τη αυτε εκθεσει ταυτας τας τρεις θειας των ονοματων δυναμεις μιαν ειναι δυναμιν, και εν κρατος των Θεων, ὃν ουδεις ὄρα. The account is remarkable. Hippa was another Goddess of the like antiquity, and equally obsolete. Some traces however are to be still found in the Orphic verses above mentioned, by which we may discover her original character and department. She is there represented, as the nurse of <sup>4</sup> Dionusus, and seems to have been the same as Cybele, who was worshiped in the mountains of <sup>5</sup> Phrygia, and by the Lydians upon Tmolus. She is said to have been the soul of the <sup>6</sup> world: and the person, who received, and fostered Dionusus, when he came from the thigh of his father. This history relates to his second birth, when he returned to a second state of childhood. Dionusus was the chief God of the Gentile world, and worshiped under various titles: which at length came to be looked upon as different Deities. Most of these secondary Divinities had the title of Hippius, and Hippia: and as they had female attendants in their temples, these too had the name of Hippai. What may have been the original of the term Hippa, and Hippus, will be matter

<sup>3</sup> Eusebii. Chron. Log. P. 4. l. 42.

<sup>4</sup> Ἴππαν κικλησκω βακχε τροφον. Hymn. 48.

<sup>5</sup> Hymn. 47. V. 4.

<sup>6</sup> Orphic Frag. 43. Ἡ μιν γαρ Ἴππα τὸ παντοῦσσα ψυχή κτλ. Proclus. ibid. P. 401.

of future disquisition. Thus much is certain, that the Greeks, who were but little acquainted with the purport of their ancient theology, uniformly referred it to <sup>7</sup> horses. Hence it was often prefixed to the names of Gods, and of Goddeffes, when it had no relation to their department ; and seemed inconsistent with their character. We have not only an account. of *Αρης Ἴππιος*, Mars the horseman ; but of *Ποσειδον Ἴππιος*, though a God of the sea. He is accordingly complimented upon this title by the Poet Aristophanes.

<sup>8</sup> Ἴππι' Ἀναξ Ποσειδον, ᾧ  
 Χαλκοχερωτων ἵππων κτυπος  
 Και χρεματισμος ἀνδανει.

Ceres had the title of Hippiā : and the Goddeffs of wisdom Minerva had the same. We read also of Juno Hippiā, who at Olympia partook of joint rites, and worship with those equestrian Deities Neptune, and Mars. Pausanias mentions <sup>9</sup> *Ποσειδωνος Ἴππιος, και Ἡρας Ἴππιος ἑωμοι* : and hardly *τη μεν Αρεως Ἴππιος, τη δε Αθηνας Ἴππιος ἑωμος*. In Arcadia, and Elis, the most ancient rites were preserved : and the Grecians might have known, that the terms Hippa and Hippiā were of foreign purport from the other titles given to Juno at Olympia. For they sacrificed here to <sup>10</sup> Amo-

<sup>7</sup> Among the Egyptians the emblems, of which they made use were arbitrary, and very different from the things to which they referred. An eagle, an ox, and a horse, were all used as symbols, but had no real connection with the things alluded to, nor any the least likeness. The Grecians not considering this were always misled by the type ; and never regarded the true history, which was veiled under it.

<sup>8</sup> Ἴππιος. V. 548.

<sup>9</sup> Pausan. L. 5. p. 414.

<sup>10</sup> Pausan. L. 5. p. 416.

nian Juno, and to Juno Paramonian; which were also titles of Hermes. Hippa was a sacred Egyptian term, and as such was conferred upon Arfinoë, the wife of Ptolemy Philadelphus: for the princes of Egypt always assumed to themselves sacred appellations. <sup>11</sup> Ἴππια Ἀρσινωῆ, ἢ τε Φιλαδέλφου γυνή. As the Grecians did not enquire into the hidden purport of ancient names, they have continually misrepresented the histories, of which they treated. As Ceres was stiled Hippa, they have imagined her to have been turned into a <sup>12</sup> mare: and Hippius Poseidon was in like manner changed to a horse, and supposed in that shape to have had an intimate acquaintance with the Goddess. Of this Ovid takes notice.

<sup>13</sup> Et te, flava comas, frugum mitissima mater  
Sensit equum: te sensit avem crinita colubris  
Mater equi volucris.

The like is mentioned of the nymph <sup>14</sup> Ocueroë: also of Phylira, who was so changed by Saturn. He is said to have taken upon himself the same shape, and to have followed her neighing over the mountains of Thessaly.

<sup>15</sup> Talis et ipse jubam cervice effudit equinâ  
Conjugis adventu pernix Saturnus, et altum  
Pelion hinnitu fugiens implevit acuto.

All these legendary stories arose from this ancient term being

<sup>11</sup> Hesych. Ἴππια.

<sup>12</sup> Pausan. L. 8. p. 649.

<sup>13</sup> Metam. L. 6. v. 117.

<sup>14</sup> Ovid. Metam. L. 2. v. 668.

<sup>15</sup> Virg. Georg. L. 3. v. 92.

obsolete, and misapplied. Homer makes mention of the mares of Apollo, which the God was supposed to have bred in Pieria :

<sup>16</sup> *Τας εν Πιεση θρεψ' αργυροτοξος Απολλων.*

And he has accordingly put them in harness, and given them to the hero Eumelus. Callimachus takes notice of the same mares in his hymn to the Shepherd God Apollo.

<sup>17</sup> *Φοιβον και Νομιον κικλησκομεν, εξετ' εκεινε,  
Εξετ' επ' Αμφρευσω ζευγητιδας ετρεφεν ιππας,  
Ηθεε υπ' ερωτι κεκαυμενος Αδμητοιω.*

These Hippai, misconstrued mares, were priestesses of the Goddess Hippa, who was of old worshiped in Thessaly, and Thrace, and in many different regions. They chanted hymns in her temples, and performed the rites of fire: but the worship growing obsolete, the very terms were at last mistaken. How far this worship once prevailed may be known from the many places denominated from Hippa. It was a title of Apollo, or the Sun, and often compounded Hippa On, and contracted Hippon: of which name places occur in Africa near Carthage <sup>18</sup>. 'Ητε δη Κιρτα πολις ενταυθα και οι δυο 'Ιππωνες. Argos was of old called Hippeion; not from the animal 'Ιππος, but <sup>19</sup> απο 'Ιππης τε Δαναω, from

<sup>16</sup> Iliad. B. V. 766. He also mentions the mares of Erechthon, with which Boreas was supposed to have been enamoured.

*Των και Βορεως ηρασσετο βοσκομενων,*

*'Ιππω δ' εισαμενος παρελεξατο κυανοχαιτη.*

*'Αι δ' υπκυσσαμεναι ετερον δυοκαιδεκα πωλες.* Odyss. γ. V. 224.

<sup>17</sup> H: to Apollo. V. 47.

<sup>18</sup> Strabo. L. 17. p. 1188.

<sup>19</sup> Hesych. 'Ιππειον.

*Hippa the daughter of Danaus.* That is from a priestess, who founded there a temple and introduced the rites of the Goddess, whom she served. As it was a title of the Sun, it was sometimes expressed in the masculine gender Hippos : and Pausanias takes notice of a most curious, and remarkable piece of antiquity, though he almost ruins the purport of it by referring it to an horse. It stood near mount Taygetus in Laconia, and was called the monument of Hippos. The author tells us, <sup>20</sup> *that at particular intervals from this monument stood seven pillars, κατα τροπον οιμαι αρχαιων, placed, says he, as I imagine, according to some ancient rule and method; which pillars were supposed to represent the seven planets.* If then these exterior stones related to the <sup>21</sup> seven erratic bodies in our sphere, the central monument of Hippos must necessarily have been designed for the Sun. And however rude the whole may possibly have appeared, it is the most ancient representation upon record, and consequently the most curious, of the planetary system.

It is from hence, I think, manifest, that the titles Hippa, and Hippos, related to the luminary Osiris; and betokened some particular department of that Deity, who was the same as Dionusus. He was undoubtedly worshiped under this appellation in various regions: hence we read of Hippici Montes in Colchis: Ἴππε κωμη in Lycia: Ἴππε ακρα in Li-

<sup>20</sup> Προϊκουσί δε Ἴππε καλεμενον μνημα εστιν.—Κιορες δε εστωτα, οί τε μνηματος τετε διερχασιν ου πολυ, κατα τροπον οιμαι τον αρχαιον, ους αφεζων των Πλανητων φασιν αγαλματα. Pausan. L. 3. p. 262.

<sup>21</sup> They included the moon among the primary planets; not being acquainted with any secondary.

bya: Ἴππε οἶος in Egypt: and a town Hippos in Arabia Felix. There occur also in composition<sup>22</sup>, Hippon, Hipporum, Hippouris, Hippana, Hipponefus, Hippocrene. This last was a sacred fountain, denominated from the God of light, who was the patron of verse, and science: but by the Greeks it was referred to an animal, and supposed to have been produced by the hoof of an horse. The rites of Dionufus Hippius were carried into Thrace, where the horses of Diomedes were said to have been fed with human flesh. Deianira is introduced by Ovid, as asking Hercules, if he did not well remember this practice.

<sup>23</sup> Non tibi succurrit crudi Diomedis imago,  
Efferus humanâ qui dape pavit equos?

Abderus, the founder of Abdera, is supposed to have been a victim to these animals: of which Scymnus Chius gives the following account.

<sup>24</sup> Τῶν δ' ἐπὶ θαλαττῇ κειμένων ἐσὶν πόλις  
Ἀδδῆς, ἀπ' Ἀδδῆς μὲν ὀνομασμένη,  
Τε καὶ κτισάντος πρότερον αὐτὴν ὅς δακεῖ  
Ἐπο τῶν Διομηδοῦς ὕσερον ξενοκτοῶν  
Ἴππων φθαρηναί.

These horses, *ξενοκτονοί*, which fed upon the flesh of strangers, were the priests of Hippa, and of Dionufus, stiled Hippus, or more properly Hippius. They seem to have resided in

<sup>22</sup> See Steph. Byzant. and Cellarius.

<sup>23</sup> Ovid. Deianira ad Herc. Epist.

<sup>24</sup> Geog. Vet. Vol. 2. V. 665. See also Diodorus. L. iv. p. 223. also Straba Epitome. L. 7. p. 511.

an island, and probably in the Thracian Chersonese: which they denominated <sup>25</sup> Diu-Medes, or the island of the Egyptian Deity Medes. From hence the Grecian Poets have formed a personage Diomedes, whom they have made king of the country. There were opposite to Appulia islands of the same name, where similar rites prevailed. The priests were here Cycneans, and described as a species of swans, who were kind to people of their own race, but cruel to <sup>26</sup> strangers. A Diomedes is supposed to have been a king in these parts, and to have given name to these islands. It is said by Schymnus Chius above, that Abderus, who was devoured by the horses of Diomedes in Thrace, built the city, which bore his name. The Grecians continually supposed the personage, in whose honour a city was built, to have been the founder. I have mentioned, that Abderus signifies the place of Abdir, which is a contraction of Abadir, the serpent Deity Ad-Ur, or Adorus. And it is plain from many passages in ancient writers, that human sacrifices were common at his shrine; and particularly those of infants. By Abdera being a victim to the horses of Diomedes is meant that the natives of that place, which stood in the vicinity of the Chersonesus, were obliged to submit to the cruel rites of the Diomedean <sup>27</sup> priests. The very name must have come

<sup>25</sup> See Radicals. P. 96.

<sup>26</sup> The birds at the lake Stymphalus are described as feeding upon human flesh. Λογες Ορνιθας ποτε ανδροφαγους επ' αυτω τραφηναι. Pausan. L. 8. p. 640. The real history of the place was, that the birds called Stymphalides were a set of Canibal priests.

<sup>27</sup> Glaucus, the son of Sisyphus is said to have been eaten by horses. Παλαφatus. P. 58.

from



from them ; for they worshiped the Deity under the titles of Meed, Hippa, and Abadir ; and various other appellations.

There is an account given by <sup>28</sup> Palæphatus of one Metra, who in the more authentic manuscripts is called Μηστρα, Mestra. It is said of her, that she could change herself into various forms, particularly *ἐκ κορης γενεσθαι ἔβη, και αυθις κυνα, και ογερον*, *that she would instead of a young woman appear an ox, or a cow ; or else be in the shape of a dog, or of a bird*. She is represented as the daughter of Erisichthon : and these uncommon properties are mentioned by Ovid <sup>29</sup>, who sets them off with much embellishment. The story at bottom is very plain. Egypt, the land of the Mizraim, was by the Greeks often stiled <sup>30</sup> Mestra and <sup>31</sup> Mestraia : and by the person here called Mestra we are certainly to understand a woman of that country. She was sometimes mentioned simply as a Cahen, or priestess, which the Grecians have rendered κυνα, a dog, Women in this sacred capacity attended at the shrine of Apis, and Mneuis ; and of the sacred heifer at Onuphis. Some of them in different countries were stiled Cygneans, and also Peleiadæ, of whom the principal were the women at <sup>32</sup> Dodona. Many of them were priestesses of Hippa, and upon that account stiled Hippai, as I have shewn. Hence the mytholo-

<sup>28</sup> P. 54.

<sup>29</sup> Metamorph. L. 8. v. 873.

<sup>30</sup> Josephus calls Egypt Mestra. Antiq. L. 1. c. 6. §. 2. See Radicals. P. 7. Notes.

<sup>31</sup> Ὁ πρῶτος οἰκησας την Μεστραϊαν χωραν, ητοι Αιγυπτον, Μεστραϊα. Euseb. Chron. P. 17.

<sup>32</sup> Herodotus. L. 2. c. 55.

gifts under the character of Meeſtra have represented an Egyptian prieſteſs, who could aſſume many departments, which were miſconſtrued different ſhapes. She could become, if we may credit Ovid,

Nunc equa, nunc ales, modo bos.

or according to Palæphatus, *ἒεν, κυνα, και ορνειον*: *a cow, a dog, and a bird*. The whole of this related to the particular ſervice of the prieſteſs; and to the emblem under which the Deity was worſhiped.

## R I T E S

O F

## D A M A T E R, or C E R E S.

**I** Shall now proceed to the rites of Ceres: and the general character of this Goddess is so innocent, and rural, that one would imagine nothing cruel could proceed from her shrine. But there was a time, when some of her temples were as much dreaded, as those of Scylla, and the Cyclops. They were courts of justice; whence she is often spoken of as a lawgiver.

<sup>1</sup> Prima Ceres unco terram dimovit aratro,  
Prima dedit leges.

She is joined by Cicero with Libera, and they are stiled the

<sup>1</sup> Ovid. Metam. L. 5. V. 341. Most temples of old were courts of justice; and the priests were the judges, who there-presided.

Ælian. V. H. L. 14. C. 34. Δικαστα το αρχαιον παρ' Αϋττιοις οι ιερεϊς ησαν.

Deities, <sup>2</sup> a quibus initia vitæ, atque victus, *legum, morum,* mansuetudinis, humanitatis, exempla hominibus, et civitatibus data, ac dispersita esse dicantur. The Deity, to whom she was a substitute, was El, the Sun. He was primarily worshiped in these temples: and I have shewn, that they were from Achor denominated Acherontian; also temples of Ops, and Oupis, the great serpent God. Hence it is said by Hesychius, that Acheron, and Ops, and Helle, and <sup>3</sup> Gerys, and Terra, and Demeter, were the same. Ἡ <sup>4</sup> Ἀχέρω, καὶ Ὠπίς, καὶ Ἑλλη, καὶ Γήρως, καὶ Γῆ, καὶ Δημητῆς, <sup>5</sup> τὸ αὐτό. Ceres was the Deity of fire: hence at Cnidus she was called *Κυρα*, <sup>6</sup> Cura, a title of the Sun. Her Roman name Ceres, expressed by Hesychius Gerys, was by the Dorians more properly rendered <sup>7</sup> Garys. It was originally a name of a city, called *Χαρίς*: for many of the Deities were erroneously called by the names of the places where they worshiped. Charis is Char-Is, the <sup>8</sup> city of fire; the place where Orus and Hephaestus were worshiped. Hence as a per-

<sup>2</sup> Oratio in Verrem. 5. Sect. ultima. Vol. 3. p. 291.

<sup>3</sup> Ceres is mentioned by Varro quasi Geres. L. 4. p. 18.

<sup>4</sup> Hesychius. *Αχέρω*.

<sup>5</sup> Reperitur in poematis antiquis, a Pithæo editis, carmen in laudem Solis, quod eum esse Liberum, et Cererem, et Jovem statuit. Huetius. *Demonst. Evang. Prop.* 4. p. 142.

<sup>6</sup> Cœlius. *Rhodog.* L. 17. c. 27.

<sup>7</sup> Varro speaks of Ceres, as if her name was originally Geres. L. 4. p. 18.

<sup>8</sup> There was a place called Charifia in Arcadia. Pausan. L. 8. p. 603. Charifus, and Charesene, in Phrygia. Charis in Persis, and Parthia. See Treatise upon the Cyclopes.

sonage she is made the wife of <sup>9</sup> Vulcan, on account of her relation to fire. Her title of Damater was equally foreign to Greece; and came from Babylonia, and the east. It may after this seem extraordinary, that she should ever be esteemed the Goddess of corn. This notion arose in part from the Grecians not understanding their own theology: which had originally become continually more depraved, through their ignorance. The towers of Ceres were *P'urtain*, or *Πρυτανεία*; so called from the fires, which were perpetually there preserved. The Grecians interpreted this *πυρ ταμειον*; and rendered, what was a temple of Orus, a granary of corn. In consequence of this, though they did not abolish the ancient usage of the place, they made it a repository of grain, from whence they gave largesses to the people upon any act of merit. <sup>10</sup> *Τοπος ην παρ' Αθηναιοις, εν ω κοιναι σιτησεις τοις δημοσίοις ευεργεταις εδιδοντο· οθεν και Πρυτανειον εκαλειτο, οιονει πυροταμειον· πυρος γαρ ο·σιτος.* In early times the corn there deposited seems to have been for the priests and <sup>11</sup> diviners. But this was only a secondary use, to which these places were adapted. They were properly sacred towers, where a perpetual fire was preserved. Pausanias takes notice of such a one in Arcadia. <sup>12</sup> *Δημητρος, και Κορης ιερον, πυρ δε ενταυθα καιρσι, ποιουμενοι φροντιδα, μη λαθη σφισιν αποσθεσθεν.* He mentions a like circumstance

<sup>9</sup> Pausan. L. 9. p. 781. Nonnus. L. 29. p. 760.

<sup>10</sup> Etymolog. Mag. and Suidas.

<sup>11</sup> *Χρησμολογοι μεταρτων της εν τω Πρυτανειω σιτησεως.* Aristoph. *Ειρηνη*. Scholia. V. 1084.

<sup>12</sup> L. 8. p. 616.

at the Prutaneion in Elis<sup>13</sup>: *Ἐσι δὲ ἡ Ἔσια τεφρας και αυτη πεποιημενη, και επ' αυτης πυρ ανα πασαν τε ημεραν, και εν παση νυκτι ωσπαντως καιεται.* Attica at first was divided into separate and independant hamlets: each of which had its own Prutaneion, and Archon. These Archons were priests of the<sup>14</sup> Prutaneia; and were denominated from their office. Archon is the same as Orchon, and like Chon-Or signifies the God of light, and fire; from which title the priests had their name. In Babylonia, and Chaldea, they were called Urchani.

As in these temples there was always a<sup>15</sup> light, and a fire burning on the hearth, some of the Grecians have varied in their etymology, and have derived the name from *πυρ*, Pur. Suidas supposes it to have been originally called *Πυρος ταμειον*.<sup>16</sup> *Πρυτανειον, πυρος ταμειον, ενθα ην ασβεσον πυρ.* The Scholiast upon Thucydides speaks to the same purpose.<sup>17</sup> *Ἄλλοι δὲ φασιν, ὅτι το Πρυτανειον πυρος ην ταμειον, ενθα ην ασβεσον πυρ.* *Others tell us, that the Prutaneion was of old called Puros Tamion, from πυρ, pur: because it was the repository of a perpetual fire.* It was sacred to Hestia, the Vesta of the Romans; which was only another title for Damater: and the sacred hearth had the same name.<sup>18</sup> *Ἐσιαν δ' αν κυριωτατα καλοιης την εν*

<sup>13</sup> L. 5. p. 415.

<sup>14</sup> Πρυτανεια τε εχουσα και Αρχοντας. Thucyd. L. 2. p. 107.

<sup>15</sup> Το δε λυχνιον εν Πρυτανειω. Theocrit. Idyl. 21.

<sup>16</sup> Suidas.

<sup>17</sup> L. 2. p. 107. Others gave another reason. Πρυτανειον εκαλειτο, επειδη εκει εκαθηντο οι Πρυτανεις, οι των όλων πραγματος διοικηται. Ibid.

<sup>18</sup> Julius Pollux. L. 1. c. 1. p. 7.

Πρυτανειῶν, ἐφ' ἧς τὸ πῦρ τὸ ἀσβεστον ἀναπτέται. I have mentioned, that these places were temples, and at the same time courts of justice: hence we find, that in the Prutaneion at Athens the laws of Solon were <sup>19</sup>engraved. These laws were described upon wooden cylinders: some of which remained to the time of <sup>20</sup>Plutarch.

Many of these temples were dedicated to the Deity under the name of Persephone, or Proserpine, the supposed daughter of Ceres. They were in reality the same personage. Persephone was stiled Κορα, Cora; which the Greeks misinterpreted Παρθενος, the virgin, or damsel. How could a person, who according to the received accounts had been ravished by Pluto, and been his consort for ages; who was the reputed queen of hell, be stiled by way of eminence Παρθενος? Κορα, Cora, which they understood was the same as Cura, a feminine title of the Sun: by which Ceres also was called at Cnidos. However mild and gentle Proserpine may have been represented in her virgin state by the Poets; yet her tribunal seems in many places to have been very formidable. In consequence of this we find her with Minos, and Rhadamanthus, condemned to the shades below, as an infernal inquisitor. Nonnus says,

<sup>21</sup> Περσεφονη θωγήζειν Ἐριννας.

*Proserpine armed the Furies.* The notion of which Furies arose from the cruelties practised in these Prutaneia. They

<sup>19</sup> Πρυτανειῶν ἐστίν, ἐν ᾗ νομοὶ τῶν Σολωνοῦ εἰσι γεγραμμένοι. Pausan. L. 1. p. 41.

<sup>20</sup> Plutarch in Solone. P. 92.

<sup>21</sup> L. 44. p. 1152.

were called by the Latines Furiae; and were originally only priests of fire: but were at last ranked among the hellish tormentors. Ceres the benefactress, and lawgiver, was sometimes enrolled in the list of these dæmons. This is manifest from a passage in Antimachus, quoted by Pausanias, where her temple is spoken of as the shrine of a Fury.

<sup>22</sup> Δημητρος, τοθι φασιw Εριννος ειναι εδεθλον.

The like is mentioned by the Scholiast upon Lycophron, <sup>23</sup> Εριννος η Δημητηρ εν Ογκαις πολει της Αρκαδιας τιμαται. Her temple stood upon the river Ladon, and she had this name given to her by the people of the place. Καλῶσι δε Εριννον οι Θελπυσιοι την Θεον. *The Thel甫sians call the Goddess Demeter a Fury.* Herodotus speaks of a Prutaneion in Achaia Pthiotic, called Leitus; of which he gives a fearful account. *No person, he says, ever entered the precincts, who returned. Whatever person ever strayed that way, was*

<sup>22</sup> L. 8. p. 649. Mount Caucasus was denominated, as is supposed, from a shepherd Caucasus. The women, who officiated in the temple, were stiled the daughters of Caucasus, and represented as Furies: by which was meant priestesses of fire.

Caucasi filia Furiae. See Epiphanius Anchorat. P. 90.

<sup>23</sup> Lycophron. Scholia. V. 1225. Και Καλλιμαχος Εριννον καλει την Δημητρα. Ibid.

Neptune is said to have lain with Ceres, when in the form of a Fury. Apollodorus, L. 3. p. 157. She is said from thence to have conceived the horse Areion.

Lycophron alludes to her cruel rites, when he is speaking of Tantalus, and Pelops.

Ου παππον εν γαμφαισω Έγναια ποτε  
Ερινν' Εριννος, θουρια, ξιφηφορος,  
Ασασκα μιτυλλουσ' ετρολευσεν ταφω. V. 152:



immediately seized upon by the Priests, and sacrificed. The custom so far prevailed, that many, who thought they were liable to suffer, fled away to foreign parts. And he adds, that after a long time, when any of them ventured to return, if they were caught, they were immediately led to the Prutaneion. Here they were crowned with garlands, and in great parade conducted to the altar. I shall quote the author's words.

<sup>24</sup> Δητιον δε καλεσσι το Πρυτανηιον οι Αχαιοι· ην δε εσελθη, εκ εσι, οκως εξεισι, πριν η θυσεσθαι μελλη· ωσε τι προς τριτοισι πολλοι ηδε των μελλοντων τριτων θυσεσθαι, δεισαντες οιχοντο αποδραντες ες αλλην χωρην. Χρονε δε προιοντος, οπισω κατελθοντες, ην αλισκωνται, εσελλοντο ες το Πρυτανηιον, ως θυεται τε εξηγεοντο, σεμμασι πας πυκασθεις, και ως συνπομπη εξαχθεις. The people of Leitus are said to have been the sons of Cutiflorus. Herodotus speaks of the temple, as remaining in his time: and of the custom still subsisting. He farther mentions, that when Xerxes was informed of the history of this place, as he passed through Theffaly, he withheld himself from being guilty of any violation. And he moreover ordered his army to pay due regard to its sanctity; so very awful, it seems, was mysterious cruelty.

I imagine, that the story of the Harpies relates to Priests of the Sun. They were denominated from their seat of residence, which was an oracular temple called Harpi, and Hirpi, analogous to Orphi, and Urphi in other places. I have shewn, that the ancient name of a priest was Cahen,

<sup>24</sup> Herodotus. L. 7. c. 197.

rendered mistakenly *κυν*, and *canis*. Hence the Harpies, who were priests of Ur, are stiled by Apollonius *the Dogs of Jove*. Iris accosting Calais, and Zethus, tells them, that it would be a profanation to offer any injury to those personages.

<sup>25</sup> Ου θεμις, ω υιεις Βορεα ξιφεσσιν ελασαι

Ἄρπυιας, μεγαλοιο Διος ΚΥΝΑΣ.

This term in the common acceptation is not applicable to the Harpies, either as birds, for so they are represented; or as winged animals. But this representation was only the insigne of the people, as the vulture, and eagle were of the Egyptians: a lion of the Persians. The Harpies were certainly a <sup>26</sup> college of priests in Bithynia; and on that account called Cahen. They seem to have been a set of rapacious persons, who for their repeated acts of violence, and cruelty, were driven out of the country. Their temple was stiled Arpi; and the environs Arpi-ai: hence the Grecians formed <sup>27</sup> Ἄρπυιαι. There was a region in Apulia named Arpi; and in its neighbourhood were the islands of Diomedes, and the birds, which were fabled to have been like swans. I have before shewn, that they were Amonian priests: so likewise were the Hirpi near Soracte in Latium. They were priests of fire: of whose customs I have taken notice.

The persons, who resided in these temples are represented

<sup>25</sup> L. 2. v. 288.

<sup>26</sup> The Sirens and Harpies were persons of the same vocation: and of this the Scholiast upon Lycophron seems to have been apprised. See V. 653.

<sup>27</sup> Harpya, Ἄρπυια, was certainly of old a name of a place. The town so called is mentioned to have been near Enchelidæ in Illyria. Here was an Amonian Petra of Cadmus, and Harmonia.

as persons of great strength, and stature: for many of them were of the race of Anac. There is reason to think, that a custom prevailed in these places of making strangers engage in fight with some of the priests trained up for that purpose. The manner of contention was either with the *cæstus*, or by wrestling. And as the priest appointed for the trial was pretty sure of coming off the conqueror, the whole was looked upon as a more specious kind of sacrifice. Amycus, who was king of Bithynia, is represented as of a<sup>28</sup> gigantic size, and a great proficient with the *cæstus*. He was in consequence of it the terror of all strangers who came upon the coast. Cercyon of<sup>29</sup> Megara was equally famed for wrestling; by which art he slew many, whom he forced to the unequal contention. But Cercyon was the name of the<sup>30</sup> place; and they were the Cercyonians, the priests of the temple, who were noted for these achievements. Pausanias gives an account of them under the character of one person.<sup>31</sup> *Εἶναι δὲ ὁ Κερκυων λεγεται και τα αλλα αδικος εις τας ξενους, και παλαιων ε βελομενοις.* *Cercyon was in other respects lawless in his behaviour towards strangers; but especially towards those who would not contend with him in wrestling.* These Cercyonians were undoubtedly priests of Ceres, or Demeter: who seems to have been tired of their service, and glad to get rid of them, as we are informed by the poet.

<sup>28</sup> Τιτυρ εναλιγκιος ανθρ. Theocrit. Idyl. 22. V. 94.

<sup>29</sup> Pausan. L. 1. p. 94.

<sup>30</sup> Κερκυων is compounded of Ker-Cuon, and signifies the temple of the Deity.

<sup>31</sup> L. 1. p. 94.

<sup>31</sup> Quæque Ceres læto vidit pereuntia vultu  
Corpora Theseâ Cercyonea manu.

Before most temples of old were areas, which were designed for Gymnasia, where these feats of exercise were performed. Lucian speaks of one before the temple of <sup>32</sup> Apollo Lucius. And Pausanias mentions that particular <sup>33</sup> parade, where Cercyon was supposed to have exhibited his art. It stood before the tomb of Alope, and was called the Palæstra of Cercyon even in the time of this writer, who takes notice of many others. He stiles it *ταφος Αλοπης*, as if it were a tomb. But it was a Taph, or high altar, sacred to Al-Ope, Sol Pytho, who was the Deity of the place called Cer-Cuon. Before this altar was the palæstra; where the Cercyonian priests obliged people to contend with them. I have taken notice of a Pharos at <sup>34</sup> Torone, which Proteus is said to have quitted, that he might not be witness to the cruelties of his sons. He fled, it seems, to Egypt, *Τεκνων αλυξας τας ξενοκτονας παλας*, to shun their wicked practices: for they were so skilled in the Palæstic art, that they slew all strangers,

<sup>31</sup> Ovid. Ibis. V. 411.

<sup>32</sup> Anacharsis. Vol. 2. p. 388. *Γυμνασιον ὑφ' ἡμων ονομαζεται, και εστιν ἱερον Απολλωνος Λυκισ.*

<sup>33</sup> *Και ὁ τοπος οὗτος παλαιστρα και ες εμε εκαλειτο, ολιγον που ταφου της Αλοπης απερχων.* Pausan. L. 1. p. 94.

That very ancient temple of Pan on Mount Lycæum in Arcadia had a Gymnasium in a grove. *Εστι εν τη Λυκαιῳ Πανος τε ἱερον, και περι αυτο αλσος δειδρων, και Ἴπποδρομος τε, και προ αυτη σταδιον.* Pausan. L. 8. p. 678.

<sup>34</sup> I have mentioned, that Torone was a temple of the Sun, and also *φλεγραια*, by which was meant a place of fire, and a lighthouse. This is not merely theory: for the very tower may be seen upon coins, where it is represented as a Pharos with a blaze of fire at the top. See Vol. 1. PLATE VI. Page 408.

whom

whom they forced to engage with them. Taurus, called Minotaurus, was a temple in Crete: but by the Grecians is spoken of as a person. Under this character Taurus is represented as a <sup>35</sup> renowned wrestler, and many persons are said to have been sent from Athens to be victims to his prowess. Eusebius stiles him, <sup>36</sup> *ωμος και ανημερος*, a man of a cruel and froward disposition. After he had done much mischief, Theseus at length *Ταυρον κατεπαλαισε*, foiled him in his own art, and slew him. He is supposed to have done the like by Cercyon. <sup>37</sup> *Λεγεται δε ο Κερκυων τους διασαντας παντας ες παλην* <sup>38</sup> *διαφθειραι πλην Θησεως*. *For it is said of Cercyon, that he slew every person who ventured to cope with him in wrestling, excepting Theseus.* In all these instances the place is put for the persons who resided in it: of which mistake I have been obliged often to take notice.

Ancient history affords numberless instances of this ungenerous, and cruel practice. The stranger, who stood most in need of courtesy, was treated as a profest enemy: and the rites of hospitality were evaded under the undue sanction of a sacrifice to the Gods. In the history of Busiris we have an account of this custom prevailing in Egypt. <sup>39</sup> *Βεσιριμ*

<sup>35</sup> Plutarch. Theseus. P. 6.

<sup>36</sup> Chron. Logos. P. 31. He was also named Asterus, Asterion, and Asterius. Lycoph. V. 1299. Schol. and Etymolog. Mag. Minois. Asterius was represented as the son of Anac. *Αστειρις τω Ανακτας*. Pausan. L. 7. p. 524 *Ασθειρια τους αποθανοντας υπο Θησεως υπερεβαλεν ο Ασθειριων (ο Μινω.)* Pausan. L. 2. p. 183.

<sup>37</sup> Pausan. L. 1. p. 94.

<sup>38</sup> Diodorus explains farther the character of this personage, *τον παλαιοντα τους παριουσ, και τον ηττηθεντα ε αρθειροντα*. L. 4. p. 226.

<sup>39</sup> Diodorus Sic. L. 4. p. 225, and 233.

δε κατα την Αιγυπτον τῷ Διι καλλιερειν σφαγιαζοντα τας παρσηπιδημεντας ΞΕΝΟΥΣ. *It is said of Busiris, that he used to offer to Jupiter, as the most acceptable sacrifice, all the strangers, whom chance brought into his country.* There was a tradition concerning Antæus, that he covered the roof of a temple, sacred to Poseidon, with the skulls of foreigners, whom he forced to engage with him. The manner of the engagement was by <sup>40</sup> wrestling. Eryx in Sicily was a proficient in this art, and did much mischief to strangers: till he was in his turn slain. The Deity was the same in these parts, as was alluded to under the name of Taurus, and Minotaurus, in Crete; and the rites were the same. Hence Lycophron speaks of Eryx by the name of Taurus; and calls the place of exercise before the temple,

<sup>41</sup> Ταυρε γυμναδας κακοξενε

Παλης κονιστρας.

This the Scholiast interprets *παλαιστραν τε Ερυκος τε ξενοκτονε*, *The Gymnasium of Eryx, who used to murder strangers.* Androgeos the son of Minos came to the <sup>42</sup> like end, who had been superior to every body in this art. Euripides stiles the hero Cycnus <sup>43</sup> *ξενοδαϊκταν*, on account of his cruelty to strangers. He resided it seems near the sea-coast; and used to oblige every person, who travelled that way, or whom ill

<sup>40</sup> Ἰσως τον Ανταιον φησι των ΞΕΝΩΝ των ἡττημενων ΤΟΙΣ ΚΡΑΝΙΟΙΣ φρεφειν τον τε Ποσειδωνος ναον. Pindar. Isth. Ode 4. Scholia. p. 458. See Diodorus concerning Antæus *συναναγκαζοντα τους ξενος διαπαλαιειν*. L. 4. p. 233.

<sup>41</sup> V. 866, and Scholia.

<sup>42</sup> Diodorus Sic. L. 4. p. 263.

<sup>43</sup> Hercules Furens. v. 391.

fortune brought on shore, to contend with him. And his ambition was to be able with the skulls of the victims, which he slew, to build a temple to Apollo. <sup>44</sup> Κακοξενος ὁ Κυκνος, και εν παροδῷ της θαλασσης οικων, επεκερατομει τους παριοντας, ναον τῷ Απολλωνι βελομενος εκ των κεφαλων οικοδομηται. Mention is made of Lycaon, qui advenas et hospites trucidavit. He is said to have founded the temple of Jupiter <sup>45</sup> Lycæus, and to have first introduced human sacrifices, particularly those of infants. Λυκαων δε επι τον βωμον του <sup>46</sup> Λυκαιου Διος βρεφος ηνεγκεν ανθρωπου, και εθυσε το βρεφος, και εσπεισεν επι τῷ βωμῷ το αιμα. *Lycaon was the person, who brought an infant, the offspring of a man, to the altar of Zeus Lucaios: and he slew the infant, and he sprinkled the altar with the blood which issued from it.* Antinous in Homer threatens to send Irus to one Echetus, a king in Epirus, who was the dread of that country. The same threat is uttered against <sup>4</sup> Ulysses, if he should presume to bend the bow, which Penelope had laid before the suitors. Under the character of Lycaon, Cycnus, &c. we are to understand Lycaonian and Cycnean priests; which latter were from Canaan: and this method of interpretation is to be observed all through these histories. Echetus, Εχεταιος, was a title of Apollo, rendered more commonly <sup>48</sup> Ἐκατος by the

<sup>44</sup> Pindar. Olymp. Ode 10. P. 97. Scholia. from the Cygnus of Stesichorus.

<sup>45</sup> Euripides. Orestes. V. 1648. Schol. Lycaon was a Deity, and his priests were stiled Lycaonidæ. He was the same as Jupiter Lycæus, and Lucetius: the same also as Apollo.

<sup>46</sup> Pausan. L. 8, p. 600.

<sup>47</sup> Odyss. L. Φ. v. 307.

<sup>48</sup> Μνησομαι, εθε λαβημι Απολλωνος Ἐκατοιο. Homer. H. to Apollo. V. 1.

Ευ ειδως αγορευε θεοπροπιας Ἐκατοιο. Iliad. A. V. 385.

Αρτεμις ιοχραιρα, κασιγηνητη Ἐκατοιο. Iliad. Γ. V. 71.

Greeks, as if it came from the word *έκας*. It was an Amonian title by which Orus, and Ofiris, were called: and this king Echetus was a priest of that family, who was named from the Deity, whom he served. The Poet stiles him *βροτων δηλημονα*, from his cruelty to strangers.

49 Περψω σ' Ηπειρονδε βαλων εν νηι μελαινη  
 Εις Εχետον βασιληα, βροτων δηλημονα παντων.  
 'Ος κ' απο ρίνα ταμησι, και βατα νηλει χαλκω,  
 Μηδεα τ' εξευσας δωη κυσιν ωμα δασασθαι.

I'll fend thee, caitiff, far beyond the seas,  
 To the grim tyrant Echetus, who mars  
 All he encounters; bane of human kind.  
 Thine ears he'll lop, and pare the nose away  
 From thy pale ghastly visage: dire to tell!  
 The very parts, which modesty conceals,  
 He'll tear relentless from the seat of life,  
 To feed his hungry hounds.

When the Spaniards got access to the western world, there were to be observed many rites, and many terms, similar to those, which were so common among the sons of Ham. Among others, was this particular custom of making the person, who was designed for a victim, engage in fight with a priest of the temple. In this manner he was slaughtered: and this procedure was esteemed a proper method of <sup>50</sup> sacrifice.

The histories of which I have been speaking were founded in truth, tho' the personages are not real. Such customs did

49 Odyss. Σ. V. 83.

50 Purchaff. Pilg. Vol. 5. P. 872. and Garcilasso della Vega. Rycaut. P. 403.  
 prevail



prevail in the first ages: and in consequence of these customs we find those beggarly attributes of wrestling and boxing conferred upon some of the chief Divinities. Hercules and Pollux were of that number, who were as imaginary beings, as any mentioned above: yet represented upon earth as sturdy fellows, who righted some, and <sup>51</sup> wronged many. They were in short a kind of honourable Banditti, who would suffer nobody to do any mischief, but themselves. From these customs were derived the Isthmian, Nemean, Pythic, and Olympic games, together with those at Delos. Of these last Homer gives a fine description in his Hymn to Apollo.

<sup>52</sup> Ἀλλὰ σὺ Δηλῶ, Φοῖβε, μάλισ' ἐπιτερεταίητος.  
 Ἐνθά τοι ἔλκεχιτῶνες Ἴαονες ἠγερεθόνται,  
 Αὐτοῖς σὺν παιδεσσι, καὶ αἰδοῖς ἀλοχοῖσι.  
 Ὅϊδ' εἰ ΠΥΓΜΑΧΙΗΙ τε, καὶ ὀρχηθῆμῳ, καὶ αἰοῖδῃ  
 Μησαμενοὶ τερεπείην, ὅταν σῆσωνται ἀγῶνα.

These contentions had always in them something cruel, and savage: but in later times they were conducted with an appearance of equity. Of old the whole ceremony was a most unfair and barbarous process.

<sup>51</sup> See Plutarch's life of Theseus. P. 3, 4. Vol. 1.

<sup>52</sup> V. 146.



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## C A M P E and C A M P I.

**A**NOTHER name for these Amonian temples was Campi, of the same analogy, and nearly of the same purport, as Arpi above mentioned. It was in after times made to signify the parade before the temples, where they wrestled, and otherwise celebrated their sacred games; and was expressed Campus. When chariots came in fashion, these too were admitted within the precincts; and races of this sort introduced. Among the Latines the word Campus came to mean any open and level space; but among the Sicilians the true meaning was in some degree preserved. Καμπος—Ἰπποδρομος, Σικυλοὶ. Hefychius. It was properly a place of exercise in general, and not confined to races. Hence a combatant was stiled <sup>1</sup> Campio, and the chief persons, who presided, <sup>2</sup> Campigeni. The exercise itself was by the Greeks stiled *αγων, αἰθλος, ἀμιλλα*; all Amonian terms, taken from the titles of the Deity, in whose honour the games were instituted. These temples partly from their symbols, and partly from their history, be-

<sup>1</sup> Campio, Gladiator. Isidorus.

<sup>2</sup> Vegetius. L. 2. c. 7.

ing misinterpreted, were by the ancient mythologists represented as so many dragons, and monsters. Nonnus mentions both Arpe, and Campe in this light, and says that the latter had fifty heads, each of some different beast,

<sup>3</sup> Ἦς ἀπο δειξῆς

Ἦνθεε πεντηκοντα κασηατα ποικιλα θηρων.

But Campe was an oracular temple and inclosure, sacred to Ham or Cham : where people used to exercise. The fifty heads related to the number of the Priests, who there resided ; and who were esteemed as so many wild beasts for their cruelty. Nonnus makes Jupiter kill Campe : but Diodorus Siculus gives the honour to Dionusus ; who is supposed to have slain this monster at Zaborna in Libya ; and to have raised over him, *χωμα παμμεγεθες*, a vast mound of earth. This heap of soil was in reality a high place or altar ; which in after times was taken for a place of burial. These inclosures grew by degrees into disrepute ; and the history of them obsolete. In consequence of which the *ταφοι*, or mounds, were supposed to be the tombs of heroes. The Grecians, who took every history to themselves, imagined, that their Jupiter and Dionusus, and their Hercules had slain them. But what they took for tombs of enemies were in reality altars to these very Gods ; who were not confined to Greece, nor of Grecian original. The Campanians in Italy were an ancient Amonian colony : and they were denominated from Campe or Campus, which was probably the first temple, they erected. Stephanus Byzantinus shews, that

<sup>3</sup> Nonnus. L. 18. p. 500.

there was of old such a place: *Καμπος*—*κτισμα Καμπαν*: but would insinuate that it took its name from a person the head of the colony. Eustathius more truly makes it give name to the people: though he is not sufficiently determinate.

† *Καμπανοι απο των υποκαθημενων εκει Καμπων ωνομαδησαν, η απο Καμπε πολεως*. There were many of these Campi in Greece, which are filed by Pausanias *υπαιθρα*, in contradiction to the temples, which were covered. They are to be found in many parts of the world, where the Amonian religion obtained, which was propagated much farther than we are aware. In our island the exhibition of those manly sports in vogue among country people is called *Camping*: and the inclosures for that purpose, where they wrestle and contend, are called *Camping closes*. There are many of them in *Cambridgeshire*, as well as in other parts of the kingdom. In Germany we meet with the name of *Kæmpenfelt*: in which word there is no part derived from the Latine language: for the terms would then be synonymous, and one of them redundant. *Kæmpenfelt* was, I imagine, an ancient name for a field of sports, and exercise, like the gymnasium of the Greeks: and a *Camping place* in Britain is of the like purport.

† Eustathius on Dionysius. V. 357.



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## A N C I E N T H E R O E S .

Καθολοι δε φασιν (οι Αιγυπτιοι) τους Έλληνας εξιδιαζεσθαι τους επιφανεσατους Ηρωας τε, και Θεους, ετι δε και αποικιας τας παρ' εαυτων. Diodorus Sic. L. I. p. 21.

**I**T has been my uniform purpose, during the whole process, which I have made in my system, to shew, that the Grecians formed Deities out of titles; and that they often attributed to one person, what belonged to a people. And when they had compleated the history, they generally took the merit of it to themselves. By means of this clue we may obtain an insight into some of the most remote, and the most obscure parts of antiquity. For many and great achievements have been attributed to heroes of the first ages, which it was not possible for them singly to have performed. And these actions, though in some degree diversified, and given to different personages, yet upon examination will be found to relate to one people or family; and to be at bottom one, and the same history.

VOL. II.

I

O S I R I S.

## O S I R I S.

**I**F we consider the history of Osiris, he will appear a wonderful conqueror, who travelled over the face of the whole <sup>1</sup> earth, winning new territories, wherever he came; yet always to the advantage of those, whom he subdued. He is said to have been the son of Rhea: and his chief attendants in his peregrinations were Pan, Anubis, Macedo, with Maro a great planter of vines; also Triptolemus much skilled in husbandry. The people of India claimed Osiris, as their own; and maintained, that he was born at Nufa in their <sup>2</sup> country. Others supposed his birth-place to have been at Nufa in <sup>3</sup> Arabia, where he first planted the vine. Many make him a native of Egypt: and mention the rout of his travels as commencing from that country through Arabia, and Ethiopia; and then to India, and the regions of the east. When he was arrived at the extremities of the ocean, he turned back, and passed through the upper provinces of Asia, till he came to the Hellespont, which he crossed. He then entered <sup>4</sup> Thrace, with the King of which he had a severe encounter: yet he is said to have persevered in his rout westward, till he arrived at the fountains of the Ister. He was also in Italy, and Greece: from the former of which he expelled the giants near Phlegra in

<sup>1</sup> Diodorus Sicul. L. 1. p. 13, 14.

<sup>2</sup> Ὀσίρις δὲ τῆς Ἰνδίας τὸν θεὸν τῆτον παρ' ἑαυτοῖς ἀποφανεσθαι γεγονέναι. Diod. Sic. L. 4. p. 210.

<sup>3</sup> Diodorus. L. 1. p. 14.

<sup>4</sup> Diodorus. L. 1. p. 17.



Campania. He visited many places upon the ocean: and though he is represented as at the head of an army; and his travels were attended with military operations; yet he is at the same time described with the Muses, and Sciences in his retinue. His march likewise was conducted with songs, and dances, and the sound of every instrument of music. He built cities in various parts; particularly <sup>5</sup> Hecatompulos, which he denominated Theba, after the name of his mother. In every region, whither he came, he is said to have instructed the people in <sup>6</sup> planting, and sowing, and other useful arts. He particularly introduced the vine: and where that was not adapted to the soil, he taught the natives the use of ferment, and shewed them the way to make <sup>7</sup> wine of barley, little inferior to the juice of the grape. He was esteemed a great blessing to the Egyptians both as a <sup>8</sup> Lawgiver, and a King. He first built temples to the Gods: and was reputed a general benefactor of <sup>9</sup> mankind. After many years travel they represent him as returning to Egypt in great triumph, where after his death he was enshrined as a Deity. His Taphos, or high altar, was shewn in many places: in all which he in aftertimes was supposed to have been buried. The people of Mem-

<sup>5</sup> Diodorus. L. 1. p. 14. This city is also said to have been built by Hercules. Diodorus. L. 4. p. 225.

<sup>6</sup> *Primus aratra manu solerti fecit Osiris,*

*Et teneram ferro sollicitavit humum.* Tibull. L. 1. El. 8. v. 29.

<sup>7</sup> Ζυθος, εκ των κιθων πομα. Diodorus. L. 1. p. 37.

<sup>8</sup> Βασιλευοντα δε Οσιριν Αιγυπτιας ευθυς απορα εις και θηριωδες απαλλαξαι, καρπουσ τε δεξατα, και νομους θεμενον αυτοις. Plut. II. et Osir. p. 356.

<sup>9</sup> Eusebius. Pr. Ev. L. 1. p. 44, 45.

phis shewed one of them ; whereon was a sacred pillar, containing a detail of his life, and great actions, to the following purport. <sup>10</sup> *My father was Cronus, the youngest of all the Gods. I am the king Osiris, who carried my arms over the face of the whole earth, till I arrived at the uninhabited parts of India. From thence I passed through the regions of the north to the fountain-head of the Ister. I visited also other remote countries ; nor stopped till I came to the western ocean. I am the eldest son of Cronus ; sprung from the genuine and respectable race of (Σως) Sous, and am related to the fountain of day. There is not a nation upon earth, where I have not been ; and to whose good I have not contributed.*

This is a very curious piece of ancient history : and it will be found to be in great measure true, if taken with this allowance, that what is here said to have been atchieved by one person, was the work of many. Osiris was a title conferred upon more persons than one ; by which means the history of the first ages has been in some degree confounded. In this description the Cuthites are alluded to, who carried on the expeditions here mentioned. They were one branch of the posterity of Ham ; who is here spoken of as the eldest son of Cronus. How justly they conferred upon him this rank of primogeniture, I will not determine. By <sup>11</sup> Cronus we are here to understand the same person, as is also re-

<sup>10</sup> Diodorus Sic. L. 1. p. 24.

<sup>11</sup> Both the Patriarch, and his son Ham, had the name of Cronus, as may be learned from Sanchoniathon. Εγεννηθησαν δε και εν Παλαια Κρονω τρεις παιδες, Κρονος υιωνομος τω πατρι, κτλ. Euseb. Præp. L. 1. c. 10. p. 37.

Parais is the same as Pur-ais, the land of Ur ; from whence the Gentile writers deduce all their mythology.

presented under the name of Soüs. This would be more truly expressed Σωον, Soön; by which is meant the Sun: All the Amonian families affected to be stiled Heliadæ, or the offspring of the Sun: and under this title they alluded to their great ancestor the father of all: as by Ofiris they generally meant Ham. Σωον, Soön, is the same as <sup>12</sup> Zoon, and Zoan, the fountain of day. The land of Zoan in Egypt was the nome of Heliopolis: and the city Zoan the place of the Sun. The person then stiled here Soüs can be no other than the great Patriarch under a title of the Sun. He is accordingly by Philo Biblius called Ousöüs in an extract from Sanchoniathon. He makes him indeed reside, where Tyre was afterwards built: but supposes him to have lived at a time, when there were great rains and storms; and to have been the first constructor of a ship, and the first who ventured upon the <sup>13</sup> seas. In respect to the travels of Ofiris we shall find that the posterity of Ham did traverse at different times the regions above mentioned: and in many of them took up their abode. They built the city Memphis in Egypt; also Hecatöpolis, which they denominated Theba, after the name of their reputed mother. They also built Zoan, the city of the Sun.

Ofiris is a title often conferred upon the great patriarch himself: and there is no way to find out the person meant but by observing the history, which is subjoined. When we read of Ofiris being exposed in an ark, and being afterwards restored to day; of his planting the vine, and teaching man-

<sup>12</sup> See Radicals. P. 35.

<sup>13</sup> Παρθαίον δε γενόμενον ἄμβρων καὶ πνευματων, — δεινῶς λαβόμενον τὸν Οὐσαν, καὶ ἀποκλαθεύσαντα, πρῶτον τολμήσαι εἰς θάλασσαν ἐμβῆσαι. Euseb. Pr. Ev. L. 1. c. 10. p. 35.

kind agriculture ; and inculcating religion, and justice ; the person alluded to stands too manifest to need any farther elucidation. And when it is said of Osiris, that he went over most parts of the habitable globe, and built cities in various regions ; this too may be easily understood. It can allude to nothing else, but a people called Osirians, who traversed the regions mentioned. They were principally the Cuthites, who went abroad under various denominations : and the histories of all the great heroes, and heroines of the first ages will be found of the same purport, as the foregoing. Osiris is supposed to have been succeeded in Egypt by Orus. After Orus came Thoules ; who was succeeded by <sup>14</sup> Sesostris.

<sup>14</sup> Euseb. Chron. P. 7. l. 43.

## P E R S E U S.

**P**ERSEUS was one of the most ancient heroes in the mythology of Greece : the merit of whose supposed achievements the Helladians took to themselves ; and gave out that he was a native of Argos. He travelled to the temple of <sup>1</sup> Ammon ; and from thence traversed the whole extent of Africa. He subdued the <sup>2</sup> Gorgons, who lived in Mauritania, and at Tartessus in Bœtica ; and defeated the Ethiopians upon the western ocean, and the nations about mount Atlas : which <sup>3</sup> mountain he only and

<sup>1</sup> Strabo. L. 17. p. 1168.

<sup>2</sup> *Τας Γοργόνας επ' ωκεανον θσας τον περι πολιν Ιβηριας την Ταρτησσον.* Schol. in Lycophr. ad v. 838.

<sup>3</sup> [Atlas] Apex Perseo et Herculi pervius. Solin. C. 24.

Hercules are said to have passed. Being arrived at the extremity of the continent, he found means to pass over, and to get possession of all the western Islands. He warred in the East ; where he freed <sup>4</sup> Andromeda, the daughter of Cepheus king of the eastern Ethiopia, who was exposed to a sea-monster. Some imagine this to have happened at <sup>5</sup> Joppa in Palestine, where the <sup>6</sup> bones of this monster of an extraordinary size are supposed to have been for a long time preserved. He is said to have built <sup>7</sup> Tarsus in Cilicia, reputed the most ancient city in the world ; and to have planted the peach tree at <sup>8</sup> Memphis. The Persians were supposed to have been his descendants. He travelled through Asia Minor, to the country of the <sup>9</sup> Hyperboreans upon the Ister, and the lake Mæotis ; and from thence descended to Greece. Here he built Mycene, and Tiryns, said by many to have been the work of the Cyclopians. He established a seminary at Helicon : and was the founder of those families, which were stiled Dorian, and Herculean. It is a doubt among writers, whether he came into Italy. Some of his family were there ; who de-

<sup>4</sup> Andromedam Perseus nigris portavit ab Indis. Ovid. Art. Amant. L. 1. v. 53.

<sup>5</sup> Pausan. L. 4. p. 370.

<sup>6</sup> Pliny mentions these bones being brought from Joppa to Rome in the ædileship of M. Scaurus ; longitudine pedum 40, altitudine costarum Indicos elephantos excedente, spinæ crassitudine sesquipedali. L. 9. c. 5.

<sup>7</sup> Deseritur Taurique jugum, Perseæque Tarsus. Lucan. L. 3. v. 225. See Solin. c. 38.

<sup>8</sup> Perseam quoque plantam — a Perseo Memphi fatam. Plin. L. 15. c. 13. Of Perseus in Cilicia, see Chron. Pasch. p. 39.

<sup>9</sup> Pindar. Pyth. Od. 10. v. 49 & 70. Eis to ton Μαχαρων ανδρων εθνος. Schol. in v. 70.

feated the giant race in Campania, and who afterwards built Argiletum, and Ardea in Latium. Virgil supposes it to have been effected by Danae, the mother of this Hero :

<sup>10</sup> Ardea ————— quam dicitur olim  
Acrifioneis Danæ fundâsse colonis.

But <sup>11</sup> Servius says, that Perseus himself in his childhood was driven to the coast of Daunia. He is represented as the ancestor of the Grecian Hercules, supposed to have been born at Thebes in Bœotia. In reality neither <sup>12</sup> Hercules, nor Perseus, was of Grecian original ; notwithstanding the genealogies framed in that country. The history of the latter came apparently from Egypt, as we may learn from Diodorus <sup>13</sup> : Φασι δὲ καὶ τὸν Περσεὺς γεγενῆσθαι κατ' Αἴγυπτον. Herodotus more truly represents him as an <sup>14</sup> Assyrian ; by which is meant a Babylonian : and agreeably to this he is said to have married <sup>15</sup> Asterie, the daughter of Belus, the same as Astaroth and Astarte of Canaan ; by whom he had a daughter Hecate. This, though taken from an idle system

<sup>10</sup> Virgil. Æn. L. 7. v. 409.

Ardea a Danæ Persei matre condita. Plin. Hist. Nat: L. 3. p. 152.

<sup>11</sup> Servius in Virgil. Æn. L. 8.

<sup>12</sup> Diodorus Sic. L. 1. P. 21.

<sup>13</sup> Ibidem.

<sup>14</sup> Herodotus. L. 6. c. 54. See Chron. Paschale. P. 38.

Some make him a Colchian. Ἠλίω γὰρ φησὶν υἱὸς γενέσθαι δύο ἐν τοῖς τοπικοῖς ἐκείνοις, οἷς ὀνόματα ἦν Περσεὺς καὶ Αἰητὴς· τῆτες δὲ καταχεῖν τὴν χώραν· καὶ Αἰητὴν μὲν Κολχῆς καὶ Μαιώτας, Περσεὺς δὲ Ταυρικῆς βασιλευσάει. Schol. in Apollon. Argonautic. L. 3. v. 199.

<sup>15</sup> Ἡ δὲ Περσεὺς γυνὴ Ἀστέρια παῖς ἦν Κοῦβ καὶ Φοῖβης· ὁ Κοῦβ δὲ καὶ Φοῖβη ὈΥΡΑΝΟΥ παῖδες. Schol. in Lycophron. v. 1175.

of theology, yet plainly shews, that the history of Perseus had been greatly misapplied and lowered, by being inserted among the fables of Greece. Writers speak of him as a great <sup>16</sup> Astronomer, and a person of uncommon knowledge. He instructed mariners to direct their way in the sea by the lights of heaven ; and particularly by the polar constellation. This he first observed, and gave it the name of Helice. Though he was represented as a Babylonian ; yet he resided in Egypt, and is said to have reigned at Memphis. To say the truth, he was worshiped at that place : for Perseus was a title of the Deity ; <sup>17</sup> Περσευς, ὁ Ἥλιος ; *Perseus was no other than the Sun*, the chief God of the Gentile world. On this account he had a temple of great repute at <sup>18</sup> Chemmis, as well as at Memphis, and <sup>19</sup> other parts of Egypt. Upon the Heracleotic branch of the Nile, near the sea, was a celebrated watchtower, denominated from him. His true name was Perez, or Parez, rendered Perefis, Perfes, and Perfeus : and in the account given of this personage we have the history of the Perefians, Parrhasians, and Perezites, in their several peregrinations ; who were no other than the Heliadæ, and Osirians above mentioned. It is a mixed history, in which their forefathers are alluded to ; particularly

<sup>16</sup> Natalis Comes. L. 7. c. 18.

<sup>17</sup> Schol. in Lycophr. V. 18.

Lycophr. V. 17.

Τὸν χρυσοπατρὸν μορφῆν—τον Περσεα. Schol. in Lycophr. V. 838.

<sup>18</sup> Ἐγγὺς τῆς Νέης πόλεως. He is said to have introduced here Gymnic exercises. Herodot. L. 2. c. 91. And to have often appeared personally to the Priests. Herodot. *ibid.*

Herodotus of the Dorians. L. 6. c. 54.

their great progenitor, the father of mankind. He was supposed to have had a renewal of life: they therefore described Perseus as inclosed in an <sup>19</sup> ark, and exposed in a state of childhood upon the waters, after having been conceived in a shower of gold.

Bochart thinks that the name both of Persis and Perseus was from פֶּרַס, Paras, an Horse: because the Persians were celebrated horsemen, and took great delight in that animal. But it must be considered that the name is very ancient, and prior to this use of horses. P'aras, P'arez, and P'erez, however diversified, signify the Sun; and are of the same analogy as P'ur, P'urrhos, P'oros, which betoken fire. Every animal, which was in any degree appropriated to a Deity, was called by some sacred <sup>20</sup> title. Hence an horse was called P'arez: and the same name but without the prefix was given to a lion by many nations in the east. It was at first only a mark of reference, and betokened a solar animal, specifying the particular Deity to whom it was sacred. There were many nations, which were distinguished in the same manner; some of whom the Greeks stiled Parthians. Hence the ancient Arcadians, those Selenitæ, who were undoubtedly an Amonian colony, had this appellation.

<sup>19</sup> Εν λαρνακι ξυλινω. Schol. in Lycophr. v. 838.

Εν κιβωτω τινη. Chron. Pasch. p. 38. from Euripides.

The father of Danæ ενειρξας αυτην εις την Κιβωτον μετα τε ΠΑΙΔΟΣ καθεικεν εις το πελαγος. Schol. in Pind. Pyth. Od. 10. v. 72.

<sup>20</sup> All salutary streams were consecrated to the Sun. There were some waters of this nature near Carthage, which were named Aquæ Persianæ. See Apuleii Florida. C. 16. p. 795, and p. 801. They were so named from Perez, the Sun, to whom they were sacred.



A people in Elis had the same. The Poets described the constellation of Helice or the Bear by the title of Parrhasis, Arctos, and Parrhasis Urfa. This asterism was confessedly first taken notice of by Perez or Perseus, by which is meant the Persians.

<sup>21</sup> Versaque ab axe suo Parrhasis Arctos erat.

In the east, where the worship of Ares greatly prevailed, there were to be found many nations called after this manner. Part of Media, according to <sup>22</sup> Polybius, had the name of Parrhasia. There were also Parrhasii and Parrhasini in <sup>23</sup> Sogdiana; and <sup>24</sup> the like near Caucasus: also a town named <sup>25</sup> Parafinum in the Tauric Chersonesus. The people stiled <sup>26</sup> Parrhasians in Greece were the same as the Dorians and Heraclidæ; all alike Cuthites, as were the ancient Persians. Hence it is truly said by Plato, that the Heraclidæ in Greece, and the Achæmenidæ among the Persians were of the same stock: <sup>27</sup> Το δε Ἡρακλεες τε γένος και το Αχαιμενεες εις Περσεα του Διου αναφερεται. On this account <sup>28</sup> Herodotus makes Xerxes

<sup>21</sup> Ovid. Trist. L. 1. Eleg. 3. v. 48. See Natalis Comes. L. 7. c. 18.

<sup>22</sup> Polyb. L. 5. p. 389.

<sup>23</sup> Plin. Hist. Nat. L. 6. c. 16. See Q. Curtius, and Strabo.

<sup>24</sup> Parrhasii in Hyrcania. Strabo. L. 11. p. 775.

<sup>25</sup> Plin. Hist. Nat. L. 2. c. 98.

<sup>26</sup> Of Parrhasians in Arcadia. Strabo. L. 8. p. 595. See Plin. Hist. Nat. L. 4. c. 6.

Ἵγιος Διουτα Δαμαρχος την δ' ανεθμεν  
Εικον, απ' Αρκαδίας Παρρῆσσιος γενεαν.

Pausan. L. 6. p. 471. See also L. 8. p. 654.

<sup>27</sup> Plato in Alcibiad. Vol. 2. p. 120.

<sup>28</sup> Herodot. L. 7. c. 150.

claim kindred with the Argives of Greece, as being equally of the posterity of Perſes, the ſame as Perſeus, the Sun : under which character the Perſians deſcribed the patriarch, from whom they were deſcended. Perſeus was the ſame as Mithras, whoſe ſacred cavern was ſtiled Perſeüm.

<sup>29</sup> Phœbe parens—ſeu te roſeum Titana vocari  
Gentis Achæmeniæ ritu; ſeu præſtat Oſirin  
Frugiferum; ſeu Perſei ſub rupibus antri  
Indignata ſequi torquentem cornua Mithram.

## OF MYRINA, And the AMAZONIANS of LIBYA.

**F**ROM a notion that the Amazons were a community of women, hiſtorians have repreſented the chief perſonage of their nation as a <sup>30</sup> female. She is mentioned by ſome as having flouriſhed long before the æra of <sup>31</sup>Troy : and it is by others ſaid more preciſely, that ſhe lived in the time of Orus, the ſon of Iſis and Oſiris. This removes her hiſtory far back ; ſo as to make it coeval with the firſt annals of time. Her dominions lay in the moſt weſtern parts of <sup>32</sup> Africa, at the extremity of Atlas ; where the mountain

<sup>29</sup> Statii Theb. L. 1. v. 717.

<sup>30</sup> Diodorus Sicul. L. 3. p. 185.

<sup>31</sup> Πολλὰς γενεὰς πρότερον τῶν Τρωικῶν. Ibid.

<sup>32</sup> Τῆς Λιβύης ἐν τοῖς προς ἑσπέραν μερῶσιν ἐπὶ τῆ πέρας τῆς οὐκήμενης. Diodoꝝ rus Sic. L. 3. p. 186.

She likewiſe was in poſſeſſion of the *νησοὶ εὐδαιμόνες*, or Iſlands of the bleſſed, which lay oppoſite to her dominions in Africa.

terminated

terminated in the ocean, to which it gave name. This country was called Mauritania ; and was supposed to have been possessed by the Atlantes and Gorgons. The Grecian writers, who did not know that the same family went under different titles, have often made the same nation at variance with itself. And as they imagined every migration to have been a warlike expedition, they have represented Myrina as making great conquests : and what is extraordinary, going over the same ground, only in a retrograde direction, which Osiris had just passed before. Her first engagement was with the Atlantes of Cercene: against whom she marched with an army of 30,000 foot, and 2000 horse ; whom she completely armed with the skins of serpents. Having defeated the Atlantes, she marched against the Gorgons, whom she likewise <sup>33</sup> conquered ; and proceeding forward subdued the greater part of Africa, till she arrived at the borders of Egypt. Having entered into an alliance with Orus, she passed the Nile, and invaded the Arabians, whom she defeated. She then conquered the Syrians, and Cilicians, and all the nations about Mount Taurus ; till she arrived at Phrygia, and the regions about the river Cæicus. Here she built many cities, particularly Cuma, Pitane, and Priene. She also got possession of several islands ; and among others, of Lesbos and Samothracia, in which last she founded an asylum. After these transactions Myrina, accompanied with Mopsus the

<sup>33</sup> Writers mention that she raised over the slain three large mounds of earth, which were called *ταφῆς Ἀμαζόνων*, the tombs of the Amazons. This shews that the Gorgons and Amazons were the same people, however separated, and represented in a state of warfare.

diviner,

diviner, made an expedition into Thrace, which was the ultimate of her progress; for she was supposed to have been here slain. According to Homer she died in Phrygia: for he takes notice of her tomb in the plains of Troas; and represents it as a notable performance.

<sup>34</sup> Ἐσι δὲ τις προπαροῖδε πολέως αἰπυῖα κολώνη,  
 Ἐν πεδίῳ ἀπανευθε, περιδρομος ἐνθα καὶ ἐνθα·  
 Τὴν ἦτοι ἀνδρες Βατιεῖαν κικλησκεισιν,  
 Ἀθάνατοι δὲ τε σῆμα πολυτκαρθμοῖς Μυρίνης.

The tomb of this heroine was in reality a sacred mound, or high altar; and Myrina a Gentile divinity. In her supposed conquests we may in great measure see the history of Osiris, and Perseus, reversed, and in some degree abridged; yet not so far varied, but that the purport may be plainly discerned. Indeed there is no other way to obtain the hidden meaning, but by collating the different histories, and bringing them in one view under the eye of the reader.

## H E R C U L E S.

**S**IMILAR to the foregoing are the expeditions of Hercules, and the conquests which he is supposed to have performed. After many exploits in Greece, the reputed place of his nativity, he travelled as far as mount Caucasus near Colchis, to free Prometheus, who was there exposed to an eagle or vulture. Upon the Thermodon he engaged with

<sup>34</sup> Iliad B. v. 811. Μυρίνα' ὄνομα κυρίον Ἀμαζόνες. Scholia ibid.

the Amazons, whom he utterly defeated; and then passed over into Thrace. Upon his return into Greece he was ordered to make an expedition into Iberia, a region in the farthest part of Spain; where Chrusaor, a prince of great wealth, resided. Hercules accepts of the commission; but, I know not for what reason, goes first to Crete, and from thence to <sup>35</sup> Libya; and what is extraordinary proceeds to Egypt. This makes the plan of his supposed rout somewhat irregular and unaccountable. After some time spent in these parts, he builds the city Hecatompulos, said before to have been built by Osiris: and then traverses the whole of Africa westward, till he arrives at the Fretum Gaditanum. Here he erects two pillars; which being finished, he at last enters Iberia. He defeats the sons of Chrusaor, who were in arms to oppose him; and bestows their kingdom upon others. He likewise seizes upon the oxen of Geryon. He then marches into the country of the Celtæ, and <sup>36</sup> founds the city Corunna, and likewise <sup>37</sup> Alesia in Gaul. He afterwards fights with the giants Albion and Bergion near Arlate, in the plain stiled Campus Lapideus; where are the salt waters of Salona. He then passes the <sup>38</sup> Alpes; and upon

<sup>35</sup> Diodorus Sicul. L. 4. p. 216, 217, 225, 227, &c. See also Justin. L. 44. c. 4. and Apollodorus. L. 2. p. 100.

Hercules of Tyre was said to have been the Son of Athamas, the same as Palæmon.

<sup>36</sup> Ludovicus Nonnius in Hispania. P. 196. 170.

<sup>37</sup> Diodorus Sicul. L. 4. p. 227.

Corunna the same as Kir-Ona.

Many Amonian cities of similar analogy to Alesia.

<sup>38</sup> Diodorus, above.

the banks of the Eridanus encounters a person of shepherd race ; whom he kills, and seizes his <sup>39</sup> golden flocks. In his way homeward he visits Hetruria, and arrives at the mountain Palatinus upon the Tiber. From thence he goes to the maritime part of Campania, about Cuma, Heraclea, and the lake Aornon. Not far from hence was an adust and fiery region ; supposed to have been the celebrated Phlegra, where the giants warred against heaven : in which war Hercules is said to have <sup>40</sup> assisted. Here was an ancient oracular temple ; and hard by the mountain Vesuvius, which in those days flamed violently, though it did not for many ages afterwards. During his residence here he visited the hot fountains near Misenus and Dicæarchea ; and made a large causeway, called in aftertimes Via Herculæa, and Agger Puteolanus. After having visited the Locrians, and the people of Rhegium, he crossed the sea to Sicily ; which sea he swam over, holding by the horn of an ox. At his arrival some warm springs burst forth miraculously, to give him an opportunity of bathing. Here he boxed with Eryx ; defeated the Sicani ; and performed many other exploits. What is remarkable, having in Spain seized upon the cattle of Geryon he is said to have made them travel over the Pyrenean mountains, and afterwards over the Alpes, into Italy ; and from thence cross the sea into Sicily ; and being now about to leave that island, he swims with them

<sup>39</sup> Χρυσά μίλα—πρόβατα. Schol. in Apollon. Argonaut. L. 4. v. 1396. ἐξ Αἰθιοπίας ἐν γ' Λιβυκῶν.

<sup>40</sup> Τὸν Ἡρακλῆα, συμμαχόντων αὐτῷ τῶν θεῶν, κρατῆσαι τῆ μαχῆς, καὶ τοὺς πλείους ἀνέλκοντα τὴν χώραν ἡξήμερωσαι. Diodorus Sicul. L. 4. p. 229. Strabo. L. 5. p. 376. and L. 6. p. 430.

again to Rhegium : and ranging up the coast of the Adriatic, passes round to Illyria, from thence to Epirus; and so descends to Greece. The whole of these travels is said to have been completed in ten years.

He was also reported, according to <sup>41</sup> Megasthenes and others, to have made an expedition into <sup>42</sup> India, and to have left many memorials of his transactions in those parts. He travelled likewise into the region called afterwards Scythia; the natives of which country were his <sup>43</sup> descendants. He also visited the Hyperboreans. In all these peregrinations he is generally described as proceeding alone: at least we have no intimation of any army to assist in the performance of these great enterprises. He is indeed supposed to have sailed with six ships to <sup>44</sup> Phrygia: but how he came by them is not said; nor whence he raised the men, who went with him. At other times he is represented with a club in his hand, and the skin of an animal upon his shoulders. When he passed over the ocean, he is said to have been wafted in a golden <sup>45</sup> bowl. In Phrygia he freed Hesiōne from a Cetus, or sea monster, just as Perseus delivered Andromeda. He is mentioned as founding many cities in parts very remote: the sea-coast of Bœtica, and Cantabria, was, according to

<sup>41</sup> Strabo. L. 15. p. 1007. and L. 11. p. 771. Diodorus Sic. L. 2. p. 124.

<sup>42</sup> Arrian. Hist. Indica. P. 321.

<sup>43</sup> Herod. L. 4. c. 9. Aristid. Orat. V. 1. p. 85.

<sup>44</sup> Ovid. Metam. L. 11. v. 218.

<sup>45</sup> Poculo Herculeum vestum ad Erytheiam. Macrob. Sat. L. 5. c. 21. Apollodorus. L. 2. p. 100. Schol. Apollon. Argonaut. L. 4. v. 1396. from Pherecydes Syrus; and from the Libyca of Agrotas. *Λαβὼν χρυσοῦν δέτασ παρ' Ἡλίου—δία τῶν ὠκεανῶν πλῆειν.*

some writers, peopled by <sup>46</sup> him. By Syncellus he is said to have resided in Italy, and to have reigned in <sup>47</sup> Latium. The Grecians supposed that he was burnt upon Mount OETA: but the people of Gades shewed his Taphos in their <sup>48</sup> city, just as the Egyptians shewed the Taphos of Osiris at Memphis, and elsewhere. Hence it was imagined by many, that Hercules was buried at Gades. The philosopher Megaclides could not be brought to give the least assent to the histories of this <sup>49</sup> hero: and Strabo seems to have thought a great part of them to have been a <sup>50</sup> fable. In short the whole account of this personage is very inconsistent: and though writers have tried to compromise matters by supposing more persons than one of this name, yet the whole is still incredible, and can never be so adjusted as to merit the least belief. How they multiplied the same Deity, in order to remedy their faulty mythology, may be seen in the following extract from Cicero. <sup>51</sup> *Quaquam, quem potissimum Herculem colamus, scire velim: plures enim nobis tradunt ii, qui interiores scrutantur et reconditas literas. Antiquissimum Jove natum, sed item Jove antiquissimo: nam Joves quoque plures in prisca Græcorum literis invenimus. Ex eo igitur et Lyfite est is Her-*

<sup>46</sup> Strabo. L. 3. p. 237. He was supposed to have been the founder of Tartessus, where he was worshiped under the name of Archaleus. Etymolog. Mag. Γαδαρα.

<sup>47</sup> Syncellus. P. 171.

<sup>48</sup> Pomponius Mela. L. 3. c. 6.

<sup>49</sup> Athenæus. L. 12. c. 512.

<sup>50</sup> Strabo. L. 15. p. 1009. Πλάσμα των Ἡρακλειαν ποιητων.

<sup>51</sup> Nat. Deorum. L. 3. c. 16.



cules, quem concertâsse cum Apolline de tripode accepimus. Alter traditur Nilo natus, Ægyptius; quem aiunt Phrygias literas conscripsisse. Tertius est ex Idæis Dactylis, cui inferias afferunt. Quartus Jovis est, et Asteriæ, Latonæ fororis, quem Tyrii maxime colunt; cujus Carthaginem filium ferunt. Quintus in <sup>52</sup> Indiâ, qui Belus dicitur. Sextus hic, ex Alcumenâ quem Jupiter genuit; sed tertius Jupiter: quoniam, ut docebo, plures Joves accepimus.

Hercules was a title given to the chief deity of the Gentiles, who have been multiplied into almost as many personages, as there were countries, where he was worshiped. What has been attributed to this god singly, was the work of Herculeans; a people, who went under this title among the many, which they assumed; and who were the same as the Osirians, Perefians, and Cuthites. They built Tartessus in Bœtica, and occupied great part of Iberia. They likewise founded <sup>53</sup> Corunna in Cantabria, and <sup>54</sup> Alesia in Gaul: of which there are traditions to this day. Some of them settled near <sup>55</sup> Arelate; others among the <sup>56</sup> Alps: also at Cuma, and Heraclea in Campania. They were also to be found at Tyre, and in Egypt; and even in the re-

<sup>52</sup> Arrian speaks of this Indian Hercules together with the others mentioned by Cicero. *Εἰ δὲ τῶν πλείων ταῦτα, ἄλλος ἀνὲς τὸς Ἡρακλεῖς ἐστίν, ἢ ὁ Θηβαῖος, ἢ ὁ Τυρῖος ἕτος, ἢ ὁ Αἰγυπτῖος, ἢ τις καὶ κατὰ ἀνω χώραν ἢ πόλιν τῆς Ἰνδῶν γῆς ἀκτισμένην μεγάς βασιλεὺς.* Hist. Ind. P. 319. Varro mentions forty of this name, who were all reputed Deities.

<sup>53</sup> See Ludovicus Nonnius, in Hispan. P. 196. 170.

<sup>54</sup> See Audigier Origines des François. Part. 1. p. 225. 230.

<sup>55</sup> Mela. L. 2. c. 5. l. 30.

<sup>56</sup> Petronius. P. 179. Est locus Herculeis aris sacer.

moteft parts of <sup>57</sup> India. In fhort, wherever there were Heraclidæ, or Herculeans, an Hercules has been fuppofed. Hence his character has been variously reprefented. One while he appears little better than a fturdy vagrant: at other times he is mentioned as a great benefactor; alfo as the patron of fcience, the <sup>58</sup> God of eloquence with the Mufes in his train. On this account he had the title of <sup>59</sup> Mufagetes; and the Roman general Fulvius dedicated a temple, which he had erected to his honour, and infcribed it <sup>60</sup> *Herculi Mufarum*. There are gems, upon which he is reprefented as prefiding among the Deities of <sup>61</sup> Science. He is faid to have been fwallowed by a Cetus, or large fifh, from which he was after fome time delivered. This hiftory will hereafter be eafily deciphered. He was the chief deity of the <sup>62</sup> Gentile world; the fame as Hermes, Ofiris, and Dionufus; and his rites were introduced into various parts by the Cuthites. In the detail of his peregrinations is contained, in great meafure, an hiftory of that people, and of their fettlements. Each of thefe the Greeks have defcribed as a warlike expedition; and have taken the glory of it to themfelves. He is faid to have had many fons. One

<sup>57</sup> He was worfhiped by the Suraceni, a particular Indian nation, who ftiled him Γηγενης, or the Man of the Earth. Arrian. Hift. Indic. P. 321.

<sup>58</sup> Hercules apud Celtas. See Vofs. de Idolat. L. 1. c. 35. L. 2. c. 15.

<sup>59</sup> Eumenius in Orat. pro Scholis inftaurandis. See Lilius Gyraldus, Synt. 10. p. 330.

<sup>60</sup> Suetonius in Augufto. C. 29. Livy. L. 40. c. 51.

<sup>61</sup> Johan. Sambuci Emblemata.

<sup>62</sup> He was the fame as Ofiris, the Sun. Τον εν πασι και δια παντων Ἡλιον. Macrob. Saturn. L. 1. c. 20. p. 207. See Porphyry apud Euseb. Præp. Evang. L. 3. p. 112.

of these was <sup>63</sup> Archemagoras; by which is meant the father or chief of the Magi. There are many others enumerated: the principal of whom are said to have been; <sup>64</sup> Sardus, or Sardon; Cyrnus, Gelonus, Olynthus, Scythus, Galathus, Lydus, Iberus, Celtus, Poimen. As these are all manifestly the names of nations, we may perceive by the support of this history, that the Sardinians, Corsicans, Iberians, Celtæ, Galatæ, Scythæ, &c. &c. together with those stiled Shepherds, were Herculeans; all descended from that <sup>65</sup> Hercules, who was the father of Archemagoras the chief of the Magi.

## D I O N U S U S.

THE history of Dionusus is closely connected with that of Bacchus, though they were two distinct persons. It is said of the former, that he was born at <sup>66</sup> Nufa in Ara-

<sup>63</sup> See Lilius Gyraldus Syntag. 10. p. 592. Pausanias expresses the name *Αρχεμαγορας*. L. 8. p. 624.

<sup>64</sup> Lilius Gyrald. P. 595.

<sup>65</sup> In the following extracts we may see the character of this Deity among different nations. *Ἡρακλέα δε ὄντινα ἐς Ἰνδοὺς ἀρκεσθαι λόγος κατεχει παρ' αὐτοῖσιν Ἰνδοῖσιν Γηγεῖα λεγέσθαι τῆτον τον Ἡρακλέα μαλιτᾶ προς Συρᾶσινων γέραιεσθαι, Ἰνδικῶ εθνῶς.* Arrian. Hist. Ind. P. 321.

*Ἄλλα τις ἀρχαῖος ἐπὶ θεῶς Αἰγυπτιαῖσι Ἡρακλέος ὡς δε αὐτοὶ λεγέσι ετεα ἐπὶ ἐπτακισχίλια καὶ μυρία ἐς Ἀμασιν βασιλευσαντα.* Herod. L. 2. c. 43.

*Ἄλλ' ἰσμεν Αἰγυπτιαῖς, ὅσον τινα ἀρκεσιν Ἡρακλέα, καὶ Τυρῶς, ὅτι πρῶτον σέβουσι Θεῶν.* Aristid. Orat. V. 1. p. 59. He had at Tyre a Temple, as old as the city. *Ἐφασαν γαρ ἅμα Τυρῶ οικισομένη καὶ το Ἴερον τε θεῶ ἰδρῶνθηναι.* Herod. L. 2. c. 44.

*Ἐπὶ γαρ ἐν Τυρῶ Ἴερον Ἡρακλέος παλαιστατον, ὡν μνημῆ ἀνθρωπινῆ διασωσεται· ἐ τε Ἀργεῖοι Ἡρακλέος. κ. λ.* Arrian. Expedit. Alex. P. 88.

<sup>66</sup> Diodorus Sic. L. 3. p. 195. 196. and p. 200.

bia: but the people upon the Indus insisted, that he was a native of their <sup>67</sup> country; and that the city Nufa, near mount Meru, was the true place of his birth. There were, however, some among them, who allowed, that he came into their parts from the west; and that his arrival was in the most ancient times. He taught the nations, whither he came, to build and to plant, and to enter into societies. To effect this, he collected the various families out of the villages, in which they dwelt, and made them incorporate in towns and cities, which he built in the most commodious situations. After they were thus established, he gave them laws, and instructed them in the worship of the Gods. He also taught them to plant the Vine, and to extract the juice of the grape; together with much other salutary knowledge. This he did throughout all his <sup>68</sup> travels, till he had conquered every region in the East. Nor was it in these parts only, that he shewed himself so beneficent a conqueror; but over all the habitable <sup>69</sup> world. The account

<sup>67</sup> Διοισθη απογονες Οξυδρακας. Strabo. L. 15. p. 1008. The Tyrians laid the same claim to him. Τον Διοισθη Τυριοι νομιζουσιν εαυτων ειναι. Achill. Tattius. L. 2. p. 67. So did likewise the Cretans, and the people of Naxos. Some of the Libyans maintained, that he was educated in the grotto of the Nymphs upon the river Triton. Diodor. Sic. L. 3. p. 202. 203. Concerning Dionysus the benefactor, see Arrian. Hist. Ind. P. 321.

Of his coming to India from the west. Philostratus. L. 2. p. 64. Επηλυτην αυτον Ασσυριαν.

<sup>68</sup> Of his travels, see Strabo. L. 15. p. 1008.

<sup>69</sup> Τον δ' ουν Διοισθη, επελθοντα μετα στρατοπεδων πασαν την οικουμενην, διδασκει την φυτειαν τε αμπελων. Diodor. Sic. L. 3. p. 197.

Και προ Αλεξανδρου, Διοισθη περι πολλους λογους καταχει, ως και τετραστρατουσατος ες Ινδου. Arrian. Hist. Indic. P. 318.

given

given by the Egyptians is consonant to that of the Indians: only they suppose him to have been of their own country; and to have set out by the way of Arabia and the Red Sea, till he arrived at the extremities of the East. He travelled also into <sup>70</sup> Lybia, quite to the Atlantic; of which performance Thymætes is said to have given an account in an ancient Phrygian poem. After his Indian expedition, which took him up three years, he passed from Asia by the Hellespont into Thrace, where Lycurgus withstood him, and at last put him to flight. He came into Greece; and was there adopted by the people, and represented as a native of their country. He visited many places upon the Mediterranean; especially Campania, and the coast of Italy, where he was taken prisoner by the Hetrurian pirates. Others say, that he conquered all <sup>71</sup> Hetruria. He had many attendants; among whom were the Tityri, Satyri, Thyades, and Amazons. The whole of his history is very inconsistent in respect both to time and place. Writers therefore have tried to remedy this by introducing different people of the same name. Hence Dionusus is multiplied into as many <sup>72</sup> personages as Hercules. His history was looked upon as very interesting; and therefore was the chief theme of all the ancient <sup>73</sup> bards. His flight, filed *φυγη Διονυσου*,

<sup>70</sup> Diodorus. L. 3. p. 204.

<sup>71</sup> *ἡ δὲ καὶ Τυθῆνες λεγόντων, ὡς κατεγρέφατο (Διονυσος).* Aristid. Orat. in Dionus. p. 54.

<sup>72</sup> Cic. de Nat. Deor. L. 3. c. 23. Of the various places of his birth, see Diodorus Sic. L. 3. p. 200.

Linus, Orpheus, Panopides, Thymætes, and Dionysius Milesius, Diodorus Sic. L. 3. p. 201.

was particularly <sup>74</sup> recorded. He was the same as Osiris; and many of the later mythologists acknowledged this truth. Αιγυπτιοι μὲν γὰρ τὸν παρ' αὐτοῖς θεὸν Οσίριον ὀνομαζόμενον φασὶν εἶναι τὸν παρ' Ἑλλήσι Διονύσον· τῆτον δὲ μυθολογεῖν ἐπελθεῖν πᾶσαν τὴν οἰκουμενὴν—Ὅμοιως δὲ καὶ τῆς Ἰνδῆς τὸν θεὸν τῆτον παρ' ἑαυτοῖς ἀποφανεῖται γεγονέναι. *The Egyptians, says* <sup>75</sup> *Diodorus, maintain that their God Osiris is no other than the Dionusus of Greece: And they farther mention, that he travelled over the face of the whole earth—In like manner the Indi assure us, that it is the same Deity, who was conversant in their* <sup>76</sup> *country.*

Dionusus according to the Grecian mythology, is represented as having been twice born; and is said to have had two fathers and two mothers. He was also exposed in an <sup>77</sup> Ark, and wonderfully preserved. The purport of which

<sup>74</sup> It was a common subject for Elegy. Plutarch. Isis et Osir.

Ποιοσμέθα δὲ τὴν ἀρχὴν ἀπὸ Διονύσου, δῖο καὶ παλαιὸν εἶναι σφόδρα τῆτον, καὶ μέγισταις εὐεργεσίαις κατατεθεισῶν τῷ γένει τῶν ἀνθρώπων. Diodorus Sicul. L. 4. p. 210.

Αἰνοῦ φασὶ τὸις Πελασγηκοῖς γραμμασι συντάξαμενον τὰς τε πρώτῃ Διονύσου πράξεις. Diodorus Sic. L. 3. p. 201.

<sup>75</sup> L. 4. p. 210.

Τὸν Οσίριον Διονύσον εἶναι λεγέσθαι. Herodot. L. 2. c. 42. c. 145.

<sup>76</sup> The Indians gave the same account of Dionusus, as the Egyptians did of Osiris. Πελλιας τε οἰκησῶν (Διονύσον) καὶ νομῆς θεσθαι τῆσι πόλεσιν, οὐκ τε δούτησα Ἰνδῶσι γενεσθῆναι—καὶ σπειρεῖν διδάξαι τὴν γῆν, δίδοντα αὐτὸν σπέρματα—Ζῶας τε ὑπ' ἀροτῶν ζεύξαι Διονύσον πρώτων—καὶ θεὸς σέβειν ὅτι ἐδίδαξε Διονύσου—κτλ. Arrian. Hist. Indic. P. 321.

<sup>77</sup> Pausan. L. 3. p. 272. As his rites came originally from Chaldea, and the land of Ur, he is in consequence of it often stiled Πυργιενῆς, and Πυριστοπος. Strabo. L. 13. p. 932. Ἐλθε, μακαρ Διονύσε, ΠΥΡΙΣΠΟΡΕ, ταυρομετώπε. Orphic. Hymn. 44. V. 1.

histories is plain. We must however for the most part consider the account given of Dionufus, as the history of the Dionufians. This is twofold. Part relates to their rites and religion; in which the great events of the infant world, and the preservation of mankind in general, were recorded. In the other part, which contains the expeditions and conquests of this personage, are enumerated the various colonies of the people, who were denominated from him. They were the same as the Ofirians and Herculeans; all of one family, though under different appellations. I have shewn, that there were many places which claimed his birth; and as many, where was shewn the spot of his interment. Of these we may find samples in Egypt, Arabia, and India; as well as in Africa, Greece, and its islands. For the Grecians, wherever they met with a grot or a cavern sacred to him, took it for granted that he was born there: and wherever he had a taphos, or high altar, supposed that he was there <sup>78</sup> buried. The same is also observable in the history of all the Gods.

From what has been said we may perceive that the same history has been appropriated to different personages: and if we look farther into the annals of the first ages, we shall find more instances to the same purpose. It is said of <sup>79</sup> Cronus, and Aftarte, that they went over the whole earth; disposing of the countries at their pleasure, and doing good where-

<sup>78</sup> There was a cavern, where they supposed him to be buried, at Delphi, παρα χρυσεῖν Ἀπολλωνί. Cyril contra Jul. P. 342.

<sup>79</sup> Κρονος περίεων τὴν οἰκουμένην. Sanchoniath. apud Euseb. Præp. Evang. L. 1 c. 10. p. 38.

ever they came. Cronus in consequence of it is represented as an universal <sup>80</sup> benefactor; who reclaimed men from their savage way of life, and taught them to pass their days in innocence and truth. A like account is given of Ouranus, the great king of the <sup>81</sup> Atlantians, who observing mankind in an unfettled and barbarous state, set about building cities for their reception; and rendered them more humane and civilized by his institutions and laws. His influence was very extensive; as he is supposed to have had the greater part of the world under his rule. All this, and what was above done by Cronus and Astarte, the Grecians attributed to Apollo and Themis. Strabo mentions from the historian Ephorus, that the oracle at Delphi was founded by these two <sup>82</sup> deities at the time, when Apollo was going over the world doing good to all mankind. He taught the nations, where he came, to be more <sup>83</sup> gentle and humane in their manners; and to abstain from their wild fruits, and foul banquets: affording them instructions how to improve themselves by cultivation.

Some of these persons are mentioned as proceeding in a

<sup>80</sup> Τον μὲν οὖν Κρόνον ἔντα πρῶτον βασιλεὺς γενέσθαι· καὶ τῆς καθ' ἑαυτὸν αἰθρῶπις ἐξ ἀρχῆς διαίτης εἰς βίον ἡμέρων μεταστῆσαι, καὶ διὰ τούτου ἀποδοχῆς μεγάλης τυχεύοντα πολλὰς ἐπέλθειν τῆς οἰκόμενης τοπῆς· εἰσηγήσασθαι δὲ πᾶσι τὴν τε δικαιοσύνην καὶ τὴν ἀπλοσύνην τῆς ψυχῆς. Diodorus Sicul. L. 5. p. 334.

<sup>81</sup> Οὐρανὸν—τῆς αἰθρῶπις σποραδῆν οὐκάντας συναγαγεῖν εἰς πόλεως περιβόλον, καὶ τῆς μὲν ἀνομίας καὶ θηριώδους βίῃ παύσαι—κατακτητῆσθαι δὲ αὐτὸν τῆς οἰκόμενης τὴν πλεισίην. Diodorus Sicul. L. 3. p. 189.

<sup>82</sup> Ἀπόλλωνα μετὰ Θεμίδος, ὠφελῆσαι βεβλομένον τὸ γένος ἡμῶν· εἶτα τὴν ὠφέλιαν εἰπών, ὅτι εἰς ἡμέροτητα πρόκαλεῖτο. Strabo. L. 9. p. 646.

<sup>83</sup> Καθ' ὃν χρόνον Ἀπόλλωνα τὴν γῆν ἐπιόντα ἡμέρων τῆς αἰθρῶπις ἀπο τῶν ἀναμεινῶν καρπῶν καὶ βίων. Ibid.



pacific manner: but these peregrinations in general are represented as a process of war; and all that was effected, was supposed to have been by conquest. Thus Osiris, Hercules, Perseus, Dionusus, displayed their benevolence sword in hand: and laid every country under an obligation to the limits of the earth. The like is said of Zeuth, the Zeus of Greece, who was an universal conqueror and benefactor:

<sup>84</sup> Τον Δία κυριον γενομενον των όλων επελθειν άπασαν την οικουμενην, ευεργετουντα το γενος των ανθρωπων· διενεγκειν δε αυτον και σωματος βρωμη και ταις αλλαις άπασαις αρεταις, και δια τετο ταχυ κυριον γενεσθαι τε συμπαντος κοσμου. *Zeus (or Jupiter) having got the intire supremacy marched over the whole earth, benefiting mankind wherever he came. And as he was a person of great bodily strength, and at the same time had every princely quality, he very soon subdued the whole world.*

No mention is made of any conquests atchieved by Orus: and the reason is, because he was the same as Osiris. Indeed they were all the same personage: but Orus was more particularly Osiris in his second state; and therefore represented by the ancient Egyptians as a child. What is omitted by him, was made up by his immediate successor Thoules; who like those, who preceded, conquered every country, which was inhabited. <sup>85</sup> Ειτα Οσιρις, μεθ' ον Ωροσ,

<sup>84</sup> Diodorus Sicul. L. 3. p. 195.

The wanderings of Isis and Iöna relate to the same history: as do likewise those of Cadmus.

<sup>85</sup> Eusebii Chron. P. 7. l. 37.

και μετα αυτον Θελης, ὃς και ἕως τε ωκεανῶ πασαν την γην παρειληφεν. *After him* (that is, Söus, or Sofis,) *came Osiris; and then Orus: to whom succeeded Thoules, who conquered the whole earth quite to the ocean.* The like history is given of him by <sup>86</sup> Suidas, and by the author of the <sup>87</sup> Chronicon Paschale.

These accounts I have collated, and brought in succeffion to one another; that we may at a view see the absurdity of the history, if taken in the common acceptation. And however numerous my instances may have been, I shall introduce other examples before I quit the subject. I must particularly speak of an Egyptian hero, equally ideal with those abovementioned; whose history, though the most romantic and improbable of any, has been admitted as credible and true. The person to whom I allude, is the celebrated Sesostris. Most of the ancient historians speak of his great achievements; and the most learned of the modern chronologists have endeavoured to determine his æra, and point out the time of his reign. But their endeavours have been fruitless; and they vary about the time when he lived not less than a thousand years: nay, some differ even more than this in the æra, which they assign to him.

<sup>86</sup> Θελης. Ουτος εβασιλευσε πασης Αιγυπτου, και ἕως ωκεανῶ και μιαν των εν αυτη νησιων εκαλεσεν απο τε ιδιου ονοματος Θελημ. Suidas.

<sup>87</sup> Μετα Οσιριου εβασιλευσεν Ορος: και μετα τον Ορον εβασιλευσε Θελης, ὃς τις παρελαβε μετα δυναμειως τινος πασαν την γην ἕως τε ωκεανῶ. Chron. Pasch. P. 46.

He is mentioned by Cedrenus. Θελης, ὃς και ἕως τε ωκεανῶ πασαν την γην παρειληφεν. P. 20.

## S E S O S T R I S.

**A**MONG the writers, who have written concerning this extraordinary personage, Diodorus Siculus is the most uniform and full; and with his evidence I will begin my account. He informs us, that, when this prince was a youth, he was intrusted by his father with a great army. He upon this invaded Arabia: and though he was obliged to encounter hunger and thirst in the wilds, which he traversed; yet he subdued the whole of that large tract of country. He was afterwards sent far into the west; where he conquered all the regions of Lybia, and annexed great part of that country to the kingdom of Egypt. After the death of his father he formed a resolution to subdue all the nations upon earth. Accordingly having settled every thing at home, and appointed governors to each province, he set out with an army of six hundred thousand foot, and twenty-four thousand horse, and twenty-seven thousand armed chariots. With these he invaded the Ethiopians to the south; whom he defeated and made tributaries to Egypt. He then built a fleet of ships upon the Red sea: and he is recorded as the first person, who constructed vessels fit for distant navigation. With these by means of his generals he subdued all the sea-coast of Arabia, and all the coast upon the ocean as far as India. In the mean time he marched in person with a puissant army by land, and conquered the whole

† Diodorus Sicul. L. 1. p. 49.

continent of Asia. He not only overran the countries, which Alexander afterwards invaded; but crossed both the Indus, and the Ganges; and from thence penetrated to the eastern ocean. He then turned to the north, and attacked the nations of Scythia; till he at last arrived at the Tanäis, which divides Europe and Asia. Here he founded a colony: leaving behind him some of his people, as he had just before done at <sup>2</sup> Colchis. These nations are said to the last to have retained memorials of their original from Egypt. About the same time Asia Minor, and most of the islands near it, fell into his hands. He at last passed into <sup>3</sup> Thrace, where he is said to have been brought into some difficulties. He however persisted, and subdued all the regions of Europe. In most of these countries he erected pillars with hieroglyphical inscriptions; denoting that these parts of the world had been subdued by the great Sesostris, or, as <sup>4</sup> Diodorus expresses his name, Sesoosis. He likewise erected statues of himself, formed of stone, with a bow and a lance: which statues were in length four cubits and four palms, according to the dimensions of his own height and stature. Having thus finished his career of <sup>5</sup> victory, he returned laden with spoils

<sup>2</sup> See Apollon. Argonaut. L. 4. v. 277. and Herodot. L. 2. c. 102.

Syncellus. P. 59, 60.

<sup>3</sup> Diodorus Sicul. above. He was near losing his whole army.

<sup>4</sup> Την δε την χωραν ὅπλοις κατεγρεψατο τοις ἑαυτε Βασιλευς Βασιλευσι, και Δεσποτης Δεσποτων Σεσωοσις. Diodor. Sicul. *ibid*.

<sup>5</sup> He passed through all Ethiopia to the Cinnamon country. Strabo. L. 17. p. 1138. This must be Indica Ethiopia, and the island Seran-Dive. Hence came Cinnamon: here were *σηλαι και επιγραφαι*.

Venit ad occasum, mundique extrema Sesostris. Lucan. L. 10. v. 276.

to Egypt, after an absence of <sup>6</sup> nine years; which is one year less, than was attributed to the expeditions of Hercules.

The detail given by this historian is very plain and precise: and we proceed very regularly and minutely in a geographical series from one conquest to another: so that the story is rendered in some degree plausible. But we may learn from Diodorus himself, that little credit is to be paid to this narration, after all the pains he may have taken to win upon our credulity. He ingenuously owns, that not only the Grecian writers, but even the priests of Egypt, and the bards of the same country, varied in the accounts, which they gave of this hero; and were guilty of great inconsistency. It was therefore his chief labour to collect what he thought most credible, and what appeared most consonant to the memorials in Egypt, which time had spared: *Ἔτα πιθανώτατα, και τοις ὑπαρχουσιν ἐτι κατὰ τὴν χώραν σημεῖοις τὰ μάλιστα συμφωνούντα διελθεῖν.* But, as these memorials consisted chiefly in hieroglyphics, I do not see how it was possible for Diodorus to understand, what the bards and priests could not decipher. The adjustment of this history, had it been practicable, should have been the work of a native Egyptian, and not of a person either from Greece, or Sicily. This

<sup>6</sup> Σέσωσις ἐτὴ μὴ, ὅς ἀπασαν ἐχειρώσατο τὴν Ἀσίαν ἐν ἐννευταῖς ἐνιαυτοῖς. Syncellus. P. 59.

Some make him advance farther, and conquer all Europe: ὁμοίως ὑπέταξε και τὴν Ἀσίαν πᾶσαν, και τὴν Ἑυρώπην, και τὴν Σκυθίαν, και τὴν Μυσίαν. Chron. Pasch. P. 47. Herodotus thinks that he did not proceed farther than Thrace. L. 2. c. 103.

<sup>7</sup> Diodorus Sicul. L. 1. p. 49.

writer afterwards mentions the mighty <sup>8</sup> works of Sesostris upon his return into Egypt: the temples, which he built, and the great entrenchments, which he made to the east, to guard the country from the Arabians: and having enumerated the whole of his actions, he concludes with an ingenuous confession, that <sup>9</sup> little could be obtained that was precisely true. He has without doubt culled the most probable achievements of this hero; and coloured and arranged them to the best advantage: yet they still exceed belief. And if after this care and disposition they seem incredible, how would they appear in the garb, in which he found them? Yet the history of this personage has been admitted as credible by the most learned <sup>10</sup> writers and chronologists: though, as I before mentioned, they cannot determine the æra of his reign within a thousand years. Sir John Marsham and Sir Isaac Newton suppose him to have been the Sefac of the scriptures; and consequently bring his reign down to the time of Rehoboam king of Judah. But the only reason for this, as far as I can perceive, seems to be, that Sesostris is represented as a great conqueror; and Sefac is presumed from his large <sup>11</sup> army

<sup>8</sup> Of all the great actions of Sesostris, see Marsham. Can. Chron. Sec. 14. P. 354.

<sup>9</sup> Περὶ δὲ τούτων το μὲν ἀληθεῖς ἐκδέσθαι μετ' ἀκριβείας ἑ βραδίον. Diodorus Sicul. L. 1. p. 52.

<sup>10</sup> Sir John Marsham's Can. Chron. Sec. 14. P. 354.

Sir Isaac Newton's Chronology. P. 217.

<sup>11</sup> 1 Kings. C. 14. v. 25, 26. *And it came to pass, that in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem (because they had transgressed against the Lord); with twelve hundred chariots, and threescore thousand horsemen; and the people were without number, that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians.* 2 Chron. c. 12. v. 2, 3.

to have been so likewise. But there is nothing more said of Sefac, than that he formed a plan of conquering the king of Judah; and accordingly came with the army before mentioned, to put his design in execution. But the " capital being delivered into his hands without the least resistance, and the king intirely submitting himself to his will; he contented himself with the rich plunder, which he found, and which he carried away at his departure. We may also infer from the servitude, to which the people of Judah were reduced, that he imposed upon them some future contributions. This is the whole of the history of Sefac, or Shishak: by whom no other expedition was undertaken that we know of: nor is there mention made upon record of a single battle which he fought. Yet from a notion that Sefac was a great warrior, he is made the same as Sesostris: and the age of the latter is brought down very many centuries beneath the æra, to which the best writers have adjudged it. When we differ from received tradition, we should not pass over in silence what is said on the contrary part; but give it at large, and then shew our reasons for our departure from it. I have taken notice of the supposed conquerors of the earth: and among them of the reputed deities of Egypt, who came under the names of Osiris, Perseus, Thoules, &c. These are supposed, if they ever existed, to have lived in the first ages of the world, when Egypt was in its infant state: and Sesostris is made one of their number. He is by some placed after Orus; by others after Thoules; but still re-

" Παραλαβον δε Σεσακις αμαχητι την πολιν. Joseph. Antiq. L. 8. c. 10.

ferred to the first ages. He is represented under the name of Sethos, <sup>13</sup> Sethosis, Sefoofis, Sefonchosis, Sefoftris; but the history, with which these names are accompanied, shews plainly the identity of the personage. Eusebius in reckoning up the dynasty of kings, who reigned after Hephæstus or Vulcan, mentions them in the following order: <sup>14</sup> *Then succeeded his son Helius; after him Sofis, then Ofiris, then Orus, then Thoules, who conquered the whole earth to the ocean; and last of all Sefoftris.* The <sup>15</sup> Scholiast upon Apollonius Rhodius calls him Sefonchosis; and places him immediately after Orus, and the third in succession from Ofiris: giving at the same time an account of his conquests. He adds that he was the person whom Theopompus called Sefoftris. The same Scholiast quotes a curious passage from Dicæarchus, in which Sefonchosis maintains the same rank, and was consequently of the highest antiquity. <sup>16</sup> *Dicæarchus in the first book of his history mentions, that immediately after the reign of Orus, the son of Isis and Ofiris, in Egypt, the government devolved to Sefonchosis: so that from the time of Sefonchosis to Nilus were two thousand years.* Cedrenus <sup>17</sup> calls him Sefoftris; and mentions him after Ofiris, and Orus, and

<sup>13</sup> Sethosis of Josephus contra Apion. L. 1. p. 447.

<sup>14</sup> Euseb. Chron. P. 7. l. 43. *Θελης' μετα δε τετον Σεσωτρικ.*

<sup>15</sup> *Σεσοχωσις, Αιγυπτια πασης βασιλευς μετα Ωρον της Ισιδος και Οσιριδος παιδα, την μεν Ασιαν ὀρησας πασαν κατεστρεψατο, ὁμοιος δε τα πλειστα της Ευρωπης. Θεοπομπος δε εν τριτω Σεσωτριω αυτον καλει.* Schol. in Apollon. Argonaut. L. 4. v. 272.

<sup>16</sup> *Δικαιαρχος εν πρωτω, μετα τον Ισιδος και Οσιριδος Ωρον, βασιλευς γεγονεναι Σεσοχωσιω λεγει' ὡς ε γενεσθαι απο της Σεσοχωσιδος βασιλειας μεχρι της Νειλις ετη διαχλια.* Schol. in Apollon. Argonaut. ibid.

<sup>17</sup> Cedrenus. V. 1. p. 20. Ofiris, Orus, Thoules, Sefoftris.

Thoules;



Thoules; which last was by the above writer omitted. *Οσιρις. Ωρος. Θελης. μετα δε τετον Σεσωσρις.* The author of the *Chronicon Paschale* makes Orus to have been succeeded by the same personage, as is mentioned above, whom he calls Thoulis; and next to him introduces Sefostris. He relates all his great conquests; and gives us this farther information, that this prince was the first of the line of Ham, who reigned in Egypt: in other words, he was the first king of the country. <sup>18</sup> *Εν τετοις μετα ταυτα χρονοις εβασιλευε των Αιγυπτιων πρωτος εκ της φυλης ΤΟΥ ΧΑΜ* <sup>19</sup> *Σεσωσρις.* Aristotle speaks of Sefostris; but does not determine the time of his reign on account of its great antiquity. He only says that it was long before the age of <sup>20</sup> Minos, who was supposed to have reigned in Crete. Apollonius Rhodius, who is thought to have been a native of Egypt, speaks of the great actions of this prince; but mentions no name: not knowing, I imagine, by which properly to distinguish him, as he was represented under so many. He however attributes to him every thing which is said of <sup>21</sup> Sefostris; particularly the settling a Colony at Colchis,

<sup>18</sup> Succeeded by *Φαραω.* Chron. Pasch. P. 48.

<sup>19</sup> Joannes Antiochenus has borrowed the same history, and calls this king Softris. *Εβασιλευσεν Αιγυπτιων πρωτος εκ της φυλης τη Χαμ. Σωσρις.* P. 28. He adds, that Softris, or Sefostris, lived in the time of Hermes, *Ερμης ο τριμυρις Αιγυπτιος.* He was succeeded by Pharaoh, *πρωτος,* the first of the name. Ibid. Herodotus calls him Pheron, and Pherona. L. 2. c. 111.

<sup>20</sup> Πολυ υπερτεινει τις χρονου την Μινω βασιλειαν η Σεσωσριος. Politic. L. 7. c. 10.

<sup>21</sup> Apollon. Argonaut. L. 4. v. 272. *Ενθεν δη τινα φασι—Σετορχατις, Αιγυπτιε πασης βασιλευς—Θεστομπος: δε εν τριτη Σεσωσριν αυτον καλει.* Schol. ibid.

chis, and building innumerable cities in the countries, which he traversed :

μυθια δ' αση

Νασσατ' εποικουμενος.

He represents him as conquering all Asia and Europe; and this in times so remote, that many of the cities, which he built, were in ruins before the æra of the Argonauts.

From what has been said, we may perceive that if such a person as Sesostris had existed, his reign must have been of the earliest date. He is by some represented as succeeding Thoules: according to others he comes one degree higher, being introduced after <sup>22</sup> Orus, who in the catalogue of Panodorus is placed first of the Demigods, that reigned in Egypt; but by <sup>23</sup> Herodotus is ranked among the deities. According to Dicæarchus the reign of Sesostris was two thousand five hundred years before Nilus: and the reign of the latter was four hundred and thirty-six years before the first Olympiad. I do not place the least confidence in these computations; but would only shew from them that the person spoken of must be referred to the mythic age, to the æra of the Demigods of Egypt. Some of these evidences are taken notice of by Sir John <sup>24</sup> Marsham; who

Περι δε των χρονων, καθ' ες εγενετο Σεσογχοωσις, ο μιν Απολλωνιος τωτο μορον φησι, πολυς γαρ αδην απεινωσεν αιων. Schol. *ibid*.

Lycophron speaks of Apollo Ζωστηριος, and a promontory Ζωστηριον, εν εφιερον Ζωστηρις Απολλωνος. Schol. ad V. 1278.

<sup>22</sup> Schol. Apollon. L. 4. v. 272. Syncellus joins him with Serapis. P. 91.

<sup>23</sup> Herodotus. L. 2. c. 144.

Ουπω τειρεα παντα κ. τ. λ. Apollon. Argonaut. L. 4. v. 261. See the whole, and Schol. *ibid*.

<sup>24</sup> Canon. Chronic. Sec. 10. P. 238. 239.

cannot

cannot extricate himself from the difficulties, with which his system is attended. He has taken for granted, that Sefostris and Sefonchosis are the Sefac of the Scriptures; though every circumstance of their history is repugnant to that notion. <sup>25</sup> *I know not, says he, what to make of this Sefonchosis; who is represented as five thousand years before Menes, and who is referred to the time of the Demigods.* In another place: *Sefostris, who is in the twelfth Dynasty of Africanus, and whose æra extends higher, than the Canon of Eusebius reaches, reigned according to Scaliger's computation in the 1392d year of the Julian Period. By this calculation Sefostris is made prior to Sefostris; and this too by no less than 2355 years: for it is manifest, as I will shew from Scripture, that Sefostris undertook his expedition into Asia, and got possession of Jerusalem in the 3747th year of the Period abovementioned.* What is said in the sacred writings, I have taken notice of before. Not a word occurs about Sefostris, nor of any such Asiatic expedition. I am obliged to say, that through the whole of this learned writer's process, instead of a proof, we find nothing else but the question begged, and some inferences of his own in consequence of this assumption. He indeed quotes the authority of Ma-

<sup>25</sup> Quis igitur Sefonchosis ille, qui, Menen antevertens annis amplius 5000, inter Semideos locum habere videatur? Marsham. Canon Chronic. Sec. 10. p. 238.

Sefostris in XII. Africani Dynastiâ (quæ Eusebiani Canonis epocham antevortit) ex Scaligeri calculis regnavit anno Per. Jul. 1392: quo ratiocinio Sefostris factus est annos 2355 ipso Sefostre senior. Nam ex S. literis (suo loco) apparebit, Sefostrim expeditionem suscepisse in Asiam, et Hierosolyma cepisse Anno Per. Jul. 3747. Ibid. P. 239.

nethon from Josephus, to prove that the great actions of Sesostris were the same as were performed by Sefac. But Manethon says no such thing: nor does Josephus attribute any such exploits to Sefac: but expressly says more than once, that Sefac, and Sesostris were two different <sup>26</sup> persons. It is no where said of Sefac, that he made an expedition into Asia; much less that he conquered it, as is supposed of Sesostris. Sefac went up against Jerusalem, and took it, *αμαχητι*, without meeting with any opposition. Upon this he departed, and carried with him the treasures, which he had there seized: in other words, he went home again. There is not the least mention made of his invading <sup>27</sup> Samaria, or the country about Libanus, and Sidon; or of his marching to Syria: all which made but a small part of the great Continent, called in after-times Asia: much less did he visit the countries of the Assyrians, and Babylonians; or the regions of Elam and the Medes. All this, and much more he must have done, to have come up to the character, to which they would fain entitle him.

I will not enter into any farther discussion of the great conquests attributed to this supposed monarch Sesostris. They are as ideal as those of Sefac, and sufficiently confute themselves. First Osiris is said to have conquered the whole earth: then Zeus, then Perseus, then <sup>28</sup> Hercules,

<sup>26</sup> Antiq. L. 8. c. 10. p. 449. and 450.

<sup>27</sup> He came merely as a confederate to Jeroboam, in favour of the kingdom of Israel; and his intention was to ruin Judah: but his cruel purpose was averted by the voluntary submission both of the king and people; and by the treasures they gave up to him, which were the purchase of their security.

<sup>28</sup> Hercules is said to have commanded the armies of Osiris. Diodorus Sicul. L. 1. p. 15.

all nearly of the same degree of antiquity, if we may believe the best Mythologists. Myrina comes in for a share of conquest in the time of Orus. After her Thoules subdues the whole from the Eastern Ocean, to the great Atlantic: and as if nothing had been performed before, Sesostris immediately succeeds, and conquers it over again. <sup>23</sup> Herodotus informs us, as a token of these victories, that Sesostris erected pillars and obelisks with emblematical inscriptions: and that he saw some of them in Phrygia, and in other countries, which had been conquered. He without doubt saw pillars: but how did he know for certain, by whom they were erected? and who taught him to interpret the symbols? Pausanias takes <sup>29</sup> notice of a colossal statue in the Thebais, and says that the history given of it was not satisfactory. He tells us, that it stood near the Syringes, in upper Egypt; and he viewed it with great admiration. It was the figure of a man in a sitting posture; which some said was the representation of Memnon the Ethiopian: others maintained, that it was the statue of Phamenophis: and others again, that it related to Sesostris. There were here emblems, and symbols; yet a diversity of opinions. I want therefore to know, how Herodotus could interpret in Phrygia, what a native could not decipher in Egypt. The same question may be asked about the people of Syria, a-

<sup>23</sup> L. 2. c. 106. Concerning the interpretation of these emblems, see Joan Pierii Hieroglyph. L. 34. c. 20.

<sup>29</sup> Pausan. L. 1. P. 101. The Statue remains to this day. In like manner it was reported that Dionusus raised Pillars. Strabo. L. 3. p. 260.

Εἶσα τε καὶ Στήλαι Θηβαιγενεῶς Διονύσου. Dionys. Perieg. V. 623.

Hercules erected the like. All which was done by people styled Dionysians and Herculeans.

mong whom were obelisks attributed to the same person. How came they to be so determinate about an Egyptian work; when people of that country in the same circumstances were so utterly at a loss? the whole undoubtedly was matter of surmise. I shall not therefore say any thing more of Sesostris; as I must again speak of him, when I come to the kings of Egypt.

If we compare the above histories, we may perceive that they bear a manifest similitude to one another; though they are attributed to different persons. They contain accounts of great achievements in the first ages: in effecting which these ancient heroes are represented as traversing immense regions, and carrying their arms to the very limits of the known world: the great Tartarian ocean to the east, and the Atlantic westward, being the boundaries of their travel. Some of them seem to have been of the same age; and to have carried on these conquests at nearly the same time: and those, whose æra may possibly differ, have this in common with the others; that they visit the same countries, march for the most part by the same rout; and are often joined by the same allies, and are followed by the like attendants. They are in general esteemed benefactors, wherever they go: and carry the sciences with them, as well as their religious rites; in which they instruct the natives in different parts of the world. These are to be sure noble occurrences; which however could not possibly have happened, as they are represented above. It is not to be supposed, that any person in those early ages, or in any age, could go over such a tract of country; much less that he should

should subdue it. It is still more improbable, that such extensive conquests should be so immediately repeated: and that they should in some instances be carried on by different people at nearly the same time. They, who speak of mighty empires being founded in those early days, know little of true history; and have formed a very wrong judgment of the politics, which then universally prevailed. The whole earth, as far as we can learn, was divided into little coördinate states: every city seems to have been subservient to its own Judge and Ruler, and independent of all others. In the land of <sup>30</sup> Canaan thirty-one kings were subdued by Joshua, between Jordan and the sea: and some were still left by him unconquered. In those days, says the learned Marsham, quot urbes, tot regna. The like was for many ages after observable in Greece, as well as in Latium, Samnium, and Hetruria. A powerful enemy made Egypt unite under one head: and the necessities of the people in a time of dearth served to complete that system. The Israelites too, when settled in Canaan, formed a large kingdom. Excepting these two nations we know of none of any considerable extent, that were thus united. The <sup>31</sup> Syrians and the Philistim were in separate states, and under different governors. The kingdoms of Nineve and Babylonia consisted each of one mighty city, with its environs; in which were perhaps included some subordinate villages. They were properly walled <sup>32</sup> Provinces: and the inhabitants were

<sup>30</sup> Joshua. C. 12. v. 24. Adonibezek had threescore and ten vassal princes at his feet; if the head-man of every village may be so called. Judges. C. 1. v. 7.

<sup>31</sup> Benhadad of Damascus was attended with thirty-two kings, when he invaded Samaria. 1 Kings. C. 20. v. 1.

<sup>32</sup> The people plowed, and sowed, and had fruits, and pastures, within their walls.

in a state of rest for ages. The Assyrian did not till about seven hundred years before Christ, begin to contend for dominion, and make acquisition of territory: and we may form a judgment, from what he then <sup>33</sup> gained, of what he was possessed before. The cities Hala, Habor, Haran in Mesopotamia, with Carchemish upon the Euphrates, were his first conquests: to these he added the puny states Ina, Iva, and Sepharvaim upon the same river. He then proceeded to Hamath, Damascus, and other cities of Syria; and at last came to Samaria. The line of conquest points out the rout, which he took; and shews that there were in Mesopotamia numberless little states, independent of Babylon and Nineve, though in their immediate vicinity. Consequently the notion of the extent, dominion, and antiquity of those Monarchies, as delivered by Ctesias and others, is intirely void of truth. The conquests likewise of those Heroes and Demigods, who are made coeval with the supposed foundations of those Monarchies, must be equally groundless. To say the truth, the very personages are ideal, and have been formed out of the titles of the Deity: and the history, with which they are attended, related not to conquest, but to peregrinations of another nature; to Colonies, which went abroad, and settled in the countries mentioned. The Ancients, as I have repeatedly said, have given to a person, what related to a people: and if we make this small allowance, the history will be found in great measure true.

<sup>33</sup> 2 Kings. C. 17. v. 6. and C. 18. v. 11. and v. 34. Isaiah. C. 10. v. 9. C. 37. v. 13.



## NINUS and SEMIRAMIS.

HAVING given an account of the mythic heroes of Egypt, I think it necessary to subjoin an history of two others of the like stamp, who have made no less figure in the annals of Babylon and Assyria. The persons, to whom I allude, are Ninus and Semiramis; whose conquests, though they did not extend so far as those above, are yet alike wonderful, and equally groundless. It is said of Ninus, that he was the first king of Assyria: and being a prince of great power, he made war on his neighbours the Babylonians, whom he conquered. He afterwards invaded the Armenians; whose king Barsanes, finding himself much inferior to his adversary, diverted his anger by great presents, and a voluntary <sup>2</sup> submission. The next object of his ambition was Media, which he soon subdued; and getting Phanius, the king of the country, into his hands, together with his wife and seven children, he condemned them all to be crucified. His hopes being greatly raised by this success, he proceeded to reduce all the nations to his obedience between the Tanaïs and the Nile: and in seventeen years he made so great a progress, that, excepting Bactria, all Asia submitted to him as far as the river Indus. In the series of conquered countries Ctesias enumerates Egypt, Phenicia, Coile Syria, Cilicia, Pamphylia, Lycia, Caria, Phrygia, Myfia, Lydia, Cap-

<sup>1</sup> Diodorus Sicul. L. 2. p. 90.

<sup>2</sup> Diodorus Sicul. L. 2. p. 91.

padocia, and the nations in Pontus, and those near the Tanaïs. To these are added the Dacians, Hyrcanians, Derbicians, Carmanians, Parthians, with all Persis and Sufiana, and the numerous nations upon the Caspian sea. After these notable actions he laid the foundation of the great city Nineve; which by mistake is said to have been built upon the banks of the <sup>3</sup> Euphrates. His last expedition was against the Bactrians: at which time he first saw Semiramis, a woman of uncommon endowments, and great personal charms. He had an army which amounted to seven millions of foot, and two millions of horse, with two hundred thousand chariots with scythes. For the possibility of which circumstances Diodorus tries to account in favour of the historian, from whom he borrows. By the conduct of Semiramis the Bactrians are subdued; and Ninus takes the capital of the country: upon which in return for her services he makes Semiramis his queen. Not long after he dies, leaving only one son by this princess, who was called Ninyas.

The history of Semiramis is variously related by different authors. Some make her a native of Ascalon; and say that she was exposed in the desert, and nourished by pigeons. She was in this situation discovered by a shepherd named Simma. He bred her up, and married her to Menon; whom she deserted for Ninus. During her son's minority she assumed the regal state: and the first work which she undertook, was the interment of her husband. She accordingly buried him with great splendor; and raised over him a

‡ Diodorus Sicul. L. 1. p. 92.

mound of earth, no less than a mile and a quarter high, and proportionally wide at bottom : after which she built Babylon. This being finished, she made an expedition into Media ; and wherever she came left memorials of her power and munificence. This was effected by erecting vast structures, forming lakes, and laying out gardens of great extent ; particularly in Chaonia and Ecbatana. In short she levelled hills, and raised † mounds of an immense height, which retained her name for ages. After this she invaded Egypt, and conquered Ethiopia, with the greater part of Libya : and having accomplished her wish, and there being no enemy to cope with her, excepting the people of India, she resolved to direct her forces towards that quarter. She had an army of three millions of foot, five hundred thousand horse, and one hundred thousand chariots. For the passing of rivers, and engaging with the enemy by water, she had procured two thousand ships to be so constructed, as to be taken to pieces for the advantage of carriage : which ships were built in Bactria by experienced persons from Phenicia, Syria, and Cyprus. With these she entered into a naval engagement with Strabrobates king of India ; and at the first encounter sunk a thousand of his ships. Upon this she built a bridge over the river Indus, and penetrated into the heart of the country. Here Strabrobates engaged her ; but being

† *Αυτὴ μὲν ἀπέδειξάτο χωμάτα ἀνα τὸ πεδίων εἶντα ἀξιοφθόντα.* Herod. L. 1. c. 184.

Such *χωμάτα* were raised by the Amonians in all places where they settled ; called *ταφοί*.

Four such were in Troas. *Εἰσὶ μὲν ἐν λοφοῖς τετταρες, Ολυμπιοὶ καλεσμενοί* Strabo. L. 10. p. 720. There were such also of the Amazons in Mauritania.

deceived

deceived by the numerous appearance of her elephants at first gave way. For being deficient in those animals she had procured the hides of three thousand black oxen; which being properly sewed, and stuffed with straw, formed an appearance of so many elephants. All this was done so naturally, that the real animals could not stand the sight. But this stratagem being at last discovered, Semiramis was obliged to retreat, after having lost a great part of her <sup>s</sup> army. Soon after this she resigned the government to her son Ninyas, and died. According to some writers, she was slain by his hand.

The history of Ninus and Semiramis, as here represented, is in great measure founded upon terms, which have been misconstrued; and these fictions have been invented in consequence of the mistakes. Under the character of Semiramis we are certainly to understand a people stiled Semarim, a title assumed by the ancient Babylonians. They were called Semarim from their insigne, which was a dove, expressed Semaramas, of which I shall speak hereafter more at large. It was used as an object of worship; and esteemed the same as Rhea, the mother of the gods: <sup>6</sup> *Σεμιζαμιν και την Ρεαν καλεμενην παρ' Ασσυριοις.*

If we take the history of Semiramis, as it is given us by Ctesias and others; nothing can be more inconsistent. Some make her the wife of Ninus: others say that she was his

<sup>s</sup> She carried back but twenty men, according to Strabo. L. 15. p. 1051.

<sup>6</sup> Chron. Paschale. P. 36. Semiramis was, we find, Rhea: and Rhea was the same as Cybele, the mother of the Gods: *την Ρεαν, Κυβελην, και Κυβην, και Διθυραμιων.* Strabo. L. 10. p. 721.

<sup>7</sup> daughter: and about the time of her birth they vary beyond measure. She is sometimes made cœval with the city Nineve: at other times she is brought down within a few centuries of <sup>8</sup> Herodotus. She invades the Babylonians before the city was <sup>9</sup> built, from whence they were denominated: and makes sumptuous gardens at Ecbatana. Hence that city is introduced as cœval with Nineve: though, if the least credit may be given to <sup>10</sup> Herodotus, it was built many ages after by Deïoces the Mede. The city Nineve itself is by Otesias placed upon the <sup>11</sup> Euphrates; though every other writer agrees, that it lay far to the east, and was situated upon the Tigris. This shews, how little credit is

<sup>7</sup> Cononis narrationes apud Phot. P. 427.

<sup>8</sup> Herodot. L. 1. c. 184. five ages (*γενεαι*) before Nitocris the mother of Labynitis, whom Cyrus conquered.

It may be worth while to observe the different opinions of authors about the time, when Semiramis is supposed to have lived.

	Years.
According to Syncellus she lived before Christ	2177
Petavius makes the term	2060
Helvicius	2248
Eusebius	1984
Mr. Jackson	1964
Abp. Usher	1215
Philo Biblius from Sanchoniathon (apud Euseb. Præp. Evang. L. 1. p. 31.) about	1200
Herodotus about	713

What credit can be given to the history of a person, the time of whose life cannot be ascertained within 1535 years? for so great is the difference of the extremes in the numbers above given.

See Dionys. Perieg. Schol. in V. 1006.

<sup>9</sup> Diodorus Sicul. L. 1. p. 90.

<sup>10</sup> Herodotus. L. 1. c. 98.

<sup>11</sup> Diodorus Sicul. L. 1. p. 92;

to be paid to Ctesias. The whole account of the fleet of ships built in Bactria, and carried upon camels to the Indus, is a childish forgery. How can we suppose, that there were no woods to construct such vessels, but in the most inland regions of Asia? The story of the fictitious elephants, made out of the hides of black oxen, which put to flight the real elephants, is another silly fable. Megasthenes, who wrote of India, would not allow that Semiramis was ever in those <sup>12</sup> parts. Arrian seems to speak of it as a groundless <sup>13</sup> surmise. Her building of Babylon was by <sup>14</sup> Berofus treated as a fable. Herennius Philo maintained, that it was built by a son of Belus the wise, two thousand years before her <sup>15</sup> birth. Suidas says, that she called Nineve <sup>16</sup> Babylon: so uncertain is every circumstance about this Heroine. She is supposed to have sent to Cyprus, and Phenicia, for artists to construct, and manage the ships abovementioned; as if there had been people in those parts famous for navigation before the foundation of Nineve. They sometimes give to Semiramis herself the merit of building the <sup>17</sup> first ship; and likewise the invention of weaving cotton: and another invention more extraordinary, which was that of emasculating <sup>18</sup> men, that they might be guardians, and overseers in her service. Yet it is said of her, that she took a man to her

<sup>12</sup> Strabo. L. 15. p. 1007.

<sup>13</sup> Arrian. Hist. Ind. P. 318.

<sup>14</sup> Josephus cont. Ap. L. 1: c. 19. p. 451.

<sup>15</sup> Steph. Byzant. Βαβυλων.

<sup>16</sup> Suidas: Σεμιραμις.

<sup>17</sup> Pliny. L. 7. p. 417.

<sup>18</sup> Semiramis teneros mares castravit omnium prima. Marcellinus. L. 14. c. 6.

bed every night, whom she put to death in the morning. How can it be imagined, if she was a woman of such unbridled<sup>19</sup> lust, that she would admit such spies upon her actions? We may as well suppose, that a felon would forge his own gyves, and construct his own prison. Claudian thinks, that she did it to conceal her own sex, by having a set of beardless people about her.

<sup>20</sup> Seu prima Semiramis astu

Affyriis mentita virum, ne vocis acutæ  
Mollities, levelque genæ se prodere possent,  
Hos sibi junxisset socios : seu Parthica ferro  
Luxuries nasci vetuit lanuginis umbram ;  
Servatosque diu puerili flore coegit  
Arte retardatam Veneri servire juventam.

In respect to Semiramis I do not see how this expedient could avail. She might just as well have dressed up her maids in mens clothes, and with less trouble. In short the whole of these histories in their common acceptation is to the last degree absurd, and improbable : but if we make use of an expedient, which I have often recommended, and for a person substitute a people, we shall find, when it is stripped of its false colouring, that there is much truth in the narration.

It was a common mode of expression to call a tribe or family by the name of its founder : and a nation by the head of the line. People are often spoken of collectively in the singular under such a patronymic. Hence we read

<sup>19</sup> Σεμιραμῖς λαγνὸς γυνή, καὶ μαιφρονὸς. Athenag. Legatio. P. 307.

<sup>20</sup> Claudian. in Eutrop. L. 1. v. 339.

in Scripture, that Israel abode in tents; that Judah was put to the worst in battle; that Dan abode in ships; and Asher remained on the sea-coast. The same manner of speaking undoubtedly prevailed both in Egypt, and in other countries: and Chus must have been often put for the Cuthites, or Cuseans; Amon for the Amonians; and Assur, or the Assyrian, for the people of Assyria. Hence, when it was said, that the Ninevite performed any great action, it has been ascribed to a person Ninus, the supposed founder of Nineve. And as none of the Assyrian conquests were antecedent to Pul, and Assur Adon, writers have been guilty of an unpardonable anticipation, in ascribing those conquests to the first king of the country. A like anticipation, amounting to a great many centuries, is to be found in the annals of the Babylonians. Every thing that was done in later times, has been attributed to Belus, Semiramis, and other imaginary princes, who are represented as the founders of the kingdom. We may, I think, be assured, that under the character of Ninus, and Ninyas, we are to understand the Ninevites; as by Semiramis is meant a people called Samarim: and the great actions of these two nations are in the histories of these personages recorded. But writers have rendered the account inconsistent, by limiting, what was an historical series of many ages, to the life of a single person. The Ninevites and Samarim did perform all that is attributed to Semiramis, and Ninus. They did conquer the Medes, and Bactrians; and extended their dominions westward as far as Phrygia, and the river Tanais, and to the Southward as far as Arabia, and Egypt. But these events



were many ages after the foundation of the two kingdoms. They began under Pul of Nineve; and were carried on by Assur Adon, Salmanassur, Sennacherib, and other of his successors. Nineve was at last ruined, and the kingdom of Assyria was united with that of <sup>21</sup> Babylonia. This is probably alluded to in the supposed marriage of Semiramis and Ninus. Then it was, that the Samarim performed the great works attributed to them. For exclusive of what was performed at Babylon; *There are*, says <sup>22</sup> Strabo, *almost over the face of the whole earth, vast* <sup>23</sup> *mounds of earth, and walls, and ramparts, attributed to Semiramis; and in these are subterraneous passages of communication, and tanks for water, with staircases of stone. There are also vast canals to divert the course of rivers, and lakes to receive them; together with highways and bridges of a wonderful structure.* They built the famous terraces at <sup>24</sup> Babylon; and those beautiful gardens at Egbatana, after that city had fallen into their hands. To them was owing that cruel device of emasculating their slaves, that their numerous wives, and concubines might be more securely guarded: an invention,

<sup>21</sup> This is the reason that we find these kingdoms so often confounded, and the Babylonians continually spoken of as Assyrians, and sometimes as Persians. Βαβυλων Περσικη πολις. Steph. Byz.

<sup>22</sup> Strabo. L. 16. p. 1071.

<sup>23</sup> These mounds were high altars, upon which they sacrificed to the Sun. By Ctesias they are supposed to have been the tombs of her lovers, whom she buried alive. Syncellus. P. 64.

<sup>24</sup> They built Babylon itself; which by Eupolemus was said to have been the work of Belus, and the Giants. Euseb. Præp. L. 9. c. 17. p. 418. Quint. Curt. L. 5. c. 1. Abydenus apud Euseb. Præp. L. 9. c. 15. Syncellus. P. 44.

which cannot consistently be attributed to a woman. They found out the art of weaving cotton: which discovery has by some been assigned to those of their family, who went into Egypt: for there were Samarim here too. In consequence of this, the invention has been attributed to a Semiramis, who is here represented as a man, and a king of the country: at least it is referred to his reign. <sup>25</sup> *Ἐπι τε Σεμιραμειως βασιλευς Αιγυπτιων τα θυσινα ιματα ευρησθαι ισορευιν.* The Samarim of Egypt and Babylonia, were of the same family, the sons of Chus. They came and settled among the Mizraim, under the name of the shepherds, of whose history I have often spoken. The reason of their being called Semarim, and Samarim, I shall hereafter disclose, together with the purport of the name, and the history, with which it is attended.

## Z O R O A S T E R.

**T**HE celebrated Zoroaster seems to have been a personage as much mistaken, as any, who have preceded. The ancients, who treated of him, have described him in the same foreign light, as they have represented Perseus, Dionufus, and Osiris. They have formed a character, which by length of time has been separated, and estranged, from the person, to whom it originally belonged. And as among the ancients, there was not a proper uniformity observed in the appropriation of terms, we shall find more persons than one spoken of under the character of Zoroaster:

<sup>25</sup> Clemens Alexand. Strom. L. I. p. 364.

though

though there was one principal, to whom it more truly related. It will be found, that not only the person originally recorded, and revered; but others, by whom the rites were instituted and propagated, and by whom they were in after-times renewed, have been mentioned under this title: Priests being often denominated from the Deity, whom they served.

Of men, stiled Zoroaster, the first was a deified personage; revered by some of his posterity, whose worship was stiled *Magia*, and the professors of it *Magi*. His history is therefore to be looked for among the accounts transmitted by the ancient Babylonians, and Chaldeans. They were the first people stiled *Magi*; and the institutors of those rites, which related to Zoroaster. From them this worship was imparted to the Persians, who likewise had their *Magi*. And when the Babylonians sunk into a more complicated idolatry, the Persians, who succeeded to the sovereignty of Asia, renewed under their Princes, and particularly under Darius the son of Hystaspes, these rites, which had been in a great degree effaced, and forgotten. That king was devoted to the religion stiled *Magia*<sup>26</sup>; and looked upon it, as one of his most honourable titles, to be called a professor of those doctrines. The Persians were originally named *Persians*, from the Deity *Perez*, or *Parez* the Sun; whom they also worshiped under the title of <sup>27</sup> *Zor-Aster*. They were at dif-

<sup>26</sup> He ordered it to be inscribed upon his tomb, *ὅτι καὶ Μαγικῶν γενεῖτο διδασκαλός*. Porph. de Abst. L. 4. p. 399.

<sup>27</sup> By Zoroaster was denoted both the Deity, and also his priest. It was a name conferred upon many personages.

ferent

ferent æras greatly distressed and persecuted, especially upon the death of their last king Yefdegerd. Upon this account they retired into Gedrosia, and India; where people of the same family had for ages resided. They carried with them some shattered memorials of their religion in writing, from whence the Sadder, Shaster, Vedam, and Zandavasta were compiled. These memorials seem to have been taken from ancient symbols ill understood; and all that remains of them consists of extravagant allegories, and fables, of which but little now can be deciphered. Upon these traditions the religion of the Brahmins, and Perses, is founded.

The person, who is supposed to have first formed a code of institutes for this people, is said to have been one of the Magi, named Zerdusht. I mention this, because Hyde, and other learned men, have imagined this Zerdusht to have been the ancient Zoroaster. They have gone so far as to suppose the two names to have been the <sup>23</sup> same; between which I can scarce descry any resemblance. There seem to have been many persons stiled Zoroaster: so that if the name had casually retained any affinity; or if it had been literally the same, yet it would not follow, that this Persic and Indian Theologift was the person, of whom antiquity speaks so loudly. We read of persons of this name in different parts of the world, who were all of them Magi, or Priests, and denominated from the rites of Zoroaster, which they followed. Suidas mentions a Zoroaster, whom he stiles an Assyrian; and another whom he calls Περσο-Μηδης, Perso-

<sup>23</sup> Zerdûst, seu, ut semel cum vocali damna scriptum vidi, Zordush't, idem est, qui Græcis sonat Ζωροάστρης. Hyde Relig. Vet. Perfar. t. C. 24. p. 312.

Medes: and describes them both as great in science. There was a Zoroaster Proconnefius, in the time of Xerxes, spoken of by <sup>29</sup> Pliny. Arnobius mentions Zoroastres Bactrianus: and Zoroastres Zoftriani nepos <sup>30</sup> Armenius. Clemens Alexandrinus takes notice of Zoroaster <sup>31</sup> Medus, who is probably the same as the Perso-Medes of Suidas. Zoroastres Armenius is likewise mentioned by him, but is stiled the son of <sup>32</sup> Armenius, and a Pamphylian. It is said of him that he had a renewal of life: and that during the term that he was in a state of death, he learned many things of the Gods. This was a piece of mythology, which I imagine did not relate to the Pamphylian Magus, but to the head of all the Magi, who was revered and worshipped by them. There was another stiled a Persian, whom Pythagoras is said to have <sup>33</sup> visited. Justin takes notice of the Bactrian <sup>34</sup> Zoroaster, whom he places in the time of Ninus. He is also mentioned by <sup>35</sup> Cephalion, who speaks of his birth, and the birth of Semiramis (*γενεσιν Σεμιραμειως και Ζωροαστρε Μαγυ*) as of the same date. The natives of India have a notion of a Zoroaster, who was of Chinese original, as we are informed by <sup>36</sup> Hyde. This learned man supposes all these

<sup>29</sup> L. 30. c. 1. p. 523.

<sup>30</sup> Arnobius. L. 1. p. 31.

<sup>31</sup> Clemens. L. 1. p. 399.

<sup>32</sup> Clemens. L. 5. p. 711. *Ταδε συγγραφεν Ζωροαστρεσ ο Αρμενεσ το γενος Παμφυλος. κλ. Εν αλλη γενομενος εσαν παρα Θεωρ.*

<sup>33</sup> Clemens. L. 1. p. 357. Apuleius Florid. C. 15. p. 795, mentions a Zoroaster after the reign of Cambyses.

<sup>34</sup> Justin. L. 1. c. 1.

<sup>35</sup> Syncellus. P. 167.

<sup>36</sup> P. 315. It is also taken notice of by Huetius. *Sinam recentiores Persae apud Indos degentes faciunt (Zoroastrem).* D. E. Prop. 4. P. 89.

personages, the Mede, the Medo-Perfic, the Proconnesian, the Bactrian, the Pamphylian, &c. to have been one, and the same. This is very wonderful; as they are by their history apparently different. He moreover adds, that however people may differ about the origin of this person, yet all are unanimous about the time, when he <sup>37</sup> lived. To see that these could not all be the same person, we need only to cast our eye back upon the evidence, which has been collected above: and it will be equally certain, that they could not be all of the same æra. There are many specified in history; but we may perceive, that there was one person more ancient, and celebrated than the rest; whose history has been confounded with that of others, who came after him. This is a circumstance, which has been observed by <sup>38</sup> many: but this ingenious writer unfortunately opposes all, who have written upon the subject; however determinately they may have expressed themselves. <sup>39</sup> *At quicquid dixerint, ille (Zoroaster) fuit tantum unus, isque tempore Darii Hytaspis: nec ejus nomine plures unquam extitere.* It is to be observed, that the person, whom he styles Zoroaster, was one Zerdusht. He lived, it seems, in the reign of Darius, the father of Xerxes; which was about the time of

<sup>37</sup> Sed haud mirum est, si Europæi hoc modo dissentiant de homine peregrino, cum illius populares orientales etiam de ejus profapia dubitent. At de ejus tempore concordant omnes, unum tantum constituentes Zoroastrem, eumque in eodem seculo ponentes. P. 315.

<sup>38</sup> Plures autem fuere Zoroastres ut satis constat. Gronovius in Marcellinum. L. 23. p. 288. Arnobius and Clemens mention more than one. Stanley reckons up six. See Chaldaic Philology.

<sup>39</sup> P. 312.

the battle of Marathon: consequently not a century before the birth of Eudoxus, Xenophon, and Plato. We have therefore no authority to suppose <sup>30</sup> this Zerdusht to have been the famous Zoroaster. He was apparently the renewer of the Sabian rites: and we may be assured, that he could not be the person so celebrated by the ancients, who was referred to the first ages. Hyde asserts, that all writers agree about the time, when Zoroaster made his appearance: and he places him, as we have seen above, in the reign of Darius. But Xanthus Lydius made him above <sup>31</sup> six hundred years prior. And <sup>32</sup> Suidas from some anonymous author places him five hundred years before the war of Troy. Hermodorus Platonicus went much farther, and made him five thousand years before that <sup>33</sup> æra. Hermippus, who professedly wrote of his doctrines, supposed him to have been of the same <sup>34</sup> antiquity. Plutarch also <sup>35</sup> concurs, and allows him five thousand years before that war. Eudoxus, who was a consummate philosopher, and a great traveller, supposed him to have flourished six thousand years before

<sup>30</sup> Zoroaster may have been called Zerdusht, and Zertoost: but he was not Zerdusht the son of Gustasp, who is supposed to have lived during the Persian Monarchy. Said Ebn. Batrick styles him Zorodasht, but places him in the time of Nahor, the father of Terah, before the days of Abraham. Vol. 1. p. 63.

<sup>31</sup> Diogenes Laert. Procem. P. 3.

<sup>32</sup> Πρὸ τῶν Τρωικῶν ἐτίσι φ' Ζωροαστρῆς.

<sup>33</sup> Leartius Procem. P. 3.

<sup>34</sup> Pliny. L. 30. c. 1.

<sup>35</sup> Ζωροαστρῆς ὁ Μάγος, ὃν πεντακισχιλίαις ἐτίσι τῶν Τρωικῶν γεγόνεσθαι πρῶτον ἰστοροῦσιν. Isis et Osir P. 369.

the death of <sup>36</sup> Plato. Moses <sup>37</sup> Chorenensis, and <sup>38</sup> Cephalion, make him only contemporary with Ninus, and Semiramis: but even this removes him very far from the reign of Darius. Pliny goes beyond them all; and places him many thousand years before Moses. <sup>39</sup> *Est et alia Magices factio, a Mose, et Jamne, et Lotapea Judæis pendens: sed multis millibus annorum post Zoroastrem.* The numbers in all these authors, are extravagant: but so much we may learn from them, that they relate to a person of the highest antiquity. And the purport of the original writers, from whence the Grecians borrowed their evidence, was undoubtedly to shew, that the person spoken of lived at the extent of time; at the commencement of all historical data. No fact, no memorial upon record, is placed so high, as they have carried this personage. Had Zoroaster been no earlier than Darius, Eudoxus would never have advanced him to this degree of antiquity. This writer was at the same distance from Darius, as Plato, of whom he speaks: and it is not to be believed, that he could be so ignorant, as not to distinguish between a century, and six thousand years. Agathias indeed mentions, that some of the Persians had a notion, that he flourished in the time of one Hystaspes; but he confesses, that who the Hystaspes was, and at what time he lived, was <sup>40</sup> uncertain. Aristotle wrote not long after

<sup>36</sup> Zoroastrem hunc sex millibus annorum ante Platonis mortem. Pliny. L. 30. C. 1.

<sup>37</sup> P. 16. and P. 47.

<sup>38</sup> Euseb. Chron. P. 32. Syncellus. P. 167.

<sup>39</sup> Pliny. L. 30. c. 1. p. 524.

<sup>40</sup> *Ουκ ειναι μαθειν ποτερον Δαρειου πατρης, ειτε και αλλος κ λ.* He owns, that he



after Eudoxus, when the history of the Persians was more known to the Grecians, and he allots the same number of years between Zoroaster and Plato, as had been <sup>41</sup> before given. These accounts are for the most part carried too far; but at the same time, they fully ascertain the high antiquity of this person, whose æra is in question. It is plain that these writers in general extend the time of his life to the æra of the world, according to their estimation; and make it prior to Inachus, and Phoroneus, and Ægialeus of Sicyon.

Huetius takes notice of the various accounts in respect to his country. <sup>42</sup> Zoroastrem nunc Persam, nunc Medum ponit Clemens Alexandrinus; Persomedum Suidas; plerique Bactrianum; alii Æthiopem, quos inter ait Arnobius ex Æthiopiâ interiore per igneam Zonam venisse Zoroastrem. In short they have supposed a Zoroaster, wherever there was a Zoroastrian: that is, wherever the religion of the Magi was adopted, or revived. Many were called after him: but who among men was the Prototype can only be found out by diligently collating the histories, which have been transmitted. I mention *among men*; for the title originally belonged to the Sun; but was metaphorically bestowed upon sacred and enlightened personages. Some have thought that the person alluded to was Ham. He has by others been taken for Chus, also for Mizraim, and <sup>43</sup> Nimrod: and by Huetius for Moses. It may be worth while to consider the

he could not find out, when Zoroaster lived. Ὅππῃκα μὲν (ὁ Ζωροαστῆρ) ἠχμασε τὴν ἀρχὴν, καὶ τὸς νόμους ἐθετο, οὐκ ἐνεστὶ σαφὸς διαγινώσκειναι. L. 2. p. 62.

<sup>41</sup> Pliny. L. 30. c. 1.

<sup>42</sup> Huetii Demons. Evan. Prop. 4. p. 88. 89.

<sup>43</sup> See Huetius *ibid.*

primitive character, as given by different writers. He was esteemed the first observer of the heavens; and it is said that the ancient Babylonians received their knowledge in Astronomy from him: which was afterwards revived under Ostanes; and from them it was derived to the <sup>44</sup> Egyptians, and to the Greeks. Zoroaster was looked upon as the head of all those, who are supposed to have followed his <sup>45</sup> institutes: consequently he must have been prior to the Magi, and Magia, the priests, and worship, which were derived from him. Of what antiquity they were may be learned from Aristotle. <sup>46</sup> *Ἀριστοτέλης δ' ἐν πρώτῳ περὶ φιλοσοφίας (τῆς Μαγίας) καὶ πρεσβύτερος εἶναι τῶν Αἰγυπτίων.* *The Magi, according to Aristotle, were prior even to the Egyptians:* and with the antiquity of the Egyptians, we are well acquainted. Plato styles him the son of <sup>47</sup> Oromazes, who was the chief Deity of the Persians: and it is said of him that he laughed upon the day, on which he was <sup>48</sup> born. By this I imagine, that something fortunate was supposed to be portended: some indication, that the child would prove a blessing to the world. In his childhood he is said to have been under the care of <sup>49</sup> Azonaces: which I should imagine was a name of

<sup>44</sup> Ἀστρονομίαν πρώτοι Βαβυλωνιοὶ εὗρον διὰ Ζωροάστρου, μετ' ἂν Ὀστανίης — ἀπ' ἂν Αἰγυπτίῳ καὶ Ἕλλησι εἰσέξατο. Apon. apud Suidam. Ἀστρον.

<sup>45</sup> Primus dicitur magicas artes invenisse. Justin. L. 1. c. 1.

<sup>46</sup> Diog. Laertius Proœm. P. 6.

<sup>47</sup> Τὴν Μαγίαν τὴν Ζωροάστρου τὸ Ὀρομαζῆς. Plato in Alcibiade. L. 1. p. 122. Agathias calls him the son of Oromasdes. L. 2. p. 62.

<sup>48</sup> Pliny. L. 7. c. 16. Risit eodem, quo natus est, die. See Lord's account of the modern Perfes in India. C. 3. It is by them said, that he laughed as soon as he came into the world.

<sup>49</sup> Hermippus apud Plinium. L. 30. c. 1.

the chief Deity Oromazes, his reputed father. He was in process of time greatly enriched with knowledge, and became in high repute for his <sup>50</sup> piety, and justice. He first sacrificed to the Gods, and taught men to do the <sup>51</sup> same. He like wise instructed them in science, for which he was greatly <sup>52</sup> famed: and was the first, who gave them laws. The Babylonians seem to have referred to him every thing, which by the Egyptians was attributed to Thoth and Hermes. He had the title of <sup>53</sup> Zarades, which signifies the Lord of light, and is equivalent to Orus, Oromanes, and Osiris. It was sometimes expressed <sup>54</sup> Zar-Atis, and supposed to belong to a feminine Deity of the Persians. Moses Chorenensis styles him <sup>55</sup> Zarovanus, and speaks of him as the father of the Gods. Plutarch would insinuate, that he was author of the doctrine, embraced afterwards by the Manicheans, concerning two prevailing principles, the one good, and the other evil <sup>56</sup>: the former of these was named Oromazes, the latter Arcimanius. But these notions were of late <sup>57</sup> date, in comparison of the antiquity which is attributed

<sup>50</sup> Dio. Chrysofom. Oratio Borysthenica. 38. Fol. 448. Euseb. Præp. L. 1. p. 42. See also Agathias above.

<sup>51</sup> Οὐκ ἐνταῦθα καὶ χαριστήρια. Plutarch. If. et Osir. P. 369.

<sup>52</sup> Primus dicitur artes magicas invenisse, et mundi principia, siderumque motus diligentissime spectasse. Justin. L. 1. c. 1.

<sup>53</sup> Ζαράδης· διττὴ γὰρ ἐπ' αὐτῷ ἐπωνυμία. Agath. L. 2. p. 62.

<sup>54</sup> Ζαρεντι, Αρτεμις, Περσαι. Hesych.

Zar-Ades signifies the Lord of light: Zar-Atis and Atish, the Lord of fire.

<sup>55</sup> L. 1. c. 5. p. 16. Of the title Zar-Ovanus, I shall treat hereafter.

<sup>56</sup> Plutarch. If. et Osiris. P. 369.

<sup>57</sup> See Agathias. L. 2. p. 62.

to <sup>5</sup>Zoroaster. If we might credit what was delivered in the writings transmitted under his name, which were probably composed by some of the later Magi, they would afford us a much higher notion of his doctrines. Or if the account given by Oftanes were genuine, it would prove, that there had been a true notion of the Deity transmitted from <sup>9</sup>Zoroaster, and kept up by the Magi, when the rest of the gentile world was in darkness. But this was by no means true. It is said of Zoroaster, that he had a renewal of <sup>60</sup> life: for I apply to the original person of the name, what was attributed to the Magus of Pamphylia: and it is related of him, that while he was in the intermediate state of death, he was instructed by the <sup>61</sup> Gods. Some speak of his retiring to a mountain of Armenia, where he had an intercourse with the <sup>62</sup> Deity: and when the mountain burned with fire, he was preserved unhurt. The place to which he retired, according to the Persian writers, was in the region called <sup>63</sup> Adarbain; where in aftertimes was the greatest Puratheion in Asia. This region was in Armenia: and some make him to have been born in the same country, upon one

<sup>58</sup> Plutarch says, that Zoroaster lived five thousand years before the Trojan war. Plutarch above.

<sup>59</sup> Ουτος (ὁ Θεός) ἐστὶν ὁ πρῶτος, ἀφθαρτος, αἰδιος, ἀγεννητος, ἀμερῆς, ἀνομοιστατος, ἡμιχρὸς παντός καλε, ἀδωροδοκῆτος, ἀγαθὸν ἀγαθωτατος, φρονιμῶν φρονιμωτατος. Ἐστὶ δὲ καὶ πατὴρ εὐνομίας, καὶ δικαιοσύνης, αυτοδιδάκτος, φυσικὸς, καὶ τέλειος, καὶ σφόδρ, καὶ ἱεροῦ φυσικῆ μοῦνος ἑυρετής. Euseb. P. E. L. 1. p. 42.

<sup>60</sup> Clemens. L. 5. p. 711.

<sup>61</sup> Ἐν αἰθρῇ γενομένος ἐδὲν παρὰ Θεῶν. Ibid.

<sup>62</sup> Dion. Chrysostom. Oratio Borysthenica. P. 448.

<sup>63</sup> Hyde. P. 312.

of the Gordiaean <sup>64</sup> mountains. Here it was, that he first instituted sacrifices, and gave laws to his followers; which laws are supposed to be contained in the sacred book named Zandavasta. To him has been attributed the invention of Magic; which notion has arisen from a misapplication of terms. The Magi were priests, and they called religion in general Magia. They, and their rites, grew into disrepute; in consequence of which they were by the Greeks called *απατεωνες, φαρμακευται*: jugglers, and conjurers. But the Persians of old, esteemed them very highly. <sup>65</sup> *Μαγον, τον θεοσεβη, και θεολογον, και ιερεα, οι Περσαι ετως λεγουσιν.* *By a Magus, the Persians understand a sacred person, a professor of theology, and a Priest.* *Παρα Περσαις* <sup>66</sup> *Μαγοι οι φιλοσοφοι, και θεοφιλοι.* *Among the Persians, the Magi are persons addicted to philosophy, and to the worship of the Deity.* <sup>67</sup> Dion. Chrysostom, and Porphyry speak to the same purpose. By Zoroaster being the author of Magia, is meant, that he was the first promoter of religious rites, and the instructor of men in their duty to God. The war of Ninus with Zoroaster of Bactria relates probably to some hostilities carried

<sup>64</sup> Abulpheda. Vol. 3. p. 58. See Hyde. P. 312.

<sup>65</sup> Hesych. *Μαγοι.*

<sup>66</sup> Suidas. *Μαγοι.*

<sup>67</sup> Oratio Borysthen. P. 449.

*Μαγοι, οι περι το θειον σοφοι.* Porph. de Abst. L. 4. p. 398.

Apuleius files Magia—Diis immortalibus acceptam, colendi eos ac venerandi pergnaram, piam scilicet et diviniscentem, jam inde a Zoroastre Oromazi, nobili Cælitum antistite. Apol. 1. P. 447. so it should be read. See Apuleii Florida. C. 15. p. 793. l. 3.

*Τους δε Μαγους περι τε θεραπειας θεων διατριβειν κλ.* Cleitarchus apud Lactium. Proem. P. 5.

on between the Ninevites of Assyria, and the Bactrians, who had embraced the Zoroastrian rites. Their priest, or prince, for they were of old the same, was named <sup>68</sup> Oxuartes; but from his office had the title of Zoroaster; which was properly the name of the Sun, whom he adored. This religion began in Chaldea; and it is expressly said of this Bactrian king, that he borrowed the knowledge of it from that country, and added to it largely. <sup>69</sup> Cujus scientiæ sæculis præcis multa ex Chaldæorum arcanis Bactrianus addidit Zoroastres. When the Persians gained the empire in Asia, they renewed these rites, and doctrines. <sup>70</sup> Multa deinde (addidit) Hytaspes Rex prudentissimus, Darii pater. These rites were idolatrous; yet not so totally depraved, and gross, as those of other nations. They were introduced by Chus; at least by the Cuthites: one branch of whom were the Persians, or Persians. The Cuthites of Chaldea were the original Magi, and they gave to Chus the title of Zoroaster Magus, as being the first of the order. Hence the account given by Gregorius Turonensis is in a great degree true. <sup>71</sup> Primo-geniti Cham filii Noë fuit Chus. Hic ad Persas transit, quem Persæ vocitavere Zoroastrem. Chus, we find, was called by this title; and from him the religion stiled Magia passed to the Persians. But titles, as I have shewn, were not always determinately appropriated: nor was Chus the original person, who was called Zoroaster. There was ano-

<sup>68</sup> Diodorus Sic. L. 2. p. 94.

<sup>69</sup> Marcellinus. L. 23. p. 283.

<sup>70</sup> Ibidem. It should be Regis prudentissimi; for Hytaspes was no king.

<sup>71</sup> Rerum Franc. L. 1. He adds, Ab hoc etiam ignem adorare consueti, ipsum divinitus igne consumptum, ut Deum colunt.

ther beyond him, who was the first deified mortal, and the prototype in this worship. To whom I allude, may, I think, be known from the history given above. It will not fail of being rendered very clear in the course of my procedure.

The purport of the term Zoroaster is said by <sup>72</sup> the Author of the *Recognitions*, and by others, to be *the living star*: and they speak of it, as if it were of Grecian etymology, and from the words ζῶον, and ἀστὴρ. It is certainly compounded of Aster, which among many nations signified a star. But, in respect to the former term, as the object of the Persian and Chaldaic worship was the Sun, and most of their titles were derived from thence; we may be pretty certain, that by Zoro-Aster was meant Sol Asterius. Zor, Sor, Sur, Schor, among the Amonians always related to the Sun. Eusebius says, that Osiris was esteemed the same as Dionusius, and the Sun: and that he was called <sup>73</sup> Surlus. The region of Syria was hence denominated Συρία; and is at this day called Souria, from Sur, and Schor, the Sun. The Dea Syria at Hierapolis was properly Dea Solaris. In consequence of the Sun's being called Sor, and Sur, we find that his temple is often mentioned under the name of <sup>74</sup> Beth-

<sup>72</sup> Ἀστῆρον ζῶον. Clemens *Recognit.* L. 4. c. 28. p. 546. Greg. Turonensis *supra*. Some have interpreted the name ἀστροβουτης.

<sup>73</sup> Πρὸς ἀγαθουνοῦσι καὶ Συρίον. Pr. *Evan.* L. 1. p. 27. Some would change it to Σείριον: but they are both of the same purport; and indeed the same term differently expressed. Persæ Συρήν Deum vocant. Lilius Gyrald. *Synt.* 1. p. 5.

<sup>74</sup> Joshua. C. 15. v. 58.

Sur, and <sup>75</sup> Beth-Sura, which Josephus renders <sup>76</sup> Βηθ-Σαρε. It was also called Beth-Sor, and Beth-Soron, as we learn from <sup>77</sup> Eusebius, and <sup>78</sup> Jerome. That Suria was not merely a provincial title is plain from the Suria Dea being worshipped at Erix in <sup>79</sup> Sicily; and from an inscription to her at <sup>80</sup> Rome. She was worshipped under the same title in Britain, as we may infer from an Inscription at Sir Robert Cotton's of Connington in Cambridgeshire.

81 DE Æ SURIÆ  
SUB CALPURNIO  
LEG. AUG. &c.

Syria is called Sour, and Souristan, at this day.

The Grecians therefore were wrong in their etymology; and we may trace the origin of their mistake, when they supposed the meaning of Zoroaster to have been *viuens astrum*. I have mentioned, that both Zon and <sup>82</sup> Zoan signified the Sun: and the term Zor had the same meaning. In consequence of this, when the Grecians were told that Zor-Aster was the same as Zoan-Aster, they by an uniform

<sup>75</sup> 1 Maccab. C. 4. v. 61. called Beth-Zur. 2 Chron. C. 11. v. 7. There was an ancient city Sour, in Syria near Sidon. Judith. C. 2. v. 28. it retains its name at this day.

<sup>76</sup> Βηθσαρε. Antiq. L. 8. c. 10.

The Sun was termed Sehor, by the sons of Ham, rendered Sour, Surlus, Σειριος, by other nations.

Σειριος, ὁ Ἥλιος. Hesych. Σειριος ὀνομα αἰθέρος, ἢ ὁ Ἥλιος. Phavorinus.

<sup>77</sup> Βηθσαρε — ἐστὶ τὴν κοινὴν Βηθσορων. In Onomastico.

<sup>78</sup> Bethsur est hodie Bethsoron. In locis Hebræis.

<sup>79</sup> Lilius Gyraldus Syntag. 13. P. 402.

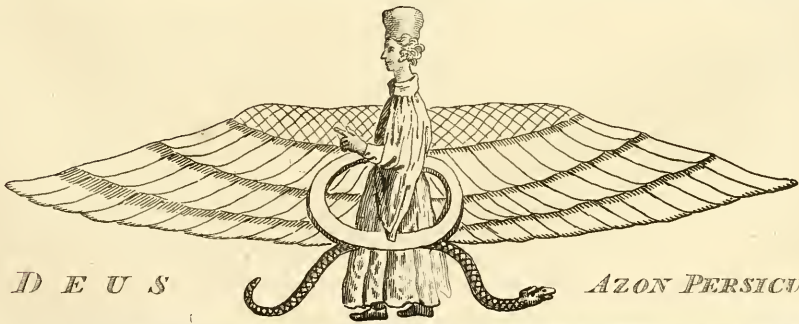
<sup>80</sup> Jovi. O. M. et Deæ Suriæ: Gruter. P. 5. n. 1.

D. M. S Y R I Æ sacrum. Patinus. P. 183.

<sup>81</sup> Apud Brigantas in Northumbriâ. Camden's Britannia. P. 1071.

<sup>82</sup> See Radicals. P. 35. of Zon.





D E U S

A Z O N P E R S I C U S .



mode of mistake expressed the latter ζῶον; and interpreted Zoroaster ασερα ζῶον. But Zoan signified the Sun. The city Zoan in Egypt was Heliopolis; and the land of Zoan the Heliopolitan nome. Both Zoan-Aster, and Zor-Aster, signified Sol Asterius. The God Menes was worshiped under the symbol of a bull; and oftentimes under the symbol of a bull, and a man. Hence we read of Meno-Taur, and of Taur-Men, in Crete, Sicily, and other places. The same person was also stiled simply<sup>83</sup> Taurus, from the emblem under which he was represented. This Taurus was also called Aster, and Asterius, as we learn from<sup>84</sup> Lycophron, and his Scholiast. Ὁ Ἀστῆριος οὗτος ἐστὶν ὁ καὶ Μινωταυρος. *By Asterius is signified the same person as the Minotaur.* This Taur-Aster is exactly analogous to<sup>85</sup> Zor-Aster above. It was the same emblem as the Mneuis, or sacred bull of Egypt; which was described with a star between his horns. Upon some of the<sup>86</sup> entablatures at Naki Rustan, supposed to have been the ancient Persepolis, we find the Sun to be described under the appearance of a bright<sup>87</sup> star: and nothing can better explain the history there represented, than the account given of Zoroaster. He was the reputed son of Oro-mazes, the chief Deity; and his principal instructor was

<sup>83</sup> Chron. Paschale. P. 43. Servius upon Virg. Æneid. L. 6. v. 14.

<sup>84</sup> Lycophron. V. 1301.

<sup>85</sup> Zor and Taur among the Amonians had sometimes the same meaning.

<sup>86</sup> See the engraving of the Mneuis, called by Herodotus the bull of Mycerinus. Herod. L. 2. c. 130. Editio Wesseling. et Gronov.

<sup>87</sup> See the Plates annexed, which are copied from Kæmpfer's Amœnitates Exoticæ. P. 312. Le Bruyn. Plate 158. Hyde. Relig. Vet. Perf. Tab. 6. See also Plate 2. and Plate 4. 5. Vol. 1. of this work. They were all originally taken from the noble ruins at Istachar, and Naki Rustan in Persia.

Azonaces, the same person under a different title. He is spoken of as one greatly beloved by heaven: and it is mentioned of him, that he longed very much to see the Deity, which at his importunity was granted to him. This interview however was not effected by his own corporeal eyes, but by the mediation of an <sup>88</sup> angel. Through this medium the vision was performed: and he obtained a view of the Deity surrounded with light. The angel, through whose intervention this favour was imparted, seems to have been one of those stiled Zoni, and <sup>89</sup> Azoni. All the vestments of the priests, and those, in which they used to apparel their Deities, had sacred names, taken from terms in their worship. Such were Camise; Candys, Camia, Cidaris, Mitra, Zona, and the like. The last was a sacred fillet, or girdle, which they esteemed an emblem of the orbit described by Zon, the Sun. They either represented their Gods, as girded round with a serpent, which was an emblem of the same meaning; or else with this bandage, denominated <sup>90</sup> Zona. They seem to have been secondary Deities, who were called Zoni and <sup>91</sup> Azoni. The term signifies Heliadæ: and they were

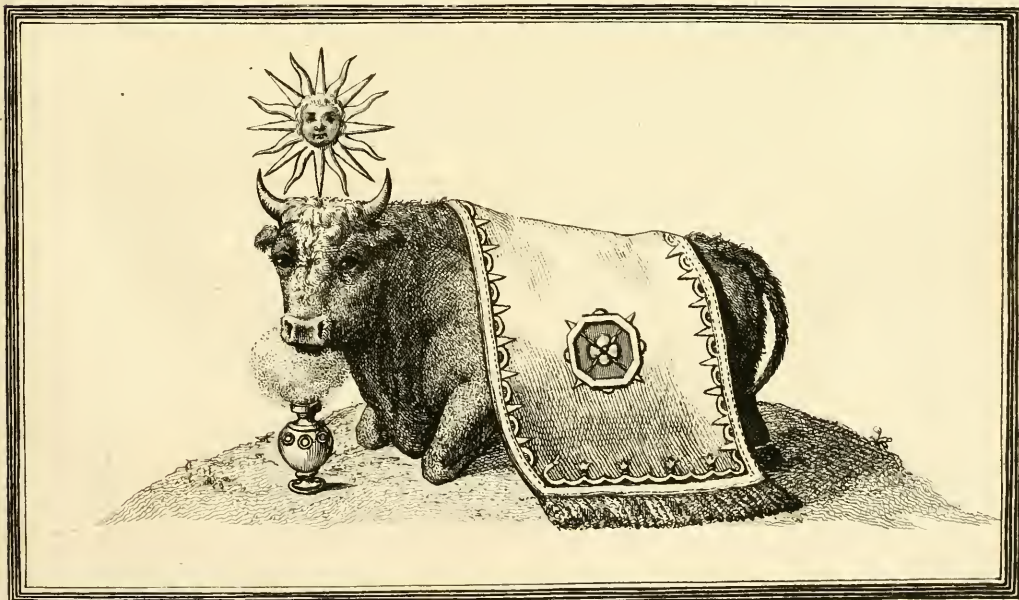
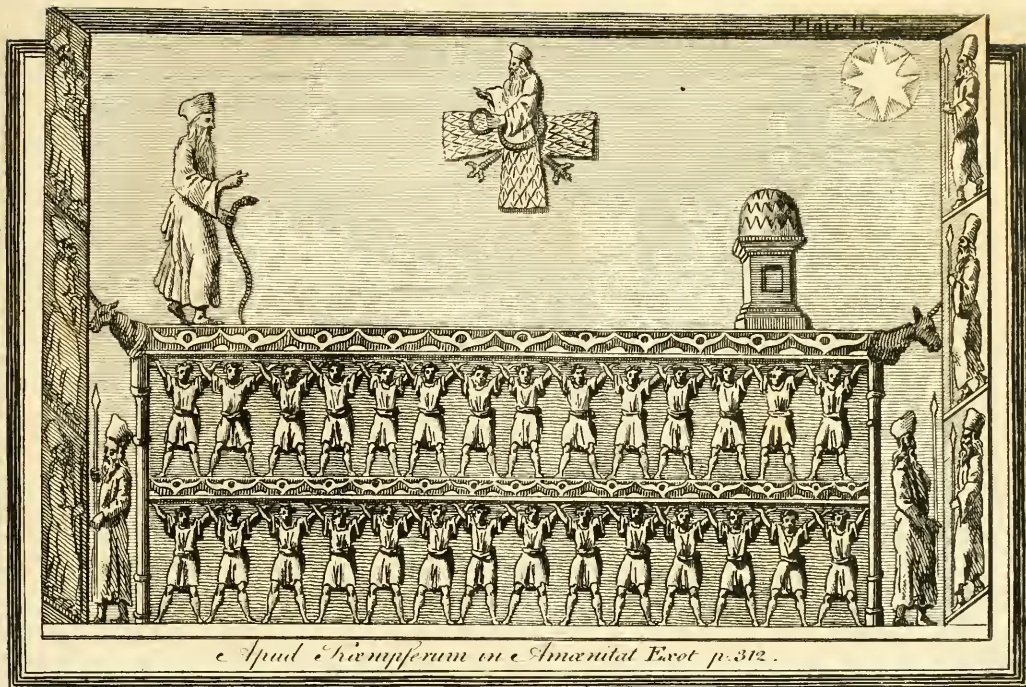
<sup>88</sup> Huetii Prop. 4. P. 92.

Lord in his account of the Persees says, that Zertoost (so he expresses the name) was conveyed by an Angel, and saw the Deity in a vision, who appeared like a bright light, or flame. Account of the Persees. C. 3.

<sup>89</sup> See Stanley's Chaldaic Philos. P. 7. and p. 11. They were by Damascius stiled Ζωνοι, and Αζωνοι: both terms of the same purport, though distinguished by persons, who did not know their purport.

<sup>90</sup> See Plates annexed.

<sup>91</sup> Martianus Capella. L. 1. c. 17. Ex cunctis igitur Cœli regionibus advocatis Diis, cæteri, quos Azonos vocant, ipso commponente Cyllenio, convocantur. Pfellus stiles them Αζωνοι, and Ζωνοι. See Scholia upon the Chaldaic Oracles.





looked upon as æthereal essences, a kind of emanation from the Sun. They were exhibited under different representations; and oftentimes like Cneph of Egypt. The fillet, with which the Azoni were girded, is described as of a fiery nature: and they were supposed to have been wafted through the air. Arnobius speaks of it in this light. <sup>92</sup> Age, nunc, veniat, quæso, per igneam zonam Magus ab interiore orbe Zoroastres. I imagine, that by Azonaces, Αζωνάκης, before mentioned, the reputed teacher of Zoroaster, was meant the chief Deity, the same as Oromanes, and Oromafdes. He seems to have been the supreme of those æthereal spirits described above; and to have been named Azon-Nakis, which signifies the great Lord, <sup>93</sup> Azon. Naki, Nakis, Nachis, Nachus, Negus, all in different parts of the world betoken a king. The temple at Istachar, near which these representations were found, is at this day called the palace of Naki Rustan, whoever that personage may have been.

<sup>92</sup> Arnobius. L. I. p. 31.

<sup>93</sup> The Sun was stiled both Zon, and Azon; Zan and Azan: so Dercetis was called Atargatis; Neith of Egypt Ancith. The same was to be observed in places. Zelis was called Azilis: Saba, Azaba: Stura, Astura: Puglia, Apuglia: Busus, Ebusus: Damafec, Adamafec. Azon was therefore the same as Zon; and Azon Nakis may be interpreted Sol Rex, vel Dominus.

## O R P H E U S.

**T**HE character of Orpheus is in some respects not unlike that of Zoroaster, as will appear in the sequel. He went over many regions of the earth; and in all places, whither he came, was esteemed both as a priest, and a prophet. There seems to be more in his history than at first sight appears: all which will by degrees be unfolded. His skill in harmony is represented as very wonderful: insomuch that he is said to have tamed the wild beasts of the forest, and made the very trees follow him. He likewise could calm the winds, and appease the raging of the sea. These last circumstances are taken notice of by a poet in some fine verses, wherein he laments his death.

<sup>1</sup> Οὐκ ἐτι κοιμασεῖς ἀνεμῶν ἔρομον, ἔχι χαλαζάν,

οὐ νιφετῶν συρμούς, ἔ καταγευσαν ἄλα.

Ὡλεο γὰρ. κλ.

He is mentioned, as having been twice in a state of <sup>2</sup> death; which is represented as a twofold descent to the shades below. There is also an obscure piece of mythology about his wife, and a serpent; also of the Rhoia or Pomegranate: which seems to have been taken from some symbolical representation at a time, when the purport was no longer understood. The Orpheans dealt particularly in symbols, as

<sup>1</sup> Antholog. L. 3. p. 269.

<sup>2</sup> See Huetius. Demonf. Evang. Prop. 4. P. 129:



we learn from Proclus. <sup>3</sup> Ορφικοί δια συμβολων, Πυθαγορείοι δια εικονων, τα θεία μνηνει εφιεμενοι. His character for science was very great; and Euripides takes particular notice of some ancient tablets, containing much salutary knowledge, which were bequeathed to the Thracians by Orpheus: <sup>4</sup> ὡς Ορφειη κατεγραψε γηγυς. Plato stiles his works <sup>5</sup> βιβλων ὄμαδον, a vast lumber of learning, from the quantity, which people pretended had been transmitted from him. He one while resided in Greece; and particularly at Thebes in Bœotia. Here he introduced the rites of Dionusus, and celebrated his Orgies upon mount <sup>6</sup> Cithæron. He is said to have been the first who instituted those rites: and was the author of all mysterious worship. <sup>7</sup> Πρωτος Ορφευς μυσησια Θεων παρεδωκεν. All these were accompanied with science of another nature: for he is reputed to have been skilled in many arts.

From Thebes he travelled towards the seacoast of Chæonia in order to recover his lost Eurydice; who had been killed by a serpent. According to <sup>8</sup> Agatharchides Cnidius it was at Aorthon in Epirus, that he descended for this purpose to the shades below. The same account is given by

<sup>3</sup> In Theolog. Platonis. L. 1. c. 4.

<sup>4</sup> Ουδε τι φαρμακον

Θησσαιεν σπιτσι,

Τας Ορφειη κατεγραψε γηγυς. Alceftis. V. 968.

<sup>5</sup> Plato de Repub. L. 2. p. 364.

<sup>6</sup> Lactant. de F. R. L. 1. p. 105.

<sup>7</sup> Scholia in Alceftin. V. 968.

Concerning Orpheus, see Diodorus. L. 1. p. 86. Aristoph. Ranæ. V. 1064. Euseb. P. E. Lib. 10. p. 469.

<sup>8</sup> L. 22. See Natalis comes. L. 7. p. 401.

<sup>9</sup> Pausanias, who calls the place more truly Aornon. In the Orphic Argonauts it is said to have been performed at Tænarus in <sup>10</sup> Laconia. He likewise resided in Egypt, and travelled over the regions of Libya; and every where instructed people in the rites, and religion, which he professed. In the same manner he went over a great part of the world.

<sup>11</sup> Ως ἰκομένη ἐπὶ γαίαν ἀπειρετόν, ἠδὲ πολλῆας,

Αἰγυπτῶ, Λιβύῃ τε, ἕροτοῖς ἀνα θεσφατα φαιῶν.

Some make Orpheus by birth a Thracian; some an Arcadian; others a Theban. Pausanias mentions it as an opinion among the <sup>12</sup> Egyptians, that both Orpheus, and Amphion, were from their country. There is great uncertainty about his parents. He is generally supposed to have been the son of OEagrus, and Calliope: but Asclepiades made him the son of Apollo, by that <sup>13</sup> Goddess. By some his mother was said to have been Menippe; by others <sup>14</sup> Polymnia. He is also mentioned as the son of <sup>15</sup> Thamyras. Plato differs from them all, and styles both Orpheus, and Musæus, <sup>16</sup> Σελήνης καὶ Μῆσων ἐγγονοί, *the offspring of the Moon, and the Muses*: in which account is contained some curious

<sup>9</sup> L. 9. p. 768.

<sup>10</sup> V. 41.

<sup>11</sup> Ibid. V. 99.

<sup>12</sup> L. 6. p. 505.

<sup>13</sup> Apollon. Rhod. L. 1. v. 23.

<sup>14</sup> Scholia. *ibid.*

<sup>15</sup> Natalis Comes. L. 7. p. 400.

<sup>16</sup> De Repub. L. 2. p. 364 Musæus is likewise by the Scholiast upon Aristophanes styled *ὄϊος Σελήνης*. Ranæ. V. 1065. Schol.

mythology. The principal place of his residence is thought to have been in Pieria near mount Hæmus. He is also said to have resided among the Edonians; and in Sithonia at the foot of mount Pangæus: also upon the seacoast at Zona. In all these places he displayed his superiority in science: for he was not only a Poet, and skilled in harmony, but a great Theologist, and Prophet; also very knowing in medicine, and in the history of the <sup>17</sup> heavens. According to Antipater Sidonius, he was the author of Heroic verse. And some go so far as to ascribe to him the invention of letters; and deduce all knowledge from <sup>18</sup> him.

Many of the things, reported to have been done by Orpheus, are attributed to other persons, such as <sup>19</sup> Eetion, Musæus, Melampus, Linus, Cadmus, and Philammon. Some of these are said to have had the same <sup>20</sup> parents. Authors in their accounts of Orpheus, do not agree about the manner of his <sup>21</sup> death. The common notion is, that he was torn to pieces by the Thracian women. But according to Leonides in Laërtius he was slain by lightning: and there is an <sup>22</sup> epitaph to that purpose. The name of Orpheus is to be found in the lists of the Argonauts: and he is men-

<sup>17</sup> Lucian. Astrologus.

<sup>18</sup> See Lilius Gyraldus de Poetarum Hist. Dialog. 2. P. 73.

Ορφευς, φορμιγτανς αυσαν πατηρ. Pindar. Pyth. Ode. 4. P. 253.

<sup>19</sup> Clementis Cohort. P. 12. Diog. Laert. Proœm. P. 3. Herodotus. L. 2. c. 49. Diodorus. L. 1. p. 87. l. 3. p. 300. Apollodorus. L. 1. p. 7.

<sup>20</sup> Linus was the son of Apollo, and Calliope. See Suidas, Α1955.

<sup>21</sup> There were in like manner different places, where he was supposed to have been buried.

<sup>22</sup> Proœm. P. 5. Antholog. L. 3. p. 270. In like manner Zoroaster was said to have been slain by lightning.

tioned in the two principal poems upon that subject. Yet there were writers, who placed him eleven generations before the war of Trøy, consequently ten generations before that expedition. <sup>23</sup> Γεγονε προ ια γενεων των Τρωικων—βιωσαι δε γενεας θ' οι δε ια φησιν. *He was born eleven ages before the siege of Troy, and he is said to have lived nine ages; and according to some eleven.* This extent of <sup>24</sup> life has been given him in order to bring him down as low as the æra of the Argonauts: though, if we may believe Pherecydes Syrus, he had no share in that expedition.

To remedy the inconsistencies, which arise in the history of Orpheus, writers have supposed many persons of this name. Suidas takes notice of no less than four in <sup>25</sup> Thrace. But all these will not make the history consistent. Vossius therefore with good reason doubts, whether such a person ever existed. Nay, he asserts, <sup>26</sup> Triumviros istos Poeseos, Orpheæ, Musæum, Linum, non fuisse: sed esse nomina ab antiquâ Phœnicum linguâ, quâ usi Cadmus, et aliquamdiu posteri. There is great truth in what Vossius here advances: and in respect to Orpheus, the testimony of Aristotle, quoted by him from Cicero, is very decisive. <sup>27</sup> Orpheum poetam docet Aristoteles nunquam fuisse. Dionysius, as we learn from Suidas, affirmed the same thing. Palæphatus

<sup>23</sup> Suidas, Ορφευς.

<sup>24</sup> Tzetzes makes him live one hundred years before the war of Troy. Hist. 399. Chil. 12.

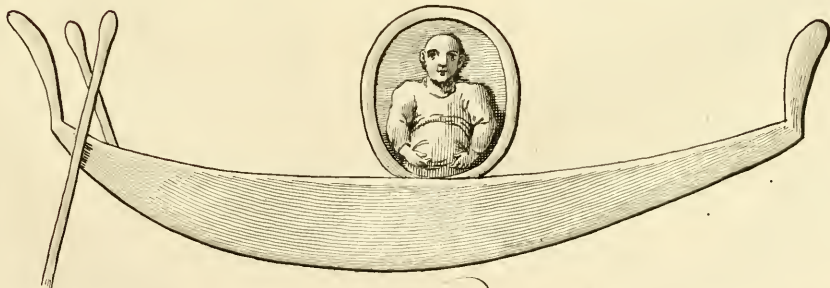
<sup>25</sup> Ορφευς.

<sup>26</sup> Vossius de Arte Poet. C. 13. p. 78.

<sup>27</sup> Cicero de Nat. Deor. L. 1. c. 38. See also Ælian. Var. Hist. L. 8. c. 6. indeed



ΑΡΑΜΙÆ sive ΣΙΒΟΤΙ Urbis  
 Numismata duo ex Sequino, et Fulconerio.



BARIS, sive Navis sacra Aegyptiaca.



indeed admits the man; but sets aside the history. <sup>28</sup> Ψευδης και ὁ περὶ τῆς Ὀρφεως μυθος. *The history too of Orpheus is nothing else but a fable.* From what has been said, I think, it is plain, that under the character of this personage we are to understand a people named <sup>29</sup> Orpheans; who, as Vossius rightly intimates, were the same as the Cadmians. In consequence of this, there will sometimes be found a great similarity between the characters of these two persons.

I have shewn, that Colonies from <sup>30</sup> Egypt settled in the region of Sethon, called afterwards Sethonia, upon the river Palæstinus. They were likewise to be found in the countries of Edonia, Pieria, and Peonia: in one of which they founded a city and temple. The Grecians called this city Orpheus: <sup>31</sup> Ὀρφευς ἐστὶ πόλις ὑπο τῇ Πιερῆϊ. *Orpheus is a city of Thrace below Pieria.* But the place was originally expressed Orphi, by which is meant the oracular temple of Orus. From hence, and from the worship here instituted, the people were stiled Orphites, and Orpheans. They were noted for the Cabiritic mysteries; and for the Dionusiaca, and worship of Damater. They were likewise very famous for the medicinal arts; and for their skill in astronomy and music. But the Grecians have comprehended under the

<sup>28</sup> C. 24. p. 84.

<sup>29</sup> Through the whole of this I am obliged to dissent from a person of great erudition, the late celebrated Professor I. M. Gesner of Gottingen: to whom however I am greatly indebted, and particularly for his curious edition of the Orphic poems published at Leipfick, 1764.

<sup>30</sup> All the Orphic rites were confessedly from Egypt. Diodorus above. See Lucian's Astrologus.

<sup>31</sup> Suidas.

character of one person the history of a people. When they settled in Thrace, they introduced their arts, and their worship, among the barbarous <sup>32</sup> natives; by whom they were revered for their superior knowledge. They likewise bequeathed many memorials of themselves, and of their forefathers, which were probably some emblematical sculptures upon wood, or stone: hence we read of the tablets of Orpheus preserved in Thrace, and particularly upon mount <sup>33</sup> Hæmus. The temple, which they built upon this mountain, seems to have been a college, and to have consisted of a society of priests. They were much addicted to celibacy, as we may judge from their history; and were in great measure recluses after the mode of Egypt, and Canaan. Hence it is said of Orpheus, that he secreted himself from the world, and led the life of a <sup>34</sup> Swan: and it is moreover mentioned of Aristæus, when he made a visit to Dionusus upon mount Hæmus, that he disappeared from the sight of men, and was never after <sup>35</sup> seen. According to the most common accounts concerning the death of Orpheus, it was owing to his principles, and manner of life. He was a solitary, and refused all commerce with woman-kind: Hence the Mænades, and other women of Thrace, rose upon him, and tore him to pieces. It is said, that his head, and lyre were thrown into the Hebrus; down which they were

<sup>32</sup> Maximus Tyrius. C. 37. p. 441.

<sup>33</sup> Scholia upon the Hecuba of Euripides. V. 1267. See also the Alceſtis. V. 968.

<sup>34</sup> Plato de Repub. L. 10. p. 620.

<sup>35</sup> Diodorus. L. 4. p. 282. The history of Aristæus is nearly a parody of the histories of Orpheus, and Cadmus.



wasted to Lemnos. What is here mentioned of Orpheus, undoubtedly relates to the Orpheans, and to their temple upon mount Hæmus. This temple was in process of time ruined: and there is great reason to think, that it was demolished upon account of the cruelties practised by the priests, and probably from a detestation of their unnatural crimes, to which there are frequent allusions. Ovid having given a character of Orpheus, concludes with an accusation to this purpose.

<sup>16</sup> Ille etiam Thracum populis fuit auctor amores

In teneros transferre mares: citraque juventam

Ætatis breve ver, et primos carpere flores.

Those of the community, who survived the disaster, fled down the Hebrus to Lesbos; where they either found, or erected, a temple similar to that, which they had quitted. Here the same worship was instituted; and the place grew into great reputation. They likewise settled at Lemnos. This island lay at no great distance from the former; and was particularly devoted to the Deity of fire. It is said by Hecatæus, that it received the name of Lemnos from the Magna Dea, Cybele. She was stiled by the natives *Λημνος*, and at her shrine they used to sacrifice young persons.

<sup>17</sup> *Απο μεγαλης λεγομενης Θεε' ταυτη δε και παρθενος εθυον.*

They seem to have named the temple at Lesbos *Orphi*, and *Orpheï caput*: and it appears to have been very famous on

<sup>16</sup> Ovid. *Metamorph.* L. 10. v. 81. The like mentioned of the Cadmians. See Æschylus *Ἐπι' ἐπι Οἰβαι.* *Proem.* Ælian. *Var. Hist.* L. 13. c. 5.

<sup>17</sup> Hecatæus apud Steph. Byzant. *Λημνος.* The first inhabitants are said to have been Thracians, stiled *Σιρτιες και Σαταρι:* the chief cities *Myrina*, and *Hephaistia.*

account of its oracle. Philostratus says, that the Ionians, and Æolians, of old universally consulted it: and, what is extraordinary, that it was held in high estimation by the people of <sup>38</sup> Babylonia. He calls the place the head of Orpheus: and mentions, that the oracle proceeded from a cavity in the earth; and that it was consulted by Cyrus, the Persian. That the Babylonians had a great veneration for a temple named Orphi, I make no doubt: but it certainly could not be the temple at Lesbos. During the Babylonish empire, Greece, and its islands, were scarcely known to people of that country. And when the Persians succeeded, it is not credible, that they should apply to an oracle at Lesbos, or to any oracle of Greece. They were too refined in their religious notions to make any such application. It is notorious, that, when Cambyfes, and Ochus, invaded Egypt, and when Xerxes made his inroad into Greece, they burnt and ruined the temples in each nation, out of abomination to the worship. It was another place of this name, an oracle of their own, to which the Babylonians, and Persians, applied. For it cannot be supposed, in the times spoken of, that they had a correspondence with the western world. It was Ur, in Chaldea, the seat of the ancient Magi, which was siled Urphi, and Orphi, on account of its being the seat of an oracle. That there was such a temple is plain from Stephanus Byzantinus, who tells us, <sup>39</sup> Μαντειον εχειν αυτες (Χαλδαιες) πασα βαρβαροις, ως Δελφοι παρ' Ελληνσι. *The Chaldeans had an oracle as famous*

<sup>38</sup> Philostrati Heroica. P. 677. εν κοιλη τη γη χρησμοδαι.

<sup>39</sup> Steph. Byz. Χαλδαιος.

among the people of those parts, as Delphi was among the Grecians. This temple was undoubtedly stiled Urphi. I do not mean, that this was necessarily a proper name; but an appellative, by which oracular places were in general distinguished. The city Edeffa in Mesopotamia seems likewise to have had the name of Urphi, which was given on account of the like rites, and worship. That it was so named, we may fairly presume from its being by the natives called <sup>40</sup> Urpha, at this day. It was the former temple, to which the Babylonians, and Persians had recourse: and it was from the Magi of these parts, that the Orphic rites and mysteries were originally derived. They came from Babylonia to Egypt, and from thence to Greece. We accordingly find this particular in the character of Orpheus, <sup>41</sup> *εἶναι δὲ τὸν Ὀρφεα μαγεύσαι δεινόν*, *that he was great in all the mysteries of the Magi*. We moreover learn from Stephanus Monachus, that Orphon, a term of the same purport as Orpheus, was one of the appellations, by which the Magi were called. <sup>42</sup> Orphon, quod Arabibus Magum sonat. In short, under the character of Orpheus, we have the history both of the Deity, and of his votaries. The head of Orpheus was said to have been carried to Lemnos, just as the head of Osiris used to be wafted to Byblus. He is described as going to the shades below, and afterwards returning to upper air. This is similar to the history of Osiris, who was supposed to have been in a state of death, and af-

<sup>40</sup> Pocock's Travels. Vol. 2. p. 159.

<sup>41</sup> Pausan. L. 6. p. 505.

<sup>42</sup> See Huetii Demonst. Evang. Pr. 4. P. 129.

ter a time to have come to life. There was moreover something mysterious in the death of Orpheus; for it seems to have been celebrated with the same frantic acts of grief, as people practised in their lamentations for Thamuz and Osiris, and at the rites of Baal. The Bistonian women, who were the same as the Thyades, and Mænades, used to gash their arms with knives, and besmear themselves with <sup>43</sup> blood, and cover their heads with ashes. By this display of sorrow we are to understand a religious rite; for Orpheus was a title, under which the Deity of the place was worshiped. He was the same as Orus of Egypt, whom the Greeks esteemed both as Apollo, and Hephaistus. That he was a deity is plain from his temple and oracle above mentioned: which, we find, were of great repute, and resorted to by various people from the opposite coast.

As there was an Orpheus in Thrace, so there appears to have been an Orpha in <sup>44</sup> Laconia, of whose history we have but few remains. They represent her as a Nymph, the daughter of Dion, and greatly beloved by Dionusius. She was said at the close of her life, to have been changed to a tree. The fable probably relates to the Dionusiaca, and other Orphic rites, which had been in early times introduced into the part of the world abovementioned, where they were celebrated at a place called Orpha. But the rites grew into disuse, and the history of the place became obsolete: hence Orpha has been converted to a nymph, fa-

<sup>43</sup> Στικτους δ' ἠμάξαντο ἐξαχθίνας, ἀμφὶ μελαίνῃ

Δευομένει σποδῆν θρηκτικὸν πλοκάμισι. Antholog. L. 3. p. 270.

<sup>44</sup> Servius in Virgil. Eclog. 8. See Salmacius upon Solinus. P. 425.

voured of the God there worshiped; and was afterwards supposed to have been changed to one of the trees, which grew within its precincts.

Many undertook to write the history of Orpheus; the principal of whom were Zopurus of Heraclea, Prodicus Chius, Epigenes, and Herodorus. They seem all to have run into that general mistake of forming a new personage from a title, and making the Deity a native, where he was inshrined. The writings, which were transmitted under the name of Orpheus, were innumerable: and are justly ridiculed by Lucian, both for their quantity, and matter. There were however some curious hymns, which used to be of old sung in Pieria, and Samothracia; and which Onomacritus copied. They contain indeed little more than a list of titles, by which the Deity in different places was addressed. But these titles are of great antiquity: and though the hymns are transmitted in a modern garb, the person, through whom we receive them, being as late as <sup>45</sup> Pisistratus, yet they deserve our notice. They must necessarily be of consequence, as they refer to the worship of the first ages, and afford us a great insight into the Theology of the ancients. Those specimens also, which have been preserved by Proclus, in his dissertations upon Plato, afford matter of great curiosity. They are all imitations, rather than translations of the ancient Orphic poetry, accompanied with a short comment. This poetry was in the original Amonian language, which

<sup>45</sup> Περὶ τῆν πεντηκότην Ὀλυμπιῶν. Tatianus. Assyr. P. 275. These were the Orphic hymns, which were sung by the Lycomedæ at Athens.

grew obsolete among the Helladians, and was no longer intelligible: but was for a long time preserved in <sup>41</sup> Samothracia, and used in their sacred rites.

<sup>41</sup> Diodorus Sic. L. 5. p. 322.

## C A D M U S.

**A**LTHOUGH I have said so much about Dionusius, Sesostris, and other great travellers, I cannot quit the subject till I have taken notice of Cadmus: for his expeditions, though not so extensive as some, which I have been mentioning, are yet esteemed of great consequence in the histories of ancient nations. The time of his arrival in Greece is looked up to as a fixed æra: and many circumstances in chronology are thereby determined. He is commonly reputed to have been a Phenician by birth; the son of Agenor, who was the king of that country. He was sent by his father's order in quest of his sister Europa; and after wandering about a long time to little purpose, he at last settled in Greece. In this country were many traditions concerning him; especially in Attica, and Bœotia. The particular spot, where he is supposed to have taken up his residence, was in the latter province at Tanagra upon the river Ismenus. He afterwards built Thebes: and wherever he came, he introduced the religion of his country. This consisted in the worship of <sup>1</sup> Dionusius; and in the rites, which by the later

<sup>1</sup> Αἰγυπτίῳ Διονύσῳ

Μυθῶδες ἐπισημίας τελετὰς εἰδῆξετο τέχνης. Nonnus. Dionus. L. 4. p. 128.

There will be found in some circumstances a great resemblance between Cadmus and Orpheus.

Greeks were termed the *Dionusiaca*. They seem to have been much the same as the *Cabyritic* mysteries, which he is said to have established in *Samothracia*. He fought with a mighty dragon; whose teeth he afterwards sowed, and produced an army of men. To him Greece is supposed to have been indebted for the first introduction of <sup>2</sup> letters; which are said to have been the letters of his country *Phenicia*, and in number sixteen. He married *Harmonia*, the daughter of *Mars* and *Venus*: and his nuptials were graced with the presence of all the Gods, and Goddesses; each of whom conferred some gift upon the bride. He had several children; among whom was a daughter *Semele*, esteemed the mother of *Bacchus*. After having experienced great vicissitudes in life, he is said to have retired with his wife *Harmonia* to the coast of *Illyria*, where they were both changed to serpents. He was succeeded at *Thebes* by his son *Polydorus*, the father of *Labdacus*, the father of *Laius*. This last was the husband of *Jocasta*, by whom he had *OEdipus*.

*Bochart* with wonderful ingenuity, and equal learning, tries to solve the *ænigmas*, under which this history is represented. He supposes *Cadmus* to have been a fugitive *Canaanite*, who fled from the face of *Joshua*: and that he was called *Cadmus* from being a *Cadmonite*, which is a fa-

<sup>2</sup> Οἱ δὲ Φοινίκες ἔνται οἱ συν Καδμῷ ἀπικομένοι—εἰσηγαγόν διδασκαλία εἰς τὰς Ἑλλήνας, καὶ δὴ καὶ ἡραμματα, ἐκ ἑντὰ πρὶν Ἑλλήτων. *Herod. L. 5. c. 58.*

*Literas*— in *Greciam* intulisse e *Phœnicie* *Cadmus*, *sedecim* numero. *Pliny. L. 7. c. 56.*

mily mentioned by Moses. In like manner he imagines, that Harmonia had her name from mount Hermon, which was probably in the district of the Cadmonites. The story of the dragon he deduces from the Hevæi, or Hivites; the same people as the Cadmonites. He proceeds afterwards with great address to explain the rest of the fable, concerning the teeth of the dragon, which were sown; and the armed men, which from thence arose: and what he says is in many particulars attended with a great shew of probability. Yet after all his ingenious conjectures, I am obliged to dissent from him in some points; and particularly in one, which is of the greatest moment. I cannot be induced to think, that Cadmus was, as Bochart represents him, a Phenician. Indeed I am persuaded, that no such person existed. If Cadmus brought letters from Phenicia, how came he to bring but sixteen; when the people, from whom he imported them, had undoubtedly more, as we may infer from their neighbours? And if they were the current letters of Greece, as Herodotus intimates; how came it to pass, that the tablet of Alcmena, the wife of Amphitryon, the third in descent from Cadmus, could not be understood, as we are assured by<sup>3</sup> Plutarch? He says, that in the reign of Agesilaus of Sparta, a written tablet was found in the tomb of Alcmena, to whom it was inscribed: that the characters were obsolete, and unintelligible; on which account they sent it to Conuphis of Memphis in Egypt to be deciphered. If these characters were Phenician, why were they sent to a priest of a

<sup>3</sup> Plutarch. De genio Socratis. Vol. 1. P. 578.

different



different country for interpretation? and why is their date, and antiquity defined by the reign of a king in Egypt? <sup>4</sup> Τῆς τούτης εἶναι τῆς ἐπὶ Πρωτῆ βασιλευοντι γραμματικῆς. *The form of the letters was the same, as was in use, when Proteus reigned in that country.* Herodotus indeed, to prove that the Cadmians brought letters into Greece, assures us, that he saw specimens of their writing at Thebes in the temple of Apollo <sup>5</sup> Ismenius: that there was a tripod as ancient as the reign of Laius, the son of Labdacus; with an inscription, which imported, that it had been there dedicated by Amphitryon upon his victory over the Teleboæ: I make no doubt, but that Herodotus saw tripods with ancient inscriptions: and there might be one with the name of Amphitryon: but how could he be sure that it was the writing of that person, and of those times? We know what a pleasure there is in enhancing the antiquity of things; and how often inscriptions are forged for that purpose. Is it credible, that the characters of Amphitryon should be so easy to be apprehended, when those of his wife Alcmena could not be understood? and which of the two are we in this case to believe, Herodotus, or Plutarch? I do not mean that I give any credence to the story of Alcmena, and her tablet: nor do I believe, that there was a tripod with characters as ancient as Amphitryon. I only argue from the principles of the Greeks, to prove their inconsistency. The

<sup>4</sup> Plutarch above.

<sup>5</sup> Ὅ μιν δὴ εἰς τῶν τριποδῶν ἐπιγράμμα εἶχε, Ἀμφιτρύων μ' ἀνέθηκεν ἐν ἀπο Τηλέβοων.

Ταῦτα ἠλίκην αὐ εἶη κατὰ Λαῖον τὸν Λαβδάκην. Herod. L. 5. c. 59.

Pheneatæ in Arcadia shewed to Pausanias an inscription upon the basis of a brazen statue, which was dedicated to <sup>6</sup> Poseidon Hippius. It was said to have been written by Ulysses; and contained a treaty made between him and some shepherds. But Pausanias acknowledges, that it was an imposition: for neither statues of brass, nor statues of any sort, were in use at the time alluded to.

It is said of Cadmus, that he introduced the rites of <sup>7</sup> Bacchus into Greece. But how is this possible, if Bacchus was his descendant, the son of his daughter Semele? To remedy this, the latter mythologists suppose, that there was a prior Bacchus, who was worshiped by Cadmus. This is their usual recourse, when they are hard pressed with inconsistencies. They then create other personages, to help them out of their difficulties. They form with great facility a new Semiramis, or Ninus; another Belus, Perseus, Minos, Hermes, Phoroneus, Apis, though to little purpose: for the mistake being fundamental, the inconveniencies cannot be remedied by such substitutes. We are told, that Cadmus was a Phœnician: but Diodorus Siculus speaks of him as assuredly of Egypt; and mentions moreover, that he was a native of the Thebais: <sup>8</sup> *Καδμὸν ἐκ Θηβῶν οὐτὰ τῶν Αἰγυπτίων.* Pherecydes Syrus also, from whom most of the mythology

<sup>6</sup> Pausanias. L. 8. p. 628.

<sup>7</sup> He is said to have introduced *Διονυσιακῆν, τελετηρικῆν, φαλλοφορικῆν.*

<sup>8</sup> Diodorus Sicul. L. 1. p. 20.

of Greece was borrowed, makes Cadmus an <sup>9</sup> Egyptian, the son of Agenor, and Argiope, who was the daughter of Nilus. By others he is said to have been the son of Antiope, the daughter of Belus: consequently he must originally have been of Babylonish extraction. His father Agenor, from whom he is supposed to have been instructed in the sciences, is represented by Nonnus as residing at Thebes.

<sup>10</sup> Πατρια θεσπεσιης δεδαημενος οργια τεχνης,  
Αιγυπτιης σοφιης μετανασιος, ημος Αγηνωρ  
Μεμφιδος ενναετης εκατομυλον ωκεε Θηδην.

We learn the same from the Scholiast upon Lycophron, who styles the king Ogugus. <sup>11</sup> Και ο Ωγγυγος Θηδων Αιγυπτιων ην Βασιλευς, οθεν ο Καδμος υπαρχων, ελθων εν Ελλαδι τας Επταφυλας εκτισε. *Moreover Ogugus was king of Thebes in Egypt: of which country was Cadmus, who came into Greece, and built the city stiled Heptapulae.* It was from the same part of the world, that the mysteries were imported, in which Cadmus is represented as so knowing: and here it was, that he was taught hieroglyphics, and the other characters, which are attributed to him. For he is said to have been expert <sup>12</sup> Χειροιο οπισθοποροιο χαραγματα λοξα χαρασσω. These arts he carried

<sup>9</sup> Cadmum Pherecydes. L. iv. Historiarum ex Agenore et Argiope, Nili fluvii filia natum esse tradidit. Natalis Comes. L. 8. c. 23. p. 481. There are various genealogies of this personage. Λιβυος της Εταφης και Ποσειδωνος, Αγηνωρ και Βηλος. Αγηνωρος και Αντιοπης της Βηλη Καδμος. Scholia Euripid. Phoeniss. V. 5.

Φερεκυδης δε εν δ' ετω φησιν. Αγηνωρ δε ο Ποσειδωνος γαμει Δαμνω την Βηλος: των δε γινονται Φωιξ και Ισαια, ην ισχει Αιγυπτος, και Μελια, ην ισχει Δαριας: επειτα επισχει Αγηνωρ Αργισπην την Νειλην τε ποταμω: τε δε γινεται Καδμος. Apollon. Scholia. L. 3. v. 1185.

<sup>10</sup> Dionysiac. L. 4. p. 126.

<sup>11</sup> V. 1206. The Poet calls the Thebans of Bœotia, Ωγγυγσ παρτος λεως.

<sup>12</sup> Nonnus. L. 4. p. 126.

first to the coast of Sidon, and Syria; and from thence he is supposed to have brought them to Greece: for before he came to Hellas, he is said to have reigned in conjunction with Phœnix, both at Sidon and Tyre. <sup>13</sup> Φοινίξ και Καδμος, απο Θηβων των Αιγυπτιων εξελθοντες εις την Συριαν Τυρα και Σιδωνος εβασιλευσαν. *Phœnix and Cadmus came from Thebes in Egypt, and reigned at Tyre and Sidon.*

Thus I have taken pains to shew, that Cadmus was not, as has been generally thought, a Phenician. My next endeavour will be to prove that no such person existed. If we consider the whole history of this celebrated hero, we shall find, that it was impossible for one person to have effected what he is supposed to have performed. His expeditions were various and wonderful; and such as in those early times would not have been attempted, nor could ever have been completed. The Helladians say little more, than that he built Thebes, and brought letters into Greece: that he slew a dragon, from the teeth of which being sowed in the ground there arose an army of earthborn men. The writers of other countries afford us a more extensive account: among the principal of which are to be esteemed Herodotus, Diodorus, Strabo, and Pausanias. Some of them had their <sup>14</sup> doubts about the reality of this adventurer: and from the history, which they have transmitted, we may safely infer, that no such person existed, as has been described under the character of Cadmus.

He is said to have sailed first to <sup>15</sup> Phenicia and Cyprus;

<sup>13</sup> Euseb. Chron. P. 27. and Syncellus. P. 152.

<sup>14</sup> See Pausan. L. 9. p. 734.

<sup>15</sup> Φοινίξ και Καδμος, απο Θηβων των Αιγυπτιων εξελθοντες εις την Συριαν κατλ. Euseb. Chron. P. 27.

and afterwards to <sup>16</sup> Rhodes. Here he instructed the people in the religion which he professed; and founded a temple at Lindus, where he appointed an order of priests. He did the same <sup>17</sup> at Thera, and afterwards was at <sup>18</sup> Thafus: and proceeding in his travels partook of the Cabiritic mysteries in <sup>19</sup> Samothracia. He visited <sup>20</sup> Ionia, and all the coast upwards to the Hellespont and Propontis. He was at Lesbos, which he named <sup>21</sup> Iffa; where some of his posterity were to be found long after. He was also at Anaphe, one of the Sporades; which island was denominated Membliaros from one of his <sup>22</sup> followers. Mention is made of his being upon the <sup>23</sup> Hellespont, and in Thrace. Here he resided, and found out a mine of <sup>24</sup> gold, having before found one of copper in <sup>25</sup> Cyprus. Hence he is said to have procured great wealth. <sup>26</sup> Ὀδὲ Καδμῦς πλεῖστος περὶ Θρακίην, καὶ τὸ Παγγαίον ὄρος. We hear of him afterwards in <sup>27</sup> Eubœa; where there

<sup>16</sup> Diodorus Sic. L. 5. p. 329.

<sup>17</sup> Καδμῶς—προσεσέχε τὴν Θηραν. Herod. L. 4. c. 147.

<sup>18</sup> Conon apud Photium. P. 443. and Scholia Dionysii. V. 517. Εἶχε δὲ ἱερόν Ἡρακλεῖος ἢ Θάσος, ὑπὸ τῶν αὐτῶν Φοινικῶν ἰδρυθέν, οἱ πλεῖσταντες κατὰ ζήτησιν τῆς Εὐρώπης τὴν Θάσον ἐκτίσαν.

<sup>19</sup> Diodorus Sic. L. 5. p. 323.

<sup>20</sup> Nonnus. L. 3. p. 86. Priene in Ionia called Cadmia. Strabo. L. 14. p. 943.

<sup>21</sup> Lycophron. V. 219.

<sup>22</sup> Steph. Byzant.

<sup>23</sup> Nonnus. P. 86.

<sup>24</sup> Auri metalla et conflaturam Cadmus Phœnix (invenit) ad Pangæum montem. Plin. L. 7. c. 56. Καδμῶς, καὶ Τηλεφάσσα ἐν Θρακίᾳ κατακίησαν. Apollodorus. L. 3. p. 130.

<sup>25</sup> Plin. L. 34. c. 10. Hygin. F. 274.

<sup>26</sup> Strabo. L. 14. p. 998.

<sup>27</sup> Strabo. L. 10. p. 685.

are to be found innumerable traces of him, and his followers. He was likewise at <sup>28</sup> Sparta, as we may infer from the Heroium erected to him by Eurotas, and his brethren, the sons of Huræus. He must have resided a great while in <sup>29</sup> Attica; for there were many edifices about Athens attributed to him. He settled at Tanagra in Bœotia; where he lost all his companions, who were slain by a dragon. He afterwards built Thebes. Here he was king; and is said to have reigned sixty-two <sup>30</sup> years. But as if his wanderings were never to be terminated, he leaves his newly founded city, and goes to Illyria. Here we find him again in regal state. <sup>31</sup> Βασιλευει Καδμός των Ιλλυριων. He reigns over the country which receives its name from his son. <sup>32</sup> Ιλλυρια—απο Ιλλυριε τε Καδμωνος παιδος. Now whoever is truly acquainted with antiquity, must know, that in the times here spoken of little correspondence was maintained between nation and nation. Depredations were very frequent; and every little maritime power was in a state of <sup>33</sup> piracy: so that navigation was attended with great peril. It is not therefore to be believed, that a person should so often rove upon the seas amid such variety of nations, and reside among them at his pleasure: much less that he should build temples, found cities, and introduce his religion, wherever he listed; and this too in such transient visits. Besides,

<sup>28</sup> Pausanias. L. 3. p. 245.

<sup>29</sup> Herodotus. L. 5. c. 61.

<sup>30</sup> Cedrenus. P. 23.

<sup>31</sup> Apollodorus. L. 3. p. 143. Pausan. L. 9. p. 719.

<sup>32</sup> Stephanus Byzantin.

<sup>33</sup> Thucydid. L. 1. c. 5, 6.

according to the Egyptian accounts, the chief of his adventures were in Libya. He married Harmonia at the lake<sup>34</sup> Tritonis; and is said to have founded in that part of the world no less than an hundred cities:

<sup>35</sup> Λιβυσιδι Καδμος αρεξα

Δωμησας πολων εκατονταδα.

Some of these cities seem to have been situated far west in the remoter parts of Africa.

<sup>36</sup> Και Λιβυες στρατωντο παρ' Εσπεριον κλιμα γαιης,

Αγχινηφε ναιοντες Αλημονος ασεα Καδμου.

Carthage itself was of old called<sup>37</sup> Cadmeia: so that he may be ranked among the founders of that city. Καρχηδων, Μητροπολις Λιβυης—εκαλειτο δε Καινη πολις, και Καδμεια. He is mentioned by Moses Chorenensis to have settled in<sup>38</sup> Armenia, where there was a regio Cadmeia not far from Colchis. He reigned here; and is said to have been of the giant race, and to have come from<sup>39</sup> Babylonia. And as the city Carthage in Libya was called Cadmeia, so in this region

<sup>34</sup> Παρα Τριτωνιδι λιμνη

Αρμονια παρελκετο βοιωτιδι Καδμος αλητης. Nonnus. L. 13. p. 372.

Diodorus says that he married her in Samothracia. L. 5. p. 323.

<sup>35</sup> Nonnus. L. 13. p. 372.

<sup>36</sup> Nonnus. L. 13. p. 370.

<sup>37</sup> Stephanus Byzant. The Carthaginians are by Silius Italicus stiled Cadmeians.

Sacri cum perfida pacti

Gens Cadmea super regno certamina movit. L. 1. v. 5.

<sup>38</sup> L. 1. c. 9, 10. p. 26. L. 2. c. 4. p. 87.

<sup>39</sup> Moses Choren. L. 1. c. 9. p. 26. There was a city Cadmea in Cilicia. Καδμεια εκτισθη και Σιδη εν Κιλικια. Eusebii Chron. P. 30. l. 23.

Cadmeia there was a city Carthage: <sup>40</sup> Καρχηδων πολις Αρμενίας.

Such are the expeditions of Cadmus. But is it credible that any person could have penetrated into the various regions, whither he is supposed to have gone? to have founded colonies in Phenicia, Cyprus, Rhodes, Thera, Thafus, Anaphe, Samothracia? to have twice visited the Hellespont? to have worked the mines in the Pangean mountains, and in other places? to have made settlements in Eubœa, Attica, Bœotia, and Illyria? and, above all, to have had such territories in Afric? He is represented as heir to the kingdom of Egypt: this he quitted, and obtained a kingdom in Phenicia. He leaves this too; and after much wandering arrives in Greece; where he founds several cities and reigns sixty-two years. After this, hard to conceive! he is made king in Illyria. He must also have reigned in Afric: and his dominions seem to have been considerable, as he founded an hundred cities. He is represented as a king in Armenia; and had there too no small territory. Sure kingdoms in those times must have been very cheap, if they were so easily attainable. But the whole is certainly a mistake; at least in respect to <sup>41</sup> Cadmus. No person could possibly have effected what

<sup>40</sup> Stephanus Byzant. Some think that this is a mistake for Καλχηδων, Chalcedon. But Chalcedon was not in Armenia, nor in its vicinity.

<sup>41</sup> Cadmus was coeval with Dardanus. He was in Samothrace before the foundation of Troy. Diodorus Sicul. L. 5. p. 323. Yet he is said to be contemporary with the Argonauts: Clemens Alexandrinus Strom. L. 1. p. 382. and posterior to Tirefias, who was in the time of Epigonoï. Yet Tirefias is said to have prophesied of Cadmus, and his offspring.



what is attributed to him. They were not the achievements of one person, nor of one age. And place Cadmus at any given æra, and arrange his history, as may appear most plausible; yet there will arise numberless inconsistencies from the connexions he must have in respect to time, place, and people; such as no art nor disposition can remedy.

It may be asked, if there were no such man as Cadmus, what did the ancients allude to under this character? and what is the true purport of these histories? The travels of Cadmus, like the expeditions of Perseus, Sesostris, and Osiris, relate to colonies, which at different times went abroad, and were distinguished by this title. But what was the work of many, and performed at various seasons, has been attributed to one person. Cadmus was one of the names of Osiris, the chief Deity of Egypt. Both Europa, and Harmonia are of the like nature. They were titles of the Deity; but assumed by colonies, who went out, and settled under these denominations. The native Egyptians seldom left their country, but by force. This necessity however did occur: for Egypt at times underwent great <sup>42</sup> revolutions. It was likewise in some parts inhabited by people of a diffe-

πολλα δε Καδμου

Χρησεις, και μεγαλοις υπερτα Λαβδακιδαις.

Callimachi Lavacra Palladis. V. 125.

The son of Cadmus is supposed to have lived at the time of the Trojan war: Lycophron. V. 217. and Scholia. His daughter Semele is said to have been sixteen hundred years before Herodotus, by that writer's own account. L. 2. c. 145. She was at this rate prior to the foundation of Argos; and many centuries before her father; near a thousand years before her brother.

<sup>42</sup> See Excerpta ex Diodori. L. xl. apud Photium. P. 1152. concerning the different nations in Egypt, and of their migrations from that country.

rent

rent cast; particularly by the sons of Chus. These were obliged to retire: in consequence of which they spread themselves over various parts of the earth. All, who embarked under the same name, or title, were in after times supposed to have been under the same leader: and to him was attributed the honour of every thing performed. And as colonies of the same denomination went to parts of the world widely distant; their ideal chieftain, whether Cadmus, or Bacchus, or Hercules, was supposed to have traversed the same ground: and the achievements of different ages were conferred upon a fancied hero of a day. This has been the cause of great inconsistency throughout the mythology of the ancients. To this they added largely, by being so lavish of titles, out of reverence to their gods. Wherever they came they built temples to them, and cities, under various denominations; all which were taken from some supposed attribute. These titles and attributes, though they belonged originally to one God, the Sun; yet being <sup>43</sup> manifold, and misapplied, gave rise to a multitude of Deities, whose æra never could be settled, nor their history rendered consistent. Cadmus was one of these. He was the same as Hermes of Egypt, called also Thoth, Athoth, and Canathoth: and was

<sup>43</sup> Diana says to her father Jupiter,

*Δος μοι παρθενὴν αἰώνιον, Ἀππα, φυλαξαί,  
καὶ πολυωνυμίην.* Callim. H. in Dianam. v. 6.

*Πάντας ἐπ' ἀνθρώπους ἐπεὶ πολυωνυμὸς ἐστίν.* Homer. H. in Apoll. V. 82.

*Πολλὴ μὲν αἰθρώποισι κ' ἐκ ἀνονυμὸς*

*Θεὰ κεκλημαὶ Κυπρίης.* Eurip. Hippolytus. V. 1.

The Egyptian Deities had many titles.

ISIDI. MYRIONYMÆ. Gruter. lxxxiii. n. 11.

supposed

supposed to have been the inventor of letters. He was sometimes stiled Cadmilus, another name for Hermes; under which he was worshiped in Samothracia, and Hetruria. Lycophron speaking of the prophet Prulis in Lesbos tells us, that he was the son of Cadmus, and of the race of Atlas. And he was the person, who was supposed to give information to the Greeks, when they were upon their expedition towards Troy.

<sup>44</sup> Ὡς μη σε Καδμος ωφελ' εν περιόρρωτω

Ισση φυτευσαι δυσμενων ποδηγετην.

They are the words of Cassandra: upon which the Scholiast observes; Πριυλις, υιος τε Καδμιυις, και Καδμυς, ητοι Ἐξμυς; *Prulis of Lesbos was the son of Cadmilus, or Cadmus, the same as Hermes.* And afterwards he mentions, <sup>45</sup>ὁ Καδμυς, ητοι Ἐξμυς, *Cadmus, who is the same as Hermes.* In another place he takes notice, that the name of Hermes among the Hetrurians was <sup>46</sup>Cadmilus: and it has been shewn, that Cadmilus, and Cadmus, are the same. To close the whole, we have this farther evidence from Phavorinus, that Cadmus was certainly an epithet or title of Hermes.

<sup>47</sup> Καδμυς, ου κυριον μονον, αλλα και Ἐξμυς επιθετον.

Harmonia, the wife of Cadmus, who has been esteemed a mere woman, seems to have been an emblem of nature, and the fostering nurse of all things. She is from hence stiled

<sup>44</sup> Lycophron. V. 219.

<sup>45</sup> Scholia. ibid.

<sup>46</sup> Lycophron. Schol. V. 162.

<sup>47</sup> Vetus Auctor apud Phavorinum.

<sup>48</sup> παντροφος Ἀρμονια. And when Venus is represented in the allegory as making her a visit, she is said to go <sup>49</sup> εἰς δομον Ἀρμονιας παμμητοξος, *to the house of the all-productive parent*. In some of the Orphic verses she is represented not only as a Deity, but as the light of the world.

<sup>50</sup> Ἀρμονιη, κοσμοιο φασφοξε, και σοφε Δαιμον.

Harmonia was supposed to have been a personage, from whom all knowledge was derived. On this account the books of science were stiled <sup>51</sup> κρυβιας Ἀρμονιας, the books of Harmonia, as well as the books of Hermes. These were four in number, of which Nonnus gives a curious account, and says, that they contained matter of wonderful antiquity.

<sup>52</sup> Εἰν ἐνι θεσφατα παντα, ταπερ πεπερωμενα κοσμου  
Πρωτογονοιο Φανητος επιγραφε μαντικολος χειρ.

The first of them is said to have been coeval with the world.

<sup>53</sup> Πρωτην κρυβιν οπωπεν ατερμονος ηλικά κοσμου,  
Εἰν ἐνι παντα φερεσαν, ὄσα σκηπητρχος Οφίων  
Ηνυσεν.

From hence we find, that Hermon, or Harmonia, was a

<sup>48</sup> Nonnus. L. 41. p. 1070. Harmonia, by the Scholiast upon Apollonius, is stiled Νυμφη Ναις. L. 2. v. 992. The marriage of Cadmus and Harmonia is said to be only a parody of the marriage of Peleus and Thetis. Diodorus. L. 5. p. 323.

<sup>49</sup> Nonnus. L. 41. p. 1068.

<sup>50</sup> Oraculum Apollinis Sminthei apud Lactantium. D. I. L. 1. c. 8. p. 32. She is stiled the mother of the Amazons. Steph. Byzant. Ἀκμονια.

<sup>51</sup> Nonnus. L. 12. p. 328.

<sup>52</sup> Ibid.

<sup>53</sup> Ibid.

Deity,

Deity, to whom the first writing is ascribed. The same is said of Hermes. <sup>54</sup> Ἑρμῆς λεγεται Θεων εν Αιγυπτω γραμματα πρωτος εὔρειν. The invention is also attributed to Taut, or Thoth. <sup>55</sup> Πρωτος εσι Ταυτος, ὁ των γραμματων την εὔρεσιν επινοησας,—ὄν Αιγυπτιοι μεν εκαλεσαν Θωυθ, Αλεξανδρεις δε Θωθ, Ἑρμην δε Ἕλληνες μετεφρασαν. Cadmus is said not only to have brought letters into Greece, but to have been the inventor of them: from whence we may fairly conclude, that under the characters of Hermon, Hermes, Taut, Thoth, and Cadmus, one person is alluded to. The Deity called by the Greeks Harmonia was introduced among the Canaanites very early by people from Egypt: and was worshiped in Sidon, and the adjacent country by the name of <sup>56</sup> Baal Hermon.

Europa likewise was a Deity; according to Lucian the same as Astarte, who was worshiped at Hierapolis in Syria. He visited the temple, and had this information from the priests: <sup>57</sup> ὡς δε μοι τις των Ἰζεων απηγετο, Ευρωπης εσι (το αγαλμα) της Καδμου αδελφης. He is speaking of the statue in the temple, which the priests told him belonged to a Goddess, the same as Europa, the sister of Cadmus. She was also esteemed the same as Rhea; which Rhea we know was the reputed mother of the gods, and particularly the mother of Jupiter.

<sup>54</sup> Plutarch. Sympos. L. 9. Quæst. 13. p. 73<sup>8</sup>.

<sup>55</sup> Philo apud Euseb. P. E. L. 1. p. 31.

<sup>56</sup> Judges. C. 3. v. 3. {Hermon was particularly worshiped about Libanus, and Antilibanus, where was the country of the Cadmonites, and Syrian Hivites.

<sup>57</sup> Lucian de Syria Deâ. P. 6.

<sup>58</sup> Ἐς' αὖ Πεία τεκοῖ παῖδα Κρονῶ ἐν φιλοτιμί.

Pindar speaks of Europa, as the <sup>59</sup> daughter of Tityus : and by Herodotus she is made the mother of <sup>60</sup> Sarpedon and Minos.

I have mentioned, that Cadmus was the same as the Egyptian Thoth; and it is manifest from his being Hermes, and from the invention of letters being attributed to him. Similar to the account given of Cadmus is the history of a personage called by the Greeks Caanthus; this history contains an epitome of the voyage undertaken by Cadmus, though with some small variation. Caanthus is said to have been the son of Oceanus; which in the language of Egypt is the same as the son of Ogus, and Oguges; a different name for the same <sup>61</sup> person. Ogus, and with the reduplication Ogugus, was the same as Ogyges, in whose time the flood was supposed to have happened. Ogyges is represented both as a king of Thebes in Egypt, and of Thebes in Bœotia: and in his time Cadmus is said to have left the former country, and to have come to the latter, being sent in quest of his sister Europa by his father. Caanthus was sent by his father with a like commission. His sister Melia had been stolen away; and he was ordered to search every country, till he found her. He accordingly traversed many seas, and at last landed in Greece, and passed into Bœotia. Here he found, that his sister was detained by Apollo in the grove of Isme-

<sup>58</sup> Apud Proclum in Timæum. P. 121. See Orpheus. Fragm. P. 403.

<sup>59</sup> Pyth. Ode 4. p. 237.

<sup>60</sup> Herodotus. L. 1. c. 173.

<sup>61</sup> Og, Ogus, Ogenus, Ogugus, Ωγυγῆς, Ωγενίδαι, all relate to the ocean:

nus. There was a fountain <sup>62</sup> of the same name near the grove, which was guarded by a dragon. Caanthus is said to have cast fire into this sacred recess; on which account he was slain by Apollo. His *ταφος*, or tomb, was in after times shewn by the Thebans. We may perceive, that the main part of this relation agrees with that of Cadmus. Melie, the sister of Caanthus, is by some spoken of as the mother of <sup>63</sup> Europa: which shews, that there is a correspondence between the two histories. The person also, who sent these two adventurers, the sister, of whom they went in quest, and the precise place, to which they both came, exhibit a series of circumstances so similar, that we need not doubt, but that it is one and the same history. It is said, that Caanthus threw fire into the sacred <sup>64</sup> grove: which legend, however misconstrued, relates to the first establishment of fire-worship at Thebes in the grove of Apollo Ifmenius. The term Ifmenius is compounded of Is-Men,

<sup>62</sup> *Ανωτέρω δε τῆ Ἰσμενίῳ τὴν κρήνη ἰδοὺς αὐτὸν, ἔπιπυα Ἀφροῦ φασι ἰεραὶ εἶναι, καὶ δρακοντα ὑπο τῆ Ἀφροῦ ἐπιτεταχθαι φυλακὰ τῆ πηγῆ· πρὸς ταυτὴ τῆ κρήνη ταφος ἐστὶ· Κααίθῳ· Μελίῳ δὲ ἀδελφόν, καὶ Ὠκεαίῳ παῖδα εἶναι Κααίθῳ λεγέσιν. Ἐλληνικαὶ δὲ ὑπο τῆ πατρὸς ζήτησαντα ἤρπασμενιν τὴν ἀδελφὴν κτλ. Pausan. L. 9. p. 730.*

<sup>63</sup> *Dicitur Europa fuisse Agenoris Phœnicum Regis, et Meliæ Nymphæ, filia. Natalis Comes. L. 8. p. 481.*

<sup>64</sup> So Phlegyas was said to have fired the temple of Apollo at Delphi. Euseb. Chron. P. 27. *Apud Delphos templum Apollinis incendit Phlegyas.* Lutatius Placidus upon Statius. Thebaid. L. 1. v. 703. But Phlegyas was the Deity of fire, prior to Apollo and his temple. Apollo is said to have married Coronis the daughter of Phlegyas. Hyginus. F. 161. and by her he had a son Delphus, from whom Delphi had its name. *ibid.* See Pausan. L. 10. p. 811. The mythologists have made Apollo slay Caanthus: but Caanthus, Cunthus, Cunathus, were all titles of the same Deity called Chan-Thoth in Egypt.

ignis Menis. Meen, Menes, Manes, was one of the most ancient titles of the Egyptian God Osiris, the same as Apollo, and Caanthus. What has been mentioned about Cadmus and Caanthus is repeated under the character of a person named Curnus; who is said to have been sent by his father Inachus in search of his sister <sup>65</sup> Io. Inachus, Oceanus, Ogugus, and Agenor, are all the same personages under different names; and the histories are all the same.

That Cadmus was of old esteemed a Deity may be farther proved from his being worshiped at Gortyna in Crete, as we learn from <sup>66</sup> Solinus. *Idem Gortynii et Cadmum colunt, Europæ fratrem.* He had moreover an Heroum at Sparta, which was erected by people stiled the sons of <sup>67</sup> Huræus. We learn from Palæphatus, that according to some of the ancient mythologists, Cadmus was the person, who slew the serpent <sup>68</sup> at Lerna. And according to Nonnus he contended with the giant Typhæus, and restored to Jupiter his lost <sup>69</sup> thunder. By this is meant, that he renewed the rites, and worship of the Deity, which had been abolished. These are circumstances, which sufficiently shew, that Cadmus was a different personage, from what he is generally imagined. There was a hill in Phrygia of his name, and probably sacred to him; in which were the fountains of the river <sup>70</sup> Lycus. There was also a river Cadmus, which rose

<sup>65</sup> Diodorus Siculus. L. 5. p. 331.

<sup>66</sup> Solinus. L. 17.

<sup>67</sup> Pausanias. L. 3. p. 245.

<sup>68</sup> Palæphatus. P. 22.

<sup>69</sup> Dionysiac. L. 1. p. 42. L. 1. p. 38.

<sup>70</sup> Strabo. L. 12. p. 867.



in the same mountain, and was lost underground. It soon afterwards burst forth again, and joined the principal stream. Mountains and rivers were not denominated from ordinary personages. In short Cadmus was the same as Hermes, Thoth, and Osiris: under which characters more than one person is alluded to: for all theology of the ancients is of a mixed nature. He may principally be esteemed Ham, who by his posterity was looked up to as the Sun, and worshipped under his titles: a circumstance however, which was common to all, who were stiled Baalim. That he was the same as Ham will appear from the etymology of his name. I have before shewn that the Sun was stiled <sup>71</sup> Achad, Achon, and Achor: and the name, of which we are treating, is a compound of <sup>72</sup> Achad-Ham, rendered by the Greeks Acadamus and Academus, and contracted Cadmus. Many learned men have thought, that the place at Athens called Academia was founded by Cadmus, and denominated from him: and of the latter circumstance I make no doubt. <sup>73</sup> *Ab hoc Cadmo Eruditi Academiam, quasi Cadmiam deducunt: quo nomine indigitari locum musis studiisque sacratum notissimum est.* The true name of Cadmus according to this supposition must have been, as I have represented, Acadamus; or as

<sup>71</sup> See Radical. P. 76.

<sup>72</sup> Places sacred to the Sun had the name of Achad, and Achor. Nisibis was so called. *In Achor, que est Nisibis.* Ephræmus Syrus. *Et in Achad, que nunc dicitur Nisibus.* Hieron. See Geograph. Hebræor. Extera. P. 227. of the learned Michaelis.

The Deity, called Achor, and Achad, seems to be alluded to by Isaiah. c. 65. v. 10. and c. 66. v. 17. Achad well known in Syria: Selden de Diis Syris. c. 6. p. 105.

<sup>73</sup> Hoffman—Academia. Hornius. Hist. Philos. L. 7.

the Ionians expressed it *Academus*, to have *Academia* formed from it. Herodotus informs us, that, when the Cadmians came to Attica, they introduced a new system of <sup>74</sup> Architecture; and built temples in a style quite different from that, to which the natives had been used. And he describes these buildings as erected at some distance from those of the country. This was the situation of the place called *Academia*, which stood at the distance of a few furlongs from <sup>75</sup> Athens. It was a place of exercise, and science; and by all accounts finely disposed; being planted with variety of trees, but particularly Olives, called here (*Μοριαί*) *Moriæ*. There were likewise springs, and baths for the convenience of those, who here took their exercise. The tradition among the Athenians was, that one *Ecademus*, or *Academus*, founded it in ancient times; from whom it received its name. Laërtius files him the hero *Ecademus*: <sup>76</sup> *Απο τινος Ἡρώος ανομασθη Εκαδημει*. And Suidas to the same purpose: *Απο Εκαδημει τινος Ἡρώος ανομασθεν*. But Eupolis, the comic writer, who was far prior, speaks of him as a Deity: <sup>77</sup> *Εν ευσμιοις*

<sup>74</sup> *Και σφι Ἴρα εστι εν Αθηνησι ιδρυμενα, των ουδεν μετα τοισι λοιποισι Αθηναισι, αλλα τε κειρωσιμενα των αλων Ἴρων' και δη και Αχαιῆς Δημητρος Ἴρον τε και οργια*. Herod. L. 5. c. 61.

<sup>75</sup> Pausanias. L. 1. p. 71.

<sup>76</sup> Diog. Laërtius. L. 3. § 6. Hornius says, *Academia* a Cadmo nomen accepit, non ab *Ecademo*. L. 7. c. 3. but *Ecademus*, and *Cadmus*, were undoubtedly the same person. Harpocration thinks that it took its name from the person, who first consecrated it. *Απο τῆς Καθιερωσαντος Ακαδημει*.

*Ἦ μὲν Ακαδημια απο Ἡρώος τινος Ακαδημει κτισαντος τον τοπον*. Ulpian upon Demosthen. contra Timocratem.

<sup>77</sup> Eupolis Comicus: *εν Ατροτευτοις* apud Laërtium in *Vitâ Platonis*. L. § c. 7.

δρυμοισιν Ακαδημα Θεσ. The trees, which grew within the precincts, were looked upon as very sacred, <sup>78</sup> οντως ιεραι, and the place itself in ancient times was of so great sanctity, that it was a profanation to laugh there; <sup>79</sup> προτερον εν Ακαδημια μηδε γελασαι εξεστιαν ειναι.

The Ceramicus at Athens had the same name; and <sup>81</sup> was undoubtedly given from the same personage. Ακαδημια. καλειται δε ετως ο Κεραμικος. Hesych. The common notion was, that it was denominated from the hero <sup>80</sup> Ceramus, the son of Dionusus. This arose from the common mistake; by which the place was put for the person, to whom it was sacred, and whose name it bore. Ham was the supposed hero: and Ceramus was Cer-Ham, the tower or temple of Ham, which gave name to the inclosure. This abuse of terms is no where more apparent than in an inscription mentioned by Gruter; where there is a mixed title of the Deity formed from his place of worship.

<sup>81</sup> Malacæ Hispaniæ.

MARTI CIRADINO  
 TEMPLUM COMMUNI VOTO  
 ERECTUM.

Cir-Adon was the temple of Adon, or Adonis; the Amonian title of the chief God. In like manner near mount Laphys-

<sup>78</sup> Ην γαρ γυμνασιον απο Ακαδημα— περι αυτον δε ησαν αι οντως ιεραι Ελαιαι της Θεσ, αι καλουνται Μοριαι. Schol. upon Aristoph. Νεφέλαι. V. 1001.

<sup>79</sup> Ælian. Var. Hist. L. 3. c. 35.

<sup>80</sup> Το δε χωριον ο Κεραμικος το μεν ονομα εχει απο 'Ηρωος Κεραμου' Διονυσου τε ειναι και Αριστινης. Pausan. L. 1. p. 8.

<sup>81</sup> Gruter. Inscript. P. 57. n. 13.

tium in Bœotia the God <sup>82</sup> Charops was worshiped, and stiled Hercules Charops. But Char-Ops, or Char-Opis, signified the temple of the serpent Deity: and was undoubtedly built of old by the people named Charopians, and Cyclopians; who were no other than the ancient Cadmians. Ceramicus was an Egyptian name; and one of the gates or towers of the gates at <sup>83</sup> Naucratis in that country was so called. It was also the name of an harbour in Caria, probably denominated from some building at the <sup>84</sup> entrance.

I may possibly be thought to proceed too far in abridging history of so many heroic personages, upon whose names antiquity has impressed a reverence; and whose mighty actions have never been disputed. For though the dress and colouring may have been thought the work of fancy, yet the substance of their history has been looked upon as undeniably true. To which I answer, that it was undoubtedly founded in truth: and the only way to ascertain what is genuine, must be by stripping history of this unnatural veil, with which it has been obscured; and to reduce the whole to its original appearance. This may be effected upon the principles, which I have laid down; for if instead of Perseus, or Hercules, we substitute bodies of men, who went under such titles, the history will be rendered very probable, and consistent. If instead of one person Cadmus traversing so much ground, and introducing the rites of his country at Rhodes, Samos, Thera, Thafus, Samothrace, and build-

<sup>82</sup> Pausan. L. 9. p. 779.

<sup>83</sup> Athenæus. L. 11. p. 480.

<sup>84</sup> Pliny. L. 5. c. 29.

ing so many cities in Libya, we suppose these things to have been done by colonies, who were stiled Cadmians, all will be very right, and the credibility of the history not disputed. Many difficulties may by these means be solved, which cannot otherwise be explained: and great light will be thrown upon the mythology of the ancients.

The story then of Cadmus, and Europa, relates to people from Egypt, and Syria, who went abroad at different times, and settled in various parts. They are said to have been determined in their place of residence by an ox, or cow: by which this only is meant, that they were directed by an oracle: for without such previous inquiry no colonies went abroad. An oracle by the Amonians was termed Alphi, and Alpha, the voice of God. In Egypt the principal oracular temples were those of the sacred animals Apis and Mneuis. These animals were highly revered at Heliopolis, and Memphis, and in other cities of that country. They were of the male kind; but the honours were not confined to them; for the cow, and heifer were held in the like veneration, and they were esteemed equally prophetic. Hence it was, that they were in common with the Apis and Mneuis stiled Alphi, and Alpha: which name was likewise current among the Tyrians, and Sidonians. In consequence of this, Plutarch, speaking of the letter Alpha, says, <sup>85</sup> Φωνικας ετω καλειω τον Βεν. *The Phenicians call an ox Alpha.*

<sup>85</sup> Plutarch. Sympos. L. ix. c. 3. p. 738. Alpha likewise signified a leader: but I imagine, that this was a secondary sense of the word. As Alpha was a leading letter in the alphabet, it was conferred as a title upon any person who took the lead, and stood foremost upon any emergency.

And Hesychius speaks to the same purpose. *Αλφα, βεs.* Thus we find that Alpha was both an oracle, and an oracular animal. The Grecians took it in the latter acceptance; and instead of saying that the Cadmians acted in obedience to an oracle, they gave out, that Cadmus followed a cow. What is alluded to in the animal, which was supposed to have been his guide, may be known by the description given of it by Pausanias: <sup>86</sup> *Επι δε εκατερας της βοos πλευρας σημειον επειναι λευκον, εικασμενον κυκλω της Σεληνης.* *There was a white mark on each side of the cow like the figure of the moon.* The poet quoted by the Scholiast upon Aristophanes speaks to the same purpose. <sup>87</sup> *Λευκον σχημ' εκατερθε περιπλοκον, ηυτε Μηνης.* This is an exact description of the <sup>88</sup> Apis, and other sacred kine in Egypt: and the history relates to an oracle given to the Cadmians in that country. This the Grecians have represented, as if Cadmus had been conducted by a cow: the term *Alphi*, and *Alpha*, being liable to be taken in either of these acceptations. Nonnus speaks of Cadmus as bringing the rites of <sup>89</sup> Dionusus, and Osiris, from Egypt to Greece: and describes him according to the common notion as going in quest of a bull, and as being determined in his place of residence by a <sup>90</sup> cow. Yet

<sup>86</sup> Pausan. L. 9. p. 733.

<sup>87</sup> Scholia in Aristoph. *Βατραχ.* V. 1256.

<sup>88</sup> Herodot. L. 3. c. 28.

<sup>89</sup> *Αιγυπτια Διουσs*

*Ευια φοιτητης Οσιριδος Οργια φαιων.* L. 4. p. 126.

<sup>90</sup> *Πατριδος ασυ πολισσω επωνυμου, ηχι πεσσσα*

*Ευησσι εξαυγανεν εν ποδα δαιμονη βεs.* Nonnus. L. 4. p. 130.

he afterwards seems to allude to the true purport of the history; and says, that the animal spoken of was of a nature very different from that, which was imagined: that it was not one of the herd, but of divine original.

<sup>91</sup> Καδμει ματην περιφοιτε, πολυπλανον ιχνος ελισσεις·  
Μασειεις τινα Ταυρον, ον ε βοει τελε γαστηρ.

Under the character of Europa are to be understood people stiled Europeans from their particular mode of worship. The first variation from the purer Zabaism consisted in the Ophiolatrea, or worship of the serpent. This innovation spread wonderfully; so that the chief Deity of the Gentile world was almost universally worshiped under this symbolical representation. The serpent among the Amonians was stiled Oph, Eph, and Ope: by the Greeks expressed Οφιδις, Οπισ, Ουπισ: which terms were continually combined with the different titles of the Deity. This worship prevailed in Babylonia, Egypt, and Syria: from which countries it was brought by the Cadmians into Greece. Serpentis eam venerationem acceperunt Græci a Cadmo. <sup>92</sup> Vossius. It made a part in all their <sup>93</sup> mysteries; and was attended with some wonderful circumstances: of which I have before made some mention in the treatise de Ophiolatriâ. Colonies, which went abroad, not only went under the patronage, but under some title of their God: and this Deity was in after-times supposed to have been the real conductor. As the

<sup>91</sup> L. 4. p. 128.

<sup>92</sup> Vossius de Idol. Vol. 3. Comment. in Rabbi M. Maimonidem de Sacrificiis. p. 76.

<sup>93</sup> Justin Martyr. 1. Apolog. P. 60.

See Radicals. p. 47.

Cadmians, and Europeans, were Ophitæ, both their temples, and cities, also the hills, and rivers, where they settled, were often denominated from this circumstance. We read of Anopus, Afopus, Oropus, Europus, Charopus, Ellopis, Ellophia; all nearly of the same purport, and named from the same object of worship. Europa was a <sup>94</sup> Deity: and the name is a compound Eur-Ope, analogous to Canope, Canophis, and Cnuphis of Egypt; and signifies Orus Pytho. It is rendered by the Greeks as a feminine, upon a supposition, that it was the name of a woman; but it related properly to a country; and we find many places of the like etymology in Media, Syria, and Babylonia: which were expressed in the masculine Europos, and Oropus. The same also is observable in Greece.

I have shewn, that Cadmus was Taut, or Thoth; the Tautes of Sanchoniathon. It is said of this person, that he first introduced the worship of the serpent: and this so early, that not only the Tyrians and Sidonians, but the Egyptians received it from him. From hence we may infer, that it came from <sup>95</sup> Babylonia, <sup>96</sup> *Την μεν ουν τε Δρακοντος φουσιν, και των οφειων, αυτος εξεθειασεν ο Ταυτος, και μετ' αυτον αυθις Φοινικες τε, και Αιγυπτιοι.*

The learned writers, who have treated of the Cadmians,

<sup>94</sup> Europa was the same as Rhea, and Astarte. Lucian. Dea Syria.

<sup>95</sup> Hence Nonnus alluding to the Tauric oracle, which Cadmus followed, calls it Assyrian: by this is meant Babylonian; for Babylonia was in after-times esteemed a portion of Assyria.

*Ασσυριαν δ' αποειπε της ηγυπιοτα πομπης.* L. 4. p. 128.

<sup>96</sup> Eusebius. P. E. L. 1. c. 10. p. 40.

have



have failed in nothing more, than in not considering, that they were a twofold colony, which came both from Egypt, and Syria: from Egypt first; and then from Syria, and Canaan. In their progress westward they settled in Cyprus, Crete, Rhodes, Samos, Lesbos, Thrace: also in Eubœa, Attica, and Bœotia. In process of time they were enabled to make settlements in other parts, particularly in Epirus and Illyria: and to occupy some considerable provinces in Italy as high up as the Padus. Wherever they passed they left behind them numberless memorials: but they are to be traced by none more plainly than by their rites, and worship. As they occupied the greatest part of Syria, that country was particularly addicted to this species of idolatry. Many temples were erected to the Ophite God: and many cities were denominated from him. Both <sup>97</sup> Appian, and Stephanus Byzantinus mention places in Syrophenicia called Oropus. Upon the Euphrates also in Mesopotamia were the cities <sup>98</sup> Amphipolis, and <sup>99</sup> Dura, both called of old Oropus. The chief Syrian God had the title of Bel, Baal, and Belial: which last the Greeks rendered Βελιας. Hence Clemens instead of saying, what agreement can there be between Christ and Belial, says <sup>100</sup> Της δε συμφωνησις Χριστου προς ΒΕΛΙΑΡ. This Belial, or Beliar, was the same as Belorus, and Osiris, who were worshiped under the symbol of

<sup>97</sup> Appian de Bello Syriac. P. 125.

Stephanus. Oropus.

<sup>98</sup> Pliny. L. 5. c. 25.

<sup>99</sup> Isidorus Characenus, apud Geogr. Vet. V. 2.

<sup>100</sup> Clemens Alexand. L. 5. p. 680.

a serpent.

a serpent. Hence Hefychius explains the term Beliar by a serpent. Βελιαρ—δρακων. *Beliar is the same as a dragon or serpent.* The Cadmians are said to have betaken themselves to Sidon, and Biblus: and the country between these cities is called Chous at this day. To the north is the city, and province of Hama: and a town, and castle, called by D'Anville Cadmus; by the natives expressed Quadamus, or <sup>1</sup> Chadamus. The Cadmians probably founded the temple of Baal Hermon in Mount Libanus, and formed one of the Hivite nations in those parts. Bochart has very justly observed, that an Hivite is the same as an <sup>2</sup> Ophite: and many of this denomination resided under Mount Libanus, and Anti-Libanus; part of which was called Baal Hermon, as we learn from the sacred writings. <sup>3</sup> *Now these are the nations, which the Lord left to prove Israel, namely, five Lords of the Philistines, and all the Canaanites, and the Sidonians; and the Hivites that dwell in Mount Lebanon from Mount Baal Hermon unto the entering in of Hamath.* There were other Hivites, who are mentioned by Moses among the children of <sup>4</sup> Canaan. But the Cadmonites, and many of the people about Mount Libanus were of another family. The Hivites of Canaan Proper were those, who by a stratagem obtained a treaty with <sup>5</sup> Joshua. Their chief cities were Gibeon, Cephirah, Beeroth, and Kirjath Jearim. These lay

<sup>1</sup> See D'Anville's Map of Syria.

<sup>2</sup> Bochart Geog. Sacra. L. 4. p. 305.

<sup>3</sup> Judges. c. 3. v. 1, 3.

<sup>4</sup> Genesis. c. 10. v. 17.

<sup>5</sup> Joshua. c. 9. v. 3. and 7.

within

within the tribe of <sup>6</sup> Judah, and of Benjamin, who possessed the southern parts of Canaan. But the other Hivites, among whom were the Cadmonites, lay far to the north under Libanus at the very extremities of the country. The sacred writer distinguishes them from the Canaanites, as well as from the other Hivites, by saying, the Hivites of Baal Hermon. And he seems to distinguish the Sidonians from the genuine Canaanites, and justly: for if we may credit prophane history, the Cadmians had obtained the sovereignty in that city: and the people were of a mixed race. <sup>7</sup> Καδμος — Τυρς και Σιδωνος εβασιλευεν. The Cadmians extended themselves in these parts quite to the Euphrates, and westward to the coast of Greece, and Ausonia; and still farther to the great Atlantic. They went under the name of Eloprians, Oropians, <sup>8</sup> Cadmonites, Hermonians, Ophitæ: and wherever they settled there will be always found some reference to their ancient history, and religion. As they were particularly stiled Ophitæ, or Hivites, many places whither they came, were said to swarm with <sup>9</sup> serpents. Rhodes was under this predicament, and had the name of Ophiusa: which name was given on account of the Hivites, who there settled, and of the serpent-worship, which they introduced. But the common notion was, that it was so called from real serpents, with which it was infested. The natives were said

<sup>6</sup> Joshua. C. 15. v. 9. and. c. 18. v. 25, 26.

<sup>7</sup> Eusebii. Chron. P. 27.

<sup>8</sup> Cadmus is called Καδμων. Steph. Byzant. Ιλλυρια. Berkelius has altered it to Καδμος, though he confesses, that it is contrary to the evidence of every Edition and MSS.

<sup>9</sup> Concerning Hivite Colonies see backward. Vol. 1. P. 481.

to have been of the giant race, and the <sup>10</sup> Heliadæ or offspring of the Sun; under which characters the ancients particularly referred to the sons of Chus, and Canaan. Their coming to the island is alluded to under the arrival both of Danaus and Cadmus, by whom the rites, and <sup>11</sup> religion of the Rhodians are supposed to have been introduced. In Greece were several cities named Oropus, by which is signified Ori Serpentis civitas. One of these was near <sup>12</sup> Tanagra upon the border of Attica, and Bœotia. This is the very spot where the Cadmians first resided: and the city was undoubtedly built by them. It stood near the warm baths of Amphiaraus, whose temple belonged to the Oropians; and who was particularly worshiped by them. We are informed by Strabo, that the temple of Amphiaraus was built either in imitation, or in memory, of one called Cnopia at <sup>13</sup> Thebes. Cnopia is a contraction for Can-Opia; and the temple was certainly founded by people from Egypt. It took its name from Can-ope, or Can-opus, the Ophite God of that country; and of the people likewise, by whom the building was erected. The natives of Bœotia had many memorials of their having been originally Ophites. The history of

<sup>10</sup> Diodorus Sic. L. 5. p. 327. p. 329.

<sup>11</sup> Diodorus. Ibid.

<sup>12</sup> Pausanias. L. 1. p. 83.

There was Oropia as well as Elopia in Eubœa. Steph. Byzant. Oropus in Macedonia. Ibid. Also in Syria: Orobii Transpadani. Europus near Mount Hæmus. Ptolemy. Europa in Epirus. Ibid.

<sup>13</sup> Strabo. L. 9. p. 619.

their

their country had continual references to serpents and dragons. They seem to have been the national insigne: at least they were esteemed so by the people of Thebes. Hence we find, that upon the tomb of Epaminondas there was figured a shield with a serpent for a device, to signify that he was an Ophite, or <sup>14</sup> Theban. The Spartans were of the same race: and there is said to have been the same device upon the shield of <sup>15</sup> Menelaus, and of <sup>16</sup> Agamemnon. The story of Cadmus, and of the serpent, with which he engaged upon his arrival in Bœotia, relates to the Ophite worship, which was there instituted by the Cadmians. So Jason in Colchis, Apollo in Phocis, Hercules at Lerna, engaged with serpents, all which are histories of the same purport; but mistaken by the later Grecians.

It will not, I think, be amiss to take notice of some of those countries westward, to which Cadmus is said to have betaken himself. From Bœotia he is supposed to have passed to Epirus and Illyria: and it is certain, that the Cadmians settled in many places upon that coast. In Thesprotia was a province of the Athamanes; who were deno-

<sup>14</sup> Suidas. Epaminondas.

<sup>15</sup> Pausanias. L. 10. p. 863.

<sup>16</sup> Both Menelaus and Agamemnon were ancient titles of the chief Deity. The latter is supposed to have been the same as Zeus, Æther, and Cælus. He seems to have been worshiped under the symbol of a serpent with three heads. Hence Homer has given to his hero of this name a serpent for a device both upon his breastplate, and upon his baldrick.

*Της δ' ἐξ ἀργυρέος τελαμώνης, αὐτὰρ ἐπ' αὐτῆς*

*Κυανέος ἐλελίχτο δράκων' κεφαλαί δ' εἰ ἦσαν*

*Τρεῖς ἀμφιπέφρεες, ἑνὸς ἀνχέος ἐκπεφυγαίαι.* Iliad. A. V. 38.

minated from their Deity Ath-Man, or Ath-Manes. Here were the rivers Acheron, and Cocytus, the lake Acherusia, and the pestiferous pool <sup>17</sup> Aornon. Here was the city Acanthus similar to one of the same name about forty miles above <sup>18</sup> Memphis: and a nation of people called <sup>19</sup> Oreitæ: all which have a reference to Egypt. The oracle at Dodona was founded by people from the same country, as we are assured by <sup>20</sup> Herodotus and others. And not only colonies from that country, but people from Canaan must have betaken themselves to these parts, as is evident from names of places. This will appear from the city <sup>21</sup> Phœnice: and from another near Oricum, called Palæste; and from the coast and region stiled Palæstina. This was the spot where Cæsar landed, before he marched to Pharfalia. <sup>22</sup> Postidie terram attigit Cerauniorum faxa inter, et alia loca periculosa, quietam nactus stationem. At portus omnes timens, quod teneri ab adversariis arbitrabatur, ad eundem locum, qui appellatur Palæste, omnibus navibus incolumibus, milites exposuit. Lucan takes notice of the same circumstance and calls the coast Palæstina.

<sup>23</sup> Inde rapi cœpere rates, atque æquora classem.

<sup>17</sup> Pausanias. L. 1. p. 40. Strabo. L. 7. p. 499.

Aornon, and an oracular temple in Thesprotia. Pausanias. L. 9. p. 768.

<sup>18</sup> Καί εν Αιγυπτῳ Ακανθος, Μεμφιδος απέχουσα σταδίων τριακοσίων εικοσι—  
εσι δε ἡ Αθαμανίας. Steph. Byzant.

<sup>19</sup> Εἶτα μετὰ τούτων εἰσὶν ΟΡΕΪΤΑΙ λεγόμενοι. Dicæarchus. Geog. Vet. Vol. 2. p. 3. v. 45.

<sup>20</sup> L. 2. c. 57, 58.

<sup>21</sup> Κατὰ Βεθρῶτων Φοινίκη. Strabo. L. 7. p. 499. It was a place of great note. Polybius. L. 1. p. 94, 95.

<sup>22</sup> Cæsar de Bello Civili. L. 3. c. 6.

<sup>23</sup> Lucan. L. 5. v. 458.

Curva fequi ; quæ jam, vento fluctuque secundo  
Lapſa, Palæſtinas uncis confixit arenas.

Here was the haven Comar, or <sup>23</sup> Comarus, near the pool Aornus : and a city <sup>24</sup> Oropus, ſimilar to the Oropus of Syria, and Bœotia. And higher up was a region Europa, ſtiled Europa Scythica by Feſtus Rufus. It is obſervable that there was a city in Epirus called <sup>25</sup> Tecmon, ſimilar to one in Canaan, as we may infer from the chief of David's captains being ſtiled the <sup>26</sup> Tecmonite.

Some of this family proceeded to the weſtern part of the Adriatic gulf, and ſettled upon the Eridanus, or Po. Here were the Orobians, the ſame as the Oropians, whoſe chief city was Comus : near which the conſul Marcellus overthrew the <sup>27</sup> Galli Inſubres. The ſtory of Phaethon, who was ſuppoſed to have fallen into the Eridanus, is manifeſtly of Egyptian original ; as the fable of Cycnus is from Canaan. Phaethon is by ſome repreſented as the firſt king, who reigned in <sup>28</sup> Chaonia, and Epirus. He was in reality the ſame as Ofiris, the Sun ; whoſe worſhip was introduced there very early, as well as upon the Padus. The names of the Deities in every country are generally prefixed to the liſt of kings, and

<sup>23</sup> Κομαρας. Strabo. L. 7. p. 500. The ſame obſervable in India. Petra Aornon near Comar. Arrian. Exped. P. 191. and Indic. P. 319.

<sup>24</sup> Steph. Byzant.

<sup>25</sup> Τεκμων πολις Θεσπρωτων. Steph. Byzant. See T. Livius. L. 45. c. 26.

<sup>26</sup> 2 Samuel. C. 23. v. 8. In our verſion rendered the Tachmonite, chief among the captains.

<sup>27</sup> Victoria ad Comum parta. T. Livius. L. 33. c. 36.

<sup>28</sup> Gurtler. L. 2. p. 597.

mistaken accordingly. Cycnus is supposed to have resided not only in Liguria, but in Ætolia, and Phocis. There was in these parts a lake <sup>28</sup> Conope, from Cycnus called also <sup>29</sup> Cycnæa; which names undoubtedly came from Egypt, and Canaan. The colonies upon the Padus left many memorials of their original; especially those, who were from the Caphorim of Palestina. Some of them had carried on a great work upon the part of the river, where they settled; which from them was called <sup>30</sup> Fossâ Philistina; and Fossiones Philistinæ. Of this I have made mention <sup>31</sup> before.

It is said of Cadmus, that at the close of his life he was, together with his wife Harmonia, changed to a serpent of stone. This wonderful metamorphosis is supposed to have happened at Encheliæ, a town in Illyria, which circumstance is taken notice of by Lucan.

<sup>32</sup> Tunc qui Dardanium tenet Oricon, et vagus altis  
Dispersus fylvis Athamas, et *nomine prisco*  
Encheliæ, versu testantes funera Cadmi.

<sup>28</sup> Also a city Conope, by Stephanus placed in Acarnania.

<sup>29</sup> Antoninus Liberalis. C. 12. p. 70. A city Conopium was also to be found upon the Palus Mæotis. Steph. Byzant.

<sup>30</sup> Plin. L. 3. c. 16. The Cadmians of Liguria came last from Attica and Bœotia: hence we find a river Eridanus in these parts, as well as in the former country. Ποταμοὶ δὲ Ἀθηναίους ζέουσιν Ἐιδίσις τε, καὶ Ἡερίδαν τῆ Κελτικῆ κατὰ αὐτὰ ὀνομα εἶχων. κ. λ. Pausan. L. 1. p. 45.

<sup>31</sup> Vol. 1. p. 376.

<sup>32</sup> Lucan. L. 3. v. 187. The same is mentioned by the poet Dionysius.

Κεῖνον δ' αὖ περὶ κολποῦν ἰδαίς περιγυθεῖα τυμβόν,  
Τιμβόν, ὃν Ἀργονητῆ, Καδμίου τε φημὶς ἐπισπεῖ,  
Κεῖθε γὰρ εἰς Ὀρίων σκαλίτη γείρας ἠλλὰ ξαιτο. V. 390.



The true history is this. These two personages were here enshrined in a temple, or Petra: and worshiped under the symbol of a serpent. Scylax Caryandensis speaking of this part of Illyria says, <sup>33</sup> Καδμῆ καὶ Ἀρμονίας οἱ λίθοι εἰσιν ἐνταῦθα, καὶ ἱερόν. *In this region are two stones sacred to Cadmus, and Harmonia: and there is likewise a temple dedicated to them.* Lucan, who calls the place Encheliæ, speaks of the name as of great antiquity. It undoubtedly was of long standing, and a term from the Amonian language. Encheliæ, Εγγχελιαί, is the place of En-Chel, by which is signified the fountain of heaven; similar to Hanes, Anorus, Anopus in other parts. The temple was an Ophite Petra: which terms induced people to believe, that there were in these temples serpents petrified. It is possible, that in later times the Deity may have been worshiped under this form: whence it might truly be said of Cadmus, and Harmonia, that they would one day be exhibited in stone.

<sup>34</sup> Λαίηνην ημελλον εχειν οφιδεα μορφην.

But the notion in general arose from a mistake; and was owing to a misinterpretation of the word Petra. On this account many personages were said to have undergone this change. Pollux, who was of a character superior to what is generally imagined, was said to have been turned to a stone.

<sup>35</sup> Εἰς λίθον αὐτοτελεσον εμορφωθη Πολυδευκης.

<sup>33</sup> Geog. Vet. Vol. 1. p. 9. Here were Πετραι Πλαγται.

<sup>34</sup> Nonni Dionys. L. 44. p. 1144.

<sup>35</sup> Nonnus. L. 25. p. 646.

Ariadne underwent the like <sup>36</sup> change. Also Battus, Atlas, <sup>37</sup> Alcmena, and others. All these histories relate to personages, enshrined in temples stiled Petra, who had a *συλος* or rude pillar erected to their honour. This was the usage in all parts, before the introduction of images. There are allusions to these Ophite temples, and to these pillars, upon the coins of Syria, and Tyre. Upon these the Deity is represented between two rough stones, with two <sup>38</sup> serpents on each side of him. A temple of this sort, which betrayed great antiquity, stood in the vicinity of Thebes, and was called the serpent's head. Pausanias speaks of it as remaining in his <sup>39</sup> time. The same author affords another instance in his account of Achaia; which is attended with some remarkable circumstances. He tells us, <sup>40</sup> that at Pheræ, a city of that region, was a fountain sacred to Hermes; and the name of it was Hama. Near this fountain were thirty large stones, which had been erected in ancient times. Each of these was looked upon as a representative of some Deity. And Pausanias remarks, that instead of images the Greeks in times of old universally paid their adoration to rude unwrought <sup>41</sup> stones.

That the Cadmians were the people, whom I suppose

<sup>36</sup> Λαϊμένη ποιησε κορυσσομενην Αριαδην. Nonnus. L. 44. p. 1242.

<sup>37</sup> Pausan. L. 9. p. 743.

<sup>38</sup> See Goltius, Vaillant, and Suidas, Ἡρακλῆς.

<sup>39</sup> — λιθοῖς χωρὶον περιεχομενον λογασιον Οφεως καλῶσιν οἱ Θηβαῖοι κεφαλῆν. Pausan. L. 9. p. 747.

<sup>40</sup> Pausan. L. 7. p. 579.

<sup>41</sup> Τιμας θεων αντι αγαλματων ειχον αργοι λιθοι. Ibid.

them.

them, may I think be proved from many other circumstances. There are some particulars in the history of these emigrants, by which they may be as effectually distinguished, as by any national mark of feature, or complexion. I have taken notice in a former treatise of the Cuthites, who came from Babylonia and settled in Egypt; and who were afterwards expelled the country. They came under different titles; and were stiled Phenicians, Arabians, and Ethiopians: but they were more particularly distinguished by the name of Oritæ, and of shepherds. These appellations must be carefully kept in remembrance, for they will be found to occur in almost every part of the world, wherever any of this family settled. In the histories above given of Osiris, Dionusus, and others, we find, that the sons of Chus are represented, as great travellers, and at the same time general benefactors: and it is to be observed, that the same characters occur in every history: the great outlines are the same in all. They appear to have been zealous worshipers of the Sun; and addicted to the rites of fire: which mode of worship they propagated, wherever they came. They are described as of superior stature, and were reputed the sons of Anac, and Urius, from Canaan, and Babylonia. In respect to science they seem to have been very eminent, if we consider the times, when they lived. They were particularly famed for their knowledge in astronomy, architecture, and music. They had great sagacity in finding <sup>42</sup> mines, and consequently were very rich. Lastly there continually oc-

<sup>42</sup> Καδμος Φοινίξ λιθοτομῶν ἐξέυρε, καὶ μέταλλα χρυσοῦ τα περὶ το Παγκραίων ἐπένησεν ορος. Clemens. Strom. L. 1. p. 363. See Natalis Comes of Cadmus.

curs in their history some allusion to shepherds. Every one of these particulars may be met with in the accounts given of the Cadmians: but it was the turn of the times to make every thing center in their imaginary leader Cadmus. He is supposed to have found out mines in Cyprus, and Thrace: and to have been the inventor of letters, and the introducer of science. To him are ascribed the temples at Rhodes; and the buildings in Attica, and Bœotia. We find him celebrated as a great <sup>42</sup> theologist and astronomer: and it is reported of Cadmus, as it was also of Orpheus, that he left behind him many valuable remains, which <sup>43</sup> Bion Proconnesius is said to have translated. But all these gifts, so lavishly bestowed upon one person, should be transferred to a people, who went under the name of Cadmians: and in whom all these requisites are to be found. If we make this allowance, the history will be found to be true. This people in their migrations westward were accompanied by others from Canaan, and Syria. I have shewn that they settled at Rhodes, where they were called Ophites, or Hivites. Another of their titles was Heliadæ, or children of the <sup>44</sup> Sun. They were looked upon as adepts in every branch of science, and particularly famed for their skill in astronomy. They were the first navigators of the seas; and the division of time with the notation of seasons is ascribed to them. *Οἱ δὲ Ἡλιαδαὶ διαφοροὶ γεγονότες τῶν ἀλλῶν ἐν παιδείᾳ διηνεγκαν, καὶ μα-*

<sup>42</sup> Nonnus. Dionys. L. 4. p. 128.

<sup>43</sup> Clemens. Alex. L. 6. p. 753.

<sup>44</sup> Stiled *παιδὲς Ἡλίου* by Diodorus. L. 5. p. 327.

<sup>45</sup> Diodorus. L. 5. p. 328.

λιστα εν Αστρολογια· εισηγησαντο δε και περι της ναυτιλιας πολλα, πολλα δε και περι τας ωρας διαταξαν. All these arts, if we may believe Herodotus, took their rise in <sup>46</sup> Babylonia: from whence they were carried by the Oritæ into Egypt: and from Egypt westward to Rhodes, and to various parts besides. The Oritæ, or Auritæ, were the same as the He-liadæ, denominated from the great object of their worship, the Sun. He was among other titles stiled <sup>47</sup> Orites; as we learn from Lycophron: which is by his Scholiast interpreted the Sun. <sup>48</sup> Ωρειτην θεον, τον αυτον Ηλιον. *The Deity, which is termed Orites, is no other than the Sun.* These He-liadæ were Ophitæ; and introduced at Rhodes, and in other places, the worship of the serpent. Hence they occur in Greece under various titles, such as Ellopians, Europians, Oropians, Asopians, and the like, being so denominated from places which they consecrated to Ops, and Opis, the serpent. The Cadmians settled in Eubæa, which was called Ellopia from Ellops, a supposed brother of <sup>49</sup> Cothus. Plutarch gives an account of Cothus himself coming to Eubæa in company with another named Arclus. <sup>50</sup> Κοθος, και Αρκλος, οι Ξεθε παιδες εις Ευβοιαν ηκον οικησαντες. By Cothus and Arclus are meant Cuthites and Herculeans, people of the same family, who settled in this island. The Oritæ of Egypt were also stiled Arabians; and the Arabian

<sup>46</sup> Herodotus. L. 2. c. 109.

<sup>47</sup> Η των Θοραιων, Πτωων, Ωρειτην, θεον. Lycophron. V. 352.

<sup>48</sup> Scholiast. Ibid.

<sup>49</sup> Strabo. L. 10. p. 683.

<sup>50</sup> Quæstiones Græcæ. P. 296.

nome was denominated from them. The Cadmians, who settled in Eubœa, may be traced under the same names. Strabo calls the people, who were supposed to attend Cadmus, Arabians, <sup>51</sup> *Αραβες, οἱ συν Καδμῶ.* One district in the island was denominated from them, Æthiopiium: <sup>52</sup> *Αἰθιοπιον, ονομα χωριε εν Ευβοια.* This is more particularly described by Stephanus, as the passage is happily corrected by Salmasius. *Αἰθιοπιον, χωριον Ευβοιας παρα Δηλιε, πλησιον τε Ευρειπεε.* *There is a part of Eubœa hard by Delium, and near to the Euripus, called Ethiopiium.* But the most critical mark, by which any of these islands were distinguished, was that of <sup>53</sup> Oritæ. This is the express title of the shepherds in Egypt; which they assumed both on account of the Deity, whom they worshiped, and in reference to the city Ur in Chaldea, from whence they were in part derived. They founded a city of the same name in Eubœa, which the Greeks expressed <sup>54</sup> *Oria*: whence came the provincial title of Oritæ. Here Orion was supposed to have been <sup>55</sup> nursed, whose history we know was from Babylonia. The natives had a tradition, that he was the son of <sup>56</sup> Urieus, and of the gigantic race: the purport of which, I think, cannot be mistaken. They passed, as I have shewn, from Eubœa

<sup>51</sup> Strabo. L. 10. p. 685.

<sup>52</sup> Harpocration.

<sup>53</sup> Strabo. L. 10. p. 683. Polybius. L. 11. p. 627.

<sup>54</sup> *Εν τη Ορια καλουμενη της Ιγριαωτιδος.* Strabo. L. 10. p. 683.  
Oria is literally the land of Ur.

<sup>55</sup> Strabo. L. 10. p. 683. He mentions a domestic quarrel among some of this family, and adds, *τρε Οριτας—πολεμημενεσ υπο των Ελλοπιων, that the Orite were attacked by the Ellopians.*

<sup>56</sup> Antoninus Liberalis. C. 25. p. 130.

to Attica, and Bœotia. Here also was a city <sup>57</sup> Ur, like that in Chaldea, and a tradition about Orion being born in these parts. They likewise pretended to shew his <sup>58</sup> tomb. This city Ur, or Uria, was in the district of Tanagra, and stood directly opposite to the province of Ethiopia in Eubœa, being separated only by the narrow frith of the <sup>59</sup> Euripus. They settled also at Træzen, where Orus is said to have resided: by which we are to understand his worshipers, the Oritæ. <sup>60</sup> Φασι δὲ Ὀρον γενεσθαι σφισιν ἐν γῆ πρώτον· ἐμοὶ μὲν οὖν Αἰγυπτίον φαίνεται, καὶ οὐδαμῶς Ἑλληνικὸν ὄνομα Ὀρος εἶναι. Βασιλευσαι δ' οὖν φασι αὐτὸν, καὶ Ὀραιαν ἀπ' αὐτῆ καλεῖσθαι τὴν γῆν. *The people of Træzen, says Pausanias, give out, that one Orus was the first in their country. But the name Orus to me seems to have been of Egyptian original. They farther relate, that this Orus was a king, and that the province was from him called Oraia.* Uria above, and Oraia here, however differently expressed, signify literally the land of Ur. In all these places the Cuthites went under various appellations, but particularly of Cyclopians, Ellopians, and <sup>61</sup> Eu-

<sup>57</sup> Ἡ Ὑρία δὲ τῆς Ταναγρακῆς νῦν ἐστὶ, πρότερον δὲ τῆς Θηβαΐδος, ὅπου ὁ Ὑρίος μεμυθεύεται, καὶ ἡ τῆ Ὀριωνος γενεσίς. Strabo. L. 9. p. 620. He is called Ὑρίους by Euphorion. See Homer. Σ. Scholia. V. 486.

<sup>58</sup> Ἐστὶ καὶ Ὀριωνος μνημα ἐν Ταναγρα. Pausan. L. 9. p. 749.

<sup>59</sup> Ἐστὶ δ' ἡ μὲν Ὑρία πρὸς τὸν Εὐρίπον. Steph. Byzant.

<sup>60</sup> Pausanias. L. 2. p. 181.

<sup>61</sup> Europus is the same as Oropus, and signifies Orus Pytho. Ops, Opis, Opus, Opas, all signify a serpent. Zeus was the same as Orus and Osiris; hence stiled Europus, and Europas; which Homer has converted to Εὐροπάς, and accordingly stiles Jupiter Εὐροπά Ζεὺς.

ropians from their worship. Agreeably to the account which has been above given, we find, that the Heroum of Cadmus at Sparta was built by Europus, and his brethren: and they likewise are represented as the sons of <sup>63</sup> *Uræus*. As we are acquainted with the eastern manner of speaking; and know that by the daughter of Tyre, the daughter of Jerusalein, the children of Moab, the children of Kedar, the children of Seir, the children of the east, are meant the inhabitants of those places: may we not be assured that by Europus and the sons of Urius and Uræus, are pointed out a people stiled Europeans of Babylonish extraction, who were ab origine from Ur in Chaldea? And is it not plain, that the history of Cadmus is founded upon terms ill understood, and greatly misapplied? Yet the truth is not totally defaced, as I hope, that I have made appear. By Moses Chorenensis Cadmus is represented as of the giant race; and he is said to have come from <sup>64</sup> Babylonia. Nonnus mentions his planting in Greece a colony of giants.

<sup>65</sup> *Και σαχυς αυτολοχευτος ανηξήτηο Γιγαντων.*

Hence the Cadmians were stiled *Ανακες*, and <sup>66</sup> *Ανακτες*; and the temples of their Gods, *Ανακτορια*, *Ανακτορια*. These terms were imported from the Anakim of Egypt and Canaan: but as the people, who brought them, were Oritæ, and the sons of Urius, they must ultimately have come

<sup>63</sup> Pausanias. L. 3. p. 245. *επαι δε αυτες Ύραια παιδας.*

<sup>64</sup> L. 2. c. 4. p. 87.

<sup>65</sup> Nonnus. L. 4. p. 136.

<sup>66</sup> *Ο γαρ δη χειρον εκεινος ηεγειεν ανθρωπος χειρων μεν εργασ, και ποδων ταχεισι, και σωματων βρωμιας, ως εοικεν, υπερφυς, και ακαματες.* Plutarch. in Theseo. P. 3.



from Babylonia. Here astronomy, and the other sciences first commenced; and the worship of the Sun was first instituted: where the priests, and professors were stiled *Oritæ*, and <sup>67</sup> *Orchani*. Lucian indeed says, that astronomy was not derived to the Greeks either from the Egyptians, or the Ethiopians; but from <sup>68</sup> *Orpheus*. This however intimates, that the Ethiopians, under which name the sons of Chus are mentioned by the <sup>69</sup> Greeks, were supposed to have introduced science into this country; otherwise this caveat had been unnecessary. But we shall in the end shew, that *Orpheus* was from the same quarter. And to put the matter out of all doubt, we find *Herodotus* maintaining very determinately, that the knowledge of the heavens, and every thing relating to the distribution of time, was imported from <sup>70</sup> Babylonia. As these Babylonians, these sons of *Urius*, manifestly came to Greece by the way of Egypt, it appears pretty evident, that they were the sons of Chus, of the shepherd race, who so long held the sovereignty in that kingdom. Hence it is, that throughout the whole mythology of the Grecians there are continual allusions to shepherds; a title, which we know was peculiar to the *Auritæ* of Egypt. *Nonnus* in his allegorical poem describes *Cadmus*

67 Ἐστὶ δὲ καὶ φυλὸν τι τῶν Χαλδαίων, καὶ χώρα τῆς Βαβυλωνίας ὑπ' ἐκείνων οἰκημένη, πλησιάζουσα καὶ τοῖς Ἀραβί, καὶ τῇ κατὰ Πέρσας λεγόμενῃ Σαλαττῇ. Ἐστὶ δὲ καὶ τῶν Χαλδαίων τῶν Ἀστρονομικῶν γένη πλείων· καὶ γὰρ Ὀρχηνοὶ τινὲς προσαγορεύονται. *Strabo*. L. 16. p. 1074.

68 *Lucian de Astrolog.* P. 987.

69 Χεε, ἐξ οὗ Αἰθιοπες. *Euseb. Chron.* P. 11.

70 Πολλὸν μὲν γὰρ, καὶ γνωμόνα, καὶ τὰ δωδεκά μέρη τῆς ἡμέρης ταῖς Ἐαβυλωνίων ἐμάθην Ἕλληνας. L. 2. c. 109.

in a pastoral habit, playing upon an instrument, and reclining himself under the shade of an oak.

<sup>71</sup> Κλινας γειτονι νωτον ὑπο δρυι φορβαδος ὕλης,  
Και φορεων αγραυλον αηθεος εἶμα Νομπος.

He gives to him the same powers in harmony which were attributed to Orpheus. Hence Cadmus is made to say that he could charm the woods upon the mountains, and sooth the wild beasts of the forest: that he could even calm the ocean, and stop the course of its turbulent waters.

<sup>72</sup> Θελξω δειδρεα παντα, και ουρεα, και φρενα θηρων  
Ωκεανου σπευδοντα παλινδινητον ερυξω.

Almost all the principal persons, whose names occur in the mythology of Greece and Italy, are represented as shepherds. Not only the Gods Faunus, Apollo, Pan, Sylvanus, Pales, Adonis, but Eumelus, Triptolemus, Erichonius, Eumolpus, Aristæus, Battus, Daphnis, Terambus of Egypt, and Osiris, are represented of that profession. Hence it is, that we find altars, and inscriptions to the shepherd <sup>73</sup> Gods. Apollo was stiled Νομπος, and Ποιμνιος; and was said to have been educated in <sup>74</sup> Arabia. When Rhea produced to the world Poseidon, she gave him to the care of a <sup>75</sup> shepherd to bring

<sup>71</sup> L. 1. p. 32.

<sup>72</sup> Nonnus. L. 1. p. 38.

<sup>73</sup> Romæ Inscriptio Vetus.

ΤΟΙΣ ΝΟΜΙΟΙΣ ΘΕΟΙΣ. Gruter. xcii. n. 4.

<sup>74</sup> Omne benignum

Virus odoriferis Arabum quod doctus in arvis

Aut Amphrysiaco Pastor de gramine carpsi.

Statii Sylv. L. 1. Soteria. V. 104.

<sup>75</sup> Ρεα, ἦνκα Ποσειδωνα ετεκε, τον μεν ες ποιμνην καταλεσθαι, διαιτιν ενταυθα ἴξοντα μετα των αρων. Pausan. L. 8. p. 613.

him up among the flocks. Atlas, the great astronomer, is represented as a shepherd. <sup>76</sup> Ἀτλας μαθηματικός ην Λιβύης ἀνήρ.—Πολυείδος δὲ ὁ διθυραμβοποιὸς τὸν Ἀτλαντὰ τέτρων ΠΟΙΜΕΝΑ Λιβύην φησιν. *Atlas the great mathematician, was a person of Libya. The Dithyrambic poet Polyueidos says, that Atlas was a Libyan shepherd.* There was a tradition that the temple of Ammon in Libya was built by a shepherd, from whom it received its name; <sup>77</sup> ἀπο τε ἰδρύσαμενε ποιμενος. It is reported of the Muses, that they were of shepherd extraction, and tended flocks, which they entrusted to their favourite Aristæus.

<sup>78</sup> Καὶ μιν ἕων μῆλων θέσαν ἤρανον, ὅσσ' ἐνεμοῖντο  
 Ἀμπεδῖον Φθίαν Ἀθαμαντίον, ἀμφὶ τ' ἐρυμνῆν  
 Ὀθρῦν, καὶ ποταμῶ ἱερῶν ῥοῶν Ἀπιδανοῖο.

This is the person by Virgil stiled Pastor Aristæus. Zethus and Amphion are described as of the same profession, though kings of Thebes. <sup>79</sup> Ζηθὸς δὲ καὶ Ἀμφίων ἀδελφοὶ ἦσαν ποιμενεῖς. Even the monster Polyphemus is taken notice of as a musician, and a <sup>80</sup> shepherd. Macrobius mentions, that among the Phrygians the Sun was worshiped under a pasto-

<sup>76</sup> Scholia in Lycophron. V. 879.

<sup>77</sup> Pausanias. L. 4. p. 337. So also says Eustathius. Ὅτι δὲ φασὶ τὸν ἐκεῖ Δία Ἀμμωνία κληθῆναι ἀπο τινὸς ὀμωνυμῆ Ποιμενῶς, προκαταρξάντος τῆς τῆ ἱερᾶ ἰδρύσεως. Schol. in Dionys. V. 211.

<sup>78</sup> Apollonius Rhodius. L. 2. V. 515.

The same Poet of the nymph Cyrene.

Ἐνθα δ' Ἀριστῆιον Φαιβῶ τέκεν, ὃν καλεῖσθιν

Ἀγρεά, καὶ Νόμιον πολλὴν ἰσὶ Ἀμμωνίης. L. 2. v. 568.

<sup>79</sup> Syncellus. P. 156.

<sup>80</sup> Homer. Odyss. L. 1. Pastor Polyphemus of Virgil.

ral<sup>82</sup> character with a pipe and a wand. Tiresias the prophet is by Hyginus stiled Tiresias, Eueri filius, or as some read it, Tiresias, Eurii filius,<sup>83</sup> *Pastor*. This was also one of the titles out of many conferred upon the Phenician Hercules, to whom they attributed the invention of purple. He was the chief Deity, the same as Cham, and Orus, the God of light; to whom there is a remarkable invocation in the Dionusiaca of Nonnus.

<sup>84</sup> Ἀξροχίτων Ἡρακλῆς, ἀνάξ πυρός, Οὐραμὲ κοσμε,  
 Ἡελίς, βροττειοῖο εἰς δολιχοσκίε ΠΟΙΜΗΝ.

Some of the pyramids in Egypt were stiled the pyramids of the shepherd<sup>85</sup> Philitis; and were said to have been built by people, whom the Egyptians held in abomination: from whence we may form a judgement of the persons, by whom those edifices were erected. Many hills, and places of reputed sanctity were denominated from shepherds. Caucasus, in the vicinity of Colchis, had its name conferred by Jupiter in memory of Caucasus a shepherd.<sup>86</sup> Το ορος εἰς τιμὴν τῆ Ποιμενος Καυκασον μετανομασας. Mount Cithæron in Bœotia was called Asterius; but received the former name from one Cithæron, a<sup>87</sup> shepherd, supposed to have been there slain. I have mentioned from Herodotus, that the Cadmians

<sup>82</sup> Macrobii Saturn. L. 1. c. 21. p. 210.

<sup>83</sup> Hyginus. Fab. 68. Euri, and Eueris Filius. He is by Theocritus stiled Μαντις Εὐηγεῖδης. Idyl. 24. v. 70.

<sup>84</sup> Nonni Dionys. L. 40. p. 1038.

<sup>85</sup> Herodotus. L. 2. c. 128.

<sup>86</sup> Cleanthes περι Θεομαχίας, quoted by Plutarch de Flum. Φασις.

<sup>87</sup> Plutarch de Flum. Ισμηνος.

<sup>88</sup> Herodotus. L. 5. c. 61.

built

built the temple of<sup>88</sup> Damater, or Ceres, in Attica, where they introduced her worship. And there is a remarkable circumstance mentioned in consequence of this by Hesychius, who tells us, that the priests of this Goddess were of a particular family, called Ποιμενιδαι, or *the Shepherd race*. Ποιμενιδαι, γένος, ἐξ οὗ ὁ Δημητριος ἱερεὺς. The Cadmians therefore, from whom this priesthood came, must have been in a peculiar manner shepherds. The mountain Aræfantus in Argolis is said to have been named from<sup>89</sup> Aræfantus, a shepherd. The Cuthites settled in Thrace near Hæmus in Sethonia; of whom Stephanus gives this short but remarkable history: *εκαλεντο προτερον Νομαιοι*. The author does not say, that they were shepherds; but that they anciently were so called: so that it was not so much the profession, as the title of the people. They settled in Hetruria, and Latium; in which last province stood the city Præneste, of which I have before spoken. It was said to have been of high antiquity, and was founded by Cæculus,

<sup>90</sup> Vulcano genitum pecora inter agrestia Regem,

Inventumque focus, omnis quem credidit ætas.

We find here, that the founder of this city was a shepherd, and a king, and the reputed son of Vulcan, the same as Urius. It is said of him, that he was, *inventum focus*, because he was ab origine from the land of fire; by which is meant Ur of Chaldea. So the personage, represented un-

<sup>88</sup> Herod. L. 5. c. 61.

<sup>89</sup> Plut. de Fluv. Inachus.

<sup>90</sup> Virgil. Æneid. L. 7. v. 678.

der the character of Cacus upon Mount Aventine, is by Livy said to have been a shepherd. <sup>91</sup> Pastor accola ejus loci, nomine Cacus, ferox viribus. He likewise is said to have been the son of the God of Fire: <sup>92</sup> Huic monstro Vulcanus erat pater. The first city which the Cadmians built in Bœotia was named <sup>93</sup> Poimandris; or as Eustathius renders it Poimandria, <sup>94</sup> Ποιμανδρεια; the same which was afterwards called Tanagra. It is said to have been so denominated from one Poimander. This name is by interpretation a shepherd, or rather a shepherd of men. It answers to the title of Ποιμην λαο, so frequently to be met with in Homer. That excellent Poet was wonderfully fond of every thing, which favoured of antiquity: and has continual references to the ancient history of Egypt, and to the rites of that country. He sometimes seems to adhere superstitiously to obsolete terms, thinking probably, that they enriched his verse, and gave a venerable air to the narration. Of these no one occurs more frequently than the title of a shepherd Prince, which he bestows on many of his leaders. It is the translation of a title, which the sons of Chus, as well as the Egyptians, gave to their Deities, and to their kings. Hence the writings of Hermes were inscribed the works of the Shepherd Prince, as we may infer from the Greek tran-

<sup>91</sup> T. Livius. L. 1. c. 7.

<sup>92</sup> Virgil. L. 8. v. 198.

<sup>93</sup> Ἡ Ποιμανδρεια εἴτιν ἡ αὐτὴ τῆ Ταναγρακῆ. Strabo. L. 9. p. 619.

<sup>94</sup> Ποιμανδρεια πόλις Βοιωτίας, ἡ καὶ Ταναγρα καλεμένη. Schol. Lycoph. V. 326. Ποιμανδρεια is by some interpreted mulctrale: but that was not the original purport of the word.

script: for that was written in imitation of the former, and called <sup>95</sup> Poimandras.

Thus have I endeavoured to state the progress of the Cuthites under their different appellations to Greece; and to describe the rout which they took in their peregrinations. I have shewn, that under the title of Phenicians and Cadmians, they first settled in Canaan, and in the region about Tyre and Sidon: from whence they extended themselves towards the midland parts of Syria; where they built Antioch. <sup>96</sup> Κασος, και Βηλος, Ιναχς παιδες, προς τω Ορονη ποταμω την των Αντιοχειαν της Συριας πολιν εκτισαν. *Casus, and Belus, two sons of Inachus, built the city in Syria, which is now called Antioch upon the river Orontes.* By Casus is meant Chus; and Belus is a Babylonish title of Ham, as well as of his immediate descendants, who are here alluded to. From Syria they penetrated to the Euphrates, and from thence to Armenia: and that there were colonies here of Amonians, and particularly of the Cuthites, may be known from the history of Cadmus: but more especially from the similitude of language, person, and manners, which subsisted among these <sup>97</sup> nations. Zonaras is very explicit upon this head. He mentions the incroachments of the sons of Ham in these parts, and shews the extent of the tref-

<sup>95</sup> Hermes Trismegistus, sive Ποιμανδρης.

<sup>96</sup> Syncellus. P. 126. Eusebius. Chron. P. 24.

<sup>97</sup> By which are meant the Syrians, Arabians and Armenians. Το μεν γαρ των Αρμενιων εθνος, και το των Συρων, και των Αραβων πολλην ομοφυλιαν εμφανιζει κατα τε την διαλεκτον, και τας εθεις, και τας των σωματων χαρακτηρισικας κτλ. —εικαζειν δε δεει και τας των εθνων τετων κατονομασιας εμφανεις αλληλαις ειναι. Strabo. L. 1. p. 70.

pass, of which they were guilty. <sup>98</sup> 'Οἶδε γε παῖδες τῆ Χαμ την απο Συρίας και Αβανῆ και Λιβανῆ των ορειν γην κατεσ-  
 χον, και ὅσα προς θαλασσαν αυτων ετετραπτο, μεχρῆς ωκε-  
 ανῆ, κατειληφασι. *In respect to the sons of Ham, they seized upon all the inland country, which reaches from Syria, and particularly from the mountains Abanus, and Libanus: and all the region, which from thence extends towards the sea, even as far as the Ocean.* Of these emigrants Tacitus has given a curious account, which has never been sufficiently heeded. He takes notice of those who settled in Canaan, as well as those, who passed higher towards the north. <sup>99</sup> Sunt, qui tradant Assyrios convenas, indigum agrorum populum, parte Ægypti potitos, ac mox <sup>100</sup> proprias urbes, Hebræasque terras, et propiora Syriæ coluiffe. As the Cadmians settled about Byblus and Sidon, there seems in consequence of it to have been a religious correspondence kept up between this colony and Egypt. It is said according to the enigmatical turn of the times, that the head of Osiris was annually wafted by the floods to <sup>1</sup> Byblus. It was reported to have been just seven days in its passage; and the whole was performed *θειῆ ναυτιλιῆ*, by a voyage truly miraculous. There are many proofs that the religion of Syria came in great measure from Egypt. The rites of Adonis, and the lamentations upon his account at Sidon, and Byblus, were copies of the mourning for Osiris, and represented

<sup>98</sup> Zonaras. L. 1. p. 21.

<sup>99</sup> Tacitus. Hist. L. 5. c. 2.

<sup>100</sup> It should perhaps be proximas urbes. The same history is alluded to by Eusebius. *Ἐπι Απιδος τῆ Φορωνεως μοιρα τῆ Αιγυπτιων στρατη ἐξεπεσεν Αιγυπτῆ, ὁι ἐν Παλαιστῆνῆ καλυμμενη Συρια. ου παρῆν Αραβιας φησαν.* Euseb. Chron. P. 26.

<sup>1</sup> Lucian de Deâ Syriâ.



in the same <sup>2</sup> manner. Lucian, having described the pompous temple at Hierapolis, says, that there was another in the neighbourhood, not of Assyrian, but Egyptian original; the rites of which were received by the natives from Heliopolis in that <sup>3</sup> country. This he did not see: but speaks of it as very grand, and of high antiquity.

These particulars I have thought proper to discuss thoroughly, in order to disclose the true history of the Cadmi-ans, as I am hereby enabled to prove the great antiquity of this people; and to shew who they were, and from whence they came. It has been observed by many of the learned, that some particular race of men spread themselves abroad, and got access among numberless nations. Some have thought, that they were Scythians; others, that they were Egyptians: others still, that they were from Phœnicia, and Canaan. What they have said upon the subject, however they may seem to differ from one another, may in some degree be allowed. But I believe, that the true account is that which I have here given. I have endeavoured with great pains to sift the history to the bottom: and it is to me manifest, that they were for the most part the Auritæ, those shepherds of Egypt. This people had spread themselves over that country like a deluge: but were in time forced to retreat, and to betake themselves to other parts. In consequence of this they were dissipated over regions far remote. They were probably joined by others of their family, as well as by the Canaanites, and the Caphtorim of Palestine. They are to be met with in

<sup>2</sup> They were in each country stiled the mourning for Thamas, and Thamuz.

<sup>3</sup> Ερχοσι δε και αλλο Φοινικες Ἴσον, εκ Ασσυριον, αλλα Αιγυπτια, το εξ Ἡλι-  
επολιος εν την Φοινικων απικετο. κλ. Lucian de Deâ Syriâ.

Perfis, and Gedrosia, under the name of Oritæ. They are to be found in Bætica upon the Atlantic under the same<sup>4</sup> name. They settled in Colchis, Thrace, Phrygia, Sicily, and Hetruria; and upon the extreme parts of the Mediterranean: *Diluvio ex illo tot vasta per æquora veñi.*

These are the migrations, of which the ancient historian<sup>5</sup> Istrus wrote in a curious treatise, long since lost; which he inscribed *περι των Αιγυπτιων αποικιας*. We meet with a summary account of them in Diodorus Siculus, who mentions, that after the death of Isis and Osiris the Egyptians sent out many colonies, which were scattered over the face of the earth. <sup>6</sup> *Ὅδε οὖν Αἰγυπτιοὶ φασὶ καὶ μετὰ ταῦτα ἀποικίας πλείστας ἐξ Αἰγυπτὸς κατὰ πᾶσαν διασπαρῆναι τὴν οἰκουμενὴν*. Of these migrations there were two remarkable above the rest: the one of the sons of Chus, concerning whom I have been treating; the other of the Israelites, which was somewhat later than the former. The author above takes notice of both these occurrences in a most valuable extract preserved by Photius; wherein he does not sufficiently distinguish the particular families of these emigrants, nor the different times of the migration: yet the account is very

<sup>4</sup> In Bætica they were called Oritani. Strabo. L. 8. p. 204.

There were Oritæ in Epirus. Dicæarchus *status Græciæ*. *Μετὰ τέτον εἰσὶν Ὀριταί*. P. 4. v. 45.

Oritæ in Persis. Arrian. L. 4. c. 26. also in Gedrosia. See Auctor *Peripli Maris Erythræi*.

*Πρὸς τὸν δὺσιν τῷ Ἰσθμῷ ποταμῷ Ὀριταί*. Schol. Dionys. V. 1095. *Ὀριταὶ ἔθνος Ἰνδίκον*. Steph. Byzant. There were Oritæ in Persis, hard by the Cutha of Josephus. Ant. L. 9. c. 4. and c. 15.

<sup>5</sup> Clemens. Alexand. Strom. L. 1. p. 382.

<sup>6</sup> Diodorus Siculus. L. 1. p. 24.

curious; and the history of each transaction plainly delineated. Ἐυθὺς ἐν οἱ ξενολατουμενων των αλλοεθνων οἱ επιφανεσατοι, και δρασικωτατοι συσραφεντες ἐξερρίφησαν, ὡς τινες φασιν, εις την Ἑλλαδα, και τινας ἑτερες τοπας, εχοντες αξιολογες ἡγεμονας ὡν ἡγαντο Δαναος, και Καδμος, των αλλων επιφανεσατοι. Ὅδε πολυς λεως ἐξεπεσεν εις την νυν καλιμενην Ἰερδαιαν. Upon this, as some writers tell us, the most eminent and enterprising of those foreigners, who were in Egypt, and obliged to leave the country, betook themselves to the coast of Greece, and also to other regions, having put themselves under the command of proper leaders for that purpose. Some of them were conducted by Danaus, and Cadmus, who were the most illustrious of the whole. There were beside these a large, but less noble, body of people, who retired into the province called now<sup>s</sup> Judea.

When therefore we speak of the history of Greece as far back as we can carry it, and of the rites and religion introduced into that country, we may accede to the account given of them by Zonaras. Ἐκ Χαλδαιων γαρ λεγεται φοιτησαι ταυτα προς Αιγυπτον κακειθεν προς Ἑλληνας. All these things came from Chaldea to Egypt; and from thence were derived to the Greeks. The same is attested by Josephus. What preceded the arrival of the Cadmians, and other Cuthites, in these parts, is utterly unknown. With them commences the history of the Country. It is true, there are accounts concerning Erec-

<sup>7</sup> Ex Diodori. L. xl. apud Photium. P. 1152.

<sup>8</sup> A similar account is given by the same author. L. 1. p. 24.

<sup>9</sup> Zonaras. V. 1. p. 22. Also Syncellus. P. 102.

<sup>10</sup> He is very full upon this head. Contra Apion. L. 1. p. 443. and 444.

thus,

theus, Erechthonius, Cecrops, and other ancient kings : but they were superadded to the history of Attica, just as the names of Inachus, Phoroneus, Apis, were to that of Argos. It was therefore matter of great surprize to Solon, when he was informed by the Egyptian priests of the ancient occurrences of their country, and of the wars of the Atlantians, to find the same names stand at the head of their histories, as were observable in those of Greece : <sup>11</sup> *Κεκροπος τε, και Ερεχθεως, και Εριχθωνις, και Ερισιχθονος, των τε αλλων.* For instance, the names of Cecrops, Eretheus, Eriethonius, Erisiethon, and others. *Και τα των Γυναικων και ταυτα.* The names also of their women were the same. In reality they were all titles of the Deity, as might be easily shewn. Eretheus for instance was the God of the sea, and as such worshiped by the very people, who insisted him among their kings. This may be proved from Athenagoras. <sup>12</sup> *Αθηναιος Εγεχθει Ποσειδωνι θυει.* The Athenian sacrifices to Eretheus, the same as Poseidon. Strabo seems to think, that most of the ancient names were foreign ; <sup>13</sup> such as Cecrops, and Codrus, and Arclus, and Cothus : and he is certainly right in his opinion.

What I have here said, may in some degree prove a basis for the history of Greece. We may indeed talk of Xuthus, Ion, and Hellen : also of the Leleges, and Pelasgi, and thus amuse ourselves in the dark : but no real emolument can

<sup>11</sup> Plato. Critias. Vol. 3. p. 110.

<sup>12</sup> Legatio. P. 279.

<sup>13</sup> *Και απο των ονοματων δε επιων το Εαρβαρον εμφανιεται. Κεκροψ, και Κοδρος, και Αικλος (read Αγκλος) και Κοθος. κ. λ. L. 7. p. 495.*

possibly

possibly arise, till the cloud, with which history has been so long obscured, be done away. This cannot well be effected, till some of the first principles, upon which we are to proceed, be made out, and these great truths determined.

This inquisition I have been obliged to make concerning some of the principal personages in the annals of Greece. For it is impossible to lay a foundation for a future history unless what is true, and what is false, be previously determined. All those, of whom I have been treating, stand foremost in the lists of antiquity, and have been admitted with too little consideration. Many of the first Fathers in the Christian church, seeing the high pretensions of the Grecians, tried to invalidate their claim by shewing, that all their ancient heroes were subsequent to Moses. This was the repeated labour of Clemens of Alexandria, Theophilus, Eusebius, Tatianus, and others. It was a point urged by them continually in their recommendation of the Scriptures: as if priority of time were necessarily a mark of truth. The best chronologers likewise admit these personages in their computations: and great pains have been used to reconcile the contradictions in their histories, and to ascertain the æra, when they flourished. These learned men acted upon a very laudable principle: but failed in the very beginning of their process. For, as I have before taken notice, the question should not have been about the time, when these persons lived; but whether they ever existed. The fathers proceeded upon very precarious grounds; and brought their evidence to a wrong test. They indeed state things very fairly; and have authorities for all that they advance. But the traditions of

the Greeks were not uniform. And if any Gentile writer, instead of carrying the æra of Inachus, and Phoroneus, or of Dionufus, and Perfeus, towards the time of Mofes, had extended it to the times of the first kings in Egypt, I do not fee what they could have done : for this person in his turn could have produced authorities. They might indeed have difputed the point, and have opposed evidence to evidence ; but nothing certain could have enfued.

OF THE  
D E L U G E,

AND THE

Memorials thereof in the Gentile World.

**T**HE history of the Deluge, as it is transmitted to us by Moses, may appear short and concise; yet abounds with matter: and affords us a thorough insight into the most material circumstances, with which that calamity was attended. There seems to have been a great convulsion in nature, insomuch that all flesh died, eight persons only being saved: and the means of their deliverance were so wonderful, that very lasting impressions must have been left upon their minds, after they had survived the fearful event. The sacred writer has moreover given us the reasons, why it pleased God to bring this flood upon the world, to the destruction of the work of his hands.

<sup>1</sup> *The earth was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and behold, I will destroy them with the earth. Make thee an ark of Gopher wood.—And this is the fashion, which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above: and the door of the ark shalt thou set in the side thereof.—Thus did Noah: according to all, that God commanded him, so did he.—*<sup>2</sup> *And Noah went in, and his sons, and his wife, and his sons wives with him, into the ark, because of the waters of the flood.—*<sup>3</sup> *In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. In the self same day entered Noah, &c.—And they went in unto Noah into the ark two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in. And the flood was forty days upon the earth: and the waters increased, and bare up the ark, and it was lift up above the earth.—*<sup>4</sup> *And all flesh died, that*

<sup>1</sup> Genes. C. 6. v. 11. &c.

<sup>2</sup> Genes. C. 7. v. 7.

<sup>3</sup> Genes. C. 7. v. 11. &c.

<sup>4</sup> Genes. C. 7. v. 21, &c.



*moved upon the earth—All, in whose nostrils was the breath of life—And every living substance was destroyed. And the waters prevailed upon the earth an hundred and fifty days.*

We find from the above, that the Patriarch and his family were inclosed in an ark, or covered float ; wherein there was only one window of a cubit in dimensions. This was of small proportion in respect to the bulk of the machine, which was above five hundred feet in length. It was moreover closed up, and fastened : so that the persons within were consigned to darkness ; having no light, but what must have been administered to them from lamps and torches. They therefore could not have been eye-witnesses to the general calamity of mankind. They did not see the mighty eruption of waters, nor the turbulence of the seas : when *the fountains of the great deep were broken up*. Yet the crash of mountains and the noise of the cataracts could not but have sounded in their ears : and possibly the cries of people may have reached them ; when families and nations were overwhelming in the floods. The motion too of the ark must have been very violent at this tempestuous season : all which added to the gloom, and uncertainty, in which they were involved, could not but give them many fearful sensations ; however they may have relied on Providence, and been upheld by the hand of heaven. We find that the machine, in which they were secured, is termed Thebah, an ark, or chest. It was of such a model and construction as plainly indicated, that it was never designed to be managed, or directed by the hands of men. And it seems to have been the

the purpose of Providence throughout to signify to those, who were saved, as well as to their latest posterity, that their preservation was not in any degree effected by human means.

After this the sacred historian proceeds to inform us, that <sup>5</sup>God remembered Noah, and every living thing,—that was with him in the ark: that the fountains of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained.—<sup>6</sup>And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. And it came to pass at the end of forty days, that Noah opened the window of the ark, which he had made: And he sent forth a raven; which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground: But the dove found no rest for the sole of her foot; and she returned unto him into the ark.—And he stayed yet other seven days; and again he sent forth the dove out of the ark: And the dove came in to him in the evening; and lo, in her mouth was an olive-leaf pluckt off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.—And in the second month, on the seven and twentieth day of the month, was the earth dried. And God spake unto

<sup>5</sup> Genes. C. 8. v. 1, &c.

<sup>6</sup> Genes. C. 8. v. 4, &c.

*Noah, saying, Go forth of the ark. And Noah went forth, and his sons, and his wife, and his sons wives with him. And Noah builded an altar unto the Lord; and took of every clean beast and of every clean fowl, and offered burnt-offerings on the altar.*

These are the principal circumstances in this wonderful occurrence; which I have produced in the words of the divine historian, that I might not do injury to his narration: and they are of such a nature, as, one might well imagine, would be long had in remembrance. We may reasonably suppose, that the particulars of this extraordinary event would be gratefully commemorated by the Patriarch himself; and transmitted to every branch of his family: that they were made the subject of domestic converse; where the history was often renewed, and ever attended with a reverential awe and horror: especially in those, who had been witnesses to the calamity, and had experienced the hand of Providence in their favour. In process of time, when there was a falling off from the truth, we might farther expect that a person of so high a character as Noah, so particularly distinguished by the Deity, could not fail of being revered by his posterity: and, when idolatry prevailed, that he would be one of the first among the sons of men, to whom divine honours would be paid. Lastly, we might conclude that these memorials would be interwoven in the mythology of the Gentile world: and that there would be continually allusions to these ancient occurrences in the rites and mysteries; as they were practised by the nations of the earth. In conformity to these suppositions I shall endeavour to shew, that these things did happen: That the his-

tory of the deluge was religiously preserved in the first ages : That every circumstance of it is to be met with among the historians and mythologists of different countries : and traces of it are to be particularly found in the sacred rites of Egypt, and of Greece.

It will appear from many circumstances in the more ancient writers, that the great Patriarch was highly revered by his posterity. They looked up to him as a person peculiarly favoured by heaven ; and honoured him with many titles ; each of which had a reference to some particular part of his history. They stiled him Prometheus, Deucalion, Atlas, Theuth, Zuth, Xuthus, Inachus, Osiris. When there began to be a tendency towards idolatry ; and the adoration of the Sun was introduced by the posterity of Ham ; the title of Helius among others was conferred upon him. They called him also *Μην*, and *Μαν*, which is the Moon ; the secret meaning of which name I shall hereafter shew. When colonies went abroad, many took to themselves the title of *Minyadæ* and *Minyæ* from him ; just as others were denominated *Achæmenidæ*, *Auritæ*, *Heliadæ*, from the Sun. People of the former name are to be found in Arabia, and in other parts of the world. The natives at Orchomenos were stiled *Minyæ* ; as were also some of the inhabitants of Theffaly. It was the ancient name of the Arcadians, interpreted <sup>8</sup> *Σελμηγίται*, Lunares : but grew obsolete. Noah was the original *Zeus*, *Zeus*, and *Dios*. He was the planter of

<sup>8</sup> *Και Αριτων ὁ Χιος ἐν ταῖς θεσσαλίαις καὶ Διονυσίος ὁ Χαλκιδεὺς ἐν πρώτῃ κτισίᾳ ταῦτα αὐτὰ φασ, καὶ εἶπτος δὲ Ἀρκαδίας Σελμηγίταις εἶναι.* Schol. in Apollon. Rhod. L. 4. v. 264.

the vine, and the inventer of <sup>9</sup> fermented liquors : whence he was denominated Zeuth, which signifies ferment; rendered *Zeus*, *Zeus*, by the Greeks. He was also <sup>10</sup> *Dionusos*, interpreted by the Latines *Bacchus*, but very improperly. *Bacchus* was *Chus*, the grandson of Noah; as *Ammon* may be in general esteemed *Ham*, so much revered by the Egyptians.

As many of these terms were titles, they were not always uniformly adapted : nor were the ancients consistent in their mythology. But nothing has produced greater confusion in these ancient histories, than that fatal turn in the Greeks of reducing every unknown term to some word, with which they were better acquainted. In short, they could not rest, till they had formed every thing by their own idiom; and made every nation speak the language of Greece. Among the people of the east the true name of the Patriarch was preserved : they called him *Noas*, *Naus*, and sometimes contracted *Nous* : and many places of sanctity, and many rivers were denominated from him. *Anaxagoras* of *Clazomenæ* had been in Egypt; and had there obtained some knowledge of this personage. He spoke of him by the name of *Noas* or *Nous*; and both he and his disciples were sensible that it was a foreign appellation : yet he has well nigh ru-

<sup>9</sup> Τὸν Ὀσίριον Διονύσον. Diod. Sic. L. 1. p. 11.

Ἄλλα καὶ τῆς ἀπληρωμένην ἔχοντος χώραν, ἢ πρὸς φυτεῖαν ἀμπελῆ ἀπληρο-  
 τρωμένην, μαθεῖν τοῦ κατασκευαζομένου ἐκ τῶν κριθῶν πομα, βραχὺ λειτομένο  
 τῆς περὶ τὸν οἶνον εὐωδίας. Diod. Sic. L. 3. p. 207.

Νῶε, ὃς κεκληταὶ ὑπὸ ἐπιων Δευκαλιῶν. Theophil. ad Autolye. L. 2. p. 370.

<sup>10</sup> Ἡραϊσὸς τῆς Αἰγυπτίας ἐν τοῖς χρόνοις τοῦ Νῶε,

Ὁς Νῶε καὶ Διονύσος, καὶ Ὀσίρις καλεῖται. Tzetzes Chil. 10. Hist. 335.

ined the whole of a very curious history, which he had been taught, by taking the terms in a wrong acceptation, and then making inferences in consequence of this abuse.

"Οἱ δὲ Ἀναξαγόρασι ἐξημευσοὶ Νῦν μὲν τὸν Δία, τὴν δὲ Ἀθηνᾶν τεχνῆν—Προμηθεὶα δὲ Νῦν ἐλεγον· Προμηθεῖα γὰρ ἐσὶν ἀνθρώποις ὁ νῦς διο καὶ μυθεύονται τῆς ἀνθρώπου μεταπεπλαδαί, δηλοῦσι ἀπο ιδιωτείας εἰς γνῶσιν. *The disciples of Anaxagoras say, that Nous is by interpretation the Deity Dis, or Dios: and they call Athena, Art or Science—They likewise esteem Nous the same as <sup>12</sup> Prometheus.* He then proceeds to inform us, why they looked upon Nous to have been Prometheus: *because he was the renewer of mankind; and was said, μεταπεπλαδαί; to have fashioned them again,* after that they had been in a manner extinct. All this is to be inferred from the words above. But the author, while he is giving this curious account, starts aside; and forgetting that he is confessedly treating of a foreign term, recurs to his own language; and from thence frames a solution of the story. He tells us that Nōus, which he had been speaking of as a proper name, was after all a Grecian term, νῦς, the mind: that *the mind was Prometheia; and Prometheus was said to renew mankind, from new form-*

<sup>11</sup> Euseb. Hist. Synagoge. P. 374. What is rendered Νῦς, should be expressed Νῶς or Νῶς.

<sup>12</sup> Eusebius in another place mentions Προμηθεύς, ὃς πλαττεῖν ἀνθρώπου ἐμύθευτο. Chron. Can. P. 103.

Διοῦσοι, Διὸς Νῦν. Macrobian Saturn. L. 1. c. 18.

Νῦς, ψυχῆ, ποταμοῦ, καὶ ἡ μιννας. Hesych.

ing their minds; and leading them by cultivation from ignorance to <sup>13</sup> knowledge. Thus have the Greeks by their affectation continually ruined history: and the reader may judge, how difficult it is to see the truth through the mist, with which it is environed. One would imagine, that Homer had an eye to this fatality in his countrymen, when he made the following pathetic exclamation:

<sup>14</sup> Α δειλοι, τι κακον τοδε παχετε; νοκτι μεν υμων  
Ειλυεται κεφαλαι τε, προσωπα τε.—Ηελιος δε  
Ουρανε εξ απολωλε, κακη δ' επιδεδρομεν αχλυσ.

Near the temple of Eleusinian Damater in Arcadia, were two vast stones, called Petroma: one of which was erect; and the other was laid over, and inserted into the former. There was a hollow place in the upper stone, with a lid to it. In this among other things was kept a kind of mask, which was thought to represent the countenance of Damater, to whom these stones were sacred. I mention this circumstance, because there was a notion among the Pheneatæ, who were the inhabitants of this district, that the Goddess came into these parts in an age very remote, even before the days of Naos, or Noah. <sup>15</sup> Φενεατων δε εστι λογος, και πριν η Ναον αφικεσθαι γαρ και ενταυθα Δημητρα πλανωμενην.

Suidas has preserved from some ancient author a curious memorial of this wonderful personage; whom he affects to

<sup>13</sup> Fulgentius says the same from Apollophanes, C. 2. p. 628. Apollophanes in sacro carmine scribit Saturnum quasi sacrum Νεϋ; Νεϋ enim Græcè sensus dicitur: aut satorem Νεϋ.

<sup>14</sup> Hom. Odyss. γ. V. 351.

<sup>15</sup> Pausan. L. 8. p. 630. Ναος is certainly a transposition for Νεας, Noah.

distinguish from Deucalion, and stiles *Ναννακος*, Nannacus.

<sup>16</sup>*Ναννακος, παλαιος ανη προ Δευκαλιωνος. Έβρον φασι Βασιλεα γενεσθαι, —ος προειδως τον μελλοντα κατακλυσμον, συναγαγων παντας εις το Έβρον μετα δακρυων ιχτευσσε. Και παροιμια επι Ναννακx, επι των σφοδρα παλαιων και αξχαιων. Nannacus was a person of great antiquity, prior to the time of Deucalion. He is said to have been a king, who foreseeing the approaching deluge, collected every body together, and led them to a temple; where he offered up his prayers for them, accompanied with many tears. There is likewise a proverbial expression about Nannacus; which is applied to people of great antiquity. Suidas has done great injury to this curious tradition by a misapplication of the proverb at the close. What he alludes to was τα Ναννακx κλαιω, vel οδυρομαι; a proverb, which had no relation to time, nor to ancient persons; but was made use of in a general calamity; whenever it could with propriety be said, I suffer, as Noah suffered; or, the calamities of Noah are renewed in me. Stephanus gives great light to this history, and supplies many deficiencies. He calls the person Annacus; and like Suidas, makes him of great antiquity, even prior to the reputed æra of Deucalion. He supposes him to have lived above three hundred years: at which period, according to an oracle, all mankind were to be destroyed. This event happened by a deluge; which this author calls the deluge of Deucalion, instead of Annacus. In consequence of this unfortunate distinction*

<sup>16</sup> There is some mistake in this name. *Ναννακο:* may have been a variation for *Ναννακος*, Noacus: or it may be for *Ναυ·Νακος*, Noah Rex.

between



between two characters, which were one and the same, he makes the aged person to be destroyed in the general calamity, and Deucalion to be saved. He takes notice of the proverb, and mentions the renewal of the world. <sup>17</sup> Φασι δὲ ὅτι ἦν τις Ἀννακος, ὃς ἐξῆσεν ὑπὲρ τὰ τριακοσία ἐτῆ· τῆς δὲ περὶ ζῆ μαντευσαδαὶ ἕως τίνος βιωσεσθῆαι. Ἐδόθη δὲ χρητισμὸς, ὅτι τὰ τε τελευταίαντος πάντες διαφθαρήσονται. Ὅι δὲ Φρυγες ἀκυσάντες ἐδρήνεν σφοδρῶς· ἀφ' ἧ παροιμία, τὸ ἐπὶ Ἀννακῆ κλαυσεῖν, ἐπὶ τῶν λιαν οἰκτιζόμενων. Γενομένῃ δὲ τῇ κατακλυσμῷ ἐπὶ Δευκαλιωνος, πάντες διεφθάρησαν. Ἀναξήρανθεισῆς δὲ τῆς γῆς, ὃ Ζεὺς ἐκέλευσε τῷ Πρωμηθεὶ καὶ τῇ Ἀθηνᾷ εἰδῶλα διαπλάσαι ἐκ τῆ πηλῆς, καὶ προσκαλεσαμένους τῆς ἀνεμῶς ἐμφυσησθῆαι πασῶν ἐκέλευσε, καὶ ζῶντα ἀποτελεσθῆαι. *The tradition is, that there was formerly a king named Annacus, the extent of whose life was above* <sup>18</sup> *three hundred years. The people, who were of his neighbourhood and acquaintance, had enquired of an oracle, how long he was to live. And there was an answer given, that when Annacus died, all mankind would be destroyed. The Phrygians upon this account made great lamentations: from whence arose the proverb, τὸ ἐπὶ Ἀννακῆ κλαυσεῖν, the lamentation for Annacus; made use of for people or circumstances highly calamitous. When the flood of Deucalion came, all mankind was*

<sup>17</sup> Stephan. Byzant. Ἰκονίος.

<sup>18</sup> Noah lived above three hundred years after the flood; which this writer has supposed to have been his term of life when the flood came. The ancients estimated the former life of Noah, or Ofiris, to his entrance into the ark: this interval in the ark was esteemed a state of death: and what ensued was looked upon as a second life, and the renewal of nature. This will appear all through the Gentile history of the deluge.

*destroyed,*

*destroyed, according as the oracle had foretold. Afterwards, when the surface of the earth began to be again dry, Zeus ordered Prometheus and Minerva to make images of clay in the form of men: and when they were finished, he called the winds, and made them breathe into each, and render them vital.* However the story may have been varied, the principal outlines plainly point out the person, who is alluded to in these histories. Many personages having been formed out of one has been the cause of great confusion both in these instances, and in numberless others. Indeed the whole mythology of the ancients has by these means been sadly clouded. It is, I think, manifest, that Annacus and Nannacus, and even Inacus, relate to Noachus, or Noah. And not only these, but the histories of Deucalion, and Prometheus have a like reference to the Patriarch; in the <sup>19</sup> six hundredth year (and not the three hundredth) of whose life the waters prevailed upon the earth. He was the father of mankind, who were renewed in him. Hence he is represented by another author, under the character of Prometheus, as a great artist, by whom men were formed anew, and were instructed in all that was good. He makes <sup>20</sup> Minerva cooperate with him in making images of clay, according to the history before given: but he additionally gives to her the province of inspiring them with a living soul, instead of calling the winds together for that purpose. Hence the soul of man according to Lucian is an emanation of Divine Wisdom.

<sup>19</sup> Genes. C. 7. v. 11.

<sup>20</sup> Και το μεν ὄλον, αρχιτεκτων αυτος (ὁ Προμηθευς) πῶ' συνευραζετο δε ται και ἡ Αθηναι, ἸΜΩΝΕΟΥΣΑ τον πηλον, και εμψυχα ποιησα ειαι τα πλασματα. Lucian. Prometh. in Verbis. Vol. 1. p. 16.

Noah was the original Cronus, and Zeus; though the latter is a title conferred sometimes upon his son, Ham.

<sup>21</sup> Πρωτισος μὲν ἀνάσσει ἐπιχθονίων Κρονος ἀνδρῶν.

Ἐκ δὲ Κρονος γένετ' αὐτος ἀνάξ̄ μὲγας εὐενοπα Ζεὺς.

There is a very particular expression recorded by Clemens of Alexandria, and attributed to Pythagoras; who is said to have called the sea <sup>22</sup> Κρονος δακρυον, *the tear of Cronus*: and there was a farther tradition concerning this person, <sup>23</sup> καταπινει τα τεύχη, *that he drank, or swallowed up, all his children*. The tears of Isis are represented as very mysterious. They are said to have flowed, whenever the Nile began to rise, and to flood the country. The overflowing of that river was the great source of affluence to the people: and they looked upon it as their chief blessing: yet it was ever attended with mystical tears, and lamentations. This was particularly observable at Coptos, where the principal Deity was Isis. <sup>24</sup> Coptos est civitas Mareotica Ægypti, in quâ Iō versa in Isidem colitur: cujus sacris sistro celebratis Nilus exæstuat.—Proventum fructuum Ægyptii quærent usque ad veros planctus: namque irrigatio Nili supradictorum fletibus imploratur. This writer imagines, that the tears, and lamentations of the people were to implore an inundation: and the tears of Isis according to Pausanias were supposed to

<sup>21</sup> Lactant. de Fals. Relig. V. 1. c. 13. p. 61.

<sup>22</sup> Τοιαυτα και ὁ Πυθαγοριοι ηπισσοντο, Περσεφονης μὲν κυνας της πλανητας, Κρονου δὲ δακρυον την θαλασσαν, ἀλληγορουντες και μυρια ἐπι μυριοις εὐραμεν εν ὑπο τε φιλοσοφων, ὑπο τε ποιητων ἀινηματωδως εισημενα. Clemens of the wilful obscurity of the ancient Greek writers. Strom. L. 5. p. 676.

<sup>23</sup> Etymolog. Magnum.

<sup>24</sup> Lutatius Placidus in Stat. Theb. L. 1. v. 265.

make the river swell. But all this was certainly said, and done, in memorial of a former flood, of which they made the overflowing of the Nile a type.

As the Patriarch was by some represented as a king called Naachus and Nauachus; so by others he was stiled Inachus, and supposed to have reigned at Argos. For colonies, wherever they came, in process of time superadded the traditions, which they brought, to the histories of the countries, where they settled. Hence Inachus was made a king of Greece; and Phoroneus, and Apis brought in succession after him. But I have more than once taken notice, that Inachus was not a name of Grecian original. It is mentioned by <sup>26</sup> Eusebius in his account of the first ages, that there reigned in Egypt *Telegonus, a prince of foreign extraction; who was the son of Orus the shepherd, and the seventh in descent from Inachus.* And in the same author we read, that a colony went forth from that country into Syria, where they founded the ancient city Antioch: and that they were conducted by <sup>27</sup> *Cafus and Belus, who were sons of Inachus.* These events were far more early than any history of Greece; let it be removed as far back, as tradition can be carried. But otherwise, what relation can a prince of Egypt, or Cafus and Belus, who came originally from Babylonia, have with a supposed king of Argos? By Inachus is certainly meant Noah: and the history relates to some of the more early descendants

<sup>25</sup> Pausan. L. 10. p. 881.

<sup>26</sup> In Ægypto regnavit Telegonus Oris pastoris filius, septimus ab Inacho. Euseb. Chron. Vers. Lat. p. 14.

<sup>27</sup> Καφός και Βήλος, Ιναχά παιδες, προς τω Ορυνται ποταμω κτλ. Euseb. Chron. P. 24. See also Zonaras. L. 1. p. 21.

of the Patriarch. His name has been rendered very unlike itself, by having been lengthened with terminations ; and otherwise fashioned according to the idiom of different nations. But the circumstances of the history are so precise and particular, that we cannot miss of the truth.

He seems in the East to have been called Noas, Noafis, Nufus, and Nus, and by the Greeks his name was compounded Dionufus. The Amonians, wherever they came founded cities to his honour : hence places called Nufa will often occur. Hefychius says, that there were both cities and mountains stiled Nufean in many parts of the <sup>28</sup> world : and he instances in Arabia, Ethiopia, Egypt, Babylonia, Eruthrea, Thracia, Theffaly, Cilicia, India, Libya, Lydia, Macedonia, the island Naxos ; also a Nufa near mount Pangæus ; and a place of this name in Syria, the same, which was called afterwards Scythopolis. There was also a place called Nufa upon mount Caucasus ; and upon Helicon : also in the <sup>29</sup> island Eubæa ; where was a notion, that grapes would blossom, and come to perfection in one day. Of the Nufa in India Philostratus takes notice ; and says, that from thence Dionufus had the title of Nufios. <sup>30</sup> Νυσιος γαρ ὁ Διονυσιος ἀπο τῆς ἐν Ἰνδοῖς Νυσης ὀνομαζέται. But this, if the

<sup>28</sup> Νυσα, καὶ Νυσηῖον ὄρος, ἢ καὶ ἓν ἕνα τοπων' ἐστὶ γὰρ Ἀραβίας, Αἰθιοπίας, Αἴγυπτος, Βαβυλωνος, Ἐρυθραί, Θρακίης, Θητταλίας, Κιλικίας, Ἰνδικῆς, Λιβυῆς, Λυδίας, Μακεδονίας, Νάξου, περὶ τὸ Παγγαίον, τοπος Συρίας. Hefych.

<sup>29</sup> Εἶθα δια μίας ἡμέρας τὴν ἀμπέλον φασὶν ἀνθῆναι, καὶ τὸν βοτάνην πεταπνεσθαι. Steph. Byzant.

<sup>30</sup> Vit. Apollon. Tyan. L. 2. p. 56.

author says the truth, must have been owing to a great mistake: for there were, as I have shewn, many <sup>31</sup> cities so called; which did not give the name; but were all universally denominated from him. These, though widely distant, being situated in countries far removed, yet retained the same original histories; and were generally famous for the plantation of the vine. Misled by this similitude of traditions people in aftertimes imagined, that Dionusus must necessarily have been, where his history occurred: and as it was the turn of the Greeks to place every thing to the account of conquest; they made him a great conqueror, who went over the face of the whole earth, and taught mankind the plantation of the vine: <sup>32</sup> Διονυσον επελθοντα μετα στρατοπεδε πασαν την οικουμενην, διδασκει τε την φυτειαν την αμπελιν, και την εν τοις ληνοις αποθλιψιν των βουτρων. It is said, that *Dionusus went with an army over the face of the whole earth; and taught mankind, as he passed along, the method of planting the vine; and how to press out the juice, and receive it in proper vessels.*

Though the Patriarch is represented under various titles; and even these not always uniformly appropriated: yet there will continually occur such peculiar circumstances of his history, as will plainly point out the person referred to. The

<sup>31</sup> There was a city Noa, built by the ancient Dorians in Sicily; called by Stephanus Νοαι' το εθνικον Νοαιος.

The Scriptures speak of cities called Amon-No, and No-Amon in Egypt. Ezek. C. 30. v. 14, &c. Jerem. C. 46. v. 25.

The city Naucratis in the same country was probably Nau-Carat, similar to the Kiriath of the Hebrews; and signified the city of Nau, or Noah.

A city Noa was near Syene. Plin. Nat. Hist. L. 6. c. 29.

<sup>32</sup> Diodor. Sic. L. 3. p. 197.

person preserved is always mentioned as preserved in an ark. He is described as being in a state of darkness; which is represented allegorically as a state of death. He then obtains a new life, which is called a second birth; and is said to have his youth renewed. He is on this account looked upon as the firstborn of mankind: and both his antediluvian and postdiluvian states are commemorated, and sometimes the intermediate also is spoken of.

<sup>33</sup> Κικλησχω Διονυσον, εριβρομον, ευασησα,

ΠΡΩΤΟΓΟΝΟΝ, ΔΙΦΥΗ, ΤΡΙΓΟΝΟΝ.

<sup>34</sup> Πρωτος δ' ες φαος ηλθε, Διωνυσος δ' επεκληθη.

Diodorus calls him Deucalion; but describes the Deluge, as in a manner universal; <sup>35</sup> κατα τον επι Δευκαλιωνος γενομενον κατακλυσμον εφθαση τα πλειστα των ζων: *In the Deluge, which happened in the time of Deucalion, almost all flesh died.* Apollodorus having mentioned Deucalion εν λαξακι, *consigned to an ark*, takes notice, upon his quitting it, of his offering up an immediate sacrifice, <sup>36</sup> Διι Φυξιω, to the God, who delivered him. As he was the father of all mankind, the ancients have made him a person of very extensive rule; and supposed him to have been a king. Sometimes he is described as monarch of the whole earth: at other times he is reduced to a petty king of Thessaly. He is

<sup>33</sup> Orphic Hymn. 29. p. 222.

<sup>34</sup> Orphic. Fragm. apud Macrob. Saturnal. L. 1. c. 18.

Sometimes Πρωτογονος is changed to a female, and then made the daughter of Deucalion. Πρωτογενεια δε Δευκαλιωνος και Πυρρας. Schol. in Pind. Olymp. Od. 9. v. 63.

<sup>35</sup> Diodor. Sicul. L. 1. p. 10.

<sup>36</sup> Apollodor. L. 1. p. 20.

mentioned by <sup>37</sup> Hellanicus in the latter capacity; who speaks of the deluge in his time, and of his building altars to the Gods. Apollonius Rhodius supposes him to have been a native of Greece, according to the common notion: but notwithstanding his prejudices he gives so particular a character of him, that the true history cannot be mistaken. He makes him indeed the son of <sup>38</sup> Prometheus, the son of Japetus: but in these ancient mythological accounts all genealogy must be entirely disregarded.

<sup>39</sup> Ἰαπετιονίδης ἀγαθὸν τέκε Δευκαλιῶνα,

ὅς πρῶτος ποιήσε πόλεις, καὶ εἰμίματο νῆες.

Ἀθανάτοις, πρῶτος δὲ καὶ ἀνθρώπων βασιλεύσεν.

Ἄιμονίη δὴ τὴν δὲ περικτιοῖες καλεῶσιν.

Though this character be not precisely true; yet we may learn that the person represented was the first of men, through whom religious rites were renewed, cities built, and civil polity established in the world: none of which circumstances are applicable to any king of Greece. We are assured by <sup>40</sup> Philo, that Deucalion was Noah. Ἕλληνας μὲν Δευκαλιῶνα, Χαλδαῖοι δὲ ΝΩΕ ἐπονομαζέσιν, ἐφ' ἧ του μεγάλου κατακλυσμῶν συνέβη γενέσθαι. *The Grecians call the person Deucalion, but the Chaldeans stile him Noë; in whose time there happened the great eruption of waters.* The Chal-

<sup>37</sup> Ὅτι δὲ καὶ Δευκαλιῶν ἐβασίλευσε Θεσσαλίας, Ἕλληνας ἐν πρώτῃ τῆς Δευκαλιῶνας φησὶν· καὶ ὅτι τῶν δωδεκά θεῶν βωμῶς Δευκαλιῶν ἵδρυσατο Ἕλληνας ἐν τῷ αὐτῷ. Schol. in Apollon. Rhod. L. 3. v. 1085.

<sup>38</sup> He was the same as Prometheus, the person here called Japetionides.

<sup>39</sup> Apollon. Rhod. L. 3. v. 1085.

<sup>40</sup> Philo Jud. de præmio et poenâ. Vol. 2. p. 412.



deans likewise mentioned him by the name of Xifouthros.

<sup>41</sup> Ὁ Νῶε Ζισεθρος παρα Χαλδαιοις.

That Deucalion was unduly adjudged by the people of Theffaly to their country solely, may be proved from his name occurring in different parts of the world ; and always accompanied with some history of the deluge. The natives of Syria laid the same claim to him. He was supposed to have founded the temple at Hierapolis ; where was a chafin, through which the waters after the deluge were said to have <sup>42</sup> retreated. He was likewise reported to have built the temple of Jupiter at Athens ; where was a cavity of the same nature ; and a like tradition, that the <sup>43</sup> waters of the flood passed off through this aperture. However groundless the notions may be of the waters having retreated through these passages ; yet they shew what impressions of this event were retained by the Amonians, who introduced some history of it, wherever they came. As different nations succeeded one another in these parts, and time produced a mixture of generations ; they varied the history and modelled it according to their <sup>44</sup> notions and traditions : yet the groundwork was always true ; and the event for a long time universally commemorated. Josephus, who seems to have been a person of extensive knowledge, and versed in

<sup>41</sup> Cedren. P. 11.

<sup>42</sup> Lucian. de Deâ Syriâ. P. 883.

<sup>43</sup> Ὅσον ἐς πηχυν το εὐρατος διετήκε' καὶ λεγέσι, μετὰ τὴν ἐπομβρίαν τὴν ἐπὶ Δευκαλιωνος συμβῆσαι, ὑποζυνηται ταυτὴ το ὕδαρ. Pausan. L. 1. p. 43.

<sup>44</sup> How various these accounts were, even in the same place, we may learn from Lucian. Πολλοὶ λόγοι ἐλεγόντο τῶν ἢ μὲν ἴσοι, ἢ δε ἐμφανέες, ἢ δε κατὰ μυθώδεες, καὶ ἄλλοι βαρβαροὶ, ἢ μὲν τοῖσι Ἕλλησι ἀμολογούντες. De Deâ Syriâ. P. 882.

the histories of nations, says, that this great occurrence was to be met with in the writings of all persons, who treated of the first ages. He mentions Berosus of Chaldea, Hieronymus of Egypt, who wrote concerning the antiquities of Phenicia; also Mnafeas, Abydenus, Melon, and Nicolaus Damascenus, as writers, by whom it was recorded: and adds, that it was taken notice of by many others.

As we proceed towards the east, we shall find the traces of this event more vivid and determinate than those of Greece; and more conformable to the accounts of Moses. Eusebius has preserved a most valuable extract to this purpose from <sup>45</sup> Abydenus; which was taken from the archives of the Medes and Babylonians. This writer speaks of Noah as a king, whom he names Seisithrus; and says, that *the flood began upon the fifteenth day of the month Desius: that during the prevalence of the waters Seisithrus sent out birds, that he might judge if the flood had subsided: but that the birds, not finding any resting place, returned to him again. This was repeated three times; when the birds were found to return with their feet stained with soil: by which he knew that*

<sup>45</sup> Σεισιθρος.—ὅδε Κρονος προσημαίνει μὲν εἶσθαι πληθος ὀμβρων Δεσικῆ πέμπτη ἐπὶ δεκά' κελυεὶ δὲ παν, ὅτι γραμμάτων πη εχομένον ἐν Ἡλίῳ πολὺ ἐπὶ τῇ ἐν Σιππαροσίῳ ἀποκρυφία. Σεισιθρος δὲ ταῦτα ἐπιτελεῖα ποιήσας, εὐθεὶς ἐπ' Ἀρμενίῃς ἀπαπλεῖ, καὶ παραυτίκα μὴν καταλαμβάνει τὰ ἐκ θεῶν. Τριτὴ δὲ ἡμέρῃ ἐπέτα ὡν ἐκοπασε, μετῆι τῶν ὀρνίθων πειρὴν ποιούμενος, εἰς γῆν ἰδίῳν τῷ ὕδατος ἐκδύσαι. Αἱ δὲ, ἐκδεχομένη σφέας πέλαγος ἀχάνεος, ἀπορῆσαι ἔκη κατορμίσονται, παρα τὸν Σεισιθρον ὀπίσω κομίζονται' καὶ ἐπ' αὐτίσιν ἑτέροι. Ὡς δὲ τῆσι τριτήσιν ἐντυχέειν, ἀπικατο γὰρ δὴ πηλὸς καταπλεῖ οἱ τὸς τὰς σῆς, θεοὶ μὴ ἐξ ἀνδρῶπων ἀφανίζεσθιν. Το δὲ πλοῖον ἐν Ἀρμενίῃ περὶ ἀπτα ξυλῶν ἀλεξιφαρμακα τοῖσιν ἐπιχωροῖσι παρείχετο. Abyden. apud Euseb. Præp. Evang. L. 9. c. 12. See also Cyril. contra Julian. L. 1. p. 8.

*the flood was abated. Upon this he quitted the ark; and was never more seen of men, being taken away by the gods from the earth.* Abydenus concludes with a particular, in which all the eastern writers are unanimous; that the place of descent from the ark was in Armenia: and speaks of its remains being preserved for a long time. Plutarch mentions the Noachic <sup>46</sup> dove, and its being sent out of the ark. A curious account to the present purpose is by <sup>47</sup> Eusebius given from Melon, who wrote a treatise against the Jews. He takes notice among other things of the person, who survived the deluge, retreating with his sons after the calamity from Armenia: but he has mixed much extraneous matter in his narration; and supposes, that they came to the mountainous parts of Syria, instead of the plains of Shinar.

But the most particular history of the Deluge, and the nearest of any to the account given by Moses, is to be found in Lucian. He was a native of Samosata, a city of Commagene upon the Euphrates: a part of the world where memorials of the Deluge were particularly preserved; and where a reference to that history is continually to be observed in the rites and worship of the country. His knowledge therefore was obtained from the Asiatic nations,

<sup>46</sup> Οἱ μὲν ἐν μυθολογοῖ τῷ Δευκαλίῳ φασὶ περιεργᾶν ἐκ λαρινακῆς ἀφιέρειν δὴλομα γενέσθαι χειμῶνος μὲν ἐσὼ παλιν θυμῶν, εὐδίας δὲ ἀποπτασάν. Plutarch. de solert. Animal. V. 2. p. 968.

<sup>47</sup> Ὁ δὲ τὴν συσκευὴν τὴν κατὰ Ἰνδαίων γεγραψὼς Μήλων, κατὰ τὸν κατακλυσμον φησὶν ἀπὸ τῆς Ἀρμενίας ἀπελθεῖν τὸν περιλειψθέντα ἀνδρῶτον μετὰ τῶν υἱῶν, ἐκ τῶν ἰδίων ἐξελαυνομένοι ὑπὸ τῶν ἐγκληρῶν, διαυτσαντὰ δὲ τὴν μεταξὺ χώραν εἰσεῖν εἰς τὴν ορεινὴν τῆς Συρίας, ἑσθὶ ἐρημῶν. Euseb. Præp. Evang. L. 9. c. 19. p. 420.

among

among whom he was born; and not from his kinsmen the Helladians, who were far inferior in the knowledge of ancient times. He describes Noah under the name of Deucalion: and <sup>48</sup> says, that *the present race of mankind are different from those, who first existed; for those of the antediluvian world were all destroyed. The present world is peopled from the sons of Deucalion; having increased to so great a number from one person. In respect to the former brood, they were men of violence, and lawless in their dealings. They regarded not oaths, nor observed the rites of hospitality, nor shewed mercy to those, who sued for it. On this account they were doomed to destruction: and for this purpose there was a mighty eruption of waters from the earth, attended with heavy showers from above; so that the rivers swelled, and the sea overflowed, till the whole earth was covered with a flood, and all flesh drowned. Deucalion alone was preserved, to repeople the world. This mercy was shewn to him on account of his justice and piety. His preservation was effected in this manner: He put all his family, both his sons and their wives, into a vast ark, which he had provided: and he went into it his self. At the same time animals of every species, boars, horses, lions, serpents, whatever lived upon the face of the earth, followed him by pairs: all which he received into the ark; and experienced no evil from them: for there prevailed a wonderful harmony throughout, by the immediate influence of the Deity. Thus were they wafsted with him, as long as the flood endured. After this he proceeds to mention*

<sup>48</sup> Lucian. de Deâ Syriâ. V. 2. p. 882.

that

that, upon the disappearing of the waters, Deucalion went forth from the ark, and raised an <sup>49</sup> altar to God; but he transposes the scene to Hierapolis in Syria; where the natives pretended to have very particular memorials of the Deluge.

Most of the authors, who have transmitted to us these accounts, at the same time inform us, that the remains of the ark were in their days to be seen upon one of the mountains of Armenia. Abydenus particularly says in confirmation of this opinion, that the people of the country used to get some small pieces of the wood, which they carried about by way of amulet. And Berofus mentions, that they scraped off the asphaltus, with which it had been covered, and used it in like manner for a charm. And this is so far consonant to truth, as there was originally about the ark some ingredient of this nature. For when it was completed by Noah, he was ordered finally to secure it both within and without with pitch or <sup>50</sup> bitumen. Some of the fathers, how truly informed I cannot say, seem to insist upon the certainty of the fact, that the ark in their time was still in being. Theophilus <sup>51</sup> says expressly that the remains were to be seen upon the mountains of Aram, or Armenia. And Chrysoftom appeals to it, as to a thing

<sup>49</sup> Lucian speaks of *altars* in the plural: Δευκαλιων δε επει ταδε εργαζεται, εωμεν τε εθετο. What is here alluded to, is plain. See Genesis. c. 9. v. 20.

<sup>50</sup> Genes. C. 6. v. 14. The Seventy make use of the same term as Berofus: Και ασφαλτωσεις αυτην εσωθεν και εξωθεν τη ασφαλτω.

<sup>51</sup> Της Κιβωτης τα λειψανα μεχρι τη δευρο δεικνυται ειπαι εν τοις Αραβικοις (lege Αραμικοις) ορεσιν. Ad Autol. L. 3. p. 391.

well known: <sup>52</sup> *Do not, says he, those mountains of Armenia bear witness to the truth? those mountains, where the Ark first rested? and are not the remains of it preserved there even unto this day?*

Such was the Gentile history of the Deluge: varied indeed, and in some measure adapted to the prejudices of those, who wrote; yet containing all the grand circumstances, with which that catastrophe was attended. The story had been so inculcated, and the impressions left upon the minds of men were so strong, that they seem to have referred to it continually; and to have made it the principal subject of their religious institutions. I have taken notice of a custom among the priests of Amon, who at particular seasons used to carry in procession a boat, in which was an oracular shrine, held in great veneration. They were said to have been eighty in number; and to have carried the sacred vessel about, just as they were directed by the impulse of the Deity. <sup>53</sup> Ὑπο νεως περιφερεται χρυσης ὑπο Ἰεζεων ογδοηκοντα (ὁ Θεος). Οὗτοι δὲ ἐπὶ τῶν ὤμων φεροντες τον Θεον προαγασιν αυτοματως, ὅπως αἰγοι το τε Θεε νευμα την πορειαν. I mentioned at the same time, that this custom of carrying the Deity in an ark or boat was in use among the Egyptians, as well as the people of Ammonia. Bishop Pocock has preserved three specimens of ancient sculpture, wherein this ceremony is displayed. They are of wonderful anti-

<sup>52</sup> Οὐχι και τα ορη μαρτυρει της Αρμενιαις, ειθα η Κιβωτος ιδρυθη; εχι και τα λειψανα αυτης εως νυν εκει σωζεται, προς ημετεραν ὑπομνησιν. De perfectâ Charit. V. 6. p. 743. Edit. Savil.

<sup>53</sup> Diodor. Sicul. L. 17. p. 528. See vol. 1. p. 252. and Plate.

quity; and were found by him in upper Egypt. Two of them he copied at Luxorein in some apartments of the temple, which Diodorus Siculus so much celebrates.

Part of the ceremony in most of the ancient mysteries consisted in carrying about a kind of ship or boat; which custom upon due examination will be found to relate to nothing else but Noah, and the Deluge. <sup>54</sup> The ship of Isis is well known; and the celebrity among the Egyptians, whenever it was carried in public. The name of this, and of all the navicular shrines was Baris: which is very remarkable; for it was the very name of the mountain, according to Nicolaus Damascenus, on which the ark of Noah rested; the same as Ararat in Armenia. <sup>55</sup> Ἐστὶν ὑπὲρ τὴν Μινυαδα μέγα ὄρος κατὰ τὴν Ἀρμενίαν, Βαρίς λεγόμενον, εἰς ὃ πολλὰς συμφυγόντας ἐπὶ τῷ κατακλυσμῷ λόγος ἔχει περισώθηναι, καὶ τινὰ ἐπὶ λαβηνακὸς ὀχρῆμενον ἐπὶ τὴν ἀκρωβείαν οὐκίλαι, καὶ τὰ λειψάνα τῶν ξύλων ἐπὶ πολὺ σώθηναι. *There is a large mountain in Armenia, which stands above the country of the Minyæ, called Baris; to this it was said, that many people betook themselves in the time of the Deluge, and were saved:*

<sup>54</sup> See Lexicon Petifici. Iamblichus. Sect. 6. c. 5. p. 147. and notes. P. 285.

<sup>55</sup> Apud Euseb. Præp. Evang. L. 9. c. 11. p. 414.

See also Nic. Damasc. apud Joseph. Jud. Antiq. L. 1. c. 3. §. 6.

Τὸ μὲν διακομιζὸν τὰ σώματα πλοίων Βαρίν καλεῖσθαι. Diodor. Sic. L. 1. p. 87. of the sacred boat, in which the dead were transported to the Charonian plains.

Strabo, L. 11. p. 803. mentions a Goddess Baris in Armenia, who had a temple at mount Abus.

Herodotus speaks of Baris, as the Egyptian name of a ship. L. 2. c. 96. See Euripides Iphig. in Aulis. V. 297. and Æschyli Persæ. P. 151. Αἰγυπτίαν δὲ Βαρίν αὐτὴν ὑπερβόρη. Αὐτῆς γοτεικτὸν Βαρίν. Lycophron. V. 747.

and there is a tradition of one person in particular floating in an ark, and arriving at the summit of the mountain. We may be assured then that the ship of Isis was a sacred emblem: in honour of which there was among the Egyptians an annual festival. It was in aftertimes admitted among the Romans, and set down in their <sup>56</sup> Calendar for the month of March. The former in their descriptions of the primary deities have continually some reference to a ship or float. Hence we frequently read of <sup>57</sup> Θεοὶ ναυτιλλόντες. They oftentimes, says <sup>58</sup> Porphyry, describe the sun in the character of a man sailing on a float. And Plutarch observes to the same purpose, that they did not represent the sun and the moon in chariots; <sup>59</sup> ἀλλὰ πλοίοις οχημασί χρωμένους περιπλεῖν, *but wafted about upon floating machines.* In doing which they did not refer to the luminaries; but to a personage represented under those titles. The Sun, or Orus, is likewise described by Iamblichus as sitting upon the lotus, and <sup>60</sup> sailing in a vessel.

<sup>56</sup> Calendarium Rusticum mense Martio habet *Isidis navigium*, quod est Ægyptiorum festum, a Romanis admissum. Marsh. Can. Chron. Sect. 14. p. 356.

See Gruter's Inscript. P. 138.

<sup>57</sup> Iamblich. de Myster. Sect. 7. c. 2.

<sup>58</sup> Ἡλιον δε σημαῖναι ποτε μὲν δι' ἀνθρώπων συμβεβηκός πλοῖον. Porphyry apud Euseb. P. E. L. 3. p. 115.

<sup>59</sup> Isis et Osiris. P. 364. See also Euseb. Præp. Evang. L. 3. c. 11. p. 115. Clemens Alexand. Strom. L. 5. p. 670. Ἡλιον ἐπι πλοῖον.

<sup>60</sup> Ἐπι τε λωτῷ καθημένος, καὶ ἐπι πλοῖον ναυτιλλόμενος (Θεός.) Iamblichus de Myst. Sect. 7. p. 151.



It is said of Sesostris, that he constructed a <sup>61</sup> ship, which was two hundred and eighty cubits in length. It was of cedar; plated without with gold, and inlaid with silver: and it was, when finished, dedicated to Osiris at Thebes. It is not credible, that there should have been a ship of this size, especially in an inland district, the most remote of any in Egypt. It was certainly a temple, and a shrine. The former was framed upon this large scale: and it was the latter, on which the gold and silver were so lavishly expended. There is a remarkable circumstance relating to the Argonautic expedition; that the dragon slain by Jason was of the dimensions of a <sup>62</sup> Trireme: by which must be meant, that it was of the shape of a ship in general; for there were no Triremes at the time alluded to. And I have moreover shewn, that all these dragons, as they have been represented by the poets, were in reality temples, Dracontia; where, among other rites, the worship of the serpent was instituted. There is therefore reason to think, that this temple, as well as that of Sesostris, was fashioned in respect to its superficial contents after the model of a ship: and as to the latter, it was probably intended in its outlines to be the exact representation of the ark, in commemoration of which it was certainly built. It was a temple sacred to Osiris at

<sup>61</sup> Diodor. Sicul. L. i. p. 52.

<sup>62</sup> Κεῖτο γὰρ λοχμα, Δρακοντος δ'

Εἶχετο λαβροταταν γεινων,

Ὅς παχει μακρὴ τε πεν-

τηκοντορον ναυν κρατει. Pind. Pyth. Od. 4. p. 261.

Ὅς καὶ τῷ παχει καὶ τῷ μακρῇ τῷ σωματός πεντηκοντορον ναυν κατειχεν  
 η, ὡς ἐπιτοί, ἐμφλῆθεις ἐπλήρη ναυν πεντηκοντορον. Schol. *ibid.*

Theba; or, to say the truth, it was itself called Theba: and both the city, said to be one of the most ancient in Egypt, as well as the Province, was undoubtedly <sup>63</sup> denominated from it. Now Theba was the very name of the ark. When Noah was ordered to construct a vessel, in which he and his family were to be preserved; he was directed in express terms to build, תבה, Theba, an ark. It is the very <sup>64</sup> word made use of by the sacred writer: so that we may, I think, be assured of the prototype, after which this temple was fashioned. It is said, indeed, to have been only two hundred and eighty cubits in length: whereas the <sup>65</sup> ark of Noah was three hundred. But this is a variation of only one fifteenth in the whole: and, as the ancient cubit was not in all countries the same; we may suppose that this disparity arose rather from the manner of measuring, than from any real difference in the extent of the building. It was an idolatrous temple; said to have been built by Sesostris in honour of Osiris. I have been repeatedly obliged to take notice of the ignorance of the Greeks in respect to ancient titles; and have shewn their misapplication

<sup>63</sup> Το αρχαιον η Αιγυπτιας Θεβαι καλεθει. Aristot. Meteorol. V. 1. 1. 1. p. 771.

Theba and Diospolis the same: Τας Θεβας και Διοσπολιν την αυτην υπαρχειν. Diodorus Sicul. L. 1. p. 88.

Theba now called Minio, according to Sanfon.

Θηβα' πολις Βοιωτιας, και Κιβωτιον. Hesych.

<sup>64</sup> According to the Grecian mode of allegorizing, Theba was said to have been the daughter of Prometheus, who gave name to the place: Απο Θεβης της Προμηθεως. Steph. Byzant. Γαμει δε Ζηδος μεν Θεβην, αφ' ης η πολις Θεβαι, Apollodor. L. 3. p. 145.

<sup>65</sup> Genes. C. 6. v. 15.

of terms in many instances : especially in their supposing temples to have been erected by persons, to whom they were in reality sacred. Sefostris was Osiris ; the same as Dionusus, Menes, and Noah. He is called Seifithrus by Abydenus, Xixouthros by Berofus and Apollodorus ; and is represented by them as a prince, in whose time the Deluge happened. He was called Zuth, Xuth, and Zeus : and had certainly divine honours paid to him.

The same memorial is to be observed in other countries, where an ark, or ship was introduced in their mysteries, and often carried about upon their festivals. Pausanias gives a remarkable account of a temple of Hercules at Eruthra in Ionia ; which he mentions as of the highest antiquity, and very like those in Egypt. The Deity was represented upon a float ; and was supposed to have come thither in this manner from Phenicia. <sup>66</sup> Σχεδια γαρ ξυλων, και επ αυτης θεος, <sup>67</sup> Ariftides mentions, that at Smyrna, upon the feast called Dionusia a ship used to be carried in procession. The same custom prevailed among the Athenians at the Panathenæa ; when what was termed the sacred ship was borne with great reverence through the city to the temple of Damater of Elufis. At Phalerus near Athens there were honours paid to an unknown hero, who was represented in the stern of a ship : <sup>68</sup> Τιμαται δε τις Φαληροι κατα πρυμναν ηρωος. At Olympia,

<sup>66</sup> L. 7. p. 534.

<sup>67</sup> Orat. Smyrn. V. 1. p. 402. He speaks of the custom as of late date : but the festival of Dionusus warrants the antiquity. See Dio. L. 39. p. 62. *Εν τε γαρ Αλβατω Ηρας θεος. κτλ.* a similar rite.

<sup>68</sup> Clem. Alexand. Cohort. V. 1. p. 35.

pia, the most sacred place in Greece, was a representation of the like nature. It was a building like the fore part of a ship, which stood facing the end of the Hippodromus: and towards the middle of it was an altar, upon which at the renewal of each Olympiad particular rites were performed: <sup>69</sup> *Ἐπι ἑκάστης Ὀλυμπιάδος ποιεῖται κατὰ τὴν πρῶσαν μαλίστα περὶ μεσην.*

It is said of Lamech, that he received great consolation at the birth of his son: and that he prophetically <sup>70</sup> *called his name Noah; saying, This same shall comfort us concerning our work, and toil of our hands; because of the ground, which the Lord hath cursed.* Agreeably to this the name of Noah was by the Grecians interpreted *rest and comfort*: <sup>71</sup> *Νῶε ἀναπαυσις.* This seems to have been alluded to at the Eleusinian mysteries. Part of the ceremony was a night scene; attended with tears and lamentations, on account of some person, who was supposed to have been lost: but at the close a priest used to present himself to the people, who were mourning, and bid them be of good courage: for the Deity, whom they lamented as lost, was preserved; and that they would now have some comfort, some respite, after all their labour. The words in the original are very particular:

See Aristophan. *Ἰππεις*. V. 563. of the ship at the Panathenæa. *Τὸ δὲ Ἀρεῖα παρὰ πλοῦσιον δεικνύται ΝΑΥΣ ποιηθεῖσα εἰς τὴν τῶν Παναθηναίων πομπῆν.* Pausan. L. 1. p. 70.

Of the ship sent to Delos see Callimach. *Hymn. in Delum.* Not. ad V. 314. p. 204.

<sup>69</sup> Pausan. L. 6. p. 503.

<sup>70</sup> Genes. C. 5. v. 29.

<sup>71</sup> Hesych.

*Νῶε Ἐξραΐτι ὅς διερχόμενος ἐπὶ τῇ Ἑλλάδι γλώσση ἈΝΑΠΑΥΣΙΣ.* Theoph. ad Autolyc. L. 3. p. 391.

Θαῦραίτε

<sup>72</sup> Θαῤῥεῖτε μῦσαι τὲ θεὸν σεσωσμενᾶ·

Ἐσαι γὰρ ἡμῖν ἐκ πόνων σωτηρία.

To which was added, what is equally remarkable ;

<sup>73</sup> Ἐφυγον κακὸν ἔθρον ἀμεινον·

*I have escaped a calamity ; and have met with a better portion.* This was the same rite as that in Egypt, called *αφανισμος* and *ἐγχεσις Οσιριδος* ; both which were celebrated in the month Athyr. It was called in Canaan the death and revival of Adonis or Thamuz, who was the Osiris and Thamas of Egypt.

Some rites, similar to those, which I have been describing in the exhibition of the sacred ship Baris, are mentioned in the story of the Argonauts. Their ship is said to have been stranded among the Syrtes of Africa ; by which means their progress was interrupted : and at the same time there was no opening for a retreat. The heroes on board were at last told, that there was no way to obtain the assistance of the gods, but by performing, what appears to have been a mystical rite. They were to take the ship on their shoulders, and carry it over land for a season. This was effected by twelve of them, who bore it for several days and nights ; till they came to the river Triton, where they found an outlet to the sea. Apollonius speaks of the whole as a mystery.

<sup>74</sup> Μῦσων ὄδε μῦθος· ἐγὼν δ' ὑπακχος αειδῶ

Πιερίδων, καὶ τήνδε πανατρῆκες ἐκλυον ὀμφήν.

Ἵμεας, ὧ περὶ δὴ μέγα φεστᾶτοι ὕιες ἀνακτῶν,

<sup>72</sup> Jul. Firmicus. P. 45. Edit. Ouzel.

<sup>73</sup> Demosthen. περὶ Στεφ. P. 568.

<sup>74</sup> Apollon. Argonaut. L. 4. v. 1381. See Pind. Pyth. Od. 4. v. 36.

Ἡ βίη, ἡ ἀρετὴ Λιβύης ἀνα θίνας ἐξημας,  
 Νῆα μεταχρονίην, ὅσα δ' ἐνδοθι νηὸς ἀγεῖδε,  
 Ἀνδρῆμενός ωμοῖσι φέρειν δυοκαίδεκα πάντα  
 Ἡμαθ' ὄμβρ νυκτῆς τε· δύην γέ μεν, ἡ κατ' οἴζον  
 Τίς κ' ἐνεποί, τὴν κείνοι ἀνετλήσαν μογεόντες;  
 Ἐμπεδόν Ἀθανάτων ἔσαν ἀίματος.

It is to be remarked in those copies of the sculptures, which bishop Pocock observed among the ruins at ancient Thebes, that the extremities in each of the boats are fashioned nearly alike; and that there is no distinction of head and stern. This kind of vessel was copied by the Greeks, and filed <sup>75</sup> Ἀμφιπρῦμναῖς, Amphiprumnaïis. It is recorded, when Danaus came from Egypt to Argos, that he crossed the seas in a ship of this form: in which circumstance there must have been some mysterious allusion; otherwise it was of little consequence to mention the particular shape of the ship, which he was supposed to have navigated. There was certainly something sacred in these kinds of vessels; something, which was esteemed salutary: and in proof of it, among other accounts given of them, we have this remarkable one. <sup>76</sup> Ἀμφιπρῦμνα, τὰ ἐπὶ σωτηρία πεμπόμενα πλοία. *The Amphiprumna are a kind of ships, sent upon any salutary occasion.* In short, they were always looked upon as holy and of good omen.

<sup>75</sup> See Vol. I. p. 252.

Hyginus calls it navim biproram. Fab. 168 and 277. Tunc primum dicitur Minerva navim fecisse biproram.

<sup>76</sup> Hesych.

I think it is pretty plain, that all these emblematical representations, of which I have given so many instances, related to the history of the Deluge, and the conservation of one family in the ark. I have before taken notice, that this history was pretty recent, when these works were executed in Egypt; and when these rites were first established: and there is reason to think, that in early times most shrines among the Mizraim were formed under the resemblance of a ship, in memory of this great event. Nay, farther, both ships and temples received their names from hence; being stiled by the Greeks, who borrowed largely from Egypt, *Naus* and *Ναος*, and Mariners *Ναυται*, *Nautæ*, in reference to the Patriarch, who was variously stiled *Noas*, *Naus*, and *Noah*.

However the Greeks may in their mysteries have sometimes introduced a ship as a symbol; yet in their references to the Deluge itself, and to the persons preserved, they always speak of an ark, which they call, <sup>77</sup> *Λαργαξ*, *Larnax*, *Κιβωτος*, and the like. And though they were apt to mention the same person under various titles; and by these means different people seem to be made principals in the same history: yet they were so far uniform in their accounts of this particular event, that they made each of them to be preserved in an ark. Thus it is said of *Deucalion*, *Perseus* and *Dionufus*, that they were exposed upon the waters in a

<sup>77</sup> Plato of *Deucalion* and his wife; *Τετθς εν ΛΑΡΝΑΚΙ διασσεσωθαι*. See also *Nonnus*. L. 6. p. 200. *λαργαξ αυτοπορος*. *Theophil.* ad *Autolic*. L. 3. p. 391. εν *Κιβωτω*.

*Ασει δ' ως ποκ' εδεκτο τον Αιπολον ευρεα λαργαξ*  
*Ζων εντα*. *Theocrit.* *Idyll.* 7. V. 78.

machine of this fabrick. Adonis was hid in an <sup>78</sup> ark by Venus; and was supposed to have been in a state of death for a year.

<sup>79</sup> Ὅιον τοι τον Αδωνιν απ' αενας Αχεροντος

Μηνι δυαδεκατω μαλακαιποδες αγαγον Ὠραι.

Theocritus introduces a pastoral personage Comates, who was exposed in an ark for the same term; and wonderfully preserved.

<sup>80</sup> Ω μακαριζε Κοματα, τυ θην ταδε τερπνα πεπονθας,

Και τυ κατεχλασθης εν λαρνακι, και τυ μελισσαν

Κηρια φερβομενος ετος ωριον εξετελεσσας.

Of Osiris being exposed in an ark we have a very remarkable account in <sup>81</sup> Plutarch; who mentions, that it was on account of Typhon; and that it happen on the seventeenth of the month Athyr, when the Sun was in Scorpio. This in my judgment was the precise time, when Noah entered the ark, and when the flood came; which in the Egyptian mythology was termed Typhon.

From what has preceded the reader will perceive, that the history of the Deluge was no secret to the Gentile world. They held the memory of it very sacred: and many colonies, which went abroad, stiled themselves Thebeans in reference to the ark. Hence there occur many cities of the

<sup>78</sup> Apollodorus. L. 3. p. 194.

<sup>79</sup> Theocrit. Idyll. 15. V. 102.

<sup>80</sup> Theocrit. Idyll. 7. V. 85. Com-Ait: two titles of Helius.

<sup>81</sup> Isis and Osir. V. 1. p. 366, 367.

See Lightfoot of the ancient year beginning in Autumn. Vol. 1. p. 707.

See the Account of the Flood, when Prometheus reigned in Egypt, as it is mentioned by Diodor. Sicul. L. 1. p. 16.



name of Theba; not in Egypt only and Bœotia, but in Cilicia, Ionia, Attica, Pthiotis, Cataonia, Syria, and Italy. It was sometimes expressed Thiba; a town of which name was in Pontus: <sup>82</sup> Θίβα· τοπος προς τῷ Ποντῷ. It is called Thibis by <sup>83</sup> Pliny. He mentions a notion, which prevailed, that the people of this place *could not sink in water*; eisdem non posse mergi: we may see in this a remote allusion to the name of the place, and people; and to the history, which they had preserved.

There was another term, besides Theba, under which the Grecians represented the ark. It was called Κιβωτος, Cibotus; which however I do not imagine to have been a word of Grecian original: as both an <sup>84</sup> haven in Egypt, and a <sup>85</sup> city of great antiquity in Phrygia, were denominated in the same manner. The fathers of the Greek church, when they treat of the ark, interpret it in this manner, Κιβωτος. It is also the term made use of by the <sup>86</sup> Seventy; and even by the <sup>87</sup> Apostles themselves. The city Cibotus;

<sup>82</sup> Steph. Byzantin.

It was said to have been built by the Amazons. From the Amazons being Thebeans, we may judge of their race, and true history.

<sup>83</sup> Plin. L. 7. c. 2.

Καιτοι τῆς γε περι Ποντον οικητας παλαι Θηβεις προσαγαρευομενης ἰσῶσει· Φιλαρχος, κ. τ. λ. Plut. Sympos. L. 5. c. 7.

<sup>84</sup> One of the havens at Alexandria. Strab. L. 17. p. 1145.

<sup>85</sup> Προς Απαμειναια τῆ Κιβωτῷ. Strab. L. 12. p. 854.

Κιβωτος· λαμαξ ξυλινη. Hesych.

<sup>86</sup> Ποιησον εν σεαυτῷ Κιβωτον εκ ξυλων τετραγωνων· νοσαιας ποιησεις κατα την Κιβωτον. Genes. C. 6. v. 14. Edit. Ald.

<sup>87</sup> Hebr. C. 11. v. 7. 1 Pet. C. 3. v. 20.

which I mentioned to have been in Phrygia, stood far inland upon the fountains of the river Marfyas: and we may judge from its name, that it had reference to the same history. Indeed, all over this part of the world memorials of the deluge seem to have been particularly preserved. This city was also called Apamea; <sup>88</sup> *Ἀπαμεια, ἡ Κιβωτος λεγομένη*: which name of Apamea is said to have been conferred upon it in latter times. It was undoubtedly named Cibotus in memory of the ark, and of the history, with which it is connected. And in proof of this, we shall find that the people had preserved more particular and authentic traditions concerning the flood, and the preservation of mankind through Noah, than are to be met with elsewhere. The learned <sup>89</sup> Falconerius has a curious dissertation upon a coin of Philip

<sup>88</sup> Strab. L. 12. p. 864. It was undoubtedly the same as Celænæ, of which I have treated before; and which I have shewn to have been named from its situation. Celænæ I should imagine was the name of the city; and Cibotus was properly the temple: which distinction was not attended to in former times. *Migratum inde haud procul veteribus Celænis; novæque urbi Apameæ nomen inditum ab Apameâ forore Seleuci Regis. Liv. L. 38. c. 13. Tertius Apameam vadit, ante appellatam Celænas, deinde Ciboton. Plin. L. 5. c. 29.*

<sup>89</sup> Octav. Falconerii Dissertatio de nummo Apameensi. Deucalionis diluvii typum exhibente; ad Petr. Seguinum S. Germani Antistifodori. Paris. Decanum. Ex Libro, cui titulus, *Selecta Numismata Antiqua ex Museo Petr. Seguinii.* Paris. 1684. He mentions another coin similar to the above, and struck by the same people, who are stiled Magnetes Apameenses. On one side is the head of Severus crowned with laurel: on the other, the ark with the same persons in it, and the like circumstances described: above, *ΕΠΙ ΑΓΩΝΟΘΕΤΩΝ ΑΡΤΕ ΜΑΓΝΗΤΩΝ ΑΠΑΜΕΩΝ.*

The two last syllables of ΜΑΓΝΗΤΩΝ are upon the blank space of the ark.

lip the elder; which was struck at this place, and contained on its reverse an epitome of this history. The reverse of most Asiatic coins relate to the religion and mythology of the places, where they were struck. The inscription upon the forepart is ΑΥΤ. Κ. ΙΟΥΛ. ΦΙΛΙΠΠΟΣ. ΑΥΓ. Upon the reverse is delineated a kind of square machine, floating upon the water. Through an opening in it are seen two persons, a man, and a woman, as low as to the breast: and upon the head of the woman is a veil. Over this ark is a kind of triangular pediment, on which there sits a dove: and below it another, which seems to flutter its wings, and holds in its mouth a small branch of a tree. Before the machine is a man following a woman; who by their attitude seem to have just quitted it, and to have got upon dry land. Upon the ark itself, underneath the persons there inclosed, is to be read in distinct characters, ΝΩΕ. The learned Editor of this account says, that it had fallen to his lot to meet with three of these coins. They were of brass, and of the medaglion size: one of them he mentions to have seen in the collection of the duke of Tuscany; the second in that of the cardinal Ottoboni: and the third was the property of Augustino Chigi, nephew to pope Alexander the seventh. Nor had this people only traditions of the Deluge in general. There seems to have been a notion that the ark itself rested upon the hills of Celænæ, where the city Cibotus

There is a coin of the emperor Adrian; the reverse a river-god, between two rocks, like the Petræ Ambrosiæ: inscribed ΑΥΓΑΜΕΩΝ ΜΑΡΣΥΑΣ ΚΙΒΩΤΟΣ. Also a coin with a ship: inscribed ΑΡΓΩ ΜΑΓΝΗΤΩΝ. Patini Numism P. 413.

was founded: for the Sibylline oracles, wherever they may be supposed to have been composed, include these hills under the name of Ararat; and mention this circumstance.

90 Ἐστὶ δὲ τις Φρυγίης ὑπὲρ ἠπειροῖο μελαινῆς,  
 Ἡλιβατον, ταυμηκῆς ὄρος, Ἀραρατ δὲ καλεῖται,  
 Ὅτι ἄρα σῶθησεδαί ἐπ' αὐτῷ πάντες ἐμελλον.  
 Ἐνθα φλεβῆς μεγάλης ποταμὸς Μαρσυνοῖο πεφυκάν,  
 Τῷδε Κιβωτὸς ἐμείνειν ἐν ὑψηλοῖο καρήνῳ  
 Ληξάντων ὕδατων.

We may perceive a wonderful correspondence between the histories here given, and of the place from whence they came. The best memorials of the ark were here preserved, and the people were stiled Magnetes, and their city Cibotus: and upon their coins was the figure of the ark under the name of *Ἀργῶ Μαγνητῶν*: all which will be farther explained hereafter. Not far from Cibotus was a city called 91 Baris: which was a name of the same purport as the former; and was certainly founded in memory of the same event. Cibotus signified an ark, and was often used for a repository: but differed from *κίστη*, cista, by being made use of either for things sacred, or for things of great value, like the *Camilla* of the Latines: 92 ἢ μὲν εἰς ὑποδοχὴν ἐδεσμάτων, ἢ δ' ἱματιῶν καὶ χρυσοῦ κιβωτὸς. The rites of Damater related to

90 Orac. Sibyllin. P. 180.

91 Near Beudos in Pisidia, and not a great way from Cibotus. Ptolem. L. 5. p. 142. Hieroclis Syncedemus. Pisidia. P. 673. Beudos, Baris, Bæotus, were all of the same purport.

92 Schol. in Aristophan. Ἰππείδ. V. 1208.

the ark and deluge, like those of Isis: and the sacred emblems, whatever they may have been, were carried in an holy machine, called <sup>93</sup> *Κιβωτος*.

The ark according to the traditions of the Gentile world was prophetic; and was looked upon as a kind of temple, a place of residence of the Deity. In the compass of eight persons it comprehended all mankind: which eight persons were thought to be so highly favoured by heaven, that they were looked up to by their posterity with great reverence; and came at last to be reputed Deities. Hence in the ancient mythology of Egypt, there were precisely eight <sup>94</sup> Gods: of these the Sun was the chief, and was said first to have reigned. Some made Hephaistus the first king of that country: while others supposed it to have been Pan. <sup>95</sup> *Παῦρ' Αιγυπτίοισι δε Παν μεν αρχαιστατος, και των ΟΚΤΩ ΤΩΝ ΠΡΩΤΩΝ λεγομενων θεων.* There is in reality no inconsistency in these accounts: for they were all three titles of the same Deity, the Sun: and when divine honours began to be paid to men, the Amonians conferred these titles upon the great Patriarch, as well as upon his son <sup>96</sup> Amon. And, as in the histories of their kings, the Egyptians were able to trace the line of their descent upwards to these ancient <sup>97</sup> personages; the names of the

<sup>93</sup> Pausan. L. 10. p. 866.

<sup>94</sup> Diodor. Sicul. L. 1. p. 12.

<sup>95</sup> Herodot. L. 2. c. 145.

<sup>96</sup> There is reason to think, that the patriarch Noah had the name of Amon as well as his son. The cities stiled No-Amon, and Amon-No; were certainly named from Noah. According to Plutarch Amon signified *occultus*. Isis et Osiris. P. 354.

<sup>97</sup> *Μεθεστηκυσημενων δ' αυτων, τινες μεν ομωνυμης υπαρξεν εν τοις αρχαιοις. χ. τ. λ.*  
Diodor. Sicul. L. 1. p. 12.

latter were by these means prefixed to those lists: and they were in aftertimes thought to have reigned in that country. This was the celebrated Ogdoas of Egypt, which their posterity held in such veneration, that they exalted them to the heavens, and made their history the chief subject of the sphere. This will appear very manifest in their symbolical representation of the solar system; of which Martianus Capella has transmitted to us a very curious specimen<sup>98</sup>. Ibi (in systemate solari) quondam navem totius naturæ cursibus diversâ cupiditate moderantem, cunctâque flammaram congeffione plenissimam, et beatis circumactam mercibus conspicimus; cui nautæ *septem, germani tamen sui que similes*, præsidebant. In eâdem verò rationis quidam lucis æthereæ, arcanisque fluoribus manans, in totius mundi lumina fundebatur. Thus we find that they esteemed the ark an emblem of the system of the heavens. And when they began to distinguish the stars in the firmament, and to reduce them to particular constellations; there is reason to think, that most of the asterisms were formed with the like reference. For although the delineations of the sphere have by the Greeks, through whose hands we receive them, been greatly abused; yet there still remains sufficient evidence to shew that such reference subsisted. The watery sign Aquarius, and the great effusion of that element, as it is depicted in the sphere, undoubtedly related to this history. Some said, that the person meant in the character of Aquarius was Ganymede. Hegesias maintained that it was Deucalion, and related to the

<sup>98</sup> Martian. Capella. Satyric. L. 2. p. 43.

deluge. <sup>99</sup> Hegeſianax autem Deucalionem dicit eſſe, quod, eo regnante, tanta vis aquæ ſe de cælo profuderit, ut cataclyſmus factus eſſe diceretur. Eubulus autem Cecropem demonſtrat eſſe; antiquitatem generis commemorans, et oſtendens, antequam vinum traditum ſit hominibus, aquâ in ſacriſciis Deorum uſos eſſe; et *ante Cecropem* regnâſſe, quam vinum ſit inventum. The reader may here judge, whether Cecrops the celebrated king of Attica, who lived before the plantation of the vine, and was figured under the character of Aquarius, like Deucalion, be any other than Deucalion himſelf, the Noah of the caſt.

Noah was repreſented, as we may infer from <sup>100</sup> Berofus, under the ſemblance of a fiſh by the Babylonians: and thoſe repreſentations of fiſhes in the ſphere probably related to him, and his ſons. The reaſons given for their being placed there were, that Venus, when ſhe fled from <sup>1</sup> Typhon, took the form of a fiſh; and that the fiſh, ſtiled Notius, ſaved Isis in ſome great extremity: pro quo beneficio ſimulacrum Piſcis et *ejus filiorum*, de quibus ante diximus, inter aſtra conſtituit: *for which reaſon Venus placed the fiſh Notius and his ſons among the ſtars*. By this we may perceive, that Hyginus ſpeaks of theſe aſterifms as repreſentations of perſons: and he mentions from Eratoſthenes, that the fiſh Notius was the father of mankind: <sup>2</sup> *ex eo piſce natos homines*.

<sup>99</sup> Hygin. Poet. Aſtronom. C. 29. p. 482.

Audi Scholiaſten Germanici Aquario—Nigidius Hydrochoon ſive Aquarium exiſtimat eſſe Deucalionem Theſſalum, qui in maximo cataclyſmo ſit relictus cum uxore Pyrrhâ in monte Ætnâ, qui eſt altiſſimus in Sicilia. Not. in Hygin. Fab. 153. p. 265. ex Germanici Scholiaſte.

<sup>100</sup> Eufebii Chron. P. 6.

<sup>1</sup> Hygin. Poet. Aſtronom. C. 41. p. 494.

<sup>2</sup> Eratoſthenes ex eo piſce natos homines dicit. Hygin. Poet. Aſtronom. L. 2. c. 30.

It is said of Noah, that after the deluge he built the first altar to God : which is a circumstance always taken notice of in the history given of him by Gentile writers. He is likewise mentioned as the first planter of the vine ; and the inventer of wine itself, and of Zuth or ferment, by which similar liquors were manufactured. We may therefore suppose that both the altar, and the crater, or cup, related to these circumstances. The history of the raven is well known, which he sent out of the ark by way of experiment : but it disappointed him, and never returned. This bird is figured in the sphere : and a tradition is mentioned, that the raven was once sent on a message by Apollo ; but deceived him, and did not return, when he was expected. It may seem extraordinary, if these figures relate to the history, which I suppose, that there should be no allusion to the dove, and to the particulars of its return. I make no doubt but it was to be found in the Chaldaic and Egyptian spheres : but in that of Greece, there is in the southern hemisphere a vast interval of unformed stars ; which were omitted by the astronomers of that country, as being either seldom seen, or else totally obscured from their view. The Argo however, that sacred ship, which was said to have been framed by di-

\* *Ερατοστένης δε φησι, τὸ τοῦ βυτηρίου εἶναι, ἐν ᾧ τὸ πρῶτον οἱ θεοὶ συνωμοσίαι, ἐποίησαντο.* Theon. ad Arctum. P. 46. Nonnulli cum Eratosthene dicunt, eum Cratera esse, quo Icarus sit usus, cum hominibus ostenderet vinum. Hygin. Fab. 140. p. 494.

\* *Missus ad fontem aquam puram petitus.* Hygin. C. 40. p. 492.

\* The Pleiades are Peleïades or Doves ; and were placed in the heavens to denote by their rising an auspicious season for mariners to sail. They were the daughters of Pleione. See Natal. Comes. L. 4. c. 7.



vine wisdom, is to be found there; and was certainly no other than the <sup>6</sup> ark. The Grecians supposed it to have been built at Pagasæ in Thessaly, and thence navigated to Colchis. I shall hereafter shew the improbability of this story: and it is to be observed, that this very harbour, where it was supposed to have been constructed, was called the port <sup>7</sup> of Deucalion. This alone would be a strong presumption, that in the history of the place there was a reference to the Deluge. The Grecians placed every ancient record to their own account: their country was the scene of every <sup>8</sup> action. The people of Thessaly maintained that Deucalion was exposed to a flood in <sup>9</sup> their district, and saved upon mount Athos: the people of Phocis make him to be driven to <sup>10</sup> Parnassus: the Dorians in Sicily say he landed upon mount <sup>11</sup> Ætna. Lastly, the natives of Epirus suppose him to have been of their country, and to have founded the ancient temple of <sup>12</sup> Dodona. In consequence of this they likewise have laid claim to his history. In respect to

<sup>6</sup> Hygin. C. 14. p. 55.

Νηα μὲν ἐνθάδε πρόσθεν ἐτι κλεισθὲν αἰδοί

Ἀργῶν Ἀθηναίων καμμένον ὑπὸ Σημοσύνησι. Apollon. Rhod. L. 1. v. 18.

<sup>7</sup> Hence many Deucalions. See Schol. in Apollon. Rhod. L. 3. v. 1085.

Deucalion is esteemed an Argonaut. Hygin. C. 14. p. 50.

<sup>8</sup> Here also were the islands of Deucalion and Pyrrha in the bay. Strabo. L. 9. p. 665.

<sup>9</sup> Servius in Virg. Eclog. 6. v. 41.

<sup>10</sup> Pausan. L. 10. p. 811.

<sup>11</sup> Qui (Deucalion et Pyrrha) in montem Ætnam, qui altissimus in Sicilia esse dicitur, fugerunt. Hygin. C. 153. p. 265.

<sup>12</sup> Plutarch. in Pyrrho. The people of Megara supposed the person saved in the deluge to have been Megarus, the son of Jupiter, who swam to the summit of mount Gerania. Pausan. L. 1. p. 96.

the

the Argo, it was the same as the ship of Noah, of which the Baris in Egypt was a representation. It is called by Plutarch the ship of Osiris; that Osiris, who, as I have mentioned, was exposed in an ark to avoid the fury of Typhon:

<sup>13</sup> Και το πλοιον, ὁ καλεσιν Ἕλληνας Ἀργω, της Οσιριδος νεως επι τιμη κατηγερισμενον. *The vessel in the celestial sphere which the Grecians call the Argo, is a representation of the ship of Osiris, which out of reverence has been placed in the heavens.* The original therefore of it must be looked for in

<sup>14</sup> Egypt. The very name of the Argo shews, what it alluded to; for Argus, as it should be truly expressed, signified precisely an ark, and was synonymous to Theba. It is made use of in that sense by the priests and diviners of the Philistim; who, when the ark of God was to be restored to the Israelites, put the presents of atonement, which were to accompany it, into an <sup>15</sup> Argus, ἄργα, or sacred receptacle. And as they were the Capthorim, who made use of this term, to signify a holy vessel; we may presume that it was not unknown in Egypt, the region from whence they came. For this people were the children of <sup>16</sup> Mizraim, as well as the

<sup>13</sup> Plutarch. Isis et Osiris. V. 2. p. 359.

<sup>14</sup> A Deluge of this nature was supposed to have happened in Egypt. Νειλον φασι βραχεντα κατακλυσαι πολλην της Α.γυπτου μαλις α τωτο μέρος επελθειν, ε Προμηθευ ειχε την επιμελειαν, διαφθαρεντων θεσον απαντων των κατα ταυτην την χωραν. Diodor. Sicul. L. 1. p. 16. To attribute this Deluge to the Nile is idle: A Deluge of the Nile happened every year. This related to Prometheus, or Noah.

<sup>15</sup> 1 Samuel. C. 6. v. 8, 11, 15. The word occurs only in the history of this Philistine transaction; and in the Alexand. MSS. is rendered Ἀργος.

<sup>16</sup> Genesis. C. 10. v. 13. And Mizraim begat Ludim — and Patrusim, and Casubim, (out of whom came Philistim), and Capthorim. Deuteron. C. 2.

the native Egyptians, and their language must necessarily have been a dialect of that country. I have mentioned that many colonies went abroad under the title of Thebeans, or Arkites; and in consequence of this built cities called Theba. In like manner there were many cities built of the name of <sup>17</sup> Argos; particularly in Thessaly, Bœotia, Epirus, and <sup>18</sup> Sicily: whence it is that in all these places there is some tradition of Deucalion, and the ark; however it may have been misapplied. The whole Peloponnesus was once called both Apia, and Argos. As there were many temples called both Theba and Argus in memory of the ark, they had priests, which were denominated accordingly. Those, who officiated at the shrines termed Argus, were called Argeiphontai, from the Egyptian <sup>19</sup> *phont*, which signified *a priest*. But the Greeks, interpreting this term by words in their own language, supposed what was *a priest*, to have been *a slayer*, or murderer. They accordingly turned the Argo into a man, whom, from a confused notion of the starry system, they supposed to abound with eyes, and made Hermes cut off his head. People stiled Argeiphontes, Cresphontes, Hierophantes, Leucophontes, Citharaphontes, Deiphontes, were all originally priests. The Scholiast upon Sophocles calls Argus, <sup>20</sup> *Τον Κυνα, τον Αργου, τον πανοπτην*. Argus, *Kyn*, or *Canis*, is precisely of the same purport, as Argeiphontes: *a priest of the ark*.

v. 23. *The Captivity, which came forth out of Captivity.* Jerem. C. 47. v. 4. *The Philistines, the remnant of the country of Captivity.* Amos. C. 9. v. 7. *Have not I brought the Philistines from Captivity?*

<sup>17</sup> *Argos* Πελοποννησος. *Αργαυ* οι Έλληνες. Hesych.

<sup>18</sup> Cluverii Sicilia. P. 394.

<sup>19</sup> See Jabloniky Pantheon Ægypt. Pars prima. P. 139.

<sup>20</sup> Schol. in Sophocle. Elect. V. 5.

The constellation of the Argo, as it is delineated, represents the hinder part only of a ship; the forepart being hid in clouds. It was supposed to have been oracular, and conducted at the will of the Deity. Upon the temo or rudder is a very bright star, the chief in the asterism, which was called Canopus. It lies too low in the southern hemisphere to be easily seen in Greece. It was placed on the rudder of the ark, to shew by whose influence it was directed. Yet in doing this they lost sight of the great Director, by whose guidance it had been really conducted; and gave the honour to a man. For under the character of Canopus, as well as Canobus, is veiled the history of the patriarch Noah. There was a city, or rather a temple, towards the most western outlet of the Nile, which was denominated in the same manner, and gave name to the stream. It was expressed Canopus, Canobus, Canoubis; and is mentioned by Dionysius, who speaks of it as a place of great fame:

<sup>21</sup> Ἐνθα βορειοτατος πελεται μυχος Αιγυπτοιο,

Και τεμενος περιπυσον Αμυκλαιιο Κανωβε.

As the Patriarch was esteemed the author of the first ship, which was navigated, he was in consequence of it made the god of seamen; and his temple was termed <sup>22</sup> ἱερον Ποσειδωνος

<sup>21</sup> Dionys. Perieg. V. 12.

Of the idle pretensions of the Greeks, and their giving the honour of this place to a pilot of Menelaus, I have spoken before: and of the story being confuted by a priest of Egypt. See Aristid. Orat. Ægyptiaca. The story of Menelaus and Proteus was borrowed from that of Hercules and Nereus; as may be seen in Schol. in Apollon. Rhod. L. 4. v. 1397. The account is taken from the 3d book of the Libya of Agætætus.

<sup>22</sup> Stephanus Byzantin.

Κανωβε. He was esteemed the same as Serapis : and inscriptions have been found dedicated to him under the title of Θεος Σωτηρ. In this temple, or rather college, was a feminary for astronomy, and other marine sciences. Ptolemy, the great Geographer, to whom the world is so much indebted, was a member of this society, and studied here <sup>23</sup> forty years. The name of the temple was properly Ca Noubi : the latter part, Noubi, is the oracle of Noah.

Niobe was the same name, and person ; though by the Greeks mentioned as a woman. She is represented as one, who was given up to grief, having been witness to the death of all her children. Her tears flowed day and night ; till she at last stiffened with woe ; and was turned into a stone, which was to be seen on mount Sipylus in Magnesia.

<sup>24</sup> Ἴω, παντλαμῶν  
 Νιοβᾶ, σε δ' ἐγωγε νεμῶ θεῶν,  
 Ἄτ' ἐν ταφῷ πετρᾶιῳ  
 Αἰ, αἰ, δακρυεῖς.

Pausanias had the curiosity to ascend mount Sipylus, in order to take a view of this venerable <sup>25</sup> figure. He says, that he beheld an abrupt rocky clift ; which at a near view had no appearance of a person grieving, or of a human likeness ; but at a distance had some resemblance of a woman shedding tears. Niobe is often mentioned as a person concerned in the deluge : at least is introduced with persons, who had

<sup>23</sup> Olympiodorus. See Jablonsky. L. 5. c. 4: p. 136.

<sup>24</sup> Sophocles Electra. V. 150.

<sup>25</sup> Ταυτην την Νιοβην και αυτος ειδον ανελθων ες τον Σιπυλον το ὄρος, κ. τ. λ. Pausan. L. 1. p. 49.

Ωσαυτας δε και Νιοβην λεγουσιν εν Σιπυλη τη ορει θεσος ὄρα κλαιειν. Pausan. L. 8. p. 601.

an immediate relation to it. <sup>25</sup> Πλατων εν Τιμαιω τῷ διαλογῷ τῆ Φορωνεως επιμεμνηται χρονων, ὡς πανυ παλαιων, και Νιοβης, και κατ' Ωγυγον αρχαιοτερεα κατακλυσμη. *Plato in his Timæus speaking of the most ancient times mentions the age of Phoroneus, and Niobe, as such; and the æra of the first deluge under Ogyges.* In the passage alluded to she is joined with Phoroneus and Deucalion, two persons principally concerned in that event. It occurs, where Plato is speaking <sup>26</sup> περι Φορωνεως τῆ πρωτῆ λεχθεντος, και Νιοβης, και μετα τον κατακλυσμον αυ Δευκαλιωνος, *of the first Phoroneus, and Niobe, and of the things subsequent to the deluge of Deucalion.* Sophocles in the passage above speaks of her as a Deity: and she is said to have been worshiped in <sup>27</sup> Cilicia. By some she was represented as the mother of <sup>28</sup> Argus.

As the ancients described the ark, the ναυς αμφιπεγμναϊς, like a lunette; it was in consequence of it called Μην, and Σεληνη, which signify *a Moon*: and a crescent became a common symbol on this occasion. The chief person likewise, the Patriarch, had the name of Meen, and Menes: and was worshiped all over the east as Deus Lunus; especially at Carrhæ, Edeffa, and other cities of Syria and Mesopotamia. His votaries were stiled Minyæ; which name was given to them from the object of their worship. Wherever the history of the Deluge occurs, these names will be

<sup>25</sup> Eusebii Chron. P. 24. l. 55.

<sup>26</sup> Plato in Timæo. Vol. 3. p. 22.

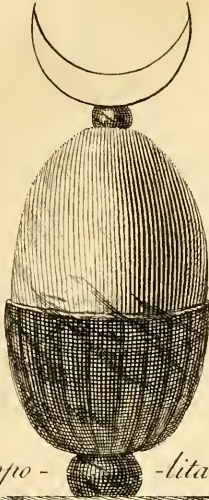
<sup>27</sup> Athenagoras. P. 290. Νιβην Κιλικιες (σεβουσι).

<sup>28</sup> Αργον τον Νιοβης. Pausan. L. 2. p. 191. 145. Homer. Schol. L. 1. v. 123.

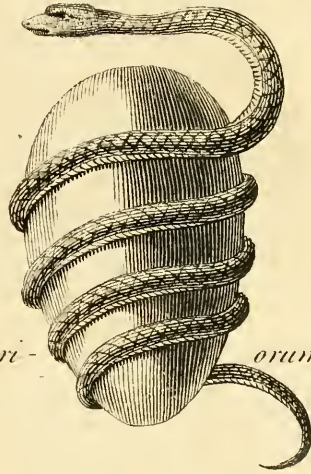
DEUS

LUNUS.

OPHIS et OVUM  
MUNDANUM.



Aeliopo- -litanus.



Tyri- orum.



DEUS LUNUS

Carthagenorum.





found. I have spoken of the cities of Phrygia, and the memorials there preserved. At Caroura near mount Sipylyus Zeus was worshiped under the title of Meen, Menes, and Manes: and his temple is taken notice of by Strabo; <sup>29</sup> *ἱερον Μηνος Καρουρ (not Καρυρ) καλεμεινον*. Close under the same mountain stood the city Magnesia; which signifies the city of Manes, but expressed with a guttural Magnes. The people of the country were called Minyæ. Some persons from this place, stiled Magnetes apud Mæandrum, built at no great distance, Antiochea. Here too were some particular rites observed in honour of the same Deity, whom they distinguished by a significant epithet, and called *Μην Αρκαιος*<sup>31</sup>. *Ἰερωσυνη τις Μηνος Αρκαιου, πληθος εχουσα ἱεροδουλων, και χωριων ἱερων* Here was a college dedicated to the rites of Meen Arkæus; where a great number of priests officiated; and where they had large estates endowed for that service. This *Μην Αρκαιος* is no other than the Deus Lunus, the same as Noah, the Arkite. Strabo mentions several temples of this Lunar God in different places: and one in particular, similar to that above mentioned, at the city Antioch in Pisidia. He calls it, as the present reading stands, *ἱερον Μηνος Ασκαιου*, which we may from the title of the former temple venture to alter to *Μηνος Αρκαιου*. He is speaking of Cabira; and says: <sup>32</sup> *Εχει δε και ἱερον Μηνος*—

<sup>29</sup> L. 12. p. 869. *Καρυρ* Car-Our, Templum Ori. Orus was the same as Menes.

<sup>30</sup> Strabo. L. 12. p. 864.

<sup>31</sup> Ibid. Wherever there was a city Magnesia, or people Magnetes, there will be found some history of the ark.

<sup>32</sup> L. 12. p. 835.

εσι δε και τρετο της Σεληνης το ιερον, καθαπαρ το εν Αλβανοις, και το εν Φρυγια, το τε τρ Μηνος εν ομωνυμω τοπω, και τρ Αρχαιε το προς τη Αντιοχεια τη προς Πισιδιαν, και το εν τη χωρα των Αντιοχειων. *In this city is a temple of Meen Arkæus, by which is meant a temple of the Lunar Deity. Such also is the temple among the Albani : and that in Phrygia : and the temple of Meen, which gives name to the place, where it stands. The temple also of Meen Arkæus in Pisidia and that in the region near Antiochea has the same reference. All these were dedicated to the same Arkite Deity called Lunus, Luna, and Selene : stiled also by different nations Meen, Man, Menes, and Manes.*

Sometimes instead of Arkæus the term Arkite is exhibited Archæus; which may be referred to a different idea. Theffaly was said to have been originally named Purria from the wife of Deucalion; whom the ancient poet Rhianus mentions by the title of Αρχαια αλοχος.

<sup>33</sup> Πυρραν δη ποτε την γε παλαιότεροι καλεεσκειν

Πυρρας Δευκαλιωνος απ' αρχαιας αλοχοιο.

Archæa may signify ancient: but in this place, as well as in many instances, which I shall hereafter produce, I imagine, that it has a more particular reference. In short Archæa seems here to be the same as Archia, and Architis, from the ark: from which both people and places were indifferently stiled Αρχαιοι, and Αρχαιοι; Arkites, and Archites. Hyginus puts the matter in great measure out of doubt by using this term as a proper name. He stiles this personage Archia, and makes her the wife of Inachus, the

<sup>33</sup> Strabo, L. 9. p. 677. See Scholia Apollon. Rhod. L. 3. v. 1089.

son of the ocean, and the same as Deucalion. He adds, that they had a son Phoroneus, the first man who reigned upon earth, whose history is attended with circumstances of great moment. <sup>34</sup> Inachus, Oceani filius, ex Archiâ sorore suâ procreavit Phoroneum, qui primus mortalium dicitur <sup>35</sup> regnâsse. Homines ante sæcula multa sine oppidis legibusque vitam egerunt, unâ linguâ utentes sub Jovis imperio. Idem nationes distribuit. Tum discordia inter mortales esse cæpit.

The Grecians, though they did not know the purport of the word אַרְגוּז, Arguz or Argus, have yet religiously retained it: and have introduced it in these different shapes. And as the ark has been sometimes made a feminine, and the mother of Niobe; so at other times it is mentioned, as her son, and she is supposed to have been the mistress of Jupiter. So inconsistent is the ancient theology. <sup>36</sup> Hanc (Nioben) Jupiter compressit; et ex eâ natus est Argus, qui suo nomine Argos oppidum cognominavit. In short wherever there is any history of the Deluge, there will be some mention introduced of Argus: and, conversely, where any account occurs concerning Argus, or Argeans; there will be some history of a ship, and allusion to the Deluge. Thus at Argos there was a temple of Poseidon Περσευσιος, *the god of inundations*: and it is erected upon account of a deluge, which the natives supposed to have been confined

<sup>34</sup> C. 143. p. 250. In another place he calls this personage Argia; and makes Iö her daughter. Ex Inacho et Argiâ Iö. C. 145. p. 253. Io, sive Niobe. *ibid.*

<sup>35</sup> Primus Junoni sacrificasse dicitur; Lutatius Placidus in Stat. Theb. L. 4. v. 589.

<sup>36</sup> Hyginus. C. 145. p. 252.

to the limits of their own country. *In these parts, says<sup>37</sup> Pausanias, is a temple denominated from Poseidon the God of inundations: for the people have a tradition that this Deity had brought a Deluge over the greater part of the country; because Inachus and some other umpires had adjudged the land to Juno, rather than to him. Juno however at last obtained of him, that the waters should retreat: and the Argæans in memorial of this event raised a temple to Poseidon the God of deluges, at the place, whence the water began to retire. As you proceed a small degree farther, there is the mound (ταφος) of Argus, who is supposed to have been the son of Niobe, the daughter of Phoroneus. I have shewn in a prior treatise, that these mounds stiled ταφοι, were not places of burial; but sacred hills, on which in ancient times they sacrificed. Ταφος Αργυ is the mount of the ark, or Argo. All the history above given, however limited to a particular spot, relates to the ark, and to the flood, which universally prevailed.*

In the same city was a remarkable altar, dedicated to Zeus the God of rain, <sup>38</sup> Βωμος Ἰετις Διός. Zeuth was distinguished by the title of Sama El; which the Greeks rendered Zeus Σημαλεος. He was worshiped upon mount Parnes in Attica; and the circumstances attending his history are remarkable, as they stand in Pausanias. <sup>39</sup> Ορη δε Αθη-

<sup>37</sup> Εν ταυθα Ποσειδωνος εστιν ιερον επικλησιν Προσκλυσις· της γαρ χωρας τον Ποσειδωνα επικηλυσαι την πολλην, οτι Ηρας ειναι, και εκ αυτη, την γην Ιναχος και οι αυδικασαντες εγυωσαν. Ηρα μεν δη παρα Ποσειδωνος ευρε το απελθειν οπισω την θαλασσαν. Αργειω δε, οθεν το κυμα ανεχωρησεν, ιερον Ποσειδωνι εποιησαν Προσκλυσιω· Προελθοντι δε η πολυ ταφος εστιν Αργυ, Διός ειναι δοκεντος, και της Φωωνως Νιοβης. Pausan. L. 2. p. 161.

<sup>38</sup> Pausan. L. 2. p. 154.

<sup>39</sup> Pausan. L. 1. p. 78.

ναιοις ἐστὶ Πεντελικόν—καὶ Παρνης—Ἐν Παρνηθὶ Παρνηθίος Ζεὺς Χαλκῆς ἐστὶ, καὶ βωμὸς Σημαλεῶ Δίος. Ἐστὶ δὲ ἐν τῇ Παρνηθὶ καὶ ἄλλος βωμὸς· θυεσσι δὲ ἐπ' αὐτῶ, τότε μὲν Οὐμβριον, τότε δὲ Ἀπημιον καλεῦντες Δία. *In Attica is the mount Pentelicus—also another, called the mountain of Parnes—Upon the latter stands a statue of Zeuth Parnethius in brass; and an altar to the same God, stiled Sama El, or Semaleos. There is also another altar: and when they sacrifice upon it, they invoke, sometimes the God of rains; sometimes the Deity, who escaped, or rather who averted the evil; stiling him Ἀπημιος.* This writer mentions also upon the mountain Hymettus  
<sup>40</sup> Οὐμβριε Δίος βωμοί, καὶ Ἀπολλωνὸς Προοψίη: *altars to Zeuth Pluvius, and to Apollo surnamed the looker out, or looking forwards.*

If we consider the histories of Danæ, Danaus, and the Danaïdes, we shall find them to be fragments of history, which relate to the same event. Danæ is said to have been the mother of Perseus, who was conceived in showers, exposed in an ark; and at last a king of Argos. She is likewise represented as the mother of Argus, who founded in Italy <sup>41</sup> Ardea, and Argiletum: the true history of which places amounts to this, that they were founded by people, stiled Arkites. Danaus, who came into Greece, is said to have come over in

<sup>40</sup> Pausan. L. i. p. 78.

<sup>41</sup> Ardea—quam dicitur urbem

Acrifioneis Danæ fundâsse colonis. Virg. Æn. L. 7. v. 409.

She was supposed to have given name to Daunia; and to have settled there with her two sons, Argeos and Argos. Servius in Virg. Æn. L. 8. v. 345.

Tibur Argeo positum colono. Horat. L. 2. Od. 6. v. 5.

the first long ship, which was constructed: but the more ancient account is, that he was the first builder of a ship; which he designed and finished under the direction of Minerva, or divine wisdom: <sup>42</sup> Ὑποθεμενης Αθηνας αυτω, Ναυη πρωτος κατασκευασε. This is the same story, which is told of Argus, the supposed son of Inachus and Niobe. It is likewise said of Danaus, when he came to Greece, that he came over *nave biprorá*, called by Greeks *αμφιπερυναίς*; and that he built the Acropolis at Argos. But the *navis biprorá* was not a vessel commonly made use of to pass the seas: it was a copy of the sacred ship of Isis: and I have shewn the history, to which it alluded. I should therefore think, that this story does not relate to the arrival of any particular person from <sup>43</sup> Egypt; but to the first introduction of rites from that country; and especially the memorial of the Argo, from whence the place took its name. And that there was such an introduction of rites, appears from Hypermnestra the supposed

<sup>42</sup> Apollodor. L. 2. p. 63.

<sup>43</sup> It is said that Danaus came from the Thebaïs of Egypt, where stood Chemnis near the city Noa. Perseus was worshiped here. Herodot. L. 2. c. 91. He calls the city *Nen*. The person alluded to under the character of Danaus was far prior to the æra allotted him in the Grecian history. He is said to be the son of Belus, the son of Neptune: also the brother of Sesoïsis, the same as Seth and Zuth.

The name of the ship was Danaïs. Δαναων διακοσμενον ὑπο Αιγυπτου πρωτον κατασκευασαι (Ναυη) ὄθεν και Δαναίς εκληθη. Schol. in Apollon. Rhod. L. 1. v. 4.

The daughters of Danaus are supposed to have introduced the θεσμοφορια from Egypt: την τελευτην ταυτην εξ Αιγυπτου εξαγαγασαι. Herod. L. 2. c. 171.

daughter of Danaus, being esteemed the <sup>44</sup> priestess of Juno at that place. If, as I have imagined, the words *νηυς* and *ναυς* are derived from *νω*, Nau, and Noah; the name of Danaus relates not to a man, but is in reality <sup>45</sup> *da Nāus*, and signifies literally *the ship*. The æra therefore of Danaus is the æra of the ship: being the precise time, when some model of this sacred vessel was introduced; and the rites also and mysteries, with which it was attended. The fifty daughters of Danaus were fifty priestesses of the Argo; who bore the sacred vessel on festivals. I have mentioned that there was a temple in Egypt, called *Ca Nobus*, erected to the God of seas; to whom the element of water in general was sacred. Throughout the whole history of Danaus and his daughters, there will be found allusions to the rites of this God. The Danaïdes are said to have been sent in quest of water: to have brought water to <sup>46</sup> Argos: to have invented *ὕδρεια*, or <sup>47</sup> vessels for water: and lastly, were supposed to have been doomed in the shades below to draw water in buckets, which were full of holes. Every circumstance of this history is from Egypt. The natives of that country were very assiduous in conveying water from one place to another. They likewise had particular jars,

<sup>44</sup> *Ἐν Ἀργεῖ ἱερατεύσαν Ὑπερμνηστρα Δαναοῦ.* Euseb. Chron. P. 29. l. 40.

<sup>45</sup> *νω*, Da, Chaldaicè, hæc, ista, hoc, illud. See Daniel. C. 4. v. 27, and C. 7. v. 3. Of this I shall treat hereafter at large.

<sup>46</sup> Danaus is said to have founded Argos.

*Δαναοῦ*—

*Ἐλθὼν ἐς Ἀργὸς κτίσεν Ἰναχὸς πόλιν.* Euripid. in Archelao apud Strabon. L. 5. p. 339.

<sup>47</sup> *Ἀργὸς ἀνοδρον εὐν Δαναοῦ θεσαν Ἀργὸς εἰνοδρον.* Strab. L. 8. p. 570. All Greeks in the time of Homer seem to have been called Danäi.

which were facred to the God, whom the Greeks called Canobus; and were formed with a representation of him. These Canobic vessels were sometimes made of <sup>48</sup> porous stone: at other times of earth manufactured in such a manner, as to have small holes in the bottom; through which they used to filter the water of the Nile, when it was either turbid or saline. <sup>49</sup> Ὑδρῖαι ἐν τοῖς μερῶσι τῆς Αἰγυπτῶ εἰωθασί γινεσθαι οὐρανίαι, τρησεῖς ἐχῶσαι λεπτάς συνεχεῖς, ὡς δια τῶν τρησεῶν ἐκεῖνων τὸ τεθολωμένον ὕδωρ διύλιζόμενον ἀποδίδοθαι καθαρῶτατον. This practice of filling vessels, which could not hold the water put into them, seemed such a paradox to the Grecians, that, when they came to consign some of their priests and deities to the infernal mansions, they made this the particular punishment of the Danæides, on account of their cruelty.

Among the various personages, under which the Patriarch was represented, the principal seems to have been that of Dionusus. He was by the mythologists supposed to have had a second birth, and a renewal of life in the Theba or Ark. Hence he was termed Θηβαίγενης; which the Greeks interpreted a Theban born, and made him a native of Bœotia: but he was originally only worshiped there; and his rites, and mysteries came from Egypt. This injustice of the Greeks in taking to themselves every Deity, and

<sup>48</sup> They were called Στακτικά—ἀργεῖα διύλιζοντα Νειλῶν ὕδωρ. Hesych. Στακτικόν.

<sup>49</sup> Suidas. Καρωτός.

Ipsum Canobi simulacrum, pedibus perexiguis, attracto collo, et quasi sigillato, ventre tumido, in modum hydræ, cum dorso æqualiter tereti formatur. Ruffin. Hist. Eccles. L. 11. c. 26.



hero, was complained of by the Egyptians. <sup>50</sup> Καθολος δε φασι τες Ἑλληνας ἐξιδιὰζεσθαι τες επιφανεσατες Αιγυπτιων Ἡρωας τε και Θεας.

The principal terms, by which the ancients distinguished the Ark, were Theba, Baris, Arguz, Argus, Aren, Arene, Arne, Laris, Boutus, Bœotus, Cibotus. Out of these they formed different personages: and as there was apparently a correspondence in these terms, they in consequence of it invented different degrees of <sup>51</sup> relation. Hence a large family has arisen from a few antiquated words, which related to the same history, and of which many were nearly synonymous. In the account given above, we may perceive that the Ark, and the chief person of the Ark, are often confounded: but by the light, which is here afforded, the truth, I think, may be easily discovered.

<sup>50</sup> Diodorus Sic. L. 1. p. 21.

<sup>51</sup> Of this turn in the Greeks innumerable instances will occur, as we proceed: some few I will here subjoin.

Θηβη απο Θηβης της Προμηθεως. Steph. Byzant.

Προμηθεως υιος Δευκαλιων. Apollon. Rhod. L. 3. v. 1085. Schol.

Αρηη Βοιωτων εκ Ποσειδωνος εγεννησε. Diod. Sic. L. 4. p. 269.

Αρηη Ποσειδωνος τροφος. Lycoph. v. 644. Schol.

Arena CEBali, vel Bibali filia. Hygini Fab. 14. p. 46.

Βοιωτοι—Ιτωνθ παιδα, και νυμφης Μελανιπτης. Pausan. L. 9. p. 711.

Niobe said to have been the daughter of Tantalus and Dione. Hyginus Fab. 9. p. 32.

Φορωνεως Απην και Νιοβην εγεννησε. Apollodor. L. 2. p. 39.

Νιοβης παις Αργος. Ibid.

Niobe the sister of Pelops, and wife of Amphion. Strabo. L. 8. p. 552.

Λυκος δε εν τω περι Θηβων ιστορε, μετα τα κατα Δευκαλιωνα Ζεος μιγεις Ισδαμει τη Τιβωνη, τω Αμφικτυωνος, γεννα Θηβην, ην διδωσιν Ωλυγγη, αφ' ε Ωλυγγη η Θηβη. Αλλος δε ιστορικος λεγει, ως Ζεος Θηβη μιγεις Αιγυπτον γεννα κτλ. Lycoph. Schol. ad v. 1207.



O F

Some particular TITLES and PERSONAGES ;  
 Janus, Saturnus, Phoroneus, Pofeidon, Ne-  
 reus, Proteus, Prometheus.

THE history of the Patriarch was recorded by the an-  
 cients through their whole theology : but it has been  
 obscured by their describing him under so many different  
 titles, and such a variety of characters. They represented  
 him as Thoth, Hermes, Menes, Ofiris, Zeuth, Atlas, Pho-  
 roneus, Prometheus: to which list a farther number of  
 great extent might be added. All the principal Deities of  
 the sea, however diversified, have a manifest relation to him.  
 But among all the various personages, under which he may  
 have been represented, there are none, wherein his history  
 is delineated more plainly, than in those of Saturn and Ja-  
 nus. The latter of these is by some supposed to have been  
 the same as Javan, who is by Moses called *יָבָן*. Between  
 this name and that of Janus there is thought to be a great  
 similitude. But there is nothing to be obtained from the  
 history of Javan to countenance this notion: whereas all  
 the chief circumstances in the life of Noah correspond with  
 the history of Janus. Hence, however specious the argu-  
 ment

ment may be, which is drawn from this similitude of terms, many persons of great learning have not scrupled to determine that Noah and Janus were the same.

By Plutarch he is called <sup>1</sup> *Ἰαννός*, Jannus, and represented as an ancient prince, who reigned in the infancy of the world; and who brought men from a rude and savage way of life to a mild and rational system: who was also the first former of civil communities, and introducer of national polity. He was represented with two faces; with which he looked both forwards and backwards: and from hence he had the name of Janus Bifrons. One of these faces was that of an aged man: but in the other was often to be seen the countenance of a young and beautiful personage. About him were many emblems, to denote his different departments. There was particularly a staff in one hand, with which he pointed to a rock; from whence issued a profusion of water. In the other hand he held a key. The description given of him by Albricus seems to have been taken from some painting, which that person had seen.

<sup>2</sup> Janus—erat Rex. Homo sedens in throno fulgenti radiis circumquaque, qui duas facies habebat: quarum unâ ante se, alterâ post se respiciebat. Juxta illum quoque erat tem-

<sup>1</sup> Ὁ γὰρ Ἰαννός ἐν τοῖς παλαιοῖς παντὶ, εἴτε Δαίμωνι, εἴτε Βασιλεὺς, γενομένου πολιτικῆς καὶ κοινωνικῆς, ἐκ τῆς θηριώδους καὶ ἀγροῦ λεγεται μεταβαλεῖν τὴν διαίτην. In Numâ. Vol. I. p. 72.

Ἰαννός—διέβη εἰς Ἰταλίαν, καὶ συνοικήσας τοῖς αὐτοῖς βαρβαροῖς, μετέβαλε καὶ γλώτταν καὶ διαίτην.—τοὺς περὶ τὴν Ἰταλίαν αὐτὸς ἀγροῖς καὶ ἀνομοῖς χρωμένους ἐβένει εἰς ἕτερον εἶδος σχήμα, πείσας καὶ γενεργεῖν καὶ πολιτευσθῆναι, μετέβαλε καὶ μετεκοσμήσας. Plutarch. Quæst. Rom. vol. 2. p. 269.

<sup>2</sup> C. 14. p. 921.

plum :

plum: et in manu ejus dextrâ habebat clavem, quâ templum ipsum aperire se monstrabat. In sinistrâ vero habuit baculum, quo saxum percutere, et ex illo aquam perducere videbatur. He had generally near him some resemblance of a ship; particularly upon money, which in aftertimes was coined to his honour. The Romans imagined that this was in memorial of the ship, in which Saturn was supposed to have come to Italy.

<sup>3</sup> At bona posteritas puppim servavit in ære,  
Hospitis adventum testificata Dei.

But what colony, or what person ever came from the east to Italy, who did not arrive in a ship? It was a circumstance common to all; and too general to be particularly recorded. Besides, why should the money of Janus refer to the history of another person? Plutarch therefore does not accede to the common notion: but still makes it a question, <sup>4</sup> why the coins of this personage bore on one side *Ἰανὸς διπρόσωπον εἰκόνα*, the resemblance of Janus bifrons; and had on the other *πλοῖε πρυμνήν, ἢ πρῶσαν ἐγχεχαράγμενην*, the representation either of the hind part, or the fore part of a ship. Ovid seems to have been much puzzled to find out the history, and purport of this deity.

<sup>5</sup> Quem tamen esse Deum dicam te, Janus biformis?  
Nam tibi par nullum Græcia numen habet.

The Romans indeed had in a manner appropriated him to themselves. There were however many divinities similar to him both in Greece and Egypt: and the original person, to

<sup>3</sup> Ovid. Fast. L. i. v. 239.

<sup>4</sup> Quæst. Rom. P. 274.

<sup>5</sup> Fast. L. i. v. 89.

whom this character related, may be easily known. To him they attributed the invention of a <sup>6</sup> ship: and he is said to have first composed a chaplet. Upon the Sicilian coins of Eryx his figure often occurs with a twofold countenance; and on the reverse is a dove encircled with a <sup>7</sup> crown, which seems to be of olive. He was represented as a just man, and a prophet: and had the remarkable characteristic of being in a manner the author of time, and the god of the year. Under this description he is addressed by Ovid:

<sup>8</sup> Jane bifrons, anni tacitè labentis origo.

From him they denominated the first month of the year; <sup>9</sup> *Ἰαννεαῖος ἀπο τε Ἰαννῆ*. He was stiled Matutinus; as if to him were owing the renewal of light and day.

There was a tradition that he raised the first <sup>10</sup> temple to Heaven; though they looked upon him as a deity, and one of the eight original divinities. In the hymns of the Saliî he was stiled the <sup>11</sup> god of gods. In this and many other respects he was similar to the Cronus of the Greeks, whom Orpheus stiles

<sup>12</sup> *Αἰθαλῆς, Μακάρων τε Θεῶν πατερ, ἠδὲ καὶ ἀνδρῶν,*

ΑἰΩΝΟΣ ΚΡΟΝΕ, ΠΑΓΓΕΝΕΤΟΡ—

*Γαῖης τε ἑλασημα, καὶ Οὐρανῶ ἀσεβοεντος*

*Γεννα, φύης* <sup>13</sup> *μαιωσι, ῥεας ποσι, σερμνε ΠΡΟΜΗΘΕΥ.*

<sup>6</sup> Πρωτον δε τεφανον ἐξείν, καὶ σχεδίας, καὶ πλοία. Athenæus. L. 15. p. 692.

<sup>7</sup> Parut. Sicilia.

<sup>8</sup> Fast. L. I. v. 65.

<sup>9</sup> Plutarch. in Numâ. P. 72.

<sup>10</sup> Hence he was stiled Templorum positor.

<sup>11</sup> Saliorum quoque antiquissimis carminibus *Deorum Deus* canitur. Macrobo. Sat. L. I. p. 159.

<sup>12</sup> Hymn. 13.

<sup>13</sup> Naturæ obstetrix: so corrected by the Author.

We see here under the character of Cronus a person described, who was the founder of mankind in general; and of those in particular, who assumed the title of *Μακαρας*, *Αθανατοι*, *Δαιμονες*; and who were esteemed a superiour order of beings. This person is also said to have been the renewer of time, which commenced from him: and is represented as one, who sprang from the <sup>14</sup> earth; and at the same time was the offspring of heaven. He is farther described as *φυης μαιωσις*; one, by whom all things were introduced into life: and he is finally stiled *σεμνος Προμηθευς*, *the venerable Prometheus*; the same, in whom mankind was said to have been <sup>15</sup> renewed.

I have taken notice that there was scarce any circumstance, however minute, mentioned by Moses concerning the Ark and Noah, but was recorded in the family of Ham. It is said of the Patriarch, that he was a man of the earth, and skilled in planting and sowing, and every species of agriculture. When he constructed the Ark, he made a window in it; through which after a season he looked forth, and saw the ruins of the former world. He made also a door in the Ark; which was a circumstance continually commemorated by the gentile writers. The entrance through it they esteemed a passage to death and darkness: but the egress from it was represented as a return to life: hence the opening and shutting of it were religiously recorded. And as

<sup>14</sup> Analogous to *ανθρωπος γης*. Gen. C. 9. v. 20.

<sup>15</sup> *Ὅς πλαττειν ανθρωπος εμθευετο*. Euseb. Chron. p. 103? *Προμηθευς, ves.* Syncellus. p. 149.

the stay in the Ark was an intermediate state between a lost world, and a world renewed; this was also alluded to in their hieroglyphical representations. We accordingly find Janus described with two faces; having a retrospect to what was past, as well as a view forward to what was to come: and he was esteemed a person, <sup>16</sup> *cui omnis rei initium et finem tribuebant: to whom they attributed the end and the beginning of all things.* They stiled him Patulcius and Clufius, in allusion to the history above given: and he had the title of Junonius, from the Arkite Dove Jönah, which the Latines expressed <sup>17</sup> Juno. There is a fragment from an ancient hymn, preserved by Terentianus Maurus; in which we have an epitome of the Patriarch's history under the character of Janus.

Jane Pater, Jane tuens, Dive biceps, biformis,  
 O cate rerum *Sator*, O principium Deorum!  
 Stridula cui limina, cui cardinei tumultus,  
 Cui referata mugiant aurea claustra mundi.

He is stiled by another poet

Templorum positor, templorum sancte rector.

By this is meant, that he was a renewer of religious rites, and the worship of the Deity. Some would confine this to Italy. Xenon accordingly says of Janus, <sup>18</sup> in Italiâ primum Diis templa fecisse, et ritus instituisse sacrorum. He was reputed the same as Apollo; and had the title of *Θυγαίος*,

<sup>16</sup> Albricus Philof. c. 14. p. 921.

<sup>17</sup> In the Roman Calendar published by Gassendus the first of January is sacred IANO JUNONI. See Gassend. Calendar. Jul. Cæsar. P. 22.

<sup>18</sup> Macrob. Sat. L. 1. p. 157.



or the Deity of *the door, or passage*: and his altars were placed immediately before the door of the house, or temple, where his rites were celebrated. <sup>19</sup> *Ejus aras ante fores suas celebrant, ipsum introitus et exitus demonstrantes potentem.* In memorial of his history every door among the Latines had the name of Janua: and the first month of the year was named Januarius from Janus, as being an opening to a new æra, and in some degree a renewal of time. <sup>20</sup> Διο Ιαν-  
 ξαν ειποντες την θυραν, και Ιανναριον μηνα του θυραϊου  
 προσειπον.

Ovid has continual allusions to this history. Janus is by him supposed to be the chaotic deity; and at the same time to preside over every thing, that could be shut, or opened; and to be the guardian of the doors of Heaven.

<sup>21</sup> *Me Chaos antiqui, nam res sum prisca, vocabant:*

*Aspice, quam longi temporis acta canam.*

*Quicquid ubique vides, cælum, mare, nubila, terras,*

*Omnia sunt nostrâ clausa, patentque manu.*

*Me penes est unum vasti custodia mundi;*

*Et jus vertendi cardinis omne meum est.*

*Præfideo foribus cæli.*

What the poet means by Chaos, will be hereafter plainly disclosed. Macrobius having in his Saturnalia afforded a general account of the mythology of Janus, introduces a curious list of those titles, under which the Romans used to invoke

<sup>19</sup> Ibidem. P. 158. from Nigidius.

<sup>20</sup> Porphy. de Nympharum Antro. P. 264.

<sup>21</sup> Fast. L. 1. v. 103.

him. <sup>22</sup> In sacris quoque invocamus Janum geminum, Janum patrem, Janum Junonium, Janum Consvum, Janum Quirinum, Janum Patulcium, et Clusivium.—Janum Patrem, quasi Deorum Deum : Consvum a conferendo, id est, a propagine generis humani, quæ Jano auctore conferitur. The reasons, which the author afterwards produces for these titles being originally conferred, are not always satisfactory. The terms however contain matter of great consequence ; and we may plainly perceive the true history, to which they allude. According to Cornificius the name of Janus was properly <sup>23</sup> Eanus ; and, as he would insinuate, from eo, *to go*. But Eanus was undoubtedly the same as *Ωίνας* of the Greeks, and the *Iōnas* of the eastern nations : by which was signified a Dove. Hence it was that Janus had the name of Junonius ; for *Iōna* and *Juno* were the same. And hence it was, that the coins of Janus in Sicily had upon the reverse a Dove surrounded with a chaplet ; which seems to be a chaplet of Olive.

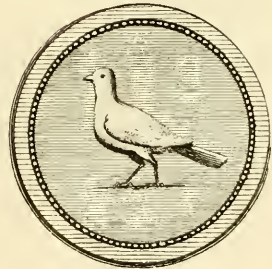
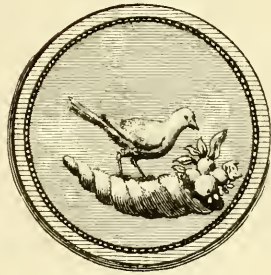
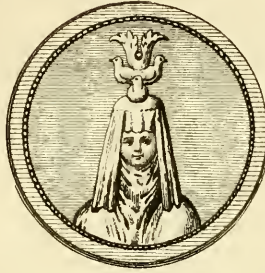
The Romans made a distinction between Janus and Saturn ; and supposed them to have been names of different men : but they were two titles of the same person. Saturn is represented as a man of great piety and justice ; under whom there was an age of felicity ; when as yet there were no laws, no servitude, no separate property. <sup>24</sup> Rex Saturnus tantæ justitiæ fuisse traditur, ut neque servierit sub illo quisquam, neque quicquam privatæ rei haberet : sed omnia

<sup>22</sup> L. 1. p. 159.

<sup>23</sup> Cornificius *Etymorum* libro tertio, Cicero, inquit, non Janum, sed Eanum nominat. *Macrob. Sat. L. 1. c. 9.* p. 158.

<sup>24</sup> *Justin. l. 43. c. 1.*

*JANUS BIFRONS et Columba. Spanheim. V. l. p. 168.*



*Isis et Columba. et Nummus Aedonitarum Ex. Gerlao, Spanheim et Paruta?*



communia. He is by Lucian made to say of himself, <sup>25</sup> εἰδεις ὑπ' ἐμοῦ δῆλος ἦν. The Latines in great measure confine his history to their own country; where, like Janus, he is represented as refining and modelling mankind, and giving them laws. At other times he is introduced as prior to law; which are seeming contrarities, very easy to be reconciled.

Saturn is by Plato supposed to have been the son of Oceanus: by others he was looked upon as the offspring of Cœlus. The poets speak of him as an ancient king, in whose time there was no labour, nor separate property; the earth producing every thing spontaneously for the good of man. He was however at other times described with that emblem of husbandry, the <sup>26</sup> sickle, in his hand: and represented as going over the whole earth, teaching to plant, and to sow;

<sup>27</sup> Vitifator, curvam servans sub imagine falcem.

The Ausonians in particular thought themselves upon these accounts to be greatly indebted to him. Diodorus Siculus gives the same history of Saturn, as is by Plutarch above given of Janus. <sup>28</sup> Ἐξ ἀγέριε διαίτης εἰς ἡμετέρον βίον μεταστῆσαι ἀνθρώπους. *He brought mankind from their foul and savage way of feeding to a more mild and rational diet.* He was also like Janus described with keys in his hand: and the coins

<sup>25</sup> Dialog. ἐν τοῖς πρὸς Κερύων. See Bochart. Phaleg. L. 1. c. 1. and Voss. Idol. L. 1. c. 18. p. 140.

<sup>26</sup> Cum falce, messis insigni. Macrobi. Sat. p. 157.

Saturnus velato capite, falcem gerens. Fulgent. Mytholog. L. 1. c. 2.

<sup>27</sup> Virgil. Æneid. L. 7. v. 179.

<sup>28</sup> Diodor. L. 5. p. 334.

struck in honour of him had on their reverse the figure of a ship. For this Ovid gives an idle reason; to which I have before spoken in the account of Janus.

<sup>29</sup> *Causa ratis superest: Thuscum rate venit ad annum  
Ante pererrato falcifer orbe Deus.*

He was looked upon as the <sup>30</sup> author of time; and often held in his hand a serpent, whose tail was in its mouth, and formed a circle: and by this emblem they denoted the renovation of the year. They represented him as of an uncommon age, with hair white as snow: yet they had a notion, that he could return to second childhood. He was particularly styled <sup>31</sup> Sator: and we have a remarkable description of him in Martianus Capella, who speaks of him under that title. <sup>32</sup> Saturnus Sator, gressibus tardus, ac remorator, incedit, glaucoque amictu tectus caput. Protendebat dexterâ flammivorum quendam draconem caudæ suæ ultima devorantem—*Ipsius autem canities pruinosis nivibus candicabat: licet etiam ille puer posse feri crederetur.* Martial's address to him, though short, has in it something remarkable: for he speaks of him as a native of the former world.

<sup>33</sup> *Antiqui Rex magne poli, mundique prioris,  
Sub quo prima quies, nec labor ullus erat.*

I have mentioned that he was supposed, *καταπινειν*, to have

<sup>29</sup> Fast. L. 1. v. 233.

<sup>30</sup> Ipse, qui auctor temporum. Macrob. Sat. L. 1. p. 214.

<sup>31</sup> He was supposed by some to have from hence received his name. A fatu dictus Saturnus. Varro de Ling. Lat. L. 1. p. 18.

<sup>32</sup> L. 1. c. 2.

<sup>33</sup> L. 12. Epig. 63.

swallowed up his children: he was also said to have ruined all things; which however were restored with a vast increase.

<sup>34</sup> Ὅς δαπανᾷ μὲν ἅπαντα, καὶ αὐξεῖς ἐμπαλιν αὐτός.

To other Gods the Romans sacrificed, capite aperto, with their heads <sup>35</sup> veiled: but in the rites of Saturn the veil was taken <sup>36</sup> away. He had the name of Septimianus: and the Saturnalia, which were days set apart for his rites in December, were in number <sup>37</sup> seven. During these, great indulgences were allowed to slaves; and they sat down with their masters at the same table, and partook without any distinction of the same food; in memorial of that equality, which prevailed in the days of Saturn. They were permitted to laugh, and to jest: and it was criminal to shew any reserve. These rites are said to have been of great antiquity; far prior to the foundation of Rome. The Poet Accius looked upon them as the same as those, which the Grecians stiled Κρονία; and describes them in the following manner:

<sup>38</sup> Maxima pars Graiūm Saturno, et maximè Athenæ,  
 Conficiunt sacra, quæ Cronia esse iterantur ab illis.  
 Eumque diem celebrant per agros; urbemque fere omnes  
 Exercent epulis læti; famulosque procurant  
 Quisque suos: nostrique itidem: et mos traditus illinc  
 Iste, ut cum dominis famuli epulentur ibidem.

<sup>34</sup> Orphic. Hymn. 12. v. 3.

<sup>35</sup> Plutarch. Quæstion. Rom. p. 266.

<sup>36</sup> Græcorum more, aperto capite res divina fit. Macrobi. Sat. L. 1. p. 156.

<sup>37</sup> Ibid. p. 160.

<sup>38</sup> Macrobi. Sat. L. 1. p. 155. Athenæus. L. 14.

It is observable, that among the Romans Saturn seems to have been held in a state of confinement for the greater part of the year. Towards the expiration of that term in December, when the Saturnalia began, there was a mysterious ceremony of taking off these bonds, and suffering the Deity to be in a manner at large. We, I think, may see what this custom alluded to, though it was a secret to the ancients. <sup>39</sup> Cur autem Saturnus ipse in compedibus vivatur, Verrius Flaccus se ignorare dicit. Saturnum Apollodorus alligari ait per annum laneo vinculo; et solvi ad diem sibi festum, id est, mense Decembri.

Many thought that Janus was the same as both Apollo and Diana; the same also as <sup>40</sup> Helius, and with good reason. He was also the same as Dionusus and Saturn. Of the last I have observed, that the Romans stiled him Sator; making use of a term in their own language, which was not inapplicable to his history. Yet I cannot help thinking that this was not a title of Roman original, but imported from Egypt and Syria by the Pelasgi; and adopted by the people of Italy. It seems to be a compound of Sait Our, which among the eastern nations signified Oliva Ori, five Dei; or Oliva cœlestis. All the upper part of Egypt was named Saït, and the people Saïtæ.

<sup>39</sup> Macrob. Sat. L. 1. p. 156. Statius alludes to the same custom:

Saturnus mihi compede exolutâ,  
Et multo madidus mero December,  
Et ridens jocus, et sales protervi  
Adfuit. Sylv. L. 1. cap. 6. v. 4.

<sup>40</sup> Macrob. L. 1. c. 9. p. 157, 158.



The Athenians came from thence ; and they were <sup>41</sup> Saïtæ : and it is said of them, that they were denominated from the Olive. Minerva was stiled Saïtis ; and was worshiped under that title at Pontinus near <sup>42</sup> Epidaurus. She was undoubtedly so named from the Olive, Saït, which was peculiarly sacred to her. The most ancient priests of Dionusus were called Saturi and Tituri, from Sat-Ur, and Tit-Ur : the former were so named from the object, and the latter from the <sup>4</sup> place of their worship. Saturn was not unknown to the ancient Germans ; among whom he was worshiped by the name of Seatur. He is described by Verstegan as standing upon a fish with a wheel in one hand, and in the other a vessel of water filled with fruits and <sup>44</sup> flowers. Schedius mentions him by the name of Crodo ; and says that he was the same as the Saturn of the Romans. <sup>45</sup> In Arce Hartesburgh ad Sylvam Hercyniam juxta montem Melibochi, civitatemque Goslarensē, Saxones coluere Idolum Crodo : Saturnum dixere Latini. Erat Senex stans in pisce, nudis pedibus, et lineo vinculo cinctus:—tenebat rotam, et urnam plenam frugibus, rosis, et pomis.—Una cum Ifide cultus fuit. The name of the mountain, Melibochi, where this worship was carried on, seems to be a variation of the an-

<sup>41</sup> Ἀποικίαι Saïτῶν. Diod. Sicul. L. 1. c. 24. Ἀπο ελαιας Ἕλληνες. Chron. Paschale. P. 49.

<sup>42</sup> Pausan. L. 2. p. 198.

<sup>43</sup> Tit-Ur, μαγος ἄλιθ ; the name of those high altars, where the rites of Orus were celebrated. The Tituri were properly Titurians ; the Saturi, Σατυροί, Saturians.

<sup>44</sup> P. 78.

<sup>45</sup> De Diis Germanis. Syntag. 4. C. 2. p. 493.

cient terms Melech Bochus, the Lord Bochus. Bacchus was often mistaken for Dionufus, and in many countries called Bochus, and <sup>46</sup> Bocchus.

The Patriarch, under whatever title he may come, is generally represented as the father of Gods, and men.

<sup>47</sup> Ζηνα θεων πατερ' ηδε και ανδρων.

But in the character of Phoroneus (for in this he is plainly alluded to) he seems to be described merely as the first of mortals. Hence by an ancient Poet, quoted by <sup>48</sup> Clemens of Alexandria, he is stiled Φορωνεως, πατηρ θνητων ανθρωπων. The mythologists vary greatly about the genealogy of this personage: but generally suppose him to have been the son of <sup>49</sup> Inachus and Niobe. The outlines of his history are marked very strongly; so that we cannot mistake the person to whom the mythology relates. He is said to have lived in the time of the <sup>50</sup> flood; and, as I have before shewn, was the reputed father of all mankind. He was also the first who built an <sup>51</sup> altar; which is said to have been erected to Juno. He first collected men together, and formed them

<sup>46</sup> In Mauritania and Numidia Bacchus was expressed Bocchus.

<sup>47</sup> Hesiod. Theog. V. 47.

<sup>48</sup> Strom. L. 1. p. 380.

<sup>49</sup> Νιοβη γαμετη τῷ Ιναχῷ, μητρι δὲ Φορωνεως. Euseb. Chron. P. 24.

Φορωνεως παις Ιναχῷ και Νιοβῃς.—τασι δὲ τινας Νιοβην Φορωνεως ειναι συγατερα. Ibid.

<sup>50</sup> Clem. Alexand. L. 1. p. 380. Syncellus. P. 125. He speaks of the first deluge, τῷ αρχαιστατῷ κατακλυσμῷ, ὃς λεγεται κατα Φορωνεα και Απιδα γενεσθαι.

<sup>51</sup> Hyginus. Fab. 274.

into petty <sup>52</sup> communities. He likewise first gave <sup>53</sup> laws, and distributed justice: whereas before, the way of life among men was savage; and every thing determined by violence. They ascribe to him the distribution of mankind by their families and nations over the face of the earth: <sup>54</sup> Idem nationes distribuit: which is a circumstance very remarkable. Nonnus stiles him <sup>55</sup> *Αρχεγονος*: which may signify either *Πρωτογονος*, *the first-born of the world*, or *Θηβαιγενης*, *a native of the ark*. Anticlides esteemed him the most ancient king in <sup>56</sup> Greece: but <sup>57</sup> Acufilaus looked upon him more truly as the first man. This agrees with the testimony, before given from the ancient Poet in <sup>58</sup> Clemens, who spoke of him as the father of mankind. In short he was the ultimate, to which Grecian history re-

<sup>52</sup> Φωρωνεως δε ο Ιναρχη της ανθρωπων συνηγαγε πρωτος ες κοινον. Pausan. L. 2. p. 145.

<sup>53</sup> Φωρωνεως' ετος Ιναρχη και Νιοβης παις πρωτος νομος και κριτηρια ωρισε. Syn-cellus. P. 67, 125.

<sup>54</sup> Hyginus. Fab. 143.

<sup>55</sup> He is here made the father of Niobe, whom the Poet calls *Κερην Αρχεγονοιο Φωρωνεος*. L. 32. p. 804.

<sup>56</sup> Anticlides Phoroneum antiquissimum Græciæ Regem nuncupat. Plin. L. 7. c. 56.

<sup>57</sup> Ακυσιλαος Φωρονεα πρωτον ανθρωπον γενεσθαι. Clem. Alex. Strom. L. 1. p. 380.

Many suppose him to have been the first king upon earth. Phoroneus, primus mortalium regnavit. Lutatius Placidus in Statii Thebaid. L. 4. v. 589. Compare these accounts with the history of Deucalion,

Ὅς πρωτος ποιησε δομης, και εδειματο ναες

Αθανατοις' πρωτος δε και ανθρωπων βασιλευεν. Apollon. Rhod. L. 3. v. 1086.

<sup>58</sup> Clem. Alex. supra:

ferred. <sup>59</sup> Πασα παρ' Ἑλλησι θαυμαζομενη πραξις απο των Ιναχου χρονων και Φορωνεως εις τα μετεπειτα φερεται. *All the great occurrences of Greece are subsequent to the times of Inachus and Phoroneus; and are deduced in a series from that era.* To say the truth, Phoroneus, Apis, Inachus, Zeuth, Deucalion, Prometheus, were all one person: and with that person commenced the Gentile history, not of Greece only, but of the world. <sup>60</sup> Ουδεν προ Ιναχ και Φορωνεως—Ἑλλησιν ἰσορεΐται. Some have supposed Niobe to have been the mother of Phoroneus: others make him the son of <sup>61</sup> Archia: others again of <sup>62</sup> Meliffa. But this genealogy is idle: and it will be found that Archia, Niobe, and Meliffa, like Rhea, Cybele, and Damater, are mere titles, by which a female personage was denoted, who was supposed to have been the genius of the ark, and the mother of mankind.

The Patriarch was also commemorated by the name of Poseidon. Hence in the Orphic hymns he is addressed under this character, as the father of Gods and men.

<sup>63</sup> Κλυθι Ποσιδαον, Ζηνος παι πρεσβυγενεθλε,  
Ουρανω, Μακαρων τε Θεων πατερ, ηδε και ανδρων.  
Ειρηνην υγιειαν αγων, ηδ' ολβον αμεμφη.

<sup>59</sup> Syncellus. P. 126. See Plat. Timæus.

<sup>60</sup> Syncell. P. 68.

<sup>61</sup> Inachus—ex Archiâ forere suâ procreavit Phoroneum, qui primus mortalium dicitur regnâsse. Hyginus. Fab. 143. p. 250.

<sup>62</sup> Apollodorus. L. 2. p. 58. She is also called Melitta.

<sup>63</sup> Hymn. 16. Zeus is generally made the brother of Poseidon; but is here spoken of as his father: which shews how little we can depend upon the theogony of the Greeks, when they treat of genealogies.

We find him here to be also called the author of peace, and rest: which is consonant to his true character. His very name betokened <sup>64</sup> peace. He is likewise said to have been the cause of affluence; because through him the fruits of the earth were renewed. Hence we find him in many different characters represented with fruits, and flowers, and other emblems of plenty.

As Noah was the Poseidon of the Greeks, we need not wonder at the epithets bestowed upon that Deity; such as Πατηρ, Ασφαλιος, Γενεσιος, Γενεθλιος, Φυταλιμος, or Sattivus. The last was a title given him by the people of <sup>65</sup> Hermione: and under the character of Neptune Genesius, he held a temple in Argolis near Nauplia. Hard by was a spot of ground, called the place of descent: <sup>66</sup> τῆς δ' εχεται χωριον αλλο Αποδαθμος; similar to the place called Αποδατηριον upon mount Ararat, mentioned by <sup>67</sup> Josephus; and undoubtedly named from the same ancient history. The tradition among the people of Argolis was, that the place was named Αποδαθμος, or place of descent; because in this spot Danaus made his first descent from the <sup>68</sup> ship, in which he came over. In Arcadia was a temple of <sup>69</sup> Ποσειδων εποπτης, of Neptune looking out. None of these.

<sup>64</sup> Noe, requies. Isidor. Origin. L. 7. c. 6.

Νωε, αναπαυσις. Theoph. ad Autolyt. L. 3. p. 391.

<sup>65</sup> Pausan. L. 2. p. 188.

<sup>66</sup> Pausan. L. 2. p. 201.

<sup>67</sup> Antiq. L. 1. c. 3. p. 16.

<sup>68</sup> Pausan. L. 2. p. 201.

<sup>69</sup> Ποσειδωνος Εποπτις ναος. Pausan. L. 8. p. 662. Similar to this were the altars.

these titles have the least reference to the Pagan Poseidon, as God of the sea : but to the history of the Patriarch they have a wonderful relation, and are particularly applicable.

Noah was also figured under the history of Nereus, another deity of the sea ; and his character of an unerring prophet, as well as of a just, righteous, and benevolent man is very plainly described :

<sup>70</sup> Νηρεα δ' ἀψευδή και ἀληθεα γεινατο Ποντος,  
 Πρεσβυτατον παιδων· αυταξ καλεεσι Γεροντα,  
 'Ουνεκα νημερτηξ τε, και ηπιου· ουδε θεμισεων  
 Ληθεται, αλλα δικαια και ηπεα δηνεα οιδεν.

He is termed by Æschylus παλαιγενηξ ; and is mentioned by Orpheus as a son of the ocean, but of all others the most ancient.

<sup>71</sup> Νηρεα μεν πρωτιξα καλω, πρεσβυξον απαντων.

Proteus was another title of the same personage. He is represented by Homer as an ancient prophet, a person of great truth, <sup>72</sup> γερων αλιου, νημερτηξ, Αθανατουξ Πρωτευουξ ; from whom all nature was to be deduced, as from a first cause. In his departments he was the same as Poseidon :

<sup>73</sup> Πρωτεα κικλησκω, ποντε κληιδουξ εχοντα,  
 Πρωτογενη, πασηξ φυσεωξ αρχουξ οξ υφηνεν.  
 Παντιμουξ, πολυβελουξ, επιξαμενουξ τα τ' εοντα,

altars in Attica upon Mount Hymettus, Εωμοι Ομηρουξ Διουξ, και Απολλωνουξ  
 Προουφουξ. Pausan. L. I. p. 78.

<sup>70</sup> Hesiod. Theog. V. 233.

<sup>71</sup> Orphic. Argonaut. V. 334.

<sup>72</sup> Odyss. Δ. v. 383.

<sup>73</sup> Orphic. Hymn. 24.

Ὅσσα τε προῶθεν ἔην, ὅσα τ' ἐσσεταί ὕστερον αὐδῖς.

Πάντα γὰρ ἐν Πρωτῷ πρώτῃ φύσιν ἐγκατεθήκεν.

As time with the ancients commenced at the Deluge ; and all their traditions, and all their genealogics terminated here : even the birth of mankind went with them no higher than this epocha : they made the ocean in consequence of this the Father of all things. Under this character, which was no other than that of Nereus, Proteus, and Poseidon, they represented the Patriarch, the real Father of the postdiluvian world. He was the Θεὸς Γενεσιος, Γενεθλιος, φυταλμιος ; and was worshiped also as Oceanus. The poets often allude to him under this title :

<sup>74</sup> Ωκεανὸν καλεῶ, πατέρ' ἀφθιτὸν, αἰὲν εὐντα,  
Ἀθανάτων τε Θεῶν γενεσίν, θνητῶν τ' ἀνθρώπων.

<sup>75</sup> Ωκεανὸς θ', ὅσπερ γενεσίς πάντεσσι τετυκται.

Juno tells Jupiter, that she is going to pay a visit to Tethys and Oceanus, from whom the gods were derived.

<sup>76</sup> Εἰμι γὰρ οὖρομένη πολυφορβῆς πειράτα Γαίης,  
Ωκεανὸν τε Θεῶν γενεσίν, καὶ μητέρα Τηθύιν,  
Ὅι μ' ἐν σφοῖσι δμοῖσιν εὐτρέφον, ἠδ' ἀτιτάλλον.

Hence, when it was said in the early histories, which Thales and other Grecians copied, that all things were derived from

<sup>77</sup> water ; I do not believe, that the ancient Mythologists

<sup>74</sup> Orphic. Hymn. 82.

<sup>75</sup> Homer. Iliad. Ξ. v. 246.

<sup>76</sup> Homer. Iliad. Ξ. v. 200.

<sup>77</sup> Thales ex aquâ dixit constare omnia. Cic. in Lucullo.

Aquam initium rerum. Cic. de Nat. Deorum. L. I. c. 10.

Ἀρχὴν τῶν πάντων ὕδωρ. Diogen. Laert. Thales,

referred to that element, as the ὕλη, or material principle; but to the deluge, as an epocha, when time, and nature, and mankind were renewed. Plutarch mentions it, as an Egyptian notion, that all things proceeded from water: but at the same time tells us, <sup>78</sup> Οσιγιν Ωκεανον, that *Osiris was Oceanus*. Hence the doctrine amounts to no more than this; that all were derived from Osiris, the same as Poseidon, the same also as Dionusus, the Father of mankind.

NOAH, NOAS, ΝΥΣ, ΝΟΥΣ,  
NUSUS.

**I**T appears, I think, clearly, that the history of Noah is to be found in the mythology of Janus, Saturn, Poseidon, Zeuth, and Prometheus; as well as in the accounts given of other ancient personages. And this history would have been abundantly more clear, if the Greeks had not abused the terms, traditionally delivered; and transposed them to words in their own language. Of this abuse I have before given a remarkable instance from the school of <sup>79</sup> Anaxagoras: and at the same time endeavoured to shew, that the term *Νους*, which the disciples of this philosopher interpreted mens, ratio, intellectus, was in reality the name of a person, and related to the Patriarch. In the mean time I am well aware that Anaxagoras superadded *νες*, by which is meant thought and design, to matter. Dio-

<sup>78</sup> If. et Ofir. P. 364.

<sup>79</sup> See P. 202.



genes Laertius has given a very just account of this philosopher's opinion. <sup>80</sup> Παντα χρηματα ην ομει· ειτα νες ελθων αυτα διεκομησε· παρ' ο και Νες (Αναξαγορας) επεκληθη. Cicero speaks to the same purpose. <sup>81</sup> Anaxagoras, qui accepit ab Anaximene disciplinam, primus omnium rerum descriptionem et modum mentis infinitæ vi ac ratione designari et confici voluit. I therefore do not mean to make a history void, which is so determinately affirmed. Anaxagoras deserved great honour for embracing and promulging among his countrymen this truth, wheresoever he may have obtained it. But when he, or his followers, misled by sound, would annex this term to a person; and suppose that Zeuth, or Prometheus, was by interpretation <sup>82</sup> νοος, mens; they are guilty of a great mistake. For what they call νοος and νες in a philosophical sense, was the eternal mind: what they appropriate to a person, was a term of a different purport. It was in short a proper name. When therefore Eusebius tells us, Ἐρμηνευσι Νεν τον Δια· Προμηθεα δε Νεν ελεγον· διο και μυθενονται τες ανθρωπις μεταπεπλασθαι. If we take the history without his comment, it will be found for the most part true. The original account was, that not only Zeus, or Zeuth, but also

<sup>80</sup> Vol. I. p. 82.

<sup>81</sup> De Nat. Deor. L. 1. c. 11. Plutarch. in Pericle. P. 154.

<sup>82</sup> Οι δε Αναξαγοραιοι ερμηνευσι νεν τον Δια· Προμηθεα δε νεν ελεγον· διο και μυθενονται τες ανθρωπις μεταπεπλασθαι, κτλ. Euseb. Hist. Synagoge. P. 374.

Προμηθευς νες. Syncellus. p. 149.

Προμηθευς γαρ εστιν αιθρωπις ο νες. Euseb. Chron. P. 26.

Prometheus, qui genus hominum refinxit, *who renewed the race of man*, was Noos, or Noah. Prometheus raised the first altar to the gods; constructed the <sup>84</sup> first ship; and transmitted to posterity many useful inventions: .

<sup>85</sup> παντα συλλαβδην μαθε,

Πασαι τεχναι εξοτοισιν εκ Προμηθεως.

Prometheus was supposed to have lived in the time of the deluge; and to have been guardian of Egypt at that <sup>86</sup> season. His influence was limited to that region; because the later Egyptians, like the people of Phocis, Argos, Thessaly, and Dodona, confined the deluge to the boundaries of their own country. From these accounts we may plainly see the person, who is alluded to under the character of Prometheus. He was the same as Osiris; the same also as Dionusus, the great husbandman, the planter of the vine, and inventor of the plough. But instead of having the character of Dionusus justly appropriated, we find him represented in the same false light, as Prometheus. Accordingly Macrobius tells us, <sup>87</sup> *Physici Διονυσον, Διος νεν, dixerunt.* Dios was the ancient term, from whence came the word Deus: and the name of Dionusus relates not to *νοος*, mens, but to *Νυφος*, Noah; being a compound of Dios-Nyfos, for so his name was pro-

<sup>84</sup> Θαλασσοπλαγυτα δ' εστις αλλος αντ' εμε

Λινοπτερο' ευρε ναυτιλων οχηματα. Æsch. Prometh. P. 31.

<sup>85</sup> Ibid.

<sup>86</sup> Diodorus Sic. L. 1. p. 16.

<sup>87</sup> Saturn. L. 1. c. 18. p. 201. The reason, that he gives, is, because Dionusus was the Sun; and the Sun was *Διος νεν*, five mundi mens.

perly expressed. Hence Philostratus says <sup>88</sup> Νυσίος ὁ Διονυσος ἀπο τῆς ἐν Ἰνδοῖς Νύσης ὀνομαζέται. This, as <sup>89</sup> I have observed, is so far true, that Dionusus was stiled Nufus, and Nufus; and explains the composition of the former term. But it was not from the city Nufa in India, nor from any of the cities called Nufa, for there were many, that he had this name: on the contrary, they were all denominated from him. And this name was expressed Noa, Noos, Nous, Nus, Nufus; and otherwise varied. This the Grecians might have known: but they seem industriously to have adopted it in a wrong sense: and in consequence of it numberless absurdities have arisen to the ruin of much good history. By the help of the mistaken term *νοος* or *νῆς*, and of its derivative *νοερός*, and *νοήτος*, they pretend to find out much mysterious and recondite knowledge; all which was utterly unknown to those, from whom they received their intelligence. There are numberless instances of this in Porphyry, and Jamblichus; and in Proclus upon the Platonic Philosophy. It is to be observed, that, when Christianity had introduced a more rational system, as well as a more refined worship, among mankind; the Pagans were struck with the sublimity of its doctrines, and tried in their turns to refine. But their misfortune was, that they were obliged to abide by the theology, which had been transmitted to them; and to make the history of the Gentile Gods the basis of their pro-

<sup>88</sup> Vita Apollon. L. 2. c. 1. p. 56.

<sup>89</sup> See p. 209, 210.

cedure. This brought them into immense difficulties, and equal absurdities : while they laboured to solve, what was inexplicable ; and to remedy what was past cure. Hence we meet with many dull and elaborate sophisms even in the great Plutarch : but many more in after times, among the writers, of whom I am speaking. Proclus is continually ringing the changes upon the terms *νοος*, *νοερος*, and *νοητος* : and explains, what is really a proper name, as if it signified *sense*, and *intellect*. In consequence of this he tries to subtilize, and refine all the base jargon about Saturn, and Zeus : and would persuade us, that the most idle and obscene legends related to the divine mind, to the eternal wisdom, and supremacy of the Deity. Thus he borrows many exalted notions from Christianity ; and blends them with the basest allay, with the dregs of Pagan mythology. Whether I am in the right, let the reader judge from a part of the Fifth Book of Proclus, expressly upon this subject. After having premised, that Cronus was *πρωτισος βασιλευς των νοερων Θεων*, and that by Zeus binding his father is to be understood a reasonable <sup>90</sup> apprehension, or comprehension ; he comes at last to speak more fully. <sup>91</sup> Το δε αληθες ωδε εχει. Νης μεν εστιν ο Κρονος παντελως· Νης δε ο μεγατος Ζευς· Νης εκατερος ων, εστι δηπε και νοητος αυτος. Πας γαρ

<sup>90</sup> Οι Κρονικι δεσμοι μυθικως την περιληψιν αιμισσονται τε νητε τετε : to which the author adds this curious observation, και γαρ ο δεσμος περιληψις εστι των συνδεομενων. Proclus in *Platonis Theogon*. L. 5. c. 5. p. 256.

<sup>91</sup> Ibid.

He says of Law, Νομος επι Κρονω. Νου γαρ εστιν ο νομος διανομη. κ.τ.λ. L. 5. c. 9. p. 263.

νης εις αυτον επεσραπται, προς δε αυτον επισρεφει, προς εαυτον ενεργει. Προς δε εαυτον ενεργων, και προς τα εξω, νοητον εσιν αμα και νοερον· Η μεν νοει νοερον, ηδε νοειται, και νοητον· Ωσε και ο Διμος νης εαυτω νης εσι, και εαυτω νοητον. Ωσαυτως δε και ο Κρονιος νης εαυτω νοητον εσι, και εαυτω νης· αλλ' ο μεν μαλλον νης· ο δε μαλλον νοητος. Νησ τοιουν οντος τε Κρονε, και νοητε, Νησ και ο Ζευς δευτερον, και νοητον· αλλα και νοητον αυτω νοερον εσι.

Νοει τον εαυτε πατερα Κρονον ο Ζευς· νοητον μεν εσιν ο Κρονος, νης δε ο Ζευς, κ τ λ.

Λαμβανειν και διδοναι λεγεται (ο Κρονος) την βασιλικην αξιαν, εκτεμνων τε τε πατρος γοιμμον, εκτεμνομενος δε παρα τε μεγαλε Διος.

After all this play upon the words *νοος*, *νοερος*, and *νοητος*, the whole is a mistake of a proper name, Noas, or Noah, the same as Cronus. Many cities, temples and <sup>92</sup> rivers were denominated Noas, and Noa. The term thus applied could not relate to the mind; but was a proper name bestowed in memorial of a person. When therefore it is said, *εξημνευσει Νην τον Διο*, the true history will be found to be, that Noah by the ancients was represented under the character of Dis, or Dios, the same as Zeus. And when writers mention Saturnus quasi <sup>93</sup> Sator Nους, and Dionufus, <sup>94</sup> Διος Νους; and finally, when they describe Pro-

<sup>92</sup> *Nes, ψυχη, ποταμος.* Hesych.

<sup>93</sup> Apollonius in Epico carmine scribit Saturnum quasi sacrum *νη*.—aut Satorem *νη*. Fulgent. Mytholog. C. 2. p. 628.

<sup>94</sup> Why Dionufus was Nους, or Noas, may be plainly seen in the history given of him by the Indi in Arrian. Indica. p. 321.

metheus, Προμηθευς Νους, and Προμηθευς τοις ανθρωποις ο Νους, the purport in these instances is the same. The original history was undoubtedly meant to signify, that Saturnus, Cronus, Dionusius, and Prometheus, were different titles, of the Patriarch who was called Noos, Nous, and Nufus.

I cannot quit Proclus without taking notice of some other instances of his refinement upon ancient tradition. Cronus was certainly Noah: and Proclus gives us this covert history of him; Ἡ βασιλευς Κρονος ὑποσατης εστι—της αμειλικτε Τριαδος. What some used by mistake to render μειλιχος, and μειλιχιος, he has expressed αμειλικτος. This is a Grecian word formed from the ancient terms Melech, and Melechat, to which it had no relation. The purport of the mythology, which he copied, may be easily made out. It signified that Cronus, or Noah, was the founder of the Royal Triad. Who were alluded to under this Triad, may, I think, be made out without much difficulty. They could be no other than the three sons of Noah, who were the Baalim of the Scriptures, and the Δαιμονες, and Αθανατοι, of Greece. Conformably to this Proclus says, that Cronus had the title of Ἡ Κογονουος; which we may be assured was originally Κοιρανος Νους. By this is signified the *great Ruler*, the head of all; in other words the *Patriarch Noah*. As Cronus was no other than Zeus, we may find this account of the Triad farther ex-

<sup>1</sup> In Plat. Timæum. L. 5. c. 10. p. 265. See Radicals. Vol. 1. p. 70. Melech, Zeus μειλιχιος.

<sup>2</sup> Ibid.

plained in the history of the latter, and by the same author.  
<sup>3</sup> Ζεὺς ὁ πρῶ (or perhaps ὁ πατήρ) τῶν τριῶν Κρονιδῶν, ἕτος  
 ἐστὶν ὁ τῶν ὅλων δημιουργός. Time, and all things, were by the  
 ancients deduced from Noah: hence they came at last  
 through their blind reverence to think him the real *creator*  
 δημιουργός; and that he contrived every thing in his chaotic  
 cavern.

<sup>4</sup> Ταῦτα πατήρ ποιήσῃ κατὰ σπέος κρονοειδῆς.

As all mankind proceeded from the three families, of which  
 the Patriarch was the head; we find this circumstance con-  
 tinually alluded to by the antient mythologists. And the  
 three persons, who first constituted those families, were  
 looked upon both as Deities, and kings: so that we may be  
 pretty certain, that the *Ἀμειλικτὸς Τριάς*, however sophisti-  
 cated, meant originally the *Royal Triad*. Proclus mention-  
 ing those, who were supposed to have the superintendency  
 in the world, says, <sup>5</sup> Τρεῖς γὰρ Θεοὶ εἶναι τοῦτους, καὶ  
 παρὰ τοῖς Πυθαγορείοις ὑμνυμένους οἱ τε μὲν ἑνὸς Νῆ, κτλ.  
 He also in the same place inquires, Πῶς δὲ οἱ παρὰ Πλα-  
 τῶνι Βασιλεῖς, οὓς ὑπὲρ τοῦ Κόσμου αὐτοὶ ἀξιοὶ ταπτεῖν.—

<sup>6</sup> Παρὰ Πλατῶνι τρεῖς Βασιλεῖς, καὶ παρ' Ὀρφεὶ τρεῖς.—

<sup>7</sup> Δεῖ μὲν γὰρ ἐκ Τριάδος προῖεναι τὸν ἀριθμὸν τοῦ θεοῦ.

<sup>8</sup> Ἐν δὲ δευτέρῳ βασιλείῳ, ἐν ᾧ ταῦτα πάντα τετυκται.

<sup>3</sup> Ibid. L. 2. p. 95.

<sup>4</sup> Ibid. L. 2. p. 95.

<sup>5</sup> Ibid. P. 94.

<sup>6</sup> P. 93. Νεὺς τρεῖς, καὶ Βασιλεῖς τρεῖς. L. 38.

<sup>7</sup> Ibid.

<sup>8</sup> Ibid.

I am sensible, that some very learned persons have thought that they discovered an allusion to a mysterious truth of another nature in the Triad of Plato, and of his followers. But if we collate, what these writers have added by way of explanation, we shall, I believe, find that they had no idea of any such mystery; and that the whole of what they have said is a refinement upon an ancient piece of history. In short, the whole religion of the ancients consisted in *Δαιμονολατρεία*, the worship of Dæmons: and to those personages their theology continually refers. They were, like the <sup>10</sup> Manes and Lares of the Romans, supposed to be the souls of men deceased: and their department is thus described by Plato, as he is quoted by Plutarch; *" Plato mentions the Dæmons, as a race of Beings, by whom many things are discovered, and many good offices done, to men: and he describes them as an order between men and Gods. They are the persons, who by their mediation carry the vows and prayers of mortals to heaven: and in return bring down the divine behests to earth. Hesiod specifies more particularly, who they were, and when they lived. "* *Ἄοι μὲν ὑπὸ Κρόνου ἦσαν: They lived in the time of Cronus; in whose reign was the golden age, when the life of man was at its greatest extent.*

<sup>10</sup> Quosdam Genios, et functorum animas mortuorum. Varro apud Arnob. L. 3. p. 124.

<sup>11</sup> Ἐμνηστικὸν τὸ τοιῶτον ὀνομαζεῖ (ὁ Πλάτων) γένος, καὶ διακοικόν, ἐν μέσῳ Θεῶν καὶ ἀνθρώπων· εὐχὰς μὲν ἐκεῖ καὶ δεήσεις ἀνθρώπων ἀναπέμπομεῖων, ἐκείθεν δὲ μαρτεῖα δευρο. Isis et Osir. P. 361. from Plato's Sympos.

<sup>12</sup> Opera et Dies. V. 111.



<sup>13</sup> Αὐτὰρ ἐπεὶ κεν τὸτο γένος κατὰ γαῖα καλυψέη,

Ὅι μὲν Δαίμονες εἰσι—

Ἐσθλοὶ, ἐπιχθόνιοι, φυλάκες θνητῶν ἀνθρώπων.

*When these died, they became Demons, a set of benevolent beings, who resided within the verge of the earth, and were guardians of mankind. These were the Βασιλεῖς, or Royal Personages, of Orpheus and Plato; out of which was constituted the ἀμειλιχτός Τριάς of Proclus, called also*

<sup>14</sup> ἡ νοητὴ καὶ νοεῖα Τριάς—τῶν νοητῶν καὶ νοεῶν Θεῶν.

Something similar to the foregoing is to be found in a very learned father, to whom in other respects we are infinitely indebted. Clemens of Alexandria, speaking of the Ark of Moses, cannot help mixing some Egyptian notions in his disquisition about the purport of its name. These notions were borrowed from the traditions of the Mizraim concerning the Ark of Noah, which he has confounded with the other Ark. The Seventy have not distinguished, as they should have done, between the two Arks; but have translated each of them by the term Κιβώτος, Cibotus. This has led the learned Father into some unnecessary and ill-grounded refinements, in speaking of the Ark of God, which was made by Moses: and he has adopted some notions of his countrymen, which relate to another machine, to the Cibotus, in which mankind were preserved. As his observations are in some degree analogous to the extract, which I have given from Proclus, I will lay them before the

<sup>13</sup> Ibid. v. 121.

<sup>14</sup> Proclus in Plat. Timæum. p. 94. Τὰς νοητὰς Τριάδας.

reader. <sup>15</sup> Ἀμεινον δε ἡγεμαι την Κιβωτον εκ τῆ Ἐβραϊκῆ ονοματος Θηβωθα καλῶμενην αλλο τι σημαίνειν. Ἐξημνηνεται μεν ἐν ἀνθ' ἑνος παντων τοπων. Εἰτ' ἐν Ογδοας, και ὁ ΝΟΗΤΟΣ Κοσμος, εἰτε και ὁ περι παντων περιεκτος, ασχηματισος τε, και αορατος δηλουται Θεος, τα νυν ὑπερκεισθω λεγειν. What he here alludes to relates not to the Ark of the Israelites, of which he has been previously treating; but to the Ark of Noah. The eight persons in this Ark formed the sacred Ogdoas of the Egyptians; which I have mentioned before. Clemens speaks of this Ogdoas, as the νοητος κοσμος: which is certainly a sport of terms. The history related to the whole of mankind inclosed together; to the Noetic world, which consisted of <sup>16</sup> eight persons shut up in Θηβωθα, *the Ark*. What is meant by ἐν ἀνθ' ἑνος παντων τοπων, I do not pretend to decipher. The author seems to be sensible, that he has been guilty of much unnecessary refinement; and he accordingly soon after makes a proper apology: <sup>17</sup> Ἀλλ', ὡς εοικεν, ελαθον ὑπο φιλοτιμιας αποδεικτικῆς περαιτερω τῆ δεοντος παρεκβας.

<sup>15</sup> Strom. L. 5. p. 667.

<sup>16</sup> Οκτώ δε φησι τας πασας ψυχας ανθρωπων εν τη Κιβωτῳ διασσεσθαι.— Οκτω ουν πασαι ψυχαι ανθρωπων διεσωθησαν, κτλ. Theophilus ad Autolyt. L. 3. p. 391.

<sup>17</sup> Strom. L. 5. p. 679.

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 JONAH, יוֹנָה, CHALDÆORUM:

 A Continuation of the GENTILE HISTORY  
 of the DELUGE.

*Non res ipsas gestas finxerunt Poetæ; sed rebus gestis  
 addiderunt quendam colorem.*

Lactant. de Falsâ Relig. L. 1. c. 2.

**A**S the Deluge was so extensive, and at the same time so fatal in its consequences; I took notice that it must have left lasting impressions upon the minds of those, who had been witnesses to the great event: that the preservation of the few persons, who survived, must have been followed with continual reflections upon the means, by which their deliverance was effected; and these attended with a reverential awe, and many fearful sensations. The like impressions, I should imagine, must have been transmitted to their posterity: and upon their defection from the worship of the true God, one might naturally suppose, that one species of idolatry would consist in an undue reverence paid to the Patriarch, the father of mankind; and in rites and mysteries established in allusion to his wonderful preservation. If there had been no accounts of any such

regard and affecting remembrance transmitted to us from the writers of the Gentile world ; yet we might be assured that this must have been the case, from the nature and extent of the calamity. But I have proceeded farther ; and have endeavoured to shew, not only that many memorials were for a long time religiously preserved ; but that they still are to be found : that, by arranging and comparing the mythology of ancient times, we may still perceive traces of this history ; the principal circumstances of which are continually observable in the rites and ceremonies of the first ages. I have taken notice of many temples and cities, which were built in memory of the Ark and Deluge ; and called Aren, Theba, Argus, Cibotus, Iolcus, Baris : and of others manifestly denominated from Noah. It has also been observed, that an ark or ship was made use of as a sacred emblem in the rites of Isis and Osiris. The like custom prevailed in the Dionusia, and at the festivals of other Deities. It may therefore be supposed, that the history of the Dove, and of the Iris, could not fail of being recorded, where the memory of the other circumstances was so carefully preserved. The latter was an emblem of great consequence ; having been appointed as a token of a covenant between God and man : and it will be found to have been held in uncommon regard for ages. The Dove, which returned to Noah with a leaf of olive, and brought the first tidings that the waters of the deep were asswaged, was held in many nations as particularly sacred. It was looked upon as a peculiar messenger of the Deity ; and an emblem of peace, and good fortune. But the raven, which disappointed the hopes reposed in him,

and which never returned, was held in a different light; and was for the most part esteemed a ' bird of ill omen.

The name of the Dove among the ancient Amonians was Iön, and Iönah; sometimes expressed Iönas, from whence came the *Oinas*, <sup>2</sup> *Oinas*, of the Greeks. It was esteemed an interpreter of the will of the Gods to man; and on that account in the first ages was looked upon as a bird of presage. Among mariners it was thought to be particularly auspicious: who in their voyages used to let a dove or pigeon fly from their ships, in order to judge from its movements of the success of their voyage. The most favourable season for setting sail was at the Heliacal rising of the seven stars near the head of Taurus: and they are in consequence of it called <sup>3</sup> *Peleiades*, or the Doves. It was at the time of their appearance that the Argonauts were supposed to have set out upon their expedition. <sup>4</sup> *Αμος δ' ἀντελλοντι Πελειαδες. Τότε δ' ἐμνηθησαν οἱ Ἀργοναυται πλευσεως.* It was thought a fortunate time for navigation in general: as we may learn from <sup>5</sup> *Ovid*. The Argonauts are moreover said in a time of difficulty and danger to have made the same experiment with-

<sup>1</sup> The raven however did not intirely lose its credit. It was esteemed an augural bird; and is said to have preceded, and directed the colony, which *Batus* led to *Cyrene*.

*Και Λίβυνη εσινοντι κοραξή ηήσατο λαφ,  
Δεξιός οικιστηρ.* *Callim. Hymn. in Apoll. v. 66.*

<sup>2</sup> *Oinas' εις περιττερας αργιας.* *Hesych.*

<sup>3</sup> The *Peleiades*, sometimes expressed *Pleiades*, are said to have been the daughters of *Atlas* by the Nymph *Pleione*.

According to *Pherecydes Syrus*, they were daughters of *Lycurgus*, and nurses of *Dionusius*.

<sup>4</sup> *Theocriti Idyll. 13. v. 25. and Scholia ibid.*

<sup>5</sup> *Fasti. L. 5. v. 65.*

a <sup>6</sup> dove, as was supposed to have been made by Deucalion ; and to have formed from it the like fortunate presage. The colony, which settled at Cumæ in Italy, went by the direction of a <sup>7</sup> Dove.

From the prophetic bird Iōnah and Iōnas, the Greeks formed many terms, which related to augury ; such as <sup>8</sup> Οἰνας, γένος κορακος· οἱ δὲ ἀγρίαν περισεσαν. Οἰναῖς, εἶδος κορακος. Οἰωνοί, δι' ὧν οἰώμεθα τὰ μελλόντα. Οἰωνός, Οφίς.

As the Dove was esteemed the interpreter of the will of the Deity ; the priests and soothsayers were from that circumstance stiled Iōnah, or Doves. And as Theba in Egypt was originally the temple of the ark ; it is natural to look for priests of this denomination in a sanctuary of that name. We may upon inquiry very truly infer that there were persons in this place stiled Iōnah ; which by the Greeks was rendered Πελλεῖαι καὶ Τρηζῶνες, *Doves and Pigeons*. It is said, that some of this order carried the rites of Theba, or the ark, to Libya : and that others brought them to Dodona in Epirus ; where Deucalion was supposed to have settled ; and where was *the most ancient oracular temple of Greece*, <sup>9</sup> ἀρχαιότατον τῶν ἐν Ἑλλάσι χρησθησίων. It was

<sup>6</sup> Apollonius Rhod. L. 2. v. 328.

Οἰωνὸς δὲ ἢ πρὸς τὴν Πελλεῖαν περιησαδὲ. and v. 564.

Plutarch. Lib. Utrum terrestria, &c. περισεσαν ἐκ τῆς ΛΑΡΝΑΚΟΣ ἀφιερμένην δηλωμα γενεσθαι, χειμῶνος μὲν εἰσω παλιν εἰδυομένην, εὐδίας δὲ ἀπυπτασαν. p. 968.

<sup>7</sup> Velleius Paterc. L. 1. c. 4.

<sup>8</sup> Hesychius.

<sup>9</sup> Herodot. L. 2. c. 52.

founded by Cuthites, who were stiled <sup>10</sup> Elloprians, Pierians, Cadmians. They brought with them the memorials of the Dove, and Ark; and the whole history of the Deluge, from the Thebæis of Egypt. The women, who officiated in these temples, were, from the nature of their department, called Πελαιαι, and Πελειάδες; which the Latines rendered Columbæ: and they are under that title alluded to by the poet Silius Italicus; who mentions particularly, that they came originally from Theba.

11 Nam cui dona Jovis non divulgata per orbem,  
In gremio *Thebes* geminas sedisse Columbas?  
Quarum Chaonias pennis quæ contigit oras,  
Implet fatidico Dodonida murmure quercum.  
At quæ Carpathium &c.

Marmaricis ales populis responsa canebat.

Pausanias mentions, that the Pelciades were the most ancient prophetesses at Dodona in Chaonia; even antecedent to the celebrated Phæmonoe. He says, that they were women: and the first oracle, which they exhibited, seems to relate to the re-establishment of Zeuth, and the restoration of the earth to its pristine state.

Zeus ην, Zeus εσι, Zeus εσσεται· ω μεγαλε Zeus·  
Γα καρπυς ανει, διο κληζετε μητερα γαιαν.

<sup>10</sup> See the Μεγαλαι Ηοιαι, quoted by the Scholiast on Sophocle. Trachin. v. 1183.

Εστι τις Ελλοσπη πολυληϊς, ηδ' ευλειμων,

Αφνει μηλοισι—

Ενθα τε Δωδωνη. κ. τ. λ.

<sup>11</sup> Silius Italic. L. 3. v. 678.

The former part of this oracle seems to be in some degree analogous to the words made use of by the priest in the mysteries at Eleufis :

<sup>12</sup> *Θαρρῆτε μυσαι τε θεε σεσωσμενε.*

There is in both an allusion to the *αφανισμος* of the Deity, and to his recovery from a state of death : which circumstances are continually observable in the history of Zeuth, Dionufus, and Ofiris, three titles out of many, relating to the fame person. For in all the mythology of the ancients, we must look upon the great Patriarch as the ultimate, in whom the history terminates. He, and some of his principal <sup>13</sup> descendants were deified by an ill-judging posterity, and named Baal and Baalim. By the Greeks he was called Cronus ; and these his descendants Cronidæ, *Κρονιδαι* : who were also peculiarly stiled, *Αθανατοι και Δαιμονες*, Gods and Dæmons. He was the father of mankind ; and in him the world was renewed : but his sons, not content to allow him this honour, have represented him as the God of nature, the creator of all things.

<sup>14</sup> *Ζευς ο̄ προ τριων Κρονιδων. Ουτος εσι των ο̄λων δημιουργος.*

Hence the poet stiles him,

*Ζηνα τε μητιοεντα, Θεων πατερ̄ ηδε και ανδρων.*

Servius takes notice of the doves at <sup>15</sup> Theba : but, as it

<sup>12</sup> Jul. Firmicus. p. 45.

<sup>13</sup> I have mentioned, that by the Baalim were signified Noah and his three sons : but there is reason to think, that some of the posterity of Ham were taken into the number.

<sup>14</sup> Procl. in Platon. Timæum. p. 95.

<sup>15</sup> In Virg. Æneid. L. 3. v. 466.



was usual with the ancients to form personages out of every obsolete term, he makes Theba, a woman; and supposes her to have been the daughter of the Deity, who gave her two prophetic doves for a present. One of these, it is said, flew away to Dodona. Jupiter quondam Thebæ filiæ tribuit duas Columbas, humanam vocem edentes: quarum altera pervolavit in Dodonam, glandiferam sylvam Epiri. Sophocles mentions these sacred doves, and the vocal grove, where they resided:

<sup>14</sup> Ὡς τὴν παλαιὰν φηγὸν ἀυθῆσαι ποτε  
Δωδωνὶ δισσῶν ἐκ Πελλεϊαδῶν ἐφη.

But the best account of this oracle at Dodona is to be found in Herodotus. He not only shews that it came from Thebes in Egypt; but mentions the particular rout, by which the rites were brought: and intimates, that they came from Egypt to Phenicia, and from thence to Greece; at least through the hands of Phenicians. He first presents his reader with the Grecian history of the oracle, as he had it from the people of the place. <sup>15</sup> *The principal of the priestesses at Dodona give out, that two black pigeons took their flight from Thebes in Egypt: and that one of them bent its course to Libya; but that the other betook itself to Dodona. That upon its arrival it settled upon a beech tree, and spoke with an human voice, signifying, how necessary it was that*

<sup>14</sup> Sophocles. Trachin. v. 174. See Scholia.

<sup>15</sup> Ταδε Δωδωναιῶν φασὶ αἱ προμαντιεῖς, δύο Πελλεϊαδᾶς μελαιναῖς ἐκ Θηβῶν τῶν Αἰγυπτίῶν ἀναπτομένας, τὴν μὲν αὐτῶν ἐς Λιβύην, τὴν δὲ παρὰ σφραγᾶς ἀτικεῖσθαι ἰζομένην δὲ μὴν ἐπὶ φηγὸν ἀυθαξάσθαι φωνῇ ἀνθρώπινη, ὡς χρεῶν ἐμμανιτῆν αὐτοῦσι Διὸς γενέσθαι. Herod. L. 2. c. 55.

there should be an oracular temple founded in that place to Zeuth. The other account is from the people of Egypt, who explain very satisfactorily the story of these black doves. <sup>16</sup> *The priests of Zeuth at Thebes gave this history of the oracle at Dodona. Two of the sacred women, who officiated at the temple of Zeuth at Thebes, were carried away from Egypt by some* <sup>17</sup> *Phenicians. And it was reported, that one of them was sold in Libya; but the other was carried into Greece. These were the women, who first founded the oracles in the countries here specified.*

We learn from the foregoing, that the persons, who administered to the Deity, were stiled Peleiaæ, Πελειαι, and Πελαιαδες; which was a translation of the Iönah and Iönim, introduced from Egypt and Chaldea. They were sometimes spoken of as the daughters of the deity: at other times, from the services, which they performed, they were represented as the nurses. Hence arose the notion, that Zeuth was fed by doves; and, according to Mæro Byzantina, in Crete.

<sup>18</sup> Τον μὲν ἀρα Τρηζωνες ὑπο ζαθεω τρεφον ἀντρω,  
 Ἀμβροσικὴν φορεσσαι ἀπ' ὠκεανοιο ῥοαων.

This is more truly represented in Homer; who alludes to

<sup>16</sup> Ἔφασαν οἱ ἱερεῖς τῆς Θηβαίας Διός, δύο γυναῖκας ἰσθίας ἐκ Θηβῶν ἐξαρχθῆναι ὑπὸ Φοινικῶν· καὶ τὴν μὲν αὐτῶν πυθεῖσθαι ἐς Λίβυην πηθεῖσθαι τὴν δὲ ἐς τὰς Ἑλλήνας· ταύτας δὲ τὰς γυναῖκας εἶναι τὰς ἰδρυσαμένας τὰ μαντήια πρῶτας ἐν τοῖσι εἰρημένοισι ἐθίεσι. Herodot. L. 2. c. 54.

<sup>17</sup> Φοινικῆς Ποιμένες of Eusebius and Syncellus: those original Phenicians, who came from Egypt to Syria, and from thence to Greece. They were the same as the Cuthite Shepherds.

<sup>18</sup> Athenæus. Lib. 11. p. 491.

the priests under the character of Πελαιαι Τηρωνες, or doves : and he says that they administered to Zeuth in that capacity, of whom he speaks as their father : for priests and votaries were often filed the sons and the daughters of the Deity, whom they served.

<sup>19</sup> πελαιαι

Τηρωνες, ταιτ' αμβροσιν Διι πατρι φερουσιν.

From hence we may solve the question put by Alexander to Aristotle upon this subject : though in some degree it explains itself from the manner, in which it is stated.

<sup>20</sup> Δια τι ο Ποιητης πελαιαδας εποησε της τροφης των Θεων διακονες, why does the poet make doves the ministers of food to the Gods ? The Peleïades were priests under the characteristic of doves : and they were said to be διακονοι της τροφης των Θεων, because they really did administer to the Gods ; and offered up cakes and fruits at their shrines, attended with libations of wine, oil, and honey.

The Egyptian priests seem to have been also denominated from their complexion crows, or ravens. Strabo has a particular passage about Alexander ; <sup>21</sup> that upon his expedition to the temple of Ammon, he was conducted by two crows. Curtius says, that, upon his approach, a good number went out to meet him. <sup>22</sup> Jam haud procul oraculi sede aberant, cum complures Corvi agmini occurrunt, modico volatu, &c.

<sup>19</sup> Homer. Odyss. M. v. 62.

<sup>20</sup> Ptolemaeus Hephæstion apud Photium. I. i. p. 474.

<sup>21</sup> Strabo. L. 17. p. 1168.

<sup>22</sup> Curtius. L. 4. c. 7.

These crows, like the black doves, were certainly the priests of the place. So Callisthenes in Plutarch: <sup>23</sup> Κορρακες εμφανεντες ὑπελαμβάνον την ἡγεμονίαν της πορείας.

From these circumstances ill understood people feigned that in these places, where the name of the Peleïades and Trerones occurred, there had been persons turned into doves and pigeons. Hence arose the fable of Ctefilla in Ovid:

<sup>24</sup> Transit et antiquæ Carthæia mœnia Cœæ,  
 Quà pater Alcidas placidam de corpore natæ  
 Miraturus erat nasci potuisse Columbam.

The like history is told of the Oenotropæ, who were the daughters of Anius, Priest to Apollo at Delos:

<sup>25</sup> pennas fumpfere; tuæque,  
 Conjugis in volucres, niveas abiere Columbas.

The Menciadæ, who were priests and priestesses of Menes, were said to have been changed into <sup>26</sup> birds; because, like the abovementioned persons, they were Iönim. Those filed Peleiai and Peleïades were certainly female attendants; prophetesses, by whom the oracles of the Deity were promulged. This is manifest from Hesychius, who interprets the title in this manner; though he seems to confine it to Dodona. Πελεΐαι. περισεραι· και αἱ ἐν Δωδωνῇ θεσπιζουσαι μαντεῖς. *The Peleiai were a species of doves; and the priestesses at Dodona, who gave out oracles,*

<sup>23</sup> In Alexand. v. 1. p. 680.

<sup>24</sup> Ovid. Metamorph. L. 7. v. 368.

<sup>25</sup> Ovid. Metamorph. L. 13. v. 673.

<sup>26</sup> Antoninus Liberalis. c. 10. p. 48. from Nicander and Corinna.

were so denominated. Servius likewise speaks to the same purpose, when he mentions the Chaonian doves of that temple. <sup>27</sup> Chaonias autem Epiroticas : nam in Epiro dicitur nemus fuisse, in quo responsa dabant Columbæ : quod ideo fingitur, quia linguâ Theffalâ Peleïades et Columbæ et vaticinatrices vocantur. Herodotus hanc Columbam de Ægypto venisse ait. They are mentioned by Herodotus in the plural : who specifies, that they were women, *μελαινας*, of a dark complexion, who came originally from Egypt. He supposes, that their being foreigners was the reason of their being stiled doves. <sup>28</sup> Πελειάδες δε μοι δοκεσσι κληθηναι προς Δωδωναίων επι τεδε αι γυναικες, διοτι Βαρβαροι ησαν. Why he should deduce their names from this circumstance, I know not : they were certainly so denominated from the nature of their office and worship. They gave out the oracles, and administered at the altar : whence they were said to feed Zeuth. And as in many temples the Deity was represented under the symbol of a dove, he was supposed to have taken the shape of that bird. Hence it was said of <sup>29</sup> Zeuth himself, that he was changed into a pigeon : which notion prevailed in Achaia ; and particularly among the people of Ægium.

The ancient and true name of the dove was, as I have shewn, *Iönah*, and *Iönas*. It was a very sacred emblem, and seems to have been at one time almost universally re-

<sup>27</sup> In Virgil. Eclog. 9. v. 13.

<sup>28</sup> Herodotus. L. 2. c. 57.

<sup>29</sup> Athenæus. L. 9. p. 395.

ceived. For not only the Mizraim, and the rest of the line of Ham, esteemed it in this light : but it was admitted as an Hieroglyphic among the Hebrews : and the mystic dove was regarded as a symbol from the days of Noah by all those, who were of the Church of God. The Prophet, who was sent upon an embassy to the Ninivites, is stiled Iōnas : a title probably bestowed upon him, as a messenger of the Deity. The great Patriarch, who preached righteousness to the Antediluvians, is by Berofus and Abydenus stiled <sup>30</sup> Oan, and Oannes, which is the same name as Jonah. The author of the Apocalypse is denominated in the like manner : whom the Greeks stile *Ιωαννης*, Joannes. And when the great forerunner of our Saviour was to be named ; his Father industriously called him <sup>31</sup> *Ιωαννης*, for the same reason. The circumstances, with which the imposition of this name was attended, are remarkable : and the whole process, as described by the Evangelist, well worth our notice. <sup>32</sup> *And it came to pass, that on the eighth day they came to circumcise the child : and they called him Zacharias after the name of his father. And his mother answered and said, not so ; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would*

<sup>30</sup> He is mentioned as having appeared both before and after the flood. *Εν δε τῷ πρώτῳ ἐνιαυτῷ φανῆναι ἐκ τῆς Ερυθρᾶς θαλάσσης:—ζῶον ἀφ᾽ ἑνὸς (lege ἐμφρονον) ὀνοματι Ἰωαννη.* Alexand. Polyhist. apud Euseb. Chron. p. 6.

<sup>31</sup> The name was imposed antecedent to his birth.

<sup>32</sup> Luke. C. 1. v. 59, &c. This was by the appointment of God ; and enjoined by the Angel, v. 13.

have him called. And he asked for a writing table; and wrote, saying, his name is John. And they marvelled all.

The reason of this name being so particularly imposed may be inferred from the character given of the person: <sup>33</sup> *And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways.* And in another place we are told, that John <sup>34</sup> was a Prophet, and much more than a Prophet.—*For I say unto you, (they are the words of our blessed Saviour) Among those that are born of women, there is not a greater Prophet than John the Baptist.* This name, which we render John, I have shewn to be no other than Iōna. It signifies a dove: but means likewise an oracular person; by whom the voice of the most High is made known, and his will explained. And from hence, I think, we may correct a passage in Hesychius, which at present is not a little confused. *Ἰωνας, ἐξημνευεται Ἰψιψ πονεντος, η περισερα, προφητης παρ' Εβραιοις.* The word *προφητης* seems to have been misplaced, and should be reduced to order: and for the word

<sup>33</sup> Luke. C. 1. v. 76.

<sup>34</sup> Luke. C. 7. v. 26 and 28. When Christ puts the question to his disciples, *Whom say ye that I am?* St. Peter makes answer, *Thou art the Christ, the Son of the living God.* Upon which our Saviour gives him assurances, that he is right; and says, *Blessed art thou, Simon Bar-Iōna; Mat. C. 16. v. 17.* which I should interpret the son of the dove, that is, a messenger of glad tidings.

The symbol of the dove was not borrowed from Egypt, or any of the Gentile nations. It was always an emblem of peace; and of the Holy Spirit in the Church of God: and was from thence taken, and prostituted by other people; as were also other emblems.

πονεντος, I think we should read φωνεντος; and the text will stand thus: Ἰωνας, Ὑψιστ φωνεντος προφητης, η περι-  
 σερα, παρ' Ἑβραίοις. *Among the Hebrews the word Iōnas*  
*signifies a revealer of the will, or the voice, of the most High:*  
*also a pigeon or dove.*

The Patriarch Noah seems to have been the first who was in the Gentile world typified under this emblem. He was a great prophet: and it was foretold at his birth, that he should bring peace and comfort to mankind. The purport of his name was rest from labour. <sup>35</sup> Νωε Ἑβραϊσι, ὅς διεμνηνευε ται τη Ἑλλαδι γλωσση αναπαυσις. Hence the dove became an emblem of <sup>36</sup> peace, as well as of the person, through whom it was derived to the earth. He was in consequence of it called Oan and Oanes, by Abydenus and Alexander Polyhistor, analagous to the Ἰωαννης of the Greeks: both of which names were derived from the Iōnah and Iōnas of the Chaldees: and the terms undoubtedly were so expressed in the original language, from whence the history is borrowed by the Greeks.

We find then, that the dove was a truly sacred symbol; and so acknowledged in the times of the most pure worship. But the sons of Ham perverted that, which was intended to

<sup>35</sup> Theophilus ad Autolyr. L. 3. p. 391.

<sup>36</sup> The Psalmist does not wish for the wings of the Falcon or Eagle, but for those of a dove; to waft him to a place of peace: *Oh, that I had wings like a dove: for then would I fly away, and be at rest.* Psalm 55. v. 6. Doves were typically offered according to the Levitical Law: *two turtles, or two young pigeons.* Leviticus, c. 12. v. 8. Æsculapius, the great Physician, was exposed, when a child, and preserved by his nurse, who was named Τρυγων, *the dove.* Pausan. L. 8. p. 651.



be only typical ; and carried their regard for it to a degree of idolatrous veneration. They inhabited the regions of Chaldea, and Babylonia, where they constituted the first kingdom upon earth : and as they preserved the most early accounts of what had happened in the world, we must to them have recourse for the Gentile history of the Deluge, and for the origin of those rites, and mysteries, which in consequence of it prevailed. I think, we may see plainly, from the accounts given by Abydenus, and Berofus, that, before letters were introduced among the eastern nations, there had been delineated in some temple, an hieroglyphical description of the creation, as well as of the destruction of mankind by a deluge : and it is probable, that the like representations were to be found in other places. These were either painted upon walls, or engraved on <sup>37</sup> obelisks, and sacred pillars. There is an account given by the prophet Ezekiel, in which we may observe some allusions to these hieroglyphics, and to the idolatry, which resulted from them. He is speaking of Judah under the character of Aholibah ; who, not taking warning from the ruin of her sister Israel, was pursuing the same course of wickedness and idolatry. The particulars of her defection are mentioned ; which seem to have consisted in an idolatrous veneration for the hieroglyphical paintings of Chaldea. <sup>38</sup> *And*

<sup>37</sup> An obelisk in Babylon was said to have been erected by Semiramis. It was 135 feet long, and 25 feet at the basis. Diodorus Sic. L. 2. p. 100. As this was esteemed a work of the highest antiquity ; it probably related to the history of which I have been speaking.

<sup>38</sup> Ezekiel. C. 23. v. 11. also c. 8. v. 10.

when her sister Abolibab saw this, she was more corrupt in her inordinate love, than she; and in her whoredoms, than her sister in her whoredoms.—<sup>39</sup> For when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea:—as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea. And the Babylonians came to her into the bed of love; and her mind was alienated, &c. It was a spiritual whoredom of which Judah was accused; an alienation from the true God, and an attachment to idolatry. Therefore these images delineated upon the walls in Chaldea must have been religious hieroglyphical paintings; representations of the Baalim, with which Judah was so basely enamoured.

From descriptions of this sort, which were imperfectly understood, the histories of Sanchoniathon, Berofus, Abydenus, and Apollodorus are borrowed. In these writings we meet with an assemblage of inconsistent imagery; because the emblematical descriptions were by length of time become obsolete; and their purport difficult to be understood. We may however perceive, that the Patriarch was the principal person in these histories; and represented with two <sup>40</sup> heads; with which he doubtless looked both forward and backward, in reference to the antediluvian, and post-

<sup>39</sup> Διδεν αυδ ραις εζωγραφημενις επι τα τοιχα, εικονας Χαλδαιων εζωγραφημενις ην γραφισι. LXX. Interp. ibid. See Nonnus. L. 41. p. 1074. v. 9.

<sup>40</sup> Eusebii Chron. P. 6.

diluvian world. He is also described as an animal of the sea, but endowed with reason; who appeared twice, and preached to the sons of men about righteousness and truth. He was also depicted as a fish: and sometimes as half a fish, and half a man, of an amphibious nature. That these descriptions were taken from ancient emblems, may be proved from Berofus: for having represented Oan with the head of a fish, and of a man, and, *το μεν αλλο σωμα ιχθυος, as to the rest of his figure a fish*; he says at the close, *τηνδε εικονα αυτε επι και νυν διαφυλασσεσθαι (εν Βαβυλωνι): the representation of this person with the parts both of a man and of a fish was to be seen in his time*; and, as he intimates, in the city of Babylon. The name of this amphibious Being is said to have been *Ωδακων*, Odacon: which is a blunder of some transcriber for *ὀ Δακων* or *Δαγων*, the God Dagon. They ascribed to this Deity the invention of many arts; particularly, the construction of the plough, and the introduction of bread corn. These were benefits, attributed also to Zeuth, stiled *Zeus αγρειος*, *Zeus Νομιος*, *Zeus αροστειος*, and likewise to Osiris. <sup>41</sup> *Primus aratra manu solerti fecit Osiris*. They were all the same Deity, who was worshiped in Egypt under many titles, but particularly that of On. Dagon is a compound, which is made up of Dag-On; and denotes the God On in the semblance of *גד*, Dag, a <sup>42</sup> fish: and we find that the

Dag-On is Osiris in the shape of a fish. *Deus Cetus. Dagon frumenti re-pertor, et aratri. Sanchoniathon apud Euseb. P. E. L. 1. c. 10. p. 36.*

<sup>41</sup> Tibull. L. 1. Eleg. 8. v. 29.

<sup>42</sup> *גד*, Dag, et *הגד*, Dagah, piscis interpretatur. Selden de Diis Syris. *syn-tag.* 2. p. 188.

chief Deity of Gath and Ascalon in Palestine, and of many cities in Syria, was worshiped under this form; having the upper parts of a man, but below the figure of a fish. He was likewise called Said-On, and Sidon; which is a name precisely of the same purport. Philo Biblius acknowledges that Dagon and Sidon were the same: but supposing the latter to relate to corn, he terms it Σιτων; as if it were of Grecian etymology. Herein we may see the futility of those translators, who would reduce every thing to their own language. What he renders Siton, and derives from σιτος, corn, was in the original Sidon, or Saidon: and Sanchoniathon, from whom he copied, intended to shew that Said-On, and <sup>43</sup> Dag-On were equivalent terms; and that both referred to one person worshiped under the character of a fish: both Dag and Said signifying, in the language of Syria and Palestine, a fish. The true name of the ancient city Sidon was Saidon; and it is still called Said: which name, as we are informed by <sup>44</sup> Justin and other

<sup>43</sup> צידן, Sidon, vel Saidon, a piscatione. Bochart. Geo. Sacr. L. 4. p. 302.

Dagon was worshiped in many places: his temple Beth-Dagon stood in a part of Canaan, which afterwards belonged to the tribe of Judah, and gave name to a city. Joshua C. 15. v. 41. There was another in the tribe of Aser. Joshua C. 19. v. 27. See Reland.

The same worship was undoubtedly instituted at Bethsaida in Galilee, which signifies the temple of Cetus or Dagon. Matt. c. 11. v. 21.

The author of the Etymol. Magn. confounds Dagon with his temple; and supposes him to have been the God Cronus: Βηταγων, ὁ Κρονος ὑπο Φοινικων. Βηταγων is for Bet-Dagon, the temple of the deity.

<sup>44</sup> Justin. L. 18. c. 3.

writers, related to fish; though they did not know precisely in what the reference consisted. The same Deity was stiled Atargatis, sometimes contracted Dercetis and Dercetus: and worshiped under the same mixed figure. Atargatis, stiled Dercetus, is a compound of Atar or Athar, the same as On and Osiris; and of Gatus or Catus, rendered *Κητος* by the Ionians, a fish. Dagon, Sidon, Dercetus, were all names of the same <sup>45</sup> hieroglyphic; and related to the person, called Oanes by Berosus and others; and also to the machine wherein he was preserved. He lived both before and after the flood: and was represented at Babylon with two heads, *αλλην κεφαλην υποκατω της τε ιχθυος κεφαλης. κ. τ. λ.* In other places he was in some degree differently exhibited; especially in Palestine: as we learn from Helladius Besantinous. <sup>46</sup> *Ανθρωπον δε οντα τα παντα ιχθυον δοξαι, διοπερ ημφιςσω κητωδη δοξαν.* The meaning of which is this: that though Oanes was in reality a man, yet he was typically esteemed an animal of the sea: and on that account they represented him with the skin and scales of a Cetus or fish.

All these characters were taken originally from hieroglyphics in Babylonia. They relate to the same history; and to one particular person, who had escaped the waters, when the earth was overflowed; and through whom arts and sciences were supposed to have been renewed in the world. As he was a messenger of the Deity, and an interpreter of his will, being highly gifted with prophetic knowledge; he was

<sup>45</sup> Sanchoniathon apud Euseb. P. E. L. 1. c. 10. The same writer says, *απο δε της ποτης γινεται Σιδων.* Ibid. P. 38. *Σιδων ποτης θυγατηρ.*

<sup>46</sup> Apud Photium. C. 279. p. 1594.

in consequence of these properties particularly represented by the Dove, Iönah, as I have before shewn. This became a favourite hieroglyphic among the Babylonians and Chaldees. From them it was derived to other nations: and traces of it are always to be found, wherever the other emblems prevailed. In respect to the Babylonians, it seems to have been taken by them for their national Insigne; and to have been depicted on their military standard, when they went to war. They seem likewise to have been stiled Iönim, or the children of the Dove; and their city Iönah. Hence the prophet <sup>47</sup> Jeremiah, speaking of the land of Israel being laid waste by the Babylonians, mentions the latter by the name of יונה, Iönah: which passage is rendered in the Vulgate, *facta est terra eorum in desolationem à facie iræ Columbæ*. The like occurs in the account given of the Egyptians, who went up to battle against the King of Babylon, near Carchemish, upon the Euphrates. It was foretold, that they should be discomfited; and these words by the Prophet are put into their mouths: <sup>48</sup> *Arise and let us go again to our own people and to the land of our nativity, from the oppressing sword*. But the word is here Iönah: and signifies *from the oppression of the Dove*; the superiority of the Iönim. It is accordingly rendered in the Vulgate, *a facie gladii Columbæ*. The like occurs in the 50th Chapter of the same <sup>49</sup> prophet: *For fear of the oppressing Iönah (יונה) they (the nations in captivity) shall turn every one to his people, and they shall flee every one to his own land*.

<sup>47</sup> Jeremiah. C. 25. v. 38.

<sup>48</sup> C. 46. v. 16.

<sup>49</sup> C. 50. v. 16. The Seventy translate this passage in a very particular manner; *απο προσωπη μαχαιρας Ἑλληνικης*; as also C. 46. v. 16.

In process of time, when a colony of Cuthites were settled in Samaria, they brought with them the insignia of their country; and shewed a great veneration for the Dove. Hence it was given out by the Jews, that the <sup>50</sup> Samaritans worshiped a Dove; and that they had a representation of it in Mount Gerizim. It was moreover said, that the figure of a Dove in stone had been dug up in those parts: and that the Samaritans in numberless instances shewed their attachment to the Iōnah. That they were in great measure Cuthites is plain from the history which they give of themselves in Josephus. <sup>51</sup> *Σαλμαναζαρης ὁ τῶν Ἀσσυρίων Βασιλεὺς ἐκ τῆς ΧΟΥΘΙΑΣ ἡμᾶς μετήγαγε, καὶ Μηδίας.*

In conformity to what has been said before, there was a tradition that the standard of Semiramis was a Dove. <sup>52</sup> *Signum vexilli Semiramidos fuit figura Columbæ; quod vexilli signum imitati sunt omnes Assyrii Reges.* But I have shewn, that there was no such person as Semiramis; nor any such empire formed as is attributed to her, and Ninus. The standard of Semiramis was properly the ensign of the Sema-

<sup>50</sup> Tempore Rabbi Meir in jugo Montis Gerizim Columbæ simulachrum fuisse inventum, &c. See Bochart. Vol. 3. c. 1. p. 6.

Samaritanus circumcidit in nomine imaginis Columbæ referentis. Druſius apud Selden. de Diis Syris. Synt. 2. p. 200.

Samaritani Joſhuæ Duci Columbæ adminiſtram attribuunt. Ibid.

<sup>51</sup> Antiq. L. xi. c. 4. p. 556. and L. ix. c. 14. p. 507.

<sup>52</sup> David Ganz Chronolog. L. 2. ad annum 1958. After the conquest of Babylon by the Assyrians, all the tract of country between the Tigris and Euphrates was called Assyria.

rim; a title given to the Babylonians, here stiled Assyrians. It was a common mistake of the antients to transfer to one person, what belonged to a people. The Dove with the olive branch was esteemed an emblem of peace; a most fortunate omen. It was a token of the Deity to man; whereby the latter was assured of an evil being past, and of plenty and happiness to come. It is well known that <sup>53</sup> Shama, and Sama, signified a sign, or token; like Sema and Sama, *σημα* and *σαμα* of the Greeks. Ramis, and Ramas denoted something high and great; and was a common title of the Deity. He was called Ram, Rama, Ramas, amongst most nations in the east. It occurs in the Vedam at this day; and in most of the <sup>54</sup> mythological writings, which have been transmitted from India. It was a title not unknown among the Greeks; and is accordingly by Hesychius interpreted *the most high*; *Ραμας, ὁ Ὑψιστος Θεος*. Mention is made by Eusebius of the city Laodicea, being called of old Ramathan; of which he gives this interpretation: <sup>55</sup> *Ραμαίθας, ἀφ' ὑψους ὁ Θεός. Ραμαν γὰρ ἐγγλωσσίον το ὑψος. Αθαν δὲ ὁ Θεός. Ramathas signified God from on high: for in the language of the natives Raman was high, and Athan was the name of the Deity.* He is perfectly in the right. Raman did denote what

<sup>53</sup> *שָׁמַע*, Sama, a mark standing out, raised up, exposed to open view. Taylor's Hebrew Concordance. Analogous to this is Sema, *שֵׁמָע*, signare: whence came the *σημα*, and *σημαιω*, of the Greeks. See Isaiah. C. 28. v. 25.

<sup>54</sup> See Thevenot. P. 64. Kircher's China. p. 152. and the accounts from Danish Missionaries.

<sup>55</sup> In Dionys. Perieg. V. 915. He says that the name was given on account of a Shepherd, who was struck with lightning, and cried out Ramaithan. Stephanus renders the name Ramanthan; and gives the same interpretation. *Ραμαν γὰρ το ὑψος; Raman relates to height.*



he mentions: and Athan was the Deity, the great fountain of light; stiled both Anath, and Athan, the same as Athana, and Athena of Greece, and Anaith of Persis. Ram signifies high, and noble in many languages. It makes a part in Rameffes, and Rameffomenes; and in the name of the Egyptian Deity Remphan, mentioned by the apostle, which signifies the great Phanes. Rhamnusia, the Deity of Justice, is a compound of Rham-Nous; and is a feminine title of that just man Noah, stiled Nus, Nous, and Nousios.

It must be confessed that the generality of historians have represented Semiramis as a woman; and have described her as a great princess, who reigned in Babylon. But there are writers, who from their situation had opportunities of better intelligence: and by these she is mentioned as a Deity. <sup>56</sup> Την Σεμιραμιν σεβῶσι Σύροι. *The Syrians, says Athenagoras, worship Semiramis: and adds, that she was esteemed the daughter of* <sup>57</sup> *Dercetus, and the same as the Suria Dea.* But the Suria Dea was the same both as Rhea, and Dercetus, called also <sup>58</sup> Atargatus; of whose history I have spoken. Hence many make Rhea, Isis, Astarte, Atargatus and <sup>59</sup> Semiramis, one Deity: and Lucian tells us, that they were so esteemed by the Syrians of <sup>60</sup> Hierapolis; and the same

<sup>56</sup> Athenag. Legatio. P. 307.

Semiramis Dercetis filia. Hyginis. Fab. 275.

<sup>57</sup> Ἡ θυγατήρ τῆς Δερκετοῦς Σεμιράμις ἐβόρε Σύριαν θεῶν. Ibid. See also Diodorus, L. 2. p. 92. who makes her the daughter of Dercetus by Surus: but Surus was the Sun; and the Dea Suria was Dea Solaris.

<sup>58</sup> Strabo speaking of Edessa says, Τιμῶσι τὴν Σύριαν θεῶν, τὴν Ἀταργατίν. L. 16. p. 1085.

<sup>59</sup> Σεμιραμιν, καὶ τὴν Ρῆαν καλεῖσθαι παρὰ Ἀσσυρίους. Chron. Pasch. P. 36.

<sup>60</sup> Lucian: De Suria Deâ, V. 2. p. 885.

may be collected from other writers. They were all different symbols relating to the same object. Semiramis was said to have been born at Ascalon; because Atargatus was there worshiped under the name of Dagon: and the same memorials were preserved there, as at Hierapolis, Babylon, and other Arkite places. These memorials related to a history, of which the Dove was a principal type, and was therefore found, wherever the other emblems occurred. It was upon the same account, that she was said to have been changed to a Dove; because they found her always depicted and worshiped under that form. A notion likewise prevailed, that she had an unnatural love for a horse: which arose from the ancients not understanding their own hieroglyphics. So Europa and <sup>61</sup> Pasiphaë were in love with bulls; Saturn with a mare; Isis with a fish: the bull, Hippa, and Cetus, being emblems of the same purport, and relating to the same history. Of these the Dove was particularly held in veneration, especially by the Assyrians and Babylonians. <sup>62</sup> Διο και της Ασσυριος την περισεραν τιμαν ως Θεαν. It was, we find, worshiped as a Deity.

From the above, I think, it is plain that Semiramis was an emblem; and that the name was a compound of Samaramas, or Ramis. And it signified the *divine token*, the type of Providence: and as a military ensign, (for as such it was used) it may with some latitude be interpreted *the standard of the most High*. It consisted of the figure of a

<sup>61</sup> Pasiphaë was worshiped in Crete, and in Messenia. Plutarch. in Agid. p. 799.

<sup>62</sup> Diodor. L. 2. p. 107.

Dove; which was probably incircled with the Iris, as those two emblems were often represented together. All, who went under that standard, or who payed any deference to that emblem, were stiled Semarim, and Samorim. It was a title conferred upon all who had this device for their national insigne. One of the gates of Babylon was stiled the gate of <sup>63</sup> Semiramis; undoubtedly from having the sacred emblem of Samaramis, or the Dove, engraved by way of distinction over it. Probably the lofty obelisk of Semiramis, mentioned by <sup>64</sup> Diodorus, was named from the same hieroglyphic.

We find then, that the title Samarim, or Semiramis, did not relate to one person, but to many: and it seems particularly to have been usurped by princes. The Cuthites settled about Cochin, and Madura, in India; and the great kings of Calicut were stiled the Samarim even in later times; when those countries were visited by the <sup>65</sup> Portuguese and <sup>66</sup> English. The worship of the Dove prevailed in Syria about Emesa and Hierapolis, as I have shewn; and there were Samarim in these <sup>67</sup> parts.

As Semiramis was nothing else but a divine emblem under the figure of a dove, or pigeon; we need not wonder at the etymology of her name, and the circumstances of her history, as they are transmitted by the Grecian writers.

<sup>68</sup> Σημιραμις, περιεγρα ορειος ἑλληνισι. *Semiramis accord-*

<sup>63</sup> Herodotus. L. 3. c. 155. Σημιραμις πυλας.

<sup>64</sup> Diodorus Sic. L. 2. p. 100.

<sup>65</sup> See Alzarec Cabral; and the voyage of Vasquez de Gama.

<sup>66</sup> Purchas. Vol. I. passim.

<sup>67</sup> Bochart. Geog. Sacra. P. 317.

<sup>68</sup> Hesychius. Diodorus says of the person, who was supposed to have named her, ονομα θεμενοι—απο των περιεγραφων. L. 2. p. 93.

ing to Grecian interpretation is a wild pigeon. <sup>69</sup> Το Σεμιραμιδος τελος ες περιξεσην απικετο. *The fate of Semiramis terminated in her being turned into a pigeon.* Another writer mentions to the same purpose; <sup>70</sup> Ενοι δε μυθολογοντες φασι αυτην γενεσθαι περιξεσαν. I have taken notice of that curious history of the deluge, which is given by Lucian from the memorials preserved in the city Hierapolis of Syria. The temple, whence he drew his information, was sacred to the Sun, and Juno; and was so ancient, that the original could not be ascertained. There was a <sup>71</sup> statue of the Goddess of equal antiquity. Some said, that it was the work of Bacchus; others of Deucalion; others again of Semiramis. It was carried twice in a year to the sea: at which time people came from various parts of the world to assist at the ceremony. It consisted chiefly in bringing water from a salt lake; and pouring it down a chafin in the temple, through which there was a tradition that the waters at the deluge had retired. The image of the goddess was richly habited; and upon her head was a golden dove. What is very remarkable, the image was by the people called *Σημηϊον*, *Semeïon* Καλεσται δε *Σημηϊον* και ὑπ' αυτων *Ασσυριων*. Lucian takes pains to inform us, that this was not a Grecian, but a Syriac word: a term made use of by the natives. He writes in the Æonic dialect: and what he styles *Σημηϊον*, was by the people expressed *Sema-Ion*, or *Sama-Ion*, *the token of the Dove; The emblem*

<sup>69</sup> Lucian. De Syriâ Deâ. Vol. 2. p. 885.

<sup>70</sup> Diodorus. L. 2. 107.

<sup>71</sup> Lucian. de Syriâ Deâ. Vol. 2. p. 903. Isis is often represented with two Doves upon her head.

of *Arkite Iónab*. The account is very remarkable ; and the whole is strictly analagous to what has been said above.

It is observable, that, according to Hesychius and other writers, by Semiramis was particularly signified a wild pigeon. And there is reason to think, that this intelligence was derived from some ancient tradition. It is a history as curious, as it is probable : and we may infer from it, that the dove sent out of the Ark by Noah was of a wild species. A tame pigeon would naturally have returned upon the least difficulty, and perhaps of choice ; and not have afforded the information, which was wanted. A wild pigeon would not come back, but through necessity. Such a return plainly indicated that the earth was not yet habitable ; and afforded the intelligence required.

It is said of this ideal personage, that she was exposed among rocks ; but was at last discovered, and preserved by a shepherd, whose name was <sup>72</sup> Simma, *Σιμμα* : and that she was afterwards married to one Menon. She is likewise said to have constructed the <sup>73</sup> first ship. In this detail we may perceive the rudiments of much true history, but sadly misapplied. Simma the shepherd is a personage made out of Sema, and Sama, *the Divine token*. Menon is the Deus Lunus ; under which type the Ark was revered in many regions : and as it was the first ship constructed, with which the history of the dove was closely connected, they have

<sup>72</sup> Ονομα Σιμμα. Diodorus. L. 2. p. 93. Ctesias mentions her being exposed, and preserved by pigeons. Diodorus. *ibid.* p. 92.

<sup>73</sup> Plin. L. 7. c. 56. p. 417.

given to Semiramis the merit of building it. Meen, Menes, Manes, Menon, were all terms, by which the Lunar God was in different countries distinguished. This Deity was represented by a lunette; which did not relate to the planet in the heavens, but to the Patriarch, and to the ark: for the lunette resembled greatly the sacred ship, *ναὺς ἀμφιπερυσμαίς*, under which semblance the ark was described. It was accordingly revered under this type in many places; especially in Mesopotamia, Syria, Armenia, and Cappadocia. One of the most superb temples, that ever existed, was at Cabeira in Armenia; of which <sup>74</sup> Strabo gives a particular description. He styles it the temple of Meen: and adds, *ἐστὶ δὲ καὶ τέτο τῆς Σελήνης τὸ ἱερόν. This too as well as many others is a temple of the Lunar God.* He mentions temples of the like nature in Phrygia, Albania, and at Antioch in Pisidia; also in Antioch of Syria. He styles them the temples <sup>75</sup> *τῶ Μηνος Ἀρχαίω, Dei Luni Arkæi*; by which is certainly meant *the Lunar Deity of the Ark*. In like manner when Eusebius, in describing the people to the east of Babylonia, specifies <sup>76</sup> *Ἐλυμαῖοι, Ἀραβῆς, ἈΡΧΑΙΟΙ, Κεδρῆσιοι, Σινθαί, Γυμνοσοφισταί*; I am persuaded, that by the *Ἀρχαίω*, however expressed, we are to understand an Arkite nation, who were worshipers of the Lunar God.

<sup>74</sup> L. 12. p. 835.

<sup>75</sup> L. 12. p. 864. See the plate, wherein is a representation of the God Lunus, and the Mundane Egg; taken from a coin of the Antiocheans, preserved by Vaillant. Numism. Colon. Pars. 2. p. 36. p. 42.

See also page 243 of this volume.

<sup>76</sup> Chron. p. 11.

As Semiramis was Sema-Ramis, *the token of the most High*; so Semele, the supposed mother of Niobe, was Sema-El, and of the like purport. Her sister Ino was no other than Iōna; the same as Venus, and reputed a goddess of the <sup>77</sup> sea, and the nurse of Dionusus. The poets represented Ino as the daughter of Hermione and Cadmus.

Hermione et Cadmo generata parentibus Ino,

Cui conjux Athamas, Dea dicitur esse marina.

but Hermione is a compound of <sup>78</sup> Herm-Ione, and <sup>79</sup> signifies a dove: and Ino and Hermione are different names for the same emblem. Semele related to the same, though made a third personage. Her history, as well as that of Dionusus, was brought from Ur in Chaldea; whence it was fabled that Dionusus was born in fire; and that Semele was consumed in the same element. It is moreover said of her, that she was confined in the shades below; but recalled to light by Dionusus. This circumstance is alluded to in the Orphic hymn to Semele, where she is mentioned,

<sup>80</sup> Τιμας τευζαμενη παρ' αγαυης Περσεφονειης  
Εν θνητοισι εροτοισιν κτλ.

All these fables have a manifest reference to Noah, and the Deluge; and to the state of death in the ark.

I have mentioned that the ark, in which mankind were preserved, was figured under the semblance of a large fish.

<sup>77</sup> *Ινο δε θεων ειναι των θαλασσιων.* Pausan. L. 9. p. 719.

<sup>78</sup> Similar to Hermon, Hermonax, Hermonassa, Hermodorus, Hermotubius, Hermeracles, Hermochemia. It was sometimes expressed with the guttural, Chermion, Chermione, and Charmione.

<sup>79</sup> Bochart. Hierozoicon. L. 1. c. 1.

<sup>80</sup> Hymn. 43.

It was filed Κητος, Cetus, and Gatus; and compounded Atargatis, and Atargatus: whence came Dercetus, and Dercetis of the Greeks. Macrobius makes Atargatis the mother of the <sup>81</sup> Gods; giving her the same department, as is attributed to Gaia, Rhea, and Cybele. That this emblem related to the ark, is manifest from its being represented as a sacred receptacle, wherein the Gods were inclosed. This curious history is transmitted by Simplicius upon Aristotle; who has well nigh ruined it by his refinement. <sup>82</sup> Τὴν Συρίαν Αταργατὴν τοποῦ θεῶν καλεῖσσι, καὶ τὴν Ἰσιν οἱ Αἰγυπτίῳι, ὡς πολλῶν θεῶν ἰδιότητος περιεχούσαν. *The people of the country call the Syrian Atargatis the place, or receptacle, of the Gods: and the Egyptians esteem their* <sup>83</sup> *Isis in the same light, as containing the identity of each Deity.* The original history was plain and literal. The machine, which was figured by the Atargatis, did really contain the persons alluded to; all those, who were filed Θεοί, καὶ Δαίμονες; those reputed Gods, the Baalim of the first ages.

The Grecians, not knowing that their mythology arose from hieroglyphics, formed out of every circumstance per-

<sup>81</sup> Saturnal. L. 1. c. 23.

<sup>82</sup> Simplicius in Aristot. de Auscult. Physic. L. 4. p. 150.

<sup>83</sup> Τὴν Ἰσιν ὑποδοχὴν, receptaculum. Plut. Is. et Osir. p. 374.

<sup>84</sup> This last I think may be proved from Plutarch, and from Plato. Βελτίον ἐν οἷ τα περὶ τὸν Τυφάνα, καὶ Οσίριν, καὶ Ἰσιν ἱστορημένα, μᾶτε Θεῶν παθήματα, μᾶτε ἀνθρώπων, ἀλλὰ Δαίμονων μεγάλων εἶναι νομίζοντες, ὡς καὶ Ἠλλᾶται. Isis et Osir. P. 360.

Ἐμπνευστικὸν τὸ τοῦτον ὀνομαζέει γένος, καὶ διακονικόν, ἐν μεσῶ θεῶν καὶ ἀνθρώπων, εὐχᾶς μὲν καὶ δεήσεις ἀνθρώπων ἀναπεμπόντας, ἐκελευθεῖ μαντεῖα δευρο. Ibid. P. 361. from Plato's Sympos.

sonages.



sonages. They supposed that Semiramis was the daughter of Dercetus ; and that the latter was changed to a fish, as the former was to a pigeon.

<sup>85</sup> Et dubia est, de te, Bablyonia, narret,

Derceti, quam versâ, squamis velantibus artus,  
Stagna Palæstini credunt coluisse figurâ :

An magis, ut, sumptis illius filia pennis,

Extremos altis in turribus egerit annos.

These notions arose from the feminine emblems of the ark, which were exhibited at <sup>86</sup> Ascalon, Azotus, <sup>87</sup> Joppa ; and in the cities of Syria. The representation of Dercetus at Ascalon is thus given by Diodorus : <sup>88</sup> Θεα, ἣν ονομαζουσιν οἱ Σύροι Δερκετεν, — το μὲν προσώπον εχει γυναικος, το δε αλλο σωμα παν ιχθυος. *The Goddess, which by the Syrians is called Dercetus, has the face of a woman ; but the rest of the image is the figure of a fish.* He moreover says, that she was esteemed by her votaries the same as Venus, or Cupris. Lucian gives a similar description of her under the name of Atargatis : but represents her upwards as of a woman's form intirely. <sup>89</sup> Ἡμιση μὲν γυνη, το δε ὀκισον ἐκ μιξων ἐς ἀκρῆς ποδας ιχθυος ουρη ἀποτενεται. *The upper half was a perfect figure of a woman : the lower part from the thighs downward terminated in the tail of a fish.* She was worshiped by the Phigalians in Arcadia by the name

<sup>85</sup> Ovid. Metamorph. L. 4. v. 44.

<sup>86</sup> Diodorus. L. 2. p. 92.

<sup>87</sup> Colitur illic fabulosa Ceto. Plin. L. 5. c. 13. Numen Joppenium, Ceti formam præferens, qualis Dagon Azotiorum. Hoffman.

<sup>88</sup> Diodorus above.

<sup>89</sup> Lucian. de Suriâ Deâ. P. 884.

of °° Eurunome. Her statue was of great antiquity; and represented a woman as far as the middle, but from thence had the figure of a fish. She had a chain of gold, and was denominated by the natives Eurunome Diana: which Eurunome is represented as the most ancient of the female Divinities, and the wife of Ophion. From the above we may perceive that Dercetus, Eurunome, and Semiramis were emblems relating to the same history. As these were probably the most early, and the most sacred hieroglyphics; they were the cause of the animals, whence they were copied, being held in great veneration. Clemens Alexandrinus takes notice of this regard being carried to a degree of the basest idolatry. ° Ουδὲ γὰρ τῶν τῆν Φοινικῆν Συρῶν κατοικούντων (ἐκλήσομαι), ἃν οἱ μὲν τὰς περισσεῖας, οἱ δὲ τὰς ἰχθύς, ἔτω σέβασι περιττῶς, ὡς Ἡλείοι τοῦ Δία. *I cannot but take notice of the people stiled Syro-Phenicians: some of whom reverence Doves, and others of them Fish, with the same zeal as the people of Elis shew towards Jupiter.* Xenophon had long before taken notice of divine honours being paid in those parts to fish, and doves; °² ἔς οἱ Συροὶ Θεοὺς ἐνομιζόν, καὶ ἀδικεῖν ἐκ εἰῶν, ὑδὲ τὰς περισσεῖας. And the veneration paid to the latter is by Diodorus dated from the supposed change of Semiramis; and said to have been universal in Syria: °³ ὡς (περισσεῖας) ἀπ' ἐκείνων τῶν χρόνων οἱ κατὰ Συρίαν ἈΠΙΑΝΤΕΣ διετελεσαν ὡς θεὰς τιμῶντες. To this Tibullus alludes.

°° Pausan. L. 8. p. 684. *Eurunome Ωκεῖνις.* Apollon. Rhod. L. 1. v. 503.

°¹ Cohort. P. 35.

°² *Ανακασίς.* L. 1. p. 254.

°³ D. dorus Sic. L. 2. p. 93

<sup>94</sup> Quid referam, ut volitet crebras intacta per urbes  
Alba Palæstino culta columba Syro?

<sup>95</sup> Syri pisces et columbas ex Deorum numero habent: non edunt. <sup>96</sup> Ορειδων τε αυτειοισι περισερη δοκει χρημα ιεωτατον, και ουδε ψαυειν αυτων δικαιουσι. The places, where this regard was shewn more particularly, seem to have been Ascalon and Hierapolis. Philo Judæus informs us, that, as he once had occasion to stop in the former, he observed vast flocks of pigeons in all the streets, and about all the buildings of the city: and wondering at the reason he was told, <sup>97</sup> ε̄ θεμιτον ειναι συλλαμβανειν απειρηθαι εκ παλαιε τοις οικητορσι την χρησιν. The like is mentioned by Lucian of the people at Hierapolis: <sup>98</sup> περισερη δε μωνη ε̄ σιτεονται, αλλα σφισι η̄δε ιση. *The pigeon is the only bird, which they never taste: for it is held by them as particularly sacred.*

The term Iōnah is sometimes found compounded; and expressed <sup>99</sup> Ad, or Ada Iōnah, Regina, vel Regia Columba: from which title another Deity Adiona was constituted; and particular rites were superadded. This mode of idolatry must have been very antient; as it is mentioned in Leviticus and Deuteronomy: and is one species of false worship, which the prophet Moses forbid by name. According to our method of rendering the Hebrew term, it is called

<sup>94</sup> Tibullus. L. 1. Eleg. 8. v. 17.

<sup>95</sup> Hygin. Fab. 197.

<sup>96</sup> Lucian. de Deâ Suriâ. P. 912.

<sup>97</sup> Philo apud Euseb. P. E. L. 8. c. 14. p. 398.

<sup>98</sup> Lucian. above.

<sup>99</sup> A D. unus, primus, Rex. Ada, prima, Regina.

<sup>100</sup> Idione. This Idione, or Adione, was probably the Dione, Διώνη, of the Greeks; the Deity, who was sometimes looked upon as the mother of Venus; at other times as the Goddess herself, filed Dione, and Venus Dionæa. She was said to have been the mother of <sup>1</sup> Niobe; and, under the name of Pleione, was esteemed the mother of the <sup>2</sup> Peleïades, who form the constellation in the heavens, so auspicious to mariners. She had joint rites with Zeuth or Jupiter at Dodona; where the Dove was said to have given out oracles: <sup>3</sup> συνναος τῷ Διι προσαπεδειχθη και ἡ Διώνη. As Venus was no other than the ancient Iōnah, we shall find in her history numberless circumstances relating to the Noachic Dove, and to the Deluge. We are told, when the waters covered the earth, that the Dove came back to Noah; having roamed

<sup>100</sup> The words in our Version are translated, *And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.* Levitic. C. 20. v. 6. In another place it is ordered, that there should not be found among the children of Israel a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. Deuteronom. C. 18. v. 11. What is translated a *consulter with familiar spirits*, and a *wizard*, is in the original אוֹב, and יִרְעָנִי, Ob and Idione: by which are meant the priests of the Serpent, and of the Dove, who affected to give out oracles. The latter were the Peleïai, Peleïades, Iōnim, Columbæ of other countries; all the priests of Theba, or the ark. This Idione is the same Deity as occurs in St. Augustine under name of Adeona.

<sup>1</sup> Hyginus. F. 9. p. 32.

<sup>2</sup> Dione, Hermione, Pleione are all compounded of Iōne, and relate to doves.

Duxerat Oceanus quondam Titanida Tethyn,

Qui terram liquidis, quæ patet, ambit aquis.

Hinc nata Pleione cum cælifero Atlante

Jungitur, ut fama est; Pleïadasque parit.

Ovid. Fast. L. 5. v. 81.

<sup>3</sup> Strabo. L. 7. p. 506.

over a vast uninterrupted ocean; and *found no rest for the sole of her foot*. But upon being sent forth a second time by the Patriarch, in order to form a judgment of the state of the earth, she returned to the Ark <sup>4</sup>*in the evening; and lo! in her mouth was an olive-leaf pluckt off*. From hence Noah conceived his first hopes of the waters being asswaged, and the elements being reduced to order. He likewise began to foresee the change about to happen in the earth: that seed-time and harvest would be renewed, and the ground restored to its pristine fecundity: all which God was pleased to insure to him by a promise; and to make the Iris a token in confirmation of this assurance. In the hieroglyphical sculptures and paintings where this history was represented, the Dove could not well be depicted otherwise than hovering over the face of the deep. Hence it is that Dione or Venus is said to have risen from the sea. Hence it is also, that she is said to preside over waters; to appease the troubled ocean; and to cause by her presence an universal calm: that to her were owing the fruits of the earth; and the flowers of the field were renewed by her influence. She was the OEnas, <sup>5</sup>*Oinas*, of the Greeks; whence came the Venus of the Latines. The address of Lucretius to this Goddess is founded on traditions, which manifestly allude to the history above-mentioned; and afford wonderful evidence in its favour.

<sup>6</sup>*Æneadum Genetrix, hominum Divumque voluptas—*

<sup>4</sup> Genesis. C. 8. v. 11.

<sup>5</sup> *Oinas*, περιγησα. Hesychius. At Dodona in Chaonia, where *αἱ Πελείαι εμαντεύσαντο*, she was expressed Phaennis: and her chief priestess was called by the same name. Pausanias. L. 10. p. 828.

<sup>6</sup> Lucretius. L. 1. v. 1.

Quæ mare navigerum, quæ terras frugiferentes  
 Concelebras ; per te quoniam genus omne animantum  
 Concipitur, visitque exortum lumina Solis :  
 Te, Dea, te fugiunt venti ; te nubila cæli,  
 Adventumque tuum : tibi fuaves dædala tellus  
 Submittit flores : tibi <sup>7</sup> *rident æquora ponti ;*  
*Pacatumque nitet diffuso lumine cælum.*

O, Thou, from whom the Æneadæ arose,  
 Source of delight, the joy of Gods, and men,  
 Bright Venus ; thy imperial sway extends  
 O'er the wide seas, and all the expanded fields  
 Of teeming nature. By thy power of old  
 The various tribes, that rove the realms below,  
 Issued to life, and filled the vacant world.  
 O, lovely Queen of Heaven, at thy command  
 The whirlwinds die away, the storm is still.  
 And the big clouds dissolve in limpid air.  
 To thee we owe the beauties of the field,  
 And Earth's rich produce. At thy mild approach  
 The dimpling waves put on a thousand smiles ;

<sup>7</sup> *Diva non miti generata ponto.* Senec. Hippol. Act. 1. v. 273.

Venus, orta mari, mare præstat eunti. Ovid. Epist. 15. v. 213.

Sic te Diva potens Cypri,

Sic fratres Helenæ, lucida sidera,

Ventorumque regat Pater, &c. Horat. Lib. 1. Od. 3. Hence filled

Πορτία, Επιποντία, Λιμένα, Πελαγία, Αναδυομένη: also Ουρανία, Genetrix,  
 Mater Divûm, Genetillis.

Αγνώσκεις, ότι Κύπρις ἀποσπορος ἐστὶ θαλάσσης,

Καὶ κρατεῖ ποταμοῦ ; Musæus. V. 249.

Ουρανία, πολυμυε, φιλομμείδης Ἀφροδίτη,

Ποταγενής, γενετήρα. Ceph. Hymn. 54.

The sky no longer lowers : but calm, and clear,  
Spreads its pure azure to the world's extreme.

In Sicily upon mount Eryx was a celebrated temple of this Goddess, which is taken notice of by <sup>8</sup> Cicero and other writers. Doves were here held as sacred, as they were either in Palestine or Syria. It is remarkable, that there were two days of the year set apart in this place for festivals, called <sup>9</sup> *Αναγωγία*, and *Καταγωγία*: at which times Venus was supposed to depart over sea, and after a season to return. There were also sacred Pigeons, which then took their flight from the island : but one of them was observed upon the ninth day to come back from the sea, and to fly to the shrine of the Goddess : *μιας προπεταθείσης εκ τῆς πελαγῆς περισερας, και εις τον νεων προσπλάσης*. This was upon the festival of the *Καταγωγία*. Upon this day it is said that there were great rejoicings. On what account can we imagine this veneration for the bird to have been kept up, and this celebrity to have been instituted, but for a memorial of the Dove sent out of the ark, and of its return from the deep to Noah? The history is recorded upon the ancient coins of Eryx ; which have on one side the head of Janus Bifrons, on the other the sacred <sup>10</sup> Dove.

It is well known that the Ark rested upon Mount Baris in Armenia, which is the Ararat of Moses. In this country are the fountains of the Euphrates. As the Ark was an inclosure, from whence all mankind were

<sup>8</sup> Cicero Verr. 2. Sect. 8.

<sup>9</sup> Τῆς δὲ Σικελίας ἐν Ἐρυκί καιροῖς τις ἐστίν, ὃν καλεῖσιν Ἀναγωγίας, κ. τ. λ. Athenæus. L. 9. p. 395. Also Elian. Var. Hist. Lib. 1. c. 15.

<sup>10</sup> Paruta. Sicilia.

to be derived; it seems to have been represented under the symbol of an egg, over which was depicted a dove. Hyginus has a fable to this purpose; wherein we may see many references to the Deluge, and to the circumstances, with which it was attended. "In Euphraten flumen de cælo Ovum mirâ magnitudine cecidisse dicitur, quod *pifces* ad ripam evolverunt: super quod Columbæ confederunt, et excalefactam exclusisse Venerem, quæ postea Dea Syria est adpellata: et justitiâ et probitate cum cæteros exsuperâsset, ab Jove optione datâ, pisces in astrorum numerum relati sunt. Et ob id Syri<sup>11</sup> pisces et columbas ex Deorum numero habent: non edunt. In these transcripts we may see many scattered fragments of ancient theology: the whole of which have been borrowed from some hieroglyphical description: but taken in later times, when the symbols were not understood; and the clue which should have led to an explanation, no longer known. By the help of the Mosaic history, together with what has preceded, we may, I think, perceive plainly, to what these fables allude. The egg with a Dove over it was doubtless an emblem of the Ark; whence proceeded that benign person, the preacher of righteousness: who brought mankind to a more mild kind of life: who reconciled his children to humanity, which had been little practised in the antediluvian world, where only ferocity and violence had prevailed. A like history, which may serve still farther to explain the foregoing, is

<sup>11</sup> Hyginus Fab. 197. p. 327. The Egyptians represented their chief Deity Cneph with an egg proceeding from his mouth. Porphyr. apud Euseb. Pr. Evang. L. 3. p. 115.

<sup>12</sup> Of sacred fishes see Athenæus. L. 8. p. 346.



is given by <sup>13</sup> Lucius Ampelius in his treatise to Macrinus. Dicitur et Euphratis fluvio Ovum piscis Columbam assēdissē dies plurimos, et exclusissē Deam benignam et misericordem hominibus ad vitam bonam.

The fable of the Mundane Egg, and of Typhon, is, I imagine, of the same original and purport: for Typhon signified a Deluge. The overflowing of the Nile was called by the Egyptians Typhon. When Venus was said to have taken the form of a *fībb*; it was in order to fly from Typhon, whom she is supposed to have escaped, by plunging into the waters of Babylonia.

<sup>14</sup> Scilicet in piscem sese Cytherea novavit,  
 Quum Babylonicas submersa profugit in undas,  
 Anguipedem alatis humeris Typhona furemtem.

Ovid takes notice of the same.

<sup>15</sup> Terribilem quondam fugiens Typhona Dione,  
 Tunc cum pro Cælo Jupiter arma tulit,  
 Venit ad Euphraten, comitata Cupidine parvo;  
 Inque Palæstinæ margine sedit aquæ.

. . . . .

Nec mora, profiluit: pisces subiere gemelli:  
 Pro quo nunc dignum sidera munus habent.  
 Inde nefas ducunt genus hoc imponere mensis,  
 Ne violent timidi piscibus ora, Syri.

We find from these repeated evidences, that the history of

<sup>13</sup> Lucius Ampel. in Libro ad Macrinum. See Bayer's Additamenta to Selden de Diis Syris. P. 303.

<sup>14</sup> Manilii Astronom. L. 4. v. 572.

<sup>15</sup> Ovidii Fast. L. 2. v. 461.

this great event came to Greece in great measure from Syria and the Euphrates. It was derived from that part of the world, which was nearest to the place of descent, and to the scene of those occurrences, which were subsequent to the Deluge. It is on this account, that the mundane egg and the history of Typhon are referred to the Euphrates, and the regions of Aram. Typhon is one of those whose character has been greatly confounded. This has arisen from two different personages being included under one name; who undoubtedly were distinguished in the language of Egypt. Typhon was a compound of Tuph, or Tupha-On; and signified a high altar of the Deity. There were several such in Egypt; upon which they offered human sacrifices: and those cities, which had these altars, were stiled Typhonian. But there was another Typhon, who was very different from the former, however by mistake blended with that character. By this was signified a mighty whirlwind, and inundation: and it oftentimes denoted the ocean; and particularly the ocean in a ferment. For as Plutarch observes, by Typhon was understood any thing <sup>16</sup> violent, and unruly. It was a derivative from Tuhp like the former name: which Tuhp seems here to have been the same as the <sup>17</sup> Suph of the Hebrews.

<sup>16</sup> Τυφῶνι—φραζέει μὲν τὸ καταδυναστεύειν, καὶ καταξιαζόμενον. Isis et Osiris. P. 371. Φασι περὶ Τυφῶνος, ὡς πάντα πράγματα ταραχῆς ἐνεπλήσσε κακῶν τὴν γῆν ὅμω τε πάσαν, καὶ θαλάσσαν. Ibid. P. 361.

<sup>17</sup> The letters S and T are often convertible. Among the same people we meet with θαλαττα, and θαλασσα; τέταρες; and τεσσαρες; φαττα, and φασσα; μελιττα, μελισσα.

By this they denoted a whirlwind: but among the Egyptians it was taken in a greater latitude, and signified any thing boisterous, and particularly the sea. Plutarch speaks of it as denoting the sea; and says likewise, that the salt of the sea was called the foam of Typhon. <sup>18</sup> Τυφωνα δὲ τὴν θαλασσαν.—τὸν ἄλα, Τυφῶνος ἀφρον. It signified also a whirlwind; as we learn from Euripides, who expresses it Typhos.

<sup>19</sup> Ἀταλάντης γόνος

Τυφῶς πυλαίσιν ὡς τις ἐμπέσων.

The like is to be found in Hesychius. Τυφῶν, ἀνεμὸς μέγας: *By Typhon is meant a violent wind.* The history of Typhon was taken from hieroglyphical descriptions. In these the dove, Oinas, was represented as hovering over the mundane egg, which was exposed to the fury of Typhon. For an egg, containing in it the elements of life, was thought no improper emblem of the Ark, in which were preserved the rudiments of the future world. Hence in the Dionusiaca; and in other mysteries, one part of the nocturnal ceremony consisted in the <sup>20</sup> consecration of an egg. By this, as we are informed by Porphyry, was signified the world. <sup>21</sup> Ἐξημνηνεύειν δὲ τὸ ὦν τὸν κόσμον. This world was Noah, and his family; even all mankind, inclosed and preserved in the Ark. The

<sup>18</sup> Isis et Osiris. P. 363.

<sup>19</sup> Phænissæ. V. 1170.

<sup>20</sup> Plutarch, Sympof. L. 2. Quæst. 3. p. 636. The same prevailed among the Romans at the rites of Ceres.

<sup>21</sup> Apud Euseb. P. E. L. 3. v. 115.

Orphic egg, mentioned by <sup>22</sup> Proclus, was undoubtedly of the same purport. It seems to have been a favourite symbol, and very ancient: and we find it adopted among many nations. It was said by the Persians of Oromasdes, that he formed mankind, and inclosed them in an <sup>23</sup> egg. And the Syrians used to speak of their ancestors, the Gods, as proceeding from such an inclosure. <sup>24</sup> Titans, et Bocores Mauri, et ovorum progenies, Dii Syri. Heladius Besantinous takes notice of one Oan, who was represented by many writers as a just man; and who lived at the renewal of time: and he says, that this primitive person was supposed to have proceeded from this original egg; <sup>25</sup> *Οι δε αυτον εκ τῆς Πρωτογονου πεφηνεναι λεγουσιν Ωου.* This very person was by others stiled *πρωτογονος*, or the first-born of the world; and sometimes in the feminine *πρωτογενεια*. And as he had enjoyed two different states, he was represented as twofold in his form and character. He is accordingly addressed as such in the Orphic mythology.

<sup>26</sup> *Πρωτογονον καλεω διφυη, μεγαν, αιθεροπλαγκτον,  
Ωογενη, χρυσεισιν αγαλλομενον πτερυγεσσιν.*

This author afterwards explains whom he means under this title, by calling him, <sup>27</sup> *γενεσιν Μακαρων, θνητων τ' ανθρωπων.*

<sup>22</sup> Το Ορφικον ωον, και το Πλατωνος ον. See Voss. de Idol. V. 1. p. 34. and Macrob. Sat. L. 7. c. 16.

<sup>23</sup> See Vossius de Idol. Vol. 1. p. 33. Also Plutarch, Isis et Osiris. P. 370. who speaks of Arimanius and the mundane egg.

<sup>24</sup> Arnobius. L. 1. p. 20.

<sup>25</sup> Apud Photium. P. 1594.

<sup>26</sup> Orphic Hymn. 5.

<sup>27</sup> Ibid. V. 3.

We find that this firstborn of the world, whom they represented under two shapes and characters, and who sprung from the mundane egg, was the person from whom the mortals and immortals were derived. He was the same as Dionusus, whom they stiled <sup>28</sup> *πατερς ποντε, πατερς αιης*: also

<sup>29</sup> *Πρωτογονον διφυη, τριγονον, Βακχειον Ανακτα,  
Αγειον, αρρητον, κρυφιον, δικερωτα, διμορφον.*

All these terms relate to emblems very easy to be explained; and to a person, as plainly to be <sup>30</sup> distinguished.

In respect to Typhon, it must be confessed that the history given of him is attended with some obscurity. The Grecians have comprehended several characters under one term, which the Egyptians undoubtedly distinguished. The term was used for a title, as well as a name: and several of those personages, which had a relation to the Deluge, were stiled Typhonian, or Diluvian. All these the Grecians have included under one and the same name, Typhon. The real Deity, by whom the Deluge was brought upon the earth, had the appellation of Typhonian; by which was meant <sup>31</sup> *Diluvii Deus*. It is well known that the Ark was constructed by a divine commission: in which, when it was completed, God inclosed the Patriarch and his family. Hence it is said, that Typhon made an Ark of curious

<sup>28</sup> Orphic Fragment. 7. V. 27.

<sup>29</sup> Orphic. Hymn. 29. upon Dionusus the firstborn.

<sup>30</sup> See Orphic. Hymn. 49. *Λυσιη Ληραιη*, five *Liberi Præliganei*.

<sup>31</sup> Plutarch owns that the Egyptians in some instances esteemed Typhon to be no other than Helius the chief Deity: and they were in the right, though he will not allow it. *Των δε Τυφωνα ποιητων τον Ηλιον εδε ακθειν αξιον*. *Isis et Osiris*. P. 372.

workmanship, that he might dispose of the body of Osiris. Into this Osiris entered, and was shut up by Typhon.

<sup>32</sup> Τὰδε Οσιριδος εκμητηρησαμενον λαβρα το σωμα (τον Τυφωνα) και κατασκευασαντα προς το μεγαθος ΛΑΡΝΑΚΑ καλην, και κεκοσμημενην—Εμβαντα τον Οσιριν κατακλιθηναι. All this relates to the Typhonian Deity, who inclosed Noah together with his family within the limits of an Ark. The Patriarch also, who was thus interested in the event, had the title of Typhonian. I have shewn, that the Ark by the mythologists was spoken of as the mother of mankind. The stay in the ark was esteemed a state of <sup>33</sup> death, and of regeneration. The passage to life was through the door of the Ark, which was formed in its side. Through this the Patriarch made his descent: and at this point was the commencement of time. This history is obscurely alluded to in the account of Typhon: of whom it is said, that, without any regard to time or place, he forced a passage; and burst into light obliquely through the <sup>34</sup> side of his mother: This return to light was described as a revival from the grave: and Plutarch accordingly mentions, *Τον Οσιριν εξ αιδης παραγενομενον, the return of Osiris from Hades*, after he had been inclosed for a long season *εν λαρνακι, in an Ark*,

<sup>32</sup> Plutarch. Isis et Osiris. P. 356. It is said of Hercules, that he was slain by Typhon, and came afterwards to life. Eudoxus apud Athenæum. L. 9. p. 392.

<sup>33</sup> Isis et Osiris. P. 358.

<sup>34</sup> Μη καιρο, μηδε κατα χωραν, αλλ' αναρρηξαντα πληγη δια της πλευρας εξαλλεσθαι. Isis et Osiris. P. 355. Typhon by many was esteemed the same as Priapus; who was Protogonus, and Phanes. Diodorus. L. 4. p. 214. the same also as Dionusius.

and

and in a state of death. This renewal of life was by the Egyptians esteemed a second state of childhood. They accordingly in their hieroglyphics described him as a boy; whom they placed upon the lotos, or water-lilly, and called Orus. He was the supposed son of Isis: but it has been shewn that Isis, Rhea, Atargatis, were all emblems of the Ark <sup>35</sup> that *receptacle*, which was stiled the mother of mankind. Orus is represented as undergoing from the Titans all that Osiris suffered from Typhon: and the history at bottom is the same. Hence it is said of Isis, that she had the power of making people immortal: and that, when she found her son Orus in the midst of the <sup>36</sup> waters dead through the malice of the Titans, she not only gave him a renewal of life, but also conferred upon him immortality.

The same mythology, and the same hieroglyphics were carried as far as China and Japan; where they are to be found at this day. The Indians have a person whom they greatly reverence, and esteem a Deity; and whom they call Buto, and Budo. This is the same name as Boutus of Egypt, Battus of Cyrene, and Bœotus of Greece. The account given of him is similar to that of Typhon: for it is said, that he did not come to life the usual way; but made himself a passage through the side of his mother: which mother is represented as a virgin. <sup>37</sup> Bragmani sectæ suæ

<sup>35</sup> Την Ισω ὑποδοχην. Isis et Osiris. P. 374.

<sup>36</sup> Ἐυραν δ' αὐτὴν καὶ τὸ τῆς ἀθανασίας φαρμακόν, δι' οὗ τὸν υἱὸν Ὠροῦν ὑπὸ τῶν Τιτανῶν ἐπιβλεψθέντα, καὶ ΝΕΚΡΟΝ εὐρέθοντα ΚΑΘ' ἸΣΤΑΤΟΣ, μὴ μόνον ἀναστῆσαι δύνανται τὴν ψυχὴν ἀλλὰ καὶ τῆς ἀθανασίας πίνουσι μεταλαβεῖν. Diodor. Sic. L. 1. p. 22.

<sup>37</sup> Retramnus de Nativitate Christi. C. 3.

auctorem Buddam per latus virginis narrant exortum. This history, though now current among the Indians, is of great antiquity; as we may learn from the account given of this personage by Clemens Alexandrinus. <sup>38</sup> Εἰσι δὲ τῶν Ἰνδῶν, οἱ τοῖς Βεττα πειθομενοὶ παραγγελμασιν, ὃν δι' ὑπερβολὴν σεμνοτήτος ὡς Θεοῦ τιμημασι. *There is a cast of Indians, who are disciples of Boutas. This person upon account of his extraordinary sanctity they look up to as a God.* The name Boutas, Battus, and Bæotus, though apparently conferred upon the Patriarch, yet originally related to the machine, in which he was preserved. Of this some traces may be found among the Greeks. One of the Amonian names for the Ark were Aren, and Arene: and Bæotus is said by <sup>39</sup> Diodorus Siculus to have been the son of Neptune and Arne, which is a contraction of Arene, the ark. The chief city Boutus in Egypt, where was the floating temple, signified properly the city of the float, or Ark. The Bæotians, who in the Dionusiaca so particularly commemorated the Ark, were supposed to be descended from an imaginary personage Bæotus: and from him likewise their country was thought to have received its name. But Bæotus was merely a variation of Boutus, and Butus, the Ark; which in ancient times was indifferently stiled Theba, Argus, Aren, Butus, and Bæotus. The term Cibotus is a compound of the same purport; and signifies both the temple of the Ark, and also a place for ship-

<sup>38</sup> Strom. L. 1. p. 359. See also Hieronym. contra Jovian. L. 1. c. 26. He is at this day by some nations called Butzan, and esteemed contemporary with Vishnou. Kircher. China illustrata. But-Zan is Zeus Bæotius: Deus Arkitis.

<sup>39</sup> Diod. L. 4. p. 269.



ping. Strabo speaks of a city Cibotus in Egypt; which he represents as a <sup>40</sup> dock, where were all conveniences for ships to be built and repaired. There was a city Boutus upon the Sebennyitic mouth of the <sup>41</sup> Nile: but the temple of Boutus was high in upper Egypt, near the floating island <sup>42</sup> Chemmis. This island was probably a large Ark, or float: and the temple of Boutus was in it, from whence the opposite city had its name. It seems to have been a beautiful place, and of an uncommon construction. There were in it several altars erected to <sup>43</sup> Osiris; together with a stately temple, and groves of <sup>44</sup> palm-trees: and this upon a deep, and spacious lake. From hence we may form a judgment of the purport of this sacred machine, which was undoubtedly a memorial of the first ship: and designed also for a repository, where the Arkite rites and history were preserved. It is remarkable, that Danaus was supposed from this island to have come to <sup>45</sup> Greece; and to have brought with him the Amphiprumnon, or sacred model of the Ark, which he lodged in the acropolis of Argos, called Larissa. The history, which the Egyptians gave of the island Boutus, was, that when Typhon raged, and would have killed Osiris, the latter was by Isis here <sup>46</sup> concealed: and thus escaped the

<sup>40</sup> Ἐξῆς δ' Εὐνοίας λιμνὴ μετὰ τὸ Ἑπτασάδιον καὶ ὑπὲρ τῆς οὐκ ἔστιν ἐπιβότου καλεῖται, ὃν καὶ Κιβωτὸν καλεῖσιν, ἔχων καὶ αὐτὸς νεώρια. L. 17. p. 1145.

<sup>41</sup> Herod. L. 2. c. 155.

<sup>42</sup> Ibid. L. 2. c. 156.

<sup>43</sup> In quodam lacu Chemmis Insula, lucos, sylvasque et Apollinis grande sustinens templum, natat, et, quocumque venti agunt, impellitur. Pompon. Mela. L. 1. c. ix. p. 55.

<sup>44</sup> Herod. L. 2. c. 56. He speaks of it as not floating when he saw it.

<sup>45</sup> Herod. L. 2. c. 91.

<sup>46</sup> Herod. L. 2. c. 156.

fury of his enemy. Plutarch <sup>47</sup> mentions, that it was Orus, who was here secreted, and nursed by Latona. But Latona was Isis: and by Orus we are to understand <sup>48</sup> Osiris in his second state: so that the history is the same. Some vary this history still farther, and call the Deity at Boutus and Chemmis <sup>49</sup> Perseus, whom the Grecians made the son of Danaë. But Perseus was no other than Osiris, stiled also Helius: and he was esteemed by the people of Chemmis as the <sup>50</sup> chief Deity of the place. As the confinement during the Deluge was esteemed an interval of death, the Ark from thence was represented as a bier, or coffin: and Boutus had the same signification. Hence places of sepulture among the Egyptians had the name of <sup>51</sup> Boutoi. But this was only in a secondary sense, being derived from some refinements in history. The term related originally to the Ark, and signified a floating machine. From thence the person preserved had the name of Boutus, Butus, and <sup>52</sup> Bœotus.

<sup>47</sup> Ωρον εν Βωτω τρεφομενον. Isis et Osiris. P. 357. Ωρον, ον εν τοις ελεσι, τοις περι Βωτου υπο Λητες τραφηται λεγουσιν. Ibid. P. 366.

<sup>48</sup> Orus was Apollo, or the Sun. They esteemed Osiris the same. Osirin Ægyptii Solem esse asserunt. Macrob. Sat. L. 1. c. 21. Ἡλιον Οσιριν. Diodor. L. 1. p. 10. The same is said of Perseus. Περσευς γαρ ὁ Ἡλιος. Schol. in Lycoph. V. 17. p. 4. Περσευς ὁ Ἡλιος εστιν. Ibid.

<sup>49</sup> Herod. L. 2. c. 91.

<sup>50</sup> Ibid.

<sup>51</sup> Βουτοι, τοποι παρ' Αιγυπτιας, εις ους οι τελευτωντες τιθενται. Hesych. The repository of Osiris stiled σορος. Plut. Isis et Osiris. P. 362.

<sup>52</sup> Eustathius upon Dionysius supposes Arne to have been the mother of Bœotus. Βοιωτη μητη Αρη. V. 426.

Epiphanius mentions Jadal-Baath, in which a sacred person, named Nun, was born in the form of a serpent. See Lilius Gyraldus. Syntag. 1. p. 72. also Origin contra Celsum. L. 6. p. 294.

All the mysteries of the Gentile world seem to have been memorials of the Deluge ; and of the events, which immediately succeeded. They consisted for the most part of a melancholy process : and were celebrated by night with <sup>53</sup> torches in commemoration of the state of darkness, in which the Patriarch and his family had been involved. The first thing at these awful meetings was to offer an oath of secrecy to all, who were to be initiated : after which they proceeded to the ceremonies. These began with a description of Chaos : by which was signified some memorial of the Deluge. Chaos was certainly the same as Βυθος, the great abyss. *Who*, says <sup>54</sup> Epiphanius, *is so ignorant, as not to know, that Chaos, and Buthos, the abyss, are of the same purport ?* Of the rites abovementioned we have an account in the Orphic Argonautica.

<sup>55</sup> Μετα δ' ὄγκια Μυσαίς,

Ἀρχαίς μὲν πρῶτα χάρις ἀμεγαροῦ ἀναγκῆν,  
Καὶ Κρόνον, ὃς ἐλοχεύσεν ἀπειρεσιόσιν ὑφ' ὀλοίοις  
Αἰθέρα, καὶ διφύη πέριωπεα κυδρὸν Ἐρωτα.

*After the oath had been tendered to the Muses, we commemorated the sad necessity, by which the earth was reduced to its chaotic state. We then celebrated Cronus, through whom the world after a term of darkness enjoyed again αἰθέρα, a pure serene sky : through whom also was produced Eros, that twofold, conspicuous, and beautiful Being. The poet adds*

<sup>53</sup> Ὁμολογεῖ—ἡ εὖ τέλεια τὰς λεγομένους Οὐσιδος διασπασμοίς, καὶ τὰς ἀναβιωσέσι, καὶ παλιγγεσείαις. Plutarch Isis et Osiris. P. 364.

<sup>54</sup> Χάος δὲ καὶ Βυθος τινὶ ἐκ ἀνσφάτες ἐπιὸς τὸ ὀμνῶντων κέκτηται. Vol. I. p. 164.

<sup>55</sup> Orphic Argonaut. V. 11.

afterwards, that Eros had the name of Phanes, because he was the <sup>56</sup> first remarkable object, that appeared to the eye of man, in consequence of this great event.

Noah is spoken of as a man of justice: and this part of his character is continually alluded to by the mythologists, whenever they treat of his history. The author of the poem above, among many sacred rites, to which he had been witness, mentions the orgies of justice, or the just person; and those of Arkite Athene, which were celebrated by night:

<sup>57</sup> Ὀργια Πραξιδικῆς καὶ Ἀρεῖνης νυκτὸς Ἀθηνῆς.

Some would alter the term *αρεῖνης*, as being <sup>58</sup> unintelligible: but there is no reason for any amendment. By *Ἀρεῖνη Ἀθηνῆ* was meant Arkite Providence; in other words Divine wisdom, by which the world was preserved.

In these mysteries, after the people had for a long time bewailed the loss of a particular person, he was at last supposed to be restored to life. Upon this the priest used to address the assembly in those memorable terms, which I have before mentioned <sup>59</sup> *Comfort yourselves, all ye, who have been partakers of the mysteries of the Deity thus preserved: for we shall now enjoy some respite from our labours.* To these were added the following remarkable

<sup>56</sup> — πρῶτος γὰρ εἶδανθι. Ibid. V. 16.

<sup>57</sup> Orphic Argonaut. V. 31.

<sup>58</sup> Quid sit *Ἀρεῖνη* non capio. Eschenback. *Ἀρεῖνη*, *Areine* is from *Aren* the Ark: and I imagine, that the terms *ἔλαος ἀπειρεσίος*, mentioned by the poet in the plural, related to the same machine.

<sup>59</sup> Jul. Firmicus. P. 45.

words:

words: <sup>60</sup> *I have escaped a sad calamity; and my lot is greatly mended.* At such times there seems to have been an invocation made by the people to the Dove, Ionah; which was probably introduced to their view: <sup>61</sup> Ἰω Μακαρία, Λαμπροδηφορος: *Hail to the Dove, the restorer of light!* The principal rites in Egypt were confessedly for a person lost, and consigned for a time to darkness; who was at last found. This person I have mentioned to have been described under the character of Osiris: <sup>62</sup> Οσιρις—ἐ κατ' ετος γινονται τελεται, ὡς απολλυμενε, και ευρισκομενε. Hence those exclamations at the feast of Isis; <sup>63</sup> 'Ευρηκαμεν' Συγχαιρομεν.

I have taken notice, that the Ark was represented under the figure of a ship, stiled αμφοτερυμαϊς, *whose extremities were alike.* It was a kind of crescent, such as is exhibited by the new moon; which in consequence of it was made a type of the Ark. Hence, in the mythology of the Ark, and the Ionah, there is continually some reference to the moon; the former from its figure being stiled Μην, Meen. Hence likewise it is, that the moon by the Egyptians was esteemed the mother of all beings: μητέρα Σεληνην τε κοσμου καλεσσι. For the Moon and the Ark were synonymous terms. Analogous to the above we are informed by Plutarch, that the chief concern of the Egyptians was shewn at *the disappearing of Osiris* abovementioned, κατ' αφανισμον Οσι-

<sup>60</sup> Demosthen. περι ερεφ. P. 568.

<sup>61</sup> There was an inscription of this purport at Argos: which inscription was engraved in the temple of Io, the same as Ionah. Chron. Pasch. P. 41. Ἰω γαρ ἡ Σεληνη. Eustath. in Dionys. V. 95.

<sup>62</sup> Theophilus ad Autol. L. 1. p. 343.

<sup>63</sup> Athenagor. Legatio. P. 299.

ριδος, which they stiled the interment of the Deity. At this season they constructed by way of memorial a remarkable machine, called λαβνακα μηνοειδη, *an Ark in the shape of a crescent or new moon*. In this the image of Osiris was for a time concealed: <sup>64</sup> το δε ξυλον εν ταις λεγομεναις Οσιριδος ταφαις τεμνοντες κατασκευαζουσι ΛΑΒΝΑΚΑ ΜΗΝΟΕΙΔΗ.

After Osiris had been reputed for some time lost, it was a custom among the Egyptians to go soon after in quest of him: and the process as described in <sup>65</sup> Plutarch was very remarkable. *Upon the nineteenth of the month* (that is, two days after the καθειρξις Οσιριδος) *the Egyptians go down at night to the sea: at which time the priests, and supporters* (the Pateræ) *carry the sacred vehicle. In this is a golden vessel in the form of a ship, or boat; into which they take and pour some of the river water. Upon this being performed, a shout of joy is raised; and Osiris is supposed to be found.* This, I imagine, was the season, when those particular words were used, ἐξηκαμεν, συγχαιρομεν; which the Grecians in their mysteries copied. The author proceeds to inform us, that upon this recovery of Osiris, <sup>66</sup> *the priests brought a sample of the most fruitful kind of earth, and put it into the water which was in the sacred Scyphus. To this they added the richest gums and spices; and the whole was moulded up into the form of a vessel, similar to a Lunette.* What is alluded to in this ceremony, I think, wants little explanation.

It has been observed that the mysteries of the Egyptians

<sup>64</sup> Plutarch. Isis et Osiris. Vol. 1. p. 368.

<sup>65</sup> Isis et Osiris. P. 366.

<sup>66</sup> Α ἀπλαττεσσι μινουσιδες αγραματισσιν. Ibid.

were for the most part a melancholy process. The like customs prevailed in Syria, and Canaan. Jerome calls the symbolical Deity Dagon, <sup>67</sup> *piscem mœroris*. And Hefychius mentions, that the name of Bacchus was among the Phenicians a synonymous term for <sup>68</sup> mourning. Venus Architis, whose temple I have mentioned to have stood upon Mount Libanus, was represented in an attitude the most sad and gloomy. Macrobius is very particular in his description of her statue. <sup>69</sup> *Simulacrum hujus Dææ (Veneris Architis) in monte Libano figitur, capite obnupto, specie tristi, faciem manu lævâ intra amictum sustinens. Lacrymæ visione conspicientium manare creduntur.* This is not unlike the story of Niobe, who was reported after the loss of her children to have retired to Mount Sipylus; where her image in the rock was supposed to run down with tears. At Tegea in Arcadia there was a statue of the <sup>70</sup> Goddess Ilithya, the same as Isis; the same also as Juno Lucina of the Latins; which seems to have had a reference to the history above. She was stiled *Ειλειθνια επι γονασιν*, Lucina Ingenicula, being represented in a supplicating posture upon her knees. She was the Goddess of the birth; and seemed an emblem of nature, pleading for her offspring, who were to be destroyed. The history, which the Tegeatæ gave, was unsatisfactory.

<sup>67</sup> Selden de Diis Syris. Synt. 2. p. 203.

<sup>68</sup> Βακχον, κλαυθμον Φοινικες.

<sup>69</sup> Macrobi. Sat. L. 1. c. 21.

<sup>70</sup> Pausan. L. 8. p. 698. Selden would alter Venus Architis to Atargatis; but without authority, or reason. The ark was by many people stiled Arcas, and Arca: and cities were denominated from it. There was a city Arca in Mount Libanus; undoubtedly the same, from which Venus Architis had her name. See Josephus de Bello Jud. L. 7. c. 24. and Ant. Jud. L. 5. c. 1.

The principal circumstances were, that Halius had promised his daughter to Nauplius; but had given private orders to the persons, who conducted her, that she should be drowned in the sea. They had other traditions, but very imperfect. Hard by was an altar of earth.

I cannot conclude without introducing again that memorable passage in Plutarch concerning Osiris going into his Ark. He says, that it was to avoid the fury of Typhon: and that it happened on the seventeenth day of the month <sup>71</sup> Athyr, when the sun was in Scorpio. Now it is to be observed, that there were two festivals, at opposite parts of the year, established by the Egyptians on account of Osiris being thus inclosed: one in the month Phamenoth, which they termed *εμβασιν Οσιριδος εις την Σεληνην*, *the entrance of Osiris into the moon*: the other, of which I am here speaking, was on the same account, but in autumn. This was the ceremony, *η λεγομενη καθειρξις εις την σορον Οσιριδος*, *the inclosing and fastening of Osiris in his tomb or ark*, in memory of his having been in his life time thus concealed: which ark they termed *Σεληνη*, and other nations <sup>72</sup> Minoa, the moon. Plutarch describes the season very precisely, when Osiris was supposed to have been thus confined. It was in the month Athyr, upon the seventeenth day of that month; when the Etesian winds were passed; when the overflowing of the Nile had ceased, and the country became

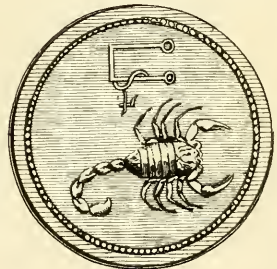
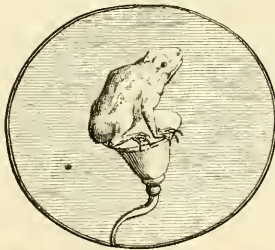
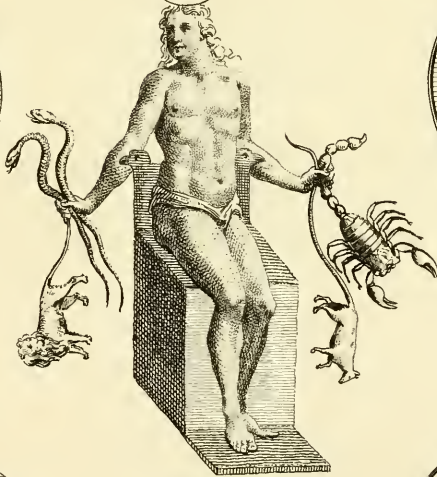
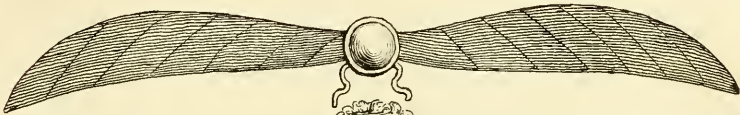
<sup>71</sup> Ταυτα δε πραχθηναι λεγασιν εβδομη επι δεκαμηνος Αθου, εν ε τιν Σκορπιον ιηλιος διεξεισιν. Plutarch. Isis et Osiris. p. 356.

<sup>72</sup> See before the account of *Μην Σηλωνη*.

dry:



*HIEROGLYPHICA SACRA ex Gortacio, Sequino, et Netherero desumpta.*





dry <sup>73</sup> *μηκυνομενης δε νυκτος αυξεται το σκοτος*, at the time of year when *the nights grow long, and the days are upon the decline*, darkness now encreasing. It was in short *upon the seventeenth day of the second* <sup>74</sup> *month after the autumnal equinox*, εν ᾧ τον Σκορπιον ὁ Ἥλιος διεξειπιν: *when the sun passes through Scorpio*: This, if I mistake not, was the precise month, and day of the month, on which Noah entered the Ark, and the floods came. <sup>75</sup> *In the six hundredth year of Noah's life, IN THE SECOND MONTH, THE SEVENTEENTH DAY OF THE MONTH, the same day were all the fountains of the great deep broken up—In the self same day entered Noah—into the Ark.* Hence, I think, there can be no doubt, but in this history of Osiris we have a memorial of the Patriarch and Deluge. As this event happened, according to the Egyptian traditions, when the Sun was in Scorpio; that sign is continually commemorated in the Diluvian hieroglyphics.

<sup>73</sup> Ἡ δε τῆ φωτος μαραινεται, και κρατειται δυναμις. Plut. Isis et Osiris. P. 366.

<sup>74</sup> Διο μινος Αθῶν αραμισθῆναι τον Οσιριον λεγῶσι. Plut. Isis et Osiris. P. 366. Ἐξῆς ἐμῆ ἐπι δεκα την Οσιριδος γενεσθαι τελευτην Αιγυπτου μυθολογῶσιν. Ibid. P. 367. The Egyptians varied in their rites, as we learn from several passages in Herodotus. They differed also in particular places about the commencement of the year. Hence we find the same history of Osiris commemorated both in autumn, and in spring.

<sup>75</sup> Genesis. C. 7. v. 11.

## DA, PARTICULA CHALDAICA.

**I**N treating of Danaus, and Danae I surmised, that they were not the names of persons; but ancient terms, which related to the sacred ship; and to the rites, which

were introduced by the Ionim, and Dorians from Egypt. I mentioned, that they were each of them compounded of Da-Naue, and Da-Nauos, by which is meant *the ship* κατ' ἐξοχην. For the term *Da* is a Chaldaic particle, equivalent to De, Die, and The, of the Saxon, Teutonic, and other languages. It occurs in the prophet <sup>75</sup> Daniel, and is taken notice of by Buxtorf. 87, Da, Chaldaice, hæc, ista, hoc, illud. The Priests in Egypt were stiled Decani, as we learn from <sup>76</sup> Jamblichus. But Decani, Δεκανοι, seems to be merely a compound of De Cani, by which is meant *the Caben, or Priests*. Da in Damater, which the Ionians rendered Demeter, Δημητηρ, was certainly of the same import. The name related to the ark, and was a compound of Da Mater; the same as Mather, Methuer, Mithyr of Egypt, and other countries. The name Da Mater, or *the Mother*, was given to it, because it was esteemed the common parent, *the Mother*, of all mankind. As the Ark had manifestly a connection with floods and waters, hence it was, that <sup>77</sup> Damater and Poseidon, the Deity of the sea, were often found in the same temple. As a personage she was the same as Μητηρ Θεων, *the mother of the Gods*; to whom Orpheus gives the sovereignty of the main: and from whom he deduces the origin of all mankind.

<sup>78</sup> Ἐκ σοῦ δ' ἀθανάτων τε γένος, θνητῶν τ' ἐλοχέυθη,

Σοὶ ποταμοὶ κέατεονταί αἰεὶ, καὶ πᾶσα θάλασσα.

All the fountains of the deep obeyed her.

<sup>75</sup> Daniel. C. 4. v. 27. and c. 7. v. 3. v. 8.

<sup>76</sup> Sect. 9. p. 165. and 302. Δεκανοὶ καὶ Λεϊτεροὶ.

<sup>77</sup> Plutarch Sympos. p. 668.

<sup>78</sup> Orphic Hymn. 26. V. 7.

A colony of the Amonians settled in Thrace, and in these parts are to be found many plain traces of their original history. The river Danube was properly the river of Noah, expressed Da-Nau, Da-Nauos, Da-Nauvas, Da-Naubus. Herodotus calls it plainly the river of Noah without the prefix; but appropriates the name only to one branch; giving the name of Ister to the chief stream, <sup>79</sup> Ἀβυς, καὶ Νῶης, καὶ Ἀργαυῆς, ἐκδιδύσει εἰς τὸν Ἰστρὸν. It is mentioned by Valerius Flaccus.

<sup>80</sup> Quas Tanais, flavusque Lycus, Hypanisque, Noasque.

This some would alter to Novasque: but the true reading is ascertained from other passages, where it occurs: and particularly by this author, who mentions it in another place.

<sup>81</sup> Hyberni qui terga Noæ, gelidumque securi.

Haurit, et in totâ non audit Amazona ripâ.

Most writers compound it with the particle Da, and express it Da-Nau, Da-Nauvis, Da-Naubis. By those who live upon its banks, it is now called Danau. Stephanus Byzantinus speaks of it both by the name of <sup>82</sup> Danoubis and Danoufis. Not far from the Danube is the Borysthenes, called also the Nieper: which latter name it had in the time of Herodotus. <sup>83</sup> Ἀργαυὸς τε καὶ Ναπαυὸς. This river, like that abovementioned, was expressed with the particle Da pre-

<sup>79</sup> Herod. L. 4. c. 49.

<sup>80</sup> Valer. Flaccus. L. 4. v. 719.

<sup>81</sup> Ibid. L. 6. v. 100.

<sup>82</sup> Δανέβις, ἢ Δανέβις, Ἰστρὸς ὁ ποταμὸς. The etymology given by this author is worth remarking for its singularity. Ὁ Δανέβις ἐρμηνεύεται, ὡς περὶ τῆ ἀμαρτείν εἰχλὸν τὴν αἰτίαν.

<sup>83</sup> Herod. L. 4. c. 48.

fixed. This being a secret to later writers, they have joined them inseparably together, and call the river Nieper, or Naper, the Danaper. Hence one of the authors of the Periplus mentions <sup>84</sup> του Βορυσθενην ποταμον ναυσιπορον, και τον Δαναπριον λεγομενον. He in another place makes mention Βορυσθενος ποταμης, και Δαναπριως, of the river *Borysthenes and Danaper*. In the same part of the world is another river, named the Niefter. This too they have expressed Danester, and <sup>85</sup> Danafter. Cedrenus, enumerating the rivers upon the western side of the Euxine, mentions both these streams, the Niefter, and the Nieper, but with the particle prefixed, as if it were part of the name. <sup>86</sup> Μεχρι Δαναβριως, και τε Κυβρι ποταμης, τε Δαναπριως τε, και Δαναπριως. κ τ λ. This prefix was introduced among the nations in these parts by people from Egypt and Syria. It was originally a Chaldaic article: but may have been in use among people of another family.

I have mentioned, that the name Dione was properly Ad, or Ada, Iöne. Hence came the term Ideone; which Ideone was an object of idolatry, as early as the days of Moses. But there was a similar personage named Deïone, whom the poets supposed to have been beloved by Apollo. This was a compound of De Iöne, *the Dove*: And Venus Dionæa may sometimes have been formed in the same manner. This article seems in some instances to have been pronounced like *the* in our language. Semele, the mother of Dionusius,

<sup>84</sup> Auctor Periplus Maris Euxini. P. 8. et 16. apud Geog. Vct. Vol. 1.

<sup>85</sup> Jornandes de rebus Geticis. P. 85.

<sup>86</sup> Cedrenus. V. 7. p. 464.

was called Thyone; by which was certainly meant *The Iōne*, or Dove. The poets from hence stiled Dionufus Thyoneus. This is analogous to the former, and fignifies *the Ioneus, The God of the Ionab*, or Dove. He was alfo called Ἵτας, Hyas, as Zeus was stiled Ομβροῦς, Ombrius; both which terms fignify the Deity of <sup>87</sup> rain. The prieftes of the God had hence the name of Hyas, and alfo Thyas. Thyas fignifies *The Hyas: Thyades, The Hyades*. Why Dionufus had this title, and why at his mysteries and orgies they echoed the terms <sup>88</sup> Hyas Atis; or as the Grecians expreffed it Ἵτης Ἀττης, *the Lord of fhowers*, need not I think be explained. The conftellation of the Hyades in the heavens was a watry fign, and fuppofed to have been a memorial of fome perfonages, who are represented as the nurfes of Dionufus. They were the daughters of Oceanus and <sup>89</sup> Melitta, and refided once at Nufa. It is faid of them, that they had a renewal of life: In juvenes mutatae funt. Their hiftory is defcribed by <sup>90</sup> Hyginus: and it is alfo mentioned by Ovid.

<sup>91</sup> Ora micant Tauri feptem radiantia flammis,  
 Navita quas Hyadas Graius ab imbre vocat.  
 Pars Bacchum nutritiffē putant: pars credidit effē  
 Tethyos has neptes, Oceanique fenis.

<sup>87</sup> Plutarch tries to refine upon this hiftory, but idly. Των Διονυσον Ἵτης, ὡς κυριον της ὕγρης φυσεως. Isis et Osiris. P. 364.

<sup>88</sup> Demofthenes. περι εφερ. P. 516. Strabo. L. 10. P. 723.

<sup>89</sup> Hyginus. Fab. 182.

<sup>90</sup> Ibidem.

Ὁ δε Φερεκυδης την Σεμελινη Ἵτην λεγει, και τας Διονυσου τροφους Ἵτας. Etymolog. Mag.

<sup>91</sup> Faftor. L. 5. v. 165.

The ancients often represented the same Deity both as masculine and feminine. They had both Cacus and Caca, Lunus and Luna; also Ianus and Iāna. Diana is a compound of De Iāna, and signifies the Goddess Iāna. That her name was a feminine from Ianus, we may learn from Macrobius, who quotes Nigidius for his authority. <sup>92</sup> Pronunciavit Nigidius Apollinem Ianum esse, Dianamque Ianam. From this Iāna with the prefix was formed Diana, which, I imagine, was the same as Dione.

<sup>92</sup> Sat. L. i. c. 10. p. 158.



O F

## JUNO, IRIS, EROS, THAMUZ.

**I**T has been mentioned that Juno was the same as Iöna : and she was particularly stiled Juno Argiva. The Grecians called her Hera ; which was not originally a proper name, but a title, the same as Ada of the Babylonians, and signified *the* <sup>1</sup> *Lady*, or *Queen*. She was also esteemed the same as Luna, and Selene, from her connexion with the Ark ; and at Samos she was described as standing in a Lurette, with the lunar emblem upon her <sup>2</sup> head. In consequence of which we find her in some ancient inscriptions distinguished by the title of Luna Regina.

<sup>3</sup> Veronæ in Domo Trivellorum.

JUN. LUN.  
REG. SACR.

<sup>1</sup> Heer, Herus, Heren, Haren, in many languages betokened something noble. Hence Ἥρα, ἀλλῆ. Ἡρανος, βασιλευς. Hefych.

<sup>2</sup> See the plate with a coin from Spanheim.

<sup>3</sup> Gruter. Inscript. Vol. 1. p. 25.

She was called <sup>4</sup> Inachis and Inachia by the poets; and represented as the Queen of heaven, the same as Astaroth, and Astarte of Sidon and Syria. It is said of Juno, that she was sometimes worshiped under the <sup>5</sup> symbol of an egg: so that her history had the same reference, as that of Oinas, or Venus. She presided equally over the seas; which she was supposed to raise and trouble, as she listeth.

<sup>6</sup> His ego nigrantem commixtâ grandine nimbum  
Defuper infundam, et tonitru cælum omne ciebo.

She also produced calms, and salutary breezes; as we are informed by another Poet:

<sup>7</sup> Ἥρα παμβασιλεια, Διος συλλεπτρα μακαιρα,  
Ψυχροτροφος αυρας θνητοις παρεχουσα προσηνεις\*  
Ομβρων μεν διερων, ανεμων τροφε, παντογενεθλε.

Isis and Io had the same department. <sup>8</sup> Io ab Ægyptiis Idis nomine culta, et tempestatibus et navigantibus præfecta est. Isis, Io and Ino were the same as Juno; and Venus also was the same Deity under a different title. Hence in Lacedæmonia there was an ancient statue of the Goddesses stiled Venus Junonia: <sup>9</sup> Ἰοανον δε αρχαιον καλυσιν Αφροδιτης Ἥρας. Juno was also called Cupris, and Cupra; and under that title was worshiped by the <sup>10</sup> Hetrurians.

As Juno was the same as Iönah, we need not wonder

<sup>4</sup> Ovid. Metamorph. L. 9. v. 686.

<sup>5</sup> Cæl. Rhodigin. L. 18. c. 38.

<sup>6</sup> Virgil. Æneid. L. 4. v. 120.

<sup>7</sup> Orphic. Hymn. in Junon. 15.

<sup>8</sup> Natalis Comes. L. 8. p. 468.

<sup>9</sup> Pausanias. L. 3. p. 240.

<sup>10</sup> Την Ἥραν εκεινοι Κυπραν καλουσι. Strabo. L. 5. p. 369.



*Juno Samia Selenitis  
cum populo sacro.*



at the Iris being her concomitant. This was no other than the Rainbow, which God made a sign in the heavens; a token of his covenant with man. This circumstance is apparently alluded to by Homer, in a reference to that phenomenon; where he speaks of it as an appointed sign. The passage is very remarkable. The poet is speaking of some emblazonry upon the cuirass of Agamemnon, which he compares to the colours in the celestial bow.

<sup>11</sup> *Ἰρισσιν εἰκότες, ἄσε Κρονίων*

*Ἐν νεφεῖ σηγίξε, ΤΕΡΑΣ ΜΕΡΟΠΙΩΝ ἀθροῶπων.*

Like to the bow, which Jove amid the clouds  
Placed as a token to desponding man.

In another place he speaks of this phenomenon in the same manner.

<sup>12</sup> *Ἦύτε πορφύρεν Ἰξιν θνητοῖσι τανύσση*

*Ζεὺς ἐξ οὐρανοθεν τερας ἐμμεναι.*

Just as when Jove mid the high heavens displays  
His bow mysterious for a lasting sign.

In a hymn to Selene, ascribed to Homer, there is again mention made of the Iris being placed in the heavens as a token:

<sup>13</sup> *Τεχνῶς δὲ βροτοῖς καὶ σημά τετυκται.*

*It was exhibited to mortals for an intimation, and sign. As the peacock in the full expansion of his plumes displays all the beautiful colours of the Iris; it was probably for that*

<sup>11</sup> Iliad. A. V. 27.

<sup>12</sup> Iliad. P. V. 547.

<sup>13</sup> V. 13.

reason made the bird of Juno instead of the Dove, which was appropriated to Venus. The same history was variously depicted in different places; and consequently as variously interpreted.

This beautiful phenomenon in the heavens was by the Egyptians stiled Thamuz, and seems to have signified *the wonder*. The Grecians expressed it Thaumaz: and from hence were derived the terms θαυμαζω, θαυμασιος, θαυμασος. This Thaumaz they did not immediately appropriate to the bow; but supposed them to be two personages, and Thaumaz the parent. The Rainbow and Dove were certainly depicted together in hieroglyphics. Hence, when Juno is entering the heavenly abodes, Ovid makes Iris her concomitant, whom he stiles <sup>14</sup> Thaumantias, or the <sup>15</sup> daughter of wonder.

Lata redit Juno; quam cœlum intrare parantem

Roratis lustravit aquis *Thaumantias Iris*.

What the Grecians called Iris seems to have been expressed Eiras by the Egyptians; and was a favourite name with that people. The two female attendants upon Cleopatra, who supported her in her last moments, were named <sup>16</sup> Eiras, and Charmion; which I should interpret the Rain-

<sup>14</sup> Ovid Metamorph. L. 4. V. 478.

<sup>15</sup> In like manner Hesiod describes her.

Θαυμαντος θυγατηρ, ποδας ομοια Ιρις. Theogon. V. 780.

Imbriferâ potitur Thaumantide Juno. Statius. Sylv. L. 3. c. 3. v. 81.

Both Thaumaz and Thamas were the same as Themis, who by Lycophron is represented as the daughter of the Sun. V. 129. Schol.

<sup>16</sup> Γίρας ή Κλεοπατρας κουργετρια, και Χαρμιων. Plutarch. in Antonio. P. 954. Columba, Oiras, a Syris dicta est Charmion, vel Charmiona. Bochart. Hierozoic. Pars. 2da. L. 1. c. 1.

bow, and Dove. The Greeks out of Eiras formed Eros, a God of Love; whom they annexed to Venus, and made her son. And finding that the bow was his symbol, instead of the Iris, they gave him a material bow, with the addition of a quiver and arrows. Being furnished with these implements of mischief he was supposed to be the bane of the world.

<sup>17</sup> Σκετλι' Ερωσ, μεγα πημα, μεγα συγος ανθρωποισι.

This was different from his original character. He is stiled by Plato Μεγας Θεος, a mighty God: and it is said <sup>18</sup> Ερωτα μεγαισων αγαθων ημιν αιτιον ειναι: *That Eros was the cause of the greatest blessings to mankind.* The bows of Apollo, and of Diana, were, I believe, formed from the same <sup>19</sup> original.

Moses informs us, that the bow in the cloud was instituted as a token of a covenant, which God was pleased to make with man. <sup>20</sup> *And God said, this is the token of the COVENANT, which I make between me and you, and every creature that is with you, for perpetual generations. I do set my bow in the cloud. —and I will remember my COVENANT, which is between me, and you, and every living creature of all flesh: and the waters shall no more become a flood to destroy all flesh.* To this covenant Hesiod alludes, and calls it the great oath. He says, that this oath was Iris, or the bow in the heavens; to which the Deity appealed when any of the inferior divinities were

<sup>17</sup> Apollon. L. 4. V. 446.

<sup>18</sup> Plato. Vol. 3. Sympos. P. 178.

<sup>19</sup> The original word was Cofet, which the Grecians translated τοξος. The Seventy uniformly use τοξος for the bow in the heavens?

<sup>20</sup> Genesis. C. 9. v. 12. 15.

guilty of an untruth. On such an occasion Iris, the great oath of the Gods, was appointed to fetch water from the extremities of the ocean; with which those were tried who had falsified their word.

<sup>21</sup> Παιρα δε, ΘΑΥΜΑΝΤΟΣ θυγατρης, ποδας ωκα Ιρις:  
 Αγγελιης παλείται επ' ευρεα νωτα θαλασσης,  
 'Οπποτ' ερις και νεικος εν Αθανατοισιν ορηται.  
 Και ρ' οσις ψευδηται ολυμπια δωματ' εχοντων,  
 Ζευς δε τε Ιριν επεμψε θεων μεγαν ορκον ενεικαι:  
 Τηλοθεν εν χερσση προχωω πολυωνυμον υδαρ.  
 Εξ ιερε ποταμοιο ρειει δια νυκτα μελαινην  
 Ωκεανοιο κεραις.

I am induced to think that Iris and Eros were originally the same term; and related to the Divine Love exhibited in the display of the bow, which it pleased God to make a test of his covenant with man. But a difference arose in time: and the former was appropriated to the phenomenon in the heavens; and of the latter was formed a boyish Deity: by which means it was made to vary from its original purport. The attendant upon Cleopatra was named Iras: and the servant who was employed by Marcus Antonius to do him the last office, when he wanted to be dispatched, was <sup>22</sup> Eros. Hence I am led to imagine that they were the same name; only represented, after the mode of the country, masculine or feminine, according as they were applied. There was a particular kind of chaplet, familiar:

<sup>21</sup> Hesiod. Theog. V. 780.

<sup>22</sup> Plutarch in Antonie.



among the Greeks; and composed, *ἐκ παντων ανθων*, of every kind of flower. It was called Eros: undoubtedly from having all the variety of colours, which are conspicuous in the Iris. When there are two terms or titles, which have a reference to the same object; the Greeks generally form some degree of relation between them. Thus, in the present instance, Plutarch takes notice that the Poets are very wild in their notions of the God of Love: but there is one circumstance in which he thinks they are right, however they may have been led to the discovery: and this was in making Eros the son of Iris by Zephyrus the western wind. And he accordingly quotes from some ancient anonymous author a line or two to that purpose. <sup>23</sup> *Ολιγα δε ειρηται μετα σπερδης αυτοις (ποιηταις) ειτε κατα νην και λογισμον, ειτε συν Θεω της αληθειας αφαμενοις· ων εν εσι και το περι της γενεσεως (τς Ερωτος)· Δεινοτατον Θεων γεινατο ευπειδελος Ιρις, χρυσοκομα Ζεφυρω μιχθεισα.* From these data I think we may infer that Eros and Iris were the same. After the descent from the Ark, the first wonderful occurrence was the bow in the clouds, and the covenant, of which it was made an emblem. To this purpose there seems to be a verse of Parmenides, quoted from the author above:

<sup>24</sup> *Πρωτισον μεν Ερωτα Θεων μητιζετο παντων,*

At this season another æra <sup>25</sup> began: the earth was sup-

<sup>23</sup> Plutarch. Amatorius. Vol. 2. p. 765.

<sup>24</sup> Plutarch. Amatorius. Vol. 2. p. 756.

<sup>25</sup> *Απλανεις κλωθεσι πολυτροπα τηματα Μοιραι.* Nonnus. L. 41. p. 1070: v. 23. Eros by Hefiod is the first, who is made to appear after the chaotic state of nature. Theog. V. 120.

posed to be renewed; and time to return to a second infancy. They therefore formed an emblem of a child with the rainbow, to denote this renovation in the world; and called him Eros, or Divine Love. But however like a child he might be expressed, the more early mythologists esteemed him the most ancient of the Gods. And <sup>26</sup> Lucian with great humour makes Jupiter very much puzzled to account for the appearance of this infant Deity. *Why, thou urchin,* says the father of the Gods, *how came you with that little childish face, when I know you to be as old as Iapetus?* Hence he is called in the Orphic Argonautics

<sup>27</sup> Πρεσβυτατον τε, και αυτοτελη, πολυμητιν Ερωτα.

The Greek and Roman Poets reduced the character of this Deity to that of a wanton, mischievous pigmy: but he was etherwise esteemed of old. He is in the quotation above stiled δεινοτατον Θεων: and by Phædrus in Plato, <sup>28</sup> *μεγας θεος ο Ερωσ, και ΘΑΥΜΑΣΤΟΣ—εν πρεσβυτατοις των Θεων.* Plato here in the term *θαυμασος* has an eye to the ancient Amonian name *Thaumaz*, and *Thamuz*. Plutarch in his account of Eros has the same allusion: <sup>29</sup> *Μακαριον, ως αληθως, εκεινο, και θαυμασιον καλον.* At the beautiful appearance of the bow in the heavens, it pleased God to make his promises to man; and to take off the curse from the earth: and to ordain, that there should be some respite from labour. The very name of Noah was <sup>30</sup> ref. This

<sup>26</sup> Lucian. Vol. I. p. 121.

<sup>27</sup> Orph. Argonaut. V. 422.

<sup>28</sup> Platon. Sympos. Vol. 3. p. 178.

<sup>29</sup> Amatorius. P. 765.

<sup>30</sup> Hesychius.

Hesiod seems to allude to, when he describes Eros first appearing :

<sup>31</sup> Ἡδ' Ἐρως, ὃς καλλίστος ἐν ἀθανάτοισι θεοῖσι,  
 Λυσιμέλης.

*Love also was produced, the most beautiful of the Gods: Love, the soother, and softener, who unbends the wearied limbs. By some he is made the son of Cronus, who produced him, and at the same time all the winds which blow.*

<sup>32</sup> Ἀυτὰρ Ἐρῶτα Κρονος, καὶ πνεύματα παντ' ἐτεκνώσε.

The anonymous Poet in Plutarch made him the son of Zephyrus: others, the son of Venus, or the Dove. Which variety of notions arose from the different manner of expressing, and also of interpreting, the ancient hieroglyphics. Hesiod makes him posterior to the earth: on the other hand, Aristophanes carries his birth as far back as Chaos. But it must be considered that the confusion, which prevailed at the Deluge, is often represented as the chaotic state of nature. For the earth was hid, and the heavens obscured; and all the elements in disorder. *At this season*, according to <sup>33</sup> Arif-

<sup>31</sup> Hesiod. Theogon. V. 120. He calls the Deity *Ἐρως*, not *Ἐρως*. Ὁ Διονύσιος ἈΤΣΕΩΣ ἐστὶν αἰτίος, διο καὶ ἈΤΣΕΤΣ ὁ Οὐρανός καὶ Ὀρφεύς φετίν, Λυσιεὶς ἐκ τῆ πρῶτων χαλεπῶν, καὶ ἀπειρονοσ οἰστῆ.

Olympiodor. Comment. in Phædonem.

Σπέρμα πολυμνητον, πολυωνυμε, Λυσιε Δαιμον. Orph. Hymn. 49. v. 2.

<sup>32</sup> Orph. Fragment. 22. According to Phædrus in Plato, Eros, Love, had neither father nor mother. Sympos. P. 178.

<sup>33</sup> Χάος ην, καὶ νυξ, Ἐρεβος τε μελαν πρῶτον, καὶ Τάρταρος εὐρυς

Γη δ', ἐθ' ἀηρ, ἐθ' ἕρανος ην, Ἐρεβος δ' ἐπ' ἀπειροισι καλπίαις.

Τικτεὶ πρῶτον ὑπὸ νύξιν Νυξ ἢ μελαροπτεροσ ὠν,

Ἐξ ἕ περιτελλομεναισ ἀραισ ἐλατῶανεν Ἐρῶσ ὁ ποσεινοσ,

Στίλβων. ῶτων πτερυγων χερσεων. Aristophan. in Avibus. V. 692.

tophanes,

tophanes, *sable-winged night produced an egg; from whence sprouted up like a blossom Eros, the lovely and desirable, with his glossy golden wings.* The egg is called *ων ὑπνεμιον*; which is interpreted *Ovum absque concubitu*: but it likewise signifies <sup>34</sup> *ὑετιος*, rainy. This was certainly the egg of Typhon; an emblem of the Ark, when the rain descended: and it may, I think, be proved from a like piece of mythology in Orpheus concerning Protogonus, the first man upon earth; who was certainly designed to represent the great Patriarch; and is set off with the like hieroglyphical ornaments, as are to be found above.

<sup>35</sup> Πρωτογονον καλεω, διφυη, μεγαν αιθεροπλαγκτην,  
Ωλογενη, χρυσεισιν αγαλλομενον ηεσηγεσσιν.

*I invoke Protogonus, the first of men: him, who was of a twofold state, or nature: who wandered at large under the wide heavens; inclosed in an ovicular machine, (whence he was termed Ωλογενης, Ovo genitus) who was also, hieroglyphically, depicted with golden wings.*

Γενεσιν Μακαρων, θνητων τ' ανθρωπων.

*The same was the father of the Macares (stiled Heroes, Αθανατοι, Ηλιαδαι, the Demigods, and Dæmons) the parent also of all mankind.*

Οσων ος σκοτοεσσαν απημαυρωσεν ομιχλην'

<sup>34</sup> Ὑπνεμιον ανεμον, ὑετον. Hesychius. The egg is also stiled *Ωον Ζεφυριον*. *And God made a wind to pass over the earth, and the waters asswaged.* Genes. C. 8. v. 1. Damascius stiles the egg *το κυβημενον, και το κυον ωον*. MS. quoted by Bently in his celebrated Epistle to Mills. P. 3.

<sup>35</sup> Orphic. Hymn. 5. In all these symbols the term *Διφυης* continually occurs: *Πρωτογενος διφυης, Διουσιος διφυης, Κεχροφ διφυης, Ερωσ διφυης, Ωαννης διφυης* in Berofus. All these relate to one person, and the same history.

*who*

who dispelled the mist and darkness, with which every thing had been obscured. The golden wings, which are given to these personages, were undoubtedly taken from the tints of the Iris: and these descriptions are borrowed from ancient hieroglyphical pictures; where the same emblem was differently appropriated; yet still related to the same historical event. Protogonus is stiled *διφους*; and Eros has the same epithet:

<sup>36</sup> *Ερασμιον, ἡδὺν Ερωτα,*

*Ευπαλαμον, διφου.*

All symbolical representations were, I should think, in their very nature ambiguous; and could never be uniformly and precisely defined. Eros, who was the first wonderful phenomenon, seems sometimes to be spoken of as Phanes, who was also called Dionufus.

<sup>37</sup> *Εξανεφηνη θεοις ὤραν καλλιστον ιδεσθαι,*

*Ὅν δὴ νυν καλεεσι Φανητα τε και Διονουσον,*

*Ευβεληα τ' ανακτα, και ΑΝΤΑΥΓΗΝ αειδηλον.*

*Πρωτος δ' ες φαιος ηλθε, Διωνουσος δ' επεκληθη.*

He also has golden wings, according to Hermias from Plato:

<sup>33</sup> *Χρυσειαις πτερυγεσσι φορευμενος.*

And he is in the Orphic Argonautics expressly said to be the same as Eros: but contrary to the notion of Aristophanes, he is here made the parent of night:

<sup>36</sup> Orphic. Hymn. 57.

<sup>37</sup> Orphic. Fragment. apud Macrob. Saturnal. L. I. c. 18.

Hermiæ Comment. MS. in Platonis Phædrum. Orpheu. Edit. Gesner. P. 405.

<sup>39</sup> διφρη, περιωπεια, κυδρον Ερωτα,  
 Νυκτος αιγινητης πατερα κλυτον, ον ρα Φανητα  
 'Οπλοτεροι καλεεσι βροτοι.

He is likewise called Phaethon, and Πρωτογονος :

<sup>40</sup> Πρωτογονος Φαεδων περιμηκεος Ηερος υιος.

And however these little histories may have been confounded, and differently applied ; yet it will appear plainly upon comparing, that they have all the same tendency : and that they relate to the bow in the cloud, and to the circumstances of the Deluge. This cloud the mythologists represented as a cloak, or covering, out of which Phanes displayed himself : <sup>41</sup> χιτωνα, η την ΝΕΦΕΛΗΝ, οτι εκ των εκδρωσκει ο Φανης. To him the sons of men looked up, as to an unexpected and much longed for token :

<sup>42</sup> ΘΑΤΜΑΖΟΝ καθορωντες εν αιθερι φεγγος αεληπτον,  
 Τοιον αποσιλβει χροος αδανατοιο Φανητος.

If we consider these articles, as they are here circumstanced ; we shall find that they cannot relate to the Chaos, though they are sometimes blended with it. They were taken from emblems, under which the Deluge was repre-

<sup>39</sup> Orphic. Argonaut. V. 15. Plato speaks of Phanes as the same as Eros from Orpheus : και μοι δοκει και ο Πλατων εγρον παρ' Ορφη τον αυτον τετον (Φανητα), και Ερωτα, και Δαιμονα μεγαν αποκαλημενον. κ.τ.λ. Proclus in Platon. Alcibiad. See Bently's Letter to Mills. P. 3.

<sup>40</sup> Orpheus apud Lactant. de Fals. Relig. L. 1. c. 5.

<sup>41</sup> Damascius Περι πρωτων αρχων, MS. P. 156. See Bently's Epistle to Mills: *And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud.* Gen. c. 9. v. 14.

<sup>42</sup> Hermias in Platonis Phædrum, MS. quoted by Gesner in Orph. P. 406, and by Bently in his epistle to Mills.

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fented, as well as the phænomena subsequent to that event. But they are difficult to be precisely appropriated; as not only the phænomenon itself, but the Deity, by whom it was instituted, and the person, to whose view it was principally exhibited, are often referred to under the same symbol. Thus the author of the Orphic poetry speaks of Phanes as Eros, also as Πρωτογονος, Διφυης, and <sup>43</sup> Διονυσος διματωρ. He mentions likewise in the same description

Ευβεληα τ' Ανακτα, και ΑΝΤΑΥΓΗΝ <sup>44</sup> αειδηλον\*

which signifies *the merciful Lord or King, and the resplendent opposed light*; that is, the reflected colours of the Iris, which arise from their opposition to the Sun. Great obscurity has been brought upon this part of ancient mythology, from the names of these symbols not being precisely adapted, nor uniformly preserved: for they varied in different parts: and suffered great alterations from time. The name also of each hieroglyphic was given to the chief personage; as the author of this poetry acknowledges:

<sup>45</sup> Αλλαχθεις δ' ονομ' εσχε προσωυμιας προς εικασον

Παντοδαπας κατα καιρον αμειβομενοιο χρονιοι.

Hence among other titles he was stiled Maneros, which signified Lunus Cupido. Under this character the Egyptians

<sup>43</sup> Dionusus under the name of Τριετηρικος stiled Eros.

Κατ' Διματωρ,

Ουρεσιφοντα Ερωσ. Orph. Hymn. 51. His second mother was the Ark, stiled Δαματρη and Μητηρ Θεων.

<sup>44</sup> Macrobian Saturnal. L. 1. c. 18.

<sup>45</sup> Macrobian Saturnal. L. 1. c. 18. ex Orpheo de Phænete.

reverenced a person who seems to have been the same as Thamas or Thamuz : and his rites were attended with the like lamentations and dirges. They <sup>46</sup> esteemed him a disciple of the Muses, a great husbandman, and the inventor of the plough.

<sup>46</sup> See Plutarch Isis et Osiris : and Julius Pollux. *Μαθερως γεωργιας ευρετης, και Μεσων μαθητης*. L. 4. c. 7.



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B A R I S or B A R I T,

The B A R I T H, ב ר ת, of the SS:

B E R O E of Nonnus, L. xli.

**A**CCORDING to the Grecian manner of expression, the sacred ship of Egypt was stiled Baris, which was another name for the Ark or Thebah. I have taken notice, that from the inflexions, which the word is made to undergo in the Greek language, we may be assured that it was originally rendered Barit. For the nominatives have in numberless instances suffered a change in termination: and we must necessarily apply to the oblique cases, in order to investigate the radix. The terms βαριδος, βαριδι, βαριδα, &c. can only be deduced from βαριδ, which the people of the east pronounced Barit, Barith, and Berith. It was the name of the Ark, but signified properly a *covenant*. It was also a name, by which Mount Ararat was sometimes distinguished; as well as the temple of the Ark, upon that

<sup>1</sup> eminence : and it related to the *covenant* made by God to man.

We read in very early times of a Deity, Baal <sup>2</sup> Berith in Canaan ; who was worshiped by the men of Shechem, and of no small repute. This, I should think, was no other than the Arkite God ; with whose idolatry the Israelites in general were infected, soon after they were settled in the land. The place is stiled Beth Baal Berith, *the* <sup>3</sup> *temple of the God Berith* : where there appear to have been large offerings made, from the riches deposited within. Near Sidon was an ancient city, Berith or Barith, of the like purport ; and sacred to the same Deity. It was by the Greeks called Berytus ; and sometimes by the poets Beroë ; being, as was supposed, so denominated from a nymph of the ocean, who was the nurse of Semele. Others make her a mistress of Dionusus. I have taken notice of Venus Architis in Mount Libanus ; and the many memorials of the Deluge in these parts ; and of the worship in consequence of

<sup>1</sup> Τὸ Βασιλῶς νεῶς. Strabo. L. 11. p. 803.

<sup>2</sup> *And it came to pass as soon as Gideon was dead, that the children of Israel turned again, and went a roving after Baalim, and made Baal Berith their God.* Judges. C. 8. v. 33.

<sup>3</sup> *And (the men of Shechem) gave (Abimelech) threescore and ten pieces of silver out of Beth Baal Berith.* Judges. C. 9. v. 4.

*And when all the men of the tower of Shechem heard that, (how the lower city was taken) they entered into an hold of the house (Beth) of the God Berith—and all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them : so that all the men of the tower of Shechem died also, about a thousand men and women.* Judges. C. 9. v. 46—49.

The tower of Berith. It was the same as Beeroth near Häi, mentioned Joshua. C. 9. v. 17. a city of the Gibeonites.

them at Aſcalon, Gaza, Sidon, Hierapolis, &c. The ſame rites undoubtedly prevailed in this place; which was ſtilled Barith, from being the city of the Ark. Nonnus ſuppoſes the ancient and true name of this city to have been Beroë; and that it was changed to Berytus by the Romans. But this is a great miſtake: for the ancient name was Barit or Berit: and it was called Berytus by the Greeks, before the Romans were acquainted with that part of the world. Under the character however of Beroë, which is by him ſuppoſed to be the ſame as Barit, he manifeſtly alludes to the Ark and De-luge, and to the covenant afterwards made with man. He ſpeaks of Beroë as coeval with the world: for all hiſtory, and time itſelf according to the <sup>4</sup> Grecians commenced from the æra of the Ark.

<sup>5</sup> Πρωτοφανής Βερον πελε συγχρονος ἡλικι Κοσμου,  
 Νυμφης οΨιγονοιο φερωνυμος, ἦν μετανασαι  
 Ὑγιες Αυσονιων ὑπατηία φεγγεα Ῥωμης  
 Βηρυτον καλεεσι.

He ſpeaks of her as a nymph, who had the whole ocean for her poſſeſſion; the ſeat of juſtice, from whence all laws were derived:

<sup>4</sup> They ſtilled it the æra of Inachus. Πασα παρ' Ἑλλησι θαυμαζομενη πιαξις απο των Ιναχη χρονων. Euseb. Chron. P. 24. l. 55.

Oanes appeared εν τῷ πρωτῷ ενιαυτῷ. Alexand. Polyhist. apud Euseb. Chron. P. 6. for time commenced from his appearance.

Της Ἑλληνικης ἱστοριας αρχην ΑΙΙΟ ΙΝΑΧΟΥ ΑΡΓΕΙΟΥ: the meaning of which is from Noah the Arkite. Ocell. Lucanus. L. 1. c. 3.

<sup>5</sup> Nonni Dionys. L. 41. p. 1074. v. 3.

<sup>6</sup> Ποντον εχεις εμον εδνον ατεριμονα, μειζονα γαιης.  
—νιφοεντος Ολυμπε

Ἦση σιηπτρον εχει, Βερον κρατος εχε θαλασσης.

<sup>7</sup> Βερον δε χαριζεται ηνια θεσμων.

He afterwards speaks of this personage in terms which are only applicable to the Ark, and cannot possibly be referred to any other subject.

<sup>8</sup> Ῥιζα βιε, Βερον, πτολιων τροφος, ευχος ανακτων,  
Πρωτοφανης, αιωνος ομοσπορε, συνδρονε κοσμου,  
Ἐδρανον Ἐρμειαο, δικης πεδον, ασυ θεμισων—  
Ορχομενος χαριτων, Λιβανηιδος ασρον αρβρης,  
Τηδυος ισοετηςος, ομοδρομος Ωκεανοιο,  
Ὅς Βερον εφυτευσεν εφ πολυπιδακι πασω,  
Τηδυος ιμαλαιοσιν ομιλησας υμεναιοις,  
Ἦνπερ Αμυμωνην επεφημισεν, ευτε ε μητηρ  
Υδρηλης φιλοτητος υποβρυχη τεκεν ευνη.

I have before observed, that one symbol, under which the ancient mythologists represented the Ark, was an egg, called *Ovum Typhonis*. Over this sometimes a Dove was supposed to have brooded, and to have produced a new creation. It was also represented by a figure of the new moon, and hence called *Meen*, *Menes*, *Manes*, *Μην Αρχαιος* and *Αρχαιος*. In the temple of the *Dioscouri* in *Laconia* there was suspended a large hieroglyphical <sup>10</sup> Egg.

<sup>6</sup> Nonni Dionys. L. 42. p. 1106.

<sup>7</sup> Nonni Dionys. L. 41. p. 1074. v. 30.

<sup>8</sup> Nonni Dionys. L. 41. p. 1060. v. 13.

<sup>9</sup> See the plate with the representation of *Deus Lunus Ovatus Carthenorum*.

<sup>10</sup> Pausanias. L. 3. p. 247.

This egg was sometimes attributed to Leda, and sometimes to Nemesis the Deity of justice. " *Ραμνις, δημοσ Αττικης, ενθα τη Νεμεσει ο Ζευς συνεκαθενδησεν, ητις ετεκεν Ωον.* This egg the poets supposed to have been hatched by Leda; whence the *Διοσκυροι*, Dioscouri, were produced. At other times a serpent was described round it; either as an emblem of that Providence, by which mankind was preserved; or else to signify a renewal of life from a state of death; which circumstance was denoted by a serpent: for that animal, by annually casting its <sup>12</sup> skin, was supposed to renew its life, and to become *positis novus exuviis*, vegete and fresh after a state of inactivity. By the bursting of this egg was denoted the opening of the Ark; and the disclosing to light whatever was within contained. Nonnus has something similar to this. The ark, fraught with the whole of animal life, and tossed about by an unruly flood, is described under the character of Beroë in labour: to whose delivery Hermes the chief Deity administered.

<sup>11</sup> Schol. in Callimach. Hymn. ad Dianam. V. 232. *Ram Nous* is *ο μεγας Noos* or *Noas*, from whom the district was named. The rest of the fable is easily decyphered. *Το Τυνδαρειον (ωον) οι ποιται λεγουσιν θρανιπετες αναφναι.* Plut. Sympos. L. 2. Q. 3. p. 637.

*Πρωτογονον καλεω διφυη, μεγαν, αιθεροπλαγτων,  
Ωογενη—*

*—γενεσιν Μακαρων, θυτων τ' ανδρωπων.* Orphic. Hymn. 5.

The Baris was represented by an egg: and the *ωσειδη δημιουργηματα*, those egg-like buildings in the Grecian Hippodromes, were called Barides by Vitruvius.

<sup>12</sup> *Κοσμοι βελομενι (οι Αιγυπτιοι) γραφαι, Οφιν ζωγραφισι.—καδ' εκασον δε εναντων το ζηρας αφεις αποδυσται.* Horapollo. L. c. 2. p. 4. The chief Arkite personage was, from the Ark, denominated *Αρκαιος*, Arcas, Argas, Argus: and he was for the reasons given described as a serpent. Hence we read of *Αργας, Οφης*, in Hesychius, which is remarkable.

<sup>13</sup> Εἰς Βεροῆς ὠδῖνα μογοσοκος ἠλυθεν Ἑρμῆς.

At the same time the whole earth is said to have been washed with the salutary waters of the ocean: which was an introduction to equity and justice.

Τῇ δὲ λοχευομένη πρωταγγελος εἰσέτι θεσμῶν  
Ὠκεανὸς πορὲ χεῦμα λεχωῖον ἴξυι Κοσμοῦ,  
Ἀεναῶ τελαμῶνι χεῶν μιτρεῦμενον ὕδωρ.

He next mentions the approach of an ancient and respectable person, called Æon. He was a prophet; and had now, like the serpent, renewed his youth, and been washed in the waters of justice. On this account he took off the veil of equity, the bandage, and covering, under which Beroë had been before her delivery confined.

<sup>14</sup> Χεῦσι δὲ γηραλιησιν ἐς ἀριτοκῆ χρεῶα κερῆς  
Σπαργαῖνα, πεπλά δικῆς, ἀνεκέρησε συντροφὸς Αἰῶν,  
Μαντῆς ἐπεσσομένων, ὅτι γηραὸς ἀχθὸς ἀμειβῶν,  
Ὡς ὄφῃς ἀδρανέων φολιδῶν σπείρημα τινάξας,  
ΕΜΠΑΛΙΝ ἙΒΗΣΕΙΕ, λελεῖμενος οἰδμασι θεσμῶν.

Her labour now being past,  
Æon came near, the fage of ancient days:  
Æon, a prophet fam'd; who gently reach'd

<sup>13</sup> Nonnus. L. 41. p. 1060. v. 31.

<sup>14</sup> Nonnus. L. 41. p. 1062. v. 15.

Deucalion, the first of men, was stiled Protogonus; and he had also from the symbol of the serpent the name of Opus, Serpens. The city Opus in Locris was certainly named in memory of him: and it was on that account farther denominated in the feminine, Πρωτογενείας ἄτυ. Pindar. Olymp. Od. 9. P. 87. and 89. The people also were said to have been descendants of Deucalion. See Scholia *ibid*.

His

His aged hand to Beroë, and withdrew,  
 The veil of justice, which obscur'd her brow :  
 Then loosen'd all her bands. Æon had seen  
 Age after age in long succession roll :  
 But like a serpent, which has cast his skin,  
 Rose to new life in youthful vigour strong.  
 Such the reward, which Themis gave the man,  
 Wash'd in her healing waters.

This is a very remarkable allusion, in which the Patriarch is plainly figured under the type of time growing young again : and where every circumstance is significant. To this renovation of the world the Orphic verses allude, when it is said of Rhea,

<sup>15</sup> Ἦδε παλιν Γαίαν τε, καὶ Οὐρανὸν ἔρξεν ἐτικτεν.

Upon Beroë, whom Nonnus styles both Paphie, and Κυβερεια, being delivered, there was an immediate joy through the creation. Every animal testified its gladness. The lion ramped : the pard sported : the neighing of the horse was heard : none of them betrayed any ferity ; but gamboled, and played with the greatest innocence, and affection.

<sup>16</sup> Καὶ Παφίης ὠδίνα τελεσσιγονοιο μαθόντες  
 Θήρες ἐβακχεύοντο· Λέων δὲ τις ἀδρον ἀθρῶν  
 Χειλεῖ μελιχίῳ ῥαχίην ἠσπαζέτο Τάυρα,  
 Ἀκροτέροις σωματέσσι φίλον μνηθμόν ἰαλλῶν.

<sup>15</sup> Orphic Fragment. P. 403.

<sup>16</sup> Nonnus. L. 41. p. 1062.

Και τροχαις βαρυδεντον επιρρηστων πεδον οπλαϊς,  
 Ἴππος ανεκροταλιζε, γενεθλιον ηχον αραστων.  
 Και ποδος υψιποροιο θορων επιδητορι παλμω  
 Παρδαλις αιολωνωτος επεσκιρτησε λαγωω  
 Ωρυγης δ' ολολυγμα χεων φιλοπαιγμονι λαιμω,  
 Αδρυπτοις γενεσσι λυκος προσπτυξατο ποιμινη.  
 Και τις ενι ξυλοχοισι λιπων κεμαδοσσοον αγρην  
 Αλλον εχων γλυκυν οισρον αμιλλητηρι χορειη  
 Ορχησης εριδαινε κυων βηταρμονι καρη.  
 Και ποδας ορθωσασα, περιπλεχθεισα δε δειρη,  
 Αρκτος αδηλητω δαμαλην ηγκασσατο δεσμω.  
 Πυκνα δε κυρωσασα φιλεψιον αυτυγα κορης  
 Πορτις ανεσκιρτησε δεμας λιχμωσα λεαινας,  
 Ἡμιτελες μυκημα νεων πεμπησα γενειων.  
 Και φιλεων ελεφαντι δρακων εψαυεν οδοντων.  
 Και δρυες εφθεγγαντο· γαληναιω δε προσωπω  
 Ηθαδα πεμπε γελωτα φιλομμειδης Αφροδιτη,  
 Τετρομενη εραωσα λεχωια παιγνια θηρων.

The Ark was certainly looked upon as the womb of nature; and the descent from it as the birth of the world. Noah and all of the animal creation with him, had been for a long time inclosed in a state of obscurity. On this account the Genius of the Ark, under the character of Rhea and Cybele, is by Lucretius filed "Magna Deum mater, materque Ferarum." The opening the door of their prison house, and their enlargement was esteemed a second issuing to life.

" L. 2. v. 598.

Hence,



Hence, when the ancients formed a genius or dæmon from every circumstance in mythology, they supposed the genius of the Ark to preside over the birth, under the name of Lucina, Diana, Juno, and of a Goddess particularly stiled ΠΡΟΘΥΡΑΙΑ, or the Goddess of the door.

<sup>18</sup> Κλυθι μοι, ω πολυσεμνε θεα, πολυωνυμε Δαιμον,  
 Ωκυλοχεια παρβσα νεαις θνητων Προθυραια,  
 Κλειδαχ', ευαντητε, φιλοτροφε πασι προσηνης,  
 Ειλειθυια λυβσα ποιης δειναις εν αναγκαις.  
 Μηνη γαρ σε καλβσι λεχοι, Ψυχης αναπαυμα\*  
 Εν γαρ σοι τοκετων λυσιπημονες εισιν ανιαι,  
 Αρτεμις Ειλειθυια, και η σεμνη Προθυραια.

The delivery of Beroë was manifestly the opening of the Ark: and nothing can represent more happily, than the description does above, the rout of animals first bursting from their place of confinement, and shewing every sign of gladness upon their enlargement. Their gamboling and joy is undoubtedly a just representation; and their forbearance and gentleness founded in truth. For there must have been an interval, e'er they returned to their natural ferity: some space for the divine influence still to restrain them; by which they had been hitherto withheld: otherwise, if they had been rendered immediately savage, whole species of animals would have been destroyed. Though Nonnus is a rambling writer, and unacquainted with method, or scheme; yet he is sometimes happy in his representations: and this description is undoubtedly good. He mentions

<sup>18</sup> Orphic Hymn. r.

that there was a twofold Beroë; one, *πρωτοφανης Βεροη*—*κοσμῷ συγχρονος*, *coeval with the world*: this gave name to the other, a nymph in aftertimes, *Νυμφης οψιγονοιο φεζωνυμος*. He speaks of them sometimes as two places: the one the work of Cronus, *ἦν Κρονος αυτος εδειμε*; *formed before the clouds were gathered in the heavens; before the thunder rumbled; or the sound of rain was heard: before the first cities upon earth were founded*:

<sup>19</sup> Ουδε συνερχομενων νεφρων μυκητορι ρομβῳ  
 Βρονταιη βαρυδεπος εβομβεεν ομβριος ηχω.  
 Αλλα πολις Βεροη προτερη πελεν, ἦν ἀμα γαιη  
 Πρωτοφανης ενοησεν ὀμηλικά συμφυτος αιων.

ΟΥΠΟΤΕ ΤΑΡΣΟΣ ΕΗΝ ΤΕΡΨΙΜΒΡΟΤΟΣ,  
 ΟΥΠΟΤΕ ΘΗΒΗ,

ΟΥΠΟΤΕ ΤΙΣ ΠΟΛΙΣ ΗΕΝ ΑΧΑΙΑΣ, ΕΔΕ ΚΑΙ ΑΥΤΗ  
 Αρκαδιη προσεληνος.

In this <sup>20</sup> description we may, I think, plainly see the history of the prototype; which was not a city, but the original <sup>21</sup> Beroë or Berith, from whence the other Beroë, stiled also Berytus, was named. The whole of the forty-first book in Nonnus is taken up with this subject; wherein, under the representation of Bacchus coming into the country about Libanus, and planting the vine, and in-

<sup>19</sup> Nonni Dionys. L. 41. p. 1056.

<sup>20</sup> The history of the Ark, and of the city denominated from it, are by this poet continually confounded: yet the original history is plain.

<sup>21</sup> Berith, from whence have been formed Beroë and Berytus, signifies a covenant; and relates to the great covenant, which the Deity was pleased to make with man; of which the bow in the cloud was a memorial.

troducing agriculture, he gives a true history of the sons of Chus, who really came into these parts, and performed these things. They brought with them the traditions, of which I have been speaking. They founded the temple of Venus Architis; and built the city, which Nonnus files Beroë, and Berytus, in memory of <sup>22</sup> Berith, the Ark, and the covenant. But the poet sometimes misapplies the history, and gives to the city what belonged more truly to the original, whence it was named. The Ark we know was the ultimate, from whence all things were to be deduced. All religion, law, and justice, were from thence derived: particularly the seven Noachic precepts, which were supposed for some ages to have obtained universally. To this memorable history Nonnus more than once alludes: but attributes the whole to the city Berytus; from whence he makes justice to be dispensed over the face of the earth.

<sup>23</sup> δικαζει

Βηρυτος βιοτοιο γαληναιοιο Τιθνη

Γαλαν ομβ, και ποντον, ακαμπει τειχει βετμων.

Ασεα πυρωσασα μια πτολις ασεα κοσμου.

This could not be true of Berytus, as a city: for it never had that extensive influence. It was not of more power, or eminence, than Byblus; and far inferior to Sidon, and to other cities in its neighbourhood. I cannot help thinking that Nonnus has confounded two cities, and two emblems, in these descriptions. He through the whole speaks of Be-

<sup>22</sup> Και Βεροης μενεαπειν επωνυμιον αςυ χαραξαι. Nonnus. L. 41. p. 1068.

<sup>23</sup> Nonnus. L. 41. p. 1076.

roë and Berytus, as the same: and thinks, that the names are of the same purport. But I do not believe, that Berytus and Beroë were the same. I take the latter to have been the city in Syria called Berœa, at no great distance from the former. Both places were denominated from circumstances relating to the Ark; and indeed from the same object under different types. Berytus was named from Berith *the covenant*; from whence Baal Berith had this title. But Beroë was so called from the Ark being esteemed a bier, or tomb, *ἕαρις και σορος Οσιριδος*. Most of the shrines in Egypt were looked upon in the same light. In another place Nonnus seems to attribute these things more truly to the original Berith, which he represents as a nymph: and says, that at her delivery the four winds wasted law and justice through all the habitable parts of the earth.

<sup>24</sup> εχυτλωσαντο δε κρηνη

Τεσσαρες ασεα παντα διππευοντες αηται,

Εκ Βεροης ινα γαιαν ολην πλησωσι θεμισων.

He had above stiled Berytus, *βιοτοιο τιθνη*, *the nurse or parent of life*: and of life, *γαληνηοιο* *attended with a calm*; when peace and comfort took place. And he mentioned that from the same quarter proceeded universal law, and equity. These things could not relate to the city Berytus; but to the prototype the Ark, stiled Berith, they are perfectly applicable: for from thence these happy circumstances did proceed. He seems before, when he described the labour of Beroë, to have alluded to the earth being in a state

<sup>24</sup> L. 41. p. 1062.

of impurity, whose foulness nothing less than the ocean could purge away.

<sup>25</sup> Τῆ δὲ λοχευομένη—

Ὀκεανὸς πορρὲ χεῦμα λεχαιῶν ἸΞΥΙ ΚΟΣΜΟΥ.

There is in the same poet another remarkable allusion to the Mosaic accounts of the Deluge. At the time of this calamity the earth was in a manner reduced to its chaotic state; all the elements being in confusion. The Ark providentially weathered the storm; and got rid of the gloom, with which it had been a long time oppressed. At last the Dove was sent out, which returned to the window of the Ark, and was through that opening taken in. All this we find mentioned in the history of Beroë.

<sup>26</sup> Πρῶτῃ κυανέῃς ἀπεσεισάτο κωνὸν ὀρικλῆς,

ΚΑΙ ΧΑΕΟΣ ΖΟΦΟΕΣΣΑΝ ΑΠΕΣΤΥΦΕΛΙΞΕ  
ΚΑΛΥΠΤΡΗΝ.

<sup>27</sup> Πρῶτῃ Κυπρίῳ ἐδέκτο φιλοξείνῳ πυλεῶνι  
Ἐξ ἄλος.

Loft in the gloom of night sad Beroë lay;  
But soon shook off her dark Chaotic veil,  
And rose again to light. She first unbarr'd  
Her friendly window to the auspicious Dove  
Returning from the sea.

Nonnus was a native of Panopolis in Egypt; and the Dionusiaca of this poet are a rhapsody compiled from hiero-

<sup>25</sup> L. 41. p. 1062.

<sup>26</sup> L. 41. p. 1056. 1058.

By *κυπρίῳ* is meant Venus, *Οὐρανός*, the same as the Dove.

glyphical descriptions: also from translations of ancient hymns of that country. The substance of these he has taken and dressed up in the Grecian taste; but without any system, or method. Some of the original Egyptian expressions are to be observed in the course of his representations. The purport of these he did not precisely know; yet he has faithfully retained them; and they sometimes contain matter of <sup>28</sup> moment.

There are some other verses of this poet, of which I must here make mention, as they contain an address to Venus Cutherea, who rose from the sea: and have many allusions to the Noachic Dove, to the new birth of the world, and the renovation of time and seasons.

<sup>29</sup> Ῥιζα βιη Κυθερεια, φυτοσπορε, μαια γενεθλης,  
 ΕΛΠΙΣ ὈΛΟΥ ΚΟΣΜΟΙΟ, της ὑπο νευματι βελης,  
 Απλανεες ΚΛΩΘΟΥΣΙ ΠΟΛΥΤΡΟΠΙΑ ΝΗΜΑΤΑ  
 ΜΟΙΡΑΙ·

Ειρομενη θεσπιζε, και ὡς εἰσοιο τιθηνη,  
 Ὡς τροφος Αθανατων, ὡς συγχρονος ἡλικι κοσμου,  
 Ειπε, τιμι πτολεων κτλ.

We find, that the thread of life had been interrupted; but from the appearance of Venus, the Dove, it was renewed by the Fates, and carried on as before. They are the words of Harmonia to Venus, wherein among other things she is inquiring, in what place equity resided; and whether Beroë was not the feat of justice.

<sup>28</sup> Such are ἄλλῃτην χάεας, πεπλα δικη; εἰσα τροπις, ἡια θεσμων, ἱξυ κοσμα, ριζα βιη, λελημενος ιδμασι θεσμων.

<sup>29</sup> L. 41. p. 1070.

Root of all life, great vegetative Pow'r,  
 The world's late consolation, by thy hand  
 All things were brought to light ; and at thy word  
 The Fates renew'd their long neglected toil.  
 Oh ! tell me, for thou know'st : thy fostering care  
 Saved the great founders of the human race  
 Amid the wreck of nature : Power supreme,  
 Say, in what favourite spot, what happy clime,  
 Has Justice fix'd her seat ? To thee I sue,  
 To thee, coeval with the mundane frame.

The ancients were in general materialists, and thought the world eternal. But the mundane system, or at least the history of the world, they supposed to commence from the Deluge. This, as I have before observed, was their ultimate : and the first idolatry next to Zabaism seems to have been founded upon traditions of this event. It consisted in the worship of the Archite Deity under the symbol of a Dove, called Cupris, Ionah, Oinas, Venus. Of this Epicharmus very truly takes notice in speaking of the worship in the first ages.

<sup>30</sup> Ουδε τις ην κεινοισιν Αρης θεος, ουδε κυδοιμος,  
 Ουδε Ζευς βασιλευς, ουδε Κρονος, ουδε Ποσειδων,  
 Αλλα Κυπρις βασιλεια. κτλ.

People knew not yet  
 The God of armies, nor the din of war.  
 Jove, and his fire, and he who rules the main,  
 Did not exist : no Deity was own'd,  
 Save Cupris, Queen of Heaven.

<sup>30</sup> Athænaus. L. 12. p. 510.

The persons however, who were stiled Baalim, had a great regard paid to their memory, which at last degenerated into a most idolatrous veneration.

VARIOUS



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## V A R I O U S T Y P E S.

SEIRA, CUPSELIS, MELITTA,  
RHOIA, RIMMON, SIDE, MA-  
CON : also of SCUPHOS, HIPPOS,  
and the sacred Contest.

**A**S all the great occurrences of old were represented by hieroglyphics; and as these were at times variously exhibited; we may in consequence of it perceive many different emblems, which manifestly relate to the same history. The Ark in particular was described under various symbols: and there is a fragment of the Orphic poetry, quoted by Natalis Comes, where it is spoken of as an hive, and called Seira, or *the hive of Venus*.

<sup>1</sup> Ἵμνεομεν Σειρην πολυωνυμιον Αφρογενειης,  
Και πηγην μεγαλην βασιληϊον, ἧς απο παντες  
Αθανατοι, πτεροεντες, ανεβλασησαν Ερωτες.

<sup>1</sup> L. 6. p. 313.

*Let us celebrate the hive of Venus, who rose from the sea : that hive of many names : the mighty fountain, from whence all kings are descended ; from whence all the winged and immortal Loves were again produced.* Some interpret Σειρα, Seira, a chain; because it so occurs in the common acceptation : and many of the ancients allude to this history under a mysterious notion of a chain. It certainly has this signification : but the context in these verses shews that it cannot be understood so here. We learn from Hesychius, that Seira among other interpretations signified Melitta, a bee ; also an hive, or house of Melitta : Σειρα, Μελιττα, η μελιττης οικος. Such is the sense of it in this passage : and the Ark was thus represented in the ancient mythology, as being the receptacle, from whence issued that swarm, by which the world was peopled. It was therefore truly stiled πηγη, the fountain, ης απο παντες ανεβλασησαν Ερωτες ; from whence the Loves, by which is meant the Iönim, were again produced ; all the supposed sons of Eros and Iönah, who had been in a state of death. The Seira is the same in purport as Baris, Theba, Cibotus, Aren, Larnax, Bæotus ; and hence stiled Σειρα πολωνυμος, or Seira with many names.

It may seem strange that the Greeks should be so ignorant in respect to their own mythology : yet it is manifest, that they were greatly mistaken. Of this we have a notable instance in the term, about which we are treating. Both <sup>2</sup> Theopompus and Hellanicus thought that by Seira was meant a chain : and as the ancient name, Αχιμων, Ac-

<sup>2</sup> Fulgentii Mytholog. L. 1. c. 2. p. 630.

mon occurred often in their history, they interpreted this an anvil. In consequence of which they described Iönah, or Juno, as bound with fetters, and suspended between heaven and earth, with an anvil at her feet. This notion is as old as <sup>3</sup> Homer. Yet, however authorized by antiquity, it is founded on a mistake: and we may be assured, that by Seira was meant a hive: and Acmon was a title given to the Cyclopiian Deity, the same as Nilus, Ouranus, and Osiris; of whom I have spoken <sup>4</sup> before.

From what has preceded we may perceive, that Seira was no other than Damater, the supposed mother of mankind; who was also stiled Melitta, and Meliffa; and was looked upon as the Venus of the east. It was properly a sacred receptacle: whence it is by Hesychius above stiled *Μελιττης οικος*, *the temple or house of Melitta*. This Deity was the same as Mylitta of the Babylonians and Arabians, who is mentioned by <sup>5</sup> Herodotus as enjoying among those nations joint honours with Dionusus. The priests of the Seira were called Melittæ, and Meliffæ, from this Deity, whom they worshiped: and the votaries in general had that appellation. Many colonies went abroad under this appellation; and may be plainly traced in different parts of the world: but the Grecians have sadly confounded the histories, where they are mentioned, by interpreting Meliffæ

<sup>3</sup> Iliad. O. V. 20. Iliad. O. V. 25.

<sup>4</sup> Vol. 1. p. 514. Acmon, like Almon, related properly to the God Lunus. Ac-Mon signified *illustris Deus Lunus*: and from hence came the connexion between Acmon and Seira.

<sup>5</sup> L. 1. c. 131. c. 199.

bees. <sup>6</sup> Philostratus mentions, that, when the Athenians sent their first colony to Ionia, the muses led the way in the form of bees. And Herodotus says, that all the northern side of the Danube was occupied by <sup>7</sup> bees. When the shepherd Comatas was inclosed in an Ark, <sup>8</sup> bees were supposed to have fed him. Jove also upon mount Ida was said to have been nourished by <sup>9</sup> bees. When the temple at Delphi was a second time erected, it was built by bees; who composed it of wax, and feathers, brought by Apollo from the <sup>10</sup> Hyperboreans. Such are the Grecian accounts: but the Melissæ, thus interpreted, were certainly priests and priestesses of the Ark, sited at Theba, Selene, and Damater. When Pindar mentions *Μελισσας Δελφιδος κελαδον*, *the voice of the Delphic Melissa*; the Scholiast tells us, that the Melissæ were the priestesses of Damater; and that, according to some writers, all the female attendants of that Goddess were so called. And he farther adds, *that these were the persons, who first cultivated the fruits of the earth; and taught mankind agriculture; by which they weaned them from their foul and unnatural* <sup>11</sup> *repasts*. Conformably to this

<sup>6</sup> Μεσαι ἤγετο τῆ νυκτιῶν ἐν εἰθεὶ μελισσῶν. Icon. L. 2. p. 793.

<sup>7</sup> Ἐρμῆες ληθῆσι, Μελισσαι κατερχοσι τὰ περὶν τῆ Γῆρα. L. 5. c. 10.

<sup>8</sup> Theocrit. Idyll. 7. v. 81.

<sup>9</sup> Callimach. Hymn. in Jov. V. 50.

<sup>10</sup> Pausan. L. 10. P. 810. Δευτέρην ὑπο μελισσῶν τὸν ναόν.

<sup>11</sup> Pyth. Ode 4. p. 239. Μελισσας κυρίως τὰς τῆς Δημητρὸς Ἱερείας κτλ. The Scholiast upon Theocritus in like manner says, τὰς ἑταίρας (or, as some read, Ἱερείας) αὐτῆς (Ἱερείας) καὶ Δημητρὸς Μελισσας λεγέσθαι. Idyll. 15. v. 94.

<sup>12</sup> Ἀλληλοφαγίαν. Ibid.

this we learn also from <sup>14</sup> Porphiry, that the ancients called the attendants upon Damater Meliffæ: and farther *Σελήνην τε—Μελισσαν εκαλονν*: they likewise called *Selene Meliffa*. From hence, I think, we may be certain, that by Meliffa was meant the Deity of the Ark; which was represented under the symbol of Seira, the hive; by Hesychius rendered *Μελιττης οικος*. And we may be farther assured, that all these fables about bees related to colonies of the Meliffæans; who settled in different parts, and performed all, that is mentioned. At the same time I make no doubt, but that the bee was an hieroglyphic, by which Melitta was described: and it is to be found as a sacred, and provincial, emblem upon coins, which were struck at places, where she was worshiped. But the Greeks did not properly distinguish between the original and the substitute: and from thence these mistakes arose. The Meliffæ were certainly female attendants in the Arkite temples, who used to sing the sacred hymns. Hence Damater, and Persephone had the title of *Μελιττωδης* from these songs made to their honour. Homer, speaking of a mysterious grotto, sacred to the nymphs in Ithaca, by which was meant an ancient Arkite Petra, among other circumstances mentions,

<sup>15</sup> — *εμβα δ' επειτα τεβαιδωσσωσι. Μελισσαι.*

These words the commentators apply literally to bees.

*Ην χρονος, ηνικα φωτες ατ' αλληλων ειον ειχον Σαροκοδακη, κρεισσων δε τον ηττοια φωτα δαιζει.* Ex Sexto Empirico Orphica. Vide fragmenta Orphei apud Gesner. P. 378.

<sup>14</sup> De Antro Nymphar. P. 261. c. 1. *Και τας Δημητρος ιερεϊας—Μελισσας οι παλαισι εκαλονν. Σελήνην τε—Μελισσαν εκαλονν.*

<sup>15</sup> Odyss. N. V. 106. It stood in the harbour sacred to the God Phorcun.

But the whole is a mystery, which probably Homer did not understand. Thebotha, Θεβωθα, from whence the strange word τεβαιῶσσει is formed, signifies *the Ark*; as we may learn from <sup>16</sup> Clemens Alexandrinus: and the terms τεβαιῶσσει Μελισσαι relate to a temple, where the Meliffæ of Damater sang hymns in memory of the Ark Theba, called also Thebotha.

The Ark was likewise stiled Cupfelis, Κυψελις, a word of the same purport as Seira. At Corinth was a family named Cupfelidæ, who were originally priests of the Ark; and who first introduced the symbolical rites of it into that city. Cupfelus, the father of Periander, was of this order: upon which account Pausanias supposes, that these rites commenced with <sup>17</sup> him. He accordingly attributes to him many interesting circumstances of ancient history, to which he had no title. But Pausanias lived many centuries after the father of Periander; and might easily misapply this history, which was so much prior in time. The person alluded to was supposed to have been exposed in an ark upon the waters, and miraculously <sup>18</sup> preserved. This Ark was called Cupfelis, Κυψελις, and Κυψελη; which Hesychius terms a bee-hive, πλεκτον αγγειον Μελισσων: Κυψελιδες, Μελισσοφατναι. In memory of the person preserved it was usual to carry machines of this sort, and dedicate them in different temples. Pausanias mentions one, which had been

<sup>16</sup> Την Κιβωτον—Θηβωθα καλεμενην. Clemens. Strom. L. 5. p. 667. It seems to have been an ancient Chaldaic term.

<sup>17</sup> Γης μεν δη σωτηριας ενεκα τη Κυψελη το απ' αυτη γενος υι ονομαζομενοι Κυψελιδαι την λαρυγκα es Ολυμπιαν ανεβησαν. Pausan. L. 5. P. 419.

<sup>18</sup> See Chryostom. Orat. 11. p. 163.

made a present to the Deity at Olympia by the people of <sup>19</sup> Corinth. It had an inscription in ancient characters, which were written both from the right, and from the left, after the manner called *ἑσπεροφηδον*. This was not fashioned like a hive, though stiled Cupselis; but was in the shape of an Ark, or box. <sup>20</sup> *Τας δὲ λαβηνας οἱ τότε ἐκαλεον Κορινθιοὶ Κυψέλας*, *The Corinthians in those times called an Ark, or chest, Cupselis*; which also signified an hive. This machine was made of cedar; and dedicated on account of the great deliverance, which Cupselus had experienced from the waters. The Corinthians seem to have preserved many memorials of this event. Palæmon and the Dolphin, and the story of Arion, have both the same reference. Palæmon was the same as Dionusus, the same also as <sup>21</sup> Hercules: of which Hercules the Poets mention a tradition that he was upon a time preserved in the body of a <sup>22</sup> Cetus. All these emblematical representations related to the same great event. As the Melittæ, and Melissæ, were priestesses of Melitta; the Cupselides of the Cupselis; so I imagine that the Seirenes were priestesses of the Seira, called Seiren: and that all these terms related to the ark. The Seirenes, *Σειρήνες*, were celebrated for their songs; because they were of the same order as the Melissæ, who were greatly famed for their harmony. We have seen above, that when the Melissæ conducted a colony to Ionia, they were esteemed the same as the <sup>23</sup> Muses.

I have

<sup>19</sup> Pausan. L. 5. p. 420.

<sup>20</sup> Pausan. L. 5. p. 420.

<sup>21</sup> *Παλαίμων, Ἡρακλῆς*. Hesych.

<sup>22</sup> Lycophron. V. 33. and Scholia.

<sup>23</sup> The Seirens had certainly some relation to the Ark and Dove. Hence at

I have mentioned, that the Ark was looked upon as the mother of mankind, and stiled *Da Mater*: and it was upon this account figured under the semblance of a pomegranate. This fruit was named *Rhoia*, *Ροια*: and as it abounds with seed, it was thought no improper emblem of the Ark, which contained the rudiments of the future world. From hence the Deity of the Ark was named *Rhoia*, which signified a pomegranate, and was the *Rhea* of the Greeks. The ancient Persians used to have a pomegranate carved upon the top of their walkingsticks and <sup>24</sup> scepters: undoubtedly on account of its being a sacred emblem. What is alluded to under the character of the Goddess *Rhoia*, or *Rhea*, is very plain from her imputed attributes.

<sup>25</sup> *Ῥειη, τοι ΝΟΕΡΩΝ ΜΑΚΑΡΩΝ πηγη τε, ῥοη τε*

*Παντων γαρ πρωτη δυναμει κολποισιν αφρασοις  
Δεξαμενη γενεαν επι παν προχρει τροχουσαν.*

<sup>26</sup> *Ποτνα Ῥεα, θυγατηρ πολυμορφου Πρωτογενοιο,*

*Μητηρ μην τε Θεων, ηδε θνητων ανθρωπων,*

*Ελθε, μακαρια θεα, σωτηριος.*

The Pomegranate was not only called *Rhoia*, and *Rhea*, but also *Rimmon*. <sup>27</sup> *Rimmon* *linguâ sanctâ malum punicum significat, et Venerem denotari putat N. Serrarius*. It was revered under this name in Syria: and was held sa-

Coronea they were represented upon the same statue with *Juno*. *Pausanias* says, that the Goddess held them in her hand. L. 9. p. 778. He stiles it *αγαλαμα αφρασιον*.—*αφρει δ' επι τη χειρι Σειρηνας.*

<sup>24</sup> *Herodotus*. L. 1. c. 195.

<sup>25</sup> *Orphic Frag.* 34. p. 395.

<sup>26</sup> *Orphic Hymn.* 13. p. 204.

<sup>27</sup> *Selden de Diis Syris. Synt.* 2. p. 254.



cred in Egypt. Achilles Tattius mentions an ancient temple at Pelusium, in which was a statue of the Deity, stiled Zeus Casius, holding this <sup>28</sup> mysterious fruit in his hand. We may from hence infer, that he was upon Mount Casius worshipped in the same attitude: and the God Rimmon, mentioned by the <sup>29</sup> sacred writers, was probably represented in the like manner. Peter Texeira in his travels through Mesopotamia mentions his coming to two round mounts not far from Ana upon the Euphrates. They were called by the natives Ruman hen; which, he says, signified the two <sup>30</sup> pomegranates. It was probably their ancient name, the same as Rimmon; and had been given of old upon account of the worship there observed. He saw two others of the same figure at no great distance.

Another name for the Pomegranate was <sup>31</sup> Side: of which name there was a city in Pamphylia. This place was undoubtedly so denominated from the rites of the Ark, and the worship of the Dove, Dione; whose mysteries were accompanied with the rites of fire. The city was situated upon a branch of that vast ridge called Taurus: and its history is taken notice of by the Poet Festus Avienus.

<sup>28</sup> Ἐπεὶ ἐδύναται δεξιᾷ χεὶρὶ, καὶ ἔχει ῥοῖον ἐπ' αὐτῇ. Τῆς δὲ ῥοῖας ὁ λόγος μυθικὸς. Achilles Tattius. L. 3 p. 167.

<sup>29</sup> Kings. C. 5. v. 18. There were many places in Syria and Canaan, which seem to have been denominated from this hieroglyphic. Mention is made in Joshua of the city Rimmon in the tribe of Simeon: We also read of En-Rimmon, Gath-Rimmon, and the mourning of Hadad-Rimmon in the valley of Megiddo. See Josh. C. 19. v. 7. Nehemiah, C. 11. v. 29. Josh. C. 19. v. 45. Zachariah, C. 12. v. 11.

<sup>30</sup> Texeira's Travels. C. ix.

<sup>31</sup> Σίδαι, ῥοῖαι. Hesych.

<sup>32</sup> Surgunt ibi culmina Tauri  
 Pamphylizæ in fines; hoc idem Cragus habetur  
 Nomine sub gentis: prope celsam surgit in arcem  
 Prisca Side: fomes calidis adoletur in aris  
 Sæpe Dionææ Veneri.

The Bæotians retained this ancient name, and called a pomegranate Side, as we learn from Agatharchides. <sup>33</sup> Σιδας δὲ — τὰς Ῥοιας καλεσι Βοιωτοί. They had also an <sup>34</sup> aquatic, which from its resemblance they called by the same name. There was likewise a city in Bæotia named Side; probably founded, and denominated by the ancient Cadmians, from their worship. It was said to have been built by Side, the daughter of Danaus; which history may be in great measure true: for by a daughter of Danaus is meant a priestess of Da Naus, the Ark, the same as Da Mater. There is a history mentioned by Arnobius of a king's daughter in Phrygia, named Nana; who lived near the mountain, where Deucalion was supposed after the Deluge to have landed. She is said to have found a pomegranate, which she put into her bosom, and by its influence became with child. Her father shut her up with an intent to destroy her: but during her confinement she produced Atis, or Attis; the person, who first instituted the sacred rites of Rhea, and Cubele, and who was looked upon as the same as Apollo. Pausanias has a story somewhat simi-

<sup>32</sup> V. 1012.

<sup>33</sup> Athenæus. L. 14. p. 650.

<sup>34</sup> Σιδὴν ἢ φυτόν ομοιοῦσάν Ῥοιά. Athenæus *ibid.*

lar, but with many additional circumstances : from all which we may perceive that it was an ancient <sup>35</sup> tradition, and related to an history of consequence ; but taken from some allegorical description, when the terms were imperfectly <sup>36</sup> understood. In many countries, where the people were unacquainted with the Rhoia, they made use of the <sup>37</sup> Poppy for the same emblem : and it is accordingly found with ears of wheat, and other symbols, upon coins and marbles, where Juno, Venus, Mithras, and other Deities are commemorated. To whom it originally related may be known from its name. The Poppy was by the ancient Dorians stiled Μακων, Macon. Now Ma, and Mas, among the Amonians signified water, and with some latitude the sea. Ma-Con denoted the Deity worshiped under the name of Poseidon ; and signified Marinus Deus, sive Rex aquarum. The fruit was denominated from the God, to whom it was sacred. It is observable that Festus Avienus in the passage above stiles the city in Pamphylia prisca Side. This is a translation of the Greek word *αρχαία* : which term in this place, as well as in many others, did not, I imagine, relate to the antiquity of the city : for it was probably not so ancient as Tarsus, or Sidon, or as many cities in the east. But

<sup>35</sup> Arnobius. L. 5. p. 158. Pausan. L. 7. p. 566.

<sup>36</sup> Nana seems to be a mistake for Naua : though the Patriarch does appear to be sometimes alluded to under the name of Nun, which is not much unlike Nana. Epiphanius mentions some heretics, who worshiped Idal-Baath. This was either a place or a machine, where the holy man Nun was supposed to have been born under the semblance of a serpent. See Lilius Gyrald. Syntag. 1. p. 72. See also Origen contra Celsum. L. 6. p. 294, 296.

<sup>37</sup> See Gruter. Inscript. P. 33. n. 10. Deo Invisito Mithræ.

by Archaia Side was meant the Arkite city. Arca, Arcas, Argus, all signified the Ark: and Archaia betokened any thing, that had a relation to it. But as the Ark and Deluge were of the highest antiquity in the mythology of Greece; and every thing was deduced from that period; Archaia from hence came to signify any thing very ancient; and Archa, *Ἀρχα*, the beginning. As Damater was the same as Rhoia, we find, that the pomegranate was the only fruit, which did not appear at her altar in <sup>38</sup> Arcadia. This, I imagine, was owing to its being the express emblem of the Deity; and too mysterious to be presented, as an <sup>39</sup> offering.

Cubela was another name of this Deity, who is mentioned as the mother of the Gods. She had on her head a tower or city; to shew that all nations were derived from her. Cubeba was the same Deity; or rather, they were both places, where those Deities were worshiped: for places were continually substituted for Deities, as I have shewn. *Κυβελα* is Cu-Bela, the temple of Bela, the feminine of Belus, a title of the chief Chaldaic God: and Cu-Baba is the temple of Baba, the mother of the infant world, the same as Rhoia and Damater. As the persons in the Ark were supposed to return by a renewal of life to a second

<sup>38</sup> *Δενδρῶν ἀπαντων πλὴν Ροίας.* Pausan. L. 8. p. 676.

<sup>39</sup> See Philostratus. Vita Apollon. L. 4. c. 9. *Ἡ Ροία δὲ μὴν φυτὸν τῆ Ἥρας φρεται.* The Roia is a plant particularly reared in honour of Juno. The mysterious purport of this emblem Pausanias knew; but thought it too sacred to be disclosed. *Τὰ μὲν οὖν ἐς τὴν Ροίαν (ἀποβρωτέρος γὰρ ἐστὶν ὁ λόγος) ἀφείσθω μοι* L. 2. p. 148.

state of childhood : this machine was on that account stiled Cubaba, or the house of infants ; for that was the purport of Baba : and, in consequence of it, <sup>40</sup> βαβαζειν το μη διη-  
 ζωμενα λεγειν, *babazein among the Greeks signified to speak inarticulately like children.* In Syria, where the Arkite worship was particularly maintained, this reputed mother of mankind was worshiped under the name of Baba or Babia. <sup>41</sup> Βαβια δε οι Συροι, και μαλισα οι εν Δαμασκω, τα νεογνα καλουν παιδια, ηδη και μειρακια, απο της παρ' αυτοις νομιζομενης, <sup>42</sup> Βαβιας θεε. *The people of Syria, and especially those of Damascus, call children in their infancy Babia ; and they also call them by the same name, when they are still older. They are so denominated from Babia, who in that part of the world is esteemed a Goddess.* Here it was, that they revered the Rhoia and Rimmon ; which were emblems of the same personage, the Rhea, Cybele, and <sup>43</sup> Cybebe of the Ionians. All the coins of the Asiatic cities, where these traditions prevailed, have on their reverse little emblematical representations, which allude to their ancient rites and religion. Hence, in the coins of Syria, we find this Goddess with a tower upon her head, sitting upon a rock in a state of security. In her right hand she holds some ears of corn, to denote the promise of plenty and return of the seasons ; and there is often near her the mystic hive.

<sup>40</sup> Hesychius.

<sup>41</sup> Damascius, Vita Isidori, apud Photium. C. 242. p. 1043.

<sup>42</sup> Βαβαι Συριτι, Εβραϊτι συγχυσις. Hesych. in voce Αμην.

<sup>43</sup> Κυβηθη, η Ρεα. Hom. Odyss. B. Schol.

Κυβηκη (Κυβηθη, Albertus) μητηρ των Θεων. Hesychius.

At some distance stands an altar; and over her head a bird. Below at her feet are water, and waves, and a person, who seems to be in danger, and ready to sink. There is a coin to this purpose of the empress Julia Severa, which was struck at Antioch upon the Orontes. Vaillant and other learned antiquaries suppose the water to relate to the stream, which ran by the city: and that the person in the water was the Deity of the river. But river Gods were generally represented as aged persons, with their heads crowned with sedge and reeds; and in a very different attitude. Besides, if this figure related to the Orontes, how comes it to pass that we find it upon coins of other cities at a distance, which had no connexion with that river? We find the story with very little variation upon coins of Julia Mæsa at Edeffa; of Severus at Charra; of Gordian at Singara; of Barbia Orbiana at Side; of Philip at Nisibis; of Alexander Severus at Rhésain. The history must have been general, where the representations were so uniform and common. It was undoubtedly taken from the religion of the Syrians and Mesopotamians; and from the emblems in their several temples; all which related to one great event. In some of these representations there is close by this towered Goddess the symbolical hive; which could have no relation to the Orontes.

The Patriarch and his family, when they came from their state of confinement, must have had a most dreary prospect from the mountain, upon which the ark had rested: and wherever they turned their eyes could discover nothing  
but



Mater Deorum cum modio, et turris. *Thomo*  
*in aqua matubandus.*







(J. Chambers sculpit.)

*Spes Divina.*  
*Roma ad Bellianis Hortos.*

*Gruter Völk. p. 102.*



but a ruined world. . It therefore pleased God to immediately afford them some comfortable promises. Among other things he assured them, upon an altar being raised, and a sacrifice offered, that the earth should be no more accursed: that <sup>44</sup> seed time and harvest, cold and heat, and summer and winter, and day and night should not cease: and as a testimony of it, he placed his bow in the cloud. This divine hope, so graciously afforded them, was afterwards many ways recorded: and as in the first ages they had not the use of letters, they commemorated these blessings in their rites: and described them by various symbols, which were too reverentially regarded. Hence Da Mater was represented with an handful of ripe corn: and there is a statue of her still preserved, under the character of Divine <sup>45</sup> Hope, set off with many of the emblems, of which I have been speaking. She is figured as a beautiful female personage; and has a chaplet, in which are seen ears of corn like rays. Her right hand reclines on a pillar of stone; to shew on what good basis her faith is founded. In her left are spikes of corn; and on each side a pomegranate. Close by her stands the Seira or Cupselis, that mysterious emblem, in the express form of a hive: out of the top of which there arise corn and flowers, to denote the renewal of seasons, and promise of plenty. In the centre of these fruits, the favourite emblem, the Rhoia appears again, and crowns the whole. In one corner towards the upper part is a bale of goods, bound up in such a manner as is practised, when

<sup>44</sup> Genesis. C. 8. v. 22.

<sup>45</sup> See Gruter. Spes Divina. Vol. 1. p. 102.

people are going upon a course of travel; or are to make a voyage to some distant part of the world.

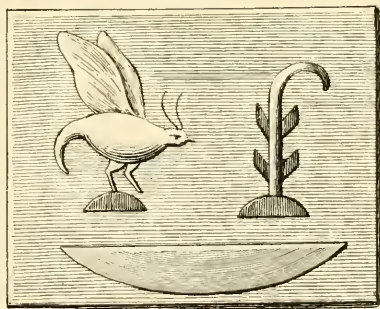
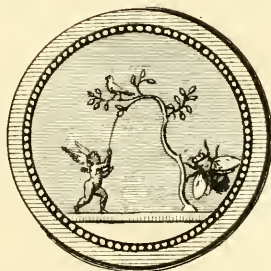
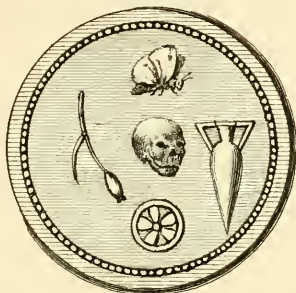
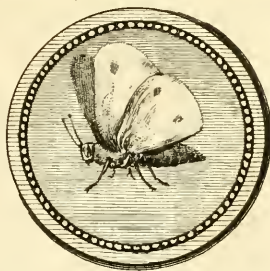
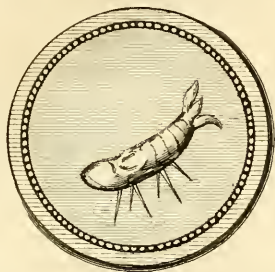
But the most pleasing emblem among the Egyptians was exhibited under the character of *Pfuche*, Ψυχη. This was originally no other than the <sup>46</sup> *Aurelia*, or butterfly: but in aftertimes was represented as a lovely female child with the beautiful wings of that insect. The *Aurelia*, after its first stage as an *Eruca*, or worm, lies for a season in a manner dead; and is inclosed in a sort of a coffin. In this state of darkness it remains all the winter: but at the return of spring it bursts its bonds, and comes out with new life, and in the most beautiful attire. The Egyptians thought this a very proper picture of the soul of man, and of the immortality, to which it aspired. But they made it more particularly an emblem of *Osiris*; who having been confined in an ark, or coffin, and in a state of death, at last quitted his prison, and enjoyed a <sup>47</sup> renewal of life. This circumstance of the second birth is continually described under the character of *Pfuche*. And as the whole was owing to divine love, of which *Eros* was an emblem, we find this person often introduced as a concomitant of *Pfuche*. They are generally described as accidentally meeting, and enjoying a pleasing interview; which is attended with embraces and salutes; and every mark of reconciliation, and favour.

From this union of divine love, and the soul, the ancients dated the institution of marriage. And as the re-

<sup>46</sup> Ψυχη, πνευμα, και ζωσιον πτηνον. Hesych.

<sup>47</sup> Οσιριδος αναβιωσις, και παλιγγενεσια. Plutarch. Isis et Osiris, P. 364.

*Chrysalis, e Luceia, e Scarabeus, e Musca, Pueri Emblemata, ex Gortio, et  
Kircheri Desumpta.*





newal of mankind commenced from their issuing to light from the Ark, and from the gracious promise of increase made by the Deity upon that occasion; they thought proper to assign to Iönah, or Juno, that emblem of Divine Providence, the office of presiding at this <sup>48</sup> ceremony. She was accordingly stiled Γαμηλια, Sospita, Domiduca, Pronuba, Lucina, Πρωγαμεια, Populonia, Mena, Mater Deum, Προθυγαια. And among the Romans the month denominated from her was esteemed the most auspicious for espousals.

<sup>49</sup> Tunc mihi post sacras monstratur Junius idus,  
Utilis et nuptis, utilis atque viris.

Their marriages were also determined by the moon: and in the judgment of Pindar, the best season was at the <sup>50</sup> full. But according to the more ancient opinion the fourth day was the most favourable, when the moon appeared a crescent: which day of the moon was reputed sacred both to Hermes and Venus. Hence Hesiod says,

<sup>51</sup> Ἐν δὲ τεταρτῇ μηνὸς ἀγεσθαι ἐς οἶκον ἀκοίτην.

*Remember, upon the fourth of the month you are to lead home the woman, whom you have espoused.* The full according to this Poet was of all the most <sup>52</sup> unfortunate. Through the whole ceremony at the celebration of nuptials there were plain allusions to the same ancient history, which they religiously recorded. The state of darkness, the uncovering of the Ark, the return of seasons, the promise of plenty,

<sup>48</sup> Junoni ante omnes, cui vincla jugalia curæ. Æneid. L. 4. v. 59. Junonemque, toris quæ præsidet alma maritis. Ovid. Epist. Phyllis ad Demoph.

<sup>49</sup> Ovid. Fast. L. 6. v. 223.

<sup>50</sup> Isthm. Ode 8. P. 485. ἐν διχορμηθῆσαι δὲ ἐσπεραις.

<sup>51</sup> Opera et Dies. V. 800.

<sup>52</sup> Ibid. V. 782.

were all <sup>53</sup> commemorated. To Iōnah upon these occasions was added a Genius, called Hymen; the purport of whose name is a veil or <sup>54</sup> covering. In the history of Hymen they probably referred to the same object, which was stiled <sup>55</sup> *χιτων Φανητος*, *the covering of Phanes*: from whence that Deity after a state of concealment was at last disengaged. Saturn was often depicted with his head under cover, which had an allegorical meaning. Hymen as a personage was the God of the veil; and said to have been an <sup>56</sup> Argive, and the son of <sup>57</sup> Liber, the same as Dionusus: though many suppose him to have been the son of Magnes. This was the same as Manes, the lunar God, of whom we have so often treated. At the celebration of nuptials the name of Hymen was continually echoed: at the same time there were offerings made of fruit, and of meal; also of Sesamum, and <sup>58</sup> poppies; which ceremony was called <sup>59</sup> *σημειον*, *the sign*. Among the Romans it was usual to scatter nuts, and to invoke a Deity, called Thalassius. Of this Catullus takes notice in his address to Manlius, where he tells him,

<sup>53</sup> Hence the ceremonies stiled *αποκαλυπτηρια, οπτηρια, Αθηματα*, the basket of fruit, the chest of flowers, and the like.

<sup>54</sup> *Ἕμην ἀπο ἕμενος*. Velum, membrana, Lexicographi. *Ἕμινωδες, λεπτον*. Hesych.

<sup>55</sup> *Αρχητα χιτωνα, η την νεφελη, οτι εκ τωτων εκθρωσκει ο Φανης*. Damascius. Vide Bentleii Epist. ad Millium. P. 3.

<sup>56</sup> *Ἕμινωσις, Αργειος*. Scholia in Iliad. Σ. V. 493.

<sup>57</sup> See Lilius Gyraldus, Synt. 3. P. 132.

<sup>58</sup> Aristoph. *Ειρηνη*. Schol. V. 869. The bride was crowned with a chaplet, in which were poppies.

<sup>59</sup> *Τας νυμφας ισθας επι των γαμων φρυγστην φερειν, σημειον*. Lex Solonis.

Satis



<sup>60</sup> Satis diu

Lufifti nucibus; lubet

Jam fervire Thalaffio.

The Romans did not know the purport of this obsolete name; as may be seen by their various and contradictory <sup>61</sup> interpretations. Thalaffius was the God of the sea, the same as Poseidon: the same also as Belus, and Zeus. This is evident from his being worshiped under this name by the Sidonians. *Θαλασσιος Ζεὺς ἐν Σιδωνί τιμάται.* Hesych. Thalath according to <sup>62</sup> Berosus was among the ancient Chaldeans the name of the sea. From hence came Thalatta, and Thalassa of the Greeks; and the God Thalaffius of the Romans. It is remarkable that at the celebration of nuptials among the Greeks, after they had sacrificed to the Gods, and appeased the Dæmons, a youth was introduced with a chest of flowers; who repeated the very same words, which were used at the mysteries, *Ἐφυγον κακόν, ἔβρον ἀμεινον.* *I have escaped an evil: and I have met with a more fortunate lot.* These words could not be applicable to the bride. The quitting the state of virginity could not well be called escaping an evil. The expression would besides be prema-

<sup>60</sup> Epithalamium Julæ. V. 132.

<sup>61</sup> Plutarch in Romulo. Livius. L. 1. c. 9.

Varro deduces it from Talaron, signum lanificii. See Pompeius Festus. That the Romans were ignorant of the purport is plain from the question of Plutarch, in another place. *Δια τι ὁ πολυβυλλητος ἀδεται Ταλασιος ἐν τοῖς γαμοῖς;* Quæst. Romanæ. P. 271. It was more commonly rendered Thalaffius, and Thalaffio.

<sup>62</sup> Euseb. Chron. P. 6. Το Χελδαίης Θαλατῆ—Ἑλληνιστὶ μετέβηκεν εἰς Θαλασσα.

ture. The words should at this rate have been repeated by the bride herself, and at her quitting her chamber; not previously to her going into it: for as yet the marriage was incomplete, and her condition unaltered. And we may be assured from the words being used at the mysteries, that they alluded to an ancient piece of mythology; and not to any thing new.

The two birds, which were introduced symbolically upon these occasions, were the Raven and the Dove. The history of the latter is well known. In respect to the former many have thought it a bird of ill omen; and it has been said, that the very croaking of the Raven would put a stop to the process of matrimony. Yet we may be assured, that there were times, when it was otherwise esteemed. And we are told by Ælian, <sup>63</sup> *εν τοις γαμοις μετα τον Ὑμνεαιον Κορωνην καλειν*: *that at nuptials after the Hymeneal hymn they used to invoke the Raven.* The bird was also many times introduced, and fed by the bride; and there was a customary song upon the occasion, which began <sup>64</sup> *Εκκορει, κορα, κορωνην*: *Come, young woman, feed the Raven.* The treat consisted of figs, as we learn from some verses of the Poet Phœnix Colophonius in Athenæus, where it is said of the bride, <sup>65</sup> *Και τη Κορωνη παρθενος φερει συκα.* *The young*

<sup>63</sup> De Animal. L. 3. c. 9.

<sup>64</sup> Horapollo. L. 1. c. 8. See the learned notes of Johannes Caussin upon this passage.

<sup>65</sup> L. 8. p. 359. The mythologists out of every circumstance and title formed a personage. Hence Pausanias speaks of the Raven as an ancient hero, and mentions his family. *Κορωνη δε γιγνεται Κοραξ, και Λαμειδων* L. 2. p. 123.

*Lady is now carrying figs to the Raven.* This ceremony was doubtless in consequence of a tradition, that the Raven upon a time was sent by Apollo upon a message; but disappointed him, and did not return. Instead of fulfilling his orders he perched upon a <sup>66</sup> fig-tree, and waited till the fruit was ripe.

In short marriage was supposed to commence at the restoration of the world, when the thread of man's life was renewed. To this event most of the Gentile ceremonies <sup>67</sup> related: and as they represented the reconciliation of Divine Love, and the Soul, under the semblance of an interview, and union; they made it the prototype of their nuptial rites. It was in consequence of this often described as a real <sup>68</sup> marriage: and we accordingly find in ancient sculpture Eros and Psyche introduced together under a veil, with the mystic dove in their hands; and thus proceeding to the nuptial bed. To this they are conducted by Hymen with his torch; and with all the other emblems, which were usual upon these occasions. There have probably been many representations of this history; but there is one particularly curious both for workmanship and design. It is an engraving upon a fine onyx by Tryphon, a Grecian artist; who has described under the process of a marriage this union of Eros and Psyche.

<sup>66</sup> Ovid. Fast. L. 2. v. 255.

<sup>67</sup> Hence in the marriage of Peleus and Thetis there is a particular address, that the spindle, upon which this thread of life was enrolled, might run again, and that the Fates would renew their labour.

Currite, ducentes subtemina, currite, fusi. Catullus.

<sup>68</sup> See Apuleius. L. 6. p. 194.

It has been mentioned, that Osiris was the same as Orus. He was upon this account called the elder Orus, <sup>69</sup> ὁ πρεσβυτερος Ωρος: and Orus might with equal propriety have been stiled the younger Osiris: for each of the terms related to the same person in a different state. Plutarch tells us, that the Egyptians looked upon Osiris, as the head, or beginning; upon Isis, as the receptacle; and esteemed Orus, as the completion, and <sup>70</sup> perfection of the whole. Isis was called the treasury of nature, the nurse of all things, the house of Orus, in which Orus was <sup>71</sup> preserved. Both Orus, and Osiris; were stiled Heliadæ; and often represented as the Sun itself. Hence many have been misled; and have referred, what has been said of these personages, to the luminary. But the Egyptians in this title did not allude to the Sun, but to a person, who had been wonderfully preserved; as appears from their hieroglyphics. When they would describe Helius, says <sup>72</sup> Porphyry, they represent a man in a float, or ship, which is supported by a crocodile. Orus is often described, as standing upon a crocodile, and at the same time surrounded with other symbolical representations. For as the Egyptians in their rites referred to a person preserved in the midst of waters; they accordingly, to describe that his-

<sup>69</sup> Τον Ἀφρηιν, ὃν Ἀπολλωνία, ὃν καὶ πρεσβυτερον Ωρον εἰσι καλεῖσι. Plut. Isis et Osiris. P. 355.

<sup>70</sup> Τον μὲν Οὐσιριν, ὡς ἀρχὴν, τὴν δὲ Ἴσιν, ὡς ὑποδοχὴν, τὸν δὲ Ὄρον, ὡς ἀποτελεσμα. Ibid. P. 374.

<sup>71</sup> Ἴσιν—δέκτικον πάσης γενέσεως, καθὼς τιθῆται, καὶ πανδέχης. Ibid. P. 372. Ἴσιν, οἶκον Ὄρου κοσμίον. P. 374. Χώραν γενέσεως, καὶ δεξαμενὴν. Ibid.

<sup>72</sup> Ἥλιον δὲ σημαίνεισι ὥστε μὲν δι' αἰθρώπη ἐπιβλήκτος πλοῖον ἐπὶ κροκόδειλον κείμενον. Euseb. Præp. Ev. L. 3. p. 115.



Ex Dactylitheca Lucis Marituriensis.



tory, made use of types, which had some analogy, and resemblance to such preservation. Some of these could scarcely be called symbolical, the purport was so manifest. Such was their carrying about the image of a man in an ark (*εν κιβωτω*), who appeared to be <sup>73</sup> dead; and who afterwards was supposed to return from a state of darkness to <sup>74</sup> life. But such descriptions related rather to their ceremonies. The similitude, of which I am now speaking, is to be chiefly observed in their hieroglyphics and sculptures. These will generally be found to have a plain analogy with the history, which they represent. Hence the crocodile, and Hippopotamus, were emblems of the Ark; because during the inundation of the Nile they rose with the waters, and were superior to the flood. The Lotus, that peculiar plant of the Nile, was revered upon the same <sup>75</sup> account: and we accordingly find a frog upon the Lotus introduced as a sacred emblem in the <sup>76</sup> Bembine table. We are moreover told by Iamblichus, that the figure of a man upon this plant in the midst of mud, was an emblem of <sup>77</sup> Helius. This Philosopher, as well as Plutarch, and Porphyry, imagined that these histories related to the real Helius, the Sun: and that the symbols of Selene had the like reference to the Moon. In consequence of which they have a deal of re-

<sup>73</sup> *Ειδωλον ανθρωπου τεθικτος εν Κιβωτω περιφερομενον.* Isis et Osiris. P. 357.

<sup>74</sup> *Τον Οσιριν εξ αδου παραγενομενον.* Ibid. P. 358.

<sup>75</sup> *Τον Οσιριν παραγενεθαι βροχον εξ αδου.* Diodorus. L. 1. p. 79.

<sup>76</sup> The Egyptian Priests used to crown themselves with the Lotus. Heliodorus. L. 10. p. 457.

<sup>77</sup> Figure GG. Edit. Amsterdam.

<sup>77</sup> Sect. 7. P. 151. *Θεν επι Λωτφ.*

finement about a moist nature, and a dry: and of the Sun and Moon presiding over moist substances, and watry<sup>73</sup> exhalations. But what they idly subtilize, and refine, was real. Both Helius, and Selene, were names given to objects, which were immediately connected with water; even with the ocean itself. They had been exposed to water, and preserved in it: and to this their real history related. The Lotus was made an emblem of their preservation; because in the greatest inundations of the Nile its broad leaf rises with the flood, and is never overwhelmed. Hence it was, that the Egyptians placed Helius upon the Lotus: and he was said to have arisen from the waters upon this plant in the form of a<sup>79</sup> new-born child. This could have no relation to the Sun: but was a proper picture of Osiris, who had been looked upon as lost, but returned to life in the character of the boy Orus. Plutarch ruins a plain history by refinement; and is at the expence of much false philosophy. *Do not, says he, imagine, that the Egyptians supposed the Sun to arise from the Lotus in the form of a child. No: they only by this hieroglyphic described his being rekindled by moist essences; and shewed, how his fire was renewed from<sup>80</sup> water.* This mode of interpretation runs through the whole of Plutarch's treatise; and through the writings of all those, who have given a rationale of the Egyptian rites, and mythology.

<sup>78</sup> These notions seem to have been first propagated by Archemachus Euboeicus. They have been closely copied by Athanasius Kircher in his *Mythologia Aegyptiaca*, and other writings.

<sup>79</sup> Τὸν Ἥλιον ἐκ Λωτοῦ ἔρρεφος ἀνίστασθαι τερηιδον. *Isis et Osir.* p. 355.

<sup>80</sup> Τὴν ἐξ ὕδατος γενεομένην ἀναψιν αὐττομένην. *Isis et Osiris.* P. 355. et passim. Σελήνην γονιμον το φως, και ὕδροποιον ερχεσθαι. P. 367.



The image of the moon, which in the hieroglyphics of Egypt was only used as a type, they considered as a reality: and referred the history, with which it was attended, to the luminary in the heavens. They did the same by the term Helius; mistaking a title for the object, from whence it was borrowed. Hence in their explanations they have displayed the most profound and mysterious absurdity, that ever human imagination conceived. Some of the fathers have been misled by these authorities. Clemens takes notice, that the Egyptians described Helius in a ship, and upon a crocodile: which, he thinks, was to represent the passage of the Sun through <sup>80</sup> sweet, and moist air. Eusebius says, that the passage of the Sun was through good potable <sup>81</sup> water, which was denoted by the crocodile. I am persuaded, that the ancient Egyptians were too good astronomers, and naturalists, to have entertained any such notions. By Helius they meant a person so denominated: and the Moon, to which they alluded, was *Μήτηρ Σελήνη τε Κόσμου*, the reputed mother of the world, as Plutarch confesses; which character cannot be made in any degree to correspond with the planet. Selene was the same as Isis, *τοπος Θεων*: the same also as Rhea, Vesta, Cubele, and Da-Mater.

The crocodile was greatly revered by the <sup>82</sup> Egyptians; and, according to Diodorus, it was upon account of their

<sup>80</sup> Ὅτι ὁ Ἥλιος δι' αἰθέρος γλυκερῆ καὶ ὑγρῆ τὴν πορείαν ποιούμενος γίγναι τὸν χρόνον. L. 5. p. 670.

<sup>81</sup> Σημαινεὶ κροκοδείλιος ποτιμὸν ὕδατος, ἐν ᾧ φερεται ὁ Ἥλιος. Πλάτ. Εὐαν. L. 3. p. 115. Δηλοὶ δὲ το μὲν πλοῖον τὴν ἐν ὑγρῷ κινήσει. Ibid.

<sup>82</sup> Plutarch. Isis et Osiris. P. 381. Strabo. L. 17. p. 1165.

<sup>83</sup> king Menas; the same, who at other times is called Meues, and Manes. This prince had been in great danger of drowning; but was wafted through the waters to land by a crocodile. In memorial of this he founded a city, which was denominated from the event the city of the crocodile. This writer supposes Menas to have really reigned over the Egyptians, because he stood at the head of their genealogical list: and he farther imagines, that the story was local; and that the event happened in the lake Mæris. But Menas, the supposed king of Egypt, was the Deus Lunus, and called also Meen, Μην, and Man. He was a Deity equally known to the Persians, Lydians, and Cappadocians; and worshiped under the same title. This legend about a crocodile was taken from some symbolical representation in the city of the same name; and hence it was supposed to have happened in Egypt. It was a sacred history, like that of Orus, and of Helius, upon a crocodile: for these were all titles, which at different times were conferred upon the same personage, and related to the same event. The crocodile had many names such as <sup>84</sup> Caimin, <sup>85</sup> Souchus, <sup>86</sup> Campsa. This last signified an ark, or receptacle, like Aren, Argus, Λαγναῖς, Cibotus. Καρψα, θνη. *Campsa is an ark, or coffer*, says Hesychius. From hence I think the purport of the hieroglyphic may be proved. The Tortoise was likewise admitted in their symbolical descriptions; and was repre-

<sup>83</sup> L. 1. p. 80.

<sup>84</sup> Isis et Osiris. P. 374.

<sup>85</sup> Damascius in vitâ Isidori. apud Photium. P. 1048.

<sup>86</sup> Herodotus. L. 2. c. 69.

sented as the support of the world. It is a notion at this day among the Brahmins of India that the earth rests upon the horns of an ox, or cow. And when they are asked, what it is that supports the 'cow, they say, that it stands upon the back of a tortoise. The Egyptians used to place this emblem upon the shrines of Venus: and the same Goddess was described by the people of Elis with her foot upon the <sup>87</sup> back of this animal, to denote her relation to the sea.

Most of the Aquatics of the Nile were esteemed sacred: and among these the Faba Ægyptiaca. It was a species of bean, stiled Colocasia; and was revered on account of its shape. Nothing can more resemble a boat, than the pod of the common bean: and it is particularly like the Navis biprora, or sacred ship of Isis. The Faba Ægyptiaca had the like appearance; and this perhaps was the reason why Pythagoras abstained from beans; for his whole system seems to have been borrowed from Egypt. It was undoubtedly on account of this resemblance, that it was also called <sup>88</sup> Cuamon, and Cibotium, from Cibotus, Κιβωτος, a boat. Some suppose it to have been a species of Ciborium; of whose fruit they made cups to drink. A person in Athenæus, speaking of some particular cups, says, that they were called σκυφια, or skiffs. And he adds, that they had probably this name

<sup>87</sup> Plutarch. Isis et Osiris. P. 381. Pausan. L. 6. p. 515. Τῷ δὲ ἰστέῳ τοῦδε ἐπὶ χελωνῆς βεβήκει.

<sup>88</sup> In Ægypto nobilissima est Colocasia, quam Cyamon aliqui vocant. Plin. L. 21 c. 20. p. 248. The term Cyamon or Cuamon, from whence the Greeks borrowed their κυαμος, is a compound of Cu-Amon, the shrine of Amon: so Cu-bela was the house or shrine of Bela; Cu-baba, the house of Baba.

from:

from a vegetable in Egypt, called <sup>89</sup> Ciborium, whose fruit was like a boat. Above all others the Nymphæa seems to have been regarded; which is represented as the flower of the Lotus. It was esteemed a sacred ornament by the priests: and we find it continually used for a kind of coronet upon the figures of Orus, when he is described on the Lotus. It is also to be seen upon the heads of <sup>90</sup> Isis and Osiris: and the serpents <sup>91</sup> Cnuphis and Thermuthis are generally crowned with this flower. Orus is sometimes described erect, but swathed in bandages, like a person embalmed: In his hands he holds some implements of art: over his shoulder there seems to be the figure of a ploughshare; and upon his head the Nymphæa.

If any means can be found out to obtain the latent purport of the Egyptian hieroglyphics, they must arise from considering these emblems singly, and observing their particular scope, and destination. When we have ascertained the meaning of some individuals, we may possibly discover their drift, when considered collectively. These, I think, are the principles, upon which we must proceed: but after all it will be a dark research, in which many have been bewildered. There are authors, who mention an ancient piece of hieroglyphical sculpture, which was to be seen in the

<sup>89</sup> Και ταρχα αν ειη τα λεγομενα σκυζια δια το καταθεν εις γενον συνιχθαι, ας τα Αιγυπτια Κιβωρια. Athenæus. L. 11. p. 477. See Dioscorides. L. 2. p. 97. Strabo. L. 17. p. 1178.

Κιβωριον, Αιγυπτιακον ονομα επι ποτηριω. Hesych.

<sup>90</sup> See Spanheim de Usu et Præstant. Num. Antiq. Vol. 1. p. 302, 303.

<sup>91</sup> Ibid.

Sarapis Helius: et Isis super Lotum?



*Orus sive*



*Harpocrates . .*



*Janus Bifrons.*

Æ

*Taurinus.*



*Heliosus.*



SYMBOLA

HORI



city Saïs of lower Egypt. It consisted of a <sup>92</sup> child, and an old man : and near them stood an Hawk. After these a Cetus, or sea-fish : and last of all an Hippopotamus. <sup>93</sup> Clemens of Alexandria mentions the same history : but says, that it was at Diospolis. Instead of the river horse he introduces a crocodile, which he says was an emblem of impudence. It is to be observed, that the Hippopotamus, and Crocodile were symbols of the same purport ; both related to the <sup>94</sup> deluge : and however the Greeks might sometimes represent them, they were <sup>95</sup> both in different places revered by the ancient Egyptians. The interpretation given by Clemens is this. *All ye, who are just come into the world, and all ye, who are going out, remember, that God hates impudence.* As there are so many crimes of high moment, which demand animadversion, it is strange, that so solemn a caution should be given merely against impudence. The inscription seems to have been put up in two places : one of which was the temple of Isis at Saïs : the other the temple at Diospolis, called

<sup>92</sup> Plutarch. Isis et Osiris. P. 363.

See Pierius Valerianus. L. 31. c. 6. He interprets it nascimur, senescimus : vivimus, morimur : naturæ diffidio.

<sup>93</sup> L. 5. p. 670.

<sup>94</sup> The Egyptians oftentimes under the character of Typhon referred to the deluge : and the Hippopotamus was an emblem of Typhon. Plutarch. Isis et Osiris. P. 363, 371. The same was said of the Crocodile. It was equally a symbol of Typhon, and the deluge. Plut. ibid. See Jablonski. Pars 3. P. 67.

<sup>95</sup> Herodotus. L. 2. c. 69, 71, 148. Strabo, L. 17. p. 1165; Plutarch. Isis et Osiris. P. 362, 371.

<sup>96</sup> Theba. These are two remarkable places; in consequence of which one would imagine, that the inscription should contain some memorial of more consequence; something, which had a reference to the temples, wherein it was found. Were I to attempt the deciphering of these hieroglyphics, which however diversified seem to amount to the same purport, I should begin from right to left, in a series different from those, who have gone before me. I find according to this order, that the Hippopotamus, and Crocodile, stand first: and then the Cetus. Next comes the figure of the sacred Hawk, under which semblance Divine Providence was always <sup>97</sup> depicted: and after this an old man, and a child. It may seem presumptuous to pretend to interpret what was a secret two thousand years ago: I shall therefore only mention, what I have to say, as matter of opinion. The reader will remember, that the inscription was in the temple of Isis at Saïs; and in the temple stiled Theba, the history of which I have given. In consequence of this my conjectures are, that it should be read in the following manner. *As the Hippopotamus, or Crocodile, survives the inundations of the Nile, just so that sacred receptacle, the Cetus, or Ark, through the interposition of Providence, weathered the Deluge: by which means the aged Patriarch escaped, and obtained a renewal of life.* How true this inter-

<sup>96</sup> Τας Θιβας και Διοσπολιν την αυτην ὑπαρχειν. Diodor. Sic. L. 1. p. 88. Θιβας — Διοσπολιν ποτε κληθηναι. Eustath. in Dionys. V. 248.

<sup>97</sup> Θεον βελομενοι σημαται — Ιερακα ζωγραφουσι. Horapollo. L. 1. c. 6. Δεικνυνται — τῷ Ἰερακι δυναμιν, και αρχην. Isis et Osiris. P. 371. Ὁ Θεος εστι κεραλινη εχων Ιερακος; υτους εστιν ο πρωτος αφθαρτος. Zoroaster. apud Euseb. Præp. Ev. L. 1. cap. x. p. 42. L. 3. c. 4. p. 94.



pretation may be, I will not presume to say: it certainly corresponds with the history of each emblem, as they have been separately considered: and is consonant to the general scope of the rites, and mythology of Egypt. What is still more to the purpose, it perfectly agrees with the destination of the two temples, where it is said to have been found: For by Isis was meant a sacred<sup>98</sup> receptacle, as I have shewn: and Theba is literally the Ark. The temples were both of them built in memory of that event, which the hieroglyphic seems to describe.

<sup>98</sup> *Ισις—τοπος Θεων—ὑποδραχνη—αικος Ωρε.* Plutarch supra.

### Of the S C Y P H U S.

Οι λιθινοι κρατηρες, και οι αμφιφορεις—Διονυσου συμβολα.  
Porph. de Nymph. Antro. P. 114.

I HAVE taken notice of the sacred ship of Egypt, called Baris: and of the ship of Isis at Rome, which was carried in procession upon a yearly festival. There seem likewise to have been sacred cups in the form of boats, called Cymbia, and Scyphi, *Κυμβια, και Σκυφοι*; of which they made a religious use in the prosecution of their mysteries. They were also introduced at festivals, and upon other solemn occasions. It is said of Perseus, that he introduced in Persis the detestable rites of the Scyphus: *ἔδειξε δε και τας Περσας την τελετην τε μυσας και αδεμιτε Σκυφε.* The author says, that they were first established by Zeus,

! Chron. Paschale. P. 40.

who was called Pecus. <sup>2</sup> Πηκος, ὁ και Ζευσ, ἐδίδαξεν αὐτον περατῆειν και τελειν την μαγειαν τε μουσαρε Σκυφε, διδάξας αὐτον παντα τα περι αυτε μυσικα και δυσσεβη πλανηματα. *Pecus, the same as Zeus, taught (Perseus) to go through all the idolatrous rites of the detestable Scyphus or boat: having initiated him in all the mystery and wickedness necessary to that purpose.* It is said of <sup>3</sup> Hercules, that he traversed a vast sea in a cup or skiff, which Nereus, or Oceanus, lent him for his preservation. This Scyphus, it seems, was made of <sup>4</sup> wood; and well secured with pitch, to preserve it from decay. There were many cups formed in imitation of this ancient vessel; which were esteemed sacred, and used only upon particular occasions. That they were made after the prototype, in the shape of a boat or ship, may be known from a fragment of Menander, which has been preserved by Athenæus from the play called Nauclerus. One neighbour tells another, that Theophilus, a common friend, is returned safe to his son; and with much good-nature offers to treat him upon this joyful occasion with a cup of wine.

<sup>5</sup> A. Πρωτος δ' εγω σοι τονδε χευσεν Κανθαρον.

ΣΤ. Ποιον; A. Το ΠΛΟΙΟΝ. ουδε μ' οιδας, αθλιε;  
*A. And first of all I make you an offer to partake of this fine cup. ST. What cup? A. Why this boat: don't you*

<sup>2</sup> Chron Pasch. P. 38.

<sup>3</sup> Panyasis and Pherecydes. Macrob. Saturn. L. 5. c. 21. p. 367.

<sup>4</sup> Servius in Virg. Æneid. L. 8. v. 278. Apollodorus. L. 2. p. 100. See Athenæus. L. 11. p. 469. By some it was said to have been the cup of Nereus: by others of Oceanus. Ibid.

<sup>5</sup> Athenæus L. 12. p. 474. Menandri Frag. Amstelod. 1709. P. 130.

*understand me, you simpleton?*—In another place this person speaks of the same <sup>6</sup> ship. *True, says he, I have saved it: and a noble ship it is: the very same, which one Callicles a silversmith built; and of which Euphranor of Thurium (a boon companion) has oftentimes the steerage.*

Την ναυν σεσωσθαι μοι λεγεις. Β. Εγωγε μην,

Την ναυν εκεινην, ἣν εποιησε Καλλικλης,

—Ευφρανωρ δε κυβερνα Θεριος.

What was alluded to by cups of this particular form may, I think, be inferred from their invoking upon these occasions Zeus the saviour and deliverer. In a fragment of Antiphanes there is description of a merry-making, when the Deity is spoken of under that title.

<sup>7</sup> Ἀρμωδιος εκαλειτο, Παιαν ηδετο,

Μεγαλην ΔΙΟΣ ΣΩΤΗΡΟΣ ΑΚΑΤΟΝ ηξε τις.

*The name of Harmodius was remembered: they struck up a Paean: and one jolly fellow took up the large bowl, called the ship of Zeus the Preserver.* The like is mentioned with much humour from a fragment of the comedian Alexis:

<sup>8</sup> αλλ' εγχεον.

Αιρω Διος γε τηνδε Σωτηρος· Θεων

Θηητοις απαντων χησιμωτατος πολυ

Ὁ Ζευς, ὁ Σωτης. Εαν εγω διαρραγω,

Ουδεν μελει μοι· πιομαι θαρρων.

*Fill up; fill up. I shall empty this noble vessel to Jupiter Soter. This Jupiter the preserver is in my opinion the most*

<sup>6</sup> Ibid.

<sup>7</sup> Athenæus. L. 15. p. 692.

<sup>8</sup> Athenæus. L. 15. p. 692. The passage is faulty: but I have tried to amend it.

*beneficent of all the Gods. If I burst, I don't care. I drink with a good will, and a safe conscience.* The same author in another place tells us, that the person, whom the Grecians invoked after supper by the title of *Zeus Σωτηρ*, *Zeus the saviour*, was no other than Dionusus. And he adds, what points out the person more particularly, that he was stiled not only the saviour, but *Ἱ τον και των Ομβρων αεχιγγον*, *the great dispenser of rains*. The cups, of which I took notice above, were often referred to Hercules; and made use of as *Grace-cups*, where particular honour was intended. It is said of <sup>10</sup> Alexander, that at the feast of Thesfalus the physician, before he had finished the Scyphus Hercules, he found himself on a sudden struck, as it were with a dart, and was carried off half dead. The Bœotians had a great regard for them; which was supposed to arise from their reverence to the <sup>11</sup> hero of Thebes: but it was from an event far more ancient, to which their name related. The <sup>12</sup> Scyphi, and Cymbia, at the celebration of the mysteries, were of the same fashion, as those above.

The rites of the Scyphus undoubtedly consisted in a com-

<sup>9</sup> Athenæus. L. 15. p. 675.

<sup>10</sup> Ibi, nondum Herculis Scypho epoto, repente velut telo confixus ingemit. Quint. Curtius. L. 10. c. 4.

Macrobius of Hercules passing the ocean in a great Cup. Ego tamen arbitrator non Poculo Herculem maria transectum, sed navigio, cui Scyphus fuit nomen. Saturnal. L. 5. c. 21. p. 367.

<sup>11</sup> Athenæus. L. 11. p. 500. Some cups made of wood were called Ταβᾶτæ. Ibid. p. 506. undoubtedly from תבט, Arca.

<sup>12</sup> It is remarkable, that the names Κυμβιον, Σκυφος, Ακατος, Ταβαιτα, Φεσιλος, Κεσσα, Γυλλος, Γανιος, though made use of for drinking vessels, were borrowed from vessels of the sea.

memoration of the Ark, accompanied with all the circumstances of the Deluge. It was the cup, we find, in which<sup>13</sup> Hercules passed the seas: and the same history is given to Helius, who was said to have traversed the ocean in the same vehicle. There are some remarkable verses of Stesichorus upon this subject, which have been preserved in Athenæus.

<sup>14</sup> Ἄλιος δ' Ὑπεριονίδας  
 Δεπας ἐς κατεβαίνε χρυσέον,  
 Ὀφρα δ' ὠκεανοιο περᾶσας  
 Ἀφικηθ' ἱέρας ποτι βενθεα νυκτος ἐρεμνας,  
 Ποτι ματέρα, κρηιδιαντ' ἀλοχον,  
 Παιδας τε φίλεις· Ὅδ' ἐς ἀλσος ἐβα  
 Δαφναισι κατασκιον

Ποσσι Παις Διός.

'Twas in a golden Cup  
 That Helius pass'd,  
 Helius, Hyperion's son,  
 O'er floods and oceans wafted far away;  
 To Erebus he went, and the sad realms of night.

<sup>13</sup> Accounts of the Scyphus Hercules from Athenæus. Πεισανδρος ἐν δευτέρῳ Ἡρακλείας τὸ δεπας ἐν ᾧ διεπλευσέν ὁ Ἡρακλῆς τὸν ὠκεανὸν εἶναι μὲν φησὶν Ἡλίῳ λαβεῖν δὲ αὐτὸν παρ' ὠκεανῶ Ἡρακλεία. Θεοκλυτὸς δ' ἐν δευτέρῳ Ὠρίων ἐπὶ λείητος φησὶν αὐτὸν διαπλευσάει. Φερεκύδης δὲ ἐν τῇ τρίτῃ τῶν Ἰσχυρίων προειπὼν περὶ ὠκεανῶ περιφέρει—Ὅδε Ἡρακλῆς ἐλκεται ἐπ' αὐτὸν τὸν τοξέον, ὡς ἑαλῶν. Ὅδε Ἡλῖος παύσαδαι κέλευει. Ὅδε δεισας παύει. Ἡλῖος δὲ ἀντὶ τῆς διδῶσιν αὐτῷ τὸ δεπας. κ.τ.λ. Καὶ ἵτιν ἐν τῷ πελαγεί, ὠκεανὸς πειρωμένος αὐτῷ κυμαίνει τὸ δεπας φανταζόμενος. Ὅδε τοξέειν αὐτὸν μέλλει· καὶ αὐτὸν δεισας ὠκεανὸς παύσαδαι κέλευει. Athenæus. L. 11. p. 469.

<sup>14</sup> Athenæus. L. 11. p. 469.

His aged parent there he found,  
 And the kind consort of his better days,  
 And all his blooming offspring.  
 Then to the sacred grove he sped,  
 The sacred grove of laurel.

### Ι Π Π Ο Σ, or the HORSE of POSEIDON.

FROM what has preceded, we may perceive, that the Scyphus, called at times the Cup of Hercules, of Nereus, of Oceanus, of the Sun, was no other than the Ark, represented under this characteristic. It was described likewise, as has been often mentioned, under the emblem of a large fish, which Pliny terms *fabulosa Ceto*: and from this representation, ships, which were unwieldy, and of great burden, were often called *Cetenæ*. <sup>1</sup> *Κητινι, πλοιον μεγα ως Κητος*. I cannot help surmising, that the Horse of Neptune, which in the contest with Minerva *περι χωρας* he was said to have produced, was a mistaken emblem; and that the ancients in the original history did not refer to that animal. What the, *Ἴππος*, Hippius alluded to in the early mythology was certainly a float or <sup>2</sup> ship, the same as the *Ceto*: for in  
 the

<sup>1</sup> Hesychius.

<sup>2</sup> The terms *Ἴππος* and *Ναυς* are mentioned in such a manner, as to appear in some degree synonymous. Pamphos introduces them in this manner together in speaking of Poseidon,

*Ἴππων τε δοτῆρα, ναῶν τ' ἠθυκρηδεμνων.*

It should be read

<sup>3</sup> *Ἴππειων*

the first place the Ceto was denominated Hippos : , Ἴππον, του μεγαν θαλασσιον ιχθυον: by *Hippos* is meant that *buge fish* of the ocean; i. e. the Ceto or Whale. Secondly it is remarkable that the Hippos was certainly called Scaphius, and Scuphius, Σκαφιος και Σκυφιος; as we find by the Scholiast upon Lycophron. It was supposed to have been produced at the Colonus, when Neptune was asleep : or, as others tell the story, when the two Deities disputed about their right to Attica : <sup>4</sup> περι τας πετρας τω εν Αθηναις Κολωνω—Ἴππος Σκυφιος ἐξήλθεν. The same is mentioned by the Scholiast upon Pindar. I therefore cannot help thinking that this supposed Horse of Neptune, as it has so manifest a relation to the Ceto, and the Scyphus, must have been an emblem of the like purport : and that it had originally a reference to the same history, to which the Scyphus and Ceto related.

Ἴππειων τε δοτηρα, ιεων τ' ἰθυοκηδεμων :

By which, I make no doubt, were originally meant two sorts of vessels : the Hippeia, large, unweildy, floats, the same as Κητιναι : the other more regularly decked ships. See Pausan. L. 7. p. 577. See also Homer's Hymn eis Ποσειδωνα, who expresses the line above

Ἴππων τε δμητηρα.

<sup>5</sup> Hesych. This Ἴππειος was the same as the feminine Hippa, filed the nurse of Bacchus.

Orphic Hymn. 48. Ἴππων Βακχου τροφον.

<sup>4</sup> Lycophron. Scholia. V. 766.

Tuque O cui prima furentem

Fudit Equum magno tellus percussa tridenti. Virgil. Georg. L. 1. v. 12.

Hence Argos Ἴππειον. Ποσειδων Ἴππειος. One of the three Chaldaic seminaries of learning was Hipparene, which is a compound of Hippa-Arene, and relates, as I should imagine, to the Ark, Hippa-Aren, 178. Borsippa in the neighbourhood was probably Baris-Hippa, of the like purport. They both relate to the same emblem, the Arca κητωειδης.

The fable of the Horse certainly arose from a misprision of terms; though the mistake be as old as Homer. The Goddess Ἴππα, Hippa, represented as a feminine, is the same as Hippos, and relates to the same history. She is made the nurse or foster-mother of Dionusus; and stiled the soul of the world. She is moreover said to have received Dionusus, who from her had a second birth: and she assisted Jupiter in labour: *Ἡ μὲν γὰρ Ἴππα τε παντος ἕσα ψυχή, καὶ ἔτω κεκλημένη παρα τῷ Θεολογῷ — ὑποδέχεται Διονυσον. Ὁ δὲ ἀπο τῆς μητρὸς τῆς Διὸς προσεΐσιν εἰς αὐτὴν, διὸ καὶ συλλαμβανέσθαι καὶ Ἴππα λέγεται τικτόντι τῷ Διι.* The purport of this allegory is not very obscure; and will be illustrated hereafter. Dionusus was supposed to have been twice born; and thence was stiled διφύης. Sometimes the intermediate state is taken into account; and he is represented as having experienced three different lives:

<sup>6</sup> Ὀργιον, ἀρρήτον, τριφυές, κρυφίον Διὸς ἔργος.

<sup>7</sup> Κικλήσκω Διονυσον, ἐριδύρομον, εὐασήσα,

Πρωτογονον, διφύη, τριγονον.

His last birth was from Hippa, at which time nature itself was renewed.

<sup>8</sup> Ἦδὲ παλιν Γαίαν τε, καὶ Οὐρανὸν εὐεὺν ἐτίκτεν.

Hippa, εἰς ἣν προσεΐσιν Διονυσος, was certainly the Ark,

<sup>5</sup> Proclus in Timæo. 2. P. 124, 125. See p. 28. of this volume.

<sup>6</sup> Orphic. Hymn. 51.

<sup>7</sup> Orphic. Hymn. 29.

<sup>8</sup> Versus Orphic. ex Proclo in Timæum. 3. P. 137.



*Juno, Columba, et Alviva.*



*Hermes ΚΡΩΝ.*

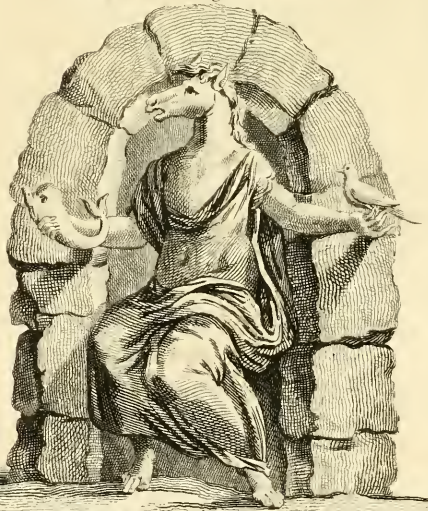


*Hippa*

*. Triceps.*



*Hippa Phigalensium.*





into which the Patriarch retired; and from which he was afterwards released, to enjoy a new life, and another world. Hence arose the many symbols of an Horse. Damater near the Olive Mount in Arcadia was worshiped by the Phigalians in a dark cavern. She was described as a woman, but with the head of an horse, and hieroglyphical representations of serpents and other animals. She sat upon a rock, clothed to her feet; with a dolphin in one hand, and a dove in the other. Marus Balus, an ancient Deity of Italy<sup>10</sup> was represented under an hieroglyphic, as a person with the face of a man before, and of a horse behind, and was said to have lived three times. The history of Pegasus, the winged horse, is probably of the same purport.<sup>11</sup> Palæphatus, a judicious writer, interprets it so; and supposes Pegasus to have been nothing else but a ship: *Όνομα δ'ην τῷ πλοίῳ Πηγασος*. Arion, who was supposed to have been saved by a Cetus, or Dolphin, seems to have been the fish itself, and was thence named<sup>12</sup> Hippos. This Hippos was in consequence of it said to have been the offspring of Poseidon and Da-mater. Some gave out, that Gaia, the Earth, was its parent. In the accounts given by the Corinthians of Arion, and Palæmon, we have the same Arkite history varied, and referred to different æras. Corinth seems to have abounded with Arkite<sup>13</sup> emblems more than most places in Greece.

<sup>9</sup> Pausanias. L. 8. p. 686.

<sup>10</sup> Ælian. Var. Hist. L. 9. c. 16. *Τρις αποθανων, εβιω τρις.*

<sup>11</sup> Palæphat. de Bellerophonte. P. 66.

<sup>12</sup> *Ἴππος Ἀρειῶν*. Pausan. L. 8. p. 650. *Ἴππος ἐγέννησε Ποσειδῶν Ἀριῶνα, φασί, καὶ Πηγασόν*. Hesychius.

<sup>13</sup> See Pausanias. L. 2. p. 113. *Γαλιηνῆς ἀρχαλμα καὶ θαλασσοῦ, καὶ Ἴππος εἰκασμένος Κητεῖ, κλ.*

## Of the SACRED CONTEST.

**T**HIS account of the Hippos may serve to decipher some other mythological traditions, the purport of which have not yet been made known. I have in a former part shewn, that the history of Deucalion, and of the appulse of the Ark, was adopted by different nations, and referred to their own country. And not only the true history, but the metaphorical account, was in like manner retained, and appropriated to different places. As the Ark was represented under the symbol of Hippos, and was preserved from the violence of the sea by the wisdom, and influence, of Providence, the ancients described this history under a notion of a contest, wherein Minerva and Neptune were engaged. Each of these Deities, it seems, laid claim to a region: and upon compromising the dispute, Minerva is said to have given birth to the olive tree; and Neptune produced a horse. Sometimes, instead of Minerva, Juno is introduced as a principal in the contest. These notions arose from emblematical descriptions of the Deluge, which the Grecians had received by tradition: but what was general, they limited, and appropriated to particular places.

There were accounts retained by the people of Argos, concerning a Deluge in the days of Inachus; but they did not imagine it to have extended beyond the limits of their own country. It arose from a<sup>1</sup> dispute between Neptune

<sup>1</sup> Pausanias. L. 2. p. 161.

Κεχροψ ὁ διφυς—Ἡ τῶν θῶων κρισις, Ποσειδῶνος καὶ Ἀθηνᾶς, ἐπὶ Κεχροπος μυθουεταὶ Ἑλλήσι περὶ τῆς χώρας. Euseb. Chron. P. 28. l. 52.

and

and Juno; who contended for the possession of the province, which was adjudged by Inachus to Juno. There was a tradition of a like <sup>2</sup> contest, and between the same persons, for the region of Mycene; which was here too decided in favour of the same Goddess. The people of Træzen had a similar <sup>3</sup> history concerning their territory: but the dispute here was between Neptune and Minerva; *Αθηνας και Ποσειδωνα αμφισβητησαι περὶ της χωρας*. The natives attributed to each a share: but particularly venerated the Goddess, whom they stiled Minerva Πολιας, Polias. At Corinth they had the like history; where Neptune again appears the aggressor: but his opponent is the Sun. Lastly, we read of a contention for the land of Attica between this God of the Sea, and the tutelary Deity Minerva: which <sup>4</sup> Pausanias observes to have been an history nearly parallel to that at Corinth. *Τοδε ε Κορινθιοις μονον περὶ της χωρας εσιν ειρημενον, αλλα, εμοι δοκει, Αθηναιοι πρωτοι περὶ της Αττικης εσεμνολογησαν. Αεγρσι δε και οι Κορινθιοι Ποσειδωνα ελθειν Ηλιω περὶ της γης ες αμφισβητησιν. Βεριαρων δε διαλακτην γενεθαι σφισιν*. In this last dispute about Attica, Minerva is said to have had the advantage; and in consequence of it an olive-tree sprang up in the Acropolis of Athens, and at the same time Neptune produced the Horse Scaphius. I think it is manifest, that these accounts, however limited, relate to one general event: but the history

<sup>2</sup> Pausanias. L. 2. p. 145.

<sup>3</sup> Pausanias. L. 2. p. 181.

<sup>4</sup> Pausanias. Corinth. L. 2. p. 112.

has been adopted, and varied, according to the mythology of different places. This olive-tree at Athens was greatly revered, and reputed of high <sup>s</sup> antiquity : but the Athenians had no other traditions concerning it, than that it was an evidence of the advantage, which Minerva gained over Neptune in this dispute for the country. <sup>6</sup> Περὶ δὲ Ἐλαιας εἶδεν εχρσιν ἀλλο εἶπειν ἢ τῆ Θεω μαρτυριον γενεσθαι τετο ες τον αγωνα τον επι τη χωρα. This history was represented among the ἀναθηματα in the Acropolis by more Artists than one. <sup>7</sup> Ὀπιθεν (τῆ Παρθενωνος) ἢ Ποσειδωνος προς Αθηναν εσιν ερις ὑπερ της Γης. *Behind the temple called Parthenon, or temple of the virgin, is the statue of Neptune contending with Minerva for the land.* <sup>8</sup> In another place was Minerva, and the olive-tree, and Neptune making a show of raising the waves of the deep, κυμα αναφαιων. There was likewise a statue of the Earth in a supplicating posture ; requesting, as Pausanias imagines, that Jupiter would fend her rain : <sup>9</sup> Ἐσι δε και Γης αγαλμα

<sup>5</sup> Pausanias. L. 8. p. 643. Lycophron Schol. V. 766.

<sup>6</sup> Pausanias. L. 1. p. 64. Many suppose the place, where the horse was produced, to have been in Scythia : others in Arcadia : others again in Theffaly. See Servius in Virg. Georgic. L. 1. v. 12.

<sup>7</sup> Pausanias. L. 1. p. 57.

<sup>8</sup> Ibid.

<sup>9</sup> Pausanias. L. 1. p. 57. He thinks that there was probably some drought in Attica, or perhaps in Greece. But then we should have had Minerva, or some other tutelary Deity of the country, intreating Ζηνα Ομβριον. The intreaties of the Earth should, I think, most naturally be general, and for no less than the whole.

In the Academia, και φυτον εσιν Ἐλαιας, δευτερον τετο λεγομενον φαινηται. Pausanias. L. 1. p. 76.

Sophoclis Œdipus Colon. V. 726. Ἐσιν διον εγω κλ.

*ἱκετεύουσης ἴσαι ὁι τον Δία.* The tradition, I make no doubt, was so far true, that the history related to rain: but from the circumstances of the other statues, with which this was surrounded, I should imagine that the purport of this entreaty was rather to avert it as an evil, than to implore it for a blessing. As the object of the supplication was confessedly unknown, we may be allowed to form conjectures as well as the author. I should therefore from the collateral histories imagine, that this statue had the same reference, as that of Ilythia *ἐπι γονασι* at Tegea: and that they both related to the Deluge, and to the destruction of mankind in the waters. In short, I take all these to have been general histories; but through length of time mistaken, and abridged, and limited to particular places.

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## ADDITIONAL TYPES.

TAURUS, APIS, MNEUIS, LABAN, LABAR, LARIS, LARRISSA. Also of AITHYA, ILIETHYA, ORATHYA: and of the MANES, and LARES.

**I**T may not be easy at this distance of time to afford uniformly a reason, why the Egyptians, and other nations; made use of those particular symbols, by which their histories have been transmitted. At least, if we may in some instances assign a cause, yet in others there may appear no relation between the primitive idea, and the substitute, by which it is represented. However, when any light can be obtained, it will be worth our while to investigate the truth; and to find out the latent meaning. For if by any means we can arrive at the purport of these emblems, a great insight will be obtained into the mysteries and mythology of Egypt, and into the history of the first ages. It has been upon this inducement, that I have advanced so far; and



and shall venture to proceed a few degrees farther in my inquiries upon this subject.

It is said of the Patriarch after the Deluge, that he became <sup>1</sup> אִישׁ הָאֲדָמָה, a man of the earth, or husbandman. This is rendered by the Seventy, *ανθρωπος γης*; or, as it stands in most of the copies, <sup>2</sup> *ανθρωπος γεωργος γης*. The middle term is redundant, and was originally a marginal interpretation of the two extremes: by which is meant, that Noah was a person addicted to agriculture. This circumstance was religiously recorded in all the ancient histories of Egypt. And it was upon this account, I imagine, that the ox, so useful in husbandry, was made an emblem of the Patriarch. Hence we find many pieces of ancient sculpture, upon which is to be seen the Ox's head with the Egyptian modius between his horns, relative to the circumstances of this history. But, exclusive of these engraven symbols, the living animal was in many places held sacred, and revered as a Deity. One instance of this was at Memphis, where they worshiped the sacred Bull Apis: and another was to be found at Heliopolis, where they held the Bull Mnevis, or <sup>3</sup> Mnevis, in equal veneration. The like custom was observed at <sup>4</sup> Momemphis, <sup>5</sup> Aphroditopolis,

<sup>1</sup> Genesis. C. 9. v. 20.

<sup>2</sup> Και ηρξάτο Νωε ανθρωπος γεωργος γης και εφυτευσεν αμπελωνα. Ibid.

<sup>3</sup> Diodor. Sic. L. 1. p. 19. Τεφερσαι δε τον Απιν εν Μεμφει, και τον Μνευν

<sup>4</sup> Ηλιωπολει. Euseb. P. E. L. 2. c. 1. p. 51.

<sup>5</sup> Strabo. L. 17. p. 1155. Σηλεια εως ιερα.

<sup>6</sup> Ibid. L. 17. p. 1163. Λευκη εως ιερα.

and <sup>6</sup> Chusa, with this difference, that the object of adoration in these places was an Heifer or Cow.

That the Apis, and Mneuis were both representations of an ancient personage is <sup>7</sup> certain: and who that personage was, may be known from the account of him given by Diodorus. He speaks of him by the name of Mneues: but confines his history to Egypt, as the history of Saturn was limited to Italy; that of Inachus and Phoroneus to Argos; of Deucalion to Thessaly. Mneues, or, as the ancient Dorians expressed it, Mneuas, is a compound of Men-Neuas, and relates to the same person, who in Crete was stiled Minos, Min-noas, and whose city was Min-Noa: the same also who was represented under the emblem of the Men-Taur, or Mino-taurus. Diodorus speaks of Mneues, as the first lawgiver; and says, that he lived after the æra of the Gods and Heroes, when a change was made in the manner of life, among <sup>8</sup> men. He describes him as a man of a most exalted soul, and a great promoter of civil society, which he benefited by his laws. These laws were unwritten; and he received them from the chief God Hermes, who conferred them as a gift of great importance upon the world; which

<sup>6</sup> Κορη Αιγυπτια Χουσαι το ονομα.—Ἐν ταυτη σεβασιν Αφροδιτην, Ουρανιαν αυτην καλεντες. τιμασι δε και θηλειαν ειν.—και αυτην δε την Ισιν Αιγυπτια, Βακερον και πλαττησι, και γραφουσι. *Ælian de Animal. L. 10. c. 27.*

<sup>7</sup> Ταυρος, Διουσις. See Lycophron. V. 209. and Scholia.

<sup>8</sup> Μετα την παλαιαν τε κατ' Αιγυπτον εινε καταστατιν, την μυθολογημενην γεροισινα επι τε των Θεων και Ἡρων, πεισαι φασι πρωτων αγραπτοις νομοις χρησασθαι τα πληθη εινω (lege Vou) τον Μνευν, ανδρα και τη ψυχη μεγαλ, και τη εφ' κοινοτατι των μιημοειυμενων. Προσποληθη δε αυτω τον Εργων δεδωκεται τετες, ως μεγαλων αθλων αιτιος εσομενος. *Diod. L. 1. p. 84.*

through them would be highly benefited. He was the same as Menes, whom the Egyptians represented as their first king; and a great benefactor. This was the person who first sacrificed to the Gods, and brought about the great change in diet; a circumstance, which occurs continually in the history of the first ages. We find it made a characteristic of almost every ancient personage, *τες ανθρωποις εξ αγριε και θηριωδους διαιτης μετασθησαι*, *that he withdrew mankind from their savage and bloody repasts*. Of this foul and unnatural manner of feeding, which prevailed in the antediluvian world, I have spoken before. The poets, and mythologists, continually allude to it, and memorials of it were kept up in all their rites and mysteries, where one part of the ceremony consisted in eating raw flesh, which was often torn from the animal, when alive. Menes, who put a stop to this cruel practice, and introduced a more mild diet, is stiled Meen by Herodotus, and was the same as Men-Neuas, of whom I have been speaking: the same also as the Men-Taur, and Taur-Men, of other countries. Diodorus calls this famous lawgiver *Βεν Μνευην*, Taurus Men-Neues; from whence we may judge, that he was the same person, whom the Egyptians revered under the symbol of the sacred Bull; especially as it was called by the same name Mneuas, and Mneues.

The name of Apis I imagine to have been an Egyptian

<sup>9</sup> Ibid. p. 42.

<sup>10</sup> *Την παλαιαν εις καταρασιν*. See above.

<sup>11</sup> In the present copies it is *Εισον Μνευην*, which is not sense. It undoubtedly should be altered to *Βεν*; for that was his title: and he was revered under that symbol.

term for a father: whence came the term Appa, Appas, and Apia among the Greeks: which last is equivalent to Patria among the Romans. Homer industriously adheres to ancient words: and he tells us, when Nestor was sent from Pylos to fight against the Centaurs of Theffaly, that he went <sup>12</sup> *τηλοθεν ἐξ ἀπιης γαιης*. This may signify either that he went far away e patriâ terrâ, from his own country: or else to a great distance from the region of Apis, which undoubtedly was so called from Apis of Egypt. In this interpretation I differ from <sup>13</sup> Strabo, Eustathius, and all the Scholiasts; who think, that by Apia was meant something at a distance. Hence *τηλοθεν ἐξ ἀπιης γαιης* must signify longe a longinquâ terrâ; which is scarcely sense. Pausanias who was as good an antiquary, as Strabo was a geographer, assures us, that of old the whole region of the Peloponnesus was stiled <sup>14</sup> Apia: and that it was so denominated from Apis. We may therefore be assured, that the term was sometimes used for a proper name. But it likewise signified patria, from Apis a father: whence came the Greek term <sup>15</sup> *Ἀππας, ὁ τροφευς*, *Appas, which signified a parent*. Apas was expressed Appas, just as Atis was rendered Attis; Amon, Ammon: Adon, Addon. Diana is made to say to Jove,

<sup>12</sup> Iliad. A. V. 270. Γ. V. 49. Odyss. H. V. 25.

<sup>13</sup> They render *απις* by *πῶρῳ ἀπειχυσσα*. *Ἐκ γῆς μακρῶν ἀπειχυσσις*. Schol. in Hom. Iliad. L. A. V. 2. *Ἀπιαὶ δὲ πῶρῳ μαλλιν*. Strabo. L. 8. p. 570.

<sup>14</sup> *Τὴν ἐν τῷ Ἰσθμῷ γαίαν Ἀπιαν ἀπὸ ἐκείνου (Ἀπιδος) καλεῖσθαι*. Pausan. L. 2. p. 123. Apis is supposed to have come from beyond Naupactus; *Ἀπῖς ἐκ πέρας Νεωπακτίας*. Æsch. Supplices. But by the coming of Apis is to be understood the introduction of particular rites; which were originally from Egypt.

<sup>15</sup> Hesychius.

<sup>16</sup> Δος μοι παρθενην αιωνιον, Αππα, φυλασσειν.

*Grant me, my dear Appa, to maintain a perpetual virginity.* Ulysses, speaking to Alcinous of his own country Ithaca, styles it <sup>17</sup> *απη γαια*, by which is undoubtedly meant patria terra. The name of the earth itself among the Scythæ was <sup>18</sup> *Απια*, the feminine of *Απης*. This could not signify remote. No people would give the word *distant* for a general term to the Earth, which they worshiped, as a Goddess; no more than they would to the country, where they resided. They esteemed the Earth their common parent, and hence they gave her the name of *Απια*, as they gave the title of <sup>19</sup> *Παπαιος* to Zeus; whom they looked upon as their father. One term explains the other precisely. And that we may not be at a loss to know, who was meant by this reputed father *Απης*; Epiphanius tells us that he was the same as <sup>20</sup> *Ιναχος*: in whose days the Deluge happened.

I have mentioned, that the *Μνευις*, or as the Dorians express it <sup>21</sup> *Μνευας*, is a contraction of *Μεν-Νευας*, the Lunar God *Νευας*, the same as *Νοας*, or *Noah*. It has also been shewn, that *Οσιρις*, the planter of the vine, the inventor of the plough, the great husbandman, was no other than

<sup>16</sup> Callimach. H. Dian. V. 6.

<sup>17</sup> Homer. Odyss. H. V. 25.

<sup>18</sup> Herodotus. L. iv. c. 59.

<sup>19</sup> *Παπα*, and *Παππος*, signified in many languages a father. Hence *πατ-παζισιν*, *πατερα προσαγγρευσιν*. Hesych. When *Ναυκικα* in Homer addresses her father, she calls him *Παπα*. See Herodot. above.

*Παππα φιλ', οκ ανδη μου εφοπλιστας αωωνων.* Odyss. Z. V. 57.

<sup>20</sup> Hæres. L. i. p. 11. *Ιναχος, Απιδος προτερον κληθεντος.*

<sup>21</sup> *Μνευις, Μνευις*, of Diodorus. L. i. p. 19.

Noah ; and to him these animals were sacred. Plutarch accordingly informs us, <sup>22</sup> *Τες Ταυρες τες ιερες, τον τε νομαζομενον Απιω, και τον Μνευω, Οσιριδι καθιερωθησαι, that the bulls, both that which was called Apis, and the other named Mneuis, were alike sacred to Osiris.* They were looked upon as <sup>23</sup> living oracles, and real Deities: and to be in a manner animated by the very soul of the personage, whom they <sup>24</sup> represented. Diodorus speaks of the honour, in which they were held, as being equal to that paid to the <sup>25</sup> Gods. In another place he assures us, that they were revered as Deities, and this <sup>26</sup> universally, by all the people of Egypt. The Mneuis was worshiped at Heliopolis, as the Apis was at Memphis: hence some have thought, that the former was particularly sacred to the Sun. They were both equally dedicated to Osiris: who among other titles had that of Helius: but they related more to him under the character of the Deus Lunus, and from hence the Mneuis was denominated. Under this character the Egyptians did not refer to the planet in the heavens, but to a person; and to the

<sup>22</sup> Isis et Osiris. P. 366.

Βεν γαρ Οσιριδος εικονα νομιζουσι. Ibid.

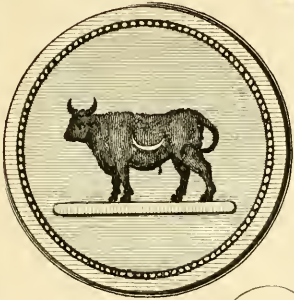
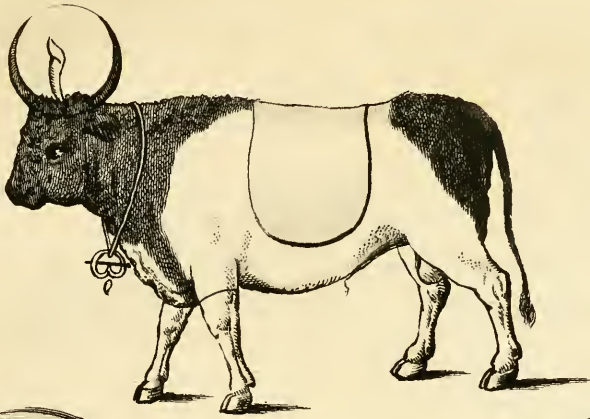
<sup>23</sup> Ευμορφον εικονα χρη νομιζειν της Οσιριδος ψυχης τον Απιω. Ibid. P. 362.  
 Τον δε Απιω εικονα μεν Οσιριδος εμψυχον ειναι. Ibid. P. 368.

<sup>24</sup> Ο Βως Απις, εστιν αυτος Οσιρις. Ibid.

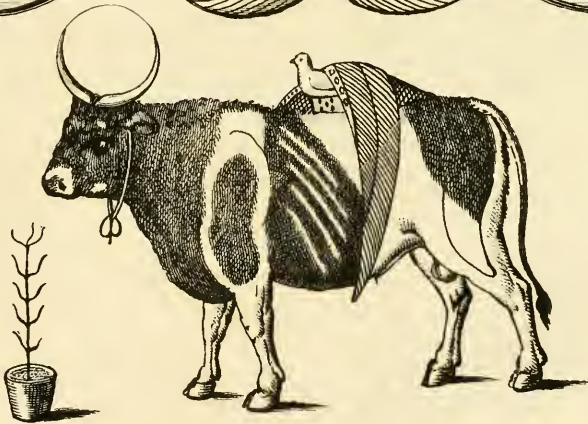
Τελευτησαντος Οσιριδος εις τωτον (εσι) η ψυχη αυτη μετεστη, και δια ταυτα διατελει μεχρι και νυι. κλ. Diodor. L. i. p. 76.

<sup>25</sup> Τους δε ταυρας τες ιερες, τον τε Απιω, και τον Μνευω τιμασθαι πασαωκλησιωσ τοις Θεοις. L. i. p. 79. Απις, θεος Αιγυπτιωω. Suidas.

<sup>26</sup> Τους δε Ταυρες τες ιερες — σεβασθαι καθαωωωρ θεωσ κοινη καταδειχθησαι πασιω Αιγυπτιωις. L. i. p. 19. Apis, populorum omnium numen. Mela L. i. c. 9. Θεωσ ενεργητατοσ ο Απις. Ælian de Animal. L. ii. c. 10.



Tauri Lunati.



Taurus Apis et e Meneas cum Columbi sacri





machine, in which he had been preserved : the same, which was stiled Rhea and Damater.

The Egyptians imagined, that the Ark had a resemblance to the new moon; which I have shewn to have been a favourite emblem. And there is reason to think, that they made use of some art to impress the figure of a crescent upon the sides of these sacred animals: as it is certain, that white marks of this form were generally seen upon them. The Mneuis was uniformly chosen of a <sup>27</sup> black colour, that these impressions might more plainly appear. The like is said of the Apis, who is by Pliny described as a Deity. <sup>28</sup> Bos in Ægypto etiam numinis vice colitur: Apim vocant. Insigne ei in dextro latere candidans macula, cornibus lunæ crescere incipientis. The same account is given by Marcellinus. <sup>29</sup> Est autem Apis bos diversis genitalium notarum figuris expressus, maximeque omnium corniculantis lunæ specie lateri dextro insignis. These animals are <sup>30</sup> said to have had this regard paid to them, *as being emblems of husbandry, which Osiris found out: and they were designed as memorials of the fruits of the earth being propagated: and of the persons to whom the world was indebted for those blessings: that the remembrance of so great benefactions might last to the latest generations.*

<sup>27</sup> Μνευι—δωρον μεγιστος, σφραδρα μελας. Απιν — μελανα και αυτον υπερ των αλλαι. Porphyrius apud Euseb. Præp. Evan. L. 3. c. 13. p. 117.

<sup>28</sup> L. 8. c. 46. p. 472.

<sup>29</sup> L. 22. p. 257.

<sup>30</sup> — Αμα μιν δια γεωργιας χρεσιαν, αμα δε και δια το των ευροντων της καρπης της δοξαν και τωτων ευεργεσιαις παραδοτικων γεροντων τοις μεταγενεστεροις εις απαρτα των αιωνη. Diodor. L. 1. p. 79.

But they were not only representatives of the person, or persons, by whom the world had been so much benefited; but, as I have before mentioned, of the machine likewise, in which they had been preserved. This was described as a crescent; and called Theba, Baris, Argus. In consequence of which we find, that these terms, and the name of an Ox or Bull, were among the eastern nations synonymous. The Syrians, like the people at Mo-Memphis, held a Cow in great reverence: and to what they alluded may be known by the etymologists, who have commented upon their worship <sup>31</sup> Θηβα Συρισι λεγεται ἡ βς. *The sacred heifer of the Syrians is no other than Theba, the Ark.* <sup>32</sup> Θηβα γαρ ἡ βους κατα Συρους. *The Ark among the Syrians is stiled Bous, a cow: undoubtedly because it was so typified.* Hefychius, conformably to the above, mentioning the various significations of the term βς, Bos, takes notice, <sup>33</sup> βς, — Βαεις, Αργος: *By an Ox or Bull is signified Baris, and Argus: two names of the sacred ship, the same as Theba above.* The sacred cakes, which were offered at the Arkite temples, were stiled *Boun*, and were presented upon every seventh day. They had little horns, and were sacred to Selene: as we learn from Hefychius, who renders the term Bous. <sup>34</sup> βς ἑσδομος πεμμα εσι, και της Σεληνης ιερον. The

<sup>31</sup> Etymolog. Magnum.

<sup>32</sup> Scholiast upon Lycophron. V. 1206.

<sup>33</sup> So it should be read. It stands now Βαρος Αργος.

<sup>34</sup> Of the sacred Boun see Vol. 1. p. 298. The Melissæ, those priestesses of Selene, were stiled ἑργειαι. Σεληνην Μελισσαν εκαλευν' — ἑργειαι δε αι Μελισσαι. Porph. de Antro Nympharum. P. 262.

same emblem was held sacred in Persis, and Chusistan; where Mithras the parent of mankind was represented under the figure of a steer, or heifer. Statius has some allusions to this image, when he mentions

<sup>35</sup> Perseï sub rupibus antri

Indignata sequi torquentem cornua Mithran.

Upon this the Scholiast observes, <sup>36</sup> Persæ in Spelæis coli Solem primi invenisse dicuntur. Est etiam in spelæo quidam Persico habitu cum tiarâ utrisque manibus bovis cornua comprimens, quæ interpretatio ad lunam dicitur. He says, that the purport of the sculpture related to the moon. It did so: however not to the planet; but to the Arkite crescent, of which Mithras Tauriformis was the supposed Divinity. Of the grottos here alluded to by the Scholiast, which were situated near the Campus Magorum, I have before taken notice. Among those ancient entablatures, which are there carved in the rock, there is one above the rest curious. In this is described Mithras Bovinus, with the head and horns of a bull; similar to the figures of Isis in Egypt. There is also the celestial bow; and over all is the child Eros, or Maneros, winged, and sitting upon the bow: also a person ascending some steps to adore the sacred phenomenon. It is a remarkable piece of sculpture: and every part of it illustrates the subject, of which I have been hitherto <sup>37</sup> treating.

<sup>35</sup> Thebaid. L. 1. v. 720.

<sup>36</sup> Schol. ibid. Ταυρος μὲν Σελήνην. καὶ ὕψωμα Σελήνης ὁ Ταυρος. Porphyrius supra.

<sup>37</sup> A copy of it has been given before, Vol. 1. page 232, and is here again represented upon a larger scale.

These symbolical animals of Egypt are by many writers spoken of as Vituli, or <sup>38</sup> calves : and Herodotus, treating of Apis, mentions him as ὁ μωσχός ὁ <sup>39</sup> Ἀπὶς καλεόμενος : *the steer called Apis*. When the Israelites fell into the idolatry of Egypt, they worshiped a calf in Horeb. And when this folly was renewed under Jeroboam, still the object of worship was the same. This king made two <sup>40</sup> calves : one of which he set up in Bethel, and the other in Dan. They are sometimes represented as females ; and in the book of Tobit complaint is made against the apostate Tribes in Israel, *who all sacrificed to the Goddess Baal, represented by an heifer*. <sup>41</sup> Πασαὶ αἰ φυλαὶ, αἰ συναποσασαὶ ἔθνον τῆ Βααλ, τῆ δαμαλει. This was certainly an emblem of that supposed Deity, called Gaia, Rhea, and Damater.

<sup>42</sup> Γαῖα Θεα, μητὲρ Μαραζων, θνητων τ' ἀνθρώπων.

Hence Apuleius, when he is describing the Pompa Isiaca, says of the sacred Cow, <sup>43</sup> *Erat ea Bos omniparentis Deæ fœcundum simulachrum*. From this we may be led to infer that the female was the appointed emblem of the Ark ; and the male of the person. The shrines, where this strange adoration was paid, were esteemed oracular : whence the animal had the name of Alphi, Dei vox : which was rendered Alpha by the Greeks. Hesychius accordingly tells us,

<sup>38</sup> Διὰ τι ἐφύγην ἀπο σὲ ὁ Ἀπὶς ; ὁ μωσχός, ὁ ἐκλεκτός σὲ ἐκ ἐμμενεν. Jeremiah. C. 46. v. 15.

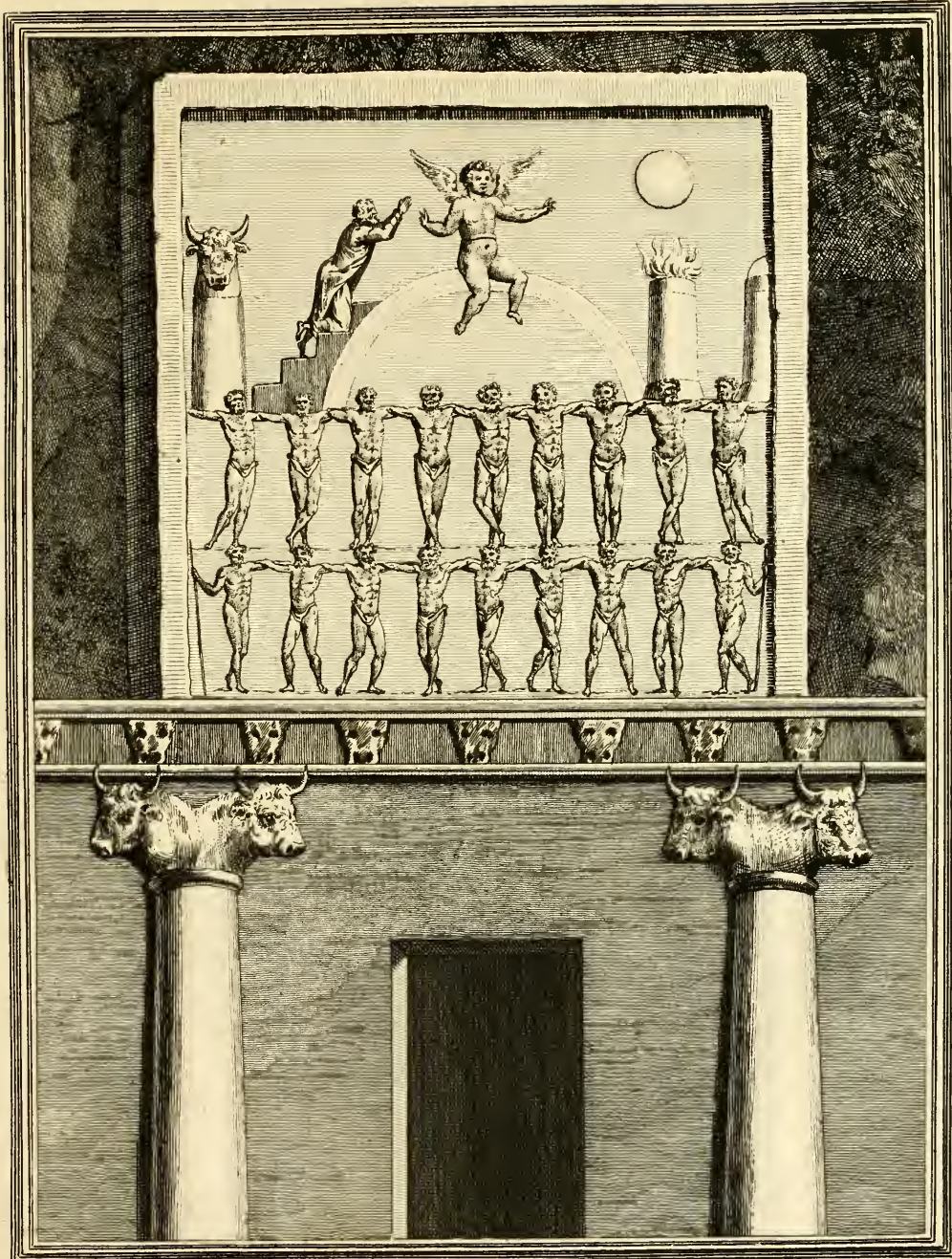
<sup>39</sup> L. 3. c. 28.

<sup>40</sup> 1 Kings. C. 12. v. 28, 29.

<sup>41</sup> C. 1. v. 5.

<sup>42</sup> Orphic Hymn. 25.

<sup>43</sup> Metamorph. L. 9. p. 373. Edit. Delph.



*Mithras Bovinus et Cuius Persicus. Shermet: Paris. Secunda. p. 143.*

*Christie 16.*



Αλφα βας; or Αλφα βοος κεφαλη, Φοινικες. *The Phenicians call an Ox, or Cow, or the head of those animals, Alpha.* And Plutarch, speaking of Cadmus, says, <sup>44</sup> *that he placed Alpha the first letter, because the Phenicians it was the name of the sacred Steer or Heifer.* I have before taken notice, that the Grecian writers have supposed Cadmus to have been conducted by a Cow: but the true history may be known from the description of the Cow, by which Cadmus, or rather the Cadmians, are said to have been directed.

<sup>45</sup> Λευκον σχημ' εκατερθε περιπλοκον ηυτε μηνης.

*It had upon each side a mark, resembling the figure of the moon.* Pausanias mentions the same circumstance: and says, <sup>46</sup> *that it was a white mark, and like the moon, when at full.* Among all the samples, which are now extant either upon coins or marbles, the mark is uniformly a crescent: and such we may imagine the true history to have been, from whence Pausanias copied. The peculiar hieroglyphic, with which the animal was supposed to have been distinguished, shews, that the history related to one of the sacred kine of Egypt; and from them the oracle was derived.

The Egyptians undoubtedly worshiped one of these sacred animals at their city Pharbethus: for Phar in the Amonian language, like פֶּ, of the Chaldeans, and Hebrews, signified an Ox, or Bull; and by Beth was denoted a temple. Hence by Phar-Beth is to be understood Bovis Æcles, the temple

<sup>44</sup> Δις το Φοινικας ετω καλειν τον Βαν. Sympos. Quæst. ix. 3. p. 738.

<sup>45</sup> Schol. in Aristoph. Εατραχ. V. 1256.

<sup>46</sup> Εκατερας της βοος πλευρας σημειον επειναι λευκον, εικασμενον κυκλω της Σεληνης, οποτε ειη πληρη. L. 9. p. 733. See backward the treatise upon Cadmus. P. 162.

of the sacred Bull. I have before shewn, that Petah, and Patah, signified an Officer, and Priest. Hence the persons stiled in the <sup>47</sup> scriptures Petah-Phar, and rendered in our version Potiphar, and Potiphera, were priests of this order. Potiphar priest of On was an attendant upon the Mneuis in the city Zoan, or Heliopolis: which was also called On. Analogous to this Isis Pharia was in acceptation Dea Bovina from the hieroglyphic <sup>48</sup> Phar, under which she was represented: In a former treatise I imagined, that by Phareth was meant the house of Pharaoh; and I have <sup>49</sup> repeated it: but Beth is generally to be understood in a religious sense; and as Phar signified an Ox or Bull, I should be inclined to the latter interpretation. Pataneit was a title of the same purport as Petaphar. Proclus speaks of a Sonchin, or priest, at Heliopolis, who was so called. He expresses it <sup>50</sup> Πατενεϊτ; which is a variation of little consequence. Neit had the same signification, as Phar; and is by Macrobius rendered <sup>51</sup> Netos, or Neton: who says, that the sacred Bull at Heliopolis was so called. Hence Pata-Neit was Sacerdos Bovis: Apis, vel Mneuis, Minister. Isis Pharia was also stiled Neit, which the Grecians expressed

<sup>47</sup> Genesis. C. 39. v. 1. and C. 41. v. 45.

<sup>48</sup> Nunciat octavam Phariæ sua turba Juvencæ. Martial. L. 10. Epig. 48.

Isi, Phoronæis quondam stabulata sub antris,

Nunc Regina Phari. Statius. Sylv. L. 3. Ad Metium Celerem.

He speaks, as if her title related to the Pharos. Regina Pharia signifies Isis Bovina.

<sup>49</sup> Vol. 1. P. 97. Radicals.

<sup>50</sup> Proclus in Timæum. L. 1. p. 31. Ἴσθρι ονομαζομένη Πατενεϊτ.

<sup>51</sup> L. 1. c. 21. p. 212. Taurum Soli sacrum, quem Neton cognominant. Net-On. Taurus Solis.



<sup>52</sup> Νηιθ : and her priest at Sais was called Petaneit ; Sacerdos Ifidis Bovinæ.

In respect to the Apis and Mneuis, there seems to have been a determined period for their worship : at the expiration of which they were carried to the Nile and drowned in the <sup>53</sup> river. This was attended with universal lamentations ; during which the priests went in quest of another of the same kind with the necessary marks. When such a one was found, he was led in triumph to the temple, and the same rites were renewed. But though writers speak of these necessary characteristics, as originally inherent in the animals, yet the lunar emblem upon the side was certainly a work of art. The people in Egypt told Plutarch, that it was effected, <sup>54</sup> *επαφη της Σεληνης*, by a touch of the moon : which he understands of the <sup>55</sup> planet. The persons, who afforded the intelligence, undoubtedly meant, that it was done by the application of an instrument in the form of a crescent. With this they applied some caustic, by which they took off the black hairs : and in the room of these white ones succeeded in the shape of a lunette. We are told, that when the Apis died, it was put into a *σoφος*, or coffin, and solemnly interred in the temple of <sup>56</sup> Sarapis. I cannot in this place omit taking notice of the name Sarapis, about

<sup>52</sup> Plato Timæus. Vol. 3. p. 21. *Αιγυπτιακι τ'ενομα Νηιθ.*

*Νηιθ, Αθηνα παρ' Αιγυπτιαις.* Hefych.

<sup>53</sup> Apis—post vivendi spatium præstitutum, sacro fonte immerfus. Marcellinus. L. 22. p. 257.

<sup>54</sup> Sympos. L. 8. p. 718.

<sup>55</sup> Suidas supposes, that the Apis was conceived *εκ Σελαιος της Σεληνης.*

<sup>56</sup> Clemens Alexand. Strom. L. 1. p. 383.

which

which there has often been controversy even among some of the ancients. This arose from their blending two different ideas under one term: which the Egyptians certainly distinguished. But as the words were nearly the same in sound, the Grecians have confounded them; and used them indiscriminately. Sar signified any thing noble. Those great lords, the Tyrians, are by the sacred writers stiled <sup>57</sup> Sarim. Osiris, the great husbandman who had been exposed in an ark, was stiled Sar-Apis; which signifies illustrious Genitor, the great father of mankind. But there was likewise the term Sor, from whence came the σορος of the Greeks; which signified a bier or coffin: also a place of interment. Hence the temple, where the dead Apis was deposited, had the name of Sor-Apis, rendered inaccurately Sarapis. Plutarch did not know the distinction, and hence fancied, that some people in Egypt would not allow Sarapis to have been a God. <sup>58</sup> Ουκ ειναι θεον τον Σαραπιν, αλλα τον Απιδος σορον ἔτως ονομασθαι. *Instead of admitting Sarapis as a Deity, they insisted that it was only the tomb of Apis.* The dispute was about the sound of a word. No Egyptian could deny the divinity of the God <sup>59</sup> Serapis: but Sor-Apis had another meaning: and this was the

<sup>57</sup> Isaiah. C. 23. V. 8. See Radicals. P. 73.

<sup>58</sup> Isis et Osiris. P. 362. Sor also among the Amonians signified a bull: which was sometimes expressed Tor, and Tur. Sar-Apis may therefore sometimes signify the Bull-Apis.

<sup>59</sup> Τετον ἡ μὲν Δια εφασαν ειναι, οἱ δὲ τον Νειλον, δια το μοδιον εχεν εν κεφαλη, και τον πηρουν. Suidas.

Ωριον— οἱ μὲν Οσιριν, οἱ δὲ Σαραπιν, οἱ δὲ Σωθι Αιγυπτιστι.

Plut. Isis et Osiris. P. 375.

term in debate. The Egyptians insisted, and with good reason, that Sor-Apis was a name given to the place of sepulture of the sacred bull; and did not relate to the Deity. That I am right in my notion may be proved from the testimony of Nymphodorus of Amphipolis. He says expressly, that when the Apis died, and had been embalmed, the priests laid it in a *σορος*, or tomb. And that this was in the temple of the Deity, or Dæmon, whom they most honoured: and the place of sepulture was called <sup>66</sup> Soro-Apis. Nymphodorus seems afterwards in some degree to confound the terms: but it is manifest, that the Dæmon, (*Δαιμων*) or deified man, was Sar-Apis, and that Sor-Apis was the tomb.

It has been mentioned, that the Minotaur, the Taurus Lunaris, of Crete, was represented as a Man with the head of a Bull. This was an hieroglyphic introduced into that country from Egypt. That it was an Egyptian emblem may be known from a specimen still remaining, which is to be seen upon those curious monuments of Egyptian antiquity, in the British Museum. The Deity is here described sitting in an erect posture, in the express form of the Minotaur: only with this difference, that like many emblematical figures in Syria, Babylonia, and other parts of the east, he is represented with two heads. His horns are industriously so placed as to form two lunettes. In his hand he holds an instrument like a scythe, as a token of husbandry: and before him is a priest upon his knees, who seems to be dedicating two small pyramids.

<sup>66</sup> *Κάντευθεν Σοροαπιν κληθηναι.* Clemens Alex. Strom. L. I. p. 383.

From these hieroglyphics misinterpreted came the stories of Europa, and Pasiphaë; also the fable about Argus, and Iö. They all related to the same event; and to the machine stiled Βες, and Taurus, wherein Osiris was inclosed. For it is said of Isis, that during the rage of Typhon, she preserved Osiris in an ark of this denomination: <sup>61</sup> εἰς βεν ξυλωνην εμβαλεω; *She inclosed him in a bull of wood*: by which is meant the ark, Theba. The Syrians understood it so. <sup>62</sup> Θηβα γαρ ἡ βους κατα Συρους. *A Bull or Cow among the Syrians signified an Ark, or Theba*: — απο Καδμου βοος φασι Θηβην την ἑπταπυλον κληθηναι. *The city Theba in Greece, so renowned for its seven gates, was denominated from the sacred Cow, by which Cadmus was directed*. The name of the animal must therefore have been Theba: and we may be assured, that the Syrians and Egyptians under this hieroglyphic continually referred to the <sup>63</sup> Ark. The city Tyre, from whence Europa is supposed to have come, was named Sor, and Tur, similar to the שור, and תור, of the Chaldeans. Both these terms signify a Bull: and it was undoubtedly the insigne, by which the Deity was there represented.

There were many Arkite ceremonies in different parts of the world; which were generally stiled Taurica Sacra. In some of these there was a memorial of the Παλιψηγεσσια: and those, who were initiated, imagined, that they obtained by their admission to these rites an addition to their <sup>64</sup> term

<sup>61</sup> Diodorus Sic. L. 1. p. 76.

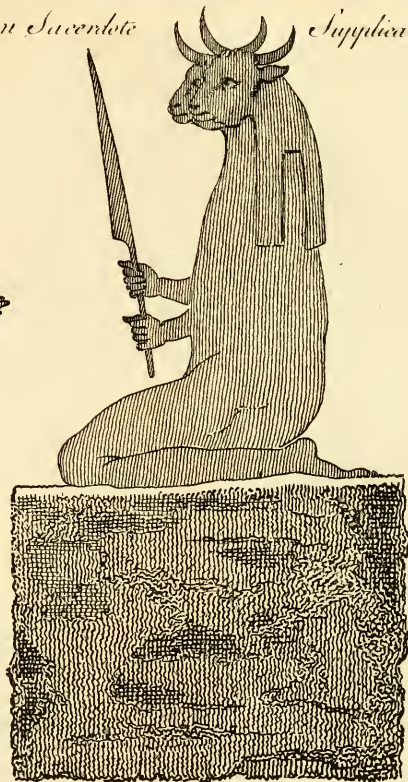
<sup>62</sup> Lycophron Scholia. V. 1206.

<sup>63</sup> Θηβα, κλωπιον. Hesych.

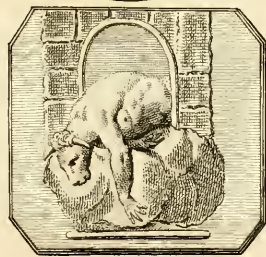
<sup>64</sup> See Hoffman. Tauroboliumi

*Menotaurus Egyptiacus Biceps cum Saeculoti*

*Supplicante.*



*Tauro-Menis, et  
Tauro-Menis e Siculis*



*Menotaurus.  
Al' Achaus.*



of years. These mysteries were of old attended with acts of great cruelty. Of these I have given instances, taken from different parts of the world: from Egypt, Syria, Cyprus, Crete, and Sicily. The Bull of Perillus was probably constructed upon a religious account; and designed for a renovation of some cruel rites: which were prevented by the prince of the country. Practices of this nature prevailed in the <sup>65</sup> Tauric Chersonesus. The Scythæ of these parts worshipped Diana under the title of <sup>66</sup> Tauropolus, and <sup>67</sup> Taurione. There is reason to think, that the Deity was here represented under the Egyptian hieroglyphic of either a steer or heifer. It is expressly said by Eustathius, that the region was denominated from the animal Taurus: and that it was so named in memorial of an ancient history, which was certainly imported from Egypt. <sup>68</sup> *Οἱ δὲ Ταυροὶ τὸ ἔθνος ἀπο τῆς ζῶης Ταυρῆς, φασὶ, καλεῖνται, διὰ τὸ ἐκεῖ τὸν Ὀσίριον ζευξάντα ἔεν ἀροσάει γῆν.— καὶ ἡ Ἀρτεμις δὲ Ταυροπόλος ἀπο τῆτων δοκεῖ τῶν Ταυρῶν λεγέσθαι, οἷς ἐχάριεν, ὡς ξενόκτονος ἐπ’ αὐτῆ.* We find, that according to the custom of most nations, the people of the Chersonesus supposed the Deity to have been of their country: in other respects the history is conformable to the truth. We learn from the above, *that the Tauric nation was so named from the animal Taurus, or Bull: which was looked upon as a memorial of the great husbandman Osiris, who first taught agriculture, and to whom*

<sup>65</sup> Clementis Cohort. p. 36.

<sup>66</sup> Diodorus Sic. L. 4. p. 248. Βαρβαρὸς θύειν Ἀρτεμίδι Ταυροπόλῳ.

<sup>67</sup> Ταυριῶνα — ἐν Ταυροῖς τῆς Σκυθίας τιμωμένη (θεᾶ). Suidas.

<sup>68</sup> Eustath. in Dionys. V. 306.

was ascribed the invention of the plough. The Tauric nation was a colony of <sup>69</sup> Cuthites, as will be hereafter shewn. They worshiped Osiris, whom they stiled <sup>70</sup> Ait-Osiris : also Hestia, the same as Damater, whom they called <sup>71</sup> Tabita, from the Chaldaic, תבת, Arca : and they gave to Artemis, or Diana, the name of Tauro, Tauropolus, and <sup>72</sup> Taurione. From laying these histories together it is apparent, that Artemis Diana, and Venus Dione, were in reality the same Deity ; and had the same departments. This Sylvan Goddess was distinguished by a crescent, as well as Juno Samia : and was an emblem of the Arkite history : and in consequence of it was supposed to preside over <sup>73</sup> waters. Hence we find an inscription in <sup>74</sup> Gruter, wherein Diana is at the same time called Regina undarum, and Nympha, decus nemorum. The name Taur-ione shews the history, to which she related ; for Taurus was an emblem of the Ark : and by

<sup>69</sup> They were stiled Βασιλῆες Σκυθῶν, Royal Scythæ : Herodotus. L. 4. c. 57. So in Egypt they had been called Royal Shepherds : Βασιλῆες Ποιμένες.

<sup>70</sup> Herod. ibid.

<sup>71</sup> Ibid.

<sup>72</sup> Suidas, Ταυριωνη.

Ταυρω ἢ ἐν Ταυροῖς Ἀρτεμις. Hesych.

Called by Euripides Ἀρτεμιν Θεων ἀνασσα. Hippol. V. 1521. She was consequently the same as Hera or Juno. Hence probably her name is a compound of Hara-Temis, the same as Themis, the Goddess of Justice. I have sometimes thought that it was from Ar-temis, the city of Themis.

<sup>73</sup> Ἐσση καὶ λιμενεσσιν ἐπισκοπος. Callimachus. H. to Diana. V. 39. Hence Artemis Λιμενεσσα, and Λιμενατις. Pausanias. L. 2. p. 128. L. 3. p. 271. L. 4. p. 287.

<sup>74</sup> P. xxxix. n. 8.

Hanc tibi marmoreo cæsam de monte, Diana,

Regina undarum, Nympha, decus nemorum.



Taur-Ione was signified the Arkite Dove. There is reason to think, that among this people the chief memorial of the Patriarch, and the Deluge, was preserved under an hieroglyphic of this nature. For as the Dove was an emblem of that Providence, by which mankind were saved; and as the machine, in which they were preserved, was stiled Taurus, we may suppose that these symbols were introduced together from specimens in Egypt. And though in the history of that country the name of Taur-Ione does not at present occur, yet what is extraordinary, and more to the purpose, the hieroglyphic is still to be seen: and agrees precisely with my hypothesis. In the account given by Kircher of the Pamphilian obelisk there is introduced from the Bembine table a representation of the Egyptian Apis. He is described with his horns luniformes, and upon his back is the mysterious Dove, Iönah, with its wings low expanded, affording, as it were, security and shelter to the animal beneath. It is an hieroglyphic, as curious, as it is ancient: and wonderfully illustrates the history, of which I have been treating.

As the Egyptians imagined, that the horns of a young Ox or Bull had some resemblance to a lunette, which was an emblem of the Ark; we find most of the Arkite divinities distinguished either with a crescent, or with horns. The Bull of Europa is described as having its horns full budded, and bearing a resemblance to the new moon.

<sup>75</sup> *Ἰσα δ' ἐπ' ἀλληλοῖσι κερα ἀνετέλλε καρήνη  
Ἀπυγός, ἡμίτομου κεραῆς ἄτε κυκλα Σελήνης.*

<sup>75</sup> Moschi Europa. V. 87.

In the history of Dionufus we have continual references to this hieroglyphic. He was called *δικερως*, and *βακερως* : and in the Orphic hymns he is described as having the countenance of a bull.

<sup>76</sup> *Ελθε, Μακαρ Διονυσε, περισπορε, Ταυρομετωπε.*

There is an invocation of him equally remarkable in another hymn.

<sup>77</sup> *Κικληστω Διονυσον, εξιξρομον, ευασηρα,*

*Πρωτοφουν, διφυη, τριγονον.*

*Αγριον, αρρητον, κρυφιον, δικερωτα, διμορφον,*

*Κισσοβρευον, Ταυρωπον.*

He was also represented in the shape of a bull by some of his votaries. <sup>78</sup> *Ταυρομορφον Διονυσον ποιησι — πολλοι των Έλληνων.* He was stiled *Βουγενης*, *Bougenes*, or the offspring of a Bull, by the people of <sup>79</sup> Argos ; who used to invoke him as a resident of the sea, and intreat him to come out of the waters. The author of the Orphic hymns calls him *Ταυρογενης*, analogous to *βαγενης* before.

<sup>80</sup> *Ταυρογενης Διονυσος ευφροσυνην πορε θητοις.*

*Ταυρογενης* is precisely of the same purport, as *Θηβαιγενης* :

<sup>76</sup> Orphic Hymn. 44.

*Tigres pampinea cuspide territans,*

*Et mitra cohibens cornigerum caput.* Seneca Hippol. V. 752.

<sup>77</sup> Orph. Hymn. 29. So *Ταυροκερως Μηνη.* Hymn. 8. See Lycophron. V. 209, and Scholia.

<sup>78</sup> *Iús et Osiris.* p. 364.

<sup>79</sup> Plutarch. *ibid.*

<sup>80</sup> Orphic Fragment. 28. p. 390. Dionufus was called *Ταυροκερως υης* according to Euphorion.

<sup>77</sup> *Τη Ταυροκερωτι Διονυσω κοτισασα.* Theon in Aratum.

and

and the words in this passage certainly mean, *That the Ark-born Deity Dionusus restored* <sup>81</sup> *peace, and happiness, to mortals.* There is not an epithet among the quotations above, but is rendered intelligible by the method of analysis, upon which I have proceeded. By the same means we may understand every title given to Dionusus by Ovid, when he describes his rites, as they were celebrated by the people of Thracia.

<sup>82</sup> Thuraque dant, Bacchumque vocant, Bromiumque,  
Lyæumque,

Ignigenamque, fatumque iterum, solumque bimatrem :  
Additur his Nyseus, indetonusque Thyoneus ;

Et cum Lenæo genialis confitor uvæ :

Nycteliusque, Eleufque Parens, et Iacchus, et Evan.

Et quæ præterea per Graias plurima Gentes

Nomina, Liber, habes : tibi enim inconsumpta Ju-  
ventas :

Tu puer æternus : Tu formosissimus alto

Conspiceris cælo : tibi, cum sine cornibus adstas,

Virgineum caput est.

The Patriarch was esteemed the God of mariners, and was worshiped under this character in his temple at Canobus. The Greeks called him Poseidon, and bestowed upon him the genuine characteristics of Hippius, and Taureus. Iolus says to Hercules,

<sup>81</sup> The purport of his name in Scripture was peace and consolation : and it is accordingly so interpreted, as I have before shewn. *Νωε ἡβραϊτῶ ἀναπαυσις.* Hesych.

<sup>82</sup> Ovid Metamorph. L. 4. v. 116

<sup>83</sup> Πατρὸς ἀνδρῶν τε, Θεῶν τε,  
 Τιμὰ σπὴν κεφαλῆν, καὶ Ταυρεὸς Ἐννοσιγαίος,  
 Ὅς Θηβὸς κρηδεμνον ἔχει.

By *Θηβὸς κρηδεμνον* is properly meant in a mystic sense the hymen, or veil, of the Ark : but in the legendary story of Hercules it is made to signify the walls of a city. As the Patriarch was esteemed the great Deity of the sea, and at the same time was represented under the semblance of a bull, or with the head of that animal ; we find this circumstance continually alluded to by the poets, and mythologists of Greece. Euripides in particular speaks of the Ocean under this character.

<sup>84</sup> Ποντοῦ, Ωκεανὸς ὄν  
 Ταυρικρανοῦ ἀγκάλαις  
 Ἐλισσῶν κυκλεῖ χθόνα.

And as all rivers were looked upon as the <sup>85</sup> children of the Ocean, they likewise were represented in the same <sup>86</sup> manner. Hence we read of *Tauriformis Aufidus* : and the Tiber is called

*Corniger Hesperidum fluvius regnator aquarum.*

It was for this reason that the river Achelous, fo particularly

<sup>83</sup> Hesiod. *Ἀσπὶς*. V. 104. *Ταυρεὸς, Ταυρεῖος, ὁ Ποσειδῶν*. Hesych. *Ταυρία, ἔσθρη τις ἀγομένη Ποσειδῶνος*. Ibid. See Vol. I. P. 303. of this work.

<sup>84</sup> Orestes. V. 1384. Oceanus was the same as Helius, and Osiris. *Τὸν γὰρ Ωκεανὸν Ὀσίριον εἶπαι*. Plut. *Isis et Osiris*. P. 364.

<sup>85</sup> *Ἐξ ὅυπερ πάντες ποταμοὶ κ. λ.* Homer. *Iliad* Φ. V. 197.

<sup>86</sup> ——— Pater ipse bicornis

Inachus. Statius. *Theb.* L. 2. v. 217.

Claudian of the Tiber. *Taurina levantur*

*Cornua temporibus*. Conf. Prob. et Olyb. V. 220.

facred, was fuppofed to have turned himfelf into a bull. In fhort every perfonage, that had any connexion with the hiftory of the Ark, was defcribed with fome reference to this hieroglyphic. Hence we read of Tauro, and Taur-Iöne Artemis, of whom I have fpoken. Ovid, fpeaking of Egyptian Ifis, fays, that fhe had horns like the moon.

<sup>87</sup> Imitataque Lunam

Cornua fulferunt.

He had before given a fine defcription of this Goddefs, with an affemblage of other emblematical perfonages, all relative to this hiftory. The account is to be found in the fable concerning Iphis, where Ifis appears to Telethufa.

<sup>88</sup> Cum medio noctis fpatio sub imagine fomni  
 Inachis ante torum, pompâ comitata fuorum,  
 Aut ftetit, aut vifa eft. Inerant lunaria fronti  
 Cornua cum fpicis nitido flaventibus auro ;  
 Et regale decus : cum quâ latrator Anubis,  
 Sanctaque Bubafis, variisq; coloribus Apis ;  
 Quique premit vocem, digitoque filentia fuadet :  
 Siftraque erant ; nunquamque fatis quæfitus Ofiris ;  
 Plenaque fomniferi ferpens peregrina veneni.

The Bull's head was eftemed a princely hieroglyphic : wherefore it is faid by Sanchoniathon of Aftarte, <sup>89</sup> *Ἐπέθηκε τῆ ἰδιᾶ κεφαλῆ βασιλείας παρασημον κεφαλῆν Ταυρε*. *The Goddefs placed the head of a Bull upon her own head, as a royal emblem.* And it is faid of Ifis, whom I juft now men-

<sup>87</sup> Metamorph. L. 9. v. 782.

<sup>88</sup> Ibid. V. 685.

<sup>89</sup> Euseb. P. E. L. 1. c. x. p. 38;

tioned,

tioned, that she was not only described with a lunette; but like Iö of the Greeks with the real head of a <sup>90</sup> Bull, or Cow. Such was the figure of the Minotaurus, which Pausanias styles <sup>91</sup> *Ταυρον τον Μινω*, the Bull called Mino. By this is meant the sacred emblem of the Deus <sup>92</sup> Lunaris No: which emblem was revered in Crete at Minoa, the same as Meen-Noa, the city of Arkite Noah. Of this name were many places, of which examples may be found in Paros, Crete, Sicily, <sup>93</sup> Arabia; and likewise in other parts. And analogous to this we find many mountains, places, and people, named Taurus, Taurica, Taurini, Taurisci, Tauropolis, Tauropolium, from the same emblematical worship.

The Ark seems to have been sometimes called Centaurus; from whence many of the Arkites had the name of Centauri: and were reputed of the Nephelim race. Chiron was said to have been the son of the Centaur Cronus: but the rest were the offspring of Ixion, and Nephele. <sup>94</sup> *Κενταυρος, ηγουν ο Κρονος.—Ο Χειρων εκ Κρονου· οιδε λοιποι παντες Κενταυροι παιδες εισιν Ιξιονος, και Νεφελης*. They are described by Nonnus as horned, and as inseparable companions of <sup>95</sup> Dionufus. He supposes them to have been the sons of Zeuth: and places them for the most part in Cy-

<sup>90</sup> Το της Ισιδος αγαλμα τον γυναικειον εσκερων εστι, καταπερ' Ελληνες την Ιω γραφουσι. Herod. L. 2. c. 41. Ενθα εως ην εν αγαλματι της Ιως, ητοι Σεληνης. Schol. in Dionys. V. 94.

<sup>91</sup> L. 1. p. 56.

<sup>92</sup> Taur-Meen-No: Taurus Lunaris No.

<sup>93</sup> See Steph. Byzant. The cities named Minua were of the same purport.

<sup>94</sup> Schol. in Lycophron. V. 1200.

<sup>95</sup> L. 5. p. 176. L. 14. p. 396 and 400. L. 32. p. 804.

prus. There seem to have been ships of old denominated from the Ark Centauri, and Βυκενταυροι. The Amonians occupied all the upper part of the Adriatic Gulf: and the Veneti at this day call their principal galley the Bucentaur: which Justiniani stiles <sup>96</sup> Navigium maximum et ornatissimum. This sort of ships, and ships in general, are supposed, to have been first formed in Cyprus: and here Nonnus supposes the Centaurs to have first existed. This notion arose from the original ship, the Ark, being built of <sup>97</sup> Gupher wood. This has been interpreted the wood of the island Cupher, which was the ancient name of Cyprus.

Memorials of this nature seem to have been universally preserved; and the same hieroglyphics to have prevailed in regions widely distant. The city Tours in Gaul, which is called Ταυροσις by Stephanus, was the capital of the ancient Turones. It is said to have been named from <sup>98</sup> Taurus, a bull, which was an emblem of a ship: though they suppose it to have been the παρασημα of that ship, by which the first colony was brought. There was a curious piece of ancient sculpture in the same country, of which the <sup>99</sup> Abbe Banier has given us a short account from the Histoire de la Limagne d'Auvergne of Gabriel Simeoni. It was placed upon the gate of the Hotel Dieu of Clermont, in the above province: and represented a Celtic divinity. It was the figure of a woman's head with wings displayed above; and two large scales arising out of the side of the head near the ears. This head was encompassed with two serpents, whose

<sup>96</sup> L. 14.

<sup>97</sup> Genesis. C. 6. v. 14. Make thee an Ark of Gupher wood;

<sup>98</sup> Steph. Byzant.

<sup>99</sup> Abbe Banier, Mythol. Vol. 3. Book 6. c. xi.

tails were hidden beneath the two wings. Some took the head, which was set off with a beautiful countenance, to have been that of Medusa: others thought, that it had a relation to Dagon, or Derceto: in which they are certainly near the truth. The name of the personage represented by this hieroglyphic is said to have been Onuava. Many instances of the like purport might be produced from India, and China; and other the most remote parts of the earth. In the island of Japan they have many symbolical representations, which plainly allude to the history, of which I have been treating. Among other instances is that of a particular Deity called <sup>100</sup> Giwon: who is also stiled Goso Tennoo, or the Ox-headed prince of heaven. Examples to the same purpose may be found even in the great Pacific ocean, among those nations, with whom we have so lately opened a communication. We are accordingly told by one of those, who were sent to make discoveries in the southern parts of the globe; <sup>1</sup> that in an island, called Easter Island by the Dutch, latitude 27° S. longitude from London, 106°. 30'. W. were found Indians of a religious cast, who worshiped the Sun. They prostrated themselves before two immense stones, one of which was flat, and very broad: the other was erect, about ten feet high, and seven fathoms round. It was carved at the top with a man's head, and a garland; which was of Mosaic, or inlaid work, and not ill performed. The name of one stone was Dago; of the other Taurico.

<sup>100</sup> Kämpfer's Japan. P. 418.

<sup>1</sup> Account of Discoveries made in the Pacific Ocean, Printed London, 1767:



OF M A N, M A O N, L I B A N, L A-  
 B A N, L A B A R, L U B A R: Also of  
 L A R, L A R I S, L A R I S S A, A I-  
 T H Y I A.

**I**T is, I think, manifest, that the history of the Ark was preserved in all countries, as far as we can obtain evidence, with the greatest care, and veneration. As letters were not in the first ages known, it was described under many symbols, such as a Cetus, a Pegasus; a Bull, or a Ram. But the most common emblem was a lunette, called Meen, Man, and Maon. It was also named Laban, Liban, and Libanah; all which are variations of the same term; such however as must be expected among people of different nations. I make no doubt, but that Mount Libanus received its name from this type of the Ark: for the city Arca stood here towards the bottom; and upon the summit was the temple of Venus Architis, where the most ancient rites were preserved of Libanah, or Selene. They were introduced by people stiled Archites; who were colonies from Egypt, the Belidæ, Danaidæ, and Cadmians of the Greeks; and the Hivites and Arkites of Moses. Josephus takes notice of the city in Mount Libanus, which he expresses Arka, and says that it was built by the Arkite. <sup>2</sup> *Ἀρχαίος τὴν Ἀρχὴν τὴν ἐν τῷ Λιβανῷ (ᾠκίσε).*

<sup>2</sup> Ant. Jud. L. 1. c. 6. p. 23.

As these rites prevailed greatly in Syria, and in the regions nearest Ararat, and Armenia, the coins of these countries are filled with emblems, which relate to this history. For the reverse of most Asiatic coins contain allusions to the ancient mythology of those places, to which they belonged. Hence the Ram of Colchis, and of Ammonia in upper Egypt, will be found upon the money of Singara, Nisibis, and Edeffa, and of other cities in the east. For the Ram seems like the sacred Bull to have been an emblem of the Patriarch, the great husbandman, and shepherd, stiled γεωργος, and ανθρωπος γης. But above all other symbols the lunette will most frequently occur upon coins of this country; especially upon those of Carrhæ, which was the Charan, or Haran of Moses. Under this semblance they did not worship the planet; but the Selenite Deity, Σεληνην μητερα όλου κοσμου, *Selene, the mother of the whole world*. The emperor Julian sacrificed to the moon at Carrhæ: <sup>3</sup> Lunæ, quæ religiose per eos tractus colitur, sacra fecit. This Deity was the same as Cybele, <sup>4</sup> Ionah, and Damater; the reputed parent of all, that breathed. This was a character, which could not in any respect belong to the moon. The planet was only made use of as a resemblance, and type of the Ark; and thence was called Mon, and Moon, as we may infer from the Hebrew: for לַמָּוֶה, and הַמָּוֶה, Mon and Moonah, fig-

<sup>3</sup> Marcellinus. L. 23. c. 3. p. 274.

<sup>4</sup> Εἴθε θεὸς ἢ ἐν ἀγαλματι τῆς Ἰσῆς, ἢ τῆς Σελήνης. Ἰω γὰρ ἡ Σελήνη κατὰ τὴν τῶν Ἀρχαίων διαλέκτου. Eustath. in Dionys. V. 94.

Ἰοι Ἀρχαίοι ΜΥΣΤΙΚΩΣ τὸ ὄνομα τῆς Σελήνης το ἀποκρυφον Ἰω λεγοσιν ἕως αἰστί. Chron. Pasch. P. 41. Johan. Antiochen, P. 31.

nify in that language an image, or type. The name was at times differently expressed, but related to the genius of the Ark, who was worshiped by the Canaanites under the title of <sup>5</sup> Baal Maon, and whose temple was the Beth-Meon of <sup>6</sup> Jeremiah. This Deity was the same as Isis, and Rhea; hence we find inscriptions in honour of the latter, wherein she is mentioned as the mother of all Beings. <sup>7</sup> Μητὲρ τῆ παντῶν Πειη.

As the worship of Labana, or Selene, prevailed so much at Carrhæ, or Haran; we may form a judgment from the name of the person, by Moses called Laban, of the nature of his idolatry. We may presume, that he was so named from this worship; and that it consisted in an undue reverence to the Arkite emblem Labana. It is moreover highly probable, that those images, which are supposed to have been invented by Terah, and from him named Teraphim, the same which Laban worshiped, were lunar amulets, or types of the Ark in the form of a crescent. Both Terah, and <sup>8</sup> Serugh, are said to have been devoted to false worship: and though people had been previously addicted to Zabaïsm, and other species of idolatry, yet the introduction of images is attributed to them. And as the worship of the

<sup>5</sup> Ezekiel. C. 25. v. 9.

<sup>6</sup> C. 48. v. 23.

<sup>7</sup> Gruter. Inscript. P. xxviii. n. 1.

Tuque, Luna, humanorum corporum Mater. Julius Firmicus in præfat. L. 5. Mathefeos.

<sup>8</sup> Σερυχ, ὁς πρῶτος ἤρξατο Ἑλληνισμῶ, καὶ τοῦ δογματοῦ τῆς Εἰδωλολατρίας. Euseb. Chron. P. 13. See Chron. Paschale. P. 48. Syncellus. P. 94, 95. and Joshua. C. 24. v. 2.

Arkite emblem prevailed so much at Carrhæ, the very city of <sup>9</sup> Haran, and Laban, the descendents of Terah; we may infer, that it was the primitive idolatry of the place, and consisted in the worship of the <sup>10</sup> Labana, or Arkite Moon. I imagine, that those places, which were called Albani had this name from Al Laban, the Moon, the object of worship in those parts. This Al Laban was contracted to Alban and rendered with a termination Albanus. I make no doubt, but that the Arkite idolatry prevailed in most of these places. Strabo mentions, <sup>11</sup> *ἱερον Μηνος Αρκαιε εν τοις Αλβανοις, the temple of the God Lunus Arkæus among the Albani of Pontus.* And upon mount Albanus in Latium a sacred ship was revered; which Dion Cassius calls the ship of <sup>12</sup> Juno, or Ionah. From hence we may infer, that it was a copy of the ship of Isis, called Baris; that memorial of the Ark in Egypt. Both Isis and Juno were described with the Labana, or Crescent: and Venus was filed <sup>13</sup> Lubentia, and Lubentina; which, however

<sup>9</sup> The place was called both Haran and Charan: by the Greeks Carrhæ, and the people Carrheni. It still preserves the name of Haran and Heren: See Pocock's Trav. Vol. 2. p. 161. It is the Χαρραν of Chrusococcus: the Haren of Ulug Beig.

Αερααμ — κατακησεν εν Χαρραν. Act. Apost. C. 8. v. 4.

<sup>10</sup> See Plate representing the Deus Lunus Carrhenorum.

<sup>11</sup> L. 12. P. 835.

From Labana, and Lavana, came Luna. It is remarkable that the Portus Argous in Hetruria was hard by Portus Lunus. Strabo. L. 5. p. 333. 339. 342. and the people of these parts are by Silius Italicus called Mæonians. L. 8. v. 484.

<sup>12</sup> L. 39. p. 62. νεεσ Ηρας.

<sup>13</sup> Augustin. de Civitate Dei. L. 4. Varro de Ling. Lat. L. 5. p. 53.

however etymologists may differ, related to the same emblem; and signified Venus Lunaris, et Architis.

As Cybele, Dyndamena, and Rhea, were no other than feminine titles of the Lunar Deity, called Mon, and Maon, we shall find a correspondence in the histories of those personages. Diodorus, according to the custom of the Greeks, supposes Dindyma to have been the mother of Dindymene, or Cybele, and the wife of <sup>14</sup> Maon: which though an idle distribution of persons, yet shews, that some relation subsisted between the terms. Hence we find, that a great part of Phrygia, and Lydia, where Cybele had particular reverence paid to her, was called <sup>15</sup> Maonia. Here was also the city Acmonia, built, as was said, by <sup>16</sup> Acmon the son of Manes: also the sacred Acmonian grove upon the Thermodon, where Selene was particularly revered under the title of Har-Mon, or Harmonia. Har and <sup>17</sup> Hara were common titles, and particularly bestowed upon Juno, as queen of heaven. And analogous to this Har-Mon, and Har-monia, signify Domina vel Regina Luna. I have shewn, that both Bœotia, and Thessaly were famous for the same rites;

Lubentia by the Romans was derived from Lubens, but erroneously. Venus was the same as Rhea and Cybele; and like them stiled the mother of the Gods. Σεβέσει μεν το παραπαν την Αφροδιτην, ως μητερα Θεων. Ptolemy Te-trabib. L. 2. She was consequently the same as Luban, Selene.

<sup>14</sup> L. 3. p. 191.

<sup>15</sup> Μαιονια, ή Λυδία. Steph. Byzant. The Ionians called it Μηονια, and the people Μηονες. και οι Λυδοι, και οι Μαιονες, ες Όμηρος καλει Μηονας. Strabo. L. 12. p. 857. Μηονες dorice Μαιονες from Maon Lunus.

<sup>16</sup> Ac-Mon, Nobilis Lunus. Ac and Ach βασιλικες.

<sup>17</sup> Hara, Domina vel Regina. It was rendered Ηρα by the Ionians.

and there was in each of these a city named Almon; by which was meant a city of the Deus Lunus. It was also called Minua, <sup>18</sup> *Μιννα πολις Θεσσαλιας, ή πρωτερον Αλμωνια*. Minua, Mania, and Monia, are all of the same purport; and relate equally to Selene the Moon. There was a river Almon near Rome, which was held very sacred; and to what the name alluded, may be known from the customs, which prevailed. In the waters of this stream they used annually with great reverence to lave the image of Cybele, the mother of the Gods. This practice is often taken notice of by the Poets; and among others by Ovid.

<sup>19</sup> Est locus in Tiberim, quo lubricus influit *Almon*,

Et nomen magno perdit in amne minor.

Illic purpureâ canus cum veste Sacerdos

Almonis Dominam sacraque lavit aquâ.

The ceremony seems to have been accompanied with lamentations, like the rites of Isis in Egypt: and to such Valerius Flaccus alludes, when he speaks of this custom.

<sup>20</sup> Sic ubi Mygdonios planctus facer abluit Almo,  
Lætæque jam Cybele, festæque per oppida tædæ,  
Quis modo tam sævos adytis fluxissè cruores  
Cogitet?

The like circumstances are mentioned by Statius.

<sup>21</sup> Italo gemitus Almone Cybele

Ponit, et Idæos jam non reminiscitur amnes.

<sup>18</sup> Steph. Byzant.

<sup>19</sup> Fast. L. 4. v. 337. The ceremony used to be performed upon the sixth of the Calends of April.

<sup>20</sup> L. 8. v. 239.

<sup>21</sup> L. 5. Sylv. 1. V. 222:

It was usual for people of consequence to be called by some title of the Deity : and Virgil, to give an air of authenticity to his poem, often confers some of the ancient provincial names upon his heroes ; which he adapts to each person, according to the country, from whence he came. Among others he introduces the name Almon, which he gives to the son of Tyrrhius, an Hetrurian.

<sup>22</sup> Hic Juvenis primam ante aciem stridente sagittâ,  
Natorum Tyrrhi fuerat qui maximus *Almon*  
Sternitur.

It was properly a sacred title ; and the purport of it has been shewn.

The terms Laban, and Luban, by which the Arkite moon was denominated, seem by some to have been changed to Labar, and Lubar. Hence it is said of the Ark by Epiphanius, that it rested upon Mount Lubar. <sup>23</sup> *Ἐν τῷ Λουβάρῳ ὄρει καλεσμένῳ*. This is the same, which is called Mount Baris by <sup>24</sup> Nicolaus Damascenus ; and the Ararat of Moses. Cedrenus speaks of it both under the name Lubar, and Luban. <sup>25</sup> *Ἐν ὄρει Λουβάρῳ*, which in another place he renders, *Ἐν ὄρει Λουβαν τῆς Ἀρμενίας*. By these, I make no doubt, was meant the mountain of Lunus Architis. The term was sometimes expressed Labar ; and from hence the Roman ensigns were stiled Labara, quasi Insignia Lunaria. This is evident from the Lunette, which is continually to be found upon them. They seem to have generally con-

<sup>22</sup> *Æneid.* L. 7. v. 531.

<sup>23</sup> L. 1. p. 5. and p. 6.

<sup>24</sup> Euseb. P. E. L. 11. p. 414.

<sup>25</sup> P. 11, 12.

fisted of a crescent, of a disk of metal, and a chaplet of olive or laurel. The name Labarum however was not properly Roman; but was adopted by the later emperors, especially by those of Constantinople. They borrowed it from some of the conquered nations, who had the same kind of military standard. This will appear from various coins; where it is seen among the trophies won from the Pannonians, Dacians, and other captive people. It is to be found likewise upon many coins of <sup>26</sup> Cities in the east. Sometimes two, sometimes three, lunettes are to be seen upon the same standard: whence it is plain, that they were the principal part of the Insigne; and we may presume, that from them it had the name of Labarum. I imagine, that the title of Liber, given to Dionusus, was the same as Labar; and conferred upon him, as the Deus Lunus. For the horns of Dionusus, like the horns of Isis, were originally a crescent. He was the same as Silenus: whose name, however varied by the Grecians, was originally the masculine of Selene. The Roman poets describe Silenus merely as a bestial drunken vagrant, supported by a savage crew of Sileni and Satyrs. But the ancient mythologists held him in a different estimation. It is said of him, that he was the father of <sup>27</sup> three sons, who are by Catullus stiled <sup>28</sup> Nusigenæ. He is represented as a man of the <sup>29</sup> earth,

<sup>26</sup> See Numism. Apameæ. Vaillant. Pars Sec. p. 38, and p. 155. also coins of Sidon. p. 129.

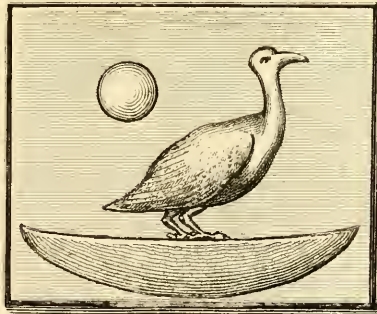
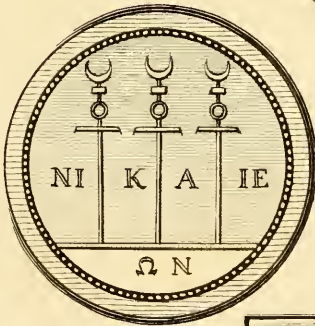
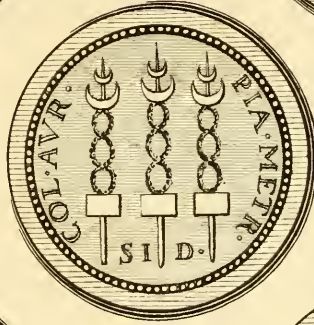
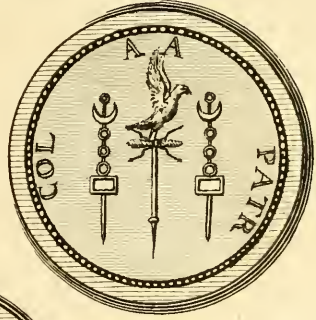
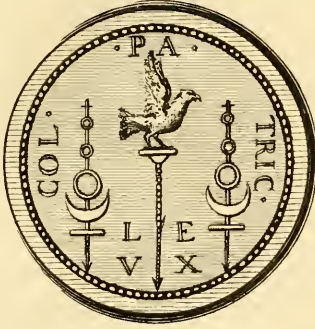
<sup>27</sup> Natalis Comes. L. 5. p. 250. Σιλνυς τρια τεχνα. Nonnus. Dionys. L. 29. p. 756.

<sup>28</sup> Peleus and Thetis. Nyfigenæ Sileni. V. 253.

<sup>29</sup> Nonnus. L. 29. p. 756.



Labara sacra Lunata.



*Avis Marina super cymbam ex Obelisco Pampuliano.*



who came into life, *αυτολογχευτος*, by his own means, without the assistance of his <sup>30</sup> parent. He was esteemed, like Proteus and Nereus, a great prophet; one, who transmitted an history of the world, and its origin. He is also said to have discoursed with Midas of Phrygia about another <sup>31</sup> world. Theopompus described him as a <sup>32</sup> Dæmon: one who was inferior to the Deity; but superior to man, and exempted from the common condition of mortality.

L A R E N, L A R I S, L A R O S,  
A I T H Y A.

**B**OTH Laren, and Laris, seem to have been ancient terms, by which the Ark was represented. To say the truth, they are one and the same term, though varied in some degree by different people: who have at times changed the n final into an s; and from Laren formed Lares, and <sup>33</sup> Laris. From Laren came the word Larnax, *Λαρναξ*, an Ark; also Larnassus, Larina, Laranda, Larunda: the last of which was the name of a Goddess's well

<sup>30</sup> *Ἀσπορος, αυτολογχευτος ανεδραμε μητρος αρηρης.* Ibid.

<sup>31</sup> *Ælian.* Var. Hist. L. 3. c. 18.

Tertullian speaks of Silenus, apud Midam Regem adseveranti de alio orbe. *Adversus Hermog.* p. 242.

<sup>32</sup> *Θεω μεν αφαιεσ-ερος την ψυχην, ανθρωπω δε κρειττων και θανατω.* *Ælian.* ibid. L. 3. c. 18.

<sup>33</sup> Apuleius supposes *Lar* to be the radix; and to signify *familiaris*. *De Deo Socratis.* p. 689. also *Florida.* c. 14. p. 786.

known to the Romans. Parnassus was of old called Larnassus; undoubtedly from Laren, the Ark. For the reason of this name being given to the mountain is said to have been in memorial of the Ark of Deucalion. <sup>34</sup> Παρνασσος' εκαλετο δε προτερον Λαρνασσος δια το την Δευκαλιωνος λαβ-  
 νανα αυτοθι προσενεχθηναι. We read of a city Larina in Daunia; and we may judge whence it was named from the circumstances of its history. Daunia was peopled by a colony of Argives, who came into these parts under the supposed conduct of Perseus and Danaë. It was therefore one of those cities

quas dicitur olim

Acrifioneis Danaë fundâsse Colonis.

These Argives were no other than Arkites, as I have shewn: and Larina was a derivative from Laren. The sacred Bulls of Egypt were the fairest to the sight that could be procured; and, as I have shewn, were emblems of the Patriarch, and Ark. Hence probably it was that the Grecians used to stile fine looking oxen, βoες λαρινοι: which in a secondary acceptation signified oxen, that were in flesh and well fed. <sup>35</sup> Λαρινοι' βοες ευτραφεις.

From this term, expressed Laris, the Greeks denominated many cities, which they expressed Larissa: and in the history of all these places there will be found a reference to the same

<sup>34</sup> Steph. Byzant. Larnassus seems to be a compound of Laren-Nafos. Nees, νησος, νασος, signified of old not only an island, but any hill or promontory. The Acropolis at Thebes in Bœotia was called νησος.

<sup>35</sup> Hesych.

object, whence they are supposed to have received their name. I have taken notice how much the Arkite rites prevailed in Phrygia, where was a city Theba, similar to that in Egypt. Hard by was the city <sup>36</sup> Lariffa, which undoubtedly is a term of the same purport, as Theba: and related to the same worship. There was another <sup>37</sup> Lariffa near Theba in Thessaly, which like Larina, in Daunia, was built by Argives, those <sup>38</sup> Coloni Acrifionei, as they are termed by the poet: and undoubtedly in memorial of the same event. The Acropolis at Argos was supposed to have been founded by Danaus the Arkite; and this too had the name of <sup>39</sup> Lariffa: for Lariffa, Theba, and Argos, were synonymous terms. The Acropolis was certainly an Arkite temple, where the Laris, or <sup>40</sup> Navis biprora, was revered; and where the women stiled Danaidæ officiated, who were priestesses of the Argus. Acrisius the father of Danae was said to have been here <sup>41</sup> buried. But Acrisius is undoubtedly a metathesis of Arcisius, and Arcasius, by which is meant the great Arkite, the person here worshiped. He was called Argus, Arcas, Arcasius; and compounded Arcas-Ionas. The latter terms were changed to Acrisius, and

<sup>36</sup> Called by Homer, *Λαρισσαν ερβωλακα*.

<sup>37</sup> *Λαρισσα προς τα Γηθια, ην Ακρισιος εκτισε*. Steph. Byzant.

<sup>38</sup> *Λαρισσαν την Θεσσαλιαν—ην εκτισεν Ακρισιος*. Scholia in Apollon. Rhod. L. 1. v. 40. There were two cities so named in Thessaly; and many in other parts of the world; in Syria, Media, Mauritania, and Iberia.

<sup>39</sup> *Λαρισσα, και η ακροπολις τα Αργος*. Steph. Byzant. Pausan. L. 2. p. 165. *Θεσσαλιαν η Αργος, ην ην Λαρισσα*. Scholia in Dionysium. V. 419. p. 76.

<sup>40</sup> *Minerva dicitur navem fecisse biporam, in qua Danaus profugit*. Hygin. F. 168. p. 283.

<sup>41</sup> *Arrobius. L. 6. p. 193.*

Acrifionæus; whence the people in the Argive colonies were stiled Acrifionei Coloni. It is remarkable, that Lariffā in Thessaly was also called <sup>42</sup> Argiffā: from all which we may fairly infer, that Argos, Argis, and Laris, were of the same purport.

It is, I think, manifest, that the terms Lar and Laren, whence came Laris, and Lariffā, had a reference to the sea. We are told by Hesychius, *Λαρινευτης ἀλιευς: Larineutes signifies a man of the sea. Λαριναιον κυβτον οἱ Αλιεις: They, who fish in the sea, call the machine, which they use, Larinæum.* There was a sea bird called Lar, and Larus; which, as it was often seen in tempestuous weather, and outlived the worst of storms, was, I imagine, upon that account made an emblem of the Ark. When Hermes takes his flight downwards from mount Pieria, and skims over the surface of the ocean towards the island of Calypso, he is by Homer compared to this bird.

<sup>43</sup> Down he bent his way

In semblance like the seamew, that frequents  
The dreary gulfs, which bound the troubled main.  
There with unwearied wing she roams the deep,  
Seeking her fishy prey; and stooping low  
Dips her light pinions in the briny wave.

There was another bird, which was named Aithyā<sup>4</sup>, and for

<sup>42</sup> Λαρισσα — εν τη Πελαγονικη της Θεσσαλιας, ην Ὅμηρος Αργισσαν φησι. Schol. in Apollon. L. 1. v. 40.

Ἄοι τ' Αργισσαν εχον. Iliad. B. V. 738.

<sup>43</sup> Σευατ επειτ' επι κυμα, Λαρη οριθι εοικως. κ. λ.

Ιχθυς αγρωστων πυκινα πτερα δεινεται ἀλμη. Odyss. E. V. 51. Λαρος ορ-  
ρον θαλασσιον. Scholia.

the same reason made a similar hieroglyphic. The Larus I have mentioned as the Seamew; and the Aithyia seems to have been a species of Seacoot. Birds of this nature occur in those specimens of Egyptian sculpture, which have been copied; especially among the engravings from the Pamphilian obelisk. In some parts of this monument are to be seen representations of water: and a little above are some marine birds, probably the Larus, and <sup>44</sup> Aithyia. The latter was held very sacred, as we may infer from personages, who were so called, or had in it the composition of their names. Minerva, heavenly wisdom, had the title of <sup>45</sup> Aithyia: and both Orithyia, Idithyia, and Ilithyia, were named from this hieroglyphic. The last was the Goddess of the birth; consequently the same as Juno Lucina, and Diana: the same also as Venus Lubentia, and Genetillis, who rose from the sea. When the Poet describes Ulysses as nearly lost in the ocean, and struggling with the waves, he makes Leucothoë, the same as Ino, compassionate his distress; and introduces her in the shape of this bird.

<sup>46</sup> Αἰθυῖα δ' εἰκνία ποτῆ ἀνεδύσατο λιμνῆς.

Under this appearance she assists the hero, who is perishing in the waters; and gives him a sacred veil, by which means he is preserved.

Ὠς ἀεὶ φωνήσασα θεὰ κρηδεῖμνον ἔδωκεν.

The Lares and Manes, those domestic Deities of the ancient Hetrurians, and Latines, were the same personages under

<sup>44</sup> They seem in some instances like Cormorants.

<sup>45</sup> Pausan. L. 1. p. 99.

<sup>46</sup> Odyss. L. E. V. 337.

different names. From Man, Manus, Mania, came the Manes; as from Laren and Laris were derived the Lares. By these terms are signified Dii Arkitæ, who were no other than their <sup>47</sup> Arkite ancestors, the persons preserved in the Laren or Ark; the genius of which was Isis, the reputed parent of the world. She accordingly by Apuleius is introduced saying, that she was the queen of the Manes. <sup>48</sup> En, affum tuis commota precibus, rerum Natura parens, elementorum omnium domina, Seculorum progenies initialis, summa Numinum, *Regina Manium*. The feasts instituted to the honour of these Deities were stiled Larentalia; which the Romans used to celebrate once every year: but Augustus ordered, that they should be observed twice in that <sup>49</sup> period. The Lares were the same as the Dii Præstites, who according to <sup>50</sup> Macrobius were imported from Egypt. They are described as Dæmons, and Genii, who once lived upon earth, and were gifted with immortality. Arnobius stiles them <sup>51</sup> Lares quosdam Genios, et functorum animas. And he says, that according to Varro, they were the children of Mania. Maniam matrem esse cognominatam <sup>52</sup> Larum. The like is said by Huetius, who adds, that Mania had also the name of Larunda. <sup>53</sup> Lares Varro Manes esse vult, Maniæ filios, quæ dicitur vulgo Larunda. And agreeably to what

<sup>47</sup> Apuleius de Deo Socratis.

<sup>48</sup> Metamorph. L. xi. p. 362.

<sup>49</sup> Suetonius in Augusto.

<sup>50</sup> Saturn. L. i. p. 276.

<sup>51</sup> L. 3. p. 124.

<sup>52</sup> See Varro de Ling. Lat. L. 8. p. 113.

<sup>53</sup> Demonst. Prop. 4. p. 139.



has been mentioned above she is filed the mother of the Dæmons, <sup>54</sup> Λαρυνδα Δαμμωνων μητηρ. By some she is called Lara, and said to have been the daughter of <sup>55</sup> Almon. She was supposed to preside over families: and they used to offer children at her altar in order to procure her favour: for it was a uniform prevailing opinion, that no atonement could be obtained but by blood: and that some must die to procure the happiness of others. <sup>56</sup> Præceptum est, ut pro capitibus capitibus supplicaretur; idque aliquamdiu observatum, ut pro familiarium sospitate pueri mactarentur Maniæ Deæ, matri Larum. In lieu of these they in aftertimes offered the heads of poppies, and pods of garlick. The Lares were the same as the Penates, as we may infer from Servius. <sup>57</sup> Penates sunt omnes Dii, qui domi coluntur. They were properly marine Deities, and the same, which were worshiped in Samothracia. <sup>58</sup> Penates Deos Samothracas volunt Varro, et Cassius Hemina. Arnobius speaks of <sup>59</sup> Neptune as one of them: and the rest of them are confessedly Deities of the <sup>60</sup> sea. They are accordingly spoken of in this light by Livy; who mentions a

<sup>54</sup> Glossæ Philoxeni apud Huetium. *ibid.*

<sup>55</sup> Natalis Comes. L. 4. c. 4. p. 155. Hanc Larum, sive ut alii dixerunt, Larundam, nonnulli Maniam appellârunt.

See Ovid Fast. L. 2. v. 599, of Lara Nais, whom he makes the daughter of Almon.

<sup>56</sup> Macrob. Sat. L. 1. c. 7. p. 154.

Cor pro corde, precor, pro fibris accipe fibras:

Hanc animam vobis pro meliore damus. Ovid Fast. L. 6. v. 161.

<sup>57</sup> In Virg. Æneid. L. 2. v. 514.

<sup>58</sup> Huetii Demonstratio. p. 138. See Macrob. Sat. L. 3. p. 276.

<sup>59</sup> L. 3. p. 125.

<sup>60</sup> This is evident from the Greek epigram.

Γλαυκῶ, καὶ Νηρεῖ, καὶ Ἰνοῖ, καὶ Μελικέρτῳ

Καὶ Ἐυθιῶ Κρονίδῳ καὶ Σαμοθρῆξι Θεοῖς κ. λ.

temple being built by Regillus the Cenfor to the <sup>61</sup> Lares Permarini in the Campus Martius. The particular time for making offerings to them was, when the Sun had entered <sup>62</sup> Aquarius. Neptune was the same as Palæmon of Corinth; esteemed also the same as Hercules. <sup>63</sup> Παλαιμων Ἡρακλῆς. He was described, as a child exposed upon the seas, and supported by a Cetus. Sometimes he was represented upon the Corinthian Cupselis or Ark: and behind him there is commonly a pine tree. There were the same offerings made to Palæmon in Greece, as were exhibited by the Latines to Mania, and the Lares. Hence he is stiled by Lycophron, <sup>64</sup> Ἐρεφοκτονος, Infanticida, on account of the children, which were offered at his shrine. From the above we may see clearly, that there was a correspondence in the rites and mythology of these different nations: and that they had universally a reference to the same history.

It is said by Mela, that the <sup>65</sup> Augelenses, who lived near the Syrtes in Africa, held the Manes, as the supreme and only Deities. That to them they directed their prayers, and made their offerings: and when they gave any strong attestation to their word, they used to swear by the Manes. The Greeks, as well as the Romans, did the same thing:

<sup>61</sup> Lares permarini, quibus ædes dedicavit in Campo Martio Æmilius Regillus Cenfor. L. 40. c. 52. Macrob. L. 1. c. 10. p. 161.

<sup>62</sup> Macrob. Somn. Scip. Cum Sol Aquarium tenet, Manibus parentatur. L. 1. p. 43.

<sup>63</sup> Hefych.

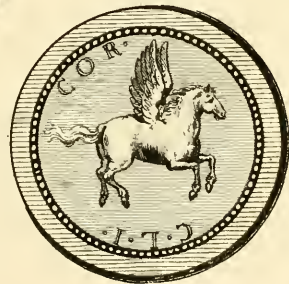
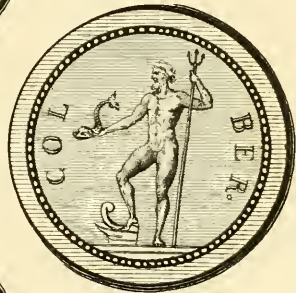
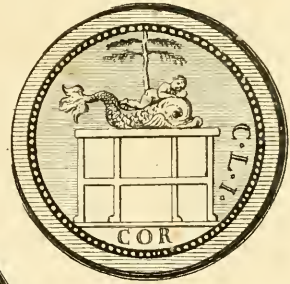
<sup>64</sup> Καὶ δὴ Παλαιμῶν δεσμεῖται Ἐρεφοκτονος. Lycoph. V. 229. Παλαιμῶν Ἰνῶς υἱός. Schol.

<sup>65</sup> L. 1. c. 8.

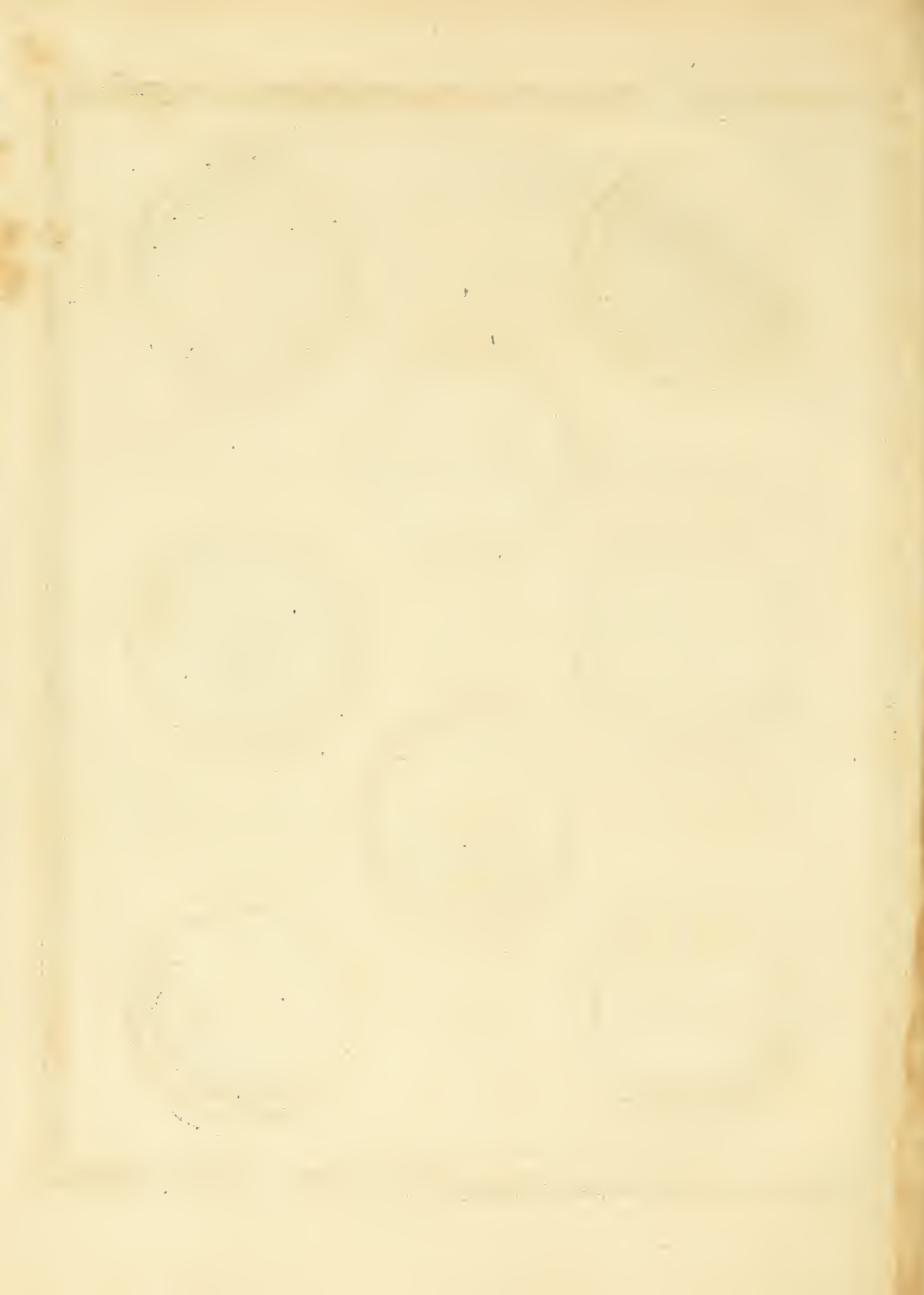
and

Palæmon et Cetus.

Palæmon, et Cetus super Aram sacram?



*Posidon Cheryfus. Posidon Berce opulans, Europa Sidonia. et Equus savor illatus Corinthiorum*



and it is wonderful, that they should be so blinded, as not to perceive it. Most of their Deities were formed out of titles: and the whole of their worship was confined to a few deified men, these Lares, Manes, Dæmones, of whom we have been treating. They were no other than their Arkite ancestors, the Baalim of the Scriptures: to these they offered; and to these they made their vows.



## OF THE

CABIRI, CORYBANTES, IDÆI  
 DACTYLI, CURETES, IGNE-  
 TES, TELCHINES, and other AR-  
 KITE PRIESTS.

**I** HOPE, that I have given a satisfactory account of the Deluge, and of the supposed Genius of the Ark, as described by the Gentile mythologists. She was represented as a Goddess, and worshiped under the titles of Melitta, Rhea, Cybele, and Damater; also of Isis, and <sup>1</sup> Athena. As the department of the Deity has been sufficiently made out, the history of the priests may be easily ascertained; and at the same time the purport of their titles, under whatever denomination they may come. Of these priests the principal were the Cabiri; whose office and rites were esteemed particularly sacred, and of great antiquity.

<sup>1</sup> Οἱ Αἰγυπτίοι Ἰσὶν πολλακίς τῶ τῆς Ἀθηνᾶς ὀνοματὶ καλεῖσι. Plutarch. Isis et Osiris. p. 376.

They were the same as the Curetes, Corybantes, Telchines, and the Idæi Dactyli of Crete. But in treating of them great confusion has ensued from not considering, that both the Deity, and priest, were comprehended under the same title. The original Cabiritic Divinity was Zeuth; the same as Dionusius, though by some writers idly distinguished: <sup>2</sup> Καβειρων πρεσβυτερον μεν Δια. His priests had the same title. By Pausanias he is said to have been <sup>3</sup> Prometheus, the father of mankind; which more plainly points out the person alluded to. It was no other than the Patriarch, who was of so great repute for his piety, and justice. Hence the other Cabiri, his immediate offspring, are said to have been the sons of Sadic; by which is signified *the just man*. <sup>4</sup> Σαδωκω γαρ εγενοντο παιδες, ες Διοσκορους ερμηνευσι, και Καβειρους. *To Sadyc, the man of justice, were born sons, who were stiled the Dioscori and Cabiri.* This is the very title given to the Patriarch by Moses in the book of Genesis. It is there said of Noah, that he was צדיק, Sadic, *a just man, and perfect in his* <sup>5</sup> *generation.* All science, and every useful art was attributed to him; and through his sons they were transmitted to posterity. Hence the author of the Orphic Argonautica mentions <sup>6</sup> αγλαα δωρα Καβειρων; *the noble gifts be-*

<sup>2</sup> Scholia in Apollon. L. 1. v. 918. The author of these Scholia makes a distinction between Zeuth and Dionusius; Καβειρων πρεσβυτερον μεν Δια, νεωτερον δε Διονυσον: but they were the same person.

<sup>3</sup> Pausan. L. 9. p. 759.

<sup>4</sup> Damascius apud Photium. p. 1073. He supposes them to be eight in number.

<sup>5</sup> Genesis. c. 6. v. 9

<sup>6</sup> V. 17.



queathed to mankind by the Cabiri. They were represented as dæmons, and in number three: and they are sometimes mentioned as the sons of the great artist <sup>7</sup> Hephaistus, the chief Deity of Egypt, and the reputed father of the Gods. He was the same as Helius; and upon the pillar of Ramestes, which stood in Heliopolis, he was according to Hermapion stiled <sup>8</sup> Ἡφαισος ὁ τῶν Θεῶν πατήρ. The person, from whom this obelisk was named, is generally called Ramases, or Ram-Afis. Ramestes is of the same purport; being a compound of Ram-Estes, Magnus Vulcanus. Estes, Astes, <sup>9</sup> Astus, are all variations of the same term, and equally relate to fire. Hence came Apha-Astus, or Hephaistus, the Hephaistus of the Greeks: hence also the Hestia, Hestia, and Vesta of other countries. The Cabiri are many times represented as Heliadæ, or the offspring of the Sun, stiled Cam-Il: also the descendants of Proteus, the great prophet, and Deity of the <sup>10</sup> sea. According to Varro they were particularly stiled <sup>11</sup> Divi Potes: and Cassius Hermina described them as <sup>12</sup> Θεοὶ μεγάλους, Θεοὶ χρηστῶς, Θεοὶ δυνατοὺς, *the great, beneficent, and powerful Gods*. One of the most ancient temples of these Deities was

<sup>7</sup> Λέγονται δὲ εἶναι Ἡφαιστῶ παῖδες. Hesych.

Καὶ τεκνῶν Ἡφαιστος ἕων ἀλεγιζέ Καβείρων. Nonnus. L. 24. p. 626.

<sup>8</sup> Marcellinus. L. 17. c. 4. p. 126.

<sup>9</sup> See volume the first. p. 59. and 62.

<sup>10</sup> Ἀκασίλαος δὲ ὁ Ἀργεῖος ἐκ Καβείρης καὶ Ἡφαιστῶ Καμίλον λέγει, τῷδε τρεῖς Καβείρης, κλ. Φερεκιδῆς δὲ—ἐκ Καβείρης τῆς Πρωτεύης καὶ Ἡφαιστῶ Καβείρης τρεῖς, καὶ νυμφῶς τρεῖς Καβειρίδας. Strabo. L. 10. p. 724.

<sup>11</sup> Hi, quos Augurum libri scriptos habent sic, Divi Potes, sunt pro illis, qui in Samothrace Θεοὶ δυνατοί. Varro de Ling. Lat. L. 4. p. 17.

<sup>12</sup> Macrobian. Sat. L. 3. c. 4. p. 376.

at <sup>13</sup> Memphis; which was held so sacred, that no person, excepting the priests, was suffered to enter its walls. In the same place stood a temple of their father <sup>14</sup> Vulcanus, the head of the Cabiri. Cambyfes entered into these <sup>15</sup> sanctuaries; and took a view of the statues in each. They were nearly <sup>16</sup> alike, and of a fantastic form after the mode of Egypt: on which account he ordered them to be thrown down, and the temples to be <sup>17</sup> destroyed. From Egypt their worship was carried to Canaan, and Syria; and from thence to Greece. To what these rites alluded may be known from the department of the Deities, in whose honour they were supposed to have been instituted, and with whom the Cabiri are introduced. These are chiefly Damater, Cybele, Selene, Meen, Barith, Dione. According to Sanchoniathon the Cabiri were the same as the Dioscuri and Corybantes: and like Damascius above he represents them, as the offspring of the just man <sup>18</sup> Sadye. They lived in the time of Elion, surnamed the *Most High*; and of a personage named <sup>19</sup> *Barith*: and from them the mysteries in Samothracia were derived. Some of their posterity came to Byblus, which they surrounded with a <sup>20</sup> wall: and they built a temple

<sup>13</sup> Herodotus. L. 3. c. 37.

<sup>14</sup> Strabo. L. 10. p. 725.

<sup>15</sup> Ibid.

<sup>16</sup> Ἐστὶ δὲ καὶ ταῦτα ὅμοια τῷ Ἡραϊτῷ. Herod. L. 3. c. 37.

<sup>17</sup> Ibid.

<sup>18</sup> Eusebius expresses it Sydye. Σιδυκ, τὸ τ' ἐστὶν εὐλωτον καὶ ΔΙΚΑΙΟΝ. Euseb. Præp. Evang. p. 36. Ἐκ δὲ τῶ Σιδυκ Διοσκουροί, ἡ Καβίροι, ἡ Κορυβάντες. Ibid. p. 37. Σιδυκῶ τῷ λεγόμενῳ ΔΙΚΑΙΩ. Ibid.

<sup>19</sup> Ibid.

<sup>20</sup> Ibid.

upon Mount Casius in the same region. They are said to have been the first constructors of a <sup>21</sup> float, or ship: and are represented as husbandmen, and at the same time <sup>22</sup> men of the sea. To them the city Biblus is said to have been appropriated by Cronus for the worship of Baaltis, the same as <sup>23</sup> Dione, the Dove. They also built Berytus, the city of Beryth: and, what is extraordinary, they are said in this city to have consecrated <sup>24</sup> Ποντὸν Δειψάνα; by which certainly is meant, all that the Deluge had spared; the sad remains of the former world. These rites consisted in memorials of the Ark Berith, and of the persons therein preserved; who were the original Cabiri, or Baalim. By Sanchoniathon they are described as eight in number; the chief of which was <sup>25</sup> Asclepius, the God of health, and restorer of life. He is likewise mentioned by Damascius; who speaks of him as a person, of whom the mother of the Gods was <sup>26</sup> enamoured: one, who had been consigned to darkness, but out of that gloom displayed a wonderful <sup>27</sup> light. He too makes him the eighth, and principal of the Cabiri.

In the cities of Syria the history of the first ages was

<sup>21</sup> Πρωτοὶ πλοίων ἔφερον. Ibid.

<sup>22</sup> Καῖριοι, ἀγροταῖς τε, καὶ ἄλιευσιν. Ibid. p. 38.

<sup>23</sup> Βααλτιδί, τῆ καὶ Διωνῆ. Ibid.

<sup>24</sup> Οἱ καὶ ΠΟΝΤΟΥ ΔΕΙΨΑΝΑ εἰς τῆς Βηρυτον αφιερωσαν. Ibid. p. 39.

<sup>25</sup> Ibid.

<sup>26</sup> Ὁ ἐν Βηρυτῶν Ἀσκληπιὸς ἐκ ἐστίν Ἕλληνας, ὡς Αἰγυπτίος, ἀλλὰ τις ἐπιχωρίος φαίνεται. Σαδύκη γὰρ ἐγένοντο παῖδες κίλ. Οὐδὸς δὲ ἐγένετο ἐπὶ ταῖσι ὁ Ἐσμουρος, ὃν Ἀσκληπιὸν ἔρμητευσαν. Οὗτος — ἐρωμένης γενομένης — Μητρὸς Θεῶν. Apud Photium. p. 1073.

<sup>27</sup> Ἐν σκοτῶ διαλυθῆν πολὺ φῶς ἀναψας. Ibid.

preserved in hieroglyphics. In Berytus Saturn was revered, who was no other than Sadye, the man of piety, and justice. He was represented with <sup>28</sup> four eyes; two of which were in their natural position forward: the two other were placed in a contrary direction, upon the hinder part of the head. The symbolical histories of the eastern countries were first composed by a person styled the son of <sup>29</sup> Thabion. I have mentioned, that nothing was more common than for the priests to be called the sons of the Deity, whom they served. Thaba was the Ark, the Theba of the Ionians: and the son of Thabion was no other than the priest of Theba-Iön, the Arkite <sup>30</sup> Dove, particularly worshiped in this country. He is said to have been the most ancient Hierophant, that ever officiated in Phenicia.

There were many cities, and those in parts very remote, where the Cabiritic rites were for a long time maintained. Some of these cities were named Cibura, Cabura, and Cabeira; and in all of them may be seen a reference to the same ancient history. In Pontus was a city Cabira, the royal seat of Mithridates; where was one of the most magnificent temples in the world. The nature of the worship may be known from the Deity, to whom it was sacred: for the temple was dedicated, <sup>31</sup> *Μηνι Αρκαιω*, to the *Deus Lunus Arkitis*. In Phrygia, near Caroura was the city Ci-

<sup>28</sup> Euseb. P. E. p. 39.

<sup>29</sup> Ταυτα παντα ο Θαβιονος παις πρωτος των ατ' αιωνος γεγοροτων Φυνικων Ιεροφαντης, αλληγορησας—παρεδωκε. Ibid:

<sup>30</sup> Δ', Ion, Columba.

<sup>31</sup> Εχει δε ιερον Μηνος Αρκαιου—εστι δε και ταυτο της Σελυνης το ιερον. Strabo. L. 12. p. 835.

bura :

bura: and it is well known, that all this region was devoted to the worship of Cybele, and the rites of Theba. Here too was a temple of the <sup>32</sup> God Lunus, the same as *Μην Αρκαίος*. Near Side in Cilicia was another city of this name: and we may infer from many circumstances, that the same worship prevailed. The Cabiritic rites were likewise kept up in <sup>33</sup> Imbros, and Lemnos; and particularly in Samothracia. They prevailed also in Greece; and especially in the city Theba in Bœotia. Damater, the same as Theba and Isis, had the title of <sup>34</sup> Cabiria: and it was an opinion, that these mysteries were first established by <sup>35</sup> her: by which was meant, that they were derived from the Ark, the reputed mother of all beings. Hence the Cabiri had often joint worship with Damater. An instance of this was observable at Anthedon in Bœotia, where stood <sup>36</sup> *Καβαίρων Ἴερον, και αλσος—Δημητρως*: *the temple of the Cabiri, and the grove of Damater*. They were the same as the Cabarni of the Parians, who were equally priests of Damater. <sup>37</sup> *Καβαρηνοι, οι της Δημητρως ἱερεεις, ως Παριοι*. It is observable, that the chief province of the Cabiri related to the sea, and shipping. Their influence was particularly implored by mariners for success in their voyages:

<sup>32</sup> Ἴερον Μηνος, Καρτερ λεγομενον. Ibid. p. 869.

<sup>33</sup> Μαλιτα μὲν οὖν ἐν Δήμῳ και Ἰμβρῳ (Καβαίροι). Strabo. L. 10. p. 724.

<sup>34</sup> Ἡ δὲ Ἰμβρος Ὀρτυκική μὲν ἐστὶ νησος, ἱερα Καβαίρων. Eustath. in Dionys. V. 524.

<sup>35</sup> Δημητρος Καβαίριας—αλσος. Pausan. L. 9. p. 758.

<sup>36</sup> Δημητρος γὰρ τοῖς Καβαίραιοις θάρον ἐστὶν ἡ τελευτή. Ibid. p. 759.

<sup>37</sup> Ibid. P. 753. The region was called Cabeiraia.

<sup>37</sup> Hefych.

<sup>38</sup> Ορρα

Σωτοτεροι κρυοεσσαν υπειρ αλα ναυτιλλοιντο.

The Corybantes were priests of the same order, and were stiled <sup>39</sup> *Ανακτοτελεσαι*, as being of a royal, or supereminent priesthood. Clemens mentions that they were the same as the <sup>40</sup> Cabiri; and that their mysteries were stiled Cabiritic. In these the Rhoia, or pomegranate, was introduced: and they were often celebrated in woods, and upon mountains: and the whole was attended with shouts, and screams, and every frantic manœuvre. Nonnus has some allusion to these rites, when at the marriage of Harmonia he makes the beasts of the forest imitate the howling of the Cabiri.

<sup>41</sup> Βρυκηθμω δε λεοντες ομοζηλων υπο λαιμων

Μαντιπολων αλαλαγμαον εμιμησαντο Καβειρων.

The persons concerned were crowned with serpents; and by their fury and madness exhibited a scene shocking to imagination: yet nobody was thought compleatly happy, who did not partake in these mysteries.

<sup>42</sup> Ω μακαρ, ος τις ευδαιμων

Τελετας Θεων ειδως

Βιοταν αγισευει

Τα τε Μαρτος μεγαλας

Οργια Κυβελας θεμισεων,

Ανα θυρσον τε τινασων,

<sup>38</sup> Apollon. Rhod. v. 918.

<sup>39</sup> Clemens Alexand. Cohort. p. 16.

<sup>40</sup> Καβειρος της Κορυβαντας. Ibid.

<sup>41</sup> L. 3. p. 88.

<sup>42</sup> Euripides. Βακχαι. V. 73. quoted by Strabo. L. 10. p. 728.

Κισσω τε σεφανωθεις,  
 Διονυσου θεραπειει.  
 Ιτε Βακχαι  
 Βρομιον παιδα θεον θεε  
 Διονυσου καταγουσαι.  
 Φεγγων εξ ορεων  
 Ἑλλάδος εις ευρυχωρεε αγυιας.

The noise and dissonance at these celebrities are finely described in the Edoni of <sup>43</sup> Æschylus:

Ψαλμος δ' αλαλαζει.  
 Ταυροφθογοι δ' υπομακωνται παντοθεν  
 Εξ αφανουε φοβεριοι μιμοι.  
 Τυμπανω δ' ηχω,  
 Ὄσθ' υπογειε βροντηε, φερεται βαρυταρβηε.

The like is to be found in Pindar.

<sup>44</sup> Σοι μεν καταρχαι, Ματεε, παρα,  
 Μεγαλοι ραμβοι κυμβαλων,  
 Εν τε παλλακων κροταλα,  
 Αιθομενα τε δαιε υπο Ξανθηεσι πευκκαιε.

This wild joy, attended with shouts and dancing, and the noise of pipes and cymbals, seems to have been exhibited in memorial of the exit from the Ark; when the whole of the animal system issued to light upon the summit of mount Baris.

Corybas, the father and head of the band, was the same

<sup>43</sup> Ibid. p. 721. The second line in the original has υπομακωνται πανθεν, which I have altered to υπομακωνται παντοθεν.

<sup>44</sup> Pindarus apud Strabonem, L. 10. p. 719.

as Helius; and in the Orphic hymns is farther described with the attributes of Dionusius :

<sup>45</sup> Αιολομορφον ανακτα, Θεον διφυη—

Θηροτυπη θεμενον μορφην δυοφεραιο Δρακοντος.

His offspring, the Corybantes, were twofold. Strabo speaks of them both as priests, and divinities: and undoubtedly both were comprehended under this title. <sup>46</sup> *The Corybantes were a kind of Dæmons, the offspring of Helius, and Athena. Under the denomination of Cabiri, and the like, were included not only a set of persons, who administered to the Gods, but the Divinities, whom they worshiped.* The Tityri, Satyri, Mænades, Thyades, Lycaones, Sileni, Lenæ, were of the same order: as were the Curetes, Telchines, and Ignetes. The Curetes were Heliadæ, the priests of Helius, stiled Cur-Ait: and the term Quirites among the Romans had the same origin. The Telchines and Ignetes were the first who settled at <sup>47</sup> Rhodes; and they in like manner were esteemed Heliadæ. The latter were denominated from their God Hanes, who was at different times called Agnis and Ignis. But notwithstanding their relation to Hanes and Helius, they were at the same time supposed to be descended from the sea. Hence it was said of them by Simmias Rhodius,

<sup>48</sup> Αμμα

Ιγνητων και Τελχιων εφυ η αλυκη Ζαψ.

<sup>45</sup> Hymn 38.

<sup>46</sup> Κορυβαντες, Δαιμονες τινες, Αθηνas και Ἡλιu παιδες—ου προσπολοι Θεων μοι, αλλα και αυτοι Θεοι προσηγορευθησαν. L. 10. p. 723.

<sup>47</sup> Ιγνητες, η μετα της Τελχινας επωικησαντες την Ροδον. Hesych.

<sup>48</sup> Clemens Alexand. Strom. 5. p. 674. Αμμα signifies a mother.

Ζαψ,



ΖαΨ, Zaps, is nearly of the same purport of the Saph or Suph of the Chaldeans and Hebrews. It signifies the <sup>49</sup> sea, or the sea in a ferment: and the purport of the verse is, that the Ignetes and Telchines carried their origin upwards to the deluge. Though they had the character of Γηγενεις, and Ουρανιωνες, yet they univerversally took to themselves the title of sons of the sea.

<sup>50</sup> Ουτοι ησαν υιοι μεν Θαλασσης, ως ο μυθος παρεδωκε. *They were looked upon, says Diodorus, as the offspring of the sea, according to the traditions of the ancients.* The Telchines were supposed to have made their first appearance at the time of a Deluge, which <sup>51</sup> Diodorus would confine to Rhodes: and Nonnus, from some emblematical representation, has described them, as wafted over the ocean upon seahorses.

<sup>52</sup> Ωνυτεροι Τελχινες αλιτρεφρων υπερ ιππων. They are said, under the character of Heliadæ, to have been very famous for <sup>53</sup> navigation: and through them many useful arts were transmitted to <sup>54</sup> mankind. They were likewise the first introducers of <sup>55</sup> idolatry; and deeply skilled in Magic: and we may infer from Diodorus, that they were of

<sup>49</sup> It is sometimes used for a whirlwind: but among the ancient Greeks it signified properly the surge of the sea.

Ποτε καινομονοι περιτεινει αλυκη ΖΑΨ. Dionysius Iambus apud Clementem supra.

<sup>50</sup> L. 5. p. 326. Καρητες γηγενεις. Strabo. L. 10. p. 723.

<sup>51</sup> Ibid. p. 327.

<sup>52</sup> L. 24. p. 626.

<sup>53</sup> Diodorus. L. 5. p. 328.

<sup>54</sup> Ibid. p. 326. Τελχιων υνρετας, και των εις τον βιον χρησιμων. Ibid.

<sup>55</sup> Ibid.

the Anakim, or gigantic race; for such are said to have been the first inhabitants of <sup>56</sup> Rhodes.

I have mentioned, that great confusion has arisen from not considering, that the Deity and priest were named alike; and that the people often were comprehended under the same title. The God Heli<sup>57</sup> was filed Cur-Ait: and his priests had the same name. But additionally to these the ancient inhabitants of Ætolia, Eubœa, and Acarnania were filed <sup>58</sup> Curetes, and their country Curetica. Heli<sup>57</sup> was likewise called by the Egyptians and other people Talchan: for Tal, which the Grecians rendered Talus, signified the Sun. Ταλος, ὁ Ἥλιος: Talus, says Hesychius, signifies the Sun. Ταλαιος, ὁ Ζεὺς ἐν Κρητῇ: Zeus in Crete was filed Talæus. The term Talchan, which the Grecians rendered Telchin, signified Sol Rex: and under this title he was worshipped at <sup>59</sup> Lindus in Rhodes. His priests also and votaries were denominated in the same manner. The Curetes by some were esteemed the offspring of the <sup>60</sup> nymph Danaïs, and Apollo: by others they were said to have been the sons of <sup>61</sup> Jason, the same as Jasion, with whom Damater was supposed to have been enamoured: all which, I think, is not difficult to be understood.

<sup>56</sup> Ibid.

<sup>57</sup> Κύριος ὁ Ἥλιος. Plutarch. Artaxerxes.

<sup>58</sup> Strabo. L. 10. p. 692, 714.

<sup>59</sup> Παρὰ μὲν Λινδίοις Ἀπολλωνὰ Τελχινίον. Diodor. L. 5. p. 326. Talus by Apollodorus is said to have been the same as Taurus. L. 1. p. 54.

<sup>60</sup> Ὅι μὲν Κρητῆς Δαναΐδος—νυμφῆς καὶ Ἀπολλωνὸς παῖδες. Schol. in Lycoph. V. 77.

<sup>61</sup> Servius in Æneid. L. 3. v. 1111:

I have shewn, that the Telchinian, and Cabritic rites consisted in Arkite memorials. They passed from Egypt and Syria to Phrygia and Pontus: and from thence were introduced in Thrace, and in the cities of Greece. They were likewise carried into Hetruria, and into the regions of the Celtæ: and traces of them are to be observed as high up as the Suevi. Tacitus takes notice, that this people worshipped Isis: and he mentions that the chief object at their rites, was an Ark, or ship; <sup>62</sup> *fignum in modum Liburnæ figuratum*; which was held in great reverence. The like mysteries according to Artemidorus prevailed in one of the British islands: in which, he says, that the worship of Damater was carried on with the same rites as in <sup>63</sup> Samothracia. I make no doubt, but that this history was true: and that the Arkite rites prevailed in many parts of Britain; especially in the isle of Mona, where in aftertimes was the chief seat of the <sup>64</sup> Saronides, or Druids. Monai signifies *insula Selenitis, vel Arkitis*. It was sometimes expressed Menai; as is evident from the frith between the island and the main land being stiled Aber Menai at this day. Aber Men-Ai signifies *fretum insulæ Dei Luni*; which island undoubtedly had this name from its rites. The same worship was probably farther introduced into some of the Scottish isles, the Hebrides of the ancients, and particularly into that called Columbkil, or Columba. This island is said to have been in old time a seminary; and

<sup>62</sup> De moribus Germanorum. p. 603.

<sup>63</sup> Strabo. L. 4. p. 304.

<sup>64</sup> Diodorus. L. 5. p. 308.

was reputed of the highest sanctity; so that there is a tradition of above fifty Irish and Scottish kings being there<sup>65</sup> buried. Columb-kil is plainly a contraction of Columba-kil: which was not originally the name of the island, but of the temple there<sup>66</sup> constructed. The island was called simply Columba. When there was a change made in religion, people converted the heathenish temples to sanctuaries of another nature: and out of the ancient names of places they formed saints, and holy men. Hence we meet with<sup>67</sup> St. Agnes, St. Allan, St. Earth, St. Enador, St. Herm, St. Levan, St. Ith, St. Sancrete, in Cornwall: and from the Caledonian Columba there has been made a<sup>68</sup> St. Columbus. This last was certainly a name given to the island from its worship: and, what is truly remarkable, it was also called Iöna; a name exactly synonymous, which it retains to this<sup>69</sup> day. But out of Columbus they have made a Saint, and of Iöna a<sup>70</sup> Bishop.

<sup>65</sup> Martin's account of the Scottish isles. p. 256. Camden's Britannia. p. 1462.

<sup>66</sup> Cal, Col, Cala, signified a building upon an eminence.

<sup>67</sup> See Norden's Cornwall, and Camden.

<sup>68</sup> Camden calls the person Columba. p. 1462.

<sup>69</sup> Between Ila and Scotland lies *Iöna*. Camden. *supra*.

<sup>70</sup> People have supposed the island to have received its name from an Irish Bishop, who first preached the gospel to the Picts. See Bede L. 3. c. 4. But it is no where said, that he was ever upon the island; much less that he gave name to it. The very existence of this personage is uncertain.

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O F  
T H E A R G O,  
A N D  
A R G O N A U T I C E X P E D I T I O N .

*Ταδε περι απισων συλγεγραφα· Των ανθρωπων οι μεν γαρ πει-  
θονται πασι τοις λεγομενοις, ως ανομιλητοι σοφιας, και  
επισημης· οι δε πυκνοτεροι την φυσιν, και πολυπραγμονες,  
απισεσι το παραπαν, μηδεν γενεσθαι τειτων. Palæphatus:*

**M**Y purpose has been universally to examine the an-  
cient mythology of Greece; and by diligently  
collating the evidences afforded, to find out the  
latent meaning. I have repeatedly taken notice, that the  
Grecians formed variety of personages out of titles, and  
terms unknown: many also took their rise from hierogly-  
phics misinterpreted. The examples, which I have pro-  
duced, will make the reader more favourably inclined to the  
process, upon which I am about to proceed. Had I not  
in this manner opened the way to this disquisition, I should  
have been fearful of engaging in the pursuit. For the his-

tory of the Argonauts, and their voyage, has been always esteemed authentic, and admitted as a chronological æra. Yet it may be worth while to make some inquiry into this memorable transaction; and to see if it deserves the credit, with which it has been hitherto favoured. Some references to this expedition are interspersed in most of the writings of the <sup>1</sup> ancients. But beside these scattered allusions, there are compleat histories transmitted concerning it: wherein writers have enumerated every circumstance of the operation.

By these writers we are informed, that the intention of this armament was to bring back a golden fleece, which was detained by Æetes king of Colchis. It was the fleece of that ram on which Phrixus and <sup>2</sup> Helle fled to avoid the anger of Ino. They were the two children of Athamas, conceived by (Νεφέλη) a cloud: and their brother was Learchus. The ram, upon which they escaped, is represented, as the son of <sup>3</sup> Neptune and Theophane. Upon his arrival at Colchis Phrixus sacrificed it to Mars, in whose temple the fleece was suspended. Helle was supposed to have fallen into the sea, called afterwards the Hellespont, and to

<sup>1</sup> The principal are those, which follow.

Author of the Orphic Argonautica.

Apollonius Rhodius.

Valerius Flaccus.

Diodorus Siculus. L. 4. p. 245.

Ovid. Metamorphosis. L. 7.

Pindar, Pyth. Ode 4.

Apollodorus. L. 1. p. 4.

Strabo. L. 3. p. 222.

Hyginus. Fab. 14. p. 38.

<sup>2</sup> Hyginus. Fab. 2. p. 18. Pausan. L. 9. p. 778.

<sup>3</sup> Hyginus. Fab. 3. p. 21.

have been drowned. After an interval of some years, Pelias, king of Jolchus, commissioned Jason, the son of his brother Æson, to go, and recover this precious fleece. To effect this a ship was built at Pagasæ, which city lay at no great distance from Mount Pelion in Thessaly. It was the first that was ever attempted; and the merit of the performance is given to Argus, who was instructed by Minerva, or divine wisdom. This ship was built partly out of some sacred timber from the grove of Dodona, which was sacred to Jupiter Tomarias. On this account it was said to have been oracular, and to have given verbal responses; which history is beautifully described by Claudian.

† Argois trabibus jactant sudâsse Minervam :

Nec nemoris tantum vinxisse carentia sensu

Robora ; sed, cæso Tomari Jovis augure luco,

Arbore præfagâ tabulas animâsse loquaces.

As soon as this sacred machine was completed, a select band of heroes, the prime of their age and country, met together, and engaged in this honourable enterprize. Among these Jason was the chief; by whom the others were summoned, and collected. Chiron, who was famous for his knowledge, and had instructed many of those young heroes in science, now framed for their use a delineation of the heavens: though some give the merit of this operation to Musæus. This was the first sphere constructed: in which

† De Bello Getico. V. 16.

εκ δ' αρα κοιλης

Νηος επιβρομεσσα Τομαριος εκλαγε φηγος.

Orph. Argonautica. V. 1153.

the stars were formed into asterisms for the benefit of the Argonauts ; that they might be the better able to conduct themselves in their perilous voyage. The heroes being all assembled, waited for the rising of the Pleiades ; at which season they set <sup>s</sup> sail. Writers differ greatly about the rout, which they took at their setting out ; as well as about the way of their return. The general account is, that they coasted Macedonia, and proceeded to Thrace ; where Hercules engaged with the giants ; as he is supposed to have done in many other places. They visited Lemnos, and Cyzicus ; and from thence came to the Bosphorus. Here were two rocks called the Cyanean, and also the Symplegades ; which used to clash together with a mighty noise, and intercept whatever was passing. The Argonauts let a Dove fly, to see by her fate, if there were a possibility of escaping. The Dove got through with some difficulty : encouraged by which omen the heroes pressed forward ; and by the help of Minerva escaped. After many adventures, which by the Poets are described in a manner wonderfully pleasing, they arrive at the Phasis, which was the chief river of Colchis. They immediately address Æetes ; and after having informed him concerning the cause of their coming, demand a restitution of the fleece. The king was exasperated at their claim ; and refused to give up the object in view, but upon such terms, as seemed impracticable. Jason however accepted of the conditions : and after having engaged in many labours, and by the assistance of Medea soothed a sleepless dragon, which guarded the fleece, he at last brought

<sup>s</sup> Ἄμος δ' ἀντελλοῦσι Πηλεΐαδες. Theoc. Idyl. 13. v. 25.



off the prize. This being happily effected, he retired privately to his ship, and immediately set sail; at the same time bringing away Medea, the king's daughter. As soon as Æetes was apprized of their flight, he fitted out some ships to pursue them: and arriving at the Thracian Bosphorus took possession of that pass. The Argonauts having their retreat precluded, returned by another rout, which by writers is differently represented. Upon their arrival in Greece they offered sacrifices to the Gods; and consecrated their ship to Neptune.

What is alluded to in this romantic detail, may not perhaps at first sight be obvious. The main plot, as it is transmitted to us, is certainly a fable, and replete with inconsistency and contradiction. Yet many writers have taken the account in gross: and without hesitation, or exception to any particular part, have presumed to fix the time of this transaction. And having satisfied themselves in this point, they have proceeded to make use of it for a stated æra. Hence many inferences, and deductions have been formed, and many events have been determined, by the time of this fanciful adventure. Among the most eminent of old, who admitted it as an historical truth, were Herodotus, Diodorus, Strabo; and with them every Grecian Mythologist: of the fathers, Clemens, Eusebius, and Syncellus. Among the moderns, the principal are Scaliger and Petavius: and of our country, Archbishop Usher, Cumberland, Dr. Jackson, and Sir Isaac Newton. This last speaks of it without any diffidence; and draws from it many consequences, as from an event agreed upon, and not to be questioned: an æra, to which we may safely refer.

refer. It was a great misfortune to the learned world, that this excellent person was so easily satisfied with Grecian lore; taking with too little examination, whatever was transmitted to his hands. By these means many events of great consequence are determined from very uncertain and exceptionable data. Had he looked more carefully into the histories, to which he appeals, and discarded, what he could not authenticate; such were in all other respects his superior parts, and penetration, that he would have been as eminent for moral evidence, as he had been for demonstration. This last was his great prerogative, which when he quitted, he became like Sampson shorn of his strength; he went out like another man. This history, upon which he builds so much, was founded upon some ancient traditions, but misinterpreted greatly. It certainly did not relate to Greece; though adopted by the people of that country. Sir Isaac Newton, with great ingenuity has endeavoured to find out the time of this expedition by the place of the <sup>6</sup> Colures then, and the degrees, which they have since gone back. And this he does upon a supposition that there was such a person as Chiron: and that he really, as an ancient poet would persuade us, formed a sphere for the Argonauts.

<sup>7</sup> ΟΥΤΟΣ

Ες τε δικαιοσυνην θνητων γενος ηγαγε, δειξας  
 ὄρεον, και θυσιας ιλαρας, και σχηματ' Ολυμπε.

In answer to this the learned Dr. Rutherford has exhibited some curious observations: in which he shews, that there

<sup>6</sup> Newton's Chronology. p. 83, 84.

<sup>7</sup> Auctor Titanomachiae apud Clementem. Strom. L. 1. p. 360.

is no reason to think that Chiron was the author of the sphere spoken of, or of the delineations attributed to him. Among many very just exceptions he has one, which seems to me to be very capital, and which I shall transcribe from him. <sup>8</sup> *Beside Pagasæ, from whence the Argonauts sailed, is about 39°; and Colchis, to which they were sailing, is in about 45° north latitude. The star Canopus of the first magnitude, marked α by Bayer, in the constellation Argo, is only 37° from the south pole: and great part of this constellation is still nearer to the south pole. Therefore this principal star, and great part of the constellation Argo could not be seen, either in the place, that the Argonauts set out from, or in the place, to which they were sailing. Now the ship was the first of its kind; and was the principal thing in the expedition: which makes it very unlikely, that Chiron should chuse to call a set of stars by the name of Argo, most of which were invisible to the Argonauts. If he had delineated the sphere for their use, he would have chosen to call some other constellation by this name: he would most likely have given the name Argo to some constellation in the Zodiac: however, certainly, to one that was visible to the Argonauts; and not to one which was so far to the south, that the principal star in it could not be seen by them, either when they set out, or when they came to the end of their voyage.*

These arguments, I think, shew plainly, that the sphere could not have been the invention of <sup>9</sup> Chiron or Musæus;

<sup>8</sup> Rutherford's System of Natural Philosophy. Vol. 2. p. 349.

<sup>9</sup> Sir Isaac Newton attributes the invention of the Sphere to Chiron, or to Musæus. Some give the merit of it to Atlas: others to Palamedes.

had such persons existed. But I must proceed farther upon these principles: for to my apprehension they prove most satisfactorily, that it was not at any rate a Grecian work: and that the expedition itself was not a Grecian operation. Allowing Sir Isaac Newton, what is very disputable, that many of the asterisms in the sphere relate to the Argonautic operations; yet such sphere could not have been previously constructed, as it refers to a subsequent history. Nor would an astronomer of that country in any age afterwards have so delineated a sphere, as to have the chief memorial in a manner out of sight; if the transaction to which it alluded, had related to Greece. For what the learned Dr. Rutherford alledges in respect to Chiron and Musæus, and to the times in which they are supposed to have lived, will hold good in respect to any Grecian in any age whatever. Had those persons, or any body of their country, been authors of such a work; they must have comprehended under a figure, and given the name of Argo to a collection of stars, with many of which they were unacquainted: consequently their longitude, latitude, and reciprocal distances, they could not know. Even the Egyptians seem in their sphere to have omitted those constellations, which could not be seen in their degrees of latitude, or in those which they frequented. Hence many asterisms near the southern pole,

Ἐφευγε δ' ἀστῶν μετρά, καὶ περιστροφάς,

Ταξίς τε ταυταί, οὐρανια τε σιματα. Sophocles in Nauplio.

The chief constellation, and of the most benefit to Mariners, is the Bear with the Polar star. This, is said not to have been observed by any one before Thales: the other called the greater Bear was taken notice of by Nauplius: διτταὶ δε εἰσιν, αἱ τὴν μὲν Ναυτλίου ἔργε, τὴν ἐλαττονα δὲ Θαλῆος σοφός. Theon. in Arat. V. 27. Ναυτλίου ἀποστοῆς ἈΡΧΑΙΟΥ Τῆ Ποσειδωνίου ὕμ. Schol. Apollonii. L. i. v. 134.

such

such as the Croziers, Phœnicopter, Toucan, &c. were for a long time vacant, and unformed: having never been taken notice of, till our late discoveries were made on the other side of the line. From that time they have been reduced into asterisms, and distinguished by names.

If then the sphere, as we have it delineated, was not the work of Greece, it must certainly have been the produce of <sup>10</sup> Egypt. For the astronomy of Greece confessedly came from that <sup>11</sup> country: consequently the history, to which it alludes, must have been from the same quarter. For it cannot be supposed, that in the constructing of a sphere the Egyptians would borrow from the <sup>12</sup> Helladians, or from any people whatever: much less would they crowd it with asterisms relating to various events, in which they did not participate, and with which they could not well be acquainted: for in those early days the history of Hellas was not known to the sons of Mizraim. Many of the constellations are apparently of Egyptian original; and were designed as emblems of their Gods, and memorials of their rites and mythology. The Zodiac, which Sir Isaac Newton supposed to relate to

<sup>10</sup> Diodorus says that the Sphere was the invention of Atlas; by which we are to understand the Atlantians. L. 3. p. 193.

<sup>11</sup> Πρώτης Αιγυπτίας ἀνθρώπων ἀπαντων ἐξευρέειν τον ἐνιαυτον, δωδέκα μέρηα δασαμέτες των ἡμερων ἐς αυτον' ταυτα δε ἐξευρέειν εκ των ΑΣΤΡΩΝ ελεγον. Herodot. L. 2. c. 4.

Γεωμετρίας τε αὐτῆς γέγονασιν (ὁ Αἰγυπτίος). Clemens Alexand. Strom. L. 1. p. 361.

<sup>12</sup> The Egyptians borrowed nothing from Greece. Ου μὴν οὐδε φησῶ, ὡς Αἰγυπτίαι παρ Ἑλλήνων ελαβον ἢ τουτο (φαλλον τε Διονυσου) ἢ αλλο κατι νομαιον. Herodot. L. 2. c. 49. See also Diodorus Siculus, L. 1. p. 62, 63. of arts from Egypt.

the Argonautic expedition, was an assemblage of Egyptian hieroglyphics. Aries, which he refers to the golden fleece, was a representation of Amon : Taurus of Apis : Leo of Arez, the same as Mithras, and Osiris. Virgo with the spike of corn was <sup>13</sup> Isis. They called the Zodiac the grand assembly, or senate, of the twelve Gods, εν δωδεκατομορια Θεοι Βουλαιοι. The planets were esteemed 'Ραβδοφοροι, licitors and attendants, who waited upon the chief Deity, the Sun. These, says the Scholiast upon <sup>14</sup> Apollonius, were the people who first observed the influences of the stars ; and distinguished them by names : and from them they came to <sup>15</sup> Greece.

Strabo, one of the wisest of the Grecians, cannot be persuaded but that the history of the Argonautic expedition was true : and he takes notice of many traditions concerning it in countries far remote : and traces of the heroes in many places ; which arose from the temples, and cities, which they built, and from the regions, to which they gave name. He mentions particularly, that there still remained a city called <sup>16</sup> Aia upon the Phasis ; and the natives retained no-

<sup>13</sup> 'Οι μὲν γὰρ αὐτὴν φασὶ Δημήτραν, διὰ τὸ εἶχεν ἑσάχυν' οἱ δὲ Ἰσιν' οἱ δὲ Ἀταργατὴν. Eratosthenis Asterism. Παρθένος.

<sup>14</sup> Γεγονεῖναι δὲ αὐτὴς φησὶν Ἀπολλωνίος πρὸ τῆ πάντων ἀστρὰ φανῆναι καθ' ὃ τὴν τε φύσιν κατανοῆσαι αὐτῶν δοκῶσι, καὶ τὰ ὀνόματα θῆναι. Καὶ τὰ μὲν δωδεκά ζῳδία θεῶν βέλαις προσηγορεύσαν, τῆς δὲ πλανήτας ῥαβδοφόρους. Scholia Apollon. Argon. L. 4. v. 261.

<sup>15</sup> Σχεδὸν δὲ καὶ πάντα τὰ ὀνόματα τῶν Θεῶν ἐξ Αἰγυπτῶ εἰληλυθε εἰς τὴν Ἑλλάδα. Herod. L. 2. c. 49 and 50.

Τῆτον δὲ (Θεὸν Αἰγυπτιακὸν) πρῶτον ἀριθμὸν τε καὶ λογισμὸν εὗρεν, καὶ γεωμετρίαν καὶ ἀστρονομίαν. Plato in Phædro. v. 3. p. 274.

<sup>16</sup> Ἦτε Αἶα δεικνύται περὶ Φάσιν πόλις, καὶ ὃ Ἀιτῆς πεπιπτεύεται ἑασιλεύσαι τῆς Κολχιδος, καὶ ἐστὶ τοῖς ἐκεῖ τῆτ' ἐπιχωρίον τ' ὄνομα, κ τ λ. L. 1. p. 77.

tions,

tions, that Æetes once reigned in that country. He takes notice, that there were several memorials both of Jason and Phrixus in Iberia, as well as in Colchis. <sup>17</sup> *In Armenia, too, and as far off as Media, and the neighbouring regions, there are, says Strabo, temples still standing, called Jasonia; and all along the coast about Sinope, upon the Pontus Euxinus; and at places in the Propontis, and the Hellespont, as far down as Lemnos, the like traces are to be observed, both of the expedition undertaken by Jason, and of that, which was prior, by Phrixus. There are likewise plain vestiges of Jason in his retreat, as well as of the Colchians, who pursued him, in Crete, and in Italy, and upon the coast of the Adriatic.* <sup>18</sup> *They are particularly to be seen about the Ceraunian mountains in Epirus: and upon the western coast of Italy in the gulf of Poseidonium, and in the islands of Hetruria. In all these parts the Argonauts have apparently been.* In another place he again takes notice of the great number of temples erected to <sup>19</sup> Jason in the east: which were held in high reverence by the barbarous nations. Diodorus Siculus also mentions many tokens of the <sup>20</sup> Argonauts about

<sup>17</sup> Και τα Ιασονεία πολλάρχη και της Αρμενίας και της Μηδίας, και των πλυσιοχωρών αυτοίς τοπων δεικνύται. Και μνη και περί Σινωπην, και την ταυτης παραλιαν, και την Προποντιδα, και τον Έλλησποντον μεχρι των κατα την Λημνον τοπων λεγεται πολλά τεκμηρια της τε Ιασονος τρατειας, και της Φριξου της δε Ιασονος, και των επιδιωξαντων Κολχων, μεχρι της Κρητης, και της Ιταλιας και τε Αδριας. p. 77.

<sup>18</sup> Δεικνύται γαρ τινε σημεια και περι τα Κεραυνια ορη, και περι τον Αδριαν, και εν τη Ποσειδωνιατη κολπη και ταις προ της Τυρρηνιας νησις της των Αργοναυτων πλανης σημεια. Ibid. p. 39.

<sup>19</sup> Ibid. p. 798.

<sup>20</sup> L. 4. p. 259.

the island Æthalia, and in the Portus Argœus in Hetruria; which latter had its name from the Argo. And he says, *many speak of it as a certainty, that the like memorials are to be found upon the Celtic coast; and at Gades in Iberia, and in divers other places.*

From these evidences so very numerous, and collected from parts of the world so widely distant, Strabo concludes that the history of Jason must necessarily be authentic. He accordingly speaks of the Argo and Argonauts, and of their perils and peregrinations, as of facts <sup>21</sup> universally allowed. Yet I am obliged to dissent from him upon his own principles: for I think the evidence, to which he appeals, makes intirely against his opinion. I must repeat what upon a like occasion I have more than once said, that if such a person as Jason had existed, he could never have performed what is attributed to him. The Grecians have taken an ancient history to themselves, to which they had no relation: and as the real purport of it was totally hid from them, they have by their colouring and new modelling what they did not understand, run themselves into a thousand absurdities. The Argo is represented as the first ship built; and the heroes are said to have been in number according to Valerius Flaccus, fifty-one. The author of the

Κατα την Αιθαλιαν λιμνη Αργωος. Strabo. L. 5. p. 342. He mentions near Pæstum το της Ήρας ἱερον της Αργονιας, Ιασονος ἰδρυμα. L. 6. p. 386. Near Circæum Αργωος κλεινον δεμον. Lycoph. v. 1274. See the Scholia: also Arifotle περι θαυμας: ακουσματων. p. 728. and Taciti Annales. L. 6. c. 34.

<sup>21</sup> Των δε περι τον Ιασονα συμβαντων, και την Αργω, και της Αργοναυτας των ἑμιλογημετων των παρω πασιν κ τ λ. Strabo. L. 1. p. 77.



Orphic Argonautica makes them of the same <sup>22</sup> number. In Apollonius Rhodius there occur but forty-four: and in Apollodorus they amount to the same. These authors give their names, and subjoin an history of each person: and the highest to which any writer makes them amount, is <sup>23</sup> fifty and one. How is it possible for so small a band of men to have atchieved, what they are supposed to have performed. For to omit the sleepless dragon, and the bulls breathing fire; how could they penetrate so far inland, and raise so many temples, and found so many cities, as the Grecians have supposed them to have founded? By what means could they arrive at the extreme parts of the earth; or even to the shores of the Adriatic, or the coast of Hetruria? When they landed at Colchis, they are represented so weak in respect to the natives, as to be obliged to make use of art to obtain their purpose. Having by the help of the King's daughter, Medea, stolen the golden fleece, they immediately set sail. But being pursued by Æetes, and the Colchians, who took possession of the pass by the Bosphorus, they were forced to seek out another passage for their retreat. And it is worth while to observe the different routs, which they are by writers supposed to have taken: for their distress was great; as the mouth of the Thracian Bosphorus was possessed by Æetes;

<sup>22</sup> He seems to speak of fifty and one.

*ἑξήντα καὶ ἓνα*

*Πεντηκοντ' ἔσταισιν.* Argonaut. v. 298:

Theocritus stiles the Argo *τριακονταζυγος*. Idyl: 13. V. 74.

<sup>23</sup> Natalis Comes makes the number of the Argonauts forty-nine: but in his catalogue he mentions more.

and

and their return that way precluded. The author of the Orphic Argonautics makes them pass up the Phasis towards the Mæotis: and from thence upwards through the heart of Europe to the Cronian sea, or Baltic: and so on to the British seas, and the Atlantic; and then by Gades, and the Mediterranean home. Timagetus made them proceed northward to the same seas, but by the <sup>24</sup> Ister. According to Timæus they went upwards to the fountains of the Tanais, through the <sup>25</sup> Palus Mæotis: and from thence through Scythia, and Sarmatia, to the Cronian seas: and from thence by the Atlantic home. Scymnus Delius carried them by the same rout. Hesiod, and Antimachus, conduct them by the southern ocean to <sup>26</sup> Libya; and from thence over land to the Mediterranean. Hecatæus Milesius supposed them to go up the Phasis, and then by turning south over the great continent of Asia to get into the Indian ocean, and so to the <sup>27</sup> Nile in Egypt: from whence they came regularly home. Valerius Flaccus copies Apollonius Rhodius, and makes them sail up the Ister, and by an arm of that river to the Eridanus, and from thence to the <sup>28</sup> Rhone: and after that to Libya, Crete, and other places. Pindar conducts them by the Indian ocean.

<sup>29</sup> Εἰτ' ὠκεανὸν πελαγεσσὶ μιγαν

Ποιτῶ τ' Ἐρυθρῶ.

<sup>24</sup> Scholia in Apollon. L. 4. v. 259.

<sup>25</sup> Diodorus Sic. L. 4. p. 259. Natalis Comes. L. 6. p. 317.

<sup>26</sup> Scholia in Apollon. supra.

<sup>27</sup> Scholia. Ibid.

<sup>28</sup> Εκ δὲ τοσούτων Ῥοδανῶν ἑσθλὴν ῥοὴν εἰσεπέρισεν. Apollon. Rhod. L. 4. v. 627.

<sup>29</sup> Pyth. Ode 4. p. 262.

Diodorus Siculus brings them back by the same way, as they went out: but herein, that he may make things plausible, he goes contrary to the whole tenor of history. Nor can this be brought about without running into other difficulties, equal to those, which he would avoid. For if the Argonauts were not in the seas spoken of by the authors above; how could they leave those repeated memorials, upon which Strabo builds so much, and of which mention is made by <sup>30</sup> Diodorus? The latter writer supposes Hercules to have attended his comrades throughout: which is contradictory to most accounts of this expedition. He moreover tells us, that the Argonauts upon their return landed at Troas; where Hercules made a demand upon Laomedon of some horses, which that king had promised him. Upon a refusal, the Argonauts attack the Trojans, and take their city. Here we find the crew of a little bilander in one day perform what Agamemnon with a thousand ships and fifty thousand men could not effect in ten years. Yet <sup>31</sup> Hercules lived but one generation before the Trojan war: and the event of the first capture was so recent, that <sup>32</sup> Anchises was supposed to have been witness to it: all which is very strange. For how can we believe, that such a change could have been brought about in so inconsiderable a space,

<sup>30</sup> L. 4. p. 259.

<sup>31</sup> Ὅτι Ἕλληες φασιν Ἡρακλεα γενεσθαι γενεα προτερον των Τρωικων. Diodor. L. 1. p. 21. Homer gives Hercules six ships, when he takes Troy. Ἐξ οἰης συνησει. Iliad. E. v. 642.

<sup>32</sup> Anchises is made to say

Satis una superque

Vidimus excidia, et captæ superavimus urbi. Virg. Æneid. L. 2. v. 642.

either in respect to the state of Troy, or the polity of Greece?

After many adventures, and long wandering in different parts, the Argonauts are supposed to have returned to Iolcus: and the whole is said to have been performed in <sup>33</sup> four months; or as some describe it, in <sup>34</sup> two. The Argo upon this was consecrated to Neptune; and a delineation of it inserted among the asterisms of the heavens. But is it possible for fifty persons, or ten times fifty, to have performed such mighty operations in this term; or indeed at any rate to have performed them? They are said to have built temples, founded cities, and to have passed over vast continents, and through seas unknown: and all this in an open <sup>35</sup> boat, which they dragged over mountains, and often carried for leagues upon their shoulders.

If there were any truth in this history, as applied by the Grecians, there should be found some consistency in their writers. But there is scarce a circumstance, in which they are agreed. Let us only observe the contradictory accounts given of Hercules. According to <sup>36</sup> Herodotus he was left behind at their first setting out. Others say, he was left on shore upon the coast of <sup>37</sup> Bithynia. Demaretes and Diodorus maintain that he went to <sup>38</sup> Colchis: and Dionysius Milesius

<sup>33</sup> Τὸν πάντα πλοῦν ἐν τεσσαρτί μῆσι τελείωσαντες. Apollodorus. L. 1. p. 55.

<sup>34</sup> Τὸν πάντα πλοῦν ἐν δυοῖ μῆσιν αὐσαντες. Scholia in Lycoph. V. 175.

<sup>35</sup> The Argo was filed *Ἀργῶν σκαφος* by Diodorus; and the Scholiast upon Pindar: also by Euripides. It is also called *Ἀργῶν ἀκατον*. Orphic Argonaut. V. 1261. and V. 489. *Τίφους Ἰθυτῶν ἀκατων*.

<sup>36</sup> Herodotus. L. 7. c. 193.

<sup>37</sup> Apollonius Rhodius. L. 1. v. 1285. Theocrit. Idyll. 13.

<sup>38</sup> Apollodorus. L. 1. p. 45. Diodorus. L. 4. p. 251.

made him the captain in the <sup>39</sup> expedition. In respect to the first setting out of the Argo, most make it pass northward to Lemnos and the Hellespont: but <sup>40</sup> Herodotus says, that Jason sailed first towards Delphi, and was carried to the Syrtic sea of Libya; and then pursued his voyage to the Euxine. The æra of the expedition cannot be settled without running into many difficulties, from the genealogy and ages of the persons spoken of. Some make the event <sup>41</sup> ninety years, some <sup>42</sup> seventy-nine, others only forty years before the æra of Troy. The point, in which most seem to be agreed, is, that the expedition was to Colchis: yet even this has been controverted. We find by Strabo, that <sup>43</sup> Scep-  
sius maintained, that Æetes lived far in the east upon the ocean, and that here was the country, to which Jason was sent by Pelias. And for proof of this he appealed to Mimnermus, whose authority Strabo does not like: yet it seems to be upon a par with that of other poets; and all these traditions came originally from poets. Mimnermus mentions, that the rout of Jason was towards the east, and to the coast of the ocean: and he speaks of the city of Æetes as lying in a region, where was the chamber of the Sun, and the dawn of day, at the extremities of the eastern world.

<sup>39</sup> Apollodorus. L. 1. p. 45.

<sup>40</sup> Herodotus. L. 4. c. 179. *Ἐπιπλάσειν ἀνεμὶν ἑορῆν, καὶ ἀποφῆρῆν πρὸς τὴν Λιβύην. κ τ λ.*

<sup>41</sup> Euseb. Chron. Versio Lat. p. 93.

<sup>42</sup> Thraſyllus apud Clement. Alexand. Strom. L. 1. p. 401.

Petavius 79 years. Rationarii Temp. Pars secunda. p. 109.

<sup>43</sup> Σκεψιος—*ἦεν τῷ ἁρκανῷ ποταμῷ τὴν οἰκίαν τῆς Ἀιθῆς, πρὸς τὰς ἀνατολάς ἐκτος πεμφθῆναι φησὶν ὑπὸ τῆς Πελίης τοῦ Ἰασονα.* Strabo. L. 1. p. 80.

*Ἐν δὲ τῷ ἁρκανῷ ποταμῷ Ἰαθῆς πάλου ἐπλάττην.* Strabo. L. 1. p. 77.

<sup>44</sup> Αἰηταὸ πολὺν, τοῦτι τ' ὤκεος Ἡελίοιο  
 Ἀκτινὲς χρυσεῶ κείαται ἐν θαλάμῳ  
 Ὠκεανὸ παρα χεῖλες, ἰν' ὤκετο θεῖος Ἴητων.

How can we after this trust to writers upon this subject, who boast of a great exploit being performed, but know not whether it was at Colchis, or the Ganges. They could not tell satisfactorily who built the Argo. Some supposed it to have been made by Argus: others by Minerva. <sup>45</sup> Possis of Magnesia mentioned Glaucus, as the architect: by Ptolemy Hephæstion he is said to have been <sup>46</sup> Hercules. They were equally uncertain about the place, where it was built. Some said, that it was at Pagasæ; others at Magnesia; others again at Argos. <sup>47</sup> *Ἐν Ἀργεὶ ἐναυπηγήθη, ὡς φησὶν Ἡγήσανδρος ὁ Σαλαμῖνιος.* In short the whole detail is filled with inconsistencies: and this must ever be the case, when a people adopt a history, which they do not understand, and to which they have no pretensions.

I have taken notice, that the mythology, as well as the rites of Greece, was borrowed from Egypt: and that it was founded upon ancient histories, which had been transmitted in hieroglyphical representations. These by length of time became obscure; and the sign was taken for the reality, and accordingly explained. Hence arose the fable about the bull of Europa, the fish of Venus, and Atargatis, the horse of Neptune, the ram of Helle, and the like. In all

<sup>44</sup> Strabo. L. 1. p. 80.

<sup>45</sup> Athenæus, L. 7. c. 12. p. 296.

<sup>46</sup> Apud Photium. p. 475.

<sup>47</sup> Scholia in Lycoph. V. 883.

these is the same history under a different allegory, and emblem. I have moreover taken notice of the wanderings of Rhea, of Isis, of Astarte, of Iona: and lastly of Damater: in which fables is figured the separation of mankind by their families, and their journeying to their places of allotment. At the same time the dispersion of one particular race of men, and their flight over the face of the earth, is principally described. Of this family were the persons, who preserved the chief memorials of the ark in the Gentile world. They looked upon it as the nurse of Dionufus, and represented it under different emblems. They called it Demeter, Pyrrha, Selene, Meen, Argo, Argus, Arcas, and Archaïus (Ἀρχαίος). And although the last term, as the history is of the highest antiquity, might be applicable to any part of it in the common acceptation; yet it will be found to be industriously introduced, and to have a more immediate <sup>48</sup> reference. That it was used for a title is plain from Stephanus Byzantinus, when he mentions the city Archa near mount Libanus. Ἀρχη, πόλις Φοινικῆς· τὸ ἐθνικὸν Ἀρχαίος. Upon one of the plates backwards is a representation from Paruta of the Sicilian Tauro-Men with an inscription <sup>49</sup>ΑΑ ΑΡΚΑΙΟΣ, ΑΙ Αρκαίος. This is remarkable; for it signifies literally Deus Arkitis: and the term Ἀρχαίος above is of the same purport, an *Archite*. The

<sup>48</sup> It is found continually annexed to the history of Pyrrha, Pelias, Aïmonia, and the concomitant circumstances of the Ark, and Deluge. Ωργυος, αρχαίος Ἐασίλευσ Ἰσίδων. Ὅσε Ωργυος Ἰος ην Ποσειδωνος. Schol. in Lycoph. v. 1206. Πύρρα, αρχαία αλοχος. Ἰσις αρχαία. Αἰμονία αρχαία.

Ναυτίλιος (ὁ Ἀργοναυτής) ἀπογονος Ἀρχαίος τῆ Ποσειδωνος. Schol. in Apollon. L. 1. v. 137.

<sup>49</sup> Parutæ Sicilia. P. 104.

Grecians, as I have said, by taking the story of the Argo to themselves, have plunged into numberless difficulties. What can be more ridiculous than to see the first constructed ship pursued by a navy, which was prior to it? But we are told, to palliate this absurdity, that the Argo was the first long<sup>50</sup> ship. If we were to allow this interpretation, it would run us into another difficulty: for Danaus, many generations before, was said to have come to<sup>51</sup> Argos in a long ship: and Minos had a fleet of long ships, with which he held the sovereignty of the seas. Of what did the fleet of Æetes consist, with which he pursued the Argonauts, but of long ships: otherwise how could he have been supposed to have got before them at the Bosphorus, or overtaken them in the Ister? Diodorus indeed omits this part of the history, as he does many other of the principal circumstances, in order to render the whole more consistent. But at this rate we may make any thing of any thing. We should form a resolution, when we are to relate an ancient history, to give it fairly, as it is transmitted to us; and not try to adapt it to our own notions, and alter it without authority.

In the account of the Argo we have undeniably the history of a sacred ship, the first which was ever constructed. This truth the best writers among the Grecians confess; though the merit of the performance they would fain take to themselves. Yet after all their prejudices they

<sup>50</sup> Longâ nave Jasonem primum navigâsse Philostephanus Auctor est. Plin. L. 7. c. 56. Herodotus mentions the Argonauts *καταπλωσαντας μακρον τιες* *Αιαν.* L. 1. c. 2.

<sup>51</sup> *Δαναον πρωτον (μακρον γαι) κατασκευασαι.* Scholia in Apollon. L. 1. v. 4.  
continually



continually betray the truth, and shew, that the history was derived to them from Egypt. Accordingly Eratosthenes tells us, <sup>52</sup> that the asterism of the Argo in the heavens was there placed by divine wisdom: for the Argo was the first ship that was ever built: και αρχηθεν ετεχτονηθη, it was moreover built in the most early times, or at the very beginning; and was an oracular vessel. It was the first ship that ventured upon the seas, which before had never been passed: and it was placed in the heavens as a sign, and emblem for those, who were to come after. Conformably to this Plutarch informs us, <sup>53</sup> that the constellation, which the Greeks called the Argo, was a representation of the sacred ship of Osiris: and that it was out of reverence placed in the heavens. I have spoken at large both of Osiris, and his sacred ship: and we know to what it alludes, and that it was esteemed the first ship <sup>54</sup> constructed. It was no other than the Ark, called by the Greeks Argus, and Arcas, and represented above as πλοιον, ο αρχηθεν ετεχτονηθη. Hence the Grecians, though some few would represent the Argo as only the first long ship; yet in general speak of it, as the first ship which was framed. And although their account of it is attended with numberless inconsistencies, yet they religiously abide by the truth. Eratosthenes

<sup>52</sup> Αργω — αυτη δια την Αθηναν εν τοις αστροις εισηχθη ΠΡΩΤΗ γαρ αυτη καις κατασκευασθη, και αρχηθεν ετεχτονηθη φανεσσα δε γενομενη πρωτη το πελαγος διηλε αβατον ον' εν' η τοις επιγιομενοις παραδειγμα σαφετερον. Eratosthenes in καταγερισμα Αργω. 35.

<sup>53</sup> Το πλοιον, ο καλοσιν Έλληες Αργω, της Οσιριδος νεωσ ειδωλον εστι τιμη καταγερισμενον. Isis et Osiris. V. 1. p. 359.

<sup>54</sup> Καταγερισθη δε αυτη δια την Αθηναν, οτι πρωτη καις εδειχθη παρ' αυτης. Theon in Aratum de Argo nave.

above, to prevent all misinterpretation, explains his meaning by saying, *The Argo was the first ship that divided the waters of the sea, which before had never been penetrated:* <sup>55</sup> Πρωτη πελαγος διειλε, αδ'ατον ον. Hence also Catullus keeps to this ancient tradition, though he is guilty of great inconsistency in speaking of ships, which were still prior. He says of the Argo,

<sup>56</sup> Illa rudem cursu prima imbuit Amphitriten.

Commentators have endeavoured to explain away the meaning of this passage: and have gone so far as to alter the terms prima imbuit to prorâ imbuit, that the author may not contradict himself. But they spoil the rhythm, and render the passage scarce sense. And after all, the same difficulty occurs repeatedly in other writers. There was certainly a constant tradition that the Argo was the first ship; and that it was originally framed by divine wisdom. The author of the Orphic Argonautics represents it in this light; and says, that Juno gave a commission to Minerva to build it out of her regard to Jason.

<sup>57</sup> Και ῥα καλεσσαμενη επετελλετο Τρειτογενειη,  
Και οι φηγησεν ΠΡΩΤΟΝ τεχνησατο νηα,  
Ἦ και ὑπ' ειλαιτινους ερετμοις ἀλιμυρεα βενθη  
ΠΡΩΤΗ ὑπέξεπερησε, τριβυς τ' ηνυσσε θαλασσης.

<sup>55</sup> Asterism 35.

<sup>56</sup> Epithalam. Pelei et Thetidos. V. 11.

<sup>57</sup> Orphic Argonautica. V. 66. This writer acts with the same inconsistency as Catullus: for after having represented the Argo as the first ship, he mentions the Pheacians, as a people prior to it, and very expert in navigation.

Ἰδριες ερεσταις, και ἀλιπλαγταιοι π-ρ-η-ς. V. 1292. He also speaks of Νηυσιν απειρεσαις ἑμιαρος λοχος Ληπταο. V. 1298.

The like is said by Theon upon Aratus, <sup>58</sup> Κατῆξεσθη δὲ αὐτὴ διὰ τὴν Ἀθῆνας, ὅτι πρώτη ναὺς εἰδείχθη παρ' αὐτῆς. *It was placed in the heavens by Minerva, as a memorial, that the first ship was devised by her.* All the Latin Poets have closely copied this tradition. Lucan speaks of navigation commencing from the æra of the Argo.

<sup>59</sup> Inde laceffitum primum mare, cum rudis Argo

Miscuit ignotas temerato littore gentes.

This, according to Manilius, was the reason of its being inserted in the sphere.

<sup>60</sup> In Cœlum subducta, mari quod prima cucurrit.

All the other <sup>61</sup> poets are uniformly of this opinion; and they speak the sense of the best mythologists, who preceded.

<sup>58</sup> Theon in Aratum.

The Argo is termed ἐργον Ἀθηνῶν Ἰταυίδος. Apollonius. L. 1. v. 551. The same is to be found in Apollodorus. Κλέκειος (Ἀργοῦ) Ἀθῆνας ἰσοθεμενης πειτυκοντορον ναυ κατασκευασε, την προσαγορευθεισαν απο τῆ κατασκευασατος Ἀργου. L. 1. p. 42.

<sup>59</sup> Lucan. Pharsal. L. 3. v. 193.

<sup>60</sup> Manilii Astron. L. 1. v. 403.

<sup>61</sup> Prima Deum magnis canimus freta pervia nautis,

Fatidicamque ratem. Valerius Flaccus. L. 1. v. 1.

Hæc fuit ignoti prima carina maris. Martial. L. 7. Epig. 19.

Æquor Jafonio pulsatum remige primum. Ovid. de Ponto. L. 3. Epist. 1. v. 1.

Primæque ratis molitor Jafon. Ovid. Metam. L. 8. v. 302.

Per non tentatas prima cucurrit aquas. Ovid. Trist. L. 3. Eleg. 9. v. 8.

Prima malas docuit mirantibus æquora ventis

Peliaco pinus vertice cæsa vias. Ovid. Amorum. L. 2. Eleg. 11. v. 1.

Vellera cum Minyæ nitido radiantia villo

Per mare non notum primâ petiere carinâ. Metamorph. L. 6. v. 721.

Prima fretum scandens Pagasæo littore pinus

Terrenum ignotas hominem projecit in undas. Lucan. L. 6. v. 400. See also Scholia upon Euripides. Medea. v. 1.

Hyginus, who made it his sole purpose to collect the various traditions of the mythic ages, concludes his account of the Argo in these words: <sup>62</sup> *Hæc est navis Argo, quam Minerva in sideralem circumulum retulit ob hoc, quod ab se esset ædificata, ac primum in pelagus deducta.*

From hence, I think, it is plain, that the history of the Argo related to an ancient event, which the Egyptians commemorated with great reverence. The delineation in the sphere was intended as a lasting memorial of a wonderful deliverance: on which account one of the brightest stars in the southern hemisphere is represented upon the rudder of the ship. The star by the Egyptians was called Canobus; which was one of the titles of their chief Deity; who under this denomination was looked upon as the particular God of mariners. There was a city of this name upon the most western branch of the Nile, much frequented by <sup>63</sup> sailors: and there was also a temple called by Stephanus, *Ἰερον Ποσειδῶνος Κανῶδα*, *the temple of Canobus Neptunius, the great God of mariners.* Over against it was a small island named Argæus. <sup>64</sup> *Ἐστὶ δὲ πρὸς τῷ Κανῶδῳ μικρὰ νησος Ἀργαίη.* Argaius, Archaius, and Argöus, all relate to the same history. The temple at Canobus seems to have been a stately edifice; and to have had a sacred inclosure, as we may infer from Dionysius.

<sup>62</sup> Hyginus. Fab. 14. p. 55.

<sup>63</sup> Μαλιτα μεντοι τῷ Κανῶδῳ τῷματι εχροντο ὡς ἐμποριῶ. Strabo. L. 17. p. 1153.

<sup>64</sup> Steph. Byzant.

<sup>65</sup> *Και τεμενος περιπυσον Αμυκλαιιο Κανωβει.*

The star of this Deity was put upon the rudder of the *Argo*, to shew, that Providence was its guide. It is mentioned by Vitruvius; who calls it Canopus, and says, that it was too low to be seen in Italy. <sup>66</sup> *Stella Canopi, quæ his regionibus est ignota.* It was also scarce high enough to be seen in any part of Greece. Eudoxus is said to have just discerned it from an eminence near <sup>67</sup> Cnidus. But there is scarce a place in Europe of a latitude so far south as <sup>68</sup> Cnidus: in all the celebrated places in Greece it was utterly invisible. This alone would prove, that the sphere could not be the work of a Grecian; and that this asterism could have no relation to that country. The star Canobus, as I have shewn, was denominated from an Egyptian Deity; and placed in the sphere with a particular design, and attended with a very interesting history: but both the star itself, and the history, to which it related, was in great measure a secret to the Greeks. Not a word is said of it in their ancient accounts of the <sup>69</sup> *Argo*.

<sup>65</sup> *Περιηγησις. V. 13. Ο εν ακρω τω πηδαλιω της Αργης κειμενος λαμπρος αστηρ Κανωβεις ονομαζεται.* Proclus de Sphærâ.

<sup>66</sup> Vitruvius. L. 9. c. 7.

<sup>67</sup> Strabo. L. 2. p. 180. *Καιωβειος αφανεισ μεν τοις εν τῷ Ἑλλησποντικῷ κλιματι.* Scholia Dionysf. v. 10.

<sup>68</sup> It could scarcely be seen at Rhodes, which was nearly the same latitude as Cnidus. *Ουτις μεν (ὁ Κανωβειος) εν Ροδῳ μολις θεωρητος εστιν, η παντελως αφ' υψλων τοπων οραται.* Proclus de Sphærâ. See Scholia in Dionysf. περιηγησις. v. 11.

<sup>69</sup> Canopus, and Canobus, was the same as the God Esorus, or Aforus, who was worshiped in Palestine and Syria; and was supposed to have been the founder of Carthage. He is represented by Hefychius, as the pilot of the *Argo*. *Αζωβεισ, ο κυβερνητης της Αργης.* Artemis was stiled *Ισωρα*. Pausan. L. 2. p. 240. and 274. Aforus, and Azorus, was the same as the Hazor of the Scriptures.

The cause of all the mistakes in this curious piece of mythology arose from hence. The Arkites, who came into Greece, settled in many parts, but especially in Argolis and Thessalia; where they introduced their rites, and worship. In the former of these regions they were commemorated under a notion of the arrival of Da-Naus, or Danaus. It is supposed to have been a person, who fled from his brother Ægyptus, and came over in a sacred ship given him by Minerva. This ship, like the Argo, is said to have been the first ship constructed: and he was assisted in the building of it by the same Deity, Divine wisdom. <sup>70</sup> Ὑποθεμενης Αθηνας αυτω (Δαναος) ναυν πρωτος κατεσκευασε. Both histories relate to the same event. Danaus upon his arrival built a temple called Argus, to Iöna, or Juno; of which he made his daughters priestesses. The people of the place had an obscure tradition of a deluge, in which most perished; some few only escaping. The principal of these was <sup>71</sup> Deucalion, who took refuge in the Acropolis, or temple. Those who settled in Thessaly, carried with them the same memorials concerning <sup>72</sup> Deucalion, and his deliverance; which they appropriated to their own country. They must have had traditions of this great event strongly impressed upon their minds; as every place, to which they gave name, had some reference to that history. In process of time these

<sup>70</sup> Apollodorus. L. 2. p. 63. See also Scholia in Apollon. Argonaut. L. 1. v. 4.

<sup>71</sup> Natalis Comes. L. 8. c. 17. p. 466.

<sup>72</sup> Strabo. L. 9. p. 660 and 677.

Ὅτι απο Δευκαλιωνος το γενος ερχοντες εβωτ λευον Θεσσαλιας. Schol. in Apollon. L. 4. v. 266.

impressions grew more and more faint; and their emblematical worship became very obscure, and unintelligible. Hence they at last confined the history of this event to their own country: and the Argo was supposed to have been built, where it was originally enshrined. As it was revered under the symbol of the Moon, called Man, and Mon; the people from this circumstance named their country Ai-Mona, in aftertimes rendered Aimonia. And we are informed by the Scholiast upon <sup>73</sup> Apollonius, that it had of old many other names; such as Pyrrhodia, which it received in memory of Pyrrha the wife of <sup>74</sup> Deucalion. The history given of the region, by the ancient poet Rhianus, is very curious, and shews plainly the original of this Arkite colony.

<sup>75</sup> Πυρρᾶν δὴ ποτὲ τὴν γε παλαιότεροι καλεῖσκον

Πυρρᾶς Δευκαλιωνος ἀπ' ἈΡΧΑΙΑΣ ἀλοχοιο.

<sup>76</sup> Ἀιμονίην δ' ἐξαντὶς ἀφ' Ἀιμονος, ὃν ῥά Πελασγος

Γεινατο φερετερον υἱον, ὃ δ' αὖτεκε Θεσσαλον Ἀιμων.

Τεθ' ἀπο Θεσσαλίην λαοὶ κατεφημιζάντο.

In this country were the cities Arne, Larissa, Argos, Theba, and Magnesia; all denominated from the same worship.

<sup>73</sup> Strabo. L. 9. p. 677. Schol. Apollonii. L. 3. v. 1087.

<sup>74</sup> She was the wife of that Deucalion,

Ὅς πρῶτος ποιῆσε πόλεις, καὶ εἰδεματο νῆες

Ἀβιατοῖς, πρῶτος δὲ καὶ ἀνθρώπων ἐασίλευεν.

Apollonius Rhod. L. 3. v. 1087.

<sup>75</sup> Scholia Apollon. supra.

<sup>76</sup> The country Ἀιμονία is in like manner filed Ἀρχαία by Callimachus, in speaking of the Argonauts.

Ἦζως ἀπ' Αἰτῆας ΚΥΤΑΙΟΥ

Ἀυθὶς ἐς ἈΡΧΑΙΑΝ ἐπλῆσεν Ἀιμονίαν. See Strabo. L. 1. p. 781

Here was <sup>77</sup> Πηλιαδων ακρον, the promontory of the Doves; and the sea port Iolcus, of the same purport as Argos and Theba. It was one of the most ancient cities of Thessaly, in which the Argo was supposed to have been laid up: and the name shews the true history of the place. It was denominated from the Ark, stiled Ὀλκας; which was one of the Grecian names for a large ark or float. Iolcus was originally expressed Iaolcus, which is a variation of Aia-Olcas, the place of the Ark. Medea in Apollonius makes use of the true name, when she speaks of being waisted to Greece.

<sup>78</sup> Η αυτην με ταχειαι ὑπερ ποντοιο φεροιεν  
Ενθεν δ' εις Ιαολκον αναρπαξασαι αελλαι.

Pagafæ in the feminine is the same as Pegasus: and received its name from a well known emblem, the horse of Poseidon; by which we are to understand an ark, or ship. <sup>79</sup> Ἴππες γαρ ὁ ποιητης τας ναυς ειπε, και ἡμεις τον Ποσειδωνα Ἴππιον καλημεν. και ὃν εχει λογον επι γης ἵππος, τον αυτον εν θαλασση ναυς. *By horses, says Artemidorus, the poets mean ships; and hence it is, that Poseidon is stiled Hippius. For there is a strict analogy between the poetical horse on land, and a real ship in the sea.* Hence it came, that Pegasus was esteemed the horse of Poseidon, and often termed Σκυφιος; a name, which relates to a <sup>80</sup> ship, and shews the

<sup>77</sup> Αυτικα δ' ησθη πολυλημις αια Πελασγων

Δυετο, Πηλιαδας δε παρεξημειλον εριπνας. Apollon. L. 1. v. 580.

<sup>78</sup> Apollon. Rhod. L. 3. v. 1110. Homer also stiles it Ευρυχορος Ιαολκος. Odyss. A. V. 255.

<sup>79</sup> Artemidorus. L. 1. c. 58.

<sup>80</sup> Ονομα εν τῃ πλῆθι Πηλαστος. Pakephatus.



purport of the emblem. The ark, we know, was preserved by divine providence from the sea, which would have overwhelmed it: and as it was often represented under this symbol of a horse, it gave rise to the fable of the two chief Deities contending about horses.

<sup>80</sup> Ὡς ποτε οἱ θηρισσαν αελλοποδῶν ὑπερ Ἴππων  
Ζεὺς ὑψιβρεμετῆς, καὶ ποντίος Ἐνοσίγαιος.

It was upon this account that the cities named Argos, had the title of Ἴππιοι καὶ Ἴπποβοτοί, *Hippii and Hippobotæ*. I have mentioned that the Arkite worship was introduced into Italy by people stiled Arcades, and Argei: and here was an <sup>81</sup> Argos Hippium in the region of Daunia. I imagine, that none of these appellations related to the animal, an horse; but to an emblem, under which in those places the ark was <sup>82</sup> revered. Daunia itself is a compound of Da-Ionia, and signifies the land of the Dove. In Thesfaly every place seems to have had a reference to this history. Two of the chief mountains were Pelion, and Ossa; one of

<sup>80</sup> Orph. Argonaut. V. 1275.

<sup>81</sup> Τα περι Δαυνιῆς καὶ το Αργος το Ἴππιον. Strabo. L. 5. p. 329. See also L. 8. p. 568. Αργος — Ιασον, ἢ Ἴππιον, ἢ Ἴππεβοτον.

<sup>82</sup> There is no satisfactory history, that any of these places were really famous for horses: and though the poet says *Aptum dicit equis Argos*; yet I have reason to think, that the notion arose from a mistake in terms. I imagine, that the term Ἴππεβοτος was originally differently expressed; and that it signified, Hippobotæ, or the temple of the Ark. It was sometimes represented by a Cetus; and Nonnus under the character of Perseus describes some Perezites, who settled in Daunia, founding a temple under this emblem.

Πολυκλυτοιο παρ' ἑσπεριον κλιμα γαίης

Ὀλυθαδα λαίην Τυρσηνίδι πηξε θαλασση,

Κηρος ὄλει, περιμετρην ὄλον πετρῶσατο Περσευς. Nonni Dionys. L. 47. p. 1232. Hence we may see that there is a correspondence in all these histories.

which

which signifies the mountain of the Dove, and the other of the <sup>83</sup> Oracle. Near Pagasæ and Iacolus was a promontory named Pyrrha; and near it two islands, named the islands of <sup>84</sup> Pyrrha and Deucalion. These circumstances contain no internal evidence of the Grecian Argonautic history; but afford wonderful evidence of the Arkites, and their rites, which were introduced in all these places. The Grecians took the history to themselves; and in consequence of this assumption, wherever they heard, that any people under the title of Arcades or Argæi settled, they supposed that their Argo had been. Hence they made it pass not only through the most distant seas, but over hills, and mountains, and through the midst of both Europe and Asia: there being no difficulty, that could stop it. They sent their heroes to Colchis, merely because some of their family had settled there. They made them visit Troas and Phrygia, where was both a city Theba, and Larissa, similar to those in their own country. Some Arcades had settled here; who were supposed to have been led by Dardanus, the brother of Jason. Virgil, I know not why, would make him come from Italy: but <sup>85</sup> Dionysius Halicarnassensis, a better mythologist, files him Arcas; by which we are to understand an Arkite: and says, that after a deluge he came with his nephew Corybas from Arcadia to Samothrace; and from

<sup>83</sup> Οσσα, θεια κληιδων, και ζημη. Scholia in Iliad. B. v. 93.

He τις οσσα,

He τις αγγελος ορις. Apollen. Argon. L. 3. v. 1110.

<sup>84</sup> Ὑπερ αὐτων δε αι Θησαι, ειτα αρχη Πυρρα, και δυο νησιδια πλησιον, ων το μεν Πυρρα το δε Δευκαλιων καλειται. Strabo. L. 9. 665.

<sup>85</sup> L. 1. p. 48.

thence to Phrygia. There were innumerable colonies of Arkites, who went abroad, and made various settlements: but the Grecians have ascribed the whole to the Arcades, Argæi, and Argonautæ of their own country. Yet after all their prejudices they afford many curious traditions; so that from the collateral history we may always perceive who these Argives and Argonauts were. Hermione, one of the most ancient cities in Greece, was said to have been built by Argives. The true name was Herm-Ione, a compound of two Egyptian titles; and by them was denoted a city sacred to the Arkite Dove. Samos was particularly dedicated to Juno; and we are told, that some Argonauts came hither, and brought the image of the Goddess from <sup>86</sup> Argos: for the reception of which they built the chief temple in the island. But upon inquiry we shall find, that these Argonauts were no other than the ancient Macarians. The Grecians describe them in the singular by the name of Macareus; whom they suppose to have come to <sup>87</sup> Samos, Lesbos, and other Asiatic islands after the deluge; and to have raised temples to the Gods; and renewed the religious rites, which had been omitted, while those islands lay <sup>88</sup> desolate. There was a remarkable mountain in Samos, named <sup>89</sup> Cercetus; undoubtedly from some building sacred to the Cetus, the same as Atargatus, and Dagon. Tarsus, a city of

<sup>86</sup> Εἰσιν, οἱ ἰδρυσασθαι φασὶ τῆς ἐν τῇ Ἀργεῖ πλεονίας, ἀπαχρῆσθαι δὲ αὐτὴς τὸ ἀγαλλμα ἐξ Ἀργεῖος. Pausanias. L. 7. p. 530.

<sup>87</sup> Diodorus Sic. L. 5. p. 347. Τὴν ἀντιπέραν τῶν ἰνῶν διὰ τὸν κατακλυσμόν μετὰ ἀλάς καὶ θείας κατασχῆν αὐτοχρίας.

<sup>88</sup> Διὰ τὰς ἐπομβρικοὺς εὐθαρμμένων τῶν καρπῶν. Ibid.

<sup>89</sup> Strabo. L. 10. p. 747. Εὐβοῶν δὲ καὶ τὸ ἐν αὐτῇ ὄρος Κερκετεύς.

Dercetus is called Cercetus by Ampelius, c. 9. See Hyginus notes. p. 343.

the highest antiquity, was founded by the first Iönim in Syria. This too was said to have been built by people from <sup>90</sup> Argos. The city Gaza in Palestine was named both Iöna, and Minoa: the latter of which names it was said to have received from <sup>91</sup> Ion of Argos. I have taken particular notice of the city Cibotus in Lydia; which was apparently denominated from the Ark, and retained many memorials of the Deluge. This was said to have been built by one of the daughters of <sup>92</sup> Danaus; consequently by the people of Argos. If we look into the history of <sup>93</sup> Danaë, and her son Perfeus, the like circumstances will be observable. After they had been exposed in an ark, they are said to have come to Argos. From thence they passed into Italy; where some of their company settled upon the Portus Lunus, and Portus Argöus: others founded the cities Larina, Ardea, and Argos Hippium in Daunia. All which was supposed to have been performed by Argonauts and Argives. Even <sup>94</sup> Memphis in Egypt is supposed to have had the same origin. This too, if we may believe the Grecians, was built by Argives. But by this was certainly meant Arkites: for Argos itself in the Peloponnesus could not have supplied persons to have effected, what was supposed to

<sup>90</sup> Ταρσος, ἐστὶ δ' ἀποικὸς Ἀργείων. Steph. Byzant.

<sup>91</sup> Ἐκλήθη δὲ καὶ Ἰωνὴ ἐκ τῆς Ἰεσ. Steph. Byzant.

<sup>92</sup> Strabo. L. 12. p. 868. Lindus, Jalyfus, and Camirus, in Rhodes, were said to have been named from some of the daughters of Danaus. Strabo. L. 14. p. 966. The temple at Lindus Δαναΐδων ἱδρυμα. Ibid. p. 967.

<sup>93</sup> Οὐ Δαναὸν λαχὼν οἶκον Ὀλυμπιον, ὑγροπορεὶ δὲ  
 Δαρῖακος εἰδὼν εἶσα Διὸς ναυτιλλάτο νυμφῇ  
 Μεμφομένη. Nonnus. L. 25. p. 648. v. 12.

<sup>94</sup> Euseb. Chron. p. 27. 29.

have been done. There were some Ionim, who settled upon the Orontes; where they built the city Iöna, called afterwards Antiochea. These also were termed Argives by the Greeks, and were supposed to have come from Argos. Cedrenus accordingly styles them <sup>95</sup> *τῆς ἀπ' Ἀργῆς Ἰωνίτας*, the *Iönitæ from Argos*. It is also said by another writer, <sup>96</sup> that Perseus being informed that there were Ionitæ in Syria, who were by nation Argives, made them a visit, and built for them a temple. He did the same in Persis; and in both regions instituted Puratheia: and the name, which he gave to each of these edifices, was the temple of the everlasting fire. These temples however were not built by Perseus; but erected to his honour. For I have shewn, that Perseus was a Deity, the same as Helius, and Osiris: and he was worshiped in these places by the Iönim, who were Arkites. The accounts therefore, which have been given above, may be all admitted as true, if instead of Perseus we substitute Persians, and Perezzites; and instead of natives of Argos we read Argoi, and Arkitæ, or as it is sometimes rendered, <sup>97</sup> Architæ. People of these denominations did settle in Palestine; and occupied a great part of Syria. From thence they came to Greece and Italy: though the Gre-

<sup>95</sup> P. 22. *Εἶτα ἐς τὸ Σιλιπριον ὄρος ἔλθων ἕως τῆς ἀπ' Ἀργῆς ἸΩΝΙΤΑΣ.*

*Ἀργεῖοι, οἵτινες ἐκλήθησαν παρὰ τοῖς αὐτοῖς Σύροις Ἰωνίται ἐπὶ τῶν. Chron. Paschale. p. 42.*

<sup>96</sup> Ὁ Περσεύς, — μάθων ὅτι ἐν τῇ Συρίᾳ διαγῆσιν ἐκ τῆς ἈΡΓΟΥΣ ἸΩΝΙΤΑΙ, ἦλθεν ἐπὶ τὴν Συρίαν. — Ὁ δὲ αὐτὸς Περσεύς ἐκτίσθη τοῖς Ἰωνοπολίταις (It should be *Ἰωνοπολίταις*) ἱερῶν, κ τ λ. Chron. Pasch. p. 40.

<sup>97</sup> So the title was expressed in Syria. The Goddess upon mount Libanus was stiled Venus Architis. Macrob. Sat. L. 1. c. 21.

cians have reversed the history ; and would persuade us, that they proceeded from Hellas, and more particularly from <sup>98</sup> Argos. The ultimate, to which we can apply, is Egypt. To this country we must look up for the original of this much mistaken people, the Ionim, Arkitæ, and Argonauts. Here was the most ancient city Theba : and from hence we may obtain the best accounts of these Colonies, which were diffused so widely. Apollonius Rhodius mentions, that the various peregrinations of the Argonauts were appointed by an oracle : and says, that it came from Theba in Egypt.

<sup>99</sup> Ἐσιν γὰρ πλοος ἄλλος, ὃν Ἀθανάτων Ἰέρηες  
Πεφραδεν, οἱ Θηβης Τριτωνιδος ἐκγεγαασι.

This was the city, where the Arkite rites in <sup>100</sup> Egypt were first instituted ; and from which all other cities called Theba seem to have had their name. It stood high upon the Nile : and if any body should ask, whence it was so denominated, Nonnus can give a precise and determinate answer.

<sup>1</sup> νοτιῶ παρα Νεῖλῳ

ΘΗΒΗΣ ἈΡΧΕΓΟΝΟΙΟ φερωνυμος ἐπλετο Θῆβη.

<sup>98</sup> Even among the Grecians the term Argivus was not of old confined to Argos. *Ἀργεῖοι, οἱ Ἕλληνας.* All the Grecians, says Hesychius, are Argivi. Hence we may perceive, that though it was sometimes limited to one district, yet it was originally taken in a greater latitude. *Ἀργεῖος δὲ τῆς Ἑλλάδος οἱ παλαιοὶ πάντας ὁμαλῶς προσηγοροῦσιν.* Plutarch. *Quæst. Romanæ.* p. 272. It is used continually in this acceptation by Homer.

<sup>99</sup> L. 4. v. 260.

<sup>100</sup> I say in Egypt : for these rites came originally from Chaldea, being introduced by the Cushite Shepherds.

<sup>1</sup> Dionys. L. 41. p. 1068.

The purport of which, I think, is plainly, *that Theba upon the most southern part of the Nile, in the remotest region of Egypt, was built, and named, after the ark, which was the true and original Theba.*

The chief title, by which the Argonauts were distinguished, was that of Minyæ: the origin of which appellation has been matter of debate among most writers upon this subject. The most general account is, that there was a person named Minyas, a king of Orchomenos in Theffaly: from whose daughters the Argonauts were in great measure descended.

Ἔτις μὲν Ἀριστίας Μινυῶν περιναισταόντες  
Κικλητικὸν μάλα πάντας, ἐπεὶ Μινυῶν Θυγατρῶν.  
Ἵοι πλείοι, καὶ ἀριστοὶ ἀφ' αἵματος εὐχετόωντο  
Ἐμμεναι ὡς δὲ καὶ αὐτὸν Ἰησονα γεινατο μητρῶς  
Ἀλκίμηδῃ, Κλυμετῆς Μινυηίδος ἐκγεγαυία.

The Scholiast upon Pindar speaks to the same purpose; and says, that the Minyæ were ἀρχαίων γένος, an ancient race, and descended from <sup>3</sup> Minyas of Theffaly. This Minyas was the son of Callirrhœ, and Poseidon: though Pausanias makes him the son of <sup>4</sup> Chryses: and other writers vary still more in their <sup>5</sup> opinions. These genealogies

<sup>3</sup> Apollon. L. 1. v. 229.

<sup>4</sup> Το δὲ τῶν Μινυῶν γένος ἀρχαίον ἀπὸ Μινυῶ τῆ Θετταλῆ.—Πίλλιστοχῶροι δὲ καὶ γειτόνοι οἱ Μινυαδαὶ Ὀρχομένων. Ὁ γὰρ Μινυῶς πρῶτος ἤρξεν Ὀρχομένων. Schol. in Pindar. Olymp. Ode 13. p. 124.

Ὀρχομένον Μινυῶν. Homer. Iliad. B. v. 511. Ἀπὸ τῆ Διὸς ὕβ. Schol. ibid.

Ἀπὸ Μινυῶ τῆ Ποσειδῶνος παῖς καὶ Καλλιρῶνος. Schol. in Lycoph. V. 874.

<sup>5</sup> Ὑπο γινέται ΧΡΥΣΗ Μινυῶς, καὶ ἀπ' αὐτῆ Μινυῶν. Pausan. L. 9. p. 783.

<sup>6</sup> See Scholia upon Pindar. Pyth. Ode 4. p. 240. Also Schol. Apollon. L. 1. v. 230. Servius in Virg. Eclog. 4. v. 34.

are fictitious, and inconsistent: and consequently not at all satisfactory. The Argonauts are enumerated by many authors: and are described as coming from places widely separated: on which account there could not have subsisted between them the relation here supposed. They could not be so generally descended from a king of Orchomenos: for they are represented as natives of very different regions. Some of them came from Pylos, Tænarus, and Lacedæmon: others from Phocis, and Ætolia. There were others, who came from countries still more remote: from <sup>6</sup> Thrace, and the regions about Mount Hæmus; also from Samos, Ephesus, and places in Asia.

I have already given some intimations that the Minyæ, however expressed, were no other than the worshippers of the Lunar Deity Menes: and under this title there occur people in many different parts. We must not then look for the original of the term Minyæ in Greece; but from among those people, through whom it was derived to the Helladians. There were Minyæ, or <sup>7</sup> Minnæi upon the Red

Μινυων, Αργοναυτων' οτι οι πλειεις αυτων εξ Ορχομενης τε Μινυει ησαν. Schol. in Lycoph. v. 874.

<sup>6</sup> Orpheus came from Thrace; also Zethus and Calais from the same quarter. Eurytus and Echion from Ephesus: Anceus from Samos: Erginus from Miletus: Deucalion from Crete: Theseion from Andros. Hyginus. Fab. 14. p. 38.

<sup>7</sup> Αυταρ Ερυθραϊς πλευραν ναιεσι θαλασσης

Μινναιοι τε, Σαλαι τε. Dionys. περιηγ. V. 959.

Minnæique maris prope Rubri littora vivunt. Priscian. Periegesis. v. 888. Μινναιοι, εθνος εν τη παραλια της Ερυθρας θαλασσης. Steph. Byzant. See Strabo. L. 16. p. 1122.



Sea ; Minyæ near <sup>8</sup> Colchis ; a city Minya, and people denominated from it, in <sup>9</sup> Phrygia. In the island Sicily were Menæi, the same as the Minyæ in Greece. Their chief city was <sup>10</sup> Menæ near the country of the Leontini ; where the emblem of the sacred Bull was so religiously preserved. All these places will be found to have been thus denominated from the same rites and worship. The people, who were called Minyæ, or Menians, were Arkites : and this denomination they took from the Ark ; and also from the Patriarch : who was at times called Meen, Menes, and Manes. Those therefore, who in any part of the world went under this appellation, will universally be found to have a reference to the same object. The principal, and probably the most ancient, Minyæ, were those, whose country is mentioned in <sup>11</sup> Nicolaus Damascenus by the name of Minyas. This people resided at the bottom of Mount Ararat, where the Ark first rested. I have mentioned, that they called this mountain Baris from the appulse of the sacred ship ; and retained many memorials of the Deluge. At no great distance, in the same region, was a city named <sup>12</sup> Arcas, and Arca. The Minnæi upon the Red Sea were Arabians.

<sup>8</sup> Minyæ appellati vel ab agro hujus nominis Colchorum, &c. Servius in Virg. Eclog. 4. v. 34.

<sup>9</sup> Μινυα πόλις Θετταλίας—εστὶ δὲ ἕτερα Φρυγίας. Steph. Byzant. Minyæ in Arcadia. Strabo. L. 8. p. 519.

<sup>10</sup> Stephanus. Μεναι. See Cluver. L. 2. c. 7. Sicilia. p. 339. called now Minio.

<sup>11</sup> Euseb. Præp. Evang. L. 9. p. 414. ὑπὲρ τῆν Μινυαθὰ μεγα ὄρος Βαρις.

<sup>12</sup> Antoninus. p. 148. p. 214. It is called Αρκα by Hierocles Grammaticus. p. 703. *ibid.*

who all worshipped the Lunar Deity. By this they did not refer to the Moon; but to the genius of the Ark, whom they stiled Menith, Maneth, and Mana. One of their chief cities was named <sup>13</sup> Manna-Carta, from this Goddess there worshipped. They called her also Mathier, and Mither, similar to the <sup>14</sup> Mithra of the Persians: by which was signified the mother of Gods, and men. Of the Minyæ near Magnesia and mount Sipulus, and in the neighbourhood of <sup>15</sup> Cibotus, I have taken notice before. They preserved, as I have shewn, wonderful evidences of the Deluge; and many thought that the Ark itself rested in their country, upon the mountains of Celænæ. The Menæi in Sicily were situated upon the river Menais. They had traditions of a Deluge; and a notion, that Deucalion was saved upon mount Ætna; near which was the city <sup>16</sup> Noa. There were of old Minyæ in Elis, upon the river <sup>17</sup> Minyas, which ran by the city Arene, as we learn from Homer. He renders it Minyeïus.

<sup>18</sup> Ἔστι δὲ τις ποταμὸς Μινυηῖος εἰς ἄλλα Ἑλλᾶδων,  
Ἐγγυθὲν ΑΡΗΝΗΣ.

The city Arena is literally the city of the Ark. It seems to have been situated upon a sacred hill called <sup>19</sup> Sama-Con, near

<sup>13</sup> Steph. Byzant. Pliny mentions Sabæi Minæi. L. 6. c. 28.

<sup>14</sup> Selden de Diis Syris. Syntag. 2. p. 179. 180. Meneth is mentioned in the Alcoran as an Arabian idol.

<sup>15</sup> Their chief city was named Minua; which Stephanus places *εν τοις ορεισις της Λυδίας*.

<sup>16</sup> Steph. Byzant. Νοαί. Diodorus. L. 11. p. 67.

<sup>17</sup> Pausanias. L. 5. p. 387.

<sup>18</sup> Iliad. A. V. 721.

<sup>19</sup> It is rendered Samicon by Strabo. Το μεν ουν Σαμικον εστιν ερμω. — ταρχα  
the

the grove and temple of Iōna: in all which names we may see a reference to the same rites and history. The most celebrated city of this name (*Μιννα*) was Orchomenus in Theffaly; which was so denominated from the lunar God, and from the rites spoken of above. Hence it was also called Almon, and the region Almonia; equivalent to Aimon and Aimonia, by which it was also distinguished. <sup>20</sup> *Μιννα, πολις Θετταλιας, ἡ προτερον Αλμωνια, ἀφ' ἧς ἡ Μιννα.* Pliny affords evidence to the same purpose. <sup>21</sup> In Theffaliâ autem <sup>22</sup> Orchomenus Minyëus antea dictus, et oppidum Almon, ab aliis Elmon. Oppidum Almon and Elmon signifies literally the town of the God Lunus, or Deity of the Ark: for the Ark, as I have repeatedly shewn, was expressed and revered under the figure of a lunette. All the natives of these cities called Magnesia, were properly Minyæ, and named from the same worship. Iolcos in Theffaly was the city of the Ark, and hence called also <sup>23</sup> Larissâ: on which account the ancient inhabitants were stiled <sup>24</sup> Minyæ,

*δε και της Αρηνης ακροπολις ην τετο.—Ενταυθα δε και τα αλση, το τε ΙΩΝΑΙ-ΟΝ.* Strabo. L. 8. p. 532, 533. Sama-Con, signum cæleste, sive signum Dei. Strabo supposes that Samos and Samicon were so named from Sama, high: *επειδ η Σαμος εκαλουν τα υψη.* And Sama certainly had that meaning: but in this place Sama signifies signum; similar to *σαμα* and *σημα*, which were derived from it.

<sup>20</sup> Steph. Byzant.

<sup>21</sup> L. 4. c. 8. Harduin reads Salmon.

<sup>22</sup> Orchomenus is a compound of Or-Chom-Men, three titles, which need no explanation.

<sup>23</sup> In Theffaliâ Larissâ, aliquando Iolcos. Mela. L. 2. c. 3.

<sup>24</sup> *Τον Ιωλκον Μιναι φκουν.* Schol. Apollon. L. 1. v. 763. *Μιναι* quasi *Μιναι*. Selenitæ.

and the country <sup>25</sup> Magnesia. As the name of the Deity Meen and Manes, was changed to Magnes, so the people thence denominated had also the title of Magnetes: which was the usual appellation given to them by the natives of Asia.

Thus have I endeavoured to shew, that the Argonautic expedition, as represented by the Greeks, was a fable: and I have proceeded to ascertain the true object, to which it related. The Grecians in their accounts of the heroes, have framed a list of persons, who never existed. And had there been such persons, as they represented; yet they would have been far too few to have effected, what they are supposed to have performed. Jason has been esteemed the chief in all their adventures. But this is a feigned personage, made out of a sacred title. Strabo takes notice of many temples in the east called Jasonia, which were held in high reverence by the natives of those parts. <sup>26</sup> Του μεν Ιασονος ὑπομνηματα ειναι τα Ιασονεια Ἡρωα, τιμωμενα σφοδρα ὑπο των βασιδων. Marcellinus mentions the <sup>27</sup> mountain of Jason near Ecbatana in Media: and in another place he represents that city as situated at the bottom of this <sup>28</sup> mountain. Some of these temples stood in <sup>29</sup> Armenia: others were to be met

<sup>25</sup> Μαγνησια, ὁμωνυμος τη χωρα. Schol. Apollon. L. 1. v. 584. Some make Iolcos the same as Pagasæ, where the Argo was built. Pagasæ was in Magnesia. Ἀρχαιωτηριον Μαγνησιας. Schol. Apollon. L. 1. v. 238.

<sup>26</sup> L. 11. p. 798.

<sup>27</sup> L. 2. p. 288.

<sup>28</sup> L. 3. p. 289. Ecbatana sub monte Jasonio.

<sup>29</sup> Τα Ιασονεια πολλαχθ και της Αρμενίας, και της Μηδίας, και των πλησιοχωρων αυταις τοπων δεικνυται. Strabo. L. 1. p. 77. and L. 11. p. 769.

with as far off as the <sup>30</sup> Pylæ Caspiæ, near Bactria, and Margiana. In all these countries we may observe names of cities, which had a reference to the Arkite history; such as <sup>31</sup> Arca, <sup>32</sup> Lariffa, <sup>33</sup> Baris, <sup>34</sup> Argos: and we have reason to infer that the temples of Jason related to the same event. Some of these are mentioned by Justin as of great antiquity, and much revered; which however Parmenio, the general of Alexander, ruined. <sup>35</sup> Quæ Parmenio, Dux Alexandri, post multos annos dirui iussit. To suppose with Strabo, that all these temples, and cities, situated in regions so remote, were built by Jason of Greece, would be idle. Besides, there are writers, who mention the like memorials of the Argonauts among the Iberians, and Cæltæ, upon the great <sup>36</sup> Atlantic; and all along the coast of Hetruria. Jason was certainly a title of the Arkite God, the same as Arcas, Argus, Inachus, and Prometheus: and the temples were not built by him, but erected to his honour. It is said of this personage, that, when a child, he underwent the same fate as Osiris, Perseus, and Dionusus: <sup>37</sup> in arcâ oper-

<sup>30</sup> *ὄρος μέγα ὑπὲρ τῶν Κασπίων πύλων ἐν ἀριστερᾷ καλούμενον Ἰασονεῖον.* Ibid. p. 798.

<sup>31</sup> Hieronymus Grammat. apud Antonin. Itin. p. 703. *Ἀρκα.* Antonini Itin. p. 148. Arcas.

<sup>32</sup> Xenophon *Ἀναξ.* p. 308. There was also a Lariffa in Syria. Strabo. L. 16. p. 1092.

<sup>33</sup> Strabo. L. 11. p. 803. *Τῆς Βαριδος νεως* upon mount Taurus near Egbatana: the same probably as the Jasonium.

<sup>34</sup> *Ἀργος, ἐγυμα ὑψηλὸν πρὸς τῷ Ταύρω.* Strabo. L. 12. p. 811.

<sup>35</sup> L. 42. c. 3.

<sup>36</sup> Diodor. Sic. L. 4. p. 259.

<sup>37</sup> Natalis Comes. L. 6. p. 315.

tus et clausus est, tanquam mortuus: *He was concealed and shut up in an Ark, as if he had been dead.* Justin places him in the same light as Hercules, and Dionusus: and says that by most of the people in the east he was looked up to as the founder of their nations; and had divine honours paid to him. <sup>38</sup> Itaque Jafoni totus ferme Oriens ut conditori, divinos honores, templaque constituit. I suspect, that Æson, Jafon, <sup>39</sup> Jafion, and Jafius, were originally the same title; though at this time of day we cannot perhaps readily arrive at the purport. Argos was siled Jafon; which farther confirms me, that it was an Arkite title. Eurymachus in Homer tells Penelope, that she would have a greater number of lovers.

<sup>40</sup> *Εἰ πάντες σε ἰδοῖεν αὖ Ἰάσον Ἀργεὸς Ἀχαιοί.*

Strabo also mentions <sup>41</sup> Jafon Argos, and Hippium. The same is repeated by Hesychius. Hence I am led to think, that all those temples, mentioned by Strabo under the name

<sup>38</sup> Justin. L. 42. c. 3. p. 589. Tacitus. Annal. L. 6. c. 34.

<sup>39</sup> It may be worth while to see the history, which the mythologists give of these personages. Jafus was the son of Argus. Apollodorus. L. 1. p. 59, 60.

Jafius, Janigena, tempore Deucalionis, cujus nuptiis interfuit Iö. Hoffman from Berosus.

*Ἰασίων Δημητρός εραστῆς.* See Servius in Æneid. L. 3. v. 168. 170. *Ἰω Ἰάσω θυγατρὲ.* Pausan. L. 2. p. 145. *Ἰάσω ἑωμος.* Ibid. L. 5. p. 412. Æson was restored to second youth.

*Ἀντικα δ' Αἰσώνα θῆκε φίλον κορον ἕλωσντα*

*Γῆρας ἀποξυτάσα.* Auctor Reditus.

<sup>40</sup> Odyss. Σ. V. 245.

<sup>41</sup> *Ἀχαιῶν Ἀργεὸς, — ἢ Ἰάσον, ἢ Ἴππιον, ἢ Ἴππεσοτον, ἢ Πελασγιον.* L. 8. p. 568.

of Jafonea, were temples of <sup>42</sup> Argos, the Ark. Many of them were in Armenia, the region of the most ancient Minyæ, in the vicinity of mount Baris : where the Ark really rested, and where the memorials of the Deluge were religiously preserved.

<sup>42</sup> The temple of Juno Argiva, among the Lucanians in Italy, was said to have been built by Jafon. Strabo. L. 6. p. 386.





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T H E  
C O N C L U S I O N .

**T**H E S E instances of Arkite worship in the Gentile world I thought proper to enumerate and display : as it is a subject very curious and interesting, and at the same time quite new, having hitherto been overlooked, and neglected. From what has been said, I think, it is plain, however the Grecians may have taken the history to themselves, that the Argo was the sacred ship of Osiris; and consequently no other than the Ark. The shrines, where it was revered, were esteemed oracular : and the priests who officiated, had among other titles that of Cabiri. And it is probable, that both they and their oracle are alluded to by Moses, when he prohibits that particular kind of divination, which he styles חכר, חכר, <sup>1</sup> Chabar, Chabar. The rites were certainly of high antiquity : and though they began very soon in Egypt ; yet they seem to have been of still earlier date among the people of Babylon and Chaldea. I imagine that they commenced in the ancient city Erech, which was built by <sup>2</sup> Nimrod ; and was called Erecca, and Aracca, by

<sup>1</sup> Deuteronomy c. 18. v. 10.

<sup>2</sup> Genesis. c. 10. v. 10.

the Grecians. They probably prevailed in other cities of the country, especially at Barfippa; if that were not another name for the same place, as I have reason to suspect. The name Arca, which was current in other regions, seems to be no other than Arecca contracted: and I am induced to believe, that Arcas, Argos, Arguz, were the same term with different terminations. The Deity of Erech was undoubtedly the original Eretheus. The Chaldeans expressed it Erech-Thoth, analogous to Pirom-Thoth, or Prometheus; and by it they denoted the Arkite God. The Grecians took this personage to themselves, and supposed that he had reigned in Attica. But I have mentioned, that when Solon was in Egypt, and heard the history of the Atlantians, and of other colonies, from that country, he found the name of <sup>3</sup> Eretheus, and of many other personages, at the head of their lists, which stood foremost in the lists of Greece. Hence it is plain that they were adventitious, and foreign to his nation, which had through ignorance adopted them. Erech-Thoth, or Eretheus, was certainly a Deity: and who was alluded to under this character, may be known by his department. Zeus by <sup>4</sup> Lycophron is stiled Eretheus: and the Scholiast tells us, that it was also a title of Poseidon. <sup>5</sup> Εγεχθευς Ποσειδων, η ο Ζευς. Athenagoras says expressly, that the Athenians worshiped him as the Deity of the sea. <sup>6</sup> Αθηναιος Εγεχθει Ποσειδωνι θυει. Erichonius was the same personage, whom Minerva was

<sup>3</sup> Plato. Critias. Vol. 3. p. 110. See also page 192 of this volume.

<sup>4</sup> V. 158:

<sup>5</sup> Ibid. Eretheus is Αγεχ-Θεος. Deus Architis.

<sup>6</sup> Legatio. p. 812. Plutarch in Lycurgus mentions Ποσειδων Εγεχθευς.

supposed to have inclosed in an Ark. Ἐρεθη και Πανδροσῶ  
 δουναι φασιν Αθηνας καθεισαν εις ΚΙΒΩΤΟΝ. He was de-  
 posited in this Ark in a state of childhood ; and represented  
 under the emblem of an infant, whose lower parts ended in  
 a serpent. Others described him as guarded by a serpent,  
 which twined <sup>8</sup> round him. His reputed daughters were  
 priestesses of the Ark : one of which seems to have been guilty  
 of some profanation of the mysteries intrusted to her ; and upon  
 this account was supposed to have incurred the anger of Mi-  
 nerva. Ovid speaks of Eriethonius, as a person who had no  
 mother, and has handed down a curious epitome of his history.

<sup>9</sup> Pallas Eriethonium, prolem sine matre creatam,  
 Clauserat Acteo textâ de vimine cistâ :  
 Virginibusquê tribus, gemino de Cecrope natis,  
 Servandam tribuit, sed enim inconfessa, quid esset :  
 Et legem dederat, sua ne secreta viderent.

One of them however, misled by a fatal curiosity, took off  
 the cover of the Ark, and disclosed the hidden mystery to  
 her sisters.

Aglauros nodosque manu diducit ; et intus  
 Infantemque vident, exporrectumque draconem.

Eriethonius seems as a name to be a compound of Erech,  
 the Arkite title ; and Thon or Thonius, which was an  
 oriental term, and possibly had the same meaning as  
 γηγενης. Pausanias speaks of him as an earth-born personage ;  
 one who had no real <sup>10</sup> father. Ovid above had described him

<sup>7</sup> Pausanias. L. 1. p. 41.

<sup>8</sup> Γε εσπειραμενον δρακοντα. Apollodorus. L. 3. p. 196.

<sup>9</sup> Ovid. Metamorph. L. 2. v. 553.

<sup>10</sup> L. 1. p. 8.

as having no mother. Eretheus likewise had the title of <sup>11</sup> γηγενης. He was said to have first introduced the use of corn; and his daughter was named <sup>12</sup> Πρωτογενεια. There was a remarkable temple, and of great antiquity, in Argolis, named Arachnaon. It was supposed to have been built in the time of Inachus: and close to it was an altar, upon which they only made offerings, when they wanted to obtain <sup>13</sup> rain. Arach-naos in the masculine is literally the temple of Arch: and the history, with which it is accompanied, shews to what the building referred, and for what purpose it was erected.

I have mentioned Theba in Egypt as the most ancient Arkite temple: but this must be spoken with a deference to Chaldea, and Babylonia: for from this quarter these rites originally proceeded. And the principal place where they were first instituted, I should imagine to have been Erech, mentioned as one of the cities, which were first founded in the <sup>14</sup> world. It is to be observed, that there were two cities of this name in different provinces, yet at no very great distance from each other. Bochart speaks of them as one and the same <sup>15</sup> place: but Herodotus, to whom he appeals, distinguishes them in a most plain and precise manner. As they were so near to each other, and likely to be confounded from this identity of name, the natives took care to give to each an effectual mark of distinction. The one they stiled

<sup>11</sup> Herod. L. 8. c. 55. Ερεχθης τῆ γηγενος λεγομενη ιουρα.

<sup>12</sup> Suidas.

<sup>13</sup> Pausanias. L. 2. p. 169. Arach-Naos may relate to a personage, the same as Inachus; for the term Naos had a twofold reference.

<sup>14</sup> Genesis. c. 10. v. 10.

<sup>15</sup> Geographia Sacra. L. 4. p. 236.

And-Erech, the other Ard-Erech, the Anderica, and Arderica of Herodotus. The former was in Sufiana to the east of the Tigris, not far from some fiery pools, whence proceeded <sup>16</sup> bitumen. Ard-Erech, or Arderica, was in a region equally inflammable. It stood below Babylon, to the west of the Tigris, and upon the river Euphrates; which river, that it might not deluge their grounds, the Chaldeans had made so to wind, that a person in going up the stream touched three times at Ard-Erech in his way to <sup>17</sup> Babylon. Marcellinus takes notice of Anderica in Sufiana by the name of <sup>18</sup> Arecha: and mentions the pools of bitumen. Herodotus gives a like <sup>19</sup> history of the place: and Tibullus also takes notice of its fiery streams.

<sup>20</sup> Ardet Araccæis aut unda perhospita campis.

As we are certain from the above, that Anderica in Sufiana was the name of the city Erech compounded; we may fairly infer, that Arderica in Babylonia was the same: though the purport of the term, which discriminates, may not be easy to be deciphered. Indeed it is not certain, but that Arderica was the Erech or Aracca of Tibullus: for there were eruptions of fiery matter in many parts of Shinar, and <sup>21</sup> Babylonia, as well as about Sufhan.

<sup>16</sup> Herod. L. 6. c. 119.

<sup>17</sup> Τη δε κομη εννομα εστι, ει την απικνεσται ο Ευφρητης Αρδερικα\* και την ει αν κομιζονται απο της δε της θαλασσης ει Βαβυλωνια, καταπλεοντες ει τον Ευφρητην ποταμον, τρεις τε ει την αυτην κομην παραγωνται, και εν τρισι ημερησι.  
Herod. L. 1. c. 185.

<sup>18</sup> L. 23. p. 287. It is called Arecca by Ptolemy.

<sup>19</sup> L. 6. c. 119.

<sup>20</sup> L. 4. Carmen ad Messalam. V. 142.

<sup>21</sup> Campus Babylonæ flagrat quâdam veluti piscinâ jugeri magnitudine.  
Pliny. L. 2. c. 107. p. 123. See also Herod. L. 1. c. 179.

I have observed, that Erech was probably Arecha, or the city of the Ark: and we accordingly find it by the Hebrew commentators expressed<sup>22</sup> אַרְכִי, Arcua; and Ezra takes notice of the natives of<sup>23</sup> Erech, whom he styles the people of אַרְכִי, and places them in the vicinity of Persis, Babylonia, and Sushan. The Seventy mention these nations in the same situation and order; and they are together rendered *Αφρασαιοι, Αρχουαιοι, Βαβυλωνιοι, Σουσανοχαιοι*. From hence I am farther induced to believe, that the Archuæi of Erech were Arkites; whichever city we may treat of. But there is a remarkable circumstance, which, I think, determines the point satisfactorily. Erech by the Arab interpreter is rendered Al-Bars, or Al Baris, אַל בַּרְס. Upon which Bochart observes,<sup>24</sup> Erech quorsum ab Arabe (Paris Edit.) reddatur Al Bars non video. Al Bars, or as it should be rendered Al-Baris, signifies the Ark: and Erech Al Baris denotes plainly the Arkite city Erech. Arab authority in this case, must, I think, have great weight. Cities had often many names, and titles, as we may learn from Pausanias, Stephanus, and others. Edeffa in Mesopotamia was called both<sup>25</sup> Erech, and Orchoë, similar to two cities in Babylonia. It is remarkable, that Ptolemy in enumerating the most famous cities in those parts omits Charrhæ, or Haran. He however makes mention of<sup>26</sup> Λαβανα,

<sup>22</sup> Michaelis Geograph. Hebræorum Extera. P. 220.

<sup>23</sup> Ezra. c. 4. v. 9. For this observation I am indebted to the very learned professor Michaelis: from whom however in this one instance, respecting the situation of Erech, I am obliged to dissent.

<sup>24</sup> Geog. Sac. L. 4. p. 237. See also Michaelis Geog. Heb. Extera. p. 225. Michaelis supra. See also Bayeri Historia Oñrhoëna.

<sup>26</sup> Tab. Urbium Insig. apud Geographos Vet. minores. Vol. 3. p. 36.

Labana,

Labana, the city of Laban, the Moon; which, from what has preceded, we may be assured, was the same place under a different appellation. By these means it often happened, that the ancient name was eclipsed by a later title. This I am persuaded, was the case of Erech, or Arech, which has been lost in the name of Barsippa. For Barsippa is a compound of Bars, or Baris-Ippa; two terms which are precisely of the same purport as Arech, whose inhabitants are stiled <sup>27</sup> *Ἀρχυαῖοι*, or Arkites. Hence it is, that Arech has been by the Arab translator Saad very justly rendered El Bars, or Baris. For Aracha and Baris are synonymous terms; and Ippa or Hippa is of the same purport. As Edeffa was stiled both Erech and Orchoë, some have been led to seek for Ur of Chaldea in the upper regions of Mesopotamia. But these were secondary names; which belonged primarily to two cities in the plains of Shinar, and to the south of Babylon. Ptolemy distinguishes Edeffa from the original Orchoë; and gives us the situation of these places so precisely, that they cannot be mistaken.

	Longitude.	Latitude.
<sup>28</sup> Edeffa	72°. 30.	37°. 30.
Babylon	79°. 00.	35°. 00.
Barsippa	78°. 45.	33°. 20.
Orchoë	78°. 10.	32°. 20.

I have attempted to shew, that Barsippa was the same as

<sup>27</sup> Seventy. Ezra. c. 4. v. 9. Arecca, Arecha, and Archa, are only variations of the same term; and Ippa, and Baris related to the same object, being perfectly synonymous.

<sup>28</sup> Ptolemy de Urbibus Insign. See Geog. Gr. Minor. Vol. 3. See Strabo concerning Barsippa. L. 16. p. 1075.

Erech, or Aracca : and we find from its appropriated distances that it lay in the land of Shinar, and in the province called now <sup>29</sup> Irac : and in a situation between Orchoë and Babylon. It is represented as a famous seminary ; and the city Orchoë had the same character. The natives of each are mentioned by <sup>30</sup> Strabo as Chaldeans by race, and of great skill in astronomy : and he adds, that Barsippa was sacred to Artemis, and Apollo ; and had a great manufacture of linen. I wish, that he had spoken of the Deities by their provincial titles, for by these the history of the place might have been illustrated greatly. The latter circumstance, of Barsippa being famous for weaving, is another inducement to believe it to be the city, which I imagine. Erech was particularly celebrated upon this account. Hence the spider for its curious web was stiled Arachana, contracted Arachna. And the Poets fabled that this insect was once a <sup>31</sup> virgin, who for skill in weaving vied with the Goddess of wisdom. The looms of Erech are continually alluded to in the poetry, and mythology of the ancients : and the history is always so circumstanced, that we may be assured, that the city referred to

<sup>29</sup> The province still retains the name of Irac, the same as Erech, though the city, from whence it was derived, has long since lost it. Orchoë was certainly no other than the ancient city Ur of the Chaldees. Orchoë, according to my analysis, signifies Ori Domus, vel Templum.

<sup>30</sup> He calls the place Barsippa. Ἔστι δὲ καὶ τῶν Χαλδαίων τῶν ἀστρονομικῶν γένῃ πλείω· καὶ γὰρ Οὐχίνοι τινὲς προσαγορεύονται, καὶ Βορσιππῆνοι. Βορσιππα ἱέρα πόλις ἐστὶν Ἀρτεμίδος, καὶ Ἀπολλωνεῖ, λυθηργεῖον μέγα. L. 16. p. 1074.

<sup>31</sup> Ovid supposes this personage to have been of Lydia : but Arachne by other writers is stiled Babylonica.



was the Erech of Babylonia. Pliny has a remarkable passage, wherein he tells us, <sup>32</sup> *fufos in lanificio Clofter filius Arachnes; linum et retia Arachne (inveniffè fertur.)* It is to be observed, that the ancients formed perfonages out of places; and made the natives the children of thofe perfonages. The term Clofter, which Pliny introduces as a proper name, is Greek for an artificer in weaving. With this allowance the purport of Pliny's account will be found to fignify that *the firft man, who wove, and who invented the fpindle for carrying on the manufacture of wool, was a native of* <sup>33</sup> *Erech: in which place likewise the weaving of linen, and making of nets was firft found out.* The history is curious; but has been almoft ruined by the manner in which it has been transmitted. The Poet Nonnus fpeaks of Erech by the name of Arachne, and mentions the manufactures, for which it was fo famed: but represents it as a Perfic city, and near the Tigris.

<sup>34</sup> *Και πορε ποιμιλα πεπλα, τα περ παρα Τιγριδος υδωρ  
Νηματι λεπταλεω τεχνησατο Περσις Αραχνη.*

There were in Babylonia canals of communication, which led from the Euphrates to the Tigris: fo that the cities fituated upon them might be referred to either river. What the poet means by filing Arachne, which was of Babylonia, Perfic, may be known from his giving the fame title to the <sup>35</sup> Eu-

<sup>32</sup> L. 7. c. 56.

<sup>33</sup> By the city Arachne is meant Civitas Arachana. Eryx in Sicily was properly Erech, and denominated from the fame rites.

<sup>34</sup> L. 18. p. 326. Edit. Plant. 1569.

<sup>35</sup> After that the Affyrians, and Perfians, had been in poffeffion of Babylonia, and Chaldea, the country was at times looked upon both as an Affyrian, and Perfic province: and the cities were represented accordingly both as Perfic and Affyrian cities.

phrates, upon which river the city was properly situated; and from whence he mentions these valuable commodities to have been sent abroad.

<sup>36</sup> Νηρεὺς μὲν ταδὲ δῶρα πολυτροπὰ· δῶκε δὲ κρη

Περσικὸς Εὐφρητῆς πολυδαίδαλου ἔμματ' ΑΡΑΧΝΗΣ.

The river here spoken of was assuredly in Babylonia: and we may, from what has been said, perceive, that Erech, or Arachne, was a city of the same country upon the Euphrates, at no great distance from the Tigris: and that it was the same as Bars-ippa, the city of the Ark.

Thus far I have ventured to proceed in my Analysis of ancient Mythology; and in the explanation of those hieroglyphics, under which it was described. And though I have not advanced so far, as I could have wished; yet what I have said may serve for a clue to others: such as perhaps may lead them to a more intimate and satisfactory knowledge. These emblems in the first ages seem to have been similar in most countries: and to have almost universally prevailed. The sacred writers often allude to them: and many of them were retained even in the church of God. For the symbol thus admitted was a very proper memorial: and all the emblems were originally the best that could be devised, to put people in mind of what had passed in the infancy of the world. The whole was designed as a display of God's wisdom and goodness: and to transmit to latest posterity memorials of the preservation of mankind. The symbols in ancient times were instead of writing; harmless,

<sup>36</sup> Nonnus. L. 42. p. 747. I read πολυδαίδαλου ἔμματα: the common reading is πολυδαίδαλον εἶδος.

if not abused: nay of great consequence when directed to a proper purpose. Such were the Serpent, the Ark, the Iris, the Dove: together with many others, to which there are apparent allusions in Scripture. These were known to the Israelites before their descent into Egypt: being originally from that country beyond the flood, where their fathers of old resided. And when properly applied, they were as innocent as the elementary characters, by which the same histories were in aftertimes recorded. The lifting up of the serpent in the wilderness was as proper a prophetic designation, and as pertinent to the people, to whom it was exhibited, as the purport would have been, if expressed by letters, and written at length upon a tablet. It is true, that these symbols were at last perverted; and the memorials above mentioned degenerated into idolatrous rites, and worship. It was accordingly the purpose of Providence, in its dispensations to the Israelites, to withdraw them from this idolatry of the Gentiles: and this was effected, not by denying them the use of those characters, which were the current types of the world, and to which they had constantly been used: but by adapting the same to a better purpose; and defeating the evil by a contrary destination. Upon the resting of the Ark upon Mount Baris, and the appearance of the Bow in the clouds, it pleased God to make a covenant with man, and to afford him some gracious promises. A memorial of this was preserved in the Gentile world. They represented this great event under the type of an Ark, as I have before shewn; which they stiled Barith, in allusion to the covenant. Some ages after, another covenant of a more peculiar nature was made by

the Deity with the posterity of Abraham: and a law was promulgated from mount Sinai. In consequence of this, another Ark by divine appointment was framed, seemingly in opposition to the former; and this too was called the Ark of the covenant. This I mention, because many persons have been alarmed at finding sometimes the same symbols among the Egyptians as were to be found in the ordinances of the Israelites. Both Spencer and Marshall have animadverted upon this: and seem to have carried their notions too far; for from them one might be induced to imagine, that the law of Moses was in a manner founded upon the rites of Egypt. But there is not the least reason for such a surmise. The religion of the two nations was essentially different: and though some symbols were similar, yet it does not follow, that they were borrowed from that quarter. They were many of them general types, of great antiquity, and known to the whole world. I know of no term, which occurs so often figuratively among the sacred writers, as that of a horn. By this they denoted any thing supereminent and powerful. They were forbidden to make any representation in stone or metal: so that we have no instance from them of its being ever represented to the eye. The same was a symbol among the Egyptians: They copied it in stone and brass: and affixed the representation of a horn to the statues of their Kings and Deities. But though this was a common emblem in these two nations, it does not follow, that one borrowed it from the other. For as I before said, it was a general type of early date, and in almost universal acceptance. In every nation of old, to whose history we

can gain access, it was an emblem of affluence and power.

I have taken notice, that the most early defection to idolatry consisted in the adoration of the Sun, and the worship of Dæmons, stiled Baalim. Who these were could not be a secret to Moses; nor to many of the sacred writers. Yet though they speak of this worship with detestation, it is curious to observe, with what delicacy they treat the subject, and what a veil is drawn over this mysterious iniquity. Not a word is said about the origin of this idolatry: nor the least hint given to shew, who they were, to whom this undue reverence was tendered. For of all reverential regard, none is so liable to lapse into an idolatrous veneration as that, which is paid to the memory of friends departed: More especially if such persons were the founders of families, and benefactors; men, who had endeared themselves by their good works, and been a blessing to posterity. This is evident from the adoration still paid to their ancestors by many people in the east. It is a seeming duty the most plausible of any; and at the same time the most captivating. Hence the silence of the sacred writers upon a subject of such seeming importance: whose purpose it appears to have been; that, if ever the great object of this idolatry should be lost, it might lie in oblivion, and never be again retrieved: at least to no ill purpose. The Jews by these means lost sight of the original, and were weaned from the worship: and the Gentiles, who continued the rites, did not know to whom they were directed: so blind was their process. In short they were plunged in the depth of darkness for ages: till they became at last conscious of their situation.

This rendered them the more ready to return to the light, as soon as an opening was made.

I have dwelt long upon the history of the Deluge, because I thought it a subject of great moment: and as the system upon which I proceeded was new, it required a more thorough discussion, to remove every prejudice, which might arise. Some have been induced to think, that this event was partial; and confined to a particular people, and province. Others, because they could not account for the means, have looked upon the whole as a fable. By the Mosaic history we are assured, that the calamity was universal; that all flesh died, excepting eight persons, who were providentially preserved. That the world was afterwards renewed in one man: and that from his three sons all the nations upon earth were derived. It has been my purpose throughout to establish these great truths: to bring evidence from every age, and from every nation, to which we can gain access, in support of the history, as it has been delivered by Moses. We accordingly find it a circumstance universally known: and however the memorials may have been abused, yet traditions of it were kept up with great reverence in all the rites, and ceremonies of the Gentile world. And it is observable, that the farther we go back, the more vivid the traces appear, especially in those countries, which were nearest to the scene of action. But the reverse of this would happen, if the whole were originally a fable. The history would not only be less widely diffused; but the more remote our researches, the less light we should obtain: and however we might strain our sight, the objects would

would by degrees grow faint; and the scene terminate in clouds and darkness. Besides this, there would not be that correspondence and harmony in the traditions of different nations, which we see so plainly to have subsisted. This could not be the result of chance: but must necessarily have arisen from the same history being universally acknowledged. These evidences are derived to us through the hands of people who were of different ages, and countries: and consequently widely separated from each other: and what is extraordinary, in many instances they did not know the purport of the data, which they have transmitted, nor the value and consequence of their intelligence. In their mythology they adhered to the letter, without considering the meaning: and acquiesced in the hieroglyphic, though they were strangers to the purport. In respect to ourselves, it must surely be deemed providential, not only that these histories have been transmitted to us, but that after an interval of so long date we should be enabled to see into the hidden mystery; and from these crude materials obtain such satisfactory truths. And this too, as I have before observed, when the whole was a secret to the persons, through whose hands the knowledge is derived. We may therefore apply to them the words of the Poet.

ΒΛΕΠΟΝΤΕΣ ΕΒΛΕΠΟΝ ΜΑΤΗΝ,

ΚΛΥΟΝΤΕΣ ΕΚ ΥΨΟΥ.

Herodotus lived early, and was a man of curiosity and experience: one, who for the sake of knowledge had travelled over a variety of countries. If any person could have obtained an insight into the Theology of the times, in which  
he

he lived, he had fair to have obtained it. But he shews, that it was all a dreary prospect: that he could find nothing satisfactory, in which he might confide. As he was solicitous to obtain some information, he betook himself to <sup>37</sup> Dodona, and made inquiry among the priests of that temple, which was reputed the most ancient in Greece. But they ingenuously owned, that they did not know, who the Deities were, to whom they made their offerings. They had indeed distinguished them by names and titles: but those were adventitious and of late <sup>38</sup> date in comparison of the worship; which was of great antiquity. Hence the author concludes with this melancholy confession, concerning the Gods of his country, <sup>39</sup> that he did not know how they came first into the world; nor how long they had been in it: nor could he tell, what sort of beings they were. He believed, that their nature, and origin, had always been a secret; and that even the Pelasgi, who first introduced them, and their rites, were equally unacquainted with their <sup>40</sup> history.

From whence the salutary light has proceeded, by which we have been directed in our progress, need not be pointed out. The Gentile histories of themselves could not have afforded the information here spoken of. If they could, it

<sup>37</sup> Πυθιανομενος ἔτω ἑμισκῶ εὐν. Herod. L. 2. c. 50.

Ἔθων δὲ πάντα πρότερον οἱ Πελασγοὶ θεοῖσι εὐερχόμενοι, ὡς ἔγω ἐν Δωδωνῇ οἶδα ἀκῶσας. ἐπαινεῖται δ' οὐδ' οὐνομα ἐποιεῖντο αὐτέων, οὐ γὰρ ἀκηκεσαν κῶ. Ibid. c. 53. See page 307. of the first volume of this work.

<sup>38</sup> Χρονὸν πολλὸν διεξελθόντος ἐπιθετοῦτο ἐκ τῆς Αἰγυπτῶ ἀποικισμένα τὰ οὐνομάματα τῶν θεῶν κτλ. Herod. *ibid.*

<sup>39</sup> Εἰθεὶς δὲ ἐρεετο ἕκαστος τῶν Θεῶν, εἴτε δὲ αἰ ἦσαν πάντες, ὅμοιοι δὲ τινὲς τὰ εἶδη, ἐκ ἠπίστευτο μεχρὶ οὗ πρῶτον τε καὶ ἄλλοις, ὡς εἶπεν Λογφ. Herod. *supra*.

<sup>40</sup> Ibid.

certainly



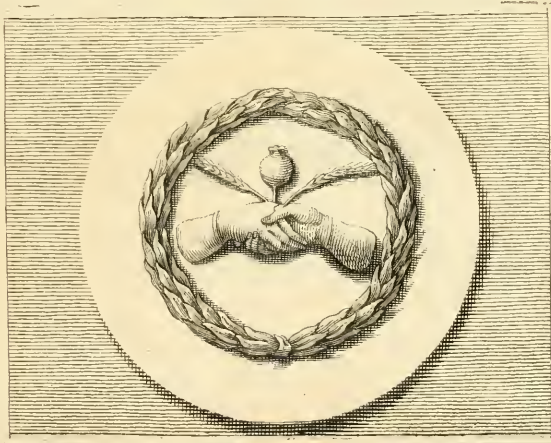
certainly would have been no secret to a people so intelligent, as the Grecians, in whose hands these memorials were preserved. But we find, that it was hidden from them. We live in better days : and whatever light may have been obtained towards the elucidation of these hidden truths, has been owing to the sacred records. These were little known to the Gentile world : so that they could not avail themselves of this great advantage. We have both the mythology of the ancients, and the scriptural account to direct us ; and by comparing these together we can discern the latent purport of many histories, to which the Grecians were strangers. In the Mosâic writings we have the native truth ; from which the Gentiles were continually receding. They varied so much, and every representation was so extravagant, that at first sight there seems scarce any similitude of the object, from whence they drew. All appears dark, and confused ; so that we almost despair of an explanation. But upon a nearer inspection there is a more favourable appearance. For though the copy is faded, and has been abused, yet there are some traces so permanent, some of the principal outlines so distinct, that, when compared with the original, the true character cannot be mistaken. I do not here mean, that the ancients copied from the scriptures : I am speaking of primitive traditional histories, to which in their mythology they continually referred : those histories, which were every where corrupted, excepting in the writings of Moses.

The certainty of an universal Deluge is of great consequence to be proved, as the history of the antediluvian world,

world, and all the religious truths, with which it is attended, depend upon it. Not that the Mosaic history stands in need of any foreign evidence to an ingenuous and unprejudiced mind. But there are persons in the world, who with a small share of reading and philosophy presume to arraign the divine Historian : and by a specious way of writing have had an undue influence upon others. This makes it necessary to accumulate these additional proofs : and I have accordingly taken these pains towards the recovery of lost evidence in favour of this great event : that from the universal assent of mankind the truth might be ascertained. Much light will continue to accrue in the progress of the ensuing work, when I come to treat of the first nations upon earth.

Thus far we have been in a manner travelling up hill, in order to arrive at this point of prospect. Having with no small labour gained this eminence, it will be easy to look down, and take a view of the great occurrences, which happened afterwards, upon the increase of mankind. It will appear, that jealousies arose, and feuds ensued : and the sons of men were at last separated, and dispersed, towards the four winds of heaven. And when navigation commenced, and the seas were explored, we shall find, that colonies went out, and new settlements were made, till the earth was peopled to its remotest regions. I have before made mention of one family in particular, which was daring and enterprising to a great degree : and at the same time gifted with uncommon sagacity and knowledge. These overran a great part of the earth ; so that traces of them

are to be found in the most distant countries. Of this people, and the occurrences in the first ages, it will be my next business to take notice. I shall dwell long upon the history of the Chaldeans, as contained in those valuable extracts from Berofus, which have been strangely perverted : also upon the history of the Egyptians, and their dynasties, which will afford wonderful light. It will be my endeavour to shew, that there subsists a perfect correspondence between them, and the Mosaic history, as far as the latter extends. It is moreover to be observed, that in the records of these nations, there are contained memorials of many transactions, which were subsequent to the age of Moses : and of others, which were foreign to his system, yet very necessary to be known. I shall therefore treat of them at large ; as they contain events of great consequence, and afford the only basis, upon which the history of mankind can be founded.



END OF THE SECOND VOLUME.















